

Welcome to the PCC!

**Guidance for Effective Membership
of Parochial Church Councils**



Revision E (13/05/21)

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Introduction

Congratulations! You have been elected to serve on the PCC of your local church. This guide seeks to outline the work of a PCC and give useful pointers to make your membership both productive and satisfying. There are many useful resources for PCC members available in both printed and online formats; everything contained within this guide can be found elsewhere, but not necessarily in one place. Bringing information together like this will hopefully offer both greater convenience and clarity.

A note of caution! Legislation and guidance changes frequently; bearing this in mind, please do not treat the contents of this guide as definitive. The documents accessed by this guide's web-links normally belong to a higher-level documents or webpages – where possible, you might read the 'home' page hosting the referenced document and see if a related search directs you to more up-to-date information.

A comprehensive understanding of a PCC's responsibilities is key in developing your effectiveness within the governance of your church; it will help you to grow in confidence and to exercise your role more fully. The reference section at the end should prove helpful when you need to research particular things in more depth. But meanwhile through regular attendance at meetings of the PCC, you may well surprise yourself just how quickly you begin to amass information about church governance and to feel comfortable with the task of PCC membership. People who have served on PCC's for long periods often testify that it has been a very fulfilling and worthwhile experience.

If you are reading a pdf version of this document, one-click links to various referenced sources are available wherever text is underlined.

An A, B, C and even D (!) of the PCC...

Here are four points to consider about the nature of the leadership a PCC exercises:

Accountability As Christians serving in this capacity, we are accountable first and foremost to God. We want to see God's work furthered and God's name glorified through the work and witness of the Church. We are also accountable to the local church congregation whom we represent: they have trusted us to take decisions and initiate actions which will build up its common life and extend its capacity to serve the wider community. Our ecclesiology means that a Church is more than a collection of people who happen to share an interest. Church is not a club where members choose their own level of engagement - it is a body where each part is dependent on other parts to fulfil its role, so that the body can function well.

Breadth of Responsibility^[b] A PCC does much more than oversee the fabric and finance of the local church. The functions of parochial church councils also include...

- a) its cooperation with the minister in promoting within the parish the whole mission of the Church, pastoral, evangelistic, social and ecumenical;
- b) the consideration and discussions of matters concerning the Church of England or any other matters of religious or public interest, but not the declaration of the doctrine of the Church on any question;
- c) making known and putting into effect any provision made by the diocesan synod or the deanery synod, but without prejudice to the powers of the council on any particular matter;

- d) giving advice to the diocesan synod and the deanery synod on any matter referred to the council;
- e) raising such matters as the council consider appropriate with the diocesan synod or deanery synod;
- f) appointing sides persons (who are also known as assistants to the churchwardens);
- g) responding to any consultation around pastoral reorganisation concerning the parish
 - in this respect, the PCC is a statutory interested party within the process;
- h) exercising its statutory responsibilities (where a church building is to be closed) up to the scheme's taking effect and the building's closure for public worship.

Christlikeness We exercise leadership as servants and stewards;

- Servant-heartedness governs our attitude as leaders who follow in the example of Christ. (Mark 10 v 45)
- We don't exercise leadership to rule over others, to get our own way, but to serve the purposes of God;
- 'Leadership is always about those for whom I have a responsibility of care';
- Members of a PCC are called to exercise servant leadership in order that the church might be further formed around the one who is its head, Jesus.

Diocesan dimension Each local church is part of a bigger picture and a decisive factor in determining the contours of that picture is the Diocese. In Lichfield Diocese that means that we seek to play an active part in the realisation of its vision:

"As we follow Christ in the footsteps of St Chad, we pray that the two million people in our diocese encounter a church that is confident in the gospel, knows and loves its communities, and is excited to find God already at work in the world. We pray for a church that reflects the richness and variety of those communities. We pray for a church that partners with others in seeking the common good, working for justice as a people of hope."

Regular PCC Meetings

The Church Representation Rules 2020 do not specify a minimum number of times a PCC must meet during a 12-month period. The PCC must simply meet sufficient times to transact the business it needs to do.

Section 8 of Church Representation Rules 2020 clarifies certain matters around email and postal correspondence with PCC members. It is worth familiarising yourself with this topic.

The way in which PCCs are run should be influenced by commonly understood principles concerning business meetings of organisations. Naturally, there will be a Chairperson (normally the Incumbent) but a Lay Vice Chair will also be elected at the APCM. The PCC secretary has the important job of taking notes and producing minutes of each meeting. Minutes are generally 'public' but when the PCC discusses confidential matters, for obvious reasons, details cannot be included in the publicly available minutes. Where this is the case, the minutes should indicate that the notes of an item have been removed.

Pause for thought

The Rt Revd Mark Tanner is the Bishop of Chester and the Church Times published an article by him on "How to run the perfect PCC".^[9] The following points include much of the article...

Keeping God at the Centre

Theologically, when Christians meet to do business together, this is just as much worship as when they gather in church on a Sunday.

- Stop to pray whenever things get tense or difficult.
- Be sure to begin with prayer for guidance and include a short and appropriate Bible study. Depending on the church tradition, a short service of Holy Communion might be an appropriate way to begin.
- End each meeting by offering thanks and praise to God for all the good things he is doing.

Mission

The PCC exists for the parish, not just for the church. Keep an outward focus and work especially hard at this when there are things on the agenda which look inwards at the church. Remember that the Church is primarily a 'movement', not an 'institution'. Our diocesan 'Direction of Travel' which focuses upon discipleship, vocation and evangelism (DVE) should be at the heart of each and every matter being addressed by the PCC. The implementation of a prayerfully constructed Mission Action Plan (MAP) is still recommended as a way of focussing energy and available resources to those aspects of parish life which will grow the kingdom.

Time for Listening

Listen to each other, the church, the parish, and to God. This might involve small-group work, and it often involves introducing a topic for consultation several months before a decision is needed, so that people can think and talk about it. Work particularly hard to make sure that a pressured agenda doesn't silence those who are naturally quiet, and be prepared to compensate for the more assertive and talkative people in the group.

Bad Behaviour

This can be hard to get right, but it is important if you want to build a positive culture. Some people feel that they can speak or act in a PCC meeting in ways that they would never dream of elsewhere. This is not acceptable, but changing it takes strong leadership, and generous support for that leadership. One way to start this is to spend a little time with the PCC agreeing the approaches that matter — such as the importance of listening, respect, prayerfulness, having a missional focus, and taking responsibility — if you are going to do your task well. An Away Day where the PCC spend, say, a Saturday together with an external facilitator exploring the group dynamics of their corporate life or perhaps looking in depth at an important issue is often a way to take internal relationships to a deeper and more meaningful level.

Representation

The PCC needs a membership which is representative of the people it is trying to

serve. When elections approach. Think together about what kind of roles need representing, and encourage people to stand. If you need someone who understands young people, or the needs of families seeking baptism, let the congregation know that.

Following Through

It is important that you do what you say you are going to do — and expect others to, as well. Minutes need clear, time-based action points with the names of those who say they are going to do them. During ‘Matters arising’, people can then be asked about what has happened since the last meeting.

Evaluation ^[h]

From time-to-time it might be a good idea for the PCC to offer an opportunity for self-evaluation. Feedback recorded against a questionnaire similar to the following (developed by CPAS and used here with permission) could enhance both the performance of the PCC and the experience of its members.

PCC meeting evaluation

- | | |
|---|-----------|
| 1. The purpose of the PCC is clear. | 1 2 3 4 5 |
| 2. The relationship of the PCC to other leadership structures within the church makes sense. | 1 2 3 4 5 |
| 3. We always have an agenda. | 1 2 3 4 5 |
| 4. The agenda arrives in time to be helpful. | 1 2 3 4 5 |
| 5. Our agenda helps with the flow of the meeting, indicates how much time we have for each topic. | 1 2 3 4 5 |
| 6. The venue works well for our meetings. | 1 2 3 4 5 |
| 7. We start on time. | 1 2 3 4 5 |
| 8. We end on time. | 1 2 3 4 5 |
| 9. There is variety in the pace of the meeting. | 1 2 3 4 5 |
| 10. All members participate. | 1 2 3 4 5 |
| 11. It is clear why we are discussing a particular item. | 1 2 3 4 5 |
| 12. We have a code of conduct / ground rules for our meetings. | 1 2 3 4 5 |
| 13. We stay focused on the topic of our discussions. | 1 2 3 4 5 |
| 14. We handle conflict well. | 1 2 3 4 5 |
| 15. Prayer is a helpful part of our meetings. | 1 2 3 4 5 |
| 16. We are courteous / civil in our deliberations. | 1 2 3 4 5 |
| 17. We follow up on our ‘action / to do’ lists. | 1 2 3 4 5 |
| 18. The people we need in order to make effective decisions are present at the meetings. | 1 2 3 4 5 |
| 19. I enjoy being part of the PCC. | 1 2 3 4 5 |
| 20. We reflect our values in the way we meet. | 1 2 3 4 5 |
| 21. What are the strengths of our meetings? | |

22. What do you see as the most significant opportunities to improve our meetings?

23. Any other comments?

Governance

A useful way of appreciating the breadth of governance which a PCC is required to undertake is to contemplate the following **Seven Marks of Good Governance** ^[c]

An effective PCC....

1. is clear about its purposes, mission and values, and uses them to direct all aspects of its work. PCC Members always act in the best interests of the PCC, making balanced and adequately informed decisions, and thinking about the long term as well as the short term.
2. has adopted structures, policies and procedures which enable it to achieve its mission and aims and meet its objectives efficiently.
3. sees sound governance as an important part of its stewardship. It has appropriate procedures in place and manages any conflicts of interest appropriately.
4. manages and uses its resources (including finance, skills, knowledge, experience and assets) so as to achieve its potential. It plans and budgets effectively, including periodic review.
5. views accountability and transparency as key values, and recognises that it is accountable to wider constituents. It communicates effectively, explaining its activities and decisions in an open and transparent way whilst maintaining confidentiality where appropriate.
6. is flexible enough to adapt to change appropriately. Avoiding complacency, the effective PCC will want to increase its effectiveness in meeting its core object of promoting in the parish the whole mission of the Church.
7. acts with integrity, and in accordance with its values.

Policies and Procedures

The PCC will be helped massively in its task of governance by noting what marks **2** and **3**

above have to say. Having good policies and procedures in place gives the PCC a clear framework to plan its work. It is important to remember that having policies and procedures is one thing but adhering to them is another! Some subjects necessitate mandatory procedures (indicated where applicable) whilst others would certainly benefit from them...

Safeguarding

A primary concern for which a policy and related procedures **MUST** be in place is Safeguarding. Safeguarding must be a standard item on every regular PCC meeting agenda to prompt scheduled reviews and necessary actions. The Parish Safeguarding Coordinator should report regularly to the PCC concerning this subject and a report should be included within the Trustees Annual Report (part of the APCM documentation). The diocesan website has a comprehensive section on [Safeguarding](#) which gives a template for a PCC Safeguarding Policy and many guidance documents to enable a complete Safeguarding system to be established and an appropriate culture within the parish promoted.

Please refer to page 10 of this guide which addresses Safeguarding training and obtaining DBS clearance.

GDPR

The General Data Protection Regulation (GDPR) came into effect in the UK from May 2018. It replaced the existing law on data protection (the Data Protection Act 1998). This new regulation gives individuals more rights and protection in how their personal data is used by organisations. Parishes, just like any other charity or organisation, must comply with its requirements and maintain a policy. There is a handy checklist and sample policy on a dedicated [webpage](#) of the diocesan website.

Social Media

Nowadays, in seeking to witness and grow disciples, the church must be wherever people congregate. Many parishes have an active presence on the likes of Facebook, YouTube, Instagram and Twitter. All these media tools need to be used responsibly and the diocese has produced some documents to help churches navigate the online world with safety. This link will take you to the diocesan [guidance page](#) and some useful guidance.

Money and Investments ^[d]

All PCCs should have a Reserves Policy which forms part of the Trustees Annual Report produced for the Annual Parochial Church Meeting; this is a requirement of the Charity SORP (Statement of Recommended Practices). Whether you've got lots of cash to spare, or are struggling to get by month by month, it's important to consider what a reserves policy might appropriately say. [Guidance](#) in producing a reserves policy can be found within the CofE Parish Resources website.

Each scheduled PCC meeting agenda should include an item which gives an opportunity to hear an up-to-date summary of the PCC's finances from the Treasurer. Where an annual budget exists (it is good practice to develop one) actual income and expenditure can be compared and discrepancies investigated. Many PCCs are now using online software package promoted by the diocese to record their finances. This software, produced by 'Data Developments Ltd.' can produce summary statements to be shared at various points throughout the financial year.

Legacies ^[d]

It's good practice to have a Legacy Policy and to communicate this within the church. Such a policy informs potential givers that the Church values gifts left in wills and something on how it will seek to use such gifts; it provides a framework that guides the PCC's thinking when a gift is received. [Guidance](#) for this kind of policy can also be found on the CofE Parish Resources website.

Churchyards

Many churches have churchyards which will fall into one of two categories, *viz.* 'open' or 'closed'. To complicate matters, some 'open' churchyards have 'closed' areas. The terms 'open' and 'closed' refers generally as to whether burials can take place. Importantly, when a churchyard is formally closed, the responsibility for its maintenance can pass by means of an Order in Council to the Local Authority. To find out more about this procedure contact the Diocesan Registry.

It is worth noting that once a churchyard is closed it becomes unlawful to perform a coffin burial (even in a re-opened, family grave) unless the closure order made a specific exception for such. Enquiries as to whether such an exception was included in a closure order should be directed to the Registry.

The interment of cremated remains within an existing grave of a closed churchyard is subject to Faculty jurisdiction; however, a direction by the Chancellor simplifies the petitioning for such through use of the form which can be downloaded from this [webpage](#). This form should be used when the following criteria are met (a) The remains to be interred are those of a person who is the son, daughter, grandson, or granddaughter of a person whose remains are already interred in the grave or of the spouse of such son, daughter, grandson, or granddaughter. (b) Consent has been obtained from such other descendants of the persons already interred in the grave as can be discovered with reasonable diligence. (c) The incumbent confirms that he or she and the PCC consent to such interment. The consent of the PCC can be signified by a resolution giving general consent to such interments.

For Churchyards which remain open the [Diocesan Chancellor's Churchyard Regulations](#) can be found on the Diocesan website. These deal with the physical character of memorial stones and inscriptions which an incumbent may permit without a specific faculty being required. They also cover many other practical aspects of churchyard management.

It is possible for a parish to write its own Churchyard Policy which will then need to be approved by the Chancellor via the Diocesan Advisory Committee (DAC). This can bring certain advantages where a greater flexibility in authorising the types of memorials requested might be helpful.

Risk Management ^[d]

PCCs which are also registered charities must include in their Trustees 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.'

For smaller PCCs (those whose annual income is below £100,000 and which therefore have not had to register with the Charity Commission), it is simply good practice to consider regularly what risks your church faces and how you manage those risks. During the COVID-

19 pandemic, PCCs became much more familiar with performing and recording risk assessments. Under more normal circumstances at least, fire risk, and risk due to the performance of maintenance should be systematically addressed.

Health and Safety ^[e]

If your PCC employs five or more people, it will need a written Health and Safety Policy which meets certain requirements. The Ecclesiastical Insurance Company's website offers a template for such a [policy](#) together with other useful information. Any risk assessments completed for employee and volunteer tasks will need to be included within the policy. The policy will need to be revised periodically and communicated to all employees and volunteers.

Building Maintenance and Repairs

Though not generally a matter for the development of a formal policy, building maintenance and repairs often feature on the PCC's meeting agenda. Naturally, some repairs become necessary through the natural failure of components or because of storms and, unfortunately, vandalism. Where emergency repairs are necessary, the Archdeacon is a good source of help and advice. Remember that repairs to church fabric may well be subject to faculty jurisdiction (see note on page 13). The development of a routine maintenance schedule (covering activities such as gutter cleaning, organ tuning, heating boiler servicing, tree safety surveys) can save a lot of potential emergency work. Perhaps the PCC could delegate to one of its 'practical' members the task of formulating a schedule of routine maintenance? Regular, visual inspections of paths and steps (particularly in the colder months) can make for safer access and egress of worshippers and visitors.

Quinquennial Inspections

On a five-yearly basis, a more thorough inspection of church fabric is carried out against a fixed set of criteria. Sometimes, the architect who performed the last inspection (or the Archdeacon's office) may send a reminder that the next Quinquennial Inspection (QI) is due; however, if the PCC can 'file-forward' a note on this necessity, so much the better. The diocesan website has dedicated pages which give [advice](#) on how to begin the QI process. For 2021, there have been several changes to past QI practices so even experienced PCC members may wish to discover what has changed!

Conflicts and Complaints ^[d]

A Conflict of Interest Policy is designed to ensure that the discussions and decisions of the PCC are not influenced by hidden loyalties or factors that are not known to all members. The CoFE Parish Resources website has a [template](#) accessible from this [page](#).

Hopefully, your PCC will not get many complaints, and most of those that you do receive can be settled informally. However, occasionally complainants will wish to pursue their complaint more formally; having a policy in place can be useful. Templates are available as in the case above. If the complainant is an employee of the PCC, the employee's Contract of Employment should contain its own grievance procedure.

Safeguarding Training and DBS Clearance

Within our diocese, all PCC members need to receive Safeguarding training to at least the levels known as 'Basic Awareness' (formerly C0) and 'Foundation' (formerly C1). These training modules can be undertaken online. Churchwardens and the PCC's Safeguarding Coordinator will require training to levels in addition to C0 and C1 – please refer to the diocesan [safeguarding pages](#) of the website which refer to training.

Another useful resource is the Church of England Parish Safeguarding Handbook available by clicking this [link](#).

DBS clearance is recommended for all PCC members and is required for those who hold a 'portfolio office', e.g. Churchwarden, Secretary, Safeguarding Coordinator and those who work with children and or vulnerable adults.

Faculty Jurisdiction^[f]

As a PCC member, you will no doubt come across the implications of what's known as Faculty Jurisdiction. This generally relates to consecrated land and buildings which means most churches and churchyards. With regard to churches, the safest starting point is to bear in mind that certain categories of alteration to churches and their furnishings are unlawful unless they have the prior authority of a faculty granted by the Chancellor in the consistory court. Faculty jurisdiction exists to preserve the integrity of churches, many of which are listed buildings of significant heritage value, and to ensure conformity with the doctrine and practice of the Church of England.

In practice, there are various levels of permission associated with different kinds of activities. For example, permission for the light pruning of trees can be granted using a simpler route than that required for the removal of pews. Advice on matters concerning permissions is available from the Archdeacon or the DAC (Diocesan Advisory Committee). The DAC has a [dedicated page](#) on the diocesan website which includes details of how to contact its officers.

Nowadays, **all applications** for works are initiated through the OFS (Online Faculty System); guidance for its use can be found by clicking this [link](#). The information provided by the applicant is received by the DAC who respond with advice and/or requests for additional information.

In summary, the permission required for works will fall into one of the following categories: -

- 1) 'List A' = No permission required (but there may be obligations to make records)
- 2) 'List B' = Requires consultation with the Archdeacon
- 3) 'Additional matters' = Orders which supplement LIST A and B
- 4) 'Faculty' = This is permission given by the Chancellor

The full list of works covered by List A, List B and Additional Matters, together with information on Interim Faculties for urgent works and schemes for temporary, minor re-orderings can be found by clicking this [link](#).

Conclusion

Membership of a PCC provides significant opportunities to share in the core experience of the Christian life.

- Co-operation with God. As far back as the 4th century St. Augustine summed up the

divine-human relationship in these words: 'Without us, God will not; without God we cannot.' So, our endeavour to bring the Kingdom of God into our parish needs a commitment to practical action but also to prayer, waiting, discerning how God wants us to move forward. Doing that together as a PCC is a great privilege.

- Collaboration with other PCC members. The word for Christian in much of the New Testament is saint and we hardly ever encounter it in the singular. There are lots of images of the church to remind us that we are called to work and witness together – building (in which we are the bricks), army (in which we are soldiers), body (in which we are connected parts). A PCC invites us to deliberate and decide how best to act in harmony with one another and thus learn the beauty of collaboration.
- Celebration of diversity and perspective. The Church is not meant to be part of a monochrome society which puts uniformity above all else. When Jesus prays that the church may be 'one' he did not envisage complete agreement on every detail of belief or behaviour. Sometimes there will be conflict and tension as different people view matters from varied viewpoints but provided there is patience and generosity in the relationships of a PCC the whole life of the church will be enriched.
- Commendation of Christianity to the whole community. The word 'parish' comes from the Greek 'para oikos' meaning 'alongside the house' and it highlights the missionary nature of the church as a gathering of people committed to the well-being of those beyond its walls. Sometimes that will involve protest, at other times it might mean partnership but whatever form it takes it means that there must be dialogue and exchange between congregation and community and the PCC need to work out how best to develop it.

From these pointers it should be clear that membership of a PCC is both a great responsibility and a great privilege. It should help in developing the life of discipleship, vocation and evangelism both in you as an individual and in your church as a whole. It should be a golden opportunity to share the life and love of Jesus Christ with all. So may God bless you richly as you step forward and begin this new adventure!

Useful References and Web-Links

CofE Publication on Trusteeship

[CofE TrusteeBooklet-0517 Trusteeship-AW.indd \(parishresources.org.uk\)](#)

PCC Accountability: The Charities Act and the PCC

Publisher: Church House Publishing. ISBN: 9780715111123

This contains information on the SORP (accounting) regulations 2015.

The Church Representation Rules

[Church Representation Rules online | The Church of England](#)

Canons of the Church of England

[Canons of the Church of England | The Church of England](#)

Parochial Church Councils (powers) measure 1956

[Parochial Church Councils \(Powers\) Measure 1956 \(legislation.gov.uk\)](#)

Governance and Compliance Checklist

[GovernanceChecklist.pdf \(parishresources.org.uk\)](#)

GDPR Checklist

[GDPRchecklist.pdf \(parishresources.org.uk\)](#)

Faculty Jurisdiction (Online Faculty System)

[Home - Online Faculty System \(churchofengland.org\)](#)

Parish Resources

[Home Page - Parish Resources](#)

Lichfield Diocesan Website: Safeguarding

[Diocese of Lichfield | Safeguarding \(anglican.org\)](#)

Lichfield Diocesan Website: DBS

[Diocese of Lichfield | DBS - Key Resources \(anglican.org\)](#)

Risk Management

[Risk-management.pdf \(parishresources.org.uk\)](#)

Health and Safety

[Risk Management | Ecclesiastical](#)

Lichfield Diocesan Website: Social Media

[Diocese of Lichfield | Social Media Guidance \(anglican.org\)](#)

Lichfield Diocesan Website: GDPR

[Diocese of Lichfield | GDPR \(anglican.org\)](#)

Lichfield Diocesan Website: QIs

[Diocese of Lichfield | Quinquennial inspections \(QIs\) \(anglican.org\)](#)

Chancellor's Churchyard Regulations

<https://d3hgrlq6yacptf.cloudfront.net/5f3ffdd147bb3/content/pages/documents/266edd93f0a66fd8655699db77249d5d3bc33181.pdf>

Notes

[a] Adapted from Oxford Diocese's online information: Parochial Church Councils (PCCs) (anglican.org)

[b] From the Parochial Church Councils (powers) measure 1956

[c] From the CofE Trustee Booklet 0517

[d] Adapted from the CofE Parish resources website

[e] Adapted from the EIG website

[f] Adapted from the website of the Ecclesiastical Law Society

[g] Web: How to run a perfect PCC (churchtimes.co.uk)

Appendix - Why the PCC?

What follows incorporates points made by the "PCC Tonight" material produced by CPAS^[h]. There are three important dimensions which underpin a PCC's shape and functionality:

1. The Legal

- The PCC is a legally constituted body - it exists to fulfil certain, defined obligations;
- A PCC is a body corporate (see s.3 Parochial Church Council (Powers) Measure 1956). liabilities it incurs in contract, for example, are enforceable against it rather than against its members;
- The Charity Commission accepts that PCCs are charities.

2. The Theological

- The New Testament offers insights into the nature of the Church and Christian leadership. These can be summarized...

Church as body of Christ

- The Bible suggest that Christian leadership is best exercised collaboratively;
- The model of Christian leadership is derived from God himself the nature of the Church - God is Trinity: Father, Son and Holy Spirit in community. There is a relational dynamic at the heart of our understanding of God that is to be reflected in our understanding of Church and its leadership;
- Our ecclesiology means that a Church is more than a collection of people who happen to share an interest. Church isn't a club where members choose their own level of engagement - it is a body where each part is dependent on other parts to fulfil its role, so that the body can function well.

PCCs fit the bill

- 'Now you are the body of Christ, and each one of you is a part of it.' This naturally extends to the PCC as a corporate, Christian body;
- In this context leadership is not seen as somehow separate from the church, those in leadership are seen as part of the body, using their gifts to serve the people of God, to help the body be all that God wants it to be, so that it may be a blessing to the world;
- Leadership is plural, it is people working together creatively towards a common goal;
- If we lead on our own there is a danger of denying something about the true nature of Christian leadership, the nature of the Church and the nature of God.

Church as missionary endeavour

- The church is the body of Christ: it is a living organism, growing in the knowledge of God – it's a living community shaped by an understanding of what it means to be Christ's body - discerning a vocation as God's missionary people;
- We engage in mission because our God is a sending God, we are a sent people. We don't exist for ourselves, but for others by being a blessing to the world. The *missio*

dei drives our engagement.

Servanthood and stewardship

- We exercise leadership as servants and stewards;
- Servant-heartedness governs our attitude as leaders who follow in the example of Christ;
- We don't exercise leadership to rule over others, to get our own way, but to serve the purposes of God;
- 'Leadership is always about those for whom I have a responsibility of care';
- Members of a PCC are called to exercise servant leadership in order that the church might be further formed around the one who is its head, Jesus.

There are many ways we can constitute such leadership within church life, just as there are various models in the Scriptures, but in a Church of England context the PCC is one place for sharing leadership.