

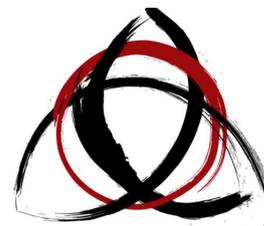


The Society of the Holy Trinity

A collaboration of Anglican New Monastic Communities

POLICY ONE

Preparing for forms of Residential Community



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PART I - INTRODUCTIONS

1. What constitutes a New Monastic Community?

Legally there is no specific definition of what a new monastic community is. The Advisory Council for the relations of Religious Communities and Diocesan Bishops states that in the Church of England there are two types of religious community:

- a. Recognised religious communities that are largely what are called traditional religious communities with Rules of Life that equate to the Evangelical Councils around poverty, obedience and chastity.
- b. Acknowledged Religious Communities that have clear promises or seasonal vows, but where participants are not expected to make life vows in correlation to the Ecumenical Councils (regarding poverty, obedience, chastity and stability).

New Monastic Communities are therefore 'acknowledged religious communities' in status. The Advisory Council has a process of 'acknowledgement' which the Society of the Holy Trinity has embarked on, hoping that full acknowledgment will be granted in time.

Regarding what constitutes a New Monastic Community, Ian Mobsby writing for the Church of England specifies four essential characteristics for a community to be a New Monastic Community:

1. [A commitment to a Rhythm of Daily Life](#)
2. [A commitment to contemplative forms of prayer and meditation](#)
3. [A commitment to spiritual practices and radical community](#)
4. [A commitment to missional loving service as an individual and as an ecclesial community.](#)

This is most commonly expressed in communities where members live in a mixture of residential and dispersed settings and where most will be in a form of secular or other employment.

2. Importance of Local Communities owning the Constitution, Rhythm of Life and Policies before considering residential community.

It is recommended that any New Monastic Community attached to a parish or operating under a Bishops Mission Order, has in place an agreed Constitution, Rhythm of Life and the recommended policies regarding Good Practices regarding Residential Community before it considers starting a residential community. It is therefore recommended that a PCC, or equivalent overseeing governance council, has voted on a resolution accepting the importance of a Constitution, Rhythm of Life and policies regarding a residential Community. These take time to implement and it is important not to rush this stage, but to build a solid foundation for future development. For Communities associated with the Society of the Holy Trinity this requires:

- a. A Resolution of the appropriate Church Council both naming the Pioneer Leader setting up such a community and adopting into its governance documents the current Constitution and Rhythm of Life of the Society.
- b. Where it is intended to set up a Community with a residential component, a Church Council Resolution of the taking into its governance structures the four policies for Good Practice regarding Residential Community.
- c. A commitment to work with and be accountable to any Diocesan Fresh Expressions or Mission Enabler, Archdeacon and Area Dean as appropriate in the local context.

3. Why New Monastic Communities thrive when there is a mixture of residential and dispersed community.

Evidence suggests that having a residential component to a New Monastic Community or having a form of residential missional community as a form of Fresh Expression of the Church, creates the social capital and prayerful focus that can help the parish or BMO to grow and undertake missional activity far quicker than it would if relying on a New Monastic or missional community that is purely dispersed. In the parish context, a residential community can assist the parish to generate a healthy rhythm of daily prayer and action, bringing new energy to parish life. Including a residential element in a new monastic community can be extremely beneficial when it is done well. This four-policy guidance has been created to assist local initiatives, PCCs, and Dioceses to get residential community right.

4. The Implications of Housing Laws in the UK concerning 'Housing in Multiple Occupancy' and new Canon for the Religious Life in the Church of England.

4.1 Housing in Multiple Occupancy

Recent changes in UK Housing Legislation means that if three unrelated people live together in some form of shared housing then the building in which they reside becomes a house 'in multiple occupation' (HMO). If there are five people living together who are unrelated then this becomes classified as a large HMO, where there are even more expectations concerning the building. In a situation where there are fewer than three people living in accommodation then this is below the HMO criteria, but it is probable that most new monastic or residential communities should plan for 3 to 4 people in residence.

Landlords of HMOs must make sure that:

- proper fire safety measures are in place, including working smoke alarms
- annual [gas safety checks](#) are carried out
- [electrics are checked](#) every 5 years
- the property is not [overcrowded](#)
- there are enough cooking and bathroom facilities for the number living there
- communal areas and shared facilities are clean and in good repair
- there are enough rubbish bins/bags

Since 1 October 2018, bedroom sizes must be at least:

- 6.51 square metres for an adult
- 10.22 square metres for two adults
- 4.64 square metres for a child under 10 years old

Some councils may set higher standards for bedroom sizes. If a room is used as a bedroom and doesn't meet the size requirement, the council may allow your landlord up to 18 months to make the

room larger or move you to a different bedroom. The council can prosecute or fine your landlord if a bedroom is smaller than standards allow.¹

4.2 Exemptions for HMOs

The good news for new monastic communities which are part of the Society of the Holy Trinity, is that because the Society has formerly asked to be recognised as an 'Acknowledged Religious Community' of the Church of England, and is currently participating in this process, then all small new monastic communities who are formerly part of the Society qualify as 'religious communities'. This will soon be strengthened by the new Church of England Canon Law for the Religious Life that will include in these statutes the place of 'acknowledged religious communities' in the governance of the Church.

The following guidance is clear about this exemption:

*'Subsection 254(5) and Schedule 14 to the 2004 Act provide that a building will **not** be an HMO for the purposes of the mandatory licensing scheme, the management regulations made under section 234, or the service of overcrowding notices under section 139, if:*

- *it is a building occupied by religious communities;²*

4.3 New Canon for Religious Communities in the Church of England

The General Synod of the Church of England, at the direction of the House of Bishops is currently agreeing the wording of a new Canon regarding governance of acknowledged and recognised religious communities. Once this has been regularised into Canon Law, we will add this to the Appendices as Appendix 1. For more information on the background on the new Canon before it comes into place see: <http://tiny.cc/canonlaw>

5. The differing legal identities of a local New Monastic Community and their implication for housing.

It is extremely important that the status of the new monastic community is clear from the start to help ensure its legal identity is clear. Here are a number of different possibilities:

5.1 The New Monastic Community is an initiative of a particular parish/es or Cathedral

In this case, it needs to fully comply with the governance, policy and procedures of a particular Parish or Benefice. Finances can be dealt with by the Parish, the new monastic community is part of the parish's mission and ministry and a form of Fresh Expression of church for that particular Church. Gift Aid can be claimed and managed through the usual parish systems, and the Parish should be listed with the HMRC as a registered Church of England Church so to do. No additional legal frameworks need to be considered, although the Parish may wish to make the community a charity in its own right, but this will need some careful consideration.

5.2 The New Monastic Community is part of or the focus of a Bishops Mission Order (BMOs)

Initially such an initiative can begin as a 'club and society' with its own bank account, but it is recommended that it be set up as a small charity following the guidance of the Charity Commission

¹ http://england.shelter.org.uk/housing_advice/private_renting/houses_in_multiple_occupation_hmo

²

<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKEwjT9ND3zaniAhXKRxUIHbFYCoYQFjAAegQIAxAC&url=http%3A%2F%2Fresearchbriefings.files.parliament.uk%2Fdocuments%2FSN00708%2FSN00708.pdf&usg=AOvVaw2Hm944i8CEgEY90IEnuIEa>

and the local Diocese. Forms of Church with below £100,000 turnover are exempt from full membership of the Charity Commission but should always have a clear governing constitution. In such a situation, the Constitution of the Society of the Holy Trinity can assist as parallel guidance but it cannot be the local governance constitution for a BMO. For more information see:

<https://www.gov.uk/charities-and-tax>

<https://www.gov.uk/government/publications/excepted-charities/excepted-charities--2>

5.3 Where the New Monastic Communities operate as part of an 'Extra-Parochial Place'. Some Higher Education and Health Chaplaincies which usually have some form of chapel have the legal identity as recognised 'extra-parochial places'. These operate with a particular form of local governance where there is some form of minister of religion who is authorised by the local Diocese but usually paid for by another institution. In the situation that the New Monastic Initiative is part of the 'Extra-Parochial Place' then consideration needs to be given as to how the various aspects of oversight of the community are going to work, including tax efficient donation systems. Given the complexity of this situation, close working with the Diocese and governing institution is essential. It is probable that you will need some legal advice from the Diocese as you proceed.

5.4 Where a New Monastic Community is an independent initiative which is recognised by a Diocese but where there is not a BMO in place.

In such situations a form of charity will need to be set up. Initially this should be in the form of a 'club and society' and due care should be taken around the governing constitution and structures to ensure proper accountability and alignment with the expectations of the Church of England and Diocese.

6.What can go wrong, and what needs to be in place regarding interpersonal community.

A number of new monastic communities both dispersed and residential, have encountered difficulties for five reasons:

- Interpersonal conflict, with insufficient guidance and policies in place to handle this well.
- Tensions arising from differing expectations of community members, and sometimes between pioneers and community members.
- Pressure of time and money to instigate particular projects resulting in too much pressure being placed on emerging nascent communities.
- Setting the bar too high regarding expectations around the prayer and mission activities of the community related to the promises or seasonal vows.
- Lack of clarity around purpose, charism and practicalities of a particular community

Accordingly, the Society of the Holy Trinity has sought to learn from experience and formalise a Rhythm of Life document and a Constitution. In addition to this is the 'Four-policy guidance' for residential communities, including a Code of Conduct and a Community Discipline Policy. Hopefully these will address the five areas where things can go wrong.

7.Managing Expectations – what needs considering

As stated at point (6), one of the sources of tension in community is the expectations of those involved. Sometimes participants join communities expecting them to be like traditional religious communities, and get frustrated when their dreams and hopes are not possible given the demands made on their time and energy by modern living and employment outside the community. It is really important that such expectations are managed carefully, as communities need to ensure a balance between pragmatism and idealism. Communities that are too idealistically driven can burn out; the bar is set too high, and participants can't meet the demands placed on them. Communities that are

too pragmatic or unambitious may fail to realise any missional goals and become too inward looking. Getting the balance right between pragmatism and idealism, clarifying and managing expectations and aspirations is not easy and requires good leadership, but it is key to sustaining healthy community life.

8. The importance of vocations

One of the key areas of learning coming out of the Fresh Expressions initiative, and indeed the emerging church movement before it, is that communities are not purely democratic co-operatives which operate out of membership-driven processes. The Church of England, as a particular form and charism of Church, has always recognised difference in vocations; traditionally deacon, priest and bishop. In this form of church, the Diocese is seen as the local Church, and all licensed or recognised roles are about 'joining in with the Bishop'. In the early church there was a further division, where Abbot (Father) or Abbess (Mother) were seen as equal to Bishops but rather than overseeing places or areas, were heads of particular radical communities. Much has been written about the relationship between Diocese and Radical Christian Communities. In the Church of England, there is an important polity of 'Both And'. Therefore, there are roles and responsibilities, some very ancient, that expand on the usual three part vocational understanding of Church. In any form of religious community, including new monastic communities, there are important vocational roles. The Advisory Council for the relations between Diocesan Bishops and Religious Communities has produced important guidance on terminology and the religious life. See their website for more information.

The Society of the Holy Trinity, being guided by the Advisory Council, has promoted the use of Prior, Sub-Prior, Dean and other vocational roles to be used in local new monastic communities. These are roles of function and not of privilege or status, but to ensure healthy accountability, they exercise specific expressions of authority within Communities. See the Constitution of the Society for more information.

It is quite possible that individuals join new monastic communities to test a vocation to the religious life, pioneer ministry or indeed Ordination. In such a situation there needs to be separation between the guidance for growing into community and that for vocational discernment. The latter will usually be centred around a particular Diocesan DDO and/or department. Vocational testing and discernment is to be supported unless this results in an individual being unable to sustain a commitment of at least one year to a particular community.

9. Getting the right permissions in place

It is important that the Parish and Priest in Charge/Incumbent involve the local Archdeacon as soon as possible in the discernment process. Where the use of Diocesan Housing is being explored or proposed, then this will need the involvement and permission of a number of different Officers. This will often include the Diocesan Secretary who has a role to play in overseeing Diocesan owned housing and property. If there are plans to use a Parsonage or Clergy Housing, and the Clergy person is seeking either to live in it with members of the community, or move out and live elsewhere so that the house can be used by the community, then this will need the permissions not just of the local Archdeacon but also the Diocesan Bishop and Diocesan Secretary. The early involvement of the local Archdeacon is always crucial, and it should be remembered that in most Dioceses it is the Diocesan Secretary who oversees decisions concerning housing that is managed by the Diocesan Board of Finance (DBF).

PART II – CLERGY CHOOSING TO SHARE CLERGY HOUSING WITH RESIDENTIAL MEMBERS OF COMMUNITY

10. Considerations when proposing to use Clergy Housing as a temporary residential community.

Opportunities to get residential communities going are increasingly difficult to find, so spare rooms in houses offers opportunities, and it is therefore unsurprising that clergy who are interested in starting up new monastic communities are thinking about the spare rooms in the housing provided for them by the Diocese or the Parish.

Using Clergy housing (understood here to be a parsonage provided for the Incumbent and their family) comes with advantages and disadvantages, and therefore needs to be considered carefully. Such housing should be thought of as temporary and never long-term. Clergy housing has been used to catalyse new communities successfully but comes with a lot of risks if this goes wrong. For example, if the Prior is the Incumbent of the Parish and lives in the Parsonage with members of their own household as well as members of a new monastic community, interpersonal conflict can be difficult to manage. Similarly, the demands of parochial ministry can be considerable and to share the house provided for the exercise of this ministry involves risks which need to be carefully evaluated and mitigated. Some Archdeacons remain extremely concerned about clergy living with members of the new monastic community in the same house. This is why in more traditional communities, the Prior or Abbot/Abbess lives apart from members of the community. Clergy should fully consider the implications of living in such close proximity to members of the New Monastic Community, and also the exposure of their households living with members of the community. When a clergy person is single, then this might be a more practical possibility than if that that clergy person has family.

10.1 Advantages of using clergy housing to facilitate a residential community not otherwise possible:

- Can help catalyse and embed a New Monastic Community and its rhythm of prayerful action in a way not possible if the community is starting as a purely dispersed community.
- Can help in the discernment and formation of mission initiatives in a way not possible through a dispersed membership approach.
- Low cost/cost effective way to instigate a relational aspect of a new monastic community.
- Can work well particularly if the clergy person is single.

10.2 Disadvantages of using clergy housing:

- Could be extremely costly to the clergy person, particularly if there is any interpersonal conflict or breakdown in community.
- The risk of exposing the clergy person's household to unreasonable levels of interpersonal conflict and / or community breakdown
- Can make exercising Ordained ministry as a clergy at the same time as being Prior/Sub-Prior or Dean extremely difficult, as there may not be enough distance to exercise such a ministry whilst living so close to community members.

10.3 Importance of consulting with the Diocese

Whatever else, the involvement of the Archdeacon will be essential in determining how to proceed with such a proposal. In this planning the Archdeacon will liaise closely with the Diocesan Secretary and Suffragan Bishop. It is important to note that any proposal for an Incumbent to seek to use the Parsonage for such a community and to live elsewhere will require the permission of the Diocesan Bishop, and some consideration needs to be paid to how the costs of such a proposal are to be covered (for example if the Clergy person is to receive a Housing Allowance). It is suggested that the property should not exceed four participants and that the House remains the official property

associated with the Office Holder. It is hoped that the Code of Conduct Policy and the Community Discipline Policy will assist in the oversight of whatever community is formed, even if it is temporary.

11. Recommended Standards around Lodger Contracts.

It is essential that residential members have written legally binding agreements governing the terms of their residence. For example, Clergy Housing used for temporary communities can utilise what is called a 'lodger agreement for a clergy house (parsonage)'. Please see appendix 2. This is an example contract from the Diocese of Southwark with added clauses as stipulated in Policy 2 section 11 – Beginnings.

There are other examples of Licenses from another Diocese. See appendix 3 from the Diocese of St Edmundsbury and Ipswich as an example License when the Clergy person is not choosing to reside in the allocated clergy house.

12. The importance of proper agreements and collaboration with the local Archdeacon, Diocesan Secretary, Suffragan Bishop and Diocesan Bishop.

In addition to what was said at Part I point 9, It is crucial that there are proper agreements in place and a plan agreed by the Parish/Local Initiative, the local new monastic community, the local Archdeacon and/or Suffragan Bishop, Diocesan Secretary and the Diocesan Bishop. It is crucial for all communities that are formally part of the Society of the Holy Trinity, that our Bishop Visitor is made aware of all the various Dioceses, Bishops and Archdeacons involved in local communities.

On the ground it is also vitally important that things have been thought through sufficiently, and that there is an agreed planned way forward. It is hoped that these four policy documents will assist overseers to see the depth of preparation and thought, and for local communities to take seriously their commitments.

If necessary, the various officers of the Society and members of the Chapter of the Society can be drawn upon to assist in any local negotiation.

13. Transparency around expectations for such housing being temporary and planning if things go wrong

Learning from the mistakes made in other residential community trials, it is extremely important to be clear that if the residential context is a clergy house, this has the status of being temporary accommodation and is not a permanent residence. This needs to be really clear in all communications with applicants seeking to join the residential community, and to the residential community itself. This level of transparency is really important in all communications concerning members of new monastic communities being invited to live with clergy in clergy housing. In situations where residential communities are moving into clergy housing where the clergy person is choosing not to reside, then applicants and members of the residential community need to know that this can only continue as a temporary arrangement for as long as the clergy person who has been provided the housing as part of their duties chooses not to live in the house, and if the Diocese has agreed to this arrangement in advance.

The Code of Conduct and Community Discipline Policies have been compiled specifically to deal with interpersonal conflict and situations where an individual residential member needs to be held accountable for their behaviour and communications. The 'Council' named in the Community

Discipline Policy has a particular responsibility to oversee the residential setting and ensure good order.

PART III– SETTING UP RESIDENTIAL COMMUNITIES IN PARISH HOUSING OR DIOCESAN HOUSING

14. Immediate considerations if considering requesting the use of Diocesan housing

In the situation that a Parish would like to propose the use of Diocesan vacant housing for a new monastic missional community in a property managed by the Diocesan Board of Finance (DBF), then this needs to be discussed as soon as possible with the Archdeacon and the Diocesan Secretary who in most Dioceses has the responsibility to manage vacant and other Diocesan Properties and also to use such properties to meet the strategic direction of the Diocese. Being practical, it must not be assumed that this is a 'given'. The Parish will need to be able to convince the Diocese to use its own housing stock to house such a community, and would need to be able to justify such a proposal concerning mission and evangelism priorities identified as part of the Diocesan strategy. This must be discussed with the Archdeacon and Diocesan Secretary from the very beginning of any proposal. Where DBF Housing is being proposed, ultimately it will be the decision of the Diocesan Secretary whether such a proposal is accepted.

15. Parish owned or rented accommodation: Good Practice around Assured Shorthold Tenancy Agreements and how to review them.

In the situation that the proposed context for the residential community is housing owned by the Parish, then Part 1 Section 2 needs to be in place before deciding to proceed with developing a new monastic residential community in the house. It is suggested that each individual in the house enters into a short hold tenancy agreement per bedroom in the shared house rather than entering into an Assured Short Hold Tenancy for the whole accommodation in one licence.

Regarding good practice, the Parish should keep the Diocese informed about such a proposal and may want to consider subscribing to the National Landlords Association which gives access to various resources and support services including an Assured Short-Term Tenancy Agreement. This costs £10 a month, see www.landlords.org.uk. If security deposits are required, these need to be deposited with a government approved holder. Again, this information is available from the National Landlords Association.

Alternatively, your Archdeacon may require the Parish to liaise with the Legal Office of the Diocese regarding contracts and expectations. Whatever you choose, it is suggested that a representative of the Church PCC Sub Committee for Finances represents the PCC in the renewal of contracts, with the Prior or Sub Prior in attendance as part of such a review.

It is suggested that each member invited into the residential community pays a form of reduced rent, where most will continue to work part time or full time given the expectations of the role. It is assumed that for many, part time working might be a way to balance roles and responsibilities for the development of missional activities for the community and parish as well as working. It is suggested this fee from all who live in the house is calculated to cover all ongoing costs for the house and to create a small income stream for the PCC/community to cover the costs of maintenance.

16. Balancing Parish & Community needs and demands

Some parishes have organised housing as part of schemes associated with Parish Pastoral Assistants Schemes, and also in some places partnership with other organisations associated with youth mission

and outreach. In such situations it may be possible to develop a new monastic community out of these roles, particularly if there is a focus around 'prayerful action' at the heart of the community. It may be possible therefore to develop a Pastoral Assistants Scheme in conjunction with a new monastic community. This has happened at a number of churches. Each PCC will need to consider the balance between existing pastoral activity and the demands of the current work load for the parish concerning worship, mission and community, before considering using such a facility for the purposes of developing a new monastic community. If the parish is focused on addressing the need for mission, then this evolution may be a natural next step.

If your parish has some financial reserves that it would like to commit to consider purchasing some form of housing for a missional new monastic community, there are some trusts/organisations that will consider co-funding. These include:

Mission Housing: <https://www.missionhousing.org.uk/>

PART IV – SETTING UP RESIDENTIAL COMMUNITIES IN PRIVATELY RENTED ACCOMMODATION

17. Finding Good Social Landlords or Housing Association to work in partnership

With the pressure on social housing increasing, the willingness housing associations to be involved in flexible schemes such as helping accommodate some form of local initiative is becoming harder to organise. Most Housing Associations have a commitment to house vulnerable and homeless people currently on the lists of those needing social housing overseen by the Local Authority Housing Department. However, it may be that a particular Housing Association may be able to support such an initiative where there are the local connections to help such a scheme. In such a situation the social benefit of such a community and the specific projects they might offer need to be considered. You may find conversations with your local MP or councillors could help facilitate such a conversation.

A private letting may also be possible with a private landlord. The problem in such a situation is that rent usually reflects commercial market rates, and would be likely to prevent participants from reducing their work to free themselves up to be available for mission initiatives. Having to work full time will make the possibility of engaging with missional activity pretty minimal. This may work for the short-term, but would be hard to sustain in the longer term.

It may be possible that the Diocese may want to assist with such a scheme, and to this should be discussed with the Archdeacon in terms of how this could be managed well.

18. Risks and balances for those choosing to live in such community settings

As stated above, accommodation provided at a commercial rate will make it very difficult for individuals to free themselves up to give to innovative development of worship, mission and community events. Expectations therefore have to be carefully managed and such a situation might be short term out of necessity.

It may be that the Parish and/or community decide to take on a particular house or flat to support the residential component of the community. The financial risks here need to be considered carefully, and particular agreement reached about how much the residential member is expected to contribute to rent before bills. Careful and transparent costings need to be considered for such a scheme, which would need the full consent of the Parish Church Council before proceeding.

In all privately rented schemes, where the Landlord is a private organisation or individual, there will be a risk of notice to vacate the property being given. The residential members should be fully aware of the terms of such a contract, and know that they take the risk of having to find their own accommodation in the event of the private landlord ending the rental agreement. For most this means the reality of a month's contractual notice.

19. Balancing individual and community expectations

In situations where individuals in the community have their own private agreements with a private Landlord, it will be very difficult to stipulate expectations for community members. There will need to be some very careful conversations about expectations – both for residential members of the community and for the PCC/Church/Community about what happens if something goes wrong. As before, it cannot be expected that the Parish and / or the Diocese find or guarantee accommodation if for some reason residential community members have to move out.

PART V – SETTING UP RESIDENTIAL COMMUNITIES IN PROPERTY OWNED BY CONSTITUENT COMMUNITIES

20. Is this necessary at this stage? Are we rushing? The challenge and mission drag of buildings.

It is strongly suggested that the community and parish fully explore setting up a residential community in temporary accommodation and piloting a community for a number of years before considering buying property. The Fresh Expressions initiative has emphasised the need for light structures and buying property will come with extra governance and administration which might be difficult to justify if there has been no piloting activity.

Buying property is a serious commitment and should not be undertaken lightly. This option will be out of the reach for most new monastic communities. Where it is possible, communities should set themselves up as charities with all the expectations of charitable organisations concerning trustees and governance before proceeding with any purchase, and put in place core documents including Rhythm of Life, Constitution and the 4 core policies concerning Good Practice for Residential Community.

21. Obligations Communities should consider before buying property in the name of the Community.

- Setting up a charity comes with ongoing costs even for small charities. For more information see the Charities Commission website.
- Before taking on any property, the community needs to consider the costs of any building work, maintenance and insurance, to ensure there is adequate financial planning in place, particularly if something goes seriously wrong.
- Being any form of Social Landlord comes with other expectations and responsibilities around the tenant-landlord relationship. This needs to be fully considered before entering into any planning for property.
- If property is to be bought on a 'buy to let' scheme where members of the community act as forms of guarantors, then this needs careful thought and should not be undertaken lightly and without due diligence.
- Some New Monastic Communities are called into existence for a season. It is difficult to predict what helps a community to grow into long term sustainability. Having a building is no guarantee of continued community sustainability.

APPENDICES

1. Church of England Canon regarding Religious Communities
2. Lodger Agreement from the Diocese of Southwark for accommodation where the clergy person is choosing to share their clergy house.
3. License Agreement from the Diocese of St Edmundsbury and Ipswich where the clergy person is choosing to live elsewhere and for members of the new monastic community to living in the house.