



SUPPORTING PAPERS

DIOCESAN SYNOD

ON 16th NOVEMBER 2019



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MEETING OF THE DIOCESAN SYNOD

AGENDA ITEM 1. LAUNCH OF THE NEW DIOCESAN STRATEGY

Our Diocesan Vision and Strategy

The most recent Diocesan Strategy has been up and running since 2015. Its central aim (taken from the well-known prayer of St Richard of Chichester) is 'to know, love, follow Jesus'. The Strategy has three key objectives which follow the General Synod's lead:

1. To grow numerically and spiritually

By 2020 we would like to see the following in place:

- Every Benefice to have a plan in place for Christian growth and nurture and a credible but stretching target for numerical growth.
- A diocesan policy that facilitates and releases energy to plant churches into areas of recognised need and opportunity.
- Every Benefice to be financially self-supporting, through a combination of encouraging generosity, grouping into financially sustainable units and, in areas of deprivation, the provision of direct grant help from historic resources.

2. To re-imagine ministry

By 2020 we would like to see the following in place:

- Develop a portfolio of specialist training and support for volunteers, e.g. church officers and school governors.
- Develop a fuller complement of lay ministries focused on equipping people to serve in both the wider community and the church.
- To allow the energy and enthusiasm of our people to be released we will ensure that skills in collaborative ministry form a central part of selection and training for clergy.
- We want to be pro-active in the promotion and discernment of vocations to ordained ministry, encouraging those with the gifts and skills we need to lead a church in mission. Alongside this we will work with the national church on creative and stimulating patterns of training.
- We want to renew our existing clergy's confidence in leadership and put in place effective patterns of development that sustain joy and effectiveness for life long ministry.

3. To contribute to the Common Good

By 2020 we would like to see the following in place:

- We want every Benefice to have conducted an audit of their community engagement. On the basis of this we want Benefices to prayerfully engage with one new project to bless their local community.
- Given the scale of needs in many places this must be done with our ecumenical partners and other people of good will, irrespective of their faith. We will provide central resources to help people put these aspirations into reality.

Episcopal visitations were undertaken by the diocesan and suffragan bishops during the course of 2019. Parishes were consulted on what has gone well and what the priorities for the future are. They were asked to report back on the priority project each was asked to select and where appropriate to identify their next priority.

In tandem with this, and informed by the emerging responses, the vision and priorities are being fleshed out into a strategy for the next quinquennium which will cover both deployment of resources and choice of projects to further our aim to know, love, follow Jesus. It will be accompanied by a five year financial plan to ensure the priorities can be achieved within the context of sound financial support.

These goals were supported by our annual focused projects: The Year of Mercy in 2016, Year of the Bible in 2017, Year of Prayer in 2018 and the Year of Vocation in 2019.

As the first five year period draws to a close, it has been time to take stock and look forward to the next five years (2020 – 2024) in our household of faith. The next phase of our strategy will clearly build on that which has gone before, focussing more clearly on needs, challenges and opportunities that have come into focus as we have travelled together since 2015.

The theme of the next phase is going deeper. We have made a start, but we need to be more effective in a number of areas if we are to be faithful in proclaiming the faith afresh to our generation.

The 'Four Mores', explained below, are manifestations of the four marks of the Church as set out in the Nicene Creed. The Church is to be one, holy, catholic and apostolic. They are not the exclusive manifestation of these qualities, but they are areas in our life to which we need to give serious attention.

The Four Mores are:

01

More Open:

A sign of being one

"Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptised by one spirit so as to form one body. 1 Corinthians 12: 12-13"

We have a vision for congregations with age and other profiles reflecting the communities they serve. We want to see the church as a family of all ages, loving and serving, contributing and receiving, being transformed and growing together in ways that appropriately reflect the importance of each context and place.

Over the next five years we will encourage:

- **Benefices to complete a community audit and using the results to reach out to under-represented groups in their benefice.**
- **Benefices to review existing and new patterns of worship, to ensure they are authentic in the Christian tradition and can speak into this age and culture.**
- **Benefices to offer regular youth-focussed provision, linked to others through the diocesan HUBs network.**

- **Improved links with local church and community schools, with training and support for lay teams to engage with assemblies, Open the Book, RE lessons etc.**

02

More Converted to Jesus Christ:

A sign of being holy

“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifice, holy and pleasing to God – this is your true and proper worship.” Romans 12: 1

We have a vision for a church which communicates the Gospel effectively, so women, men and children come to a living, personal and transforming faith in Jesus Christ and join their local church family on the journey to know, love and follow Jesus. We want to be a church where people matter, life is given value and we learn to live generously even amidst the difficulties of life. We envisage a wide open front door to a community where people feel at home and want to stay. We want to see our life flow out of prayer and worship, rather than see these things as one amongst other activities that we do.

Over the next five years we will work and pray for:

- **At least 60% of benefices running regular discipleship courses, engaging more people in Lent and home groups.**
- **At least 500 more people completing the Living Faith Course and authorised lay ministry modules.**
- **Wide use of a rule of life that connects worship in church with daily prayer and Christian witness.**
- **Improvement of the quality of our preparation for baptism and confirmation.**

03

More Generous:

A sign of being catholic

“For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” 2 Corinthians 8.9

We have a vision of a diocese characterised by radical, generous response to the self-giving of Jesus Christ, who fills the Church with his life (Ephesians 1.23): that is its catholicity. In this household of faith there are ‘no needy among them’ (Acts 4.34); wealthier parishes contribute joyfully to sustain ministry in deprived areas and economically deprived parishes don’t feel a liability to the rest. We envisage a diocese with a balanced budget and financially sustainable benefices by 2025.

Over the next five years we will work with you to achieve:

- **Every parish running at least two stewardship campaigns, with regular preaching on generosity in between.**
- **At least 75% of parishes enrolled in the Parish Giving Scheme.**
- **At least 50% of parishes having contactless giving technology.**

- Every PCC member knowing total diocesan income and expenditure, their own parish share pledge and their benefice's parish ministry costs, and wider understanding and confidence in diocesan finances among congregations.

04

More engaged:

A sign of being apostolic

"As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit." John 20: 21-22

We have a vision for a church where people have a sense of vocation to love, expressing itself in service; and a church family that nurtures and encourages that vocation. We long to see a renewed church which brings blessing and transformation to its parish; a church which works with all those of good will to contribute to the common good.

Over the next five years we will work with you to enable:

- **More engagement with 'Setting God's People Free' to encourage whole life discipleship.**
- **At least 80% of churches supporting one or more projects which contribute to the common good, developing partnerships with other faith and secular organisations where appropriate.**
- **At least 20 more apostolic partnerships, particularly in areas of new housing and economic deprivation.**
- **A holistic mission, incorporating both evangelism and social action.**

In 2020 we will be focussing on further embedding this vision and conviction into the lifeblood of our diocese.

AGENDA ITEM 5. DEANERY MOTION FROM UCKFIELD DEANERY SYNOD

“That the Diocesan and General Synods examine the existing system of filling clergy vacancies with a view to changing the patronage and interregnum system which is archaic, lengthy and not fit for purpose in the present age.”

The main reasons for requesting an examination of the present system are:

Patrons may not have sufficient time, or indeed interest, to have close and regular contact with their parishes to enable them to have a clear idea of their present needs.

The churchmanship in parishes might change, but the patron’s churchmanship might not, which can cause difficulties. For example, a patron may refuse in principle to present a woman priest, effectively disenfranchising possible applicants and parish representatives from having an open choice in the selection process. There is thus a form of postcode lottery in the process across the country as a whole.

Interregnums of more than 6 months are shown to have an adverse effect (CPAS guide) and are a cause of diminishing congregations. Most interregnums last considerably more than 6 months. We are aware that steps are being taken to simplify the vacancy process by General Synod and that long vacancies are often aggravated by the shortage of ordinands. But there will still be an enormous amount of bureaucracy associated with the process, largely involving printed matter and meetings. This is expensive in time for volunteer lay people in the parishes and expensive in the office work associated with the co-ordination required between diocesan bishops, their staff and the patrons. It is also incomprehensible to the rising generation, who will in the medium term be required to deal with it. They may well refuse to do so and vote with their feet.

AGENDA ITEM 10.
DEANERY SYNOD REPRESENTATION FORMULA FOR THE NEXT TRIENNium

PROPOSED SCHEME OF REPRESENTATION FOR DEANERY SYNODS

Pursuant to Rule 25(2) of the Church Representation Rules, the numbers of parochial representatives of the laity to be elected from the parishes and Bishops Mission Orders of the Diocese to Deanery Synods shall be calculated by reference to the numbers of names on the rolls of the parishes as certified under Rule 4 in 2019 in accordance with the following table:

Number on electoral roll:	Number of lay representatives:
1 – 25	1
26 – 50	2
51 - 100	3
101 – 200	4
201 – 300	5
301 – 500	6
501 – 700	7
701 – 900	8
901 – 1,100	9
1,101 plus	10

This is a slightly different scheme from that adopted in 2016, as it gives 3 representatives rather than 2 to parishes with 51-100 members of the electoral roll, and an additional representative also to parishes with 101 to 400 members. The number of representatives for parishes with over 401 members on the roll remains unchanged. This change is necessary because of the requirement that so far as possible: *The diocesan synod shall exercise their powers under this and the last preceding rule so as to secure that the total number of members of any deanery synod in the diocese shall not be more than 150 and, so far as practicable, shall not be less than 50:*

Provided that the maximum number of 150 may be exceeded for the purpose of securing that the house of laity is not less in number than the house of clergy.

For the avoidance of doubt it is hereby declared that the number of 150 specified in this paragraph includes the maximum number of members who may be co-opted by each house. CRR 25(6)

The new scheme will result in all deanery synods except Westbourne being of the prescribed size, with between 50 and 150 members in total.

AGENDA ITEM 12. REPORT FROM GENERAL SYNOD - JULY 2019

We were treated to a varied agenda in York this summer beginning with an address by the Right Reverend Elof Westergaard, Bishop of Ribe in the Evangelical Lutheran Church in Denmark. In his address he told us of some of the differences between our communions and the way in which, although not established, the Church in Denmark operates. Mrs Sheran Harper, worldwide president of the Mothers' Union (MU), then gave a presentation on the worldwide work of the MU and its implications for lay leadership in the Church. It is the largest women's Christian organisation and missionary society with 4 million members in 84 countries. Her talk was inspiring and full of hope. She talked about the various programmes of enabling women throughout the world, of projects with the poorest of the poor and the ways in which the MU can make a difference. She spoke of the ways in which the MU can talk to governments and inspire change. She mentioned projects she has visited in the UK and the impact they have on society. Sheran herself is from Guyana and is the first worldwide president outside the UK. Personally, I felt that in all the years I have listened to presentations this was one of the best and it received a standing ovation from the whole of synod!

There was a fair chunk of legislative business which was necessary, some of which was for final approval. First consideration was given to the Diocesan Boards of Education Measure and the Cathedrals Measure. There are also some significant changes being made to the Faculty Jurisdiction Rules. Money was also on the agenda with the usual grants approved for ministry training, mission agency contributions, retired housing grants and other responsibilities. We heard from the triennium funding group and the Archbishops' Council.

A motion on responding to serious youth violence was presented looking at ways in which the Church may be able to help. It was noted that school exclusions do not help and that perhaps Boards of Education could encourage alternative provision for such young people. Training for Church leaders should also be given. There are churches that provide after school space for young people who would otherwise be on the streets and it was suggested that we work in partnership with statutory organisations to provide pastoral care for those affected by youth violence. Safeguarding was a hot topic although the IICSA report was still awaited at the time. A motion about refugee professionals was tabled by Southwark Diocese. It referred to those professionals with refugee status who could not yet practise in this country and asked that dioceses help healthy integration into local communities by supporting provision of English for Speakers of Other Languages (ESOL), providing support to receive advice and training for their accreditation, and supporting 'Lift the Ban' to enable asylum seekers to have the right to work after months. This received good support from Synod.

A motion on Anna Chaplaincy contained some very moving examples of those with dementia being welcomed and encouraged in various projects run by Churches. It called upon the government to report on the progress of the PM's 'Challenge on Dementia 2020' and on what steps had been taken to seamlessly join up health and social care.

Perhaps the most difficult debate was on Mission and Ministry in Covenant and the proposals put forward for interchangeability of roles between the Methodist Church and the Anglican Church. Whilst welcoming a move towards unity there was concern about keeping to the historic order of bishops, priests and deacons as we have received it. An amendment was

passed asking for the House of Bishops to do further work on this and report back in the next quinquennium.

Other debates included one on Clergy Wellbeing leading to an Act of Synod on the proposed covenant in 2020. Saturday afternoon was given over to seminars on different aspects of the 'Living in Love and Faith' project. There was a mixed reaction to each of these!

Mary Nagel

AGENDA ITEM 13. REPORT ON THE BISHOP'S COUNCIL

Since the last Diocesan Synod, the Bishop's Council has met two times – in July and October. The Council acts as the Standing Committee of the Diocesan Synod, tasked with a number of responsibilities as laid down in the relevant standing orders. The members of the Council also function as the Finance Committee, or Board of Trustees, of the Diocesan Board of Finance.

At the July meeting we considered the Annual Safeguarding report, which was very comprehensive. It was noted that the figures for lay training were not strong and there was important work to be done. The Council considered the report from the Independent Inquiry into Child Sexual Abuse on the case study relating to the Diocese of Chichester and a report by David and Yvonne Shemmings, making sure the survivors' voices were heard. There has been a complete review of attendance agreements for registered sex offenders. +Martin thanked the team for all their hard work. The Ven Fiona Windsor would replace the Rt Revd Mark Sowerby on the sub-committee dealing with reporting safeguarding serious incidents.

At the July meeting there was also a comprehensive look at the budget and the outlook for the next five years, with a considerable amount of debate. Ordinations and the financial cost to the Diocese were discussed. A paper was presented to the Council on giving to charities, which was discussed further in October, along with trying to encourage parishes to give more than their share to support parishes across the Diocese. The Council was briefed on the video produced for the autumn Deanery meetings. It was agreed to extend the permission for PCCs to adopt email voting indefinitely and to dispense with the need to be registered at Church House, however the adoption of safeguards should be encouraged.

At the October meeting there was a comprehensive report on the DAC and the Mission and Pastoral Sub-committees from Canon Martin Lane and Dr Emma Arbuthnot. They have been very busy supporting parishes at the outset with planning for works, with the many roadshows they have put on, and with a considerable amount of pastoral reorganisation of parishes and boundaries. +Martin thanked them for their considerable hard work.

There was a safeguarding update from Colin Perkins, reports from the Operating Committee were considered, and the budget for 2020 was finalised. The Archdeacon of Brighton and Lewes reported on Together in Sussex and the Bishop's Council decided to continue the funding for an additional year, although at a reduced level, and seek to raise the profile of the venture.

The Diocesan Synod agenda was approved. Sara Stonor gave an update on the Training Fund. The aim was to get financial support for the increased number of vocations in the diocese which has enormous financial implications; if anyone had good ideas or wished to get involved they should contact her.

We conducted the annual review of risk register and considered the Governance Code and the annual return to the Charity Commission. A new Visitor policy for Church House was adopted. Various variations of school instruments of government were considered at both meetings.

Revd Canon Mark Gilbert
Chair, House of Clergy