



SUPPORTING PAPERS

**DIOCESAN SYNOD
ON 20th NOVEMBER 2021**



**SUPPORTING PAPERS FOR DIOCESAN SYNOD
ON 20TH NOVEMBER 2021**

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MEETING OF THE DIOCESAN SYNOD

AGENDA ITEM 3. ADOPTION OF CLERGY COVENANT

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND

THE CLERGY COVENANT FOR WELLBEING ACT OF SYNOD 2020

WHEREAS the Archbishops, Bishops, Clergy and Laity of the General Synod of the Church of England assembled at their Synod in Westminster did on the tenth day of February in the Year of Our Lord Two Thousand and Twenty solemnly affirm and proclaim as an Act of Synod the Clergy Covenant for Wellbeing set out at paragraph 20 of GS 2133 being word for word annexed hereto

NOW THEREFORE WE JUSTIN PORTAL by Divine Providence Archbishop of Canterbury and **JOHN TUCKER MUGABI SENTAMU** by Divine Providence Archbishop of York do hereby **RATIFY AND CONFIRM** the said Act of Synod for Our respective Provinces and do hereby **PROCLAIM** to each and every of Our dioceses **THE CLERGY COVENANT FOR WELLBEING** as an **ACT OF SYNOD** and do instruct the Clerk to the General Synod to transmit a copy of the said Act of Synod to the secretary of each Diocesan Synod requiring that it be formally proclaimed in the Diocesan Synod at the next session.

DATED this tenth day of February in the Year of Our Lord Two Thousand and Twenty.

+Justin Cantuar:

Archbishop of Canterbury

+Sentamu Ebor:

Archbishop of York

A.S.McGregor

Registrar

THE CLERGY COVENANT FOR WELLBEING

as set out at paragraph 20 of GS 2133

The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scripture and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in every generation.

In its formularies, the Church of England recognises that God calls men and women to serve as deacons, priests and bishops to build up and equip the whole People of God.

Conscious that such a calling is both a privilege and a demand, we as the Church of England commit together to promote the welfare of our clergy and their households in terms expressed in the Covenant for Clergy Care and Wellbeing.

We undertake to work together to seek to coordinate and improve our approach to clergy care and wellbeing that ordained ministers flourish in their service of the mission of God within and beyond the Church.

AGENDA ITEM 5. EDUCATION MATTERS: NEW DBE SCHEME & GROWING PARTNERSHIPS

We would like to bring two themes before you with one item requiring a decision.

1. The Diocesan Board of Education Scheme

The Archdeacon of Chichester, on behalf of the Bishop of Chichester, will present the Diocesan Board of Education Scheme to you. This document outlines how we will operate under the revised Diocesan Boards of Education Measure 2021. Our proposed scheme comes with the full support of the Diocesan Board of Education.

We have consulted fully with the Church of England Education Office and with our legal team at Lee Bolton Monier-Williams, whose advice is awaited at the date of circulation of these papers. The Scheme will be circulated as soon as possible after receipt of the advice. If Synod agrees the Scheme it will be sent to the Archbishop's Council for final approval. We intend to implement the Scheme on January 1st 2023, but we will be advised as to whether this could be implemented at an earlier date should it be to our advantage.

2. Looking Forward

I would also like to outline how we see our education provision working within the wider diocese in order to fulfil God's mission to our communities. There are two points of focus for this.

DBE Vision Statement

Below is the new Vision Statement of the Diocesan Board of Education. It is deliberately shaped to work with the Diocesan Vision for Growth 2020-2025. This demonstrates the Board's commitment to actively support the wider strategy and growth of the Household of Faith.

Vision Statement for the Diocesan Board of Education within the Diocese of Chichester

We support our schools to fulfil the Church of England Vision for Education-
"Deeply Christian, Serving the common good"

As members of the local household of faith, the DBE is committed to playing an integral part in ensuring that the Mission of the Church across the Diocese, *To know, love and follow Jesus*, is evident in all our 155 school communities. We resolve to use the resources entrusted to us to enrich the Five-Year Plan of the Diocese in line with the "four mores" in the following ways:

More Open- Being more at one with the wider church through our church and school covenant- Growing Partnerships

More Converted to Jesus Christ- Offering a compelling opportunity for a life enhancing encounter with Jesus Christ through a rich engagement in worship, a living example of a school life rooted in the Christian faith and a conceptual grasp delivered by rich materials such as Understanding Christianity.

More Generous- The SIAMs Framework calls for our children to develop courageous advocacy. We see that encouraged in both active engagement with the needs of the local community and partnering organisations working to address wider and global issues.

More Engaged- Schools are an integral hub particularly in our rural communities and are uniquely placed to provide an opportunity for communities to come together.

Growing Partnerships

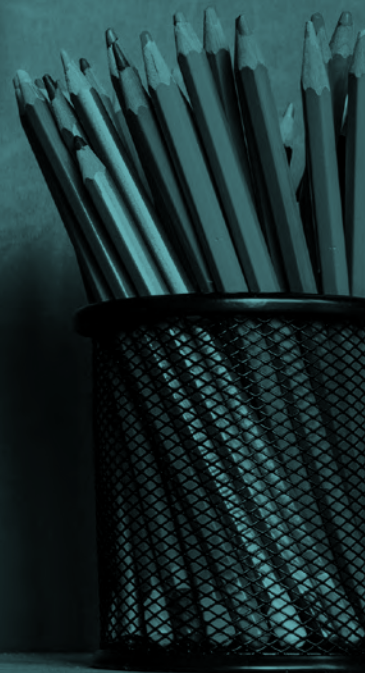
One of our key strategies to fulfil this vision is our Growing Partnerships initiative. This is provided in your papers. It looks at how schools and parishes can work more effectively together. Growing Partnerships has been very well received and we are keen to share more information about this concept with you.

Trevor Cristin, Diocesan Director of Education



Growing Partnerships

School and Parish Church



LEARNING WITH MEANING AND PURPOSE
TO KNOW GOD AND SHAPE THE WORLD

This covenant is designed to establish and grow a foundation for both schools and church communities to grow in partnership to fulfil God’s mission. We are looking to grow a shared sense of belonging within both bodies.

Key Aims

1. We seek to nurture a love of learning and a desire for God. Our schools will provide an education that is “deeply Christian, with the promise by Jesus of life in all its fullness” that will enable all to have a clear understanding of Christian values in their journey through life
2. Our schools and church communities will demonstrate a desire to “serve the common good” and be role models for how Christians should live a life based on love and care for others
3. Our schools and church communities will support each other using a common language to support families to a “life enhancing encounter with the Christian faith and the person of Jesus Christ” (Going for Growth 2010)
4. To develop a sense of mutual belonging in both church community and school. We want our families to have access to the joy of being part of the church family through their experience in school

How will these be achieved?

Church of England Schools are not “faith schools” in so far as they do not exist solely to benefit their own congregations. Church schools are for families of the Christian faith, families of other faiths and families of no faith. We are here to serve our communities because of our faith. We give in response to the grace of God and as an act of service sharing the gift of our schools in faith, hope and love. We believe this is what enables all to live life in all its fullness.

A Church school and its partner church community will share the key teachings of the Christian faith and show those values in the way they live. This is offered as an invitation for all to engage and understand; whilst some may not choose to participate the opportunities remain and the experience is gained.

The need for training for both clergy and school leaders is crucial. Church and school partnership work should also be an aspect that is core to the recruitment processes of both organisations.

How do we measure success?

Quantifiable success is not easy to measure and this is not our top priority.

The most formal measure for success comes from using the SIAMS Inspection Framework which sets clear expectations of how a school is to develop a coherent and bible-based school vision that will impact positively on the lives of our children. The school’s partnership with the church is central in achieving this.

We also desire that children receive a deeper and regular experience of worship that offers a strong foundation for further, future spiritual growth. Their experience of faith should come through exposure to a living and distinctively school-based tradition. In so many ways school and church are united and not separate. Church happens within the school context as worshipping communities within the “household of faith”.

Informal measures such as positive pupil and parental engagement, stakeholder surveys, increased church attendance, increased participation and opportunities for initiation into the Church of England through baptism, preparation for first Holy Communion and Confirmation can also be useful indicators.

A Covenant between a School and its Parish

In order to maximise the opportunity that schools give us to fulfil God’s mission for the church, this Covenant between local churches and our schools represents the level of commitment required for a genuine partnership to have impact. In the case of secondary schools and schools linked to several parishes, it might be valuable to identify a “lead church community” to initiate the actions from this agreement.

1. A commitment to regular engagement, at least on a weekly basis, is required from both parties
2. The school will lead on safeguarding and the control of access to their pupils and the parish must comply with this
3. The church community will offer pastoral support in the form of (locally agreed) and any other urgent requests
4. The church community will willingly offer support in the worshipping life of the school and the school will identify opportunities to include the parish at appropriate points
5. The church community will explore all ways of practical support for the school
6. The school and the church community will engage together in at least one agreed campaign to serve the common good each year
7. The church community will support in school Governance as required
8. The school and church community will devise a shared plan to outline and develop their partnership work and review it annually
9. The governors of the school and the PCC will endeavour to achieve a strong understanding of the ownership and trustee responsibilities of all land and trusts related to the school
10. The church and school relationship will be highlighted in the parish profile during the recruitment process of a new priest. The parish priest will be expected to be an active part of the recruitment process for a new Headteacher

Signed

(on behalf of)

Signed

(on behalf of)

Date

Both partners can demonstrate their commitment by agreeing such a Covenant which is renewed when the Headteacher or the clergy changes and is reviewed annually.

Additional Information on how Schools and Churches Can Work Together more effectively

Strong partnerships between schools and their church communities are empowering. Schools can benefit greatly from the input and leadership that a church can provide, and the church can benefit from the engagement with the family and with young people.

Within this relationship, the church community has to acknowledge that the authority in relation to both access to the children and to school premises lies completely with the school and all activities are carried out within the prescribed guidelines that the Headteacher lays down, in accordance with stringent adherence to safeguarding guidance and Keeping Children Safe in Education. If there is a dispute in this it is strongly suggested this is referred to the Education Team at Diocesan Church House where advice is readily available.

We also acknowledge that many churches have developed strong relationships with community schools. Whilst the extent of partnership work may not look the same, it can be very meaningful and have significant impact. We hope that the sections below will assist, guide and inspire this type of work further.

We believe the following suggestions for building bridges help lead to an effective partnership between parish and school. For some they will see no barrier between the shared aims of both parish and school but for others their journey will be at an earlier stage.

We would recommend that the covenant document is signed annually by both school and parish. This could be part of an act of worship.

The Church community can:

1. Pray for the school regularly
2. Offer spiritual guidance and leadership
3. Provide pastoral support to the children, families, staff, leadership and friends of the school when invited
4. Take on school Foundation Governor roles when available
5. Guide in the establishment of a distinctively Christian ethos within the Anglican tradition
6. Help to lead collective worship as appropriate
7. Create a warm and hospitable environment that encourages the children to belong
8. Develop a deeper sense of the church's global mission and family through interaction with the parish's overseas support projects
9. Ensure the church building is accessible, safe and used by the school on an agreed regular basis
10. Join the school when they come to church to worship
11. Ensure that engagement with the school is a regular agenda item at PCC Meetings and hold one PCC meeting each year in the school to build a stronger sense of focus on the partnership

12. Partner with the school on local or global issues of social justice such as foodbanks and appeals
13. Explore all ways of practical support for the school including financial (i.e. helping to meet the cost of the Partnership Agreement with the Diocese of Chichester Education Team)
14. Use resources within the church congregation to get involved with listening to readers schemes, after school clubs and key initiatives such as Open the Book. (Safeguarding guidance will need to be given)
15. Provide congregation members for discussion sessions in classes i.e. interesting professions, cross generational history or PHSE projects or testimonies on how faith impacts on work and life sessions
16. Devise a shared plan on an annual basis to outline and develop partnership work
17. Involve the school in creating the parish profile
18. Ensure all the congregation know about the covenant

The School can:

1. Pray for the church community regularly
2. Offer support to church leaders
3. Partner with the church on local or global issues of social justice such as foodbanks and appeals
4. Invite suitable members of the congregation to lead and participate in collective worship and offer clear and supportive guidance regarding the expectations of the school to those who lead or attend school worship
5. Encourage the church to join in identified acts of worship in the school
6. Offer parents easy and friendly access to church
7. Through regular engagement the clergy and Foundation Governors need to be made to feel an intrinsic part of the school community
8. Share news regularly so the parish feels involved
9. Be actively involved with the drawing up of the parish profile
10. Visit the church building for worship as and when it is appropriate
11. Visit the church for RE education projects
12. Invite youth workers to share church-based events and run events in school
13. Report to Governors on the church/school links
14. Devise a shared plan on an annual basis to outline and develop partnership work
15. The school can help, host and resource holiday clubs run by the church or partner organisations.
16. Ensure all staff know about the covenant

Education Department

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LEARNING WITH MEANING AND PURPOSE
TO KNOW GOD AND SHAPE THE WORLD

AGENDA ITEM 6. REPORT FROM GENERAL SYNOD – JULY 2021

The General Synod met for four days by Zoom at the end of this extra ordinary 6 year period. The opening Presidential address by the Archbishop of York recalled the sermon in 2015 by Fr Raniero Cantalamessa, preacher to the Papal household, bidding us to 'Rebuild my House'. In the words of Pope Francis we should 'strive for reconciled diversity'. Archbishop Stephen then asked us to look at what has happened in Synod in the past 6 years – including the green agenda, the Windrush scandal, estates evangelism, clergy well being, the pandemic and so on. He said we need more vocations, to be a bolder Church and take courage to work together for: "I am with you says the Lord".

The Business Committee Report elicited a number of speeches and a notice of withdrawal of a Private Members Motion on the Five Guiding Principles. There was a call for fewer presentations and more 'tough debating'. It was agreed to explore the possibility of 'Hybrid' sessions to enable those who are ill or prevented from attending in person sessions to partake in Synod debates.

A presentation by the Racial Justice Commission sought to root out systematic racism in the Church and set out an agenda for change. 12 members were selected for their expertise although there was criticism that there was no financial resource to pay for racial justice officers.

We were given an update on the Church's response to climate change. The Church had disinvested in certain companies and were holding others to account. Changes had been made to the directors' board of Mobil/Exon. Other projects were being carried out so that the church's investments would reach its target of zero carbon emissions by 2030. There was a promise to report back annually.

The Archbishops Council and Church Commissioners presented a joint report. In it we heard about ethical investments and investment for the people and the planet. In the debate that followed it was argued well for the need for priests. The apportionment of the Archbishops council budget was agreed.

Safeguarding presentation showed that there was more to be done. It is important to continue engagements with survivors, to make the Church safer and healthier and the aim is to see safeguarding as an integral part of the Church at the 'heart of the gospel'. There will be a small independent safeguarding board to oversee the National Safeguarding Team. This work will begin in the Autumn. Sunday 10 October has been earmarked for Safeguarding Sunday for which resources will be available.

As this was the last synod of the quinquennium (plus 1) there was legislative business to finalise. It may have seemed long and tedious but was important for the carrying out of our business. A number of amendments to the standing orders were passed including one which allowed for first consideration of a measure to be taken between sessions of the Synod. The Church Representation Rules debate was suggesting the limit of 2 three year terms on Deanery synod should be removed though this limit could be imposed at the APCM. Further amendments to standing orders included those regarding elections to the Crown

Nominations Commission (CNC). After lengthy amendments and debate it was agreed that 6 pairs should be elected and that one from each pair would sit on the commission for a particular case. The elections procedure for such nominees would include both houses (clergy and lay). A non-voting co-option would be allowed to join the CNC.

There was following this a lengthy debate on Vacancy in See committees rules. The Chair of the committee would not be eligible for election to the CNC and those elected from the diocese would be 6 altogether from either House. Another debate was held on those elected to be Church Commissioners. It was proposed to introduce term limits (2 terms of 5 yrs each). There was an amendment to send this back to the scrutiny committee for further work which was narrowly lost (140/144). Arguments were put about loss of expertise and collective memory. In the end the Reform Order was carried but not easily.

Another presentation was given on the Living in Love and Faith project. It is intended to help people to learn together, to be inclusive, radical and above all Christian. Our engagement with the course should lead to feedback and listening, from discernment to decision.

Housing and what is the role of the Church? We heard about the land which is owned by the Church which could be used for affordable housing. Although the Church is a charity and should get the best possible price for land sold it is possible in such cases to sell land at less than the market value. The Archbishops commission on housing is to explore such changes to the legal framework, giving each diocese freedom and to consider proposals in February 2022.

A debate was held on the nature of the Ordained Ministry. Care, accountability and behaviour were key themes as was the need to re-examine the nature of the Diaconate – all those in Holy Orders are deacons. It was acknowledged that there was a need to replace the present Clergy Discipline Measure with a new one as the present one is not fit for purpose. There is a need to separate misconduct from complaints, the latter could be dealt with by local assessors. There is detailed work to be done on this and we look forward to a clearer, fairer measure to be made.

A review of the Mission and Pastoral Measure of 2011 needs to be undertaken so that the whole simplification process means we as a Church are more effective for mission. Flexibility is required so that different sorts of reorganisation can take place. However, it was recognised that work needs to be done on 'Dispossession' of clergy – there are tax implications with compensation and ongoing care of the clergy family dispossessed. A code of practice should be put in place. Following this debate Archbishop Stephen talked about the Vision and Strategy project. We must be 'Simpler, Humbler and Bolder' and become a more Christ centred Church. In response, I think, to some of the news reports he emphasised that lay-led mission remains under the priests and bishops. Children and family are at the heart of the strategy. It will be 'fresh air for the CofE'.

Following this an item on Transforming Effectiveness was tabled. This is seen as a third stream of work with Vision and Strategy and Governance Review. It looks at how flourishing in local churches can help others, how the CofE works in international engagement, how expertise from other dioceses can help so that there are not 42 different ways of doing things.

On Monday afternoon we looked at a report from the Implementation and Dialogue Group. This was a group looking at the 2014 settlement and the 5 Guiding Principles following the decision to ordain women to the Episcopate. We heard from members of Synod who were still amazed that provision should be given to those who had theological objections to the Ordination of Women, but from others (ordained women included) whose working relationships with those of a different view was seen as one of love and respect. We were asked to take note of the report and agree to form a Standing Commission on the House of Bishops Declaration on the Ministry of Bishops and Priests.

We heard of the work of the Joint Covenant Advocacy and Monitoring Group of the Anglican-Methodist Covenant and were asked to direct that a new body called 'Life in Covenant' be established to carry on the work. There was some hesitancy from members in view of the recent decision made by the Methodist Conference to allow the marriage of same sex partners in Church. This would have implications for those in an LEP. After some debate an amendment to the main motion was lost by 116/174 and the main motion carried.

It was a long, tiring Synod. Not being all together it was often difficult to sense the mood of Synod. We missed those important conversations over meals and coffee breaks. At the end of Synod various farewells took place notably the Bishops of Beverley, Rochester and Lambeth and also the vice chairman of the House of Laity and a long standing member of staff at Church House.

Mary Nagel

AGENDA ITEM 7. REPORT ON THE BISHOP'S COUNCIL

Since the last report in May the Bishop's Council has met twice, in July and September, both times on Zoom.

In July, Bishop's Council received the annual safeguarding report. The Chair of the Safeguarding Advisory Panel reported on the Past Cases Review 2 (PCR2), explaining that it is a national, formal and thorough review of historic and current practices. Whilst it was taking longer than the diocese expected good progress was being made. Good progress had also been made clearing the backlog of C2 leadership training that had built up during the pandemic.

The draft budget for 2022 was presented to the Council. It anticipates a recovery in Parish share income to £13.5m. This draft will be used to calculate PMC costs. It was accepted that the increase is ambitious and that expenditure will need to be looked at again if parish share fails to come in. It was also acknowledged that we have to continually communicate with parishes about how the Church is financed.

The Finance Director also presented an updated five-year forecast. The feedback from the deanery planning meetings has been very good at deanery leadership level and potential aspirations for parish share over 3 years were discussed.

The Council considered the role description for the Bishop's Advisor on Self Supporting Ministry (SSM) with the hope that a dedicated SSM Officer will help to create a culture where SSMs are provided with support and opportunities for development.

In response to the impact of Coronavirus there would not be a return to 100% office-based working at Church House and so a Remote Working Policy for Church House Staff was reviewed and approved by the Council.

The Diocese's risk register was reviewed, and a number of changes agreed.

At the October meeting, Bishop's Council received the annual church buildings and pastoral reorganisation report. The Council heard that many parishes had delayed quinquennial inspections by 6-12 months in 2020 but that the number of faculty and List B applications (which dropped sharply at the beginning of the pandemic) had returned to normal levels by the end of August 2020 and continue at the usual level. The National Lottery Heritage Fund has re-ordered its desirable outcomes and the one that most churches used to be able to meet ('our heritage will be in a better condition') has been downgraded and is no longer a priority outcome, which makes fundraising for church building projects harder to secure. 5 pastoral reorganisation schemes have come into effect this year to date.

The Council approved the appointment of a lay member of the Diocesan Synod to fill a vacancy that had arisen on the DAC.

The new Diocesan Boards of Education (DBE) Measure 2021 requires dioceses to look at the central legal structures that surround their work in education and church schools. The

Council had to agree on which of the three models in the measure to recommend to Synod and made various decisions about amendments to the template provided by the Church of England Education Office. The Council also approved the Terms of Reference for the statutory committee.

The near final draft budget for 2022 was received by the Council. It was agreed that it should be taken to Synod, with the understanding that it may need to be revisited during 2021 and early 2022 if parish share pledges fall below the income budgeted. The Finance Director also presented a revised five-year forecast, updated to reflect the current budget for 2022.

The agenda for Diocesan Synod was agreed. It was also agreed that, whilst not ideal, given the layout of East Sussex College, the November Diocesan Synod should again be held on Zoom.

The Risk Register, updated following discussions at the July meeting, was presented to the Council.

The Council approved the Annual Return to the Charity Commission.

Martin King
Vice-Chair, House of Clergy