

Report of Proceedings

General Synod

Meeting of the House of Laity

Friday 8 July 2016

Canon Dr Jamie Harrison (Durham) took the Chair at 1.00 pm.

The Chair: Good afternoon. I am Jamie Harrison and I am chairing this meeting. I am sure you recognise Liz Paver and beside me are my minders. We have already heard from Nick Hills, who is Secretary for the House of Laity. You will also recognise Adrian Iles - although he is usually wearing funny headgear - and he is our legal adviser. It is very good to have this level of support. I have been told to turn the microphone off for asides so hopefully we will not broadcast our conversations. It is lovely to see you. One or two of you were struggling to get here through motorways and you had to get up very, very, early this morning. Thank you for making the effort. It is really good to see you all.

There is one piece of sad news. Anne Foreman, who is down on our agenda, her husband, Peter, died two weeks ago. We have sent cards and greetings to Anne and in a moment we will be praying for her and her family. You have seen an agenda paper. Perhaps if we have a moment of silence and then I will say a couple of prayers.

The Chair led the meeting in prayers.

The Chair: At this point I am going to ask Maggie Swinson to come forward, if she would. Robert has just jumped off the motorway so I will ask him to come up in a moment and do what Anne would have done from the point of view of the Business Committee. Maggie is Chair of the Appointments Committee, which is a key committee. Please give us some words of wisdom about what you do.

Canon Margaret Swinson (Liverpool): One of the things that marks the Appointments Committee as different to other committees, including the Business Committee, is that it is an appointments committee for the Church of England, not just doing General Synod appointments. We handle some appointments that are for Synod members and some appointments that are open more widely across the Church of England.

You should all, after you were elected, have received the appointments survey form to fill in. Responses have been good, but there are still some forms that have not been filled in. If you have lost yours, then please email Nick Hills, Jamie's right-hand man, and he will send you an electronic version. The appointments form is really important for us as we look to make appointments. It is the mechanism through which you tell us about yourself and you tell us about the kind of things you are interested in doing. We do not have the luxury of offering people appointments that they do not want because that makes the process very cumbersome. We really need you to help us by telling us what it is you have experience in and what it is you feel that you can offer to us.

In making appointments, the Committee has to have as its prime objective appointing people with the right skills and experience for the role they are appointed to. It is a bit of a no-brainer, but we could easily tie ourselves up in knots if we did not take that as the first thing that we have to think about. Once we have got that and we know that it is an area where people have skills and are interested, then we take into account relevant balances. I say "relevant" because there are lots of balances we take into account but not all balances are relevant for every appointment. We need to make sure that we make relevant balances. We will look at age, whether people are bishops, clergy or lay, gender, geography, ethnicity, church tradition, but not all those balances are relevant when it comes to every appointment.

You will probably have noticed that before each of our meetings you get sent an email with a link which sends you through to our agenda. On the agenda it tells you all the things we are going to be appointing to and a little bit about each of those roles. Please when that comes, if you are interested, read it carefully. I cannot tell you how often, when we say we are appointing a clergy person or a lay person, we get hordes of expressions of interest from people from the other House. Frankly, we cannot appoint you. If we are looking to appoint a clergy person, I am afraid you cannot be appointed if you are from the other House, so please note whether we are looking for clergy or lay. Sometimes it is a vacancy where we need to replace people from a particular House. If you are a bishop you are welcome to express an interest, but you are very unlikely to be asked to do the job.

It is an opportunity for you to do two things. One is to express an interest yourself. We have the appointments survey, but sometimes we may be doing a piece of legislation, and you have in your other life - because we all have another life - particular expertise that you did not know might be relevant so it was not on the appointments form, or whatever. If there are such things please use the opportunity to let us know. If you know somebody else - this very rarely happens I have to say but it has happened once - that you think would be really good for a role, particularly if it is one where we have the opportunity to appoint from outside the membership of Synod because the Committee does not know the skills and the availability of every member of the Church of England - strange though that may seem - please either offer yourself or suggest people to us, members of Synod or not, depending on the appointment you think would be good for a particular role.

The caveat to that is please do not offer for everything. If we have a list of six things and you tell us you are interested in all of them, we cannot possibly tell whether we are considering you for the one that you are least interested in or most interested in of those six. If you use a scatter gun approach and say, "I am interested and available and experienced to do absolutely everything the Church of England needs", you are probably not. Be realistic. Tell us why you think you would be a good person for a role. It helps us in the appointments

process, but we have to always then look through and see whether there are members of Synod who have not put themselves forward who also have skills and experience. We also take into account, particularly where we have a number of appointments to make, what other things you are already doing for the Church of England because we want to share the work out. Just because you express an interest does not mean that you will be invited to do a piece of work. Sometimes we have loads of people expressing an interest and we only have one place. There are all sorts of reasons why we might not ask you. Nick always acknowledges expressions of interest but it is a bit like a job application. When you apply for a job these days, often they say, "If you haven't heard, you didn't get it". Nick is the only resource we have and so we cannot be going back to everybody at the end of the process to say, "I am afraid you were not appointed because..." You will find out from the appointment sheets that get circulated who was. We do look at all the names that come to us, provided they are from the appropriate House for the position that we are appointing to.

The Chair: Any chance of coming to a conclusion?

Canon Margaret Swinson (Liverpool): The other thing worth saying is we take into account, when we are looking at things such as Revision Committees and Steering Committees, the contributions people make during debates, so we will be listening very hard in the next couple of days.

The Chair: Brilliant. I think you should give a round of applause to the new Vice-Chair of the ACC.

I am just holding off doing the introductions because I know one or two folks are still coming in and so I am going to introduce Robert. Can you come up as one of the members of the Business Committee? We are going to introduce those whom you have elected in a moment, but Robert is from the Business Committee.

Mr Robert Hammond (Chelmsford): The first thing I should say is that I was only elected this time round so I, like a number of us on the Committee, are still learning the ropes. It is early days on the Business Committee for me. Formally the Business Committee oversees draft legislation to the Synod. It oversees the preparation of draft legislation requested by the Synod. It is responsible for matters relating to the sessional arrangements for Synod. That is all the stuff that goes around making this happen. It reports to the Synod at each group of sessions on the work of the Committee and on matters relating to the agenda of the Synod, and you get that through the Business Committee Report. It advises Synod on the determination of priorities in regard to proposals affecting the allocation of Synod's time. I think that means something around priorities and the relative importance of bits of business.

In summary, the way I look at that is that we work with the various boards, committees and staff to make sure that Synod's business covers all the work that is required; that things are not dropped off our agenda; that our agenda is balanced and it reflects Synod's preference, with not too many presentations; and that other arrangements around Synod are correct, efficient and effective. I see us as being an interlocutor between those who want items on the agenda - the boards, the councils, you and the other Houses, those who have to consider and debate those items and work with after to make sure Synod is effective, legal, safe, and occasionally perhaps even enjoyable.

The constant issue going on under the surface at the moment, and it reflects some of the Renewal and Reform agenda, is how can we modernise and make Synod more friendly, more approachable, more attractive, better known, more accessible, more relevant. You get the picture. It is how we do all that sort of stuff. I think that is constantly in the background of what we are considering at Synod. How can you input into that? As Maggie was saying, the first thing is to speak at Synod. The Business Committee listens and boards and councils listen to what is being said. If you want to get something logged, the important thing is to say it.

Please write in or email after Synods; I cannot stress that enough. I did not think it mattered until I came on to the Business Committee, and it does. Everything that you say or write in is considered by the Business Committee. That is your opportunity. If you do not like something, say it. I think it would be nice, if you did like something, occasionally to say that as well. If you are writing in, please be balanced and short. It is far easier for us to consider a couple of paragraphs than four sides of A4 if you are trying to make the same point. Please do it and try to be factual, not anecdotal. Please do it. I did not realise how important that was.

The other thing is to talk to one of the Business Committee, and we shall tell you who we are in just a second, or email us for informal advice or comment. Obviously we would not want to, and cannot, reply on behalf of the whole Business Committee, but if there is something that is worrying you please let any of us know. Key is writing in. I wish I had written in on lots of things in the past.

The Chair: Robert, thank you. Can I just hold you there? There are ten of us who are on your Standing Committee and it would be helpful for you to know who they are, with apologies to John, for those who can see them. There is the Business Committee, which we have heard is Robert and Clive Scowen. If you would just like to come to the front, Clive, so we can see you. From the Appointments Committee are Lucy Docherty, Sarah Finch, Rachel Jepson, and then myself and Liz. This is the Standing Committee of this House.

Mr Clive Scowen (London): Archbishops' Council members?

The Chair. Of course we must not forget we have Mark Russell and Lorna Ashworth. Thank you. Can we remind ourselves, these people want to be available to you? We have a meeting tomorrow morning to reflect on today. Do approach us, ask us things and tell us the things you need to.

I am just going to ask people to stand in their places, those who are able. Debbie Buggs is here for the Audit Committee and also Stephen Hogg. Graham Caskie for the Committee for Ministry of and among Deaf and Disabled People. Graham is at the back. Dr Addy Lazz-Onyenobi elected to the Committee for Minority Anglican Ethnic Concerns. The Council for Christian Unity is again Rachel Jepson and I know Lindsay Newcombe is on her way - she has just arrived! The Finance Committee is Carl Hughes and Sheridan Sturgess. The Ministry Council is Vivienne Goddard. The Mission and Public Affairs Council is John Appleby, Josile Munro and Margaret Parrett. The Remuneration and Conditions of Service Committee is Carol Wolstenholme. The Church Buildings Council is Wendy Coombey. Cathedrals Fabric Commission is Mary Durlacher and Joyce Hill. Dioceses Commission is Anthony Archer and Malcolm Halliday. Legislative Committee is Peter Bruinvels, Clive Scowen and Geoffrey Tattersall. Last but not least, National Society Council is Rosemary Lyon.

That was all rather fast, I am sorry, but we are restricted by the time. Shall we give them a clap? You have elected them in the recent elections.

Of course, there are other members that we have elected in the past, such as members to the Crown Nominations Commission and various other members, such as the appointed members to the Archbishops' Council and so on. There are a number of lay people in significant places in the Church. We thought it would give you a flavour of some of the folk and if you know them to go and perhaps talk to them about particular concerns and issues you have.

A little bit behind time, but please could I ask the Lay Ministry and Lay Leadership teams to take us through, that is Mike Eastwood from Renewal and Reform and Matthew Frost. Unfortunately, the Bishop of Sodor and Man is stuck in an airport somewhere, in Douglas indeed, as he might be. We are looking forward to a presentation, I hope of no more than 15 minutes between you, and then we will take questions in threes. I have got one item of any other business that I may take at five to two. Thank you, Mike.

Mr Mike Eastwood (Director of Renewal and Reform): Thanks, Jamie. Good afternoon, everybody. It is a privilege for us to be here. If I believed in such things I would think there was something of a curse hanging over the Lay Ministries Group at the moment. Tim Ling is off sick. Des Scott is so appalled at the prospect of having to work with Mark Russell any further that he ill-

advisedly jumped off a ladder and refuses to fly and will not have encountered the Bishop of Sodor and Man. It may be a slight exaggeration but it feels like that, so we might be a bit light on detail on the lay ministries bit. The primary issue is really hearing what we should be doing rather than what we are doing.

Just to introduce myself, I am Mike Eastwood. I am Diocesan Secretary and Chief Officer to the Cathedral in the diocese of Liverpool. I am also two days a week on Renewal and Reform.

I want to talk about two issues upfront, if I may. The first one is interplay between Lay Leadership and Lay Ministries Task Groups and the second one is the need for trust as we develop thinking and practice.

First, the interplay. From a Renewal and Reform perspective, we are trying to do two things at the moment. One is to create a climate of ideas, experimentation, of releasing, a sense of what is stopping you rather than waiting for permission to do things. In the diocese of Liverpool - I do not want to consistently illustrate the diocese of Liverpool - we have just given blanket permission to all parishes across the diocese that any lay person can do anything, except lay presidency, and with appropriate safeguards. Anybody can do anything as long as the incumbent is prepared to take the rap for it. Anybody can preach, anybody can do a service, anybody can do anything as long as the incumbent is prepared to take the rap.

We are trying to do two things. One is hoping the flowering of lay ministry, vocation, all of that, genuinely releases. The other thing is we are trying to create accountability. If it is not happening, say, "Why not? You've got all the permissions you need, all the freedoms you need, why is this thing not happening?" It is that kind of encouragement and accountability. We do not know what is going to happen, what problems it will create, what knowns/unknowns there will be, and that is exciting. We are trying to release. Part of this Renewal and Reform is about the release of lay ministry and lay activity.

This releasing is also why we need to consider issues of future order down the track. The work of the Lay Ministries Working Group is how are we able to value, recognise, authorize, licence, support, invest in and hold accountable, all those kinds of things, those aspects of ministry that we need to and we choose to. The "we" in all of this is local. Some people will want authorization and some people will not. Some dioceses will want to go down a recognition track and some will not. What we do not want to do is lock down all the detail now. We do not know what is going to happen. What we want to try and do is think and pray through the process so that when it comes to it we can value, support, resource the work of lay ministry as we need to. It is that balance, the releasing experimentation on the one hand and considering how we order this down the track on the other.

The second point is it does become a significant matter of trust. This opening up of things on the one hand and waiting to see before we act and move on the other requires trust. It requires trust in God, in bishops, in clergy, and trust in us as laity. At any time of change and exploration some things go really well, some things will slightly misfire and some things will go completely pear-shaped. We do not want to be casual, complacent or unduly anxious about this, we can cross those bridges when we come to them. Indeed, if there are future problems and future pressures there is the question can we push hard enough. We have got a radical Gospel, there are radical people, and these are turbulent times.

I hope as we go through today and subsequent discussions we can hold these two things in tension. We are the Church of England and on every level that matters. Equally, we cannot try and lock everything down before we start or take the next significant steps because that will constrain and inhibit. Those are the two tensions that we are trying to work with.

I want to go into a bit more detail about what each of the groups are doing, but our primary issue for this afternoon is to hear from you rather than you to hear from us.

Mr Matthew Frost (ex officio): My name is Matthew Frost. I have been a co-opted member of Archbishops' Council for about the last six months. I am still relatively new. This is my first General Synod in York. I am also chairing the Lay Leadership Task Group.

First I want to remind us what this group is working on. I will then hand back to Mike who will remind us what the Lay Ministries Working Group is working on.

To begin with, the focus in question, the question that we are trying to keep in mind throughout our work, is what more should we do across the Church of England at local, national and diocesan level to release, enable and equip lay people into their areas of vocation and calling, be this within their workplaces Monday to Friday, their communities on Saturday, or Church on Sunday or elsewhere. It is the whole of life, how do we release people into that.

Can I clarify the word "leadership"? We have had lots of debate about exactly why we have been asked to work on leadership and what that means. We have understood that to be a very broad term. This is not just for formal functional roles of leadership, far from it, this is leadership wherever it is exercised, wherever any layperson has a significant influence over others. Most of the best definitions of "leadership" describe leadership as "significant influence", or leadership is wherever there are followers.

If we take that broad understanding of leadership it is really important we recognise that discipleship is foundational to this. If we are going to look at leadership we are inevitably going to have to look at discipleship, indeed it is the foundation. Any good leadership programme I have ever been on, about 70% of it is about discipleship.

Let me just pause there and I am going to hand back to Mike.

Mr Mike Eastwood (Director of Renewal and Reform): The context of Lay Ministries Working Group, basically I have covered most of it. What structures of affirmation and accountability will help us provide a better framework for lay ministries? What are we talking about when we talk about lay ministries? Forms of ministry paid and unpaid undertaken by lay people and licensed or authorized by a bishop or locally recognised.

Mr Matthew Frost (ex officio): What we are trying to show in this slide is when we think about where lay people are leading, it is a very broad area. On the left is what we have talked about, the dispersed or sent churches where we are out in the world, it is what we are doing Monday to Saturday in the local community in clubs, councils, in the workplaces. That is probably the predominant area where we are all actively involved in exercising leadership in some ways for the Gospel.

On the right, the darker blue is where there is leadership in the gathered church. Again, so many different areas of very active leadership are going on. In many ways I would say the Lay Leadership Task Group is asking what the Church should be doing to release all of that in all of its richness. The Lay Ministries Working Group is very much asking in this sphere, especially when in gathered church, what is the role of authorizing and licensing and blessing and releasing more leadership.

Let me just focus specifically on the Lay Leadership Task Group. I want to touch on six emerging issues that we have been wrestling with and the second slide shows some of the areas we are exploring and trying to mine to find recommendations for our work.

There are six emerging issues I have listed up here and I am going to run through them very briefly. Theology is weak and it marginalises the role of lay people. We need to do some serious work on theology to rediscover and bring to the fore some of the very powerful statements that already exist in our liturgy that affirm the very high calling of lay people, the priesthood, of all believers.

The voice of lay people is not heard, understood or acted on. This is a deep issue within the Church. The only voice that is heard is essentially filtered through clergy and through the Synodical structures. That is fine, but both of those are biased views. We have got to find a way to hear the frontline voice, and more of that in a second.

Thirdly, relationships between lay people and clergy are often fragile. I think when I started out I phrased this more as sort of clericalism or as the way clergy can disempower lay people. Since then I have discovered it is much more complex than that and there is an extremely unhealthy co-dependency. There is something about a mutuality that we have got to rediscover. Relationships are not as good as they need to be.

Fourthly, structures and ways of working unintentionally in so many ways marginalise lay people. I have had so many people send me little cameos, little things that go on in the way that structures or the way people behave that make lay people feel small or irrelevant. What do we do about that?

Fifthly, resources and support for developing and enabling lay people within the Church are extremely limited. If we think about all the resource there is for formation of people in the church, the vast majority is going to clergy, and then when we focus on the piece that is left over for laity, it is typically around reader ministry, and what about all those other things that I put up on the screen just now? There is a huge breadth of leadership where there is almost no resource and where the resource exists, I am hearing from all of you that it is so frequently not fit for purpose.

Finally, previous efforts by the Church of England to release and empower lay people have resulted in no significant change. It is extremely humbling for me to realise that over the last 60 years since the Temple Report the same issues are being raised. Very little has changed. What are we going to do differently this time?

Very briefly, this slide shows the ten areas that we are trying to explore to make recommendations. I think the context for all of this is we are beginning to realise there are two overarching culture shifts that it is vital the Church embraces. There needs to be a culture shift that embraces whole-life discipleship formation. How do we form disciples and have a culture of formation of disciples who are equipped for the whole of life - Monday to Saturday - confident people, bearing the good news into wherever their sphere of vocation and calling is? The second is a culture in which we recover a healthy relationship between lay people and clergy based on our baptismal mutuality and a proper complementarity of our roles and gifts.

I have spoken about theology. We need to discover a compelling vision and

communicate it well for the role of lay people in ministering all of life. We have to hear the frontline voice. Any organisation would regard it as best practice to listen to its members, its volunteers, its front-line customers, its employees systematically in undiluted, transparent ways. That does not really happen in the Church, and it needs to happen. Episcopal practice - if we want to see a culture change, there is something about our leaders, especially our episcopal leaders, leading in this way. We have to design and equip the learning and resourcing with the resources we need for front-line lay leadership in ways that are responsive to what we think our needs are. Liturgy has a lot to say on the calling of lay people.

Clergy formation - structures, communication; how do we communicate? Are we communicating that we are a church, a priesthood of all believers, or are we preaching that the church is about the clergy and what happens on Sunday as opposed to what happens the whole of life?

Finally, we must find ways to think seriously about how we make sure that whatever we recommend will be implemented. Mike, back to you.

The Chair: These slides will be available and will come out.

Mr Mike Eastwood (Director of Renewal and Reform): Briefly, similar kinds of things really. Emerging issues - how do we recognise the existence of lay callings and vocations and listen to lay voices, not just because we are doing it now but on an ongoing basis? How do we affirm and legitimise these through the Church and the wider world so that people can recognise those vocations that need recognising? How do we ensure that what we do we can sustain rather than do because we are doing it on a seasonal basis?

The Lay Ministries Group is exploring similar areas, as Matthew has outlined. I suspect there are a couple of terminal differences. One is around how national we need to be in all of this. Some forms of lay ministry are very particular to their context. That can be a very local context; it can be a diocesan context. Are we looking for a national framework or are we looking for something that works more locally than that?

The second is that sense of how we get structural support right. Structural support can be liberating; it can be constraining. How do we make sure that it is liberating?

I will come to the questions in a second. In terms of the process, very quickly, the Lay Leadership Task Group was established last January and it has been doing some survey work. It reports to the Archbishops' Council first in September, with a final report to Synod in February next year. The Lay

Ministries Group has been going slightly shorter and reports to the Ministry Council in November.

In terms of the questions we had - and we are not limited to these questions - if we are thinking about releasing and enabling lay people, cultivating a climate of exploration and experimentation, are we articulating the right kind of limits and constraints? Are we making it sufficiently clear that this is about lay people in the world rather than lay people merely in the Church?

Secondly, in terms of discerning appropriate support, authority, accountability: are we identifying the right kinds of structures and processes? Thirdly, if this is about building trust, how best do we communicate this?

We would be very grateful for any thoughts on those questions or other questions or comments that you have. We really need to listen.

The Chair: Thank you. We have two microphones. I would like to take questions in threes. I would ask for questions rather than speeches or statements.

Mr Keith Leslie (Salisbury): It flashed by very quickly but you said only 28 dioceses responded to your survey. Were the others not interested?

Mrs Anne Martin (Guildford): In the responses that you had from dioceses, did you find different responses from dioceses that have a very high number of clergy and those that have difficulty in finding clergy, in the attitude to lay ministry?

Mr Robin Back (Norwich): In your thought about structures, are you looking for a national solution or are you trying to design a flexible solution that can be interpreted locally?

Mr Mike Eastwood (Director of Renewal and Reform): On Keith's point about 28 dioceses, I am not taking that as a sign of lack of interest. I think it is probably questionnaire fatigue. I think 28 is a good enough representation to be going ahead with. In terms of the difference in responses, I think, to be honest, it is hard to interpret. I do not think there is an absolute link between the two. It is more erratic than that.

Mr Matthew Frost (ex officio): On the national versus more flexible, let me answer from the lay leadership perspective. We recognise that there will definitely be the need for leadership at the national level so, yes, there will be

some form of national structure, but I think we are also absolutely clear that we must create a flexible structure that dioceses and even parishes want to work with, because we have to work with the energy that is locally; we cannot impose. It must be a flexible structure that invites people and hopefully spotlights what is working. It is more about connecting what is working, encouraging and communicating and creating something that dioceses can then adopt and mould to their own tune.

The Chair. Can I take three on that far side and then three right at the back.

Mr Clive Scowen (London): I am grateful for all that is happening. I think it is fantastic and long overdue. I just want to question this “leadership” word. I dare say it is one you were saddled with rather than one you chose for yourselves. I think it is unhelpful because most lay people do not recognise themselves in that way. However much influence they may have, they do not see themselves as leaders. I would have thought it would be better if one spoke of “lay discipleship” or “lay vocation”. In London, we are trying to commission 100,000 “lay ambassadors” for Christ. Those words are much more inclusive of the whole range of ministry in the world than “leadership”.

Mrs Penny Allen (Lichfield): Because the clergy may feel threatened by the rise of lay people’s roles, is any parallel training being envisaged for the clergy in leadership teams?

Mr Martin Kingston (Gloucester): Very much the same point, Matthew, the assumption in release is that somebody wants somebody released. Your emerging issues slide was probably the most encouraging thing I have seen for a long, long time, but the question is accountability of clergy. What are you going to do to hold clergy accountable for their use of the lay resources available to them?

Mr Matthew Frost: So let me have a go and I might hand over to Mike for the remaining questions. On leadership, yes, I agree. If you look at what we are doing, frankly, as I said, we are looking at discipleship, and we recognise that however we frame this, this really is, and has to be about discipleship. When you see the report and wherever we are going, I think you will recognise you could probably almost replace the word “leadership” with “discipleship”. However, it is worth also focusing on the distinctive character around leadership as well. It is both.

If you remember the ten areas I said, one of those was clergy formation: clergy right from selection all the way to ongoing review. Bishop Philip North, who is on our team, has done some excellent work, to go through that whole process, again through those two lenses, of how you lead in that mutual/collegial way? There is a whole host of recommendations that are trying to get at that issue.

We definitely recognise it. We see it as a critical issue. If we do not find a way to equip our clergy colleagues in the whole process of formation in ongoing review, we will keep facing that problem.

Mr Mike Eastwood (Director of Renewal and Reform): Can I answer this because I think this gets to the heart of some of the Renewal and Reform stuff as well. I wish Jesus had said it, but it was Lenin: "Everything is connected to everything else". As Matthew was saying earlier, this is about a huge culture shift. Some of that is about "a long obedience in the same direction". It is about saying that this is a serious issue. If it was easy, we would have done it ages ago. It is simple but it is not easy, so we have to push hard and relentlessly on it. Some of that is about tone and leadership. Episcopal training is part of the leadership training programme. How do you release bodies? How do you do that episcopally?

There are going to be things such as peer review, which has just started, so again we will have the opportunity to say to the diocesan leadership team, "What are you doing as a diocese to release lay people? What are you doing about the promotion of discipleship?" That is an ongoing regular conversation, every two years; is accountability built into that? We have things such as the Ministerial Development Review with clergy, where, again, every year or sometimes two years, dioceses are able to say, "Tell me what is going on". The relationship between archdeacons and clergy, from a local point of view, is it becoming a sharper and sharper one? Part of the point of sending out the releasing documents was to create that accountability around clergy to say, "Why are you the blockage in all of this?" There are things we can do where each of them on their own will not do it, but by bringing them together, I think we have a chance.

The other thing is how do we prove a negative, in a sense? How do we prove to lay people that we are really serious? What is stopping you? Some of it is the clergy are stopping you and that needs to be tackled. Frankly, some of it is self discipline. We are just not doing it. Why are we not pushing hard enough and taking responsibility for our own discipleship, vocation and all of that? It is incumbent on us as well to illustrate how we can move forward in this. It is not just a question - and I know you are not saying this - of saying, "Once they fix it; I will move". It is incumbent on all of us.

Mrs Angela Scott (Rochester): Will the Ministry Division itself be able to embrace the whole of the lay ministry training and encouragement, and everything because at the moment it is divided between there and the Education Division?

Mr Gavin Oldham (Oxford): I would like to ask about the learning resource aspect of it. You did put that up in one of the slides. It seems to me that the important thing is about building confidence in lay people. It is not about coming

up with quasi ordination training which takes three years and which many lay people simply do not have the time to be able to dedicate to. Have you spoken to the Open University about the possibility of introducing some of their online training modules? They have a lot of experience in remote training and building up experience in that way. I think you should talk to them.

Mrs Helen Lamb (Ely): Having done an awful lot of culture and leadership change in various organisations, I am a little dismayed at how easily this would translate into any secular environment. These are questions that organisations are addressing, particularly of any size. Can you clarify what you mean by “discipleship”? Where is the element of “baptizing in the name of the Father, Son and Holy Spirit”, teaching us to obey all that Jesus has commanded? Have you read a book called *The Trellis and the Vine*, which is quite provocative on this and some of the ways in which structures and processes, and communication and human interaction are particular in the context of the Church and the ministry that Jesus has given us? How is it different from pretty much any secular organisation for us?

Mr Mike Eastwood (Director of Renewal and Reform): I did suddenly sense I was praying for the answer there. In terms of Angela’s point about lay ministry embracing all, I think the responsibility of the Archbishops’ Council and NCIs is to do whatever needs to be done to make this happen. Whether that is done between departments or in a single department, to be honest, is less of an issue; the issue is how do we get this thing done. I think there is culture change within the Archbishops’ Council and Church Commissioners about saying we need to organise ourselves about getting this stuff done rather than what is convenient for us departmentally.

I do not know what the answer is in terms of will lay ministry do the whole thing, but I do know there is a seriousness of engagement on delivery of that.

Gavin’s comments about OU, I do not think there have been conversations with the Open University. I will take that back, I do not think there have. We have got to make sure that we do not do that in a way that looks like we are constraining and saying, “What we are going to have to do is put you into a different box, it’s called an OU box rather than any other box”. We have got plenty of time and we have got to know what it is before we start the conversation. I am not sure we yet know what it is.

Mr Matthew Frost (ex officio): Very briefly on the earlier two questions. On learning and resourcing, the first thing I have to say is there is a lot of good stuff going on. We have done a big survey and we are finding lots of good resources that people are already using. It is often not widely communicated, or people are finding it in other networks, but there are some great resources out there. We have not spoken to the Open University, though it has come up as a suggestion already. One of the things we do want is greater use of digital media

and digital access to a lot of fantastic resources which without question is part of the answer.

Just going back to the question, and I think I understood half of the question but not the second half. The half on what do we mean by discipleship? I think the Church as a whole is wrestling with that. There has been a recognised need that at a national level we have to wrestle with what that word means. We are beginning to talk about it a lot, there are different viewpoints on it, some concerns about what the word means. A couple of weeks ago we had a theological symposium to try and wrestle with it to inform our own work stream and recognise even there there are differences of views.

Let me tell you what I think it means, what drives me. For me, recognising this may not be shared by all, it is very much about following Jesus, it is about “doing” Jesus, it is what would Jesus say, wrestling with what that looks like in every sphere of life. What does it mean to follow Jesus and to obey Jesus in every sphere of life and to do as he asks, and how do I wrestle with that continuously? That is what it means to me. That has been very, very significant for me. I went through a shift about ten years ago when I do not think I had really comprehended what I was called to do, I thought it was a much narrower vision than that. I have embraced that whole of life aspect of trying to follow Jesus in every aspect of life Monday to Saturday, and that has been quite transformational for me.

Were you trying to say that culture change is a bad thing in the Church or culture change is something that lots of organisations embrace and could we learn from them?

Mrs Helen Lamb (Ely): I think it is something else again. It is probably a necessary thing, but I just think the biblical model is that it is God who changes us from the inside out and, therefore, I would expect culture change to be a consequence for a Church, not something we are aiming at. My experience in organisations is that it is really hard to achieve in organisations, and that is partly the power of the Gospel. I guess I am wondering where the power of the Gospel is and the power of the Holy Spirit in what we are doing here because it feels a little bit like we are applying a secular model.

The Chair: Can I just say that we are running out of time.

Mr Matthew Frost (ex officio): I have led culture change in a Christian organisation where we absolutely started from owning a transformation. I would completely reject the idea that it is either/or. My experience of culture change is something that comes after, something that you see, but you set out at the beginning recognising that there is a cultural issue. The question is what do you then do. I completely agree with you that it comes back to personal

discipleship, personal challenge, that is where it all starts. That is why you typically appeal to values, deep issues of values and self-leadership in any culture change programme, and certainly that is what I would expect. But you do not stop there, you also think very wisely about how some of the structures and some of the systems actually cut against and across our working of that in a change, which frequently it does. Any good culture change programme I have seen in the secular world embraces inner issues deeply. I would agree we have to do that.

Canon Elizabeth Paver (Sheffield): Can I thank you both. Can I just say we have here a body of lay leaders. You are speaking to them right now, those people who have put their lives on the line to say, "I'll go on General Synod and do my bit and be a lay leader in the Church today". It strikes me that in here we have lots of professions, lots of people say, "Oh, I'm in education. I'm in the medical profession", and it is mainly the caring professions and those business communities. You have got them here. Please, would you capitalise as much as you can on the work that is to be done by using this body who are already really your foot soldiers.

The Chair: Thank you. Mike, how can we help you?

Mr Mike Eastwood (Director of Renewal and Reform): It has been an enormously helpful session. Thank you very much. We will take this back. The way you can help is to continue to engage. If there is stuff that you like, let us know that you like it. If there is stuff that we are missing, just let us know. Email me and Matthew and just let us know where we are going on the right track, affirmation, and where we are not going on the right track, challenge. This is not one-thing-fixes-all, this is a long and serious and determined process. Please help, support, guide, cajole as we go forward. Thank you.

The Chair: Penny Allen has raised one piece of other business. Penny is going to speak to it and then refer it to the Standing Committee tomorrow.

Mrs Penny Allen (Lichfield): This item is relevant to the Shared Conversations. It became apparent in our pre-Synod group in Lichfield that two members of our group had been sent an email by David Porter, because they are not able to attend all of the sessions through to Tuesday lunchtime, discouraging them from attending any of the sessions. Some people have felt disenfranchised and rather hurt about this and that their opinions are not relevant. I ask the Standing Committee to take that forward on our behalf.

The Chair: Thank you, Penny.

Ms Carol Wolstenholme (Newcastle): Jamie, could I just ask, could we have a copy of the slides, please?

The Chair: Yes, we are going to get the slides to you, presumably on the website?

Mr Mike Eastwood (Director of Renewal and Reform): We will put them on the website.

The Chair: Renewal and Reform, and also we will email you.

Mr Clive Scowen (London): Chairman, it might be helpful to us tomorrow morning to know how many people here are affected by the email?

The Chair: The question from Clive is how many of you here have been discouraged from attending the meeting from Sunday to Tuesday? About a dozen or so?

A Speaker: Sixteen have been issued with the email.

The Chair: Thank you. That just gives us a flavour. For those of us who are going through, the letters regarding where your group meeting will be are in your pigeonholes in the main Central Hall area. You need to pick up a letter from Central Hall.

We are about to finish. These meetings have not been very frequent because often the only time we have to meet is to do with legislative issues that we have to take a view on. Again, if you can feed back to the Standing Committee how you would like us to meet together, what we can do together, how we can encourage more activity and understanding together, that would be really helpful to me and, I am sure, to the Committee.

Thank you for your patience. I am sorry it has been a bit rushed. We will see you at 2.30 in the Central Hall. Thank you.