

Challenges for the New Quinquennium

A report from the House of Bishops
and the Archbishops' Council

Foreword

The Presidential Address to the Synod in November 2010 noted that: "*Three main themes have emerged with absolute clarity. We are called –*

- (i) *To take forward the spiritual and numerical growth of the Church of England – including the growth of its capacity to serve the whole community of this country;*
- (ii) *To re-shape or reimagine the Church's ministry for the century coming, so as to make sure that there is a growing and sustainable Christian witness in every local community; and*
- (iii) *To focus our resources where there is both greatest need and greatest opportunity. "*

Five years ago the House of Bishops and the Archbishops' Council produced for the first time a document- *Into the New Quinquennium (GS 1607)*- which surveyed the full range of work to be carried on at national level in support the mission and ministry of the Church of England. It was debated by the General Synod in February 2006 and well received.

In January 2010 we invited the Bishops of Birmingham and Derby and Andrew Britton, Mary Chapman and John Craven from the Council to consider on what the two bodies should focus for the coming quinquennium. This new document is the fruits of the group's work and of discussions within the Council and the House.

The first two of the points in the Presidential Address are covered in the three main sections of the document. The third has been addressed separately in the Archbishops' Council's Spending Priorities for 2010 -2015 and in our Task Group's Report on Spending Plans 2011-2013 (GS MISC 946).

We believe that there is more than enough here to engage purposefully all those in the Church of England who are committed to sharing the Gospel of Jesus Christ in this land and beyond.

The Synod, the House, the Council and the other National Church Institutions need to be asking continually the following questions about national activity over the next five years:

Is it helping bishops, clergy and people in the dioceses:

- **Build flexibly in mission and achieve spiritual and numerical growth?**
- **Achieve and enhance standards of excellence in ordained ministry across the country and generate vocations?**
- **Sustain a capacity to influence policy, to respond to what the State proposes and to contribute to the common good?**
- **Communicate what the Church is about both to our own household of faith and to those outside?**

Along with the House and the Council we commend this report to the Synod.

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12 January 2011

The context

1. One of the paradoxes of recent times has been the increasing secularisation of society and attempts to marginalise religion alongside an increasing interest in spiritual issues and in the social and cultural implications of religious faith.
2. Against that background, the next five years are set to be a period of exceptional challenge for the nation and the Church of England:
 - The economic and social difficulties facing communities in a period of massive retrenchment are likely to be very great.
 - The size and ageing profile of many congregations point to the need for new imagination and creativity in the way that the Church demonstrates in this generation its faithfulness to the Great Commission as part of the Mission of God.
 - The fact that 40% of the Church of England's stipendiary clergy are due to retire in the next decade will accelerate the changes in patterns of ministry over recent years.
3. The Church of England remains the established Church of this land and one of its largest community based institutions. With more than 20,000 licensed clergy and lay ministers in parishes, including 8,000 full time stipendiary clergy, and 16,000 church buildings and 42 cathedrals it retains a presence in every community. Its buildings are defining parts of the landscape.
4. Some 1.7 million people take part in an Anglican service each month and surveys show that a much greater number- more than four people in ten- regard themselves as in some sense belonging to the Church of England.
5. Regular worshippers give large amounts of time to voluntary and community activity both through their local church and through membership of other organisations. More than half a million people give regularly and tax efficiently to the work of the Church. The commitment of church members is illustrated by the fact that voluntary giving to the parishes and other institutions of the Church of England accounts for 5% of giving across the entire charitable sector.
6. The Church of England continues to be there, available for anyone and everyone, in good times and in bad. Yet the sheer diversity, size and locally embedded nature of the Church of England are both its strength and its weakness.
7. It has a remarkable capacity to adapt organically to changing circumstances but in ways that can be hard to shape or predict. By conducting its internal discussions in public it offers a model of openness yet sometimes makes it hard for others to discern where it stands on particular issues. The emphasis that, as an episcopal church, it necessarily places on the importance of the diocese, where each bishop sets the priorities for mission and ministry, is a healthy example of subsidiarity in action yet acts as a check on its ability to initiate national, church wide programmes.
8. In consequence, the Church of England has to strive hard to be greater than the sum of its parts. At a national level it has to ensure that it does not devote so much energy to managing its own, complex, internal business that it fails to exploit the opportunities that exist to speak into the challenges facing our fast changing and perplexed society. And it has to have an eye to the wider international context, both the importance of the

European setting and the Church's interconnectedness with the Christian family in all continents.

9. The aim of this report is to identify for the new Synod ways in which, over the next five years, the Church of England can play to its strengths as it pursues its unchanging vocation to serve the people of this country through proclaiming and showing the love and mercy of Jesus Christ. In all this we work in ecumenical partnership with fellow Christians, recognising the provisional nature of our Church and sustaining (as Alan Bartlett has said) a 'passionate balance'. At a time of national insecurity and anxiety following the recent financial crisis it is even more important than usual that the Church's energies are focused externally, consistent with its defining characteristic of existing for those who are not yet its members.

Three themes- their importance and interdependence

10. In reflecting on the opportunities and challenges facing the Church of England the Standing Committee of the House of Bishops identified three themes which, taken together, would provide a robust framework for shaping the work of the next five years. They are:
 - **contributing as the national Church to the common good;**
 - **facilitating the growth of the Church;**
 - **re-imagining the Church's ministry.**
11. An immediate question for us was the potential relationship between them. Seeking to advance the common good and to grow the Church are each about ends. Reimagining the Church's ministry, and indeed deepening the discipleship of every member, is about having the right means to achieve those ends. But is there a hierarchy or at least a tension between the first two themes?
12. We were grateful for being reminded of William Temple's words at the end of *Christianity and Social Order* where he wrote, '*If we have to choose between making men Christian and making the social order more Christian we must choose the former. But there is no such antithesis. Certainly there can be no Christian society unless there is a large body of convinced and devoted Christian people to establish it and keep it true to its own principles*'.
13. This seems to us a healthy warning against trying to treat either of these two themes as more important than the other. They are interdependent and mutually reinforcing. One is an objective that the Church can pursue in partnership with those of all faiths and none - '*he who is not against us is for us*'. The other is unequivocally and unashamedly for the Church alone to pursue - '*he who is not for us is against us*'.
14. To put it another way, an authentic Church will always be involved in service to the community through its members as they seek to love their neighbours as themselves. And service to the community will tend to produce more members as people recognise that the wellspring for love of neighbour is love of God.
15. Within the whole body of the Church there will be those whose gifts equip them to contribute more towards one theme than another. But all three are in need of the resources and energy of the Church over the next few years. So, arguments about any hierarchy of importance are potentially an unhelpful distraction.

16. This does not mean that in the resource climate in which the Church of England will be operating over the next five years there will not be some difficult choices over resources. What will be important is that in taking decisions about work to be done at the national level an honest assessment is made of its potential contribution to one or other of these objectives in the light of the actual and opportunity cost of the investment of time and money involved.

Contributing as the National Church to the common good

17. **The Church of England's vocation is to provide a worshipping and serving Christian presence in every community in the country.** As noted above, its rootedness at local level, institutional weight at county/city region level through the dioceses, national presence in Parliament and national profile through the ministries of the Archbishops give it a very wide reach. It also retains a major stake in the education sector and long-established chaplaincy services in the armed forces, prisons, educational institutions and the health service.
18. Inevitably, Church thinking tends to concentrate on what can be achieved through the Church's institutions but it is as well to remember the words of Archbishop William Temple, again from *Christianity and Social Order*, when he wrote, '*nine-tenths of the work of the Church in the world is done by Christian people fulfilling responsibilities and performing tasks which in themselves are not part of the official system of the Church at all*'.
19. The increasingly secular assumptions within society make it all the more important that the Church takes seriously the need to celebrate, profile and support the work of active Anglicans making important contributions at all levels in the public and private sector. The huge contribution made by Anglicans, and other Christians, to voluntary and charitable activity outside the churches also needs celebrating and encouraging.
20. Much of the work carried out nationally, under the Council's auspices, by staff within MPA, the Education Division, the Cathedral and Church Buildings Division, and the Communications Office, is about speaking into the public debate on a whole range of public policy issues, making representations to ministers and Government departments and supporting and resourcing dioceses, parishes and Church schools in their work of promoting the common good within communities.
21. A very selective list of areas of work where a significant contribution has been made to the common good over recent years and where there is more to be done over the next five years would include:
 - defending the cause of the **weak and vulnerable** through local initiatives and advocacy and speaking into national policy debates on welfare reform, immigration and asylum policy and criminal justice issues,
 - speaking up for the importance of policies to sustain and strengthen the **family** and contributing to ethical debates concerning **beginning and end of life issues**;
 - sustaining the quality of **education** in Church of England schools and the increase in the number of Church' secondary schools;
 - encouraging the greater accessibility of **church buildings** to the wider community for a range of socially beneficial uses;

- championing the cause of **environmental sustainability** and seeking to improve the Church's own stewardship of natural resources through the *Shrinking the Footprint* initiative;
 - enhancing **community cohesion** in areas with a high proportion of people of other faiths and cultures through promoting greater mutual respect and understanding- including the *Presence and Engagement* programme;
22. Rather than try, at this stage, to list every possible area of work that lies ahead we have attempted to identify half a dozen possible emphases.
 23. The first is to be explicit about the need to **counter attempts to marginalise Christianity and to treat religious faith more generally as a social problem**. This is partly about taking on the 'new atheism'. Bishops have a key role here both as public apologists and as teachers of the faith. Church members look to their leaders to speak out on their behalf and to help them in their own understanding and witness.
 24. It is also partly about challenging public bodies to understand that the proper avoidance of religious discrimination does not mean being suspicious of or hostile towards churches and other faith groups.
 25. There is still work to be done to counter the prevailing tendency of treating faith as a private matter which should not impact on what happens in the public realm. This is a challenge for all churches and faiths but especially for the Church of England. While this country ceased to be a confessional state in the early nineteenth century it remains one where the Church of England has a special place within the constitution and continues to have a special contribution to make to the life of the nation.
 26. The benefit of that for the common good is something that the Church of England will need to go on explaining in fresh and persuasive ways, not least during a period when consideration of House of Lords reform will raise questions about the historic role of the Lords Spiritual. The Queen's Diamond Jubilee in 2012 will be a moment not only for celebrating a notable landmark but also for positive reflection on the role of the monarchy, including its special relationship with the Church of England, in the twenty-first century.
 27. Secondly, and related to this, is the need for the Church of England to be more effective in '**telling its story**' – what the Bishop of London has described as the Church of England making its 'big offer' to the nation. This is in large measure a communications challenge, seeking to get across the key facts about the Church.
 28. While we need to be careful not to promise more than we can deliver, the Church of England, in all its diverse manifestations, has extensive resources – people and buildings. We aspired to contribute to the 'Big Society' long before the term was first coined and can have a significant role to play as this initiative takes shape.
 29. Telling our story is not a matter of drawing attention, self consciously, to the Church of England as an institution. It is about bearing witness to the hopes and values for which we exist. Standing together where possible with other Christians, and with those of other faiths and none, we shall want to be vigilant at a time of economic stringency for any signs that public policy is weakening efforts to combat social disadvantage and tackle poverty. Sustainable economic growth and sound public finances are necessary but not sufficient for human flourishing. The Christian story is about showing a constant bias to the poor, the marginalised and the vulnerable.

30. Thirdly, continuing effort will be needed to **develop the Church's distinctive contribution to the delivery of statutory education**. The Government's plans in relation to academies and 'free schools' have the potential to change the landscape and shift some of the landmarks of the dual system that have been in place since the 1944 Education Act.
31. One of the key achievements of the past few years has been to ensure that the anti-faith school campaigns of the secular lobby have consistently foundered on the public support for what schools with a religious foundation achieve and represent. One challenge will be to find fresh ways of articulating our firm commitment to Church schools which are both distinctive and inclusive.
32. In higher and further education - and in other areas such as the NHS - the big challenge will be responding to the turbulence that will follow from the big reductions in public expenditure. How the Church responds to this, for example in relation to chaplaincy work will require strategic clarity.
33. Fourthly, we shall need to be prepared to **build partnerships for social cohesion**. There will be some initiatives where a national lead will be necessary whether because of a need for discussion with government and other national agencies or more generally to help create a climate and provide support for local action within the Church.
34. Certainly in relation to the wide range of social programmes in which churches are already engaged - mother and toddler groups, young people's activities, clubs for the elderly, debt counselling, mediation, helping to run night shelters, street pastors, work with ex offenders - the energy and organisation will continue necessarily to be local. In some cases services will most effectively be organised by deaneries or groups of parishes.
35. But there may be a small number of areas where national negotiation with Government will bear fruit. The new Government's wish to move away from the 'Prevent' programme, coupled with the Church's wish to promote the *Presence and Engagement* initiative creates some potential synergy and may emerge into a new '*Being Neighbourly*' initiative.
36. The future focus of the Church and Community Fund is also something that may repay review by the Archbishops' Council. The distribution of sums of money each year to parishes has given priority to projects and initiatives designed to promote the common good. Assessing the scope for evaluating and enhancing the impact of that expenditure would be timely.
37. Fifthly, we need to continue to **promote the wider community use of church buildings**. Despite the huge pressures on public budgets we need to be able to demonstrate that small public investments in Church buildings can unlock significant levels of community use as well as keep in good repair a substantial proportion of the nation's most beautiful, significant and much visited buildings.
38. The risk here is that a substantial national resource with great potential for the common good might be under-utilised for the lack of the necessary funds. The Listed Places of Worship Grants Scheme has, since 2001, brought in more than £100m to the churches of the United Kingdom. The Government's decision to keep the scheme going for a further five years beyond March 2011 was very welcome. After the Olympics the Lottery Fund is also likely to have more money available for distribution.

39. But with English Heritage facing a 32% reduction in its budget , Vat increasing to 20% from January and a reduction in Gift Aid relief due in April, the Church will face even larger bills and find it harder to afford the adaptations that are needed in many cases to make buildings suitable for wider community use (for example with the installation of kitchens and lavatories).
40. Finally, we need to **maintain an international vision**. The Government has said that it will protect the 0.7% of GDP target for overseas aid and the Church of England, similarly, needs to ensure that it does not become so preoccupied with affairs at home that its vision of the common good is confined to England.
41. It will be important to continue to support the Millennium Development Goals, the Climate Justice Fund, the development of the global Anglican Development and Relief Agency and diocesan links with the rest of the Anglican Communion. The promotion of peace and conflict resolution, especially where tensions are fuelled by inter-religious hostilities, is also an area where church leaders and organisations have a part to play.
42. There has recently been a justified reaction against the over-emphasis by government in recent years on numerical targets and a recognition of the distortions that they can bring. The various ways in which the Church of England contributes to the common good do not lend themselves to purely quantitative measures. But in each of the areas in which the Church is engaged it is important that there is a keen attention to assessing impact and being clear about what will constitute success.
43. While faithfulness is important even when fruit is slow to appear a commitment to learning and adapting in the light of experience is part of Christian humility. The decision by the Archbishops' Council and Church Commissioners to set aside a funding stream for at least the next three years to invest more in research, evaluation and development should enable the Church to improve its evidence base about what works , whether in relation to contributing effectively to the common good or to pursuing the two other themes explored in the rest of this report.

Facilitating Church Growth

44. Helping the church to grow is in itself a contribution to the common good because, as noted above, an authentic church will always be active in service to the community. It is a matter for rejoicing that the imperative of mission has become more pervasive within the Church over recent years. The introduction of mission development funding in 2002, the publication of *Mission Shaped Church* in 2004, and the passage of the Dioceses Pastoral and Mission Measure in this quinquennium have all played their part.
45. Many dioceses have used the tool of mission action plans. Last year the Archbishops invited all diocesan bishops to share with them their diocesan growth plans in preparation for a discussion which took place at this year's meeting between the Archbishops and diocesan bishops in April.
46. In addition the Archbishops' Council's support for the Youth Evangelism Fund, the Weddings Project and Back to Church Sunday have all been about seeking to achieve growth.
47. There are three broad headings here under which particular action might be considered. The first question is **how best to sustain a proper conversation and confident theological framework within which strategies and innovations for growth can be even more widely owned and developed by the Church**. There continue to be

challenges over finding a common language about Church growth in order to avoid misunderstandings and false antitheses. Growth can occur in breadth and depth of participation. Some of our world Church partners are setting us inspiring examples.

48. Much has already been done to support imaginative evangelism both through the Fresh Expressions initiative and through trying to use more effectively the myriad opportunities presented by the Church's traditional forms of ministry – hence the importance of the Weddings Project and, potentially, further work on funerals and on baptisms/thanksgivings, hence too the significance of the widespread interest in initiatives such as Spring Harvest, Taizé, Soul Survivor, Walsingham, Alpha and Growing Leaders. Giving priority to the gifts and practice of evangelism will be an urgent challenge for the Church of England in this quinquennium.
49. Differences of view about what works best in our contemporary society cannot readily be resolved while research and evaluation remain patchy. The new funding stream for research, evaluation and development referred to above has the potential to be a key plank in pursuing the growth agenda over the next five years and beyond. At the start of the new quinquennium a quest for greater knowledge needs to go hand in hand with a willingness to take risks and confidence in the continuing mandate provided by the Great Commission.
50. Secondly, it is time to seek to **identify some specific indicators of Church growth**. The development of indicators is likely to be a more fruitful initiative at this stage than setting further targets, though, as the young vocations target set in 2005 and the 5% giving target set as long ago as 1978 show, they can if chosen very carefully and selectively provide a benchmark for measurement.
51. Setting more targets would not be sensible. But there is a need for agreement on indicators and, crucially, some improvement in the timeliness of our data collection. The Church of England is still locked into collection systems that mean that the production of national statistics is very slow. If it is serious about growth there needs to be some capacity at diocesan and national level– not just within parishes – to know what is going on at something much closer to real time.
52. To address this, a small group should be established to do two things. One is to identify ways of moving to a faster, probably web-based system of collecting church statistics. The other is to draw up in the course of 2011 a set of indicators that would greatly improve the capacity to monitor growth throughout the Church of England. Measuring numerical growth is necessary but not sufficient. Qualitative assessment of outcomes will be needed for some assessment of spiritual growth.
53. It will also be important to try and cast more light on underlying trends. One of the distinctive features of the Church of England has been that it is not a membership organisation in the conventional sense but an institution that is available for everyone. So, distinguishing where relevant between what may be happening within the committed membership and at the fringe is an important part of assessing not only the Church's health but its reach. So is understanding better the changing attitudes, needs and expectations of those whom the Church is seeking to reach.
54. In addition to attendance figures other indicators might be financial giving, time given to the church by volunteers, vocations to the ordained ministry, pupils at church schools, adult and child baptisms, church weddings and funerals and attendance at home groups, and at enquirers and discipleship courses.

55. Much of this data is already available. Some would need to be assembled by way of survey rather than comprehensive collection systems. What has been lacking so far has been a determination to resource ways of pulling it together in a timely and accessible way so that it can, in the words of an earlier report, be a tool for mission.
56. **Thirdly, a realistic view is needed of the role of the Church at national level in facilitating growth, consistently with the principles of subsidiarity.** When they compared growth plans in April diocesan bishops did not see the main need as being for further national ‘initiatives’. In addition, the increasing pressure on the Council’s budget means that it cannot go on funding activity at national level unless it is demonstrably going to add value to what is going on in dioceses and parishes. There is, however, great advantage in the sharing of good practice between dioceses.
57. There are also some things that can most effectively be done nationally. Some of these – like devising new indicators and smarter data collection systems – are relatively unglamorous but potentially transformational. Equally, the development of the Church of England’s national website and its recent updating have been strategically important.
58. The web-based tool that the Weddings Project has developed to enable people to plan weddings online has been hugely important. Nearly a third of Church of England weddings are now planned online. The ‘Church near you’ website has also proved useful. But it has been a frustration to the Weddings Project and the Communications team that, until this autumn, people did not have a way, quickly, easily and reliably, to find contact details for a church and a vicar anywhere in the country. A recently installed link with the Crockfords database has now significantly improved the situation, though it is a little early yet to be sure whether this has provided the complete answer.
59. Addressing this is just one part of the wider task facing the Communications Unit and others at Church House to promote the use of the web and digital interactive technology to promote the Church of England’s wider mission. It is not that the Church lacks people who have been at the forefront of using technology creatively. But identifying strategic opportunities will continue to require creativity and good judgement over what can best be done nationally.
60. There is almost certainly more that could be done nationally, for example, to produce and disseminate resources to help people locally understand and share their faith more effectively. As the Archbishop of Canterbury said in November in his Presidential Address, “God gives increase in unexpected places... both in inherited forms of Church life and in fresh expressions.”

Re-imagining Ministry

61. The Church’s ministry over the next five years will, to a very large extent, be carried out by those who are *already* in ordained ministry or the various kinds of authorised lay ministry. Annual clergy turnover of around 3% a year will increase over the next decade, with 40% of the Church of England’s stipendiary clergy retiring as the baby boomers leave the workforce. Nevertheless, while issues about selection and training of new clergy are crucial, much turns on the Church’s ability to energise, support and encourage those already in ministry.

62. The advent of common tenure in early 2011 is potentially the biggest change in clergy terms of service in a very long time. Given that those with the freehold have the right to retain it while they remain in their present posts there will inevitably be quite a long transitional period. Over time, however, the reforms have the potential to deliver big cultural change. Greater clarity about rights and responsibilities, a new emphasis on ministerial development and training and the possibility of challenging that small proportion of the clergy who consistently underperform are a notable step forward.
63. It is crucial, however, to see systems and process as necessary rather than sufficient. What will matter most is sustaining and refreshing the motivation of the parochial clergy. That represents a challenge both for bishops and archdeacons and for parishioners.
64. It will mean continuing to provide a fair and decent remuneration package for stipendiary clergy, despite the unavoidable changes that have had to be made to make the pension scheme affordable. More generally it will mean being realistic about what can be expected from each individual and not loading impossible burdens on him or her. In addition the Church will need to be face up to the challenges of finding and developing clergy for an increasingly diverse range of roles at parish level and within the ordained ministry more generally.
65. In relation to selecting people for episcopal ministry and senior cathedral appointments, changes initiated in 2007 have given the Church the opportunity to take the lead in articulating what qualities and experience it is looking for. This has meant that the Church has had to invest more in HR capacity nationally. But that means that, over the coming quinquennium, the Church has the increasing opportunity to articulate what it is looking for in its senior leaders, do more to develop people for senior roles, and ensure that its selection arrangements are fit for purpose.
66. Recent years have seen an ever greater variety of ministry models and increasing divergences of approach across dioceses, with some planning for large reductions in the number of stipendiary clergy and others determined to hold stipendiary numbers up as far as possible. This diversity of approach - and also varying approaches to creating multi-parish benefices - seems set to continue, reflecting as it does genuine differences of context between urban and rural areas and principled differences of view among diocesan bishops.
67. Herein lies one of the key issues in relation to reimagining ministry. The commitment to providing ministry in every community in England endures. Yet, its outworking will involve a diversity of challenges diocese by diocese. Where things are seen to work well in one place they may well be picked up elsewhere without any formal role for the Synod, the Archbishops' Council or even the House of Bishops.
68. But there will be a continuing need to stimulate national reflection on what is happening organically within the Church, to consider whether new trends require changes to national frameworks and to assess whether the sharing of information and good practice will add value. There will continue to be a need for national selection conferences and national standards and inspection in relation to ordination training. So
69. In relation to lay ministry, the past quinquennium has seen a major national review of Reader ministry. There has also been a continued flowering of specialist lay ministries, not least among children and young people. But the energy here has primarily been bottom-up, albeit supported by dioceses with mission funding money made available by the Council and Commissioners.

70. Against that background the following issues should be high on the agenda for the coming quinquennium. First, **the effort to attract more, younger vocations needs to be sustained and enhanced.**
71. The target published in 2006 following the Archbishop of Canterbury's Presidential Address was, to achieve by the end of 2010, an increase to 145 in the number of candidates under 30 being recommended for training. This followed lows of only 71 in 2002 and 2004.
72. While numbers were in the 80s from 2005 (90 in 2006) there was a worrying dip in 2009 to 74. In 2010 there has been a striking improvement to 108, the best total since 2000, which was the last time the total reached three figures. Even so, it still falls short of the 2006 target, so there is still more work to be done.
73. Secondly, **the work that the Ministry Council is already doing to define more sharply the strengths and skills of our future ministers should be further developed in the light of changing patterns of ministry and the need for more clergy to see their role as leaders of teams rather than sole practitioners.**
74. Changes to the curriculum are already in gestation. The Church has a responsibility to articulate more sharply what it requires in the light of judgements reached by the bishops over the desired future shape of ministry in their dioceses. The driver should not be proposals from colleges or courses, still less the requirements of external, validating institution.
75. More generally, the future pattern of theological education, the balance between residential and non-residential training and the tie in with external validating bodies are all now having to be looked at again in the light of the major changes the Government is making to funding arrangements for higher education following the Browne report.
76. At a time of resource constraint within the Church some difficult choices are likely to be needed to ensure that the Church gets best value for what it spends in this key area and continues to be able to train as many people as it needs for ordained ministry. This will include sustaining the recent important developments in ordained pioneer ministry and learning from the early stages of this important initiative.
77. Thirdly, **the adequacy of present systems for delivering sufficient clergy to meet diocesan needs in all parts of the country should be re-examined.** The ongoing initiatives on workforce planning have a part to play here. The recent removal of the Sheffield Formula penalty in relation to money and clergy numbers will also help. But there remains a strategic challenge in relation to deployment, given the continued difficulty of getting newly ordained stipendiary clergy to be as flexible as possible over where they will serve. The need for responding sacrificially to the Church's vocation of being present in every part of the land is something that bishops, DDOs and the training providers need to emphasise to all those being prepared for ordination.
78. Fourthly, in the face of many competing demands on time and money, **what can be done to safeguard the quality of ministerial development review and the delivery of continuing ministerial education within a coherent framework of support and challenge?**
79. National leverage is limited. The long-established national role in relation to the finance and content of preordination training has no parallel in relation to continuing ministerial education, which is the responsibility of bishops and dioceses. That is rightly where the responsibility lies. But some collective capacity for reflection and development is likely

to be needed, certainly in relation to the development of clergy with potential for senior leadership roles in the Church, and possibly more generally.

80. In addition, we believe that if the Church is to spend more on continuing ministerial development it is, quite apart from issues arising from the Browne report, going to have to look hard at what it spends on initial ministerial education. Few if any would suggest that the training institutions are over resourced for the job that they are asked to do in preparing people for ordination. And in an ideal world the Church would want to increase the amount that it spends on training across the piece. But the overall financial climate is set to remain challenging.
81. Fifthly, **there is some serious thinking to be done if the rhetoric about the role of the laity is to be turned into reality.** There are really two separate issues here. One concerns the way in which members of the laity are prepared for specific areas of ministry as Readers, youth workers, pastoral assistants etc. An important question here is whether more mixed lay/ordinand training should be encouraged. Further impetus is also needed to carry forward some of the adventurous ideas within 'Reader Upbeat'
82. The second issue concerns equipping members of the laity for effective discipleship in the world (see William Temple's dictum quoted in paragraph 18). Some church agencies and larger churches provide extensive training opportunities in Christian discipleship (for example the London Institute for Contemporary Christianity's help in being a Christian in the workplace). Others are developing ideas for a renewed Catechumenate. But there is still a long way to go in releasing every Christian across the Church of England into active discipleship and witness in the world.
83. It may be that this is an area where the potential involvement of dioceses or the Church at national level is necessarily limited. Even so, exhortation and affirmation from those in leadership and the sharing of good practice are important. In addition it would in our view be worth assessing whether IME and CME are currently equipping all clergy adequately for their key role of disciple-making within their congregations.

Conclusion

84. A report of this kind can fall into the trap of identifying opportunities and areas for potentially creative work while overlooking those issues which are complex, technical or potentially divisive and yet will still have to be managed. Over the next quinquennium the Synod will inevitably have to grapple with a good number of these.
85. In no particular order these include: the **legislation to enable women to become bishops**; the adoption of **the Covenant for the Anglican Communion**; managing the continuing debate about **human sexuality**; the **Dioceses Commission's** first major report - on the five Yorkshire dioceses - and perhaps in due course conduct other major reviews; a draft **Clergy Discipline (Amendment) Measure**; contingency work on a possible new **Clergy Pension Scheme**.
86. We list these – and the list is not comprehensive – as a reminder that, in managing the detailed programmes of work to be pursued under the three themes identified in this report, the Archbishops' Council will need to be conscious that, along with the other national bodies of the Church, it will necessarily have to devote time and resource to these other issues, in the context of the spending plan, already agreed for 2010-2015, under which the Council has committed itself to cutting its expenditure in real terms.

87. So the Church, nationally, will inevitably be faced with some testing choices over priorities. This report has been prepared to help create a framework for further thinking about those priorities and about what the work that will need to be resourced at national level to help the whole Church in its mission and ministry.
88. Not long ago, following an extensive and costly redevelopment programme of its buildings a large Church of England church put up an inscription declaring that it had been 'renewed for the common good in service of humanity to the greater glory of God.'
89. As the country moves further into a period of social challenge and economic uncertainty, that provides a good summary of the challenge of renewal facing the whole Church as it seeks, through sacrifice and service, to keep our Lord's great commandment to love the Lord our God with all our heart and our neighbour as ourselves and to fulfil his great commission to go and make disciples of all people.

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