

TABLE OF CONTENTS

	Page Number
Foreword by the Chairman	2
Summary	3
Chapter	
1 Introduction	5
2 Kairos Outcomes	7
3 The Need for Changes in Current Structures	11
4 Principles for the Development of Diocesan Structures	17
5 Organisation of Boards and Committees	26
6 Organisation of Diocesan Staff	33
7 Recommendations and Next Steps	39
Appendix	
1 Theological Analysis of Lessons Learned	42
2 The Role of the Bishop	44
3 The Role of Archdeacons	48
4 Statutory Boards and Committees	54
5 Outline Programme for Bishop's Council Meetings	58
6 Indicative Staffing and Associated Costs	59

Foreword by the Chairman

The diocesan structures review group met fifteen times during its existence between January 2004 and September 2005, including one weekend meeting. Lay members of the group also held meetings with deanery representatives during the first phase of the work. That is a long life for such a group and it reflected the need to work in parallel with the first cycle of Kairos before recommending structural changes to facilitate the implementation of Kairos proposals. Right from its very first meeting the DSRG bonded well and any trepidation that I may have felt about agreeing to act as an independent chairman for the group proved completely groundless. Throughout the many hours of discussion the group has cooperated wholeheartedly in challenging all aspects of the status quo and in seeking new and better ways of organising the central structures of the diocese. I am extremely grateful to every member of the group for making the task of chairman so easy and for offering their considerable wisdom and experience in the preparation of this report and its recommendations. I am also grateful to Sally for her efficient administration of the group. Other members of the DSRG were:

The Very Revd. David Brindley	Dean of the Cathedral
Commodore Laurie Brokenshire	Lay Representative Fareham Deanery
Mr. Nick Dorley-Brown	Lay Representative West Wight Deanery
The Ven. Peter Hancock	Archdeacon of the Meon
Mrs. Pam Hair	Lay Representative Fareham Deanery
Mr. Brian Hargreaves	Lay Representative Petersfield deanery
The Revd. Alex Hughes	Bishop's Chaplain
Mr. Michael Jordan	Diocesan Secretary
The Ven. Christopher Lowson	Archdeacon of Portsdown
The Ven. Trevor Reader	Archdeacon of the Isle of Wight
Mr. Andrew Robinson	Deputy Diocesan Secretary
Mrs. Sally Read (Secretary)	PA to Archdeacons Portsdown & IOW

My reasons for taking on the chairmanship were twofold. I looked forward to getting to know the Diocese of Portsmouth again, after an absence of forty years, and I sought a deeper understanding of how dioceses work that would assist me in my usual role as Chairman of the Chichester Diocesan Board of Finance. In both respects I have been handsomely rewarded and I give thanks to God for both the experience and the enjoyment of the task.

Finally, I would like to record my appreciation of Bishop Kenneth's pastoral care for the DSRG and for his encouragement and his forbearance throughout its work. The news of the Bishop's serious illness coincided with the completion of this report and so we complete our work with a prayer for his full recovery.

Dr. Clive Dilloway
Chairman

Diocese of Portsmouth
***Final Report of the Kairos Working Group on Central
Diocesan Structures and Resources***

September 2005

Summary

This is the report on phase 2 of work of the group that was set up to review the central diocesan structures and resources (the DSRG). The terms of reference for phase 2 were to recommend any appropriate changes in central diocesan structures, resource provision and resource utilisation required cost-effectively to manage the business of the diocese. Proposals were also to take full account of new patterns of working within the diocese and on-going responsibilities beyond the diocese.

The report on phase 1 of the work indicated that staff working within the central structures were already fully stretched and that little spare capacity existed to meet the growing needs of deaneries and parishes, particularly for training and development. One priority of the DSRG during phase 2 of the review was therefore to identify how current workloads could be reduced so that more staff time could be allocated to the direct support of parishes. The group has concluded that significant scope exists to reduce the staff time spent on servicing synod committees if the governance structures of the diocese are simplified and replaced by leaner structures. This report recommends several changes that would achieve the necessary simplification and which could, at the same time, be designed to improve the responsiveness and accountability of the committee structure. The DSRG also investigated whether sharing support structures with other dioceses could make savings and a number of options are recommended for further consideration both for the sharing of some staff functions and for setting up joint committees to satisfy statutory requirements.

A second priority for the DSRG was to consider how the lessons learned during the Kairos consultations could be integrated into the diocesan structures. Those lessons are analysed in chapter two of this report. The DSRG concluded that diocesan synod's increased focus on mission needed supporting by changes to assist its strategic planning and monitoring of needs and to simplify and improve its stewardship processes. Central to these changes would be the creation of advisory forums alongside of the committee structure, which would be required to monitor specified areas of activity within the diocese, to recommend options for improvements in policy when necessary, and to monitor the effectiveness of the implementation of policy changes.

The third and final priority of the DSRG was then to consider how resources that might be released should be organised to ensure greater support for deaneries and parishes. It recommends a strengthening of the accountability of the diocesan secretary for the performance of the central structures and for allocating staff resources to meet the needs of deaneries and parishes within the priorities set by synod. The group recommends that the proportion of time given by archdeacons to the pastoral support of clergy, and of rural deans in particular, is increased and that this can be achieved by limiting their role within the diocesan office to the provision of professional support to staff.

A 'map' of the proposed changes is given below. The recommended target date for the implementation of all the recommended changes is 2Q 2006, which would coincide with the relocation of the diocesan office. Following acceptance of its recommendations by the diocesan

synod, the DSRG recommends that the diocesan secretary is tasked with preparing formal propositions to implement each of the detailed recommendations for approval by the bishop’s council and for immediate action thereafter.

<u>Map of Proposed Changes</u>			
<i>Release resources</i>	<p style="text-align: center;">Simplify Governance Structures</p> <ul style="list-style-type: none"> ○ remove separate legal status of education and social responsibility §3.7.3 §5.4.2 §5.6.3 §6.2.7 ○ clarify delegation of authority §4.2.1/4 §4.3.3 ○ revise standing orders §7.2.1 	<p style="text-align: center;">Reconstitute Bishop's Council</p> <ul style="list-style-type: none"> ○ deanery representation §4.2.3 §5.3.4 ○ replace statutory committees §5.3.1/3 ○ increase role as standing committee §4.2.2 ○ elect new Council §7.2.1 §7.3.1 ○ improve communications §7.1.2 	<p style="text-align: center;">Share with other Dioceses</p> <ul style="list-style-type: none"> ○ seek joint board of education §4.5.4 §5.6.1/5 ○ explore joint DAC §7.2.3 ○ pursue sharing of staff functions to reduce costs and increase access to broader range of expertise §4.5.3 §6.7.1/7 §7.2.3
<i>Incorporate Kairos cycle into diocesan processes</i>	<p style="text-align: center;">Increase Synod's Mission Focus</p> <ul style="list-style-type: none"> ○ refine strategic planning cycle §4.3.4 ○ oversee policy implementation §6.2.3 ○ formalise deanery consultations §4.2.2 	<p style="text-align: center;">Develop Mission</p> <ul style="list-style-type: none"> ○ set up forums to monitor and advise §4.2.4f §5.4.1/4 ○ establish mission development cycle §3.7.2 §4.3.5 	<p style="text-align: center;">Improve stewardship</p> <ul style="list-style-type: none"> ○ review organisation regularly §5.5.4 ○ create small sub-committees for budget, for property matters and for Kairos implementation §4.3.4 §5.5.1/5.5.3 ○ simplify parish share discussions §4.3.2/3
<i>Reallocate resources</i>	<p style="text-align: center;">Simplify staff organisation</p> <ul style="list-style-type: none"> ○ strengthen accountability of diocesan secretary for performance §4.4.1/3 §6.2.1 §6.2.3 §6.2.6 ○ organise into four teams §6.2.2 §6.2.7 	<p style="text-align: center;">Strengthen deaneries and parishes</p> <ul style="list-style-type: none"> ○ refocus on parish and deanery support §3.7.3 §3.7.5 §4.5.3 §6.7.1/7 	<p style="text-align: center;">Increase Pastoral Support</p> <ul style="list-style-type: none"> ○ make archdeacon director roles non-executive §6.2.4 ○ increase support of rural deans §3.4.2 §7.5.1

1. Introduction

- 1.1 This is the report of phase 2 of the work of the group (DSRG) that was commissioned to review the central diocesan structures and resources. The report on phase 1 of the review was submitted in September 2004. The terms of reference for both phases of the work were included in the phase 1 report and have not been amended since then, although the bias of the review during phase 2 has been much more concerned with the implementation issues arising from Kairos than anticipated in those terms of reference. Kairos is an ongoing programme of change; in recognition of this the DSRG has set out to define the principles and direction for the evolution of the central diocesan structures. Whilst specific proposals are made for immediate changes in the central structures, it is the principles underlying those proposals that will provide the basis for developing the structures to meet evolving Kairos needs.
- 1.2 The work for the phase 1 report found that:
- In comparison with other dioceses the central structures of the diocese of Portsmouth are operating on a shoestring, with staff fully stretched and with little spare capacity at present to take on further responsibilities.
 - Parishes considered most of the essential activities to be efficiently maintained and commended the service provided.
 - Parishes were concerned that not enough support was being provided to meet local needs for training and development.
- 1.3 The phase 1 report ended with a set of key questions that the review group considered should be addressed during phase 2 of its work. Those questions were divided into four themes which may be summarised as:
- i. How can communications, participation and mutual support within the diocese be improved?
 - ii. How can resources for assisting the development and growth of the diocese be more effectively deployed?
 - iii. What more can be done to improve the pastoral care and support of those serving the diocese?
 - iv. How can the diocese ensure that it has the right central structures in place to deploy resources optimally within affordable limits?
- 1.4 The work of the DSRG has been undertaken in parallel with the Kairos consultation across the diocese. Whilst Kairos is in one sense never-ending, the DSRG has been very conscious of the need to delay final consideration of the above questions until all the Kairos plans had been reviewed. Recommendations on structure could then be formulated within the context of the Kairos needs and directed at supporting the implementation of the Kairos proposals.
- 1.5 The outcomes of the first cycle of Kairos have profound implications for the way in which the central diocesan structures operate and, after consideration of these (see chapter 2) and of the issues in paragraphs 1.2 and 1.3, the DSRG identified four targeted outcomes that should be achieved through change and development in the central

structures of the diocese. Those targets are listed in the box below.

Target Outcomes

- To give more support to parishes through training, pastoral support and advice and to enable parishes to develop and implement their own ideas for deepening the spiritual life of congregations, and for their commitment to mission and service.
- To broaden diocesan structures and processes such that the Kairos cycle of experience, exploration, reflection and action is able to operate alongside, and without sacrificing quality in, the current stewardship cycle of the diocese.
- To increase the ability of the synodical system to hold diocesan structures accountable for their work and to ensure a continuing emphasis on promoting local activity in parishes and deaneries in preference to diocesan initiatives.
- To simplify and make leaner the current structures of the diocese and to give them greater clarity of purpose, so that they operate more efficiently and require less administrative support.

- 1.6 After extensive discussion the DSRG did not consider that its thinking should be financially driven and decided against setting a specific financial target for the outcome of any changes. In the interests of good stewardship, and in acknowledgement of the financial constraints within the diocese, the DSRG has made every effort to identify self-funding recommendations. Even so the strapline for Kairos “seizing God’s moment for growth” was seen as a challenge, not for growth in expenditure but to consider whether resources should be judiciously directed to support the development of increased mission activity in the parishes.
- 1.7 Similarly the DSRG avoided setting targets that would only become achievable if there were changes in the national legislation. This limited consideration of the need for several committees, of the role of the DAC, and of the role of archdeacons, has been made clear in the appropriate paragraphs.
- 1.8 This report on phase 2 of the DSRG’s work begins with a brief summary of conclusions from the Kairos work with particular emphasis on those aspects that have structural or support implications. This is followed by an assessment of the impact of Kairos on the work of the central diocesan structures, leading on to the definition of guiding principles for the design and evaluation of the structure. Specific proposals are then made, firstly for the structure of the decision-making and/or advisory committees of the diocese, and secondly for the organisation of the diocesan staff. The report concludes with a list of the actions required to implement the DSRG recommendations.

2 Kairos Outcomes

2.1 Objectives of Kairos

- 2.1.1 The basic premise behind the Kairos project is that change is, and must be seen to be, endemic to the life of the Church: “To live is to change, and to be perfect is to have changed often”¹. Therefore, Kairos is not a one-off exercise, but an ongoing process, in order that it may become part of the general ethos and outlook of the diocese. This is bound to have consequences for diocesan structures, as parishes, clusters, and deaneries set new priorities for their life and work.
- 2.1.2 Kairos has some specific *goals*, which are enshrined in the vision of a church that is broader, deeper and leaner.
- A *broader* Church will try to be more hospitable and welcoming, and actively seek to engage and serve a wider audience. Moreover, it will have a broader conception of ministry, to include all the people of God, not just ordained clergy and licensed readers.
 - A *deeper* Church will try to penetrate further into the local community, reaching out to meet its profound social and spiritual needs. It will also seek to develop and enrich the life of congregations through attention to spiritual growth and discipleship.
 - A *leaner* Church will try to slim-down its structures, to ensure that it can react quickly to the rapidly changing world. It will not forget the importance of stewardship, but will give higher priority to mission.
- 2.1.1 Kairos also has a particular *methodology*, based on the “Pastoral Cycle”.
1. *Experience*: to identify the strengths, weaknesses, challenges and opportunities facing the Church.
 2. *Exploration*: to consider the theological, spiritual and practical resources of the Church, and to research the resources and gifts of the Christian community, in partnership with other agencies, and the make-up and needs of the local community
 3. *Reflection*: to bring the facts of experience, research and the Church’s theological principles into dialogue with each other in order to develop an appropriate course of action and response.
 4. *Action*: to put plans into effect...and begin the cycle again.

2.2 Bishop’s vision

- 2.2.1 While Kairos was designed to give expression to grass-roots ideas and aspirations, it is also an invitation to think strategically about the direction and structure of the diocese as a whole. The DSRG was set up to ensure that diocesan structures and resources matched the needs of parishes and deaneries, as well as the ministry of the Bishop and the overall governance of the diocese.

¹ John Henry Newman, an essay on *The Development of Christian Doctrine*, 1845

2.2.2 Among the questions posed in the DSRG's Phase 1 Report was: "What will determine the provision of central structures and services? Will it be driven by parish demand, legislative changes, or by a central desire to promote parish activity?" The answer is bound to be a combination of all three. However, the bishop and his staff have a particular responsibility to oversee and guide the diocese, and have therefore made their own submission to the DSRG.

2.2.3 The need for better education and training for clergy and lay people has been a constant theme of Bishop Kenneth's vision for the diocese. The DSRG Phase 1 deanery questionnaire confirmed this, especially in four areas.

- *Pastoral support*: the need to expand and improve CME was a strong theme in this section, including the request for lay involvement.
- *Mission and renewal*: responses to this section made training and support for mission, evangelism and renewal a high priority, especially for lay people.
- *Social responsibility*: the need to challenge parishes about their social responsibility, and to provide training and support were highlighted.
- *Lay ministry support*: lay training (for ministry and official parish business) was deemed a high priority.

Furthermore, the Kairos Deanery Plans propose 277 projects across the diocese, many of which have training implications.

2.2.4 Therefore, on the basis of their own reflections, and the evidence from the Phase 1 report and the Deanery Plans, the Bishop's staff concluded that a key strategic objective in reviewing diocesan structures was to allocate resources for the evolution and delivery of an enhanced programme of development and training, in which clergy and lay people would learn together. This is an important aspect of what diocesan structures and resources are *for*. It is also consistent with the national call for a more joined-up approach to education and training. Ultimately the Bishop's vision is two fold: to support and nourish the spiritual vision and energy generated by Kairos; and to offer specialist advice and help to accomplish Kairos plans.

2.3 *Analysis of lessons learned*

2.3.1 A theological analysis of the lessons learned through Kairos (see Appendix 1), coupled with the Bishop's vision and the Kairos goals, suggests a number of conclusions about what a Kairos-shaped diocese will demand from its structures.

2.3.2 Diocesan structures have a dual role, encompassing stewardship² and mission. These are fundamental Christian responsibilities (reflected in the Kairos theological principles), and it is therefore right and proper that the diocese should seek to configure its structures to allow the simultaneous operation of both aspects of its essential work.

2.3.3 Evidence collected during the Kairos process, and from submissions to the DSRG, suggests that hitherto the church has devoted much of its energy and activity to the important task of stewardship, and that diocesan structures have supported this task

² The term stewardship is used throughout this report to mean the careful management of all the resources that God has entrusted to us, ie gifts, time, physical resources and money.

effectively and efficiently. However, the first round of Kairos has exposed a raft of salient challenges and opportunities, so that parishes, clusters, and deaneries have begun to identify the need to develop church life in new directions, which marks the beginning of a culture-shift in the life of the diocese. This judgement is based on evidence from the deanery plans and the DSRG Phase 1 Report, but it is difficult to gauge how far the same shift has penetrated to the heart of congregational life. Nevertheless, the result has been to place fresh demands on diocesan structures, which the diocese must not ignore.

- 2.3.4 Although there are positive signs of movement towards a ‘mission-shaped church’, it is important also to notice the relative conservatism of the deanery plans overall. This was probably inevitable after only the first turn of the Kairos cycle. While there are positive signs of a willingness to go further in pursuit of the Kairos goals, there is also some residual hesitancy. From a theological perspective, this suggests that the diocese must continue to deepen its life of faith. From a practical point of view, there appears to be a reluctance to take risks (though this could be interpreted as a resolutely cautious approach to stewardship). The connection between these is very close, and the Bishop’s vision strongly asserts the need to capitalise on the good progress already made through the Kairos process with an ongoing programme of formation and training for mission and ministry.
- 2.3.5 On the basis of the foregoing analysis, it is clear that diocesan structures must continue to play a key role in highlighting and reinforcing the Kairos principles, goals and methodology, as well as facilitating and guiding the implementation phase. There must be a determined focus on discipleship as the foundation of faithful risk-taking. This must be backed-up by appropriate support for new ventures, but without undermining aspects of the status quo that continue to serve the church’s mission and ministry well, or adversely affecting the efficacy of the diocesan structures’ stewardship role.

2.4 *More engagement of deaneries*

- 2.4.1 Kairos rejects the idea that ‘one size fits all’. Local responses and decisions are best made locally, by those closest to local experience and need. Therefore, the Kairos process was designed to be worked out through parishes, clusters and deaneries.
- As a result of Kairos there has developed an enhanced collaboration and sense of responsibility at a cluster and deanery level. This is of decisive importance for the future of the church, and must be encouraged, supported, and reflected structurally.
- 2.4.2 An important question now to be addressed is how to re-shape deanery and diocesan structures to incorporate and develop whatever parallel structures have been established by and for the Kairos process, while remaining faithful to the goal of a leaner church.

2.5 *More strategic approach to development*

- 2.5.1 If Kairos is to become endemic to the diocese, it needs to be reflected structurally. This is a basic strategic goal, and means that diocesan structures must be ready to resource the ongoing Kairos cycle of experience, exploration, reflection and action.
- Because this is a dynamic and organic process, the structures must be flexible enough to target personnel and resources according to need. Moreover, in anticipation of further changes to the pattern of mission and ministry, structures must also be free to evolve. In practice, this obviates the need for a plethora of established boards and committees.

2.6 *Next steps and support needed*

- 2.6.1 “Beloved, we are God’s children now; it does not yet appear what we shall be...” (1 John 3.2). This text testifies to the double aspect of Christian life within the church: we are at once certain of our status, yet always subject to change and transformation. The ‘pilgrim people of God’ know who they are, and know they are on a journey.
- 2.6.2 Kairos is rooted in the conviction that God continues to call his people, and to lead them; but it cannot offer a complete map of the way that lies ahead. Therefore, it has committed the diocese to a searching programme of experience, exploration, reflection, and action so that the next steps may be taken with confidence, based on real knowledge of contemporary circumstances and attentive listening to God and to the world. This is an important start in the right direction; but future steps will require further listening. Hence, Kairos is ongoing: it is not so much a defined project as a new diocesan habit, approach, or way of life.
- 2.6.3 Since its inauguration in February 2004, Kairos has demanded a great deal of time, effort and resources. It has had the appearance of an additional diocesan programme. As such, it has sometimes, understandably, been perceived as an added burden, an extra strain on already stretched resources. Clearly, this cannot continue. The DSRG was established to consider how to integrate Kairos into the structure of the diocese, to make it organic rather than supplementary. Therefore, the DSRG’s conclusions aim to enable the simultaneous operation of the church’s stewardship and missionary obligations, without reducing the effectiveness of either.
- 2.6.4 In order to achieve its goal of designing a Kairos-shaped diocesan structure, the DSRG has tried to slim-down the statutory and indispensable bodies and processes required for the necessary management and governance of the diocese, in order to release personnel and resources to focus on its mission and ministry.

3 The Need for Changes in Current Structures

3.1 Implementing a major programme of change such as Kairos will require substantial support from the central structures of the Diocese. The work in phase 1 of this review found that staff working within the central structures are already fully loaded and that the parish share income of the diocese is not yet sufficient to cover the cost of the current structure. Allocating more support to the implementation of the Kairos proposals must therefore be accompanied by the re-allocation of resources and changes within the structure itself rather than planning for increases in staff workloads or in the size of the central structures. Phase 2 of the DSRG's work has used a two-pronged approach to identify both where the additional needs for support arise and also where present workloads can be cut by simplification of structure and process.

3.2 The central structure that has already evolved prior to Kairos contains appropriately qualified clerical and lay staff and volunteers who support, and are supported by, a series of boards and committees. In the life of the diocese the work of the central structure is divided between four areas:

- support of the parishes
- support of the deaneries
- support of the Bishop, and
- support of the synod.

For each of these areas the purpose of the central structure is to serve the mission and ministry of the church and to assist compliance with statutory obligations.

3.3 *Supporting Parishes*

3.3.1 Sixty per cent of the 277 Kairos proposals from parishes clearly fall into just seven categories:

Children and youth	~38 proposals
Building relationships with and support for schools	~19 proposals
Improving pastoral support (mainly through laity)	~20 proposals
Improving and opening building for greater community use	~23 proposals
Improving communications and publicity	~18 proposals
Developing more user friendly liturgy / services	~20 proposals
Developing community involvement	~26 proposals

Whilst the remaining forty per cent of proposals are less easily categorized, two dominant themes are emerging of (i) pastoral cooperation and reorganization to improve efficiency and (ii) increased lay training in areas such as bereavement support and parenting skills education.

3.3.2 The indications from these parish and deanery proposals are:

- a substantial increase in requests for technical advice and assistance from all the advisory staff within the central structure, particularly the Youth and Children Adviser who is already working with some Kairos projects
- need for assistance in planning changes to buildings and in seeking faculty approvals or planning permissions
- need for guidance and overview of community schemes. Some of these are quite involved, such as renovation of church halls in conjunction with local community associations or use of glebe land to build affordable housing
- increased demand for more lay training in all areas
- facilitation of sharing of best practice
- more demand for support in following statutory processes for changing parish boundaries, redundancies etc.

3.3.3 Apart from the impact of the Kairos proposals, parishes may also require more support and guidance from the central structure to implement changes that may be introduced by the Government's planned Charities Act. In particular larger parishes may have to comply with an increased amount of charity legislation, on financial matters especially.

3.3.4 Overall change coming out of Kairos leads to a substantially increased role for the diocesan central structures as the provider, on request, of services to the parishes. This will need to be reflected in the organization and in the way that those services are accessed and managed.

3.4 *Supporting Deaneries*

3.4.1 Many of the Kairos proposals concern deanery-wide activity and point to the growing significance of the deanery's role in co-ordinating and promoting the mission of its component parishes. During the first cycle of Kairos there has already been more cooperation at deanery level in reviewing strategy and directing its work, and several cooperative projects within deaneries have been proposed. Indeed, all the proposals submitted by the Gosport deanery are whole deanery plans. As the implementation of the proposals proceeds, the central structure will need to support the deanery on prioritising and project planning activities, and will also need to set up "training the trainer" courses to assist deaneries in running their own training courses on some topics.

3.4.2 Though not part of its original purpose, Kairos provides a mechanism to reduce the number of stipendiary clergy – as required by the Archbishops' Council – and for these resources to be substantially allocated for lay ministry. In this way it may prove possible to appoint more deanery-based workers such as youth workers who will require professional supervision from the central structures as well as local management by the rural dean. The rural dean may also face an increased workload partly from helping the deanery synod to become a stronger focus of parish opinion and partly from helping parishes with vacancies, redundancy schemes, pastoral reorganisation etc. These increases add further to the concern already expressed in the phase 1 report concerning the load on rural deans. It will clearly be necessary to relieve that load by greater support from the central structures and from archdeacons. It will also be necessary for the Bishop, in appointing rural deans, to bear this increased work-load in mind, particularly in relation to the demands of the rural dean's core ministry as a parish priest.

3.5 *Supporting the Bishop*

- 3.5.1 A diocese is formed of its bishop as the chief pastor, a cathedral where he has his chair, and the local churches to which he ministers. A bishop has overall responsibility for the life and work of his diocese and a key role of structure within the diocese must be to support its bishop as he exercises that responsibility
- 3.5.2 The Bishop of Portsmouth is supported in his work by his own chaplain and office staff, and by a team of advisers. He meets with senior members of his team about 20 times a year in the Bishop's Staff meeting, which includes the archdeacons, the dean, and the diocesan secretary who is the principal adviser to the Bishop in his role as President of Synod. The Bishop's staff also meet with the "Extended Staff" (this group includes diocesan officers and advisers, e.g. the Diocesan Director of Education and the Diocesan Adviser for Women's Ministry) three times per year, and with the Rural Deans in cycle three times per year. Apart from essential information exchange and communication, the business of the Bishop's Staff meeting generally concerns pastoral matters, patronage and appointments. The Bishop and his staff also meet twice a year – once for a day and once residentially for several days – to pray and study together and to think strategically about the future of the diocese. These meetings have been resourced by papers written especially by the Bishop's wider team of advisers and have produced the initial ideas behind most of the recent diocesan initiatives. The consideration of diocesan policy is normally undertaken in Bishop's Council and synod. Appendix 2 describes the Bishop's work and sets it in context with the wider church.
- 3.5.3 Kairos is itself an example of pastoral leadership by the Bishop and those who share in his oversight. Kairos has revealed that, though it is part of the Bishop's role to provide strategic leadership in mission and ministry in the diocese, he needs support at several levels – from his staff, from his extended team of advisers in particular areas, and from the clergy and laity in the diocese. Kairos has been able to move through its current phases of work up until now because of input at all these levels; and the parish proposals also indicate needs for increased support in several areas, including liturgical development and ministerial education. In the longer term it is hoped that Kairos will also lead to an increased workload for vocations advisers.
- 3.5.4 The archdeacons assist the Bishop in the pastoral care of clergy and parishes, in ministerial review and in overseeing the filling of vacancies. Archdeacons also have an increasingly large number of mandatory roles within the management of church affairs. Also, each of the archdeacons currently leads, under the Bishop and with professional support, the work of the diocese in a particular area: education, mission and ministry. The roles and responsibilities of the archdeacons are described in appendix 3.
- 3.5.5 The work-load of archdeacons is set to increase as they respond to challenges and opportunities from two directions: the implementation of the Kairos proposals and the demands of the central Church of England. There are two principal areas where the Kairos proposals will impact on their work: first, support for rural deans, lay chairs and any deanery Kairos implementation bodies, and secondly assisting parishes and clusters in their development of church buildings. Archdeacons are well placed to help parishes think imaginatively about new ways of using their buildings and also to act as their mediator and advocate within the legal processes that may be necessary, e.g. faculty jurisdiction and processes under the Pastoral Measure 1983. As far as areas of work for archdeacons arising from national church initiatives are concerned, these include defined

roles in the Clergy Discipline Measure 2003 and the ‘Grievance Procedures for Licensed Ministers 2005’. Also it seems likely that archdeacons will be called upon to play a role in the work arising from changes in clergy terms of service, currently before the General Synod.

- 3.5.6 The Nicholls report in 1995 recommended an increase in the number of archdeaconries in the diocese from two to three and, after further consultation, that recommendation was implemented in 1999. The DSRG has considered whether the increase is still justified and, after reviewing current work-load and the anticipated changes arising from Kairos, has concluded that three archdeacons are still necessary to support the diocese effectively for at least the next five years whilst the changes are implemented. The archdeacons themselves have carefully recorded their areas of ministry and their working hours, and presented two papers to the DSRG. These are reflected in appendix 3, which shows the range of their current and potential future work.

The audit of hours worked revealed a long working week which appears to be in line with other clergy of the diocese. A great deal of the archdeacons’ ministry is not visible to any particular parish and some of it, relating to support of the clergy and clergy discipline, necessarily remains confidential. For this reason, whilst acknowledging these constraints, it will be important more actively to publicise what the archdeacons actually do.

Once this phase of Kairos is implemented, the group recommends that the number of archdeacons should be re-reviewed at approximately five-yearly intervals.

3.6 Supporting Synod

- 3.6.1 Bishops derive their authority both from their orders and tradition, and exercise it through the leadership they give. That leadership is both tested and enabled through diocesan synod, which has its own sources of authority derived from its theological foundation, its representative character and its control of resources.
- 3.6.2 The defined functions of the diocesan synod are:
- a) to consider matters concerning the Church of England and to make provision for such matters in relation to their diocese, and to consider and express their opinion on any other matters of religious or public interest;
 - b) to advise the Bishop on any matters on which he may consult the synod (*The Bishop has a duty to consult with the diocesan synod on matters of general concern and importance to the diocese*);
 - c) to consider and express their opinion on any matters referred to them by general synod under Article 8 of the Constitution.

A past report to general synod³ suggested adding two more functions to strengthen accountabilities:

- d) to approve the annual budget and to receive the annual accounts for the diocese;
- e) to communicate and consult with deaneries and parishes on challenges and opportunities facing the diocese.

³ *Synodical Government in the Church of England*, the report of a review group appointed by General Synod (the Bridge report), §6.6

- 3.6.3 Synodical governance requires an administrative structure to support the formation of synod, for the election of members of diocesan and general synods, and servicing synod meetings. The diocesan secretary has responsibility for providing that support and for ensuring the effective management of synod business.
- 3.6.4 In fulfilling the functions listed above Synod also requires competent advice and guidance for its debates on the needs of the diocese. Synod may define policy on how those needs should be met and in doing so may also create further support requirements for the implementation of the policy.
- 3.6.5 The first level of support to synod is provided via the forums, boards and committees that it establishes, most notably the Bishop's Council & Standing Committee (usually abbreviated to "Bishop's Council"). At present synod is also supported by the three boards for Mission, Education, and Finance. The Board of Ministry also reports to synod on matters of pastoral policy. Associated with the Bishop's Council and the boards there are approximately twenty further committees or working groups (see appendix 1 of the Phase 1 report)
- 3.6.6 The forums, boards and committees of the diocese are an essential part of the provision of support within the diocese and are integral to its structure. In this review, therefore, the term "central diocesan structures" has been used in a way that includes both the diocesan committee structure and the central organisation of advisory and executive staff.
- 3.6.7 Technical and administrative support for synod and its forums, boards and committees represents a significant proportion of the work undertaken by the diocesan office staff and places clear constraints on the support that can be provided directly to deaneries and parishes. The review has therefore concentrated on this area to identify ways in which the governance and leadership structures of the diocese might be simplified both to improve their effectiveness and to release more resources for parish support.

3.7 *The Direction of Change*

- 3.7.1 Phase 1 of the DSRG's work showed that the central structures of the diocese are tightly constrained by the financial capacity of the diocese to pay for them. Whilst all statutory and most of the essential activities are economically undertaken for the diocese as a whole, parishes are concerned that they do not receive sufficient support in meeting their local needs. In effect the stewardship responsibilities of the diocese have dominated the work of its central structures at the expense of its mission planning and support. Yet the Kairos consultations have clearly demonstrated parish concerns for the primacy of mission and defined the need for a programme of change that will restore the balance of the work of the central diocesan structures, by giving more direct support of mission initiatives from parishes and deaneries.
- 3.7.2 Changes are also needed in the way that the central diocesan structures operate, so that the Kairos way of thinking is fully integrated into the operating processes. Alongside the existing stewardship cycle of activity, and linked to it, there needs to be a parallel cycle geared to extending the missionary activity of the diocese – a mission development cycle.
- 3.7.3 Mission is largely a local activity, so the support from the central structures should be

directed at supporting and enabling that activity and at assisting the local organisation of mission. Diocesan support will mostly be training and advisory but there may be a growing need to assist the sharing of best practice and for developing mutual support, both practical and financial, between parishes and deaneries.

- 3.7.4 The financial capacity of the parishes will always be an issue and the current high workloads of the staff are also a concern. Initially an increase in diocesan support to parishes will therefore have to be matched by a reduction of activity in some areas, so that resources can be reallocated. There are very few activities that can simply be stopped, so reductions in activities will need to be achieved by simplifying the processes that support those activities to reduce the amount of staff time required. The ability to simplify processes is heavily dependent on the degree of trust within the diocese between the parishes, deaneries and the central structures; that trust, in turn, will depend upon the responsiveness of the new working arrangements, the transparency of the operations and the efficient communication of what is happening.
- 3.7.5 Thus the overall need is for a change strategy that will fundamentally affect the working relationships between the parishes, deaneries and the central structures of the diocese. The elements of the strategy will be to create new and simpler central structures and processes that will be trusted sufficiently to require significantly less staff time to be absorbed by their support; this can then be reallocated to the direct support of mission activity in the parishes and deaneries.
- 3.7.6 The role of Diocesan synod will be central to the success of this change strategy, at the heart of which is a strengthening of Synod's responsibilities for setting direction, deciding priorities, allocating resources and holding the central structures to account. The principles for the design of such a strategy are described in the next chapter.

4 Principles for the Development of Diocesan Structures

4.1 Governance and Leadership

4.1.1 The previous chapter categorized the roles of diocesan structures as support for the parishes, deaneries, bishop, and synod. In general terms the support provided can be divided between administrative support of the governance and stewardship of the diocese, and technical support for developing the mission of the diocese and its component parishes and deaneries. The primary responsibilities for the governance of the diocese lie within three areas as shown in figure 1.

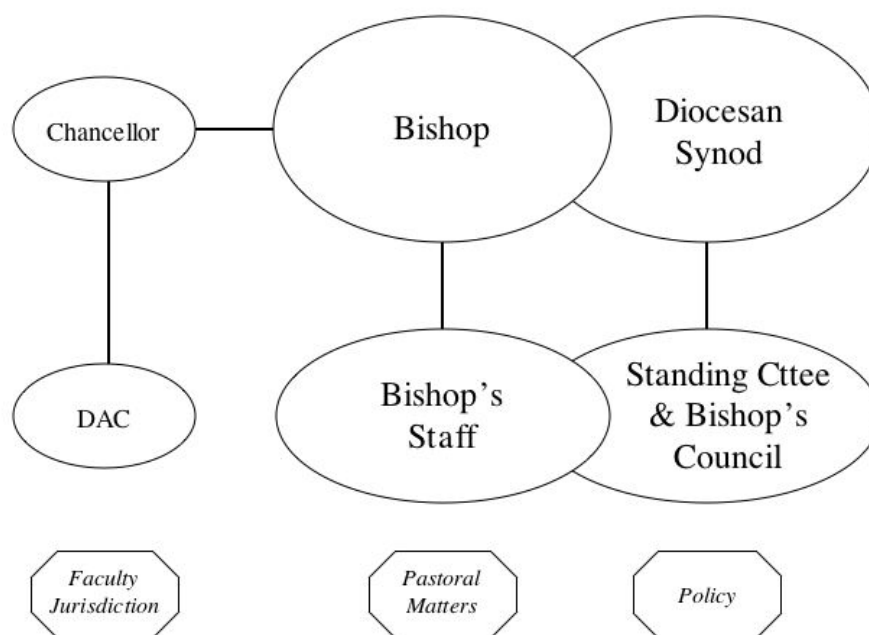


Figure 1 - Diocesan Governance Structure

4.1.2 As chief pastor, the Bishop has full responsibility for all ministry in the diocese, which he exercises with the assistance of all licensed clergy and lay workers. The delegation and management of pastoral responsibilities, and the exercise of the Pastoral Measure, is coordinated through the Bishop's staff meetings.

The Bishop also has responsibility for the leadership of the diocese; in policy matters this is exercised through his presidency of diocesan synod and the sharing of authority with synod. Synod is too large to function without delegating some of its authority, and section 4(4) of the 1969 Measure provides that 'the advisory and consultative functions of the diocesan synod ... may be discharged ... by the Bishop's Council and Standing Committee.' The diocese (synod) also has a statutory obligation to establish: a board of finance; a parsonages board; a pastoral committee; a redundant churches uses committee; a board of patronage; a diocesan advisory committee; a board of education and a vacancy in see committee.

Finally, the Chancellor of the diocese has responsibility, *inter alia*, for the granting of faculties for work on church buildings and is supported by the Archdeacons and by a diocesan advisory committee (DAC), as required by statute.

Clearly such a complex division of responsibilities, in combination with so many statutory constraints, creates significant potential for unnecessary bureaucracy, which the review group has recognised and sought to reduce by formulating a set of guideline principles for the design of diocesan structures.

- 4.1.3 The context within which synodical government functions has changed significantly in recent years⁴ and the principles will also need to take into account:
- an increasing awareness of the primacy of mission in the life of the contemporary church;
 - an increasing emphasis on the parish as the base from which the resources of the church are gathered;
 - the growing need for systems of government to carry the confidence of parishes; and
 - a corresponding need for those systems to hold before parishes the interests and concerns of the wider Church of which they are part.

All of these factors are evident from the output of the Kairos consultations as are reflected in the four key features identified by a General Synod review group⁵ as hallmarks of the arrangements that should be sought for the Church's government:

'they should

- *be as light as possible (so as to minimise the burden of time and money they impose) while being robust enough to stand the various demands on them. They must serve to enable and not disable the mission and ministry of the church;*
- *be flexible and adaptable;*
- *embody principles of subsidiarity⁶;*
- *foster openness, mutual accountability and trust.'*

- 4.1.4 These hallmarks can be applied equally well both to the central committee structure and to the executive organisation that is put in place for the support of the church. They have therefore been used by the review group as the basis for examining the present organisation of the diocese and for preparing proposals to achieve the target outcomes described in paragraph 1.5.

4.2 Boards & Committees

- 4.2.1 The dominant element of the central organisation of the diocese is the structure of forums, boards and committees. The servicing of these takes up a significant proportion of the working time of staff attached to the diocesan office; any simplification of the

⁴ *Synodical Government in the Church of England*, the report of a review group appointed by General Synod (the Bridge report), chapter 3.

⁵ Ibid §3.15

⁶ In the context of the DSRG's work the term subsidiarity was taken to mean that decisions that can be made or work that can undertaken efficiently within the parishes should therefore be a responsibility of the parishes and there should be no duplication or unnecessary centralising of either work or decision taking within the deanery or the diocese. Likewise no decision-making or work should be undertaken at diocesan level that could be done equally or more effectively within deaneries.

structure would have a directly proportional impact on the staff time required for its support. Simplifying structure also provides opportunity to increase the accountability within the committee structure and to address some of the communication and trust issues identified during phase one of this review. As Kairos progresses the DSRG is also concerned that the committee structure should have within itself separate elements for supporting both the stewardship and the missionary obligations of the dioceses.

4.2.2 In considering how the board and committee structure could be simplified, the DSRG concluded that issues of accountability, communication and trust would be resolved by reinforcing both the authority of Diocesan Synod for policy matters and its responsibility for overseeing the operation of the diocese. That could be achieved by an increased use of the Standing Committee & Bishop’s Council to identify the priorities for the use of time in Synod and to focus the issues for debate. Specifically, the Council should be delegated responsibility from Synod for:

- agreeing with synod the roles and purposes of all boards and committees
- holding all boards and committees accountable for their work and providing an annual report to synod of that work
- actively working with deanery standing committees on the communication of diocesan issues and the understanding of deanery issues
- preparing for synod each year a strategic analysis of deanery concerns and proposals for overcoming those concerns
- reporting to each meeting of the diocesan synod on its stewardship.

This is illustrated in figure 2.

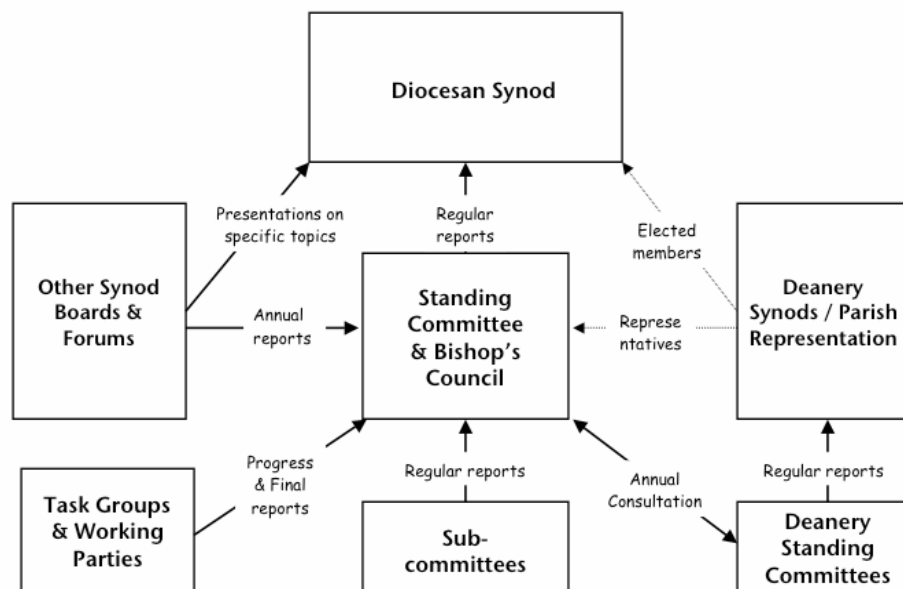


Figure 2 - The delegation of Synod Authority

4.2.3 Diocesan Synod has a statutorily defined membership to ensure that all deaneries are adequately represented. All policy decisions are therefore taken within a meeting at which representatives can make known the views of all deaneries; incorporating the same breadth of deanery representation into all the principal boards of Synod does not add to the effectiveness of representation when decisions are taken in Synod. Fully representational boards are unwieldy structures that are often less operationally effective and are expensive to administer. The Group therefore concluded that below Synod only the Bishop's Council & Standing Committee should have a formal representational role with members elected from each deanery with a responsibility to represent the interests of their own deanery as well as to participate in the work of the council as a whole. All other boards and committees should have purely functional roles.

4.2.4 In considering how the board and committee structure could be simplified the Group developed the following guidelines which were then used to develop the specific proposals in chapter 5:

- a) Members of forums, boards and committees should still be drawn from across the diocese but should be appointed primarily on the basis of their ability to contribute to that functional work and only have a limited responsibility to keep their archdeaconry and deanery informed of that work. Removing the representational role will enable committees to be reduced in size and improve the efficiency of their meetings.
- b) Bishop's Council, or a sub-committee thereof, should be responsible for monitoring the membership of all forums, boards and committees and for ensuring there is an appropriate cross-diocesan balance of membership in each case. Bishop's Council should also maintain a record of interests of synod members to assist in finding well qualified members for committees etc.
- c) The relevant diocesan staff in advisory and administrative roles should be in attendance at meetings of Synod boards and committees. Unless specified by statute or standing order, diocesan staff should not be appointed to boards and committees but may be appointed as members of working groups.
- d) The size and number of permanent boards and committees should be as small as possible, consistent with the need for the efficient conduct of the business of the diocese. Where possible and appropriate those boards and committees that are required by statute should be amalgamated into multi-functional committees. Where it is necessary to create a group to work on a particular issue, consideration should be given to making it a working group with a defined and limited lifespan, rather than creating an additional permanent committee.
- e) There should be no replication in the business of different boards and committees. Where an item of business overlaps the interests of two or more committees, it should be managed as efficiently as possible to avoid repetitive discussion. Where a committee, or more correctly a sub-committee, is subsidiary to another, such as Bishop's Council, the senior body should also avoid repetitive discussion.
- f) Boards or committees should only be formed when there is an enduring need for a functional group to oversee the work in a particular area of activity and to make operational decisions concerning that work. Similarly a sub-committee should only be formed when there is an enduring need to delegate discussion of routine

business and to make recommendations to the senior board or committee. Such committees and sub-committees should be required to keep a formal record of their decisions and recommendations.

- g) For the effective promotion of the mission of the diocese there will also be the need to create forums to oversee defined areas of activity such as for “Mission & Society” and “Mission & Discipleship” (see chapter 5). Such forums play a key part in the Kairos cycle of experience, exploration, reflection and action. They should not be delegated responsibility for operational matters but should fulfil an advisory role to inform Synod of the needs of the diocese and to formulate options for the way forward. Forums should not be required to keep formal minutes of their discussions but should prepare issue reports for the Bishop’s Council on an annual basis.
- h) Other working groups that exist for the purposes of information sharing or for the efficient coordination of the implementation of decisions that have been reached elsewhere should be regarded as networking groups that do not require the same degree of formal administrative support as diocesan committees. They should be autonomous, with membership determined by mutual interest, and with the form and content of any records being decided on a fit-for-purpose, action-orientated basis.

4.3 Stewardship and Mission Development Processes

4.3.1 The Kairos discussions have highlighted the need for two related process cycles in the management of the operations of the diocese: a stewardship cycle, ie an annual operational planning and financial cycle, and a mission development cycle. The stewardship cycle already exists. It is very strong and arguably its strong financial focus has become too dominant in its impact on Synod discussions. A clear mission development cycle does not exist at diocesan level at present, possibly because Synod has allowed the three Boards of Mission, Ministry and Education considerable autonomy, which has limited the input from parishes and has restricted any integration of initiatives by Synod.

4.3.2 Three principles were put forward for an ideal stewardship cycle in the Turnbull report⁷:

- (i) Parishes should be provided by dioceses with a statement of the cost of ministry in their parish, to include a proportionate contribution to activities funded at diocesan and national level.
- (ii) Parochial, diocesan and national activities should all be seen as supportive of each other; those engaged in policy-making at each level should communicate more effectively how money is spent to those who are contributing.
- (iii) There needs to be an acceptance of giving to, and being supported by, others; trusting others to make decisions is inherent in the image of the Church as the body of Christ but the trust should be reciprocated by open, fair and understandable means of discerning need and reallocating resources.

4.3.3 Comparing the present stewardship cycle in the diocese against this ideal the DSRG identified three ways in which improvements should be made. The first is to clarify that

⁷ “Working as One Body” The report of the Archbishops’ commission on the organisation of the Church of England (1995), chaired by Bishop Michael Turnbull, §11.17.

responsibility for policy rests with Synod and that Synod decisions should be taken in the light of the financial consequences. The various financial committees should be required to advise on those financial consequences but should trust Synod and accept its authority to make the policy decisions. Recommendations for changes in Policy disguised as budget savings should not be countenanced. Secondly, trust in the present stewardship cycle is limited because parishes do not receive a clear statement of their direct and indirect costs and Synod has to make decisions without knowing the way in which the costs will impact the parishes that delegates represent. Finally the present stewardship cycle only challenges deaneries and parishes to pay a target parish share based on a complex allocation system and after allowing a significant subsidy from capital resources. An ideal system would challenge a parish to cover all its own costs, if it is able, and to consider whether it can also give support to other parishes that are unable to meet all their own costs.

4.3.4 Figure 3 illustrates a proposed stewardship cycle that would address some of the shortcomings of the present cycle.

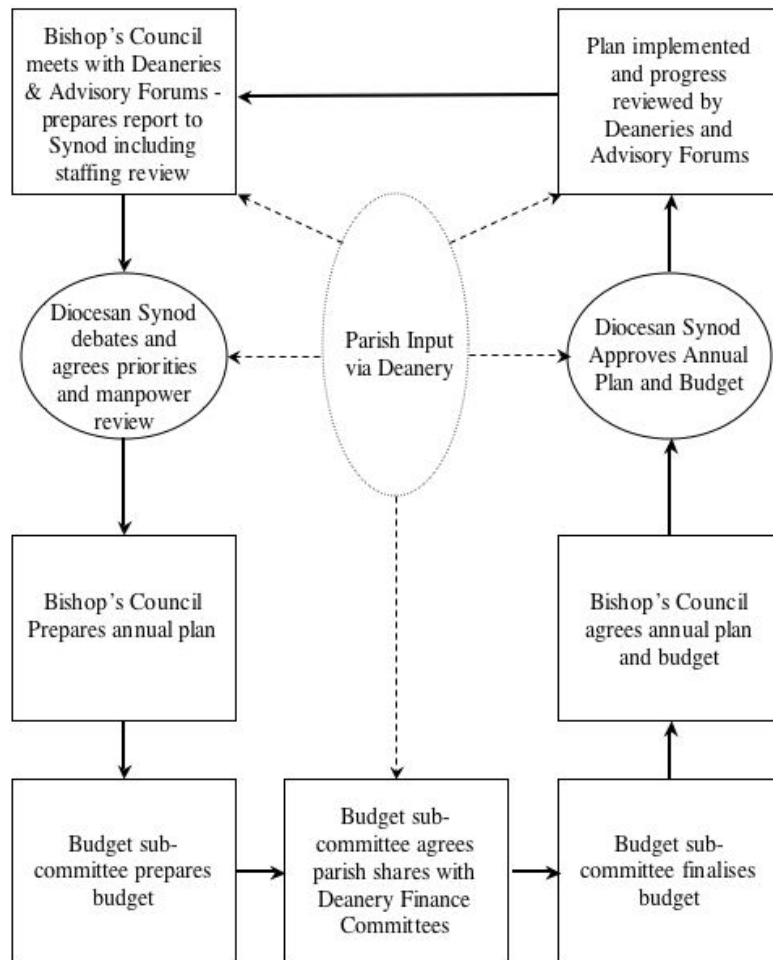


Figure 3 - Proposed Stewardship Cycle

Synod first approves the guidelines for the annual plan and budget; Bishop's Council

supported by a budget sub-committee prepares the expenditure budget; the budget sub-committee then works with deaneries to agree an income budget that will balance expenditure; and Synod then approves the resultant plan and budget. Parish inputs to the process are made via deaneries and are indicated in the diagram.

4.3.5 A mission development cycle for the diocese should be integrated with the stewardship cycle via the Bishop’s Council, such that policy decisions on mission can be made by Synod with the knowledge of the cost of implementing the decisions and of the potential impact on other areas of activity within the diocese. Mission proposals should be generated within the advisory forums that will also have responsibility for monitoring the impact of policy decisions. Responsibility for the implementation of Synod decisions and budget responsibility should lie with the appropriate adviser and the participating deaneries and parishes. The cycle is illustrated in figure 4.

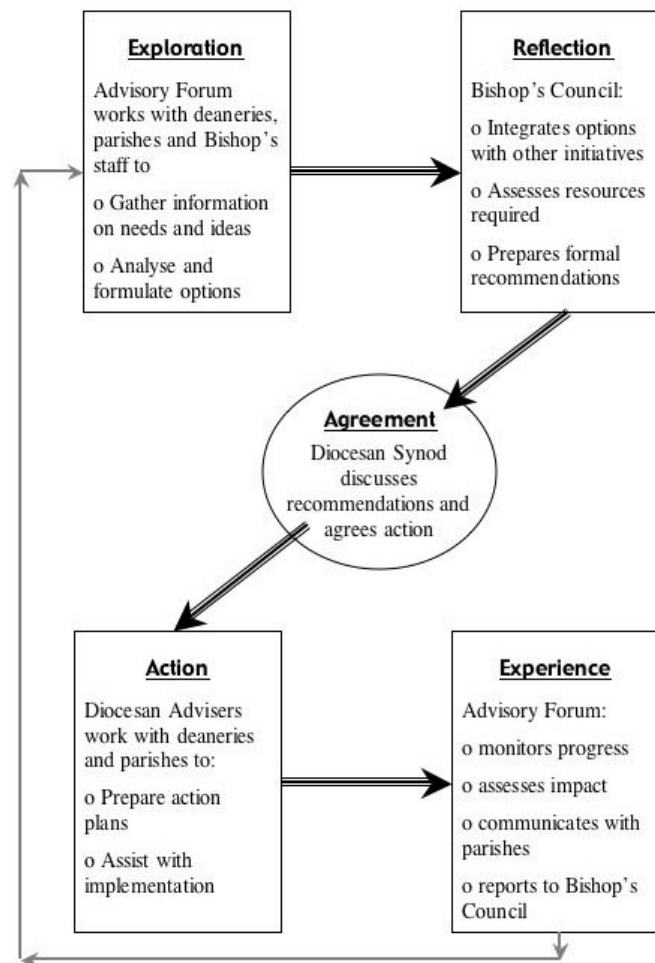


Figure 4 - The Mission Development Cycle

4.4 Delegation to the Diocesan Secretary

4.4.1 Once synod or its subordinate bodies have decided policy, there is then the need to delegate to the staff or executives of the diocese the responsibility for the implementation of that agreed policy. For the diocese to work efficiently it is essential that there is absolute clarity in all aspects of where responsibilities lie within the structure of the diocese and of the conditions attached to any delegation of responsibility and authority.

Clarity of delegation is the basis for trust and empowerment and should cover:

- What responsibilities and authority are being delegated?
- To which body or to whom is the delegation made?
- What limitations and boundaries are placed as conditions on the delegated authority?
- What are the requirements for reporting back on how the delegated powers have been used?

4.4.2 Boards and committees are not there to oversee staff. Their requirements should be specified and the diocesan secretary held responsible for ensuring that they are met. Once business has been delegated to the executive staff they should be trusted and empowered to work without further checking or reporting beyond that laid down in the limitations placed on the initial delegation.

4.4.3 The way in which diocesan advisory staff naturally tend to identify with the particular forums, boards and committees that they serve can create tensions in their own management and so the accountability of the diocesan secretary for the proper execution of all staff work needs to be protected. All staff whose costs are borne in whole or in part by the budget for the diocesan office should ultimately be accountable to the diocesan secretary for the performance of their diocesan office duties, including those who are licensed by the Bishop. However advisory staff will also need professional direction in their work, generally from an archdeacon, to support them in the exercise of their particular professional expertise. The diocesan secretary is responsible for creating clarity for each member of staff, both on immediate reporting relationships and on how the annual appraisal procedure will take account of all aspects of their work. The diocesan secretary is accountable to the Bishop, who will undertake the annual appraisal of his or her performance based upon consultations with his other officers and users of the diocesan services.

4.5 *Organisation of the Diocesan Office*

4.5.1 The diocesan office comprises all clergy and lay staff that are employed or hold stipendiary office within the central structure of the diocese, except for those clergy posts which the Bishop has specifically designated as reporting directly to him on specified pastoral matters.

4.5.2 The diocesan secretary is responsible for the organisation of the diocesan office within the limits of the approved operating budget, and for delegating responsibilities within an organisational structure. Given the size and the nature of the work of the diocesan office, most staff will ideally have freedom within the organisational structure to operate as individual specialist contributors in support of parishes and deaneries and synod committees. The diocesan secretary's managerial role will therefore be more supportive than directive; advising staff on conflicting priorities and workloads, maintaining their motivation, and ensuring their general welfare and development.

4.5.3 Some of the administrative functions of a diocese such as Portsmouth may be more effectively undertaken by sharing specialist staff with other dioceses, particularly where the work is tightly circumscribed by statutory constraints. Ideally the core staff of the diocese will always be engaged on roles in which they can use their expertise and judgement to help parishes to achieve more. Other roles, where there may not be the

scope to make such a difference, should be located and managed in the most efficient and cost-effective ways, whether in-house, shared with other dioceses, or out-sourced to external providers.

- 4.5.4 Similarly it may also prove possible to share some statutory boards and committees with other dioceses, with potential savings of administrative and technical staff.

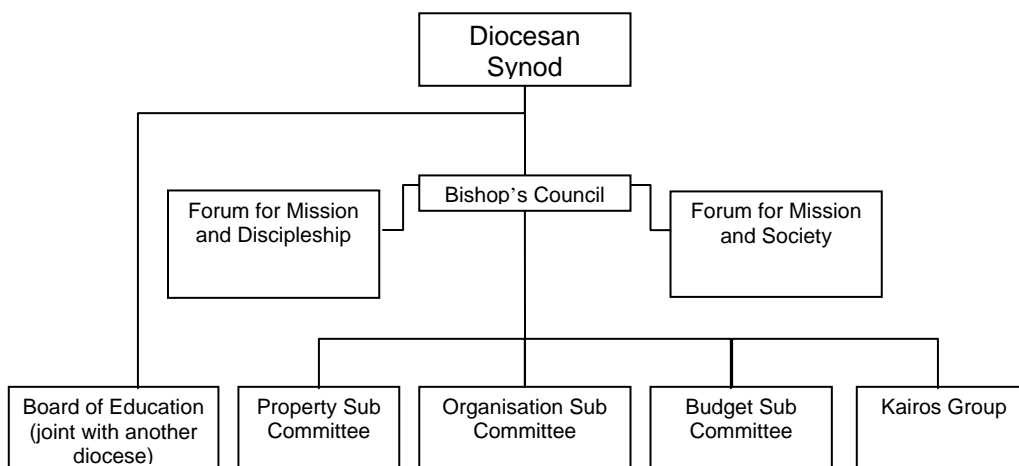
4.6 *Applying the Principles*

- 4.6.1 The DSRG's purpose in setting down these design principles has been to integrate the lessons learned from Kairos with organisation theory, to provide a template both for developing recommendations for immediate changes to the central structures and processes of the diocese, and as a checklist for regular reviews of the effectiveness of the structures. The principles are likely to be enduring, whereas the actual structures and processes can be expected to evolve over time to meet changing needs.
- 4.6.2 The immediate need, however, is to meet to the priority of implementing Kairos proposals. Early changes are therefore essential if the necessary resources are to be released for Kairos and the next two chapters describe the DSRG's specific proposals for change.

5 Organisation of Boards and Committees

- 5.1 To free the diocesan central organisation from unnecessary bureaucracy, the Group is proposing a radical slimming down of the structure of boards and committees. The Group has consulted the relevant measures, statutes, articles and standing orders to ensure that the proposed new structure complies with legislation. An amendment to Diocesan Synod Standing Orders will be required. A detailed summary of the requirements of the relevant legislation may be found at appendix 4.
- 5.2 The proposed new board and committee structure is depicted in figure 5 below:

Figure 5 - Proposed Diocesan Board and Committee Structure



5.3 *Bishop's Council and Standing Committee*

- 5.3.1 Key to the proposed structure is the responsibility given by the Diocesan Synod to its standing committee (the Bishop's Council), for gathering views from, and consulting with, the deaneries and parishes on the concerns of the people of the diocese, and presenting to Synod proposals for addressing those concerns. Synod will continue to be responsible for formulating diocesan policy, which will be effected under the direction of the Bishop's Council.
- 5.3.2 The Bishop's Council will also be responsible for the statutory functions of the Diocesan Board of Finance, the Diocesan Parsonages Board, and the Diocesan Pastoral Committee.
- 5.3.3 The Group recommends that no other boards or committees should exist and that the Bishop's Council should establish working groups, when required, to undertake specific pieces of work. Once the particular piece of work has been completed the group would be disbanded.

5.3.4 The proposed membership of the Bishop’s Council is detailed below:

Committee:	Bishop’s Council
Purpose:	Executive Committee of the Synod; Diocesan Board of Finance; Diocesan Pastoral Committee; Diocesan Parsonages Board; link between the deaneries and synod for strategy and policy.
Reports to:	Diocesan Synod
Responsible for:	Organisation Sub Committee; Property Sub Committee; Budget Sub Committee; Kairos Group; Forum for Mission and Society; Forum for Mission and Discipleship.
Membership:	<p><i>Ex-officio:</i></p> <p style="text-align: center;">Bishop’s Staff</p> <p style="text-align: center;">{</p> <ul style="list-style-type: none"> The Bishop - Chairman Archdeacon of Portsdown Archdeacon of the Meon Archdeacon of the Isle of Wight The Dean The Diocesan Secretary <p><i>Elected:</i></p> <ul style="list-style-type: none"> Chairman of the House of Clergy Chairman of the House of Laity 4 Elected Clergy (at least 1 from each archdeaconry) 10 Elected Laity (at least 1 from each deanery) <p><i>TOTAL:</i></p> <ul style="list-style-type: none"> 10 Clergy (inc Bishop) <u>12 Laity</u> 22
Staff:	Diocesan Secretary to ensure appropriate staffing.

5.4 *Advisory Forums*

- 5.4.1 It is proposed that there will be two forums: the Forum for Mission and Society and the Forum for Mission and Discipleship. The forums will draw together expertise in these areas to support the section team leaders (central staff) and to advise the Bishop’s Council.
- 5.4.2 The Forum for Mission and Society will encompass the work of the present Board of Mission, including the Council for Social Responsibility. The Council for Social Responsibility will cease to be separately incorporated and the Bishop’s Council will take on the role of overseeing the trust funds established for its work.
- 5.4.3 The Board of Ministry and the Board of Ministry Executive will cease and the Forum for Mission and Discipleship will support all lay and ordained training and development. The statutory role of the Board of Ministry, as Diocesan Pastoral Committee, will pass to the Bishop’s Council.

5.4.4 The proposed memberships and purposes of these forums are detailed below:

Committee:	Forum for Mission and Society
Purpose:	To provide the Bishop's Council with expert advice in the areas of social responsibility and 'specialist' mission. To assist the Team Leader of the Mission and Society section in responding to the strategic direction given by the Bishop's Council and to facilitate, through the forum chairman, the Bishop's Council's discussions in the areas concerned.
Reports to:	Bishop's Council
Membership:	<p><i>Appointed Chairman:</i> Archdeacon / Director of Mission and Society</p> <p><i>Ex-Officio:</i> { Team Leader of Mission and Society Section Social Responsibility Adviser Other advisers as required</p> <p><i>Co-opted:</i> The Forum to co-opt other (chiefly lay) members with specific interests and specialisations in the forum's business, including short term co-options for specific pieces of work</p>
Staff:	The Team Leader of the Mission and Society Section to ensure that the forum is appropriately staffed.

Committee:	Forum for Mission and Discipleship
Purpose:	To provide the Bishop's Council with expert advice in the areas of discipleship and ministry. To assist the Team Leader of the Mission and Discipleship section in responding to the strategic direction given by the Bishop's Council and to facilitate, through the forum chairman, the Bishop's Council's discussions in the areas concerned.
Reports to:	Bishop's Council
Membership:	<p><i>Appointed Chairman:</i> Archdeacon / Director of Mission and Discipleship</p> <p><i>Ex-Officio:</i> { Team Leader of Mission and Discipleship Learning and Development Adviser Other advisers as required</p> <p><i>Co-opted:</i> The Forum to co-opt other (chiefly lay) members with specific interests and specialisations in the forum's business, including short term co-options for specific pieces of work.</p>
Staff:	The Team Leader of Mission and Discipleship Section to ensure the forum is appropriately staffed.

5.5 *Sub-committees of Bishop's Council*

- 5.5.1 In order to support the Bishop's Council in its statutory responsibilities as the Diocesan Parsonages Board, a Property sub-committee will be established. The sub committee will also have responsibility for advising the Bishop's Council on matters connected with property asset management. The proposed membership of the sub committee is detailed below:

Committee:	Property Sub Committee
Purpose:	To advise the Bishop's Council and property staff on the strategic management of the diocese's property assets and to provide support to the property staff on the day to day management of parsonage and other houses.
Reports to:	Bishop's Council
Membership:	<p><i>Appointed Chairman:</i> Member of Bishop's Council</p> <p><i>Appointed by Bishop's Council:</i> 2 Nominees - (<i>with relevant property experience</i>) 1 clergy spouse</p> <p><i>In attendance:</i> Diocesan Secretary Deputy Diocesan Secretary Property Manager Diocesan Surveyor(s) Archdeacon(s) as necessary</p>
Staff:	The Deputy Diocesan Secretary to ensure the appropriate staffing of the sub committee.

- 5.5.2 The Bishop is clear that Kairos should not be seen as a once only event but that the process should be continuous. Furthermore, there will be a need to ensure that the initial Kairos plans are brought to fruition, with whatever support and guidance – from the “centre” – is required. To this end the Group recommends the formation of a Kairos Group, chaired by an archdeacon and supported and staffed by the central organisation. The work of this group may in time be assumed by the Mission and Discipleship Forum, but in the meantime a proposed membership for this group is outlined below:

Committee:	Kairos group
Purpose:	To support the deaneries / clusters / parishes in the implementation of their Kairos plans. To ensure the implementation of the recommendations of the Diocesan Structures Review Group. To continue the Kairos process.
Reports to:	Bishop's Council
Membership:	<p><i>Chairman:</i> Appointed by the Bishop</p> <p><i>Appointed members:</i> Appointed by the Bishop after consultation with the Bishop's Council</p> <p><i>In attendance:</i> Team Leader of Mission and Society Section Other diocesan officers as appropriate</p>
Staff:	Team Leader of Mission and Society Section to ensure appropriate staffing of the group.

5.5.3 To assist the Bishop's Council in formulating, and consulting on, a diocesan budget, and in maintaining a financial overview of the affairs of the Diocese, the Group recommends that a Budget Sub Committee be established. The sub committee will be responsible for drafting a budget and proposing a deanery / parish share apportionment. The proposed membership of the sub-committee is detailed below:

Committee:	Budget Sub Committee
Purpose:	To prepare a budget and parish share apportionment and to meet twice a year with the Deanery Finance Committee Chairmen to disseminate and receive feedback on the diocesan budget and other matters such as the collection of parish share.
Reports to:	Bishop's Council
Membership:	<p><i>Chairman:</i> Appointed by the Bishop from the lay membership of the Bishop's Council</p> <p><i>Appointed members:</i> Two members of the Bishop's Council</p>
Staff:	The Deputy Diocesan Secretary to ensure the appropriate staffing of the sub committee.

- 5.5.4 The Group believes that once its work is completed there will be a need, from time to time, to examine the central organisation and, where necessary, propose further changes and improvements. The Group recommends that the Bishop’s Council establish a sub committee to meet when necessary to undertake this work; the proposed membership of the sub committee is detailed below:

Committee:	Organisation Sub Committee
Purpose:	To provide a forum for ongoing review of the central structures of the diocese.
Reports to:	Bishop’s Council
Membership:	3 lay members of the Bishop’s Council
Staff:	The Deputy Diocesan Secretary to ensure the appropriate staffing of the group.

5.6 *Joint Working with Other Dioceses*

- 5.6.1 The Group is keen to promote all possibilities of joint working with other dioceses and detailed in chapter 6 are areas where the Group believes staff and tasks could be shared. There are two areas where the group recommends further exploration with other dioceses in terms of sharing committees.
- 5.6.2 The Diocesan Advisory Committee. As outlined in appendix 6, there could be a number of significant benefits to joining the Diocesan Advisory Committees of Winchester and Portsmouth. This is viewed as an initial step with the possibility of merging the staffing of the two departments in the future.
- 5.6.3 The Board of Education. The Group recommends that the Portsmouth Diocesan Board of Education should no longer be separately incorporated. The present assets of the Board should come under the control of the Bishop’s Council (Diocesan Board of Finance) and the work of the Board should be funded as part of the overall diocesan budget.
- 5.6.4 The Board of Education’s work should focus entirely upon all schools (not just Church schools), further and higher education. The Board’s present responsibilities for youth and children’s work and parish and community education should be assumed by the Mission and Discipleship section, and its child protection work should be assumed by the Central Resources section.
- 5.6.5 Further work should also be undertaken to explore the possibility of sharing a Board of Education (as statutorily required by the Diocesan Boards of Education Measure 1991) with the Diocese of Winchester. Chapter 6 also recommends that the post of Director of Education becomes a shared post with another diocese. A joint Board of Education would be established as follows:

Committee:	Board of Education of the Dioceses of Portsmouth and Winchester
Purpose:	Joint committee with another diocese to fulfil the statutory requirements of the Diocesan Boards of Education Measure 1991.
Reports to:	Diocesan Synod
Membership:	Chairman: Appointed by the Board after consultation with the Bishops of both dioceses. Elected: As defined by the Measure.
Staff:	The Team Leader of Mission and Education to ensure the appropriate staffing of the Board of Education.

6 Organisation of Diocesan Staff

6.1 *A New Diocesan Organisation*

6.1.1 In response to the Kairos plans and the changing nature of the church, the Group recommends a completely restructured organisation. The new structure has been designed on the principle that no job should remain unless there is a clear need, and that all new posts should directly reflect the needs of the parishes, deaneries and diocese. In principle, most central staff posts (there will be a few obvious exceptions) will be open both to clergy and laity. Clergy may receive a stipend plus housing or the appropriate lay salary. In the latter instance they will not count as a part of the diocese's stipendiary clergy allocation.

6.2 *A central organisation responsible to the Diocesan Secretary.*

- 6.2.1 The role of diocesan secretary is now a legal entity and every diocese is required to have one. Increasingly the role of diocesan secretary has become that of 'chief executive'. It is proposed that the diocesan secretary will be an ex-officio member of the Bishop's Council / Diocesan Board of Finance and responsible to the Board for the efficient and effective functioning of the diocesan central organisation, and for the implementation of diocesan strategy formulated by the diocesan synod and managed through the Bishop's Council.
- 6.2.2 Reporting directly to the diocesan secretary will be the team leaders of four sections: deputy diocesan secretary and team leader of the Central Resources section, team leader of Mission and Education section, team leader of Mission and Society section and team leader of Mission and Discipleship section.
- 6.2.3 The diocesan secretary will be responsible to the diocesan synod, through the Bishop's Council, for the delivery of the diocesan strategy; the team leaders for each section will be responsible to the diocesan secretary for the parts of the diocesan strategy that relate to their areas of work.
- 6.2.4 The team leaders for mission and society, mission and education, and mission and discipleship will be assisted in delivering their parts of the diocesan strategy by an appropriate archdeacon and section director. The archdeacon will provide specialist professional guidance (but not management oversight). The archdeacon and section director will chair regular forums (as detailed in chapter 5). These forums will support the work of the section team leader and the section staff and, through the section forums, advise the Bishop's Council on matters related to their areas of work. Providing the archdeacons with office space in the new diocesan offices will further facilitate this.
- 6.2.5 The diocesan secretary will be responsible for the appraisals of the section team leaders. The archdeacons will advise the diocesan secretary about the professional competence of the individual team leaders in preparation for their appraisals. In addition to an appraisal by the diocesan secretary, the team leaders will receive pastoral support and ministerial oversight, where appropriate, from their archdeacon and section director. A model for how this would operate is depicted in figure 6:

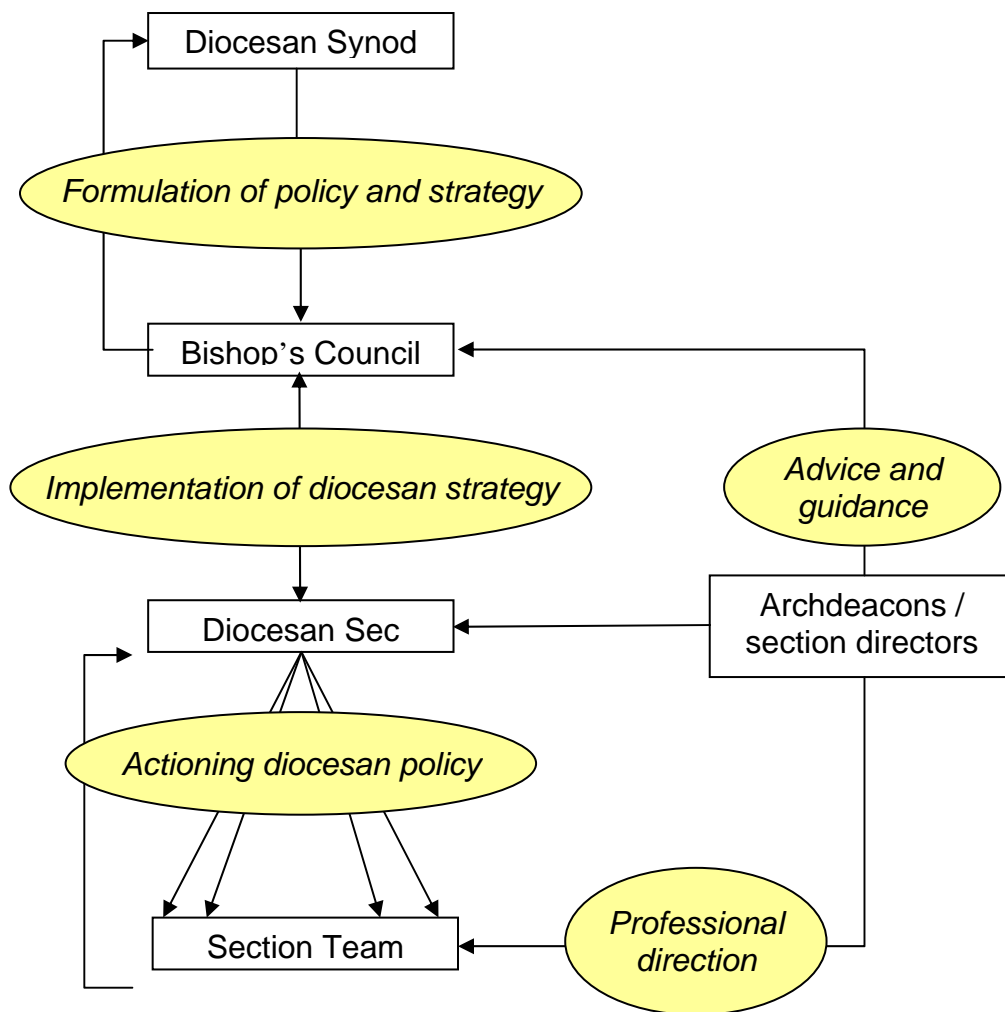


Figure 6 - Role of Archdeacons

- 6.2.6 One central organisation will ensure flexibility to meet the changing needs of the parishes. As parishes, clusters and deaneries develop new initiatives, through the on-going Kairos process, the diocesan secretary will be free – within the given resources – to respond to the new directions from the synod and Bishop’s Council and to put in place appropriate staff structures to ensure that such initiatives are supported.
- 6.2.7 It is proposed that all central staff engaged by the diocese will report, through the section team leader, to the diocesan secretary. All will be employed, whether on a salaried or a stipendiary basis, by the Bishop’s Council (Diocesan Board of Finance). This will ensure that there is commonality of employment rights, direction and focus. Such a structure will allow a flexible approach to tasking by the Bishop’s Council. For example, the diocesan secretary will be enabled to deliver the new work through a re-tasking of any part of the organisation should the synod, through the Bishop’s Council, decide to discontinue a particular piece of work in favour of another.

Figure 7 depicts the proposed new structure below:

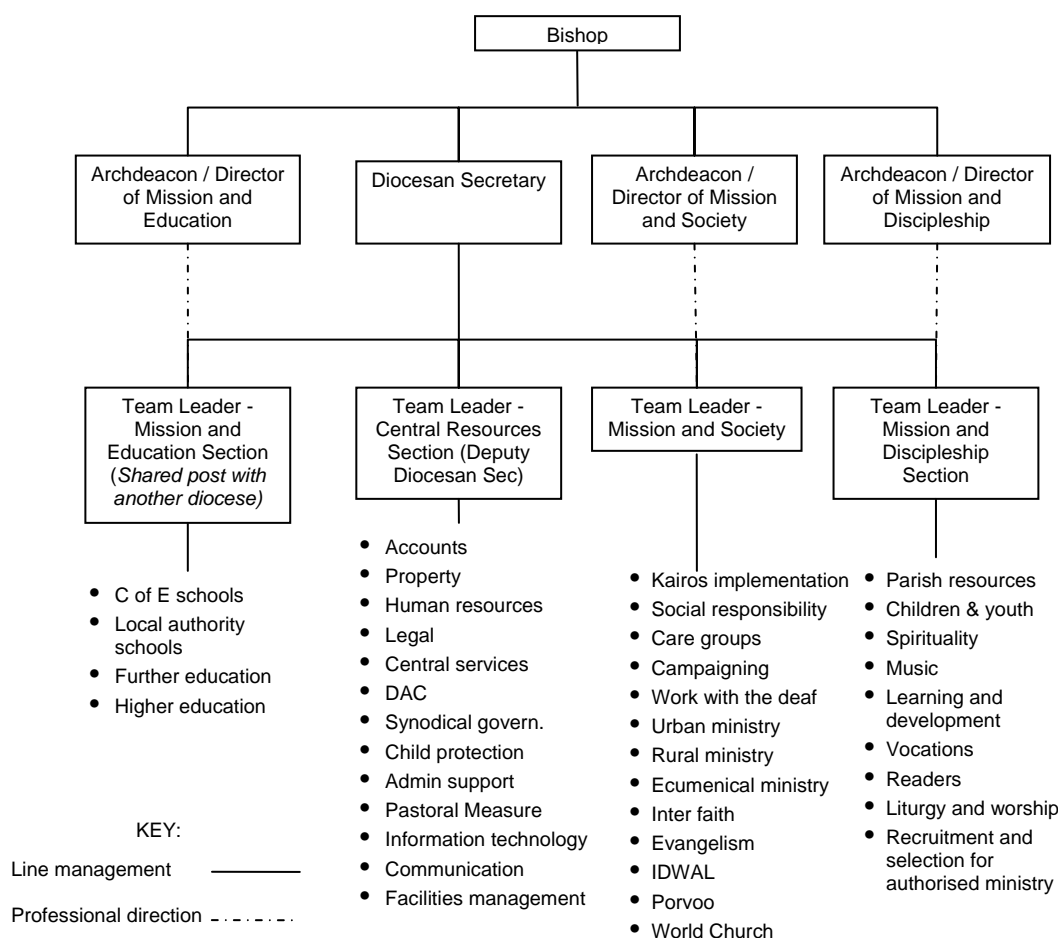


Figure 7 - Diocesan Central Organisation

6.3 *Team Leader, Central Resources Section (Deputy Diocesan Secretary)*

6.3.1 This role will include the task (as at present) of deputy to the diocesan secretary. In the absence of the diocesan secretary the deputy will assume his/her authority and be responsible to the Bishop's Council / Board of Finance for the operation of the central organisation.

6.3.2 On a day to day basis the deputy diocesan secretary will be responsible to the diocesan secretary for the functioning of the core central activities: accounts, property management, human resources, legal services, diocesan advisory committee, synodical government, child protection, administrative support, pastoral measure, information technology, communications and facilities management.

6.3.3 Reporting to the deputy diocesan secretary will be six service managers: property manager, accountant, communications adviser, diocesan solicitor, central services manager and child protection adviser. These service managers will have appropriate staff reporting to them to assist in the performance of their duties.

- 6.3.4 Key to the new central administration will be the bringing in-house of the diocesan surveyor and diocesan registrar. The bringing in-house of the diocesan surveyor should be cost neutral and will facilitate a better service for the diocese and also provide some additional support and guidance to parishes considering major building works. It is proposed that an in-house diocesan registrar be shared with another diocese, providing both savings and increased efficiency. This will also facilitate a degree of free legal advice to the parishes, not presently available. The group recommends that the establishment of a central agency service for dealing with the co-ordination of ministry for occasional offices and holiday / sickness / interregnum cover be investigated.
- 6.3.5 Under the day to day management of the central services manager will be a small administrative staff. Members of the administrative team will work across all sections delivering support as and when it is required. Grouping the administrative support under one manager will ensure that sections should have the resources required to meet needs and pressure at any given time.

6.4 *Team Leader, Mission and Education Section*

- 6.4.1 This role will oversee the diocese's statutory duties under the Diocesan Boards of Education Measure 1991. The group recommends that the post holder be in a joint appointment with another diocese.
- 6.4.2 The team leader of Mission and Education will advise the Bishop, synod, deaneries and parishes, providing a diocesan focus of expertise and networking in the areas of schools, further and higher education. S/he will facilitate cooperation between parishes and provide education-focused training for deaneries and parishes (co-ordinated through the learning and development adviser). In addition, supported by appropriate staff, the post holder will help and encourage parishes to become involved with all their local schools (regardless of whether they are C of E).
- 6.4.3 It is proposed that the section team leader be the secretary to a joint diocesan board of education and act as the joint director of education for the two dioceses.

6.5 *Team Leader, Mission and Society Section*

- 6.5.1 This post will be responsible for advising the Bishop, synod, deaneries and parishes, providing a diocesan focus of expertise and networking in the areas of social responsibility and 'specialist' mission. S/he will facilitate cooperation between parishes and provide training for deaneries and parishes (co-ordinated through the learning and development adviser). The team leader of the Mission and Society section will also be responsible for ensuring, through the Kairos Group, the ongoing project management of the Kairos process.
- 6.5.2 Reporting to the section team leader will be the care groups adviser, chaplain amongst the deaf (joint post with Winchester diocese) and the advisers for urban ministry, rural ministry, ecumenical ministry, inter faith, IDWAL, industrial chaplaincies, ecology, disability, new religious movements, Porvoo, and world church. The section will be supported with appropriate administrative staff.
- 6.5.3 It is proposed that the team leader also be the diocesan social responsibility adviser.

6.6 *Team Leader, Mission and Discipleship Section*

- 6.6.1 This post will oversee all the principal advisory roles and support for parishes relating to ministry and discipleship. The post will also fulfil one of the significant advisory functions within the section: for example, diocesan director of ordinands or learning and development adviser. The core of the section's role will be supporting discipleship, in the widest sense, throughout the diocese.
- 6.6.2 The team leader of Mission and Discipleship will advise the Bishop, synod, deaneries and parishes, providing a diocesan focus of expertise and networking. S/he will facilitate cooperation between parishes and provide training for deaneries and parishes (co-ordinated through the learning and development adviser). The section will encompass both lay and ordained ministry, promoting vocations in all areas of the church's life and work.
- 6.6.3 Supported by appropriate specialist staff, the section team leader will co-ordinate the diocese's support for - and provision of - parish resources, children and youth work, spirituality, music, learning and development, vocations, reader ministry, liturgy and worship, and recruitment and selection. The section will be supported by appropriate administrative staff.
- 6.6.4 It is proposed that a key new post of learning and development adviser will coordinate all diocesan training, drawing on the expertise of the other section team leaders and their staff. This role will include the provision of continuing ministerial education and lay training, delivered as one new and cohesive training programme for lay and ordained. The establishment of the post will be cost neutral, bringing together the work of present posts.

6.7 *Sharing Resources*

- 6.7.1 The group is keen to promote the continued exploration of shared resources with other dioceses. These include: accounts, education, information technology, human resources, diocesan advisory committee and legal services.
- 6.7.2 Some of the joint working proposals relate to committee structures and have been covered in the previous chapter. Work has already started in areas where it may be possible to share staffing with other dioceses, as detailed below:
- 6.7.3 Accounts department. The accounts departments of Portsmouth and another diocese could merge, with financial management in both dioceses overseen by a joint chief finance officer and accountant.
- 6.7.4 Diocesan Registry. It is proposed to bring the function of diocesan registrar and bishop's legal adviser in-house and discussions are being pursued with a view to this being a shared post with the diocese of Winchester.
- 6.7.5 With the advent of the clergy terms and conditions (McClean) report there will be an increased need for human resource management support. This may be delivered regionally and discussions are taking place as to how the expertise presently in the Portsmouth diocesan office can be shared with other dioceses.

- 6.7.6 Information technology is becoming increasingly complicated and consideration is being given, by Portsmouth and its three neighbouring dioceses, to sharing IT support across the region.
- 6.7.7 The group recommends that further work be undertaken to explore the possibilities of sharing staff in the area of education with a neighbouring diocese. Ideally this would include the sharing of a director of education and the establishment of a joint board of education.

7 Recommendations and Next Steps

7.1 *Communication with Parishes and with Staff*

- 7.1.1 Implementing the recommendations in this report will affect both parishes and staff members but in very different ways and the immediate and greater impact will be on staff and their working patterns. Out of concern for staff morale and welfare, therefore, the process of consulting with staff will have begun prior to the synod debate on whether or not to accept the recommendations. Staff will have been informed of the recommendations contained in this report and its contents will have been discussed with them at the same time as the despatch of the report to members of Bishop's Council. If synod approves the implementation of the recommendations a formal procedure of consultation with staff will then be needed to ensure that their employment rights have been fully observed.
- 7.1.2 Communication with parishes will initially be via articles in the Pompey Chimes and, thereafter, via circulars as each stage of implementation is completed.

7.2 *Diocesan Synod actions*

- 7.2.1 Simplify governance structures
- Remove separate incorporation / charitable status of the Board of Education and the Council for Social Responsibility and transfer staff employment to DBF
 - Wind up Board of Mission and Board of Ministry, including the latter's role as Diocesan Pastoral committee.
 - Revise standing orders to reconstitute Bishop's Council as Diocesan Pastoral Committee
 - Elect new Bishop's Council
- 7.2.2 Delegate additional authority and responsibility to Bishop's Council for:
- Fulfilling the statutory role of the Diocesan Pastoral Committee.
 - Preparing the terms of reference for all other boards, committees and advisory forums, including statutory ones.
 - Holding all boards and committees accountable for their work and providing annual reports to Synod on that work.
 - Actively consulting and communicating regularly with deanery standing committees on diocesan issues and to obtain input and understanding of deanery issues.
 - Preparing for Synod each year a strategic review that includes an analysis of deanery concerns and proposals for acting on those concerns.

- Preparing an annual budget for Synod approval each year and similarly an annual report and set of accounts.
 - Reporting to each meeting of the Diocesan Synod on its activities and stewardship.
- 7.2.3 Authorise the Diocesan Secretary to continue negotiations preparatory to Bishop's Council's agreement concerning:
- Establishing a joint DAC and a joint Board of Education with the diocese of Winchester
 - Setting up joint staff functions with other dioceses for accounts, education, information technology, human resources, DAC support and legal services

7.3 *Bishop's Council actions*

- 7.3.1 Reconstitute Bishop's Council
- Present members of Bishop's Council resign following synod's agreement to a new constitution and offer themselves for re-election.
- 7.3.2 Create advisory forums
- Establish terms of reference for a Forum for Mission and Discipleship and a Forum for Mission and Society.
 - Establish those forums.
- 7.3.3 Establish sub-committees of the Council to:
- Manage Diocesan property
 - Prepare an annual Diocesan budget
 - Oversee Kairos implementation
 - Review effectiveness of Diocesan structures at regular intervals
- 7.3.4 Develop Diocesan processes for:
- An annual cycle of strategic and budgetary planning - the "Stewardship Cycle"
 - The regular review and debate of mission initiatives - the "Mission Development Cycle"

7.4 *Diocesan Secretary Actions*

- 7.4.1 Prepare all documentation required for Synod actions
- 7.4.2 Continue discussions with other dioceses as per §7.1.3
- 7.4.3 Work with staff to clarify new job responsibilities and workloads and to establish four teams within the Diocesan office, each with a strong focus on the support of deaneries and parishes

- 7.4.4 Work with Archdeacons to clarify, for the benefit of the staff, the extent of the professional guidance that they can expect and how it will interface with their reporting relationships to their team leaders.

7.5 *Archdeacon Actions*

- 7.5.1 Work with Rural Deans to identify their needs and where Kairos is leading to increased workload and possible pressure, and then to develop pastoral solutions.

7.6 *Bishop Actions*

- 7.6.1 Revise licences as necessary for all clergy directly affected by the reorganisation.

Appendix 1 - Theological Analysis of Lessons Learned

Kairos is governed by nine theological principles, which may also be used to evaluate the achievement of its first cycle.

(1) *Embracing change as the norm.*

The experience phase, focused in the Kairos Roadshows during Lent 2004, established the inevitability of change. The church has entered a new stage of its life in history: it is once again a missionary organisation, and must become 'mission-shaped', though the transition will take place at different speeds in different places. As a result, the church expects to develop a 'mixed economy', in which old and new models operate side by side.

Kairos plans reflect a tentative recognition of the need for change. Some are fairly conservative - 'an elegant enhancement of the status quo' – while few suggest that current practices are moribund and must be replaced. Variation is often subject to local geography, culture and history, and the conservative tendency may be due to the fact that the diocese has not actually reached a crisis point...yet! However, there are positive signs that parishes, clusters and deaneries have looked carefully at their present life with a view to developing its range of activity and contact with a wider audience. Only a very few parishes failed to engage at all with the Kairos process, and open themselves up to the possibility of change.

(2) *Giving up power.*

This is a difficult subject for all people and organisations, not least the church. The decisive Kairos-question concerns the balance between maintenance and mission. While maintenance is an important part of Christian stewardship, a mission-shaped church emphasises the truth in William Temple's claim that 'the church exists for the benefit of its non-members'.

Kairos plans reveal a sincere desire to meet and serve the spiritual and material needs of the world. The generally enthusiastic and thorough way in which the research phase was conducted is evidence that many Christians take seriously the need to look outwards, and a number of plans are focused on the world outside the 'traditional' church.

(3) *Meeting people where they are;* and

(4) *A generous welcome.*

Together, these theological principles recognise that many people are highly unlikely ever to set foot inside a church of their own accord, and that if they do, it is essential that their experience of the church is positive and encouraging. Furthermore, modern society is much less monochrome than in the past, and there is a danger that the church may become identified with particular social and cultural preferences, which are unattractive to many people. Therefore, the church must be prepared to work in a variety of milieux.

The Kairos plans include various proposals to open up church buildings, to make them more accessible, and to make them available for the benefit of the wider community. Moreover, the frequent plea for better education and training for lay mission and ministry implies a strong desire to carry the gospel out of the church and into homes, schools, neighbourhoods and places of work.

(5) *Sharing resources;* and

(6) *Collaboration in the use of gifts.*

Modern society is less geographically conditioned, and most people operate within particular networks of relationship and shared interest. The parochial system still has much to offer

through its comprehensive coverage of the diocese, but parish boundaries need to be more permeable to reflect the non-geographical nature of modern lifestyles. This will also facilitate a greater sharing of the gifts and resources spread among neighbouring churches. Furthermore, there is a growing emphasis on the value of partnership between different agencies in seeking to meet the needs of local communities. In developing its ministry of service, the church will do well to cooperate with non-church bodies.

Kairos Clusters were designed to be the medium through which inter-parish collaboration would take place. The success of these has varied, partly affected by differences of socio-economic profile, churchmanship, etc. However, there is overwhelming testimony to the fact that parishes have begun to converse across historic boundaries. Although this has not produced as many shared projects as might have been hoped for, relationships have begun to form, which may provide a basis for future cooperation. There have also been useful conversations with non-church organisations, with some prospects for collaboration.

(7) Ongoing discipleship.

The Kairos project was itself designed partly to foster Christian discipleship. Change and transformation are personal and communal as well as structural.

The education phase of the Kairos project saw several thousand churchgoers embark upon a serious programme of theological learning and reflection. Feedback from the sessions suggests that there is a strong appetite for this, and the Kairos plans frequently call for more input for lay formation and training. Also, Kairos has placed a strong emphasis on the need for committed prayer and quality worship.

(8) Pilgrims travel light.

Experience suggests that the historic resources of the Church of England, and its pattern of governance, may be a burden or a blessing. Sometimes maintenance impedes mission, especially when it restricts the church's capacity for flexibility and change. The point of this principle is that structures must serve mission.

A number of responses to the DSRG's Phase 1 deanery questionnaire expressed frustration that structures and bureaucracy interfere with more important spiritual and missionary concerns. This is an encouraging sign of an appetite for mission and evangelism. However, specific proposals for a leaner structure were not a major theme in the deanery plans.

(9) The risk in living by faith.

Part of the purpose of Kairos was to raise awareness of the challenges facing the church. However, it is recognised that the common response to uncertainty is fear and retrenchment. There is a challenge, therefore, to find a balance between prudence and faith. It is probably true to say that this theological principle is pivotal, and that it controls progress in other areas. As such, it is closely related to ongoing discipleship, which provides the spiritual foundation for faithful mission and ministry.

Many people have responded to Kairos with imagination and enthusiasm. Clusters have played an important part in building up trust, which is a crucial step towards risk-taking. This is a positive sign, but specific deanery plans are generally low-risk.

Appendix 2 - The Role of the Bishop

This appendix is in two parts. The first applies specifically to Bishop Kenneth and the role that he undertakes in fulfilling his duties as the Bishop of Portsmouth. However the role of Bishop varies greatly according to the gifts of the individual Bishop and to the specific demands of the diocese. A comparison has also been given based upon an account of his work that the Bishop of Rochester wrote for a recent Church of England report.

1. The Bishop of Portsmouth

Portsmouth is one of two mainland dioceses of the Church of England with only one bishop. The Bishop is, therefore, required to do many things that would normally be shared with a suffragan colleague – that is, conduct all the inauguration services for new ministry at incumbent level, all the confirmations, sponsor all candidates for ordination, undertake a disciplinary role and the episcopal part in appointing new clergy.

As well as the usual qualities one would look for in the life and ministry of a bishop, there are several ways in which our Bishop at this time makes a distinctive contribution to the life of Church of England and the diocese. Clearly the Bishop has considerable academic gifts. He is one of a small number of doctors of divinity on the bench. He is well published, both at the level of professional theology and at the level of providing spiritual and theological reflection for clergy and thoughtful lay people. He teaches and preaches effectively within the diocese and beyond, though he is careful not to accept a disproportionate number of outside engagements.

As with all Diocesan Bishops, Bishop Kenneth is expected to take on his full share of national church responsibilities and, with his background, and because of his experience as a professional educator and a university chaplain, he has been asked to undertake the strategic and demanding role of Chairman of the Church of England's Board of Education. Like other Bishops, he has made an impact on the House of Lords, to which he takes his pastoral experience from the diocese, and brings back to the diocese some of the insights gleaned there and some of the contacts made.

His interest in Scandinavia and an excellent knowledge of the history and contemporary experience of the Lutheran churches means that he plays a leading international role in this area, often representing the Archbishop of Canterbury and the Church of England.

With great help from his wife, Sarah, the Bishop has been able to open Bishopswood and Bishopsgrove not only to the diocesan family with regular suppers and garden parties for clergy, lay people and the diocese's church school head teachers, but also to a wider group of civic leaders from the city, Hampshire and the Isle of Wight. This network of contacts has proved a useful basis for a bishop's wider ministry within the wider community.

The following is an outline summary of Bishop Kenneth's work and responsibilities:

Liturgy / Preaching / Academic

Confirmations	<i>23 p.a. + ad hoc / emergency</i>
Ordinations:	<i>not fewer than 2 p.a.</i>
Licensings:	<i>up to 12 p.a.</i>
Parish services:	<i>ad hoc - approx. 20 p.a.</i>
Sunday preachments outside the diocese:	<i>ad hoc - approx. 4 p.a.</i>
Ecumenical:	<i>ad hoc – approx. 6 p.a. (incl. foreign</i>

Civic:	<i>travel)</i> <i>ad hoc – approx 6 p.a.</i>
Guest speaking:	<i>ad hoc – approx.10 p.a. (incl. foreign travel)</i>
CME:	<i>ad hoc – not fewer than 1 p.a.</i>
Books, articles, reviews, examining	<i>ad hoc</i>

Diocesan Calendar, etc

Synod:	<i>2-3 p.a.</i>
Bishop’s Council:	<i>3-4 p.a.</i>
Clergy Days:	<i>up to 2 p.a.</i>
Clergy Quiet Day:	<i>1 p.a.</i>
Staff / Extended Staff Meetings:	<i>approx. 20 p.a.</i>
Rural Deans’ Meetings:	<i>2 p.a.</i>
Clergy Reviews:	<i>30 p.a.</i>

National Church

Archbishops’ Council:	<i>4 days p.a.</i>
General Synod:	<i>2 weeks</i>
House of Bishops:	<i>10 days p.a.</i>
SAGE:	<i>3 p.a.</i>
Board of Education:	<i>not fewer than 12 days p.a.</i>
Theological Group:	<i>various</i>
PORVOO:	<i>various, incl. foreign travel</i>

House of Lords

Duty weeks:	<i>2 p.a.</i>
Debates:	<i>approx. 25 p.a.</i>
Select Committees:	<i>ad hoc</i>
Briefings / meetings:	<i>ad hoc</i>

Civic and Charity

Patronage:	<i>various</i>
Secular visits:	<i>approx. 10 p.a.</i>
Public events:	<i>approx. 12 p.a.</i>

2 What does a bishop do?

A description of the role of diocesan bishop written by The Bishop of Rochester for the recent report on “Women Bishops in the Church of England” (Annex 3)

Bishops minister to a very large number of people, both publicly and privately, in local, national and even international contexts. There is, nonetheless, a widespread lack of knowledge about the detail of what bishops do.

As I write this, important issues from parishes having to do with pastoral care, worship and appointments are all waiting to be considered. This alerts me to a bishop's role as the principal minister in the diocese. Such a role involves a considerable teaching ministry, both directly and indirectly. Through lectures, informal talks and writing, as well as sermons, a bishop is constantly engaged in a teaching ministry. There is, however, indirect engagement as well in the oversight of

ordinands, the delivery of integrated schemes for lay training and in the care and development of ministers, both lay and ordained.

As the principal minister in the area of worship, the bishop has a responsibility not only for specifically episcopal services (such as ordinations, institutions, commissionings and confirmations) but also for the coherence, good order and liveliness of worship in the parish churches, chapels and new ways of being Church throughout the diocese.

As I have said already, the bishop is involved in the pastoral care of the clergy and in their ministerial development and also in attempting to resolve particularly difficult concerns which reach the episcopal desk because 'the buck stops here'.

Many of these issues can be opportunities for mission just as worship and teaching can be. The bishop is not, though, just the pastor of the pastors, or even of all the congregations in the diocese. The canons refer to the bishop as 'chief pastor of all that are within his diocese, as well laity as clergy, and their father in God' (C 18). The local aspect of the work involves spending a great deal of time and effort in the wider community. This means maintaining relationships with civic authorities, participating in the development of plans for local communities, supporting local initiatives, working in a huge range of areas from conflict resolution in neighbourhoods to international development. Personally, I am involved, in one way or another, with 64 charities.

The bishop helps to relate the local church to the wider. This means participation in national bodies and their work; the House of Bishops and General Synod spring most readily to mind. Such participation is not, of course, limited to these bodies but extends to their committees and often involves leadership of such groups. Quite often, too, bishops take the lead in the work of the Church's voluntary organizations. Because bishops are active in local communities, they are sometimes called upon to take part in national initiatives, conferences and organizations. The actual or potential membership of diocesan bishops in the House of Lords is symbolic of their considerable involvement in national affairs.

We live in a rapidly shrinking world and sometimes local or national concerns develop an international dimension. Bishops get drawn into European, trans-continental and worldwide discussions on questions such as the role of religion in peace-making, the emergence of government by consent in particular parts of the world, fundamental human freedoms, immigration and refugee issues and a whole host of others besides.

At every level, bishops have a responsibility for promoting unity among Christians. This does involve gathering people in the diocese around a common understanding of the faith of the apostles which we have received and have a duty to pass on to others. It also means that bishops often have to take the lead in promoting unity between different Christian churches. This may be in the local context, in terms of Churches Together groups, LEPs, covenants and Sharing Agreements, it may be nationally in terms of schemes of unity or it may be internationally, in the context of dialogue between world communions.

There is also a responsibility to promote understanding and good relationships among people of different faiths. Again, this can have a local, national and international dimension. This is an aspect of the bishop's ministry which is likely to become more and more prominent.

Just before I began to work on this piece, I did a radio interview about a forthcoming visit to a partner diocese in the North of England. Working with the media -local, Christian, national and international -is a recurrent aspect of episcopal ministry. Sometimes this is 'trouble-shooting' but at other times it may be an intervention on topical questions in medical ethics, conflict or the state of religious belief. From time to time, this involves writing articles as well as personal appearances or interviews.

Apart from preparing lectures, seminars, etc., there is also the writing of articles for journals and of books. The preparation time needed for these is considerable and often not enough account is taken of it. Books and articles by bishops are still noticed by the general public and the time and

effort spent on them is usually worthwhile.

Whether it is leadership in worship, teaching and preaching or the chairing of numerous committees, local, national or international, bishops need to be aware of their 'connecting' task. They gather the people of God in a particular locality, they relate them to other communities of faith, nationally and throughout the world, and they ensure the passing on of the faith from one generation to another. As leaders in mission, they must make sure that the word and the work of God is being proclaimed in every parish, in every church plant, in the nation as a whole and throughout the world. As 'servant of the servants of God' the bishop has a responsibility for those in any kind of need, for the voiceless and the oppressed and for those who are denied their freedom. Any influence or access which the bishop may have to those with power must be used to fulfil this aspect of episcopal ministry.

It is impossible in such a brief overview to give the full flavour of what a bishop does. To help people in this diocese, I publish a monthly diary but even this cannot take account of confidential meetings and interviews or of the time for prayer, preparation and correspondence which is required in significant amounts.

Appendix 3 - The Role of Archdeacons

A significant proportion of the Archdeacons' time is spent on clergy pastoral matters and no details are available. There are two aspects of the role that can be summarised, however, the first is a breakdown of the specific and public roles that each archdeacon undertakes within the diocese of Portsmouth, and the second is a summary of the duties of an archdeacon that are defined within statutes and canon law. Details of both aspects are given below.

1. The Role of the Archdeacons in the Diocese of Portsmouth

Pastoral care of clergy and parishes of the deaneries of Portsmouth and Havant, Bishop's Waltham, Fareham, Gosport and Petersfield, East Wight and West Wight.

Ministerial reviews of all stipendiary clergy

Triennial Fabric Inspections

Annual Archdeacon's Visitations in each deanery

Oversee process to fill vacancies in archdeaconry of which the bishop is patron and liaise with patrons where he is not

Responsibilities for discipline of the clergy – initial enquiries, mediation and conflict resolution.

Members of following Diocesan bodies:

Bishop's Staff & Extended Staff

Bishop's Council

Diocesan Advisory Committee

Diocesan Board of Ministry (Chaired by Archdeacon of Portsdown)

Diocesan Board of Ministry Executive

Diocesan Board of Education (Chaired by Archdeacon of the Isle of Wight)

Diocesan Parsonages and Property Committee (Archdeacon of Portsdown Vice Chairman)

Diocesan Synod

Particular to the Archdeacon of Portsdown:

Diocesan Finance Committee (Bishop's alternate)

Chair of Kairos

Kairos Executive and Archdeaconry Group

Bishop's Officer for Hospital Chaplaincy

Chairman of the Vacancy in See Committee

Representative archdeacon on the General Synod

Member of Inter-Diocesan Finance Forum

Ex officio governor of St. Luke's Church of England Voluntary Aided School Portsea

Trustee All Saints Counselling Service

Trustee of 'Original Place' Youth Centre, Leigh Park

Member of St. Cuthbert's Copnor Development Steering Committee

Member of Friends of Portsmouth Cathedral

Visiting Lecturer and supervisor for dissertations at University of Portsmouth for

Church & Community Studies MA course

Elected member of General Committee of the Ecclesiastical Law Society

Chairman of General Synod working party on Draft Church of England (Miscellaneous Provisions) Measure

Bishops' Advisory Panel for the Ministry Division of the Archbishop's Council

Particular to the Archdeacon of the Meon:

Director of Board of Mission
Board of Mission – Chair
Board of Mission – Chair of Evangelism Sub Group
Board of Mission – DCSR Sub group member
Vacancy in See Committee
Kairos Executive and Archdeaconry Group
World Church Forum
Portsmouth Evangelical Anglicans Group
Chair of the Deaf Church Association Group
Churches Together in Britain and Ireland
CTHI - member of executive and council
Retired Clergy and Clergy Widows - liaison with Bishop's Staff
Member of the Friends of Portsmouth Cathedral
Bishop's Nominee on Price's Charity
CPAS - Chair of Trustees and associated committees
Bishop's Advisory Panel for Ministry Division of the Archbishops' Council

MA in Mission and Ministry Nottingham (in process)

Particular to the Archdeacon of the Isle of Wight

Bishop's Liaison Officer for Prisons
Kairos Executive and Archdeaconry Group
Diocesan Schools Committee
Parish and Community Education Committee
Isle of Wight Council Schools Committee
Chair of SACRE Isle of Wight
Foundation Governor Trinity CE Voluntary Aided Middle School
Chair of Island Church Leaders' Forum
Trustee Relate Solent
Chair Rural Affairs Group
Non executive director of Education Business Partnership Board
Vice Patron St Thomas Newport restoration appeal.
Trustee Shalfleet Restoration Trust
Trustee Broadlands Home and CV Hollis Trust
Significant civic and public role within the Island community
Member Society of Ordained Scientists

To the existing work-load above (as at June 2005) several new areas of ministry for archdeacons are being envisaged – generally for positive reasons:

- The proposal to integrate the non-stipendiary ministers into the main ministerial review programme
- Each of the archdeacons currently leads, under the bishop and with professional support, the work of the diocese in a particular area: education, mission and ministry. If hopes and plans for deepening mission, ministry and lay discipleship in the diocese are to come to fruition, there will be far reaching implications in each of these areas which will require time and energy from the chairs of the various boards. Judging by how much time was required from archdeacons to bring Kairos through the first phase, such a shift would require a great deal of archidiaconal input.
- It is envisaged that monitoring and reviewing Kairos plans would be done on a deanery basis with support from the local archdeacon.

- The Clergy Discipline Measure 2003 draft code of practice makes it clear that the diocesan bishop should be removed from dealing with complaints about the clergy at an initial, informal level, so that he would not be tainted when it reaches the stage when the bishop has to adjudicate on it. In our diocese initial complaint management would therefore fall to the archdeacons.
- The recently published ‘Grievance Procedure for Licensed Ministers 2005’, for grievances against parochial clergy, is to be referred to and actioned by the archdeacon.
- There may be ‘human resource implications’ for archdeacons arising from the Clergy Terms of Service work currently before the General Synod.

2. The duties of an Archdeacon in Statutes and Canon Law

The office of archdeacon is an ancient foundation.

Ecclesiastical Commissioners Act 1836

19. ... All archdeacons throughout England and Wales shall have and exercise full and equal jurisdiction within their respective archdeaconries, any usage to the contrary notwithstanding.

The Benefices (Sequestrations) Measure 1933

- 2.(3) The Bishop of a diocese may delegate all the powers conferred on him by this section so far as they relate to the benefices within a particular archdeaconry to the archdeacon of that archdeaconry, and may revoke any such delegation.

Vacancies in Sees Measure 1959

- 5.(2) During a vacancy of a see an archdeacon shall be capable of exercising all powers delegated to him under the provisions of subsection (3) of section two of the last mentioned Measure which were capable of being exercised by him immediately before the vacancy occurred, provided that the guardian of the spiritualities of the see may revoke any such delegation.

Inspection of Churches Measure 1955

- 2.(1) Where the archdeacon of any archdeaconry finds at a survey of the churches of his jurisdiction or at any other time that a church in his archdeaconry has not been inspected to his satisfaction by a qualified person for a period of at least five years, he may serve upon the parochial church council of the parish in which the church is situate a notice in writing requiring the council to cause the church to be inspected in accordance with scheme made in pursuance of section one of this Measure for the diocese in which the church is situate.
- (2) At any time after the expiration of three months from the date when the said notice was served, the archdeacon, with the consent of the bishop, may, if the church has not been so inspected in the meantime, himself make arrangements for the required inspection and report.
- (3) For the purposes of this section any reference to a church shall be construed as including a reference to any moveable article in a church which the archdeacon concerned, after consultation with the advisory committee, considers to be -
- (a) of outstanding architectural, artistic, historic or archaeological value; or
 - (b) of significant monetary value; or
 - (c) at special risk of being stolen or damaged.

Incumbents (Vacation of Benefices) Measure 1977

- 2.(1) Where the bishop of a diocese receives a request under section 1A of this Measure, then, unless -
- (a) the request was made by the archdeacon in whose archdeaconry the parish in question is, or
 - (b) that archdeacon is the incumbent of the benefice to which the parish in question belongs,
- The bishop shall direct the first mentioned archdeacon to report in accordance with subsection (5) below.

- (2) Where the archdeacon in which the parish in question is situated is vacant, the bishop shall appoint some other archdeacon holding office in the diocese to act in the case and shall inform the secretary of the diocesan synod accordingly.
- (3) Where the archdeacon in whose archdeaconry the parish in question is situated is of opinion that it would not be right or expedient for him to act in the case, he shall so inform the bishop and the bishop shall appoint some other archdeacon holding office in the diocese to act in his place and shall inform the secretary of the diocesan synod accordingly.
- (4) repealed.
- (5) Not more than six weeks after receiving the direction of the bishop the archdeacon shall report to the bishop whether in his opinion an enquiry into the pastoral situation in the parish to which the request relates would be in the best interest of the incumbent and the parishioners and should accordingly be instituted; and the archdeacon, in making his report to the bishop, shall have regard to the extent to which the current Code of Practice issued under section 1 of this Measure has been complied with.
- (6) On receiving the archdeacon's report the bishop shall inform the secretary of the diocesan synod of the archdeacon's opinion as stated in his report and direct him to inform the incumbent, the secretary of the parochial church council and the designated representative, if any, of it.

Care of Churches and Ecclesiastical Jurisdiction Measure 1991

14.(1) Subject to the following provisions of this section the chancellor of a diocese shall confer upon the archdeacon of every archdeaconry in the diocese the jurisdiction of the consistory court of the diocese in such faculty matters relating to the archdeaconry, to such extent and in such manner as may be prescribed.

(2) An archdeacon upon whom such jurisdiction is conferred shall have power to grant a faculty in any cause of faculty falling to be considered by him which is unopposed.

(3) Where, in any cause of faculty falling to be considered by an archdeacon –

- (a) he declines to grant a faculty; or
- (b) he considers that the matter should be dealt with as a matter of urgency without reference to the advisory committee for advice in accordance with section 15(2) below; or
- (c) the grant of a faculty is opposed by any person,

he shall cause the matter to be referred to the chancellor of the diocese concerned to be dealt with by him.

(4) A faculty granted by an archdeacon under subsection (2) above shall have effect as if it had been granted by the chancellor of the diocese concerned.

(5) Nothing in this section shall be construed as enabling an archdeacon to –

- (a) order any costs or expenses to be paid by any person; or
- (b) issue an injunction or make a restoration order against any person; or
- (c) grant an interim faculty pending the final determination of the matter;

and where an archdeacon considers that any question arises as to the payment of costs or expenses, the issue of an injunction, the making of a restoration order or the grant of an interim faculty, he shall cause the matter to be referred to the chancellor of the diocese concerned to be dealt with by him.

(6) A certificate issued by an archdeacon under section 12 of the 1964 Measure before the coming into operation of this section shall continue in force and have effect as if it were a faculty granted under subsection (2) above.

Sch 1.(2) The committee shall consist of a chairman, the archdeacons of the diocese and not less than twelve other members.

Canons of the Church of England

B20: Of the musicians and music of the Church

1. In all churches and chapels, other than in cathedral or collegiate churches or chapels where the matter is governed by or dependent upon the statutes or customs of the same, the functions of appointing any organist, choirmaster (by whatever name called) or director of music, and of terminating the appointment of any organist, choirmaster or director of music, shall be exercisable by the minister with agreement of the parochial church council, except that if the archdeacon of the archdeaconry in which the parish is situated, in the case of termination of an appointment, considers that the circumstances are such that the requirement as to the agreement of the parochial church council should be dispensed with, the archdeacon may direct accordingly. Where the minister is also the archdeacon of the archdeaconry concerned, the function of the archdeacon under this paragraph shall be exercisable by the bishop of the diocese.

C7: Of examination for holy orders

No bishop shall admit any person into holy orders, except such person on careful and diligent examination, wherein the bishop shall have called to his assistance the archdeacon and other ministers appointed for this purpose, be found to possess a sufficient knowledge of Holy Scripture and of the doctrine, discipline, and worship of the Church of England as set forth in the Thirty-nine Articles of Religion, The Book of Common Prayer, and the Ordinal: and to fulfil the requirements as to learning and other qualities which, subject to any directions given by the General Synod, the bishop deems necessary for the office of deacon.

C11: Of induction

1. The bishop, after giving institution to any priest, shall issue directions for induction to the archdeacon or other the person to whom induction belongs, who shall thereupon induct the said priest into possession of the temporalities of the benefice.
2. The archdeacon or other such person, when he makes the induction, shall take the priest who is to be inducted by the hand and lay it upon the key or upon the ring of the church door, or if the church be in ruins, upon any part of the wall of the church or churchyard, at the same time reading the words of induction; after which the priest who has been inducted shall toll the bell to make his induction public and known to the people.
3. The archdeacon may authorise the rural dean or any other minister beneficed or licensed in his archdeaconry to make the induction on his behalf.

C22: Of archdeacons

1. No person shall be capable of receiving the appointment of archdeacon until he has been six years complete in holy orders and is in priest's orders at the time of the appointment.
2. Every archdeacon within his archdeaconry exercises the jurisdiction which he has therein as an ordinary jurisdiction.
3. Such jurisdiction is exercised either by the archdeacon in person or by an official or commissary to whom authority in that behalf shall have been formally committed by the archdeacon concerned.
4. Every archdeacon shall within his archdeaconry carry out his duties under the bishop and shall assist the bishop in his pastoral care and office, and particularly he shall see that all such as hold any ecclesiastical office within the same perform their duties with diligence, and shall bring to the bishop's attention what calls for correction or merits praise.
5. Every archdeacon shall within his archdeaconry hold yearly visitations save when inhibited by a superior Ordinary; he shall also survey in person or by deputy all churches, chancels, and churchyards and give direction for the amendment of all defects in the walls, fabric, ornaments, and furniture of the same, and in particular shall exercise the powers conferred on him by the Inspection of Churches Measure 1955; he shall also, on receiving the directions of the bishop, induct any priest who has been instituted to a benefice into possession of the temporalities of the same

F17: Of keeping a record of the property of churches

1. Every bishop within his diocese shall procure so far as he is able that a full note and terrier of all lands, goods, and other possessions of the parochial church councils and chapels therein be compiled and kept by the minister and churchwardens in accordance with instructions and forms prescribed from time to time by the General Synod.

2. Every archdeacon shall at least once in three years, either in person or by the rural dean, satisfy himself that the directions or the preceding paragraph of this Canon have been carried out in all the parishes within his jurisdiction.

F18: Of the survey of churches

Every archdeacon shall survey the churches, chancels, and churchyards within his jurisdiction at least once in three years, either in person or by the rural dean, and shall give direction for the amendment of all defects in the fabric, ornaments and furniture of the same. In particular he shall exercise the powers conferred upon him by the Inspection of Churches Measure 1955.

G5: Of visitations

1. Every archbishop, bishop and archdeacon has the right to visit, at times and places limited by law or custom, the province, diocese, or archdeaconry committee to his charge, in a more solemn manner, and in such visitation to perform all such acts as by law and custom are assigned to his charge in that behalf for the edifying and well-governing of Christ's flock, that means may be taken thereby for the supply of such things as are lacking and the correction of such things as are amiss.
2. During the time of such visitation the jurisdiction of all inferior Ordinaries shall be suspended save in places which by law or custom are exempt.

G6: Of presentments

1. Every archbishop, bishop, and archdeacon, and every other person having ecclesiastical jurisdiction, when they summon their visitation, shall deliver or cause to be delivered to the minister and churchwardens of every parish, or to some of them, such articles of inquiry, as they, or any of them, shall require the minister and churchwardens to ground their presentments upon.
2. With the said articles shall be delivered the form of declaration which must be made immediately before any such presentment, to the intent that the minister and churchwardens having had beforehand sufficient time to consider both what their said declarations shall be, and also the articles upon which they are to ground their presentments, may frame them advisedly and truly according to their consciences.

Church Representation Rules

▪ ***Power to convene an extraordinary meeting of the PCC***

23. (1) On a written representation made to the archdeacon by not less than one-third of the lay members of the parochial church council, or by one-tenth of the persons whose names are on the roll of the parish, and deemed by the archdeacon to have been made with sufficient cause, the archdeacon shall convene an extraordinary meeting of the parochial church council or an extraordinary parochial church meeting, and shall either take the chair himself or shall appoint a chairman to preside. The chairman, not being otherwise entitled to attend such meeting, shall not be entitled to vote upon any resolution before the meeting.

▪ ***Access to minutes of the PCC without consent***

Appendix II, 12 (e) The independent examiner or auditor of the council's financial statements, the bishop, the archdeacon and any person authorised by one of them in writing shall have access to the approved minutes of council meetings without the authority of the council.

Appendix 4 - Statutory Boards and Committees

THE BOARD OF FINANCE (The Diocesan Boards of Finance Measure 1925)

- The Diocesan Synod of the diocese should proceed to constitute for the diocese a Diocesan Board of Finance (DBF) [1(1)].
- A DBF shall be constituted under the provisions of the Diocesan Boards of Finance Measure 1925 (S.S.O.109).
- The Bishop's Council and Standing Committee of the Synod shall be the DBF (AoA 3).

MEMBERSHIP:

- Ex-officio - The Bishop
- Members shall not exceed a specified number⁸, not less than three-fourths of whom shall be elected by Diocesan Synod and the remainder of whom shall be elected, nominated or co-opted in such manner as the Memorandum and Articles of Association may provide or allow, but so that [2(d)] :
 - Not less than two-thirds of the members of the DBF elected by the Diocesan Synod shall be members of the Diocesan Synod
 - A majority of the members of the DBF shall be laymen.

AoA 4:

- Consist of ex officio members, nominated members and elected members
- At least three-quarters of the members elected with at least two-thirds of whom being members of the Synod
- The Board shall always have a majority of lay members

THE BISHOP'S COUNCIL & STANDING COMMITTEE Church Representation Rules & Synod Standing Orders

- The Diocesan Synod shall make standing orders which shall provide ... that there shall be a bishop's council and standing committee of the diocesan synod [C.R.R. 34(1K)].

MEMBERS (S.S.O 75):

- **Ex-Officio Members:**
 - The president
 - The vice-presidents
 - All other members of the House of Bishops
 - The Dean
 - The Archdeacons
 - The Chairman of the Diocesan Finance Committee
- **Elected Members:**

The following persons elected from among the members of the Synod:

 - Six clerical members elected by the House of Clergy
 - Twelve lay members elected by the House of Laity
- **Nominated Members:**
 - One person (clerical or lay and not necessarily a member of the Synod) nominated by the president.

⁸ The number of members to not exceed 100 [AoA 2].

OFFICERS (S.S.O 76):

- The president of the Synod shall be chairman.
- A member of the council nominated by the president with the consent of the council shall be vice-chairman.
- The secretary of the synod shall be secretary.

ALL COMMITTEES OF THE DBF

MEMBERS:

- The DBF shall select and appoint members of every Standing Committee (*S.O. 16*).
- A majority of the members, including the ex-officio members (other than the Finance Committee and the DPPC) shall be members of the Diocesan Synod (*S.O. 18*).

- **Ex-Officio Members (S.O. 15):**
 - The Bishop
 - The Archdeacons
 - The Chairman of the Board
 - The Vice Chairman of the Board

- **Co-opted Members (S.O. 17):**
 - Not exceeding one-third of the number selected by the Board

**FINANCE COMMITTEE
DBF Standing Orders**

MEMBERS (S.O. 12):

- Lay Chairman (appointed by Bishop)
- Chairmen of Deanery Finance Committees
- Four members nominated by the Bishop (lay or clergy and at least three of whom being members of the Board)

**DIOCESAN PARSONAGES AND PROPERTY COMMITTEE (DPPC)
Repair of Benefice Buildings Measure 1972**

- A Diocesan Synod should provide by scheme either for the appointment of a Board which shall be known as the Parsonages Board or for designating the DBF as the Board [1(1a&b)].

MEMBERS:

- Not less than one-third shall be clergymen elected by the beneficed and, if the scheme provides, the licensed clergy of the diocese [1(4)].
- Not less than one-third shall be lay persons [1(4)].

- **Ex-officio members:**
 - All Archdeacons

**PASTORAL COMMITTEE
Pastoral Measure 1983**

- There must be a Pastoral Committee [1(1)].

MEMBERS:

- **Chairman:**
 - The Bishop (if he so desires) [Sch. 1(1)].
 - Appointed by Bishop (need not be a member of the committee but must be a member of diocesan Synod) [Sch 1.(2)].
- **Ex-Officio:** (not more than one third of the committee):
 - Every Suffragan Bishop] Sch. 1(3)
 - Every Archdeacon]
 - DBF Representative (member or officer)]
 - DPPC Representative (member or officer)] Sch.1(4)
 - DAC Representative (member of officer)]
- **Members:**
 - Appointed/elected in manner determined by Diocesan Synod provided that not less than half of the members are elected [Sch1.(5)].
 - Equal numbers of clergy/laity where possible.

DIOCESAN ADVISORY COMMITTEE (DAC)
Care of Churches & Ecclesiastical Jurisdiction Measure 1991

- There must be a DAC [Pt.2 2(1)].

MEMBERS:

- **Chairman:**
 - Appointed by Bishop after consultation with the Bishop's Council, the Chancellor and the Council for the Care of Churches. (need not be a member of the committee but must be a member of diocesan Synod) [Sch.1 (2)].
- **All Archdeacons**
- **Members (at least 12):**
 - Two persons appointed by the Bishop's Council from among the elected members of the Diocesan Synod [Sch.1 (4a)].
 - Not less than ten other persons appointed by the Bishop's Council:
 - 1 after consultation with English Heritage
 - 1 after consultation with the National Amenity Societies
 - 1 after consultation with the relevant associations of local authorities

THE BOARD OF EDUCATION
Diocesan Boards of Education Measure 1991

- There shall be a Diocesan Board of Education, responsible to the diocesan synod [1(1)].
- The Board shall be constituted in accordance with the provisions of Part I of the Schedule to the Measure, except that if the diocesan synod resolve that instead of being so constituted the Board shall be constituted in accordance with provisions agreed by that synod, the diocesan synod may with the consent of the bishop request the Secretary of State to make an order for the Board to be constituted in accordance with that resolution, and the Secretary of State upon receiving such a request may if he thinks fit make an order accordingly [1(2)].

MEMBERS [Sch.1]:

- **Chairman:**
 - The Bishop (if he does not desire to be chairman, the Board after consultation with the bishop, shall appoint some other person (whether or not a member of the Board) to be

chairman, and the person so appointed shall be an ex officio member of the diocesan synod [Pt1.(4)].

- Two persons nominated by the bishop (each person so nominated being either a suffragan bishop or a full-time assistant bishop in the diocese or an archdeacon of an archdeaconry in the diocese)
- Not less than fourteen or more than eighteen elected members elected in accordance with the provisions of paragraph 2 below;
- Not less than four or more than eight members co-opted by the Board of whom:
 - four members shall be persons with experience of church schools in the diocese
 - the other members (if any) shall be persons with experience of other areas of work with which the Board is concerned;
- The bishop may nominate two additional persons (whether in Holy Orders or not) to be members of the Board.
- The diocesan synod shall by resolution determine whether sub-paragraph (a), (b) or (c) of this paragraph is to apply in relation to the elected members of the Board, that is to say:
 - (a) such number of members as the diocesan synod may determine, not being less than fourteen or more than eighteen, shall be elected by the diocesan synod, and of those members:
 - (i) at least two shall be clerks in Holy Orders beneficed or licensed in the diocese, and
 - (ii) at least six shall be lay persons, and
 - (iii) at least six shall be members of the diocesan synod; or
 - (b) such number of members as the diocesan synod may determine, not being less than two, shall be elected by the diocesan synod in respect of each archdeaconry in the diocese, the number to be so elected being determined so as to ensure that the total number of elected members is not less than fourteen or more than eighteen, and of the members elected in respect of any archdeaconry:
 - (i) at least one shall be a clerk in Holy Orders beneficed or licensed in the archdeaconry,
 - (ii) at least one shall be a lay person, and
 - (iii) at least one shall be a member of the diocesan synod;

Appendix 5 - Outline programme for Bishop's Council meetings (indicative)

late January / early February	Diocesan Pastoral Committee business Forum 1 report
mid March	DBF: previous year's outturn Archdeaconry A report
Late April (all day meeting)	DBF: Annual General Meeting / Report and accounts Forum 2 report Kairos report
early June	Diocesan Pastoral Committee business Archdeaconry B report
mid July	DBF: draft budget DBE report
early September	Diocesan Pastoral Committee business Archdeaconry C report
mid October	DBF: proposed budget Integrated diocesan strategy review and Synod report (see 4.2.2)
late November / early December	spare meeting, if required
<p>All meetings would, additionally, deal with ongoing and one-off routine issues. Extra meetings would be called if needed to prepare exceptional reports for synod's consideration, e.g. such as the recent two one-day meetings to examine Kairos proposals.</p>	

Appendix 6 – Indicative Staffing and Associated Costs

Present central staffing

	Full time equivalents	Indicative Cost £
Clergy Central Staff	9.7	375,600
Lay Central Staff	17.1	505,000
Totals	26.8	880,600

Proposed central staffing –

	Full time equivalents	Indicative Cost £
Clergy Central Staff	9.7	375,600
Lay Central Staff	16.8	514,000
Totals	26.5	889,600

The above table details the proposed new central structure, which has been designed from scratch, allocating time and staff grade to task. Detailed analysis of the new staffing requirement revealed that, although the total number of staff required is almost equivalent to the present staffing level, it incorporates a number of significant changes, including an increased provision in areas of parish support and a reduction as a result of proposed new sharing arrangements with other dioceses. Additional to the posts outlined above, is the potential for 3 further full time equivalent staff associated with the bringing in-house of the property surveying and legal work currently contracted out. In the case of these services, bringing them in-house will almost certainly provide a saving against their present costs. As the report details, however, this may take time to achieve.

There is room to reduce further the number of clergy stipends paid at the centre. This could be achieved either by employing clergy on equivalent lay salaries (making them responsible for their own housing) or employing lay people to undertake the tasks. The DSRG believes, however, that there are 6.2 (FTE) posts where it would be preferable for the post holder to be in ordained ministry. Reducing central stipendiary posts to 6.2 provides a saving in employment costs of approximately £7,000, as employing salaried staff in these posts would be cheaper than paying a stipend and housing costs. It also provides a saving of 3.5 ‘Sheffield numbers’ at the centre, easing the burden of making reductions in the deaneries.