

## GENERAL SYNOD HUSTINGS FOR CLERGY QUESTION 2

As we seek to 're-imagine the Church' what are the changes and developments you would hope to see?

<p>BAKKER, the Revd Jane</p>	<p>With greater flexibility, the church will be better equipped to respond in new and creative ways to local missional needs. The parish church model would be freed to effectively support pioneering initiatives. This means the parochial church would both engage in and resource pioneering projects.</p> <p>I would expect greater opportunities for pioneering initiatives – ones which start with generosity and engage people unconnected with the current church model.</p> <p>I would like to see the church investing in the missing generations with their needs prioritised ahead of our own. Even though we may want to cling to our church as it currently is, the message of Jesus is that we will need to hand it on to the next generation to take the church forward.</p> <p>The implication of this mixed economy is this: new models of church, whatever they may be, are given equal prominence with traditional or inherited models of church.</p>
<p>FOSTER, the Revd Gavin</p>	<p>Our culture is moving fast, so we need to be a Church that is agile and adaptable, proclaiming the unchanging message in fresh ways. Just a few ideas:</p> <ul style="list-style-type: none"> <li>• Ensuring that 'parish church' isn't our only way of operating, deploying to chaplaincies, networks and pioneering communities - wherever and however people gather.</li> <li>• A renewed focus on discipleship and witnessing, equipping every Christian to be good news wherever they live, work or play.</li> <li>• Not giving up on the uninspiring but important work of streamlining our Canons, rules and regulations so they don't trip us up.</li> </ul>
<p>MICKLEFIELD, the Revd Andrew</p>	<p>All churches need to be pioneering - it is part of our existence. I am firm believer in the 'mixed economy' yet with extra parochial measures sitting alongside and above the existing structures. I would hope to see entrepreneurial experiments, small missional communities and projects which focus on transformation of communities and people.</p> <p>At its heart the re-imagining is about how we and our church figure out what God wants us to do in our communities with our time, gifts, energy and money. Imagining different ways of being church, of loving others, of serving our neighbours, of revealing Jesus Christ to others.</p> <p>Developments I would like to see:</p> <p>All churches and benefices need to evaluate their governing structures - what will meet the need for growth, mission and outreach - what might we lose to gain?</p>

	<p>A Church buildings review could take place. What building resource do we need to action our desire to be involved in new ways of church? What can be lost, renewed or developed?</p> <p>Training for ordained, authorised lay people, and other local lay people to grasp this nettle, share ideas, and give permission to experiment.</p> <p>Holding lightly to parish structures and work in mutual trust.</p>
<p>NOEL, the Revd Rachel</p>	<p>Church that meets people where they are at, accepts them as they are, challenges them, invites their questioning and their changing, and is willing to listen and be changed by the people that join.</p> <p>I hope that we keep the best of our traditions, whilst finding ways to ensure that we are connecting with people where it really matters to them, and helping them to discern God at work in their lives.</p> <p>Developing our discipleship and catechesis, so that it encourages people to engage with their whole bodies and minds, letting God work in their lives in the church, in their families, in the world at large.</p>
<p>NUTT, the Revd Angela</p>	<p>I would hope to see an increased understanding of the “mixed economy” with pioneer and inherited models of church working closely together, growing together in the same communities; refreshing and renewing inherited church, and rooting and stabilising new ways of being church outside of Sunday structures and church buildings. I hope to see a real sense of Church being here to serve, &amp; to speak up for those with no voice. I would want to see the church as a force for change, enabling and facilitating transformation through social action and enterprise.</p> <p>We need too to re-imagine leadership and structures; bringing practical and empowering training to lay people for the specific calls in all areas of life and ministry, training the clergy to lead and enable in mission and practical service, recognising vocations; to ordination, to lay leadership &amp; service, to senior leadership and many other areas, and mentoring and training appropriately to enable those to be fulfilled. We need to understand that even inherited models of church will look very different in the years to come, and to be open to what God is calling us all to be; a living body for his mission &amp; his glory.</p>
<p>PERRY, the Revd Canon William</p>	<p>I would want to see the promotion of vocations, in all their forms, at the heart of the life of the Church. In particular, it is vital to the future of the Church that vocations to the stipendiary ministry are greatly increased, especially among the young. I would also hope to see a much greater understanding of the value of the consecrated religious life, with serious efforts being made towards its renewal, revitalisation and reshaping for the needs of the Church today.</p>

<p>PITKIN, the Revd James</p>	<p>Changes and Developments hoped for:  <b>Recovered Enthusiasm</b> – many initiatives have ended up leading to depressed clergy.  <b>Better use of the God-given resources</b> – better and more use of SSMs and Retired Clergy.  I believe wholeheartedly in the parochial system – being available and ministering to <u>all</u> who live in the parish, the whole community. I welcome the opportunity the church has to grow and develop in new and exciting ways and want to see us grasping these more enthusiastically whilst recognising the rich treasury of traditional resources we have and maintaining these.</p>
<p>ROUCH, the Ven Dr Peter</p>	<p>I would like us to take on board that there is nothing wrong with Christian life and mission that connects strongly with particular people groups more than others. We have told ourselves that the parish church is for everybody and wished it to be so. If it ever truly was however, most people don't now feel persuasively addressed by what we do.  I would like us to take on board that to pursue this development is not an abandonment either of Anglicanism, or the Gospel. It responds to the deep patterns of Christ incarnate – seeking to make good news incarnate, and in the terms of the Ordinal, presenting the Gospel afresh in each generation.  When I was younger, in the life of the local church, there were really three kinds of older folk – old and grumpy, old and indifferent, old and encouraging. It was the third lot who gained our affection. They were willing to lay things down, even important things, to enable the church to grow and explore. I am only part of the re-imagining, and I want those of my generation and older to be regarded like the third group of older folk – those who encouraged and enabled.</p>
<p>RUTHERFORD, the Revd Rosalind</p>	<p>I believe that “re-imagining the church” is about listening to the Holy Spirit , sometimes directly through prayer; often through the ideas and actions of others. To allow this to happen we have to be people who are willing to admit that there can be different ways of being church, and who are wiling to take risks. There is no single blue-print which will work for everyone: one of the characteristics of the work of the Holy Spirit is variety and difference, and we have to leave space for this.  For example, the St Anselm’s Community is an intentional re-imagining of a praying community in the midst of a city which leaves space for other initiatives to grow from it.  General Synod can play its part by freeing up legislation to enable more change and experiment (eg “Simplification”) , resourcing training for collaborative working between clergy and laity, and resourcing ministry among young people and in those areas where deprivation makes it harder to develop local leadership.  I also hope that the legislation we passed enabling women to be appointed as bishops will lead to “re-imagining” what leadership looks and feels like in a church which wants everyone to flourish.</p>

<p>SARGENT, the Revd Dr Benjamin</p>	<p>Because the ministry of the Gospel is urgent, it needs to be easy to deliver locally. General Synod should lead the Church of England to relax some of its procedures and rules that can make this local delivery difficult. Whilst the parish system is a tremendous vehicle for mission, it ought to be much easier to plant a new Church than it currently is. The procedure to obtain a permission for essential building work ought to be stripped down and the authorities become enablers of necessary change, rather than opponents of it. As was discussed in the last Synod, the obligation for clergy to wear robes ought to be revisited so that in cases where a local Church sees them as a hindrance to the ministry of the Gospel they can choose not to use them in good conscience.</p>
<p>STEED, the Revd Dr Christopher</p>	<p>We live amidst enormous opportunity, momentous political change. The rise of Corbyn's populism, reactions against de-personalisation in many areas point to rising grassroots feeling that 'we count, we matter!' Communal bonds are fragmented. Emphasis now should be towards fostering connection, especially with missing generations and the isolated. Church must be part of a more human landscape. People need to see the face of the church, of clergy who visit, of Bishops they see. The power of presence, of 'Being There' – requires us to stay committed to living churches at the heart of their community. Especially in rural areas, how we negotiate something more affordable is a massive challenge. We must resist retreat, not closing a church unless another one is opened. We attract young people not only by making human connections but by recruiting them to a great cause – transforming society. Perceptions tend to be that we are reactionary; certainly not a force for good. Greater training at grassroots level is critical. Resources are directed towards senior people but those on the ground doing the job should be better resourced. On the international arena, Anglican communion should move towards a different settlement. The future lies in Federation, a looser arrangement.</p>