



HIGHLIGHTS

OF THE CHURCH IN WALES GOVERNING BODY SEPTEMBER 2012

Radical re-thinking for the Church in Wales

The long-awaited Church in Wales Review Report was launched on 20th July 2012—giving Governing Body members the opportunity to read the Report prior to their meeting, and at the meeting to hear from the Review Group, to ask questions or raise issues, and to make a response.

The Report is available to download at <http://www.churchinwales.org.uk/structure/govbody/sep12/r.pdf>. Dioceses and parishes are asked for their initial reactions to and comments on the recommendations in the Report, and to send them to the Standing Committee (johnrichfield@churchinwales.org.uk) by 9th November 2012. The Standing Committee will co-ordinate consideration of the Report and action on its recommendations, and report on progress to each meeting of the Governing Body.



The Church in Wales commissioned the review two years ago to address some of its challenges and to ensure it was fit for purpose as it faced its centenary in 2020. Three experienced people in ministry and church management examined its structures and ministry, and heard evidence from public meetings across Wales attended by more than 1000 people.

The Review Report makes 50 recommendations which include:

- Parishes be replaced by much larger 'ministry areas', and be served by a team of clergy and lay people;
- Full-time youth workers for each archdeaconry;
- Creative use of church buildings to enable them to be used by the whole community;
- Training lay people to play a greater part in church leadership;
- Investing more in ministry for young people;
- Developing new forms of worship to reach out to those unfamiliar with church services;
- Encouraging financial giving to the church through tithing.

It is recommended that there should be three administrative centres for the six dioceses; that the Diocese of Llandaff should be designated the permanent Archbishopal See; and that the Provincial Board of Mission and Ministry be reformed. The Board would help shape the training policy of St Michael's College and other schemes for both ordained and lay ministers. The process for the election of bishops would change.

The Review Group



Lord Richard Harries of Pentregarth, former Bishop of Oxford



Professor Charles Handy, former professor of the London Business School



Professor Patricia Peattie, first chairwoman of the Lothian University Hospitals NHS Trust and former Chair of the Episcopal Church in Scotland's Standing Committee

Introducing the Report, **Lord Harries**, the chair of the Review Group, said how encouraged the Group was by the numbers attending meetings and sending in written submissions. "There is a real willingness to face up to the situation in which the Church in Wales is now in, and a willingness to grapple with the kind of changes which are necessary."

"The parish system is no longer sustainable—we have to radically rethink the way we look at our ministry, and begin with the concept of an area ministry," stated Lord Harries. He recognised that some of the ideas the Group puts forward are already happening in some places—they need to be looked at in a more systematic and coherent way. "The old vision of the parish priest in a small community knowing everybody no longer holds—too often the parish priest has to run a number of parishes, not able to know all the people and spending far too much time administering PCCs and buildings." "Therefore we have to start with the formation of a leadership team serving an area."



The Church in Wales cannot go on doing the same things in the same way; some things need to change and we are open to—and indeed encourage—that possibility.

- Governing Body September 2010, commissioning the Review

The Governing Body met at the University of Wales Trinity St David, Lampeter, on 13th and 14th September 2012



"This does not mean that the parish system goes out of the window. We still want people in the ministry area system to feel that the church belongs to them whether they are a member of it or not. We want the team in the ministry area to feel a responsibility to the whole community, not just to the congregations within it."

Every congregation would still have a non-stipendiary minister (NSM) or a licensed lay minister able to do the day-to-day shepherding work within that congregation; therefore the Church in Wales will have to raise up far more non-stipendiary priests and far more lay ministers.

The stipendiary people appointed to the core team will have particular skills and gifts to serve the ministry area as a whole. "Each area will have three full time stipendiary ministers, two financed by the congregations within the area, and the third, at first financed by the Province, who would have the responsibility of reaching out to the vast population who are now totally unfamiliar with the Christian faith and the Church," envisioned Lord Harries.

"This does require above all collaborative ministry, both at the area level and in the diocese and the Church as a whole. It is our conviction that the present structure of the Church in Wales is working against the implementation of a collaborative ministry." The Review recommends a synodical way of working at Diocesan and Provincial level, allowing change to flow from parish level.

"We have made these recommendations so that the Gospel can be heard more clearly and effectively," concluded Lord Harries. "Sometimes congregations will be small, but a small church is not a failed church. What matters is that we are faithful, trying to adapt to the very different circumstances of our time. There are signs that things are beginning to turn. This is a good time for the Church in Wales to meet the challenge of which everyone is aware."

Professor **Patricia Peattie** called for energy to be released to drive the Church forward. The Board for Mission and Ministry would create



"We are enormously indebted to the Review Group because it has absorbed a great deal of information about us as a Church in a short period of time and has made some very perceptive and insightful comments and recommendations. I am also grateful to members of the Church in Wales who in large numbers have enthusiastically engaged with the process. We, as a Church, will have to give serious consideration to this report and its recommendations from parish up to province and decide where we go from here."

- Archbishop Barry

the framework in which this would happen. The Church in Wales is in a strong position in the country, having the opportunities to take part in civic life, having press interest, church schools, and the default position for the public as they have the right to come for weddings and funerals.

Professor **Charles Handy** was delighted to find an eagerness within the Church in Wales to change things. "That is very unusual within democratically based organisations." "Wise organisations change before they have too—you are wise beyond your years!" "While many will support the broad thrust of the Report, there will be qualifications when it comes to looking at your particular patch. I urge you to be bold, even to be unselfish if need be. You have a great opportunity to reposition yourselves for the huge task you have in a changing society, to be the one stable organisation when everything else is crumbling around you."

GB members were given the opportunity to ask questions for clarification. The Review Group's replies emphasised that the key is collaborative ministry at all levels. The grass roots will be energised once they feel involved, by listening, questioning, allowing them to have

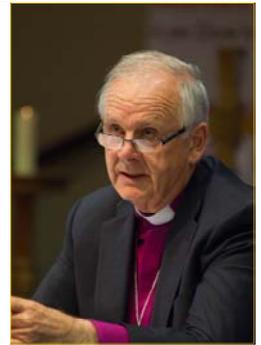
their say. The assumption is that the local congregations will be led by NSMs or lay ministers, with the full-time people appointed to the area. There is much unused energy in the Church in Wales at the moment; with the moving of the Spirit, the prompting of the local congregation and the release of energy that people will come forward to fill the roles needed.

GB was asked to welcome the Report and to commend it to the Church for study and action. Archbishop **Barry** recognised that not everyone would agree with everything in the Report, but nevertheless it should be welcomed, as "we can't afford to carry on doing the same things in the same way." In commending it to the wider Church, he asked that it be discussed at every single level, so that there is complete ownership. "We must not procrastinate—we need to act."

His Honour Judge **Philip Price** felt encouraged. "Let's remove the obstacles and release energy." The Revd **Jan Gould** (Llandaff) especially welcomed a more collaborative form of leadership. She called for less hierarchy and more listening to and respecting the voice of the ordinary people of God. Canon **Val Hamer** (Llandaff) welcomed the vision for ministry areas with their core team of ordained and lay ministers, working with those in the local community. "There will be a modelling of graciousness, with listening to each other, with leaders encouraging the use of gifts and bringing out the potential of those in the local context." "What we are offering the people of Wales is Christ's serving, Christ's loving and Christ's welcome—this is being modelled in the ministry areas." Mr **Anthony Harvey** (St Asaph) said that guided by the Holy Spirit, it is down to us to make the changes we feel are necessary and to carry these through to success. "We need all of us to work as a team. We mustn't be precious about our own individual ideas and only pursue those."

Archbishop **Barry** concluded: "As the debate shows, there is a willingness to change, and an openness to the Spirit of God. GB unanimously welcomed the Report, and thanked the Review Group.

The Gospel and the Church



It is inevitable that during this meeting of the Governing Body, our discussions have been overshadowed by the findings and recommendations of the Provincial Review. That Review has necessarily required us to look inwards; to ask, with the help of sensitive facilitators, difficult questions of ourselves as a Church. We have also encouraged people on the fringes of the Church to have their say. That is as it should be because in the end, we are here as a Church not only to deepen our own faith and live as a new community, but also to draw others to follow Jesus and experience the life he has to offer.

Having to look in the mirror at ourselves entails facing some painful and challenging truths. It will be a rather rapidly changing face. When we are used to seeing a rather familiar face, it is disconcerting to be presented with an alternative image. But at the same time, the review gives us a chance to be reminded of the things for which we can be thankful and there is a great deal for which we need to thank God.

I regard this then, not so much as a Presidential Address but as musings on the underlying philosophy of The Church in Wales' Review Report, and the bit of the report I want to fasten on is the section on what it has to say about the Gospel and the Church as an institution. It reminded me of the title of an undergraduate essay I once had to write about the relationship between structure and Spirit in the life of the Church and the two classic but contradictory ways of looking at it.

The first way is, that the Spirit of God is mediated through a structure – the Church. It is the structure, if you like, which assures us that the Spirit is indeed present. Where the Church is, we should find the manifestation of the fruit of the Spirit in terms of joy, love, peace, gentleness, patience, self control, etc. But even when these things do not appear to be present, we have to have sufficient faith that somehow the Spirit of God is at work in that structure because it is God's Church after all.

The opposite of that viewpoint is that you cannot restrict or confine the Spirit of God – it cannot be controlled or pinned down to any structure for *the Spirit blows where it wills*. So, it is the Spirit and the presence of its fruits which validates any particular structure. Indeed the logical extension of the argument might be that no structure at all is

necessary – the Spirit of God is all that is needed.

In the first, we start with a structure and look for the Spirit within it and in the second, we start with the Spirit and look for the structure, through which it might be conveyed. Put another way the issue is whether we need a structure, an institution, an organisation, a Church to live a Christian life? And those of us who are ordained will have had many conversations starting with the words "I don't need to go to Church to be a Christian". And those of us who have to help try and make an institution function, will often say "do we really need all of this?"

And the honest answer is "no, we do not need all of this" as the Report makes clear, but we do actually need some kind of structure or Church, for how else would the Gospel of Jesus have been transmitted to us had it not been handed on through some form of institution. And even charismatic movements that have begun with no structures have soon found they cannot function without them. In fact, most of the images we have of the Church in the New Testament are, in fact, structural ones – the body, the building, the vine, the temple; the real question is not whether we need a structure but how do we prevent structures stifling the Gospel or becoming ossified or becoming ends in themselves instead of being vehicles for the proclamation of the Gospel of Jesus, of being open to the Spirit. But if the images of the Church in the New Testament are structural ones, it is also worth remembering that they are not static ones but fluid and flexible and subject to change – that is open to God's Spirit.

As the Epistle to the Ephesians puts it in Chapter 2 Verses 21 – 22: *The whole building is joined together in Jesus, and it grows up into a*

temple that is dedicated to the Lord. Christ is building you into a place where God lives through the Spirit. Or Ephesians 4 The Church has ordained ministers to build up the body of Christ into the unity of faith and knowledge of the Spirit of God. The Spirit is given not as a private gift to any individual but for the sake of building up the whole body of Christ, which is why St Paul says that the gift of love is more important than the gift of tongues and the gift of tongues is of no consequence unless there is somebody there to interpret them for the whole body.

So the essential question is not do we need a structure, but does this structure express and embody God's Spirit? The straight answer to that, the reviewers have said is, that it does not, and to be honest no structure ever will fully embody it because we are fallible human beings who always fall short of what God requires of us. The purpose of a structure or an institution or Church, is to express and embody God's redeeming love. In other words, the Church exists in order to help God bring in His kingdom, not as an end in itself and if it is not doing that as effectively as it might, then there is something amiss.

And it is precisely that insight which lies at the heart of the Provincial Review and therefore all its recommendations, when it says *Institutions are built to carry the Gospel through time to succeeding generations. Yet to do so, they need to change and adapt to the circumstances of each age. The Church in Wales continues to have the structure and organisation appropriate to an established Church of 100 years ago but which is stretched beyond what it can or should properly bear now. Our Church needs to express in as effective a way as it can, God's care and love for His world.*

And the only way in which the Church can do that, says one theologian, is for us, as individuals and as a Church, to meditate on the words of Jesus. I quote, "Only through familiarity and association with the Gospels, do we begin to learn to live like Jesus. Only in that way will we be inspired by His love for the world, build up enthusiasm for His project of the kingdom of God and be infused by His Spirit within us because in the end, people change from within. It is only what flows through our hearts that changes our lives and frequently it is not the vital sap of Jesus that passes through our hearts as individuals or as a Church. The life of the Church would be transformed if believers, priests, bishops and educators, would make the Gospels their bedside book". The Gospel demands change, conversion, transformation.

Cardinal Carlo Martini, the former Archbishop of Milan, and said to be the best Pope the Roman Catholic Church never had, in his last interview before his death this month said of his own church, "The church is 200 years behind the times. Why doesn't it stir? How can we liberate the embers from the ash to reinvigorate the fires of love? Are we afraid? Faith is the foundation of the church – faith, trust, courage".

And in case all that has been a bit abstruse and academic, I came across this poem the other day which comes at things from a different perspective but I think makes the same point. It is a poem by Rob Lacey entitled "Broadly the Same":

*Lord, won't ya keep things broadly the same
Frankly, revival would drive me insane
I'm busy, I'm tired so I'll ask you again*

Lord, won't ya keep things broadly the same.

*Lord, keep us from the unknown
I know that I'm damaged, but I'll leave it alone
I'm busy, I'm tired and I'm injury prone
But Lord, please keep us from the unknown.*

*Lord, won't ya keep us quite uninspired
At least, please wait till we're all retired
I'm busy, I'm tired, to be quite so fired
So Lord, please keep us quite uninspired.*

*When we sang 'Lord'
We didn't mean it; it's just a catchy tune.
When we said, 'have your way'
We didn't mean every single day.
When we said 'change us'
We meant 'more polite' not 'outrageous'.
When we said 'follow'
We didn't say how far behind you'd find us.*

*When we said 'Lord, have your way and change us so we follow'
Can't you see it was irony
That's now gone rather hollow.*

*So, Lord, please keep things broadly the same
Frankly, revival would drive me insane
I'm busy, I'm tired, so I'll ask you again
Lord, please keep things broadly the same.¹*

And Jesus' response to that is quite simple: "If you would be my followers, that just isn't possible".

¹ in People Like Us—Life with Rob Lacey by Sandra Lacey and Steve Stickley (Zondervan 2011)



At the April 2012 GB, members discussed a consultation paper prepared by the Bishops on the Ordination of Women to the Episcopate, and completed a questionnaire.

The results of the questionnaire indicate that:

- There would appear to be clear and sufficient support for the Bench to bring forward a Bill to enable women to be ordained as bishops.
- There is smaller, but nevertheless significant, support, for some form of pastoral provision for individuals who, in conscience, cannot accept that this step should be taken.
- There is little support for provision for structural or parochial opt-outs.

The Bishops proposed to the GB that appropriate legislation be drawn up to enable women to be ordained to the Episcopate, but to do this through two separate Bills:

The first Bill would deal with the following matters of principle:

- Women may be ordained as bishops in the Church in Wales.
- There will be a scheme of pastoral provision, to be approved by the Governing Body by means of a second Bill, making provision for those who cannot in conscience accept the ministry of a woman bishop.
- If this first Bill were to be passed and become a Canon, it would not come into force until such a second Bill is approved by the Governing Body and becomes a Canon.

The second Bill would refer to the Canon enabling women to be ordained as bishops. A scheme of pastoral provision would be included as a schedule in a second Bill in order to give as much confidence as possible to those for whom it provides that their genuinely held views are being taken seriously and that the Church is being faithful to its declared intent in 1996.

Once the principle in the first Bill is established, appropriate time and careful consideration would be given to further discerning the nature and extent of pastoral provision required. After debate, GB agreed through a majority vote for legislation to be drawn up in this way.

COLLECTION AT THE GB



The Collections at the Evening Prayer and the Eucharist, totalling £1130 before Gift Aid, was given to Whizz-kidz, a charity that supports young wheelchair users in Wales. For more information go to www.whizz-kidz.org.uk.

FAIR TRADE



As a result of the decision at the April 2012 GB for the Church in Wales to be enabled to be accredited with Fair Trade status, a Steering Group has been formed, reported **Lis Perkins (Bangor)**. Information will be sent to churches, which will need to revisit their original position in regard to Fair Trade or do so for the first time.

Despite the ongoing economic uncertainty, the Representative Body maintained its focus in 2011 on providing maximum support for the Church.

Investment Performance

Continued volatility in the investment markets and the debt crisis in the Eurozone made for a challenging investment environment in 2011. Whilst total net income rose 8.5% on 2010 levels, investment values fell from £447m to £410m. This current volatility and consequential uncertainties have created difficulties for the Representative Body in its future financial planning.

Comprehensive Financial Review

The Representative Body undertook its regular three-yearly review of all financial commitments in June 2011. Detailed work will be carried out on the options relating to the provisions of the Clergy Pension Scheme, and discussions are being held with dioceses on the level of the Block Grant from 2015. It will be necessary for any annual deficits to be absorbed provincially for a number of years to ensure that parishes can be shielded from the full effects of the recession.

St Michael's College

The merger of St Michael's College, Llandaff, with the Representative Body was implemented via a Charity Commission Scheme on 1st August 2011.

Clergy Terms of Service

The Representative Body prepared the detailed Statement of Terms of Service for clergy; 69% of clergy have already signed up to the new arrangements.

Charity Registration

The Charities Act 2011 withdrew the Representative Body's exemption from the requirement to register with the Charity Commission. The Representative Body registered with the Commission in August 2011.

Parochial Administration Handbook

Revised and expanded guidance for church members on all aspects of parish administration was launched online in May 2011. The online format means that it will be easier to keep the Handbook up-to-date and be available free of charge to all members. The Handbook can be found at <http://www.churchinwales.org.uk/resources/reference/pah/>

Church in Wales Review

The Representative Body has been fully involved with the Review process.



Lord David Rowe-Beddoe, chair of the

Representative Body, in presenting the Annual Report, reminded members that the Representative Body holds the assets of the Church in Wales, inherited from previous generations, to provide support for the Church's work. It must focus on securing these assets for future generations while at the same time making available as much funding as possible each year for the work of today's Church. "Striking the balance will never be easy, but in the present economic climate, we have felt it right to offer as much support to dioceses and parishes through the block grant as we prudently can even though this has meant deficits for the Representative Body's accounts in the last few years."

The Church in Wales Review proposes a fundamental change in which the ministry of the Church in Wales is funded. "Ministry Areas will become responsible for the full cost of traditional parochial ministry, with the Representative Body asked to meet in full the cost of training for ministry and the provision of youth workers." The Representative Body has given full support to the Review process; Lord Rowe-Beddoe said, "We cannot afford to go on doing the same things in the same way." "We need to change; we are prepared to change; we have to change." The Representative Body will work with dioceses and other groups in the Church to consider how the recommendations, when they are formularised, can be implemented. "Please be assured that the Representative Body will do all it can to support the Church in taking forward the Review Group's recommendations."

Lord Rowe-Beddoe praised the work of the Provincial Staff at 39 Cathedral Road. "They are the unsung heroes who keep the wheels of this great Province suitably oiled, and I take pleasure in recognising their significant contribution."

Mr **James Turner**, deputy chair, emphasised that the Representative Body is not a distant organisation removed from the life of the Church. "In its membership, it brings together the concerns, priorities and experiences of the dioceses and parishes."



The Representative Body Newsletter

INSIGHT 2012

"Heritage tax" and support for buildings

News of a "heritage tax" on listed churches has caused much concern among those planning building projects. The Government's plans to add VAT to alteration work would have added thousands of pounds to many projects already underway, putting a huge extra burden on fundraisers.

Following a national campaign, however, the Government has agreed to soften the blow by extending the Listed Places of Worship Grant Scheme to include alteration work, as well as repairs. This means churches will be able to claw back all the VAT they pay.

Funding for church repair projects is limited but there are some useful sources of money available. The most obvious source of funding is through the Listed Places of Worship Grant Scheme operated by the Heritage Lottery Fund through this will only support listed buildings. CofE has some funds for urgent repair works to the most significant listed buildings. To explore grant opportunities there are two useful websites: www.churchinwales.org.uk/resources/grants/ and www.heritagefund.org.uk on the database for exploring grants for all types of projects whilst www.rfb.org.uk/ targets historic building specifically. Meanwhile, the Representative Body provides help, training and resources to support the care of your church through a project called 'Taking Forward Our Church Heritage'. The training materials and details of forthcoming events can be found at www.churchinwales.org.uk/heritage/. There is also a section on grants and funding within this site.

Helping secure the future of residential training

St Michael's College is the Church in Wales's only residential training college, although training for ministry is also provided via diocesan schemes. The Governing Body and Faculty of Divinity have supported the development of the College, in recent years, and as a result the Representative Body has invested heavily in the College's buildings and site. The aim of this "development plan" was to ensure the highest quality of accommodation and facilities for all involved in training. It has also enabled the College to pursue income from new activities, including conferencing.

To help provide the financial security to enable the College to develop its training role further, the College agreed to merge with the Representative Body on 1st August 2011. This move has also enabled the RB to safeguard the investment it has already made in the College. The RB is pleased to be able to make this commitment to future training for ministry in the Church in Wales.

Instead of the full RB Annual Report, copies of a newsletter were sent to each parish, containing information about the RB's activities during the year, and an exploration of the way in which resources are used in the Church in Wales.

RETIREMENT



After ten years, Lord Rowe-Beddoe is retiring as chair of the Representative Body. Archbishop Barry paid tribute: "Over these last ten years, the Representative Body and the wider Church has benefitted enormously from his energy and expertise. He has always brought absolute focus to whatever task was currently in hand. While bringing the vigour of a business background to all his work, Lord Rowe-Beddoe has been very sensitive to the needs of the Church, maintaining levels of funding for parishes through the dioceses, and supporting the clergy stipend and pension schemes." Lord Rowe-Beddoe initiated the review of the Representative Body, introduced the block grant and has ensured the Clergy Pension Scheme remains intact. His successor is Mr James Turner, the deputy chair.

MEMBERSHIP AND FINANCE



Every year, parishes are required to provide information on attendances and finance that is used to analyse trends and to make projections for the future. While the statistics produced in the annual Membership and Financial Report cannot provide a comprehensive picture of church life in Wales, they do provide a detailed set of statistics about levels of participation in church life and the financial situation at a parish level.

The picture for 2011 compared with 2010

There is a continuing decline of between 2 and 4% in attendance on Sundays and the major festivals, though Christmas 2011 showed a significant increase. This was because adverse weather conditions had a major effect on Christmas services in 2010.

This year, parishes provided estimates for average attendance at services such as Songs of Praise/Cymanfa Ganu, healing services, Taizé and Celtic services etc., with some 3200 attending other acts of worship each month in the Church in Wales.

Total income and expenditure have fallen on 2010 levels, but planned giving has increased significantly, by 5.1%, with an average of £8.26 per Sunday attendee. There has been an increased take-up of the Gift Direct scheme, and this reduced the administrative burden in parishes and ensures a regular monthly income.

Long-term Trends 1990 to 2011

Easter communicants and average Sunday attendance has fallen by close to 50% in the last twenty years. In fact the Easter communicant figure for 2011 was lower than the average Sunday attendance figure in 1990.

There is also a steep decline in the number of baptisms and confirmations over the twenty year period.

Total direct giving has increased from £6,928,000 in 1990 to £14,610,000 in 2011.

Canon **Mike Starkey** (Bangor), in presenting the Report, said, "People find themselves in a landscape in which they are unfamiliar. The old maps are no longer working, the terrain has altered, the old reference points are no longer there." The membership statistics show that we are doing what we have always done with diminishing returns. How can we move forward? "We have a visionary and radical new Report which charts a way forward. But while restructuring is a good thing, that alone will not get us to the core of our problem. We need to ensure that we are renewing the Church, not just re-engineering it." Canon Starkey pointed to Russell T Davies as a Welsh role model—he renewed a tired classic in *Dr Who* to make it fresh for new generations, proving it is possible to both satisfy the guardians of tradition and engage with a new constituency.



UPPER AGE LIMITS

The 75 year old age restriction on membership of a number of bodies and committees of the Church in Wales was passed by GB in September 1964. This applies to churchwardens and sub-wardens, lay members of the GB, RB and various other committees.

A Private Members' Motion calling for the 75 year old age restriction to be lifted, was brought before the GB, proposed by Mr **David Causton** (St Davids)



and seconded by Canon **Joe Griffin** (Swansea and Brecon). They felt that the imposition of an old age cut-off point is negative—a destroyer of opportunities. "We now live in a society



where discrimination is frowned upon, or is illegal. Old age can bring wisdom from having experienced a life time of events and situations, and so a tuning of the mind to see things from many perspectives."

Both saw it increasingly difficult to find people to take on roles, especially in rural churches, with the leadership age limit resulting in the churchwarden position difficult to fill. "Human beings are not commodities with sell-by dates." Canon Griffin reminded GB that it had enthusiastically acclaimed Ruth Marks, the Older People's Commissioner, when she spoke in April 2011 of the variety of skills and life-time experiences older people had to offer for the benefit of their communities. However, the Church in Wales is out of step; "we applauded, as long as it didn't impinge on our 75 years retirement rule."

In the debate, some saw equality as a side issue. Mrs **Sue Last** (St Asaph) felt the criteria should be whether a person is competent to do the job, rather than age. However, other speakers could not support the motion. Mrs **Ros Crawford** (St Asaph) felt that while the over 75s had much to offer, many wanted to do so in a consultative way. Bishop **Gregory** (St Asaph) saw a link between the age of leadership and the age of membership, reflected in so many churches.

The motion was defeated, with 39 for, 57 against and 23 abstentions.

QUESTION TIME

Q 2015 will be the centenary of the genocide of around a million and a half Armenian Christians in Ottoman Turkey. Would it be possible to designate April 24th as Armenian Genocide Memorial Day in the Church in Wales diaries and for a prayer to be provided?

-Canon Patrick Thomas (St Davids)

A The Armenian Christians are the most persistently persecuted people in the world. The Welsh Government has officially recognised the treatment of Armenians as genocide, and has made a commitment to include the massacre of Armenians in Holocaust Memorial Day, 27th January. A memorial to the Genocide was unveiled at the Temple of Peace in

Cardiff in 2007. The Bishops will look at the best way for the Church in Wales to commemorate what was a tragic and dreadful event, and try to find ways of making people aware.

-Bishop John

Q What will encourage the Bishops to seriously consider and move to welcoming all God's children to Holy Communion irrespective of age?

-Canon Joe Griffin (Swansea and Brecon)

A The matter has been referred to the Doctrinal Commission for advice and for an early response, though the matter is not straightforward.

-Bishop Dominic



HIGHER EDUCATION CHAPLAINCY

The Education Review of 2009 recommended that the Church in Wales should take chaplaincy in tertiary, further and higher education in Wales seriously, and look for ways to encourage support for chaplaincy at provincial, diocesan and deanery levels.

The Church has witnessed the huge development of tertiary education in Wales with the provision of sixth form colleges, and in further education, where colleges and institutes of further education have grown and taken on more and more pastoral responsibility for their students. These now stand alongside the chaplaincies historically undertaken in establishments of higher education, both new and old. Both the scope and context have changed considerably in recent years, and continue to grow.

The Church's witness and ministry to young people between 16 and 25 in Wales is arguably more dependent on chaplaincy than on parish ministry, and the aim of the debate in Governing Body was both to inform members of recent developments in chaplaincy in these sectors in Wales, and to request Governing Body to demonstrate its support for these initiatives and further development.

Representatives of three Higher Education Chaplaincies talked about their work.

The Revd **Matthew Hill** operates in the more traditional role of University Chaplain at the University of Wales, Lampeter. The chaplaincy is an integral part of the University, having a chapel at which the Eucharist is celebrated every Sunday, in term and out of term, for staff, students and their families, and other formal services at different points in the year. There is also a daily pattern of worship. The chaplaincy organises house groups, Emmaus groups, pilgrimages, trips and socials; the chaplain provides pastoral care and support for staff and students, offered at any time of day or night, on or off campus.

The Revd **Alex Mayes** and Mr **Tim Feak** are part-time chaplains at



Matthew Hill
Lampeter



Alex Mayes
Coleg Deeside



Tim Feak
Coleg Deeside



Tristan Hughes
Cardiff



Paul Fitzpatrick
Cardiff

The Motion

That the Governing Body of the Church in Wales:

- (i) affirm the importance of providing spiritual and pastoral care for all young people in tertiary, further and higher education;
- (ii) be committed to encouraging the provision of chaplaincy in co-operation with institutions of tertiary, further and higher education, and recognise its value as part of the mainstream witness and life of the Church;
- (iii) welcome the provision of, and initiatives in, chaplaincy currently in place in Wales;
- (iv) urge CWACE (the Church in Wales Advisory Council for Education) and diocesan Boards of Education to explore ways of supporting, developing and enhancing chaplaincy provision to institutions of tertiary, further and higher education in Wales; and
- (v) request CWACE to report to the Governing Body in three years time on progress in this area.

Coleg Deeside, building up relationships with students, tutors and support staff, providing 'a listening ear to those who want to let off steam'. They work with specific groups, dealing with various issues, and helping students live out their faith in the world.

The Revd Dr **Tristan Hughes**, chaplain at University College, Cardiff, provides a base for students wanting counselling and to explore faith through the Chaplaincy Centre. This is financed by the Diocese. The Chaplain at Cardiff Metropolitan University, the Revd Dr **Paul Fitzpatrick**, is financed by the university, with a variety of responsibilities. Between them, they serve 55000 students and 7000 staff.

All chaplaincies offer an alternative vision of what it might mean to be the Church. Bishop **Gregory** (St Asaph) said "Chaplaincy ministry is real ministry, encountering young people often at the most painful, vulnerable, and creative moments of their lives."

TAIZÉ



In a departure from the usual GB Evensong, a reflective time of Prayer was held in the College Chapel, led by the Revd. **Jan Gould** (Llandaff) and students from the Bishop of Llandaff High School Cardiff.



To a simple guitar accompaniment, the chants of the Taizé Community, France, were sung, with readings for the Vigil of Holy Cross, and an extended period of silence.



80,000 young people each year from all over the world take part in week-long meetings at Taizé. The students from the Bishop of Llandaff High School described their experiences at Taizé and the deep impression the time there made on them.



Sam took from Taizé a new understanding of the value of silence, and how that can create its own prayer without any other assistance.

For **Elle**, living simply at Taizé showed she didn't need anything more. "We prayed only with ourselves." "Taizé wanted you to be who you are, not change what you are."

Taizé opened up to **Emily** a whole new world spiritually. "At Taizé I felt I could be the person God made me to be." "I am truly open to receive God in silence."

A week for Welsh schools will be held at Taizé from 7-14 July 2013. Details from jan.gould2@btinternet.com

EDUCATION REVIEW: INTERIM REPORT

The Church in Wales Education Review was published in September 2009 to address some fundamental questions about the nature and effectiveness of the Church's role in education. The Review made a significant number of recommendations, directed at specific groups and organisations, and ordered over a suggested timeframe of five years. Progress in a number of areas in the first three years has been significant, while other recommendations have seen an inevitable change of focus. The Governing Body had before it an interim report, with areas of progress to be celebrated, and key areas where progress has been much slower and where a programme of development is needed.

Structural change

The Review proposed the establishment of bodies at diocesan and provincial level to oversee and monitor the education work of the

Church in Wales. Key amongst these has been the formation of the *Church in Wales Advisory Council for Education* (CWACE), which has oversight of the Church's engagement with the Welsh Government, defining the education policy of the province and setting an overall strategic agenda.

Diocesan Education Teams provide the focal point for delivering diocesan support to Church in Wales' schools, within the themes of school effectiveness, school development and school distinctiveness. The teams also encourage the development of a wider ministry and witness within community schools.

Relationship with the Welsh Government

High level relationships with Welsh Government are strong, with regular liaison at strategic level with the Minister and key officials. Working relationships at operational level are also good, especially in areas dealing with school buildings and capital investment. The Minister for Education acknowledges the valuable role schools with a religious character fulfil in Welsh society.

School Effectiveness

As a result of the Review, there has been the production of materials to support assessment for learning in RE. A provincial working group is looking at the development of good collective worship. In-service training



Dancers from Bethlehem at St Brides Major Church in Wales Primary School, Vale of Glamorgan, July 2012

for school staff is provided across the dioceses, and also training and development for governors. The Church in Wales is

starting to be recognised as a school improvement partner within Welsh Government.

School provision, policies and procedures

As a result of the Review's recommendations, schools have looked at those areas such as school admissions which are distinctive in Church in Wales schools. Many schools serve pupils with additional learning needs as part of their purpose to serve the needs of every child. Schools are exploring links across Wales and elsewhere in the Anglican Communion. 'Green' schools are proudly flying their Eco-Flags, setting this in a context of Christian stewardship of God's creation.

School Development

Work is on-going to develop an Asset Management Plan that will consider the suitability, sufficiency and condition of all Church in Wales schools. The Welsh Government has now delegated the administration of the repair and maintenance of Voluntary Aided schools to the dioceses through the Capital Repairs and Maintenance Programme (CRAMP).

Ministerial Training and Development

Every ordinand at St Michael's College, Llandaff, now undertakes a school-based placement designed to build skills in this area of ministry. Diocesan programmes of Continuing Ministerial Development include

The Motion

That the Governing Body:

- (i) receive the Interim Report of the Church in Wales Advisory Council for Education;
- (ii) welcome the progress made to implement the recommendations of the Church in Wales Education Review;
- (iii) celebrate the progress made in the last three years and the significant impact on pupils, teachers, school staff and governors across Wales;
- (iv) note the reshaping of the recommendations as a result of this progress and the opportunities and challenges for the education work of the Church in Wales in the next five years; and
- (v) encourage dioceses actively to prioritise their education work as a focus for mission and witness.

specific training for ministry in schools.

Moving ahead...

The Interim Report highlights a number of areas where recommendations have not yet been implemented, such as the formation of Deanery Education Groups, and the opening of new Church in Wales Welsh Medium primary and secondary schools.

Recommendations will be re-evaluated to further prioritise expertise and resources at diocesan and provincial level, and ensure the impact and effectiveness of the Review's recommendations. Dioceses will be encouraged to be much more proactive at every level in recognising the opportunities that schools present to engage with children, young people and their families as part of the Church in Wales' commitment to every person, every community and to God.

The next meeting of the Governing Body will be held on 10th and 11th April 2013 at University of Wales, Trinity Saint David, Lampeter.

HIGHLIGHTS

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