

# Part One: The Diocese



## Section 1: The Place & The People

### *The Diocese of Southwark - A Brief History*

Between the River Thames and the Surrey hills, in more than three hundred square miles, about two and a quarter million people live. Over 47,000 of them are on the electoral rolls in the parish churches of the Church of England. Their homes may be bedsitters or spacious family houses; in tower blocks or along leafy avenues. There is a whole tourist industry along the South Bank, including Tate Modern and the Globe Theatre on Bankside as well as the South Bank Complex. A little further out are the Dulwich Picture Gallery and the many attractions of maritime Greenwich and out into the country, there are many places of interest and plenty of outstanding countryside. It has a rightful claim to be loved because of those people in Lambeth or Wimbledon, Greenwich or Purley, Brixton or Sanderstead, Lewisham, Wandsworth, Tooting, Barnes, Merton, Oxted, Bletchingley...

For more than a thousand years it was countryside and the churches that towered over the little houses belonged to the vast Diocese of Winchester. But many of the villages planted in Anglo-Saxon times and the Middle Ages were swollen by the new population of the world's first industrial revolution and sucked into orbit around the capital. Workers now went not into the fields but to the city and port of London or to South London's own innumerable workshops. In 1877 the area was added to the Diocese of Rochester - which fortunately had a Bishop of strong Evangelical faith, Anthony Thorold, who became determined that the religious life of South London should have its own firm identity. Thanks to his vision, a Suffragan Bishop of Southwark was appointed in 1891 and an ancient parish church in Southwark was restored to become a pro-cathedral in 1897.

In 1905, a Diocese was created to include the whole of the county of London south of the Thames and the Parliamentary divisions of East and Mid-Surrey. Assisted by the Suffragan Bishops of Woolwich and Kingston, the Bishop of Southwark was confronted by the challenge of building up the Church through parishes, which ranged from the prosperous villages such as Reigate or Kew and highly

respectable Edwardian suburbs to appallingly overcrowded and unsanitary tenements. Charles Booth's survey of the life and labour of the people of London described much of the new Diocese as "the largest area of unbroken poverty in any city in the world".

The first Bishop of Southwark had been the 100th Bishop of Rochester: Edward Stuart Talbot. Earlier in his life, he had resigned as the first warden of Keble College, Oxford, to become Vicar of Leeds. His faith expressed all that was best in that Anglo-Catholic or "High Church" revival, which had originated around Oxford Priests such as John Keble. The worship offered in the parish churches - themselves in most cases newly built or newly restored - was often full of dignity and beauty in the use of the Book of Common Prayer of 1662 and from it spread much pastoral and social work.

The next outstandingly creative Bishop (for twelve and a half years) was Cyril Garbett, appointed in 1919. A masterful man of great energy, he concentrated on rescuing his Priests from their own poverty and gathering them in Synods, on building 25 churches in the new housing areas, on beginning the proper staffing and adornment of the Cathedral and on campaigning for better housing for the people.

The hard work, which he led, could not arrest the decline in churchgoing. Social work among the poor was increasingly being taken over by the State and thus a visit to the parish church became optional for the respectable. In addition, the spread of education raised challenges to traditional beliefs. Nevertheless, during the stewardship of two more Bishops of Southwark, Richard Parsons (1932-1942) and Bertram Simpson (1942-1959), the history of many a parish shows that it remained a symbol of faith and mutual help. Such church life was tested when another world war came, this time devastating much of South London. When peace slowly brought large programmes of rehousing and at least a whiff of affluence, many of the churches and their schools were repaired and again witnessed vigorously to England's traditional faith despite all the difficulties.

The sixth Bishop, Mervyn Stockwood (1959-1980), threw himself with a resounding splash into these difficulties. He encouraged both

those who worked hard in the old patterns of the Church and the new blood who wanted experiments. Radically adventurous theologians, Priests in jeans out on the streets, processions against racism, the charismatic movement, ecumenical co-operation, the Southwark Ordination Course to train “worker-priests”, a large and lively Diocesan staff: all these were signs of new life. The Diocese now presented a spectacle of pioneering courage in its mission to a largely secularised population. Although some dismissed this as “South Bank religion”, it was inspired mainly by the spread of the Parish Communion movement, which culminated in the Alternative Service Book(1980). And Southwark came top of the league in the Church of England when it came to giving by its laity.

The seventh Bishop, Ronald Bowlby (1980-1991) had at one time been Vicar of Croydon and it was during his episcopate that the 32 parishes of the Croydon area were added to the Diocese. Part of the Diocese of Canterbury since 1845, the 1985 amalgamation with Southwark placed the Croydon parishes within the Diocese to which they logically belong.

The eighth Bishop, Roy Williamson (1991-1998), led the Diocese through the most radical shake-up in its organisation since its foundation. Many of the characteristics that marked out Southwark at its best in the past remain identifiable - it can still be a radical, innovative, surprising, vibrant Diocese. The challenge was to harness the energy and talents of the entire people of God in Southwark to face new ways of working and the many challenges to faith, which the modern world presents.

The Rt Revd Dr Tom Butler was the ninth Bishop of Southwark. He led the Diocese from 1998 until March 2010 when he retired at the statutory retirement age of 70. During his Episcopacy he led the clergy and people of the Diocese through its centenary and the celebrations at Lambeth Palace. His focus on Minority Ethnic Anglican Concerns and the establishment of the Committee that considered this matter and the staff post which took the work forward underpinned much of the work he did. He also helped to transform Continuing Ministerial Education and to promote women’s ministry at all levels in the Diocese.

We await the tenth Bishop of Southwark.

## ***The Arms of the Diocese***

The Diocese's coat of arms was granted by Letters Patent in 1905 when the Diocese was formed. It recalls the original arms of the Priory Church of St Mary Overie (now the Cathedral), which were silver with a red cross engrailed (having semi-circular serrations on the branches) and a red Tudor rose.



The blazon (official description) of the arms is as follows:

***“Argent (silver) eleven fusils in cross conjoined, seven in pale fesswise, four in fess palewise and in dexter chief a mitre, all gules (red).”***

The large mitre shown on top of the shield in the accompanying illustration is officially only used by the Bishop of the Diocese but in practice the complete “achievement” is often displayed. Since the arms are the official distinguishing mark of the Diocese of Southwark, the correct colours should be used.

A simplified version of the above is in regular use throughout the Diocese on notepaper and in publications etc.

## ***The Diocesan Bishop***

At the time of going to press Southwark Diocese is in a Vacancy-in-See and awaits news of the tenth Bishop.

## ***The Episcopal Areas and Oversight of the Diocese***

**E**piscopal oversight of each Episcopal Area is shared by the Bishop of Southwark with the Area Bishop of the Area concerned. The Area Bishop should be consulted in the first instance on any matter concerning the life of the parishes in the Area.

## ***The Area Bishops***

**I**n 1991, General Synod gave formal approval to a scheme submitted after full debate in the Diocese for the arrangement of the Diocese of Southwark into three Episcopal Areas. This scheme ratified what had in fact been operating informally for the previous five years.

**The Bishops and their Areas are:**

**The Bishop of Croydon**

whose Area comprises the Archdeaconries of Croydon and Reigate;

**The Bishop of Kingston**

whose Area comprises the Archdeaconries of Lambeth and Wandsworth;

**The Bishop of Woolwich**

whose Area comprises the Archdeaconries of Lewisham and Southwark.

The Bishop of Southwark and his Area Bishops consult not less than six times a year and built into the scheme is a high degree of collegiality, with regard to oversight of both the Areas and the entire Diocese. Unlike some other Dioceses with an Area Scheme, Southwark does not reserve a particular geographical area for the Diocesan.

## **The Bishop of Croydon**

### **The Right Reverend Nick Baines**

**B**ishop Nick was born in Liverpool in 1957 and educated at Bradford University, graduating in 1980 with a BA in German & French. Prior to his ordination he was a specialist in modern languages, working briefly in Germany and France and then for four years in the UK as a Linguist Specialist in Russian.

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He graduated from Trinity College, Bristol with a BA in Theological Studies in 1987 and was ordained Deacon in the same year. He was priested in 1988. He was Curate at St Thomas, Kendal and St Catherine, Crook in the Diocese of Carlisle, then moved to the Diocese of Leicester in 1991. He was a Proctor in Convocation on General Synod for Leicester from 1995 to 2000 and for Southwark from 2000 to 2003, and was then an elected Suffragan (Southern) from 2004 to 2005. In 1999 he was appointed to the Crown Appointments Commission Review Group. Through the General Synod he also served on the Partnership for World Mission committee.

Nick came to Southwark Diocese in February 2000, when he took up the post of Archdeacon of Lambeth. He chaired the Diocesan Children & Youth Development Group until 2007. Other interests include the shaping of the church to face the challenges and opportunities of the twenty first century, clergy development, ecumenism and mission to people outside the church.

Before moving to Southwark, Nick was the Vicar of Rothley, Leicester, and Rural Dean of Goscote, in the Diocese of Leicester. He has had wide parish experience, including city centre, urban UPA, town centre, market town, rural village, and commuter village. As Archdeacon of Lambeth he had oversight of mainly inner-city and suburban churches, with the extra responsibility of sharing the Bishop's staffing and management of them.

Nick was appointed a Director of Ecclesiastical Insurance in 2002. For many years he has regularly contributed to *Pause for Thought* on Radio 2 and *Speedbumps & Potholes*, based on these reflections, was published in 2004. *Hungry for Hope?* was published in 2007, *Scandal of Grace* in 2008, *Finding Faith: Stories of Music and Life* in 2008, and *Why wish you a merry Christmas?: What matters (and what doesn't) in the festive season* in 2009.

He was consecrated Bishop of Croydon in May 2003 at St Paul's Cathedral. He is also the Bishop of Diocesan Communications Officers in England.

Nick is married to Linda and they have three grown-up children.



## **The Bishop of Kingston**

### **The Right Reverend Dr Richard Cheetham**

**W**hen he became Bishop of Kingston in 2002, Richard Cheetham returned to the area of his childhood. He was brought up in Surbiton and his parents still live there. He attended Kingston Grammar School between 1966 and 1974, went to church in Tolworth and was confirmed in Surbiton.

He won an Open Exhibition to Corpus Christi College, Oxford. He graduated in 1977, with a Joint Honours degree in Physics and Philosophy. He was an Oxford Hockey Blue and an under 19 player for England. He followed this with a Post Graduate Certificate in Education (PGCE) at Corpus Christi College Oxford and then taught science at a large comprehensive school in Richmond, North Yorkshire, (1978-1980). From there he moved to be Assistant Physics Master at Eton College, Windsor (1980-1983) before becoming an investment analyst in London.

In 1985, he went to Ripon College, Cuddesdon where he obtained a Certificate in Theology and in 1987 he was ordained Deacon. He served his title at Holy Cross Church, Newcastle and was priested in 1988.

In 1990, he moved to become Vicar of St Augustine of Canterbury, Limbury, Luton in the Diocese of St Albans and was Rural Dean of Luton from 1995-1998. During this period he was founder and convenor of an ecumenical study group and a founding member of Luton SACRE. He was awarded a PhD by King's College London in October 1999.

In February 1999 he became the Archdeacon of St Albans and in July 2002, he moved to Southwark when appointed Bishop of Kingston. He is Vice Chair of the Christian Muslim Forum.

He is married to Felicity and they have a daughter and a son, both grown-up. He still plays hockey and squash regularly. His other interests include theatre, cinema and walking.

## **The Bishop of Woolwich**

### **The Right Reverend Christopher Chessun**

**C**hristopher Chessun was born in 1956 in Hampton, Middlesex, the elder of identical twin boys. He was educated at Hampton Grammar School and went on to University College Oxford where he read Modern History. He trained for the priesthood at Westcott House, Cambridge from 1980-1983, reading for Part II Theology Tripos through Trinity Hall, Cambridge. Ordained as Deacon in 1983, he served his title at St Michael & All Angels, Sandhurst, before moving on in 1987 to the post of senior Curate at St Mary, Portsea in Portsmouth Diocese.

In 1989 he became Chaplain and Minor Canon at St Paul's Cathedral and Vocations Adviser in the Diocese of London in 1990, staying in both these roles until 1993 when he was appointed Rector of St Dunstan & All Saints', Stepney. Between 1997 and 2001 he was Area Dean of Tower Hamlets. In Stepney he held a number of ex-officio posts on the Governing Bodies of various Trusts and Church Schools. He remains a Trustee of Tower Hamlets Mission.

In April 2001 he was installed as Archdeacon of Northolt and during this time he was a Trustee of the North Thames Ministerial Training Course, Chairman of the Trustees of St George's Chapel at Heathrow Airport and chaired the London Diocesan Schools' Committee.

In April 2005 he was consecrated Bishop in Southwark Cathedral, taking up his appointment as Area Bishop of Woolwich and Urban Bishop for the Diocese. The Woolwich Area is twinned with the Diocese of Manicaland in the eastern highlands of Zimbabwe, and Bishop Christopher made an initial visit in June 2006 and has visited a number of times since then.

Apart from his territorial duties as an Area Bishop, his Diocesan responsibilities are as Urban Bishop chairing the Urban Umbrella and helping to co-ordinate the Diocesan response to the Faithful Cities Report (twenty-one years on from the watershed Faith in the City Report). This reflects his continued commitment to tackling urban deprivation and to working for community renewal, an essential counterpart to the continual pouring of capital resources into regeneration programmes. He is a strong advocate for the parish

system as the most effective means of church presence and engagement in the life of local communities including the need to proclaim the Gospel afresh amid the rapid changes in church and community life in South East London. He recognises that the vibrancy of parishes in the Woolwich Area and many encouraging signs of congregational growth owe much to the rich ethnic diversity and willingness of people to unite in the Lord's service. He represents the Bishops in the Diocese on Churches Together in South London.

In May 2010 the Archbishops of Canterbury and York appointed him Bishop for Urban Life and Faith. This is a national role which he will fulfil alongside his ministry as Bishop of Woolwich.

His interests include history, music, travel and links with overseas churches.

## ***The Archdeacons***

**T**he Diocese of Southwark has six Archdeacons. An Archdeacon is referred to in ecclesiastical law as “*oculus episcopi*” - the “eye of the Bishop”. This is an accurate summary of his or her responsibilities, for the Archdeacon is especially required to see that everyone who holds ecclesiastical office in the Archdeaconry performs their duties with diligence and must bring to the Bishop's attention whatever calls for correction or merits praise. Further details of the role of Archdeacons can be found in Section Two (The Diocese & The Law).

## **The Archdeacon of Croydon**

### **The Venerable Tony Davies**

**T**ony Davies was born in 1946 and after beginning his church life as a Roman Catholic, studied for the Anglican priesthood at St Michael & All Angels Theological College, Llandaff. He served his title in the Diocese of Durham (1973-76), before moving to Southwark as Curate and then Priest-in-Charge of Wandsworth, St Faith (1976-1981). He then moved to St John, Walworth and during his period there was Rural Dean of Southwark and Newington, before becoming an Archdeacon in 1994. Amongst his recreations, Tony Davies lists “all things Italian”.

## **The Archdeacon of Lambeth The Venerable Chris Skilton**

**C**hris Skilton was born in Uxbridge in 1955 and educated at Latymer School. He read English at Magdalene College, Cambridge and obtained a PGCE at Goldsmith's College. After studying theology at Wycliffe Hall, Oxford, he was ordained Deacon in 1980. He served his title at St Mary's, Ealing and was priested in 1981. He arrived in Southwark Diocese in 1995 as Team Rector of the Sanderstead Team Ministry via service in Salisbury and Chelmsford Dioceses. He became Archdeacon of Lambeth in 2004.

Chris is married to Barbara and they have three-grown up children. In his spare time Chris is interested in gardening, cricket, recent British politics and 'The Archers'.

## **The Archdeacon of Lewisham and Greenwich The Venerable Christine Hardman**

**C**hristine Hardman, born in 1951, trained for ministry on the St Albans Ministerial Training Scheme. She was made Deaconess in 1984, Deacon in 1987, and ordained Priest in 1994. She was Tutor and Course Director on the St Albans & Oxford Ministry Course from 1988-1996 when she became Vicar of Holy Trinity Stevenage and was made Rural Dean of Stevenage in 1999. She became Archdeacon of Lewisham in 2001. She has a special interest in mission studies and the social implications of the Gospel. She is a member of the General Synod Dioceses and Pastoral Measures Review Group and has been appointed to the Finance Committee of the Archbishops' Council.

Christine holds a B.Sc. in Economics from London University and a M.Th. in Applied Theology from Westminster College, Oxford. After graduation she worked as an articled clerk and with an estate agency. She is married to Roger and they have two grown-up daughters and two grandchildren.

## **The Archdeacon of Reigate** **The Venerable Daniel Kajumba**

**D**aniel Kajumba was born in 1952 in Uganda. Having been exiled to Britain during Idi Amin's regime in Uganda, he worked at different times in a factory, as an auxiliary nurse, a youth officer, deputy warden of a Christian hostel and as proprietor of a home for the elderly before training for the ministry on the Southwark Ordination Course. He was priested in 1986, serving his curacy in St Albans Diocese before returning to Uganda in 1987 where he served as a non-stipendiary minister whilst working as a senior executive in the Ugandan Government and later as the Secretary General of the Kingdom of Buganda, in what is now southern Uganda. He returned to Southwark in 1999 as Team Vicar in Horley and became Archdeacon in 2001. He is married to Tina and they have two grown-up children.

## **The Archdeacon of Southwark** **The Venerable Dr Michael Ipgrave**

**M**ichael Ipgrave, born in 1958, was the Inter-Faith Relations Adviser to the Archbishops' Council and Secretary of the Churches Commission on Inter-Faith Relations before becoming Archdeacon of Southwark in 2004. Prior to this his ministry had been spent mostly in the Leicester Diocese where he was Bishop's Adviser on Inter-Faith Relations from 1990-1999, combining this with parish ministry. Michael is married to Julia and they have three grown-up sons. He has also served in parishes in Rutland and Japan. He has written and lectured extensively on inter-faith issues, Christian-Muslim relations, and religion and human rights.

## **The Archdeacon of Wandsworth** **The Venerable Stephen Roberts**

**S**tephen Roberts, born in 1958, grew up in Newcastle-under-Lyme in Staffordshire, read Theology at King's London and, after curacies in Sevenoaks and Trafalgar Square, came to Southwark Diocese as Vicar of St George's, Camberwell in 1989. Before becoming Archdeacon of Wandsworth in 2005, he was Canon Treasurer at Southwark Cathedral and Diocesan Director of Ordinands.

## **Southwark Cathedral**

### **The Cathedral and Collegiate Church of Saint Saviour and Saint Mary Overy, Southwark**

**A** church has stood on the site of Southwark Cathedral for over 1,000 years. In 606 a convent was established on the south bank of the River Thames at the place from which the ferry used to cross over to the City of London. In 1106 an Augustinian Priory was established under the Normans and some Norman stonework can still be seen at the west end and north side. It has the distinction of being the first 'gothic' church to be built in London and much of that early work can still be seen in the choir and retro-choir of the present church (1212). The Augustinian canons ministered to pilgrims and travellers, to the sick and the needy of the area and the Word of God was faithfully preached and the sacraments celebrated. As part of their ministry, the Hospital of St Thomas was established (now located opposite the Houses of Parliament). In 2006 the Cathedral celebrated 1400 years of Christian witness and service.

One of the earliest restorations was initiated in the 15th century by Cardinal Henry Beaufort, a Bishop of Winchester, who arranged for many important ceremonies, including royal weddings, to take place in the church. Following the Reformation, the church was sadly neglected but the gospel continued to be faithfully preached and the people of the parish cared for and taught. A parish school - now the Cathedral School - was opened in 1704 following in the work already established in schools founded from the parish under a charter from Queen Elizabeth I.

A new nave was built in 1890. By the end of the 19th century, a new Diocese was needed to cater for the growing population of south London and Surrey. In 1905 the church became Southwark Cathedral, the mother church of the new Diocese of Southwark.

The life, diversity and character of the area are revealed in the tombs and monuments within the church. Among them is that of John Gower (c.1330-1408), poet and friend of Chaucer, whose *Canterbury Tales* begin in Southwark. The nave south aisle has a memorial to William Shakespeare, who spent much of his life in

Southwark, and a stained glass window depicting scenes from his plays. Edmond Shakespeare, John Fletcher and Philip Massinger are all buried in the Cathedral. Lancelot Andrewes, who translated the first five books of the Bible into English, is buried by the High Altar. He is a founding father of the Church of England.

In 1607 John Harvard was born in the parish of St Saviour and on 29th November of that year was baptised in the church. These events and Harvard's subsequent emigration to the new colonies in America and the founding of what we now know as Harvard University, began a strong link between the Cathedral and the people of the United States of America that continues to develop and which was celebrated in 2007, the 400th anniversary year of John Harvard's birth.

In the grounds is buried Mahomet, Chief of the Mohegan Tribe of New England, USA and in November 2006, Her Majesty The Queen unveiled a lasting memorial to him in the presence of the present day members of the Tribe.

## **The Cathedral today**

**S**ituated on the south bank of the River Thames adjacent to London Bridge in the heart of a burgeoning business community, Southwark Cathedral's parish comprises offices, two hospitals, the Cathedral Primary School, the Borough Market and a growing proportion of residential accommodation. The Cathedral is used by many thousands of people each year and is the setting for a wide variety of services and other events. Its function as the mother church of the Diocese of Southwark is complemented by its local ministry to the business community and there are many exciting developments underway in imaginative ministry and mission.

The Cathedral has a fine musical tradition, with a choir of men and boys singing Evensong several times a week and full choral services on Sundays. In 2000 a girls' choir was formed; singing for the first time in July 2000, the girls' choir sings two Evensongs each week.

The Cathedral is staffed by the Dean, the Very Reverend Colin Slee and five residentiary canons, in addition to the Succentor. In the daily services and other activities, the full-time staff are assisted by chaplains - clergy in other non-parochial posts in the Diocese.

## *Part 1: The Diocese*

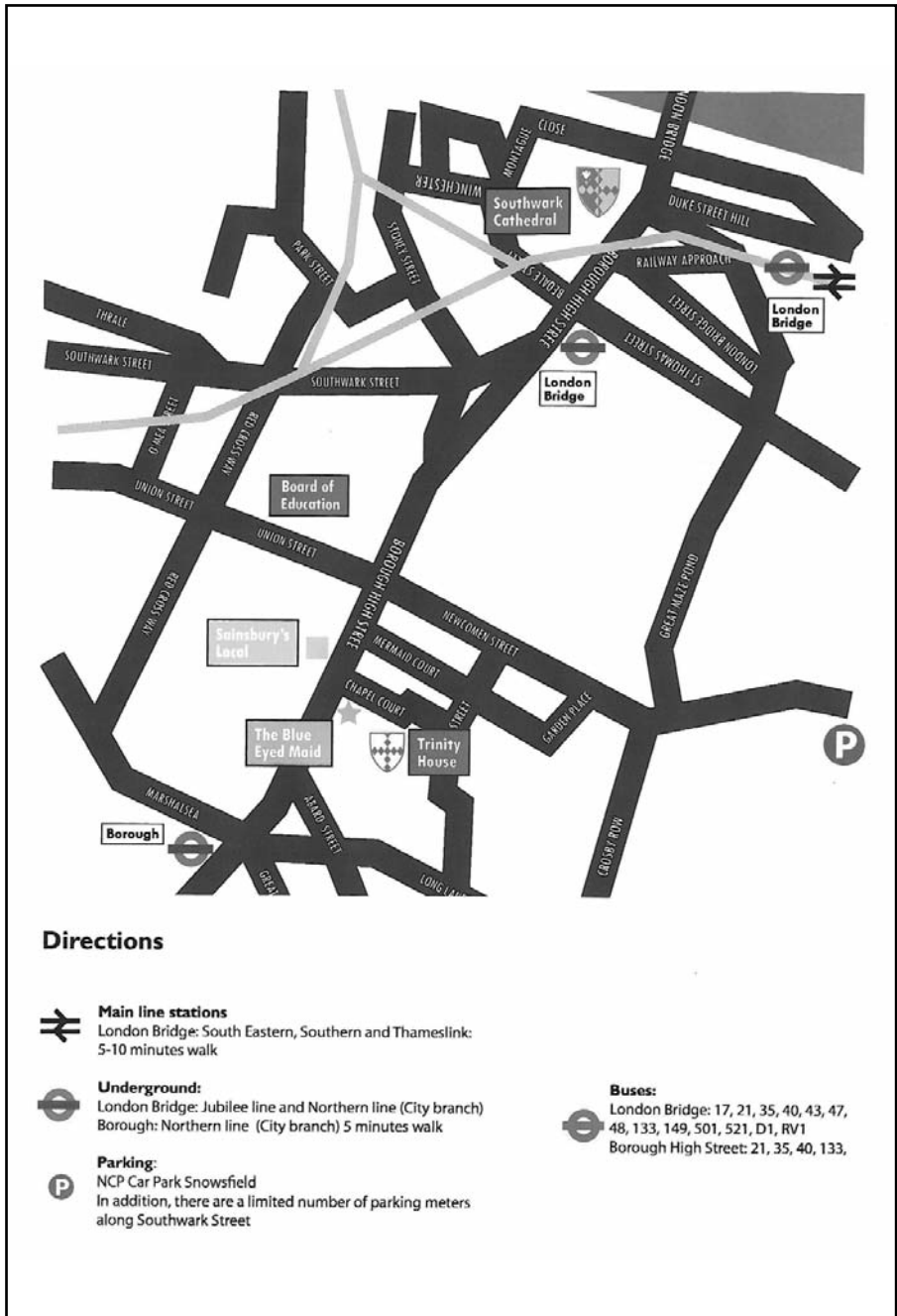
In addition to the normal round of daily services, Diocesan and Deanery services, the Cathedral is in demand for a variety of special services and events - ordinations, consecrations, memorial services, celebrations, school and college services, presentation and degree ceremonies. It regularly hosts conferences, seminars and exhibitions and is the Reader training centre for the Diocese. There are regular organ recitals and concerts. A chapel set apart for prayer is the focus for a special ministry to those who live or die under the shadow of HIV and AIDS.

The church continues to evolve and develop, both in its fabric and its ministry. In 2000 the stonework was cleaned and repaired and the entire building lit externally for the first time. On 28th April 2001, a northern 'cloister' was opened by Dr Nelson Mandela, where once the monastic cloister stood. It offers the public a refectory, shop, library and archaeological chamber. Within the new facilities, training courses are run for people from the Diocese. The churchyard has been re-landscaped as a green space at the heart of the city.

Today in old and new buildings the Cathedral continues to serve the people of its parish and the people of the Diocese, to be a centre of teaching, of worship, of prayer and pilgrimage; a place of welcome for the marginalised and excluded, as well as the integrated and able. Recent years have seen major regeneration in the local area, as Bankside has once again become a residential area, a playground for London and a place where the arts are celebrated. Southwark Cathedral has seen a growth in visitor numbers and in the size of its congregation as it has proclaimed a gospel of radical engagement with God and the world, in much the same way as its forebears did, and as with the nuns and monks who have gone before, it is done from a place of praise and worship of Almighty God.



## How to find the Diocesan Office



### Directions



**Main line stations**

London Bridge: South Eastern, Southern and Thameslink:  
5-10 minutes walk



**Underground:**

London Bridge: Jubilee line and Northern line (City branch)  
Borough: Northern line (City branch) 5 minutes walk



**Buses:**

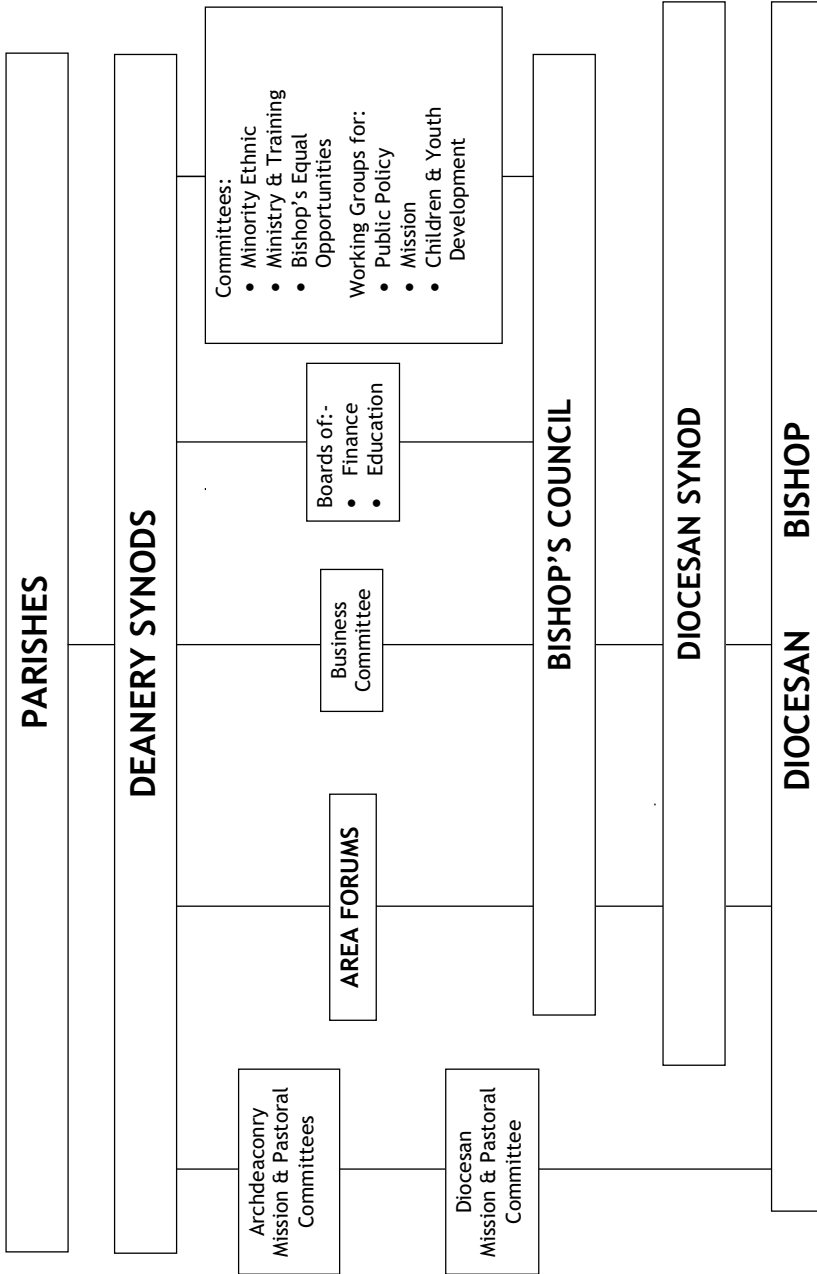
London Bridge: 17, 21, 35, 40, 43, 47,  
48, 133, 149, 501, 521, D1, RV1  
Borough High Street: 21, 35, 40, 133.



**Parking:**

NCP Car Park Snowsfield  
In addition, there are a limited number of parking meters  
along Southwark Street

DIOCESE OF SOUTHWARK  
Flow chart of lines of communication - March 2010



## ***Diocesan Organisation & Administration***

The principal function of the central administration is to maintain and support the work of parishes throughout the Diocese. Some elements in the organisational structure are required by law; each Anglican Diocese must have a Board of Finance for the proper management of its financial resources, and if the Diocese has schools or other educational institutions under its control, then a separate Board of Education is required. In Southwark the Board of Finance is a limited charitable company called 'The South London Church Fund & Southwark Diocesan Board of Finance', with a number of committees working together to deliver the administration. Further details can be found on the Diocesan website at [www.southwark.anglican.org/who/boards-and-committees](http://www.southwark.anglican.org/who/boards-and-committees) and are also available on request from the Diocesan Secretary. The Board produces a leaflet each year called 'Money Matters' which briefly details how the finances work. It is also necessary to have a Diocesan Mission and Pastoral Committee, and a Diocesan Advisory Committee (DAC) which advises the Diocesan Chancellor on faculty applications from parishes. Whilst the bulk of the financial support of the Diocese is funded by parishes through the Fairer Shares system, there is also funding for working groups reporting to the Bishop's Council. These are Mission; Children & Youth Development; and Public Policy. In addition, there is the Minority Ethnic Anglican Concerns Committee. Responsibility also rests with the three Episcopal Areas which now have Forums where the Area Deans and Deanery Lay Chairs can meet with their Area Bishops. More details of all these aspects of Diocesan organisation can be found in Part 1: Section 3. On the previous and following pages are a map indicating the location of the Diocesan offices at Trinity House, a chart of the lines of communication within the Diocese and a list of central administration staff.

## **Central staff located at Trinity House**

*A quick-reference list of Diocesan Office staff. More details and additional names can be found in the Diocesan Directory.*

### **Diocesan Secretariat**

Diocesan Secretary	Simon Parton
PA to Diocesan Secretary	Merope Capernaros
Deputy Diocesan Secretary	Andrew Lane
Diocesan Personnel Manager	Colin Morton
PA to Personnel, and CRB Administrator	Linda Craven

### **Financial Services**

Financial Controller	Bob Dallimore
Deputy Accountant	Valrie Reid
Parish Finance Officer	Bob West
Stipends/Payroll Officer	Heather Cassidy
Administrative Officer (Finance)	Sonia Lee

### **Property Services**

Diocesan Surveyor	Eric Greber
Deputy Diocesan Surveyors	Andy Avery
	Richard Djan-Krofa
Clerk of Works	Dion Butler
Senior Property Administrator	Debbie Highwood
Property Administrator	Sarah Derriey
Senior Secretary	Sue Magnan
Secretarial Assistant	Tracey Homewood

### **Pastoral & DAC Department**

Pastoral Secretary	Andrew Lane
Administrative Officer	Steven Craven

### **Communications & Resources**

Director of Communications & Resources & Bishop's Press Officer	Wendy Robins
Communications Officer	Steve Harris
Stewardship Resources Officer	Jackie Pontin
PA & Administrator	Frances Diamond

### **Office Support Services**

Director of Office Support Services	Mark Charlton
Network Analyst	Matt Hewitt
Receptionist	Odette Penwarden
Premises Officer	Paul Reid

The main contact telephone number for Trinity House is 020 7939 9400. To contact any member of staff by email please construct the address as follows: [aaa.bbb@southwark.anglican.org](mailto:aaa.bbb@southwark.anglican.org) where aaa is the first name of the person, and bbb is the surname (all lower case).

## **The “People-shape” of the Diocese: Measuring Social Deprivation**

The Indices of Multiple Deprivation 2007 are government statistics which measure relative deprivation. They use a series of domains to identify relative deprivation in specific geographical areas. The domains used are: Income; Employment; Health; Education; Barriers to Housing; Crime and Living Environment. They are based on small geographical areas called Lower Layer Super Output Areas (LSOAs) of between 1000 and 1500 inhabitants so that we are able to identify small pockets of deprivation that under the pre ‘IMD’ system would have been masked by surrounding affluence. We are also able to identify the worst geographic areas of poverty affecting older people and children.

IMD’s are important because they are used by central and local government, trusts and other funding bodies to target resources. They are a major tool for the parishes, community advisers and others to use when trying to bring in much needed finance and other resources to enable parishes to undertake their community and social action programmes, which are such a vital part of their mission and ministry to the poorest members of society.

The Grants and Community Fundraising Department, part of the Social Responsibility Working Group within Southwark Diocese, broke the information down based on ecclesiastical boundaries to parish level allowing it to be used as widely as possible to identify the worst areas of poverty, to plan work and to target resources to them.

If you have any questions about the Indices of Multiple Deprivation and their application or would like to know the statistics for your own parish please contact John Beaumont at Trinity House on 020 7939 9400 or by email: [john.beaumont@southwark.anglican.org](mailto:john.beaumont@southwark.anglican.org)



## **Section 2: The Diocese at Work**

### ***The Diocese and the Law***

**I**n broad terms, much of the way the Diocese of Southwark works is governed by the way the rest of the Church of England operates. This is especially true in the way in which the Diocese conforms to the legal constraints and requirements laid on it by virtue of it being part of the Church of England. The Church of England is the national church of this country. It is often described as being “by law established”; this is misleading, since there are no Acts of Parliament or Deeds of Trust which formally establish it in the same way as other churches have been legally recognised since the Toleration Act of 1689. Nevertheless, the nature of the relationship of the Church of England with the state, which has evolved over the centuries, constitutes its “establishment”. One of the chief characteristics of this relationship is the incorporation of church law within that of the realm and the public recognition of the Church’s courts and judges as possessing proper legal jurisdiction (although ultimate legislative authority remains with Parliament - see the section on Synodical Government, page 2-6, for more on this matter). Thus the Church’s established status offers certain privileges but also imposes consequent obligations and the activities of the Church are proscribed by laws - both the common law (“unwritten” but established by precedent) and statute (written law). Statute includes the Canons Ecclesiastical and numerous Measures and other instruments passed by Parliament and by General Synod.

### **Legal Officers**

**E**ach Diocese has to make certain legal appointments to ensure that ecclesiastical law is upheld. Chief among these are the Chancellor and the Registrar.

### **The Chancellor**

**T**he Chancellor is the Judge of the Consistory Court of the Diocese and is appointed by the Bishop after consultation with the Dean of Arches and the Lord Chancellor. He or she must be at least 30 years old, a communicant, and either a lawyer of at least 7 years standing or a person who has held high judicial office. In practice Chancellors are normally senior barristers and are often also civil judges.

Although appointed by the Bishop, the Chancellor is an independent judicial figure. The Chancellor's main task is to determine Faculty applications. In the case of an opposed Faculty application the Chancellor will usually sit in open court as a single judge. In certain cases (e.g. clergy discipline cases under the Ecclesiastical Jurisdiction Measure 1963) the Chancellor is required to sit with assessors.

## **The Diocesan Registrar**

**T**he Registrar is the legal adviser to the Bishop and is also responsible for the administration of the Consistory Court. In Southwark, as in many Dioceses, the Registrar is also the legal adviser to the Board of Finance and other Diocesan organisations.

The Registrar must be a solicitor of the Supreme Court "learned in the ecclesiastical laws and the laws of the realm" and must be a communicant. The Diocesan Registrar is also ex-officio Registrar of the Diocesan Synod. The Registrar is Presiding Officer at elections to the General Synod and in Southwark is also Designated Officer for the purposes of the Patronage (Benefices) Measure 1986.

As legal secretary to the Bishop, the Registrar is responsible for the legal documentation and formalities in relation to the ordination, licensing and institution of clergy within the Diocese.

## **The Archdeacons**

**I**n addition to their many other duties, the Archdeacons have certain specific legal functions. These include responsibility for ensuring that churchwardens are duly admitted to office and that on admission the churchwardens make the Declaration required by law. This is usually done at the annual visitations, which the Archdeacon is required to hold within the Archdeaconry. At the visitations the Archdeacon's Charge is delivered and replies to the Archdeacon's Articles of Enquiry are collected from the churchwardens of each parish.

The Archdeacon has important legal functions in relation to faculty proceedings. Every Archdeacon is ex-officio a member of the Diocesan Advisory Committee and is consequently involved in faculty applications at an early stage. Under the current faculty legislation the Archdeacon has power to institute faculty proceedings, to appear as a party opponent or to put the petitioners



to proof of their case. In practice the Chancellor will often seek the advice of the relevant Archdeacon on pastoral matters arising out of faculty applications.

The Archdeacon is empowered to convene either an extraordinary meeting of the PCC or an extraordinary parochial church meeting if, for example, it appears to them that there has been a serious breach of the Faculty Jurisdiction. The Archdeacon may also make a “place of safety order” requiring the removal of any valuable article to a place of safety, subject to subsequent approval by faculty.

Under the current legislation Archdeacons are given limited powers to grant faculties in minor uncontested cases.

## **Surrogates**

Certain clergy are appointed by the Chancellor of the Diocese as Surrogates, empowered to administer the oath required to enable a common licence to be issued by the Diocesan Registry dispensing with the requirement for banns prior to marriage. For those wishing further information about the whole subject of Anglican marriage and the law, the Archbishop of Canterbury’s Faculty Office issues a Guide for Clergy, “Anglican Marriage in England and Wales”, which may be obtained from 1 The Sanctuary, London SW1P 3JT.

## ***Faculties & the Care of Churches***

### **The Faculty Jurisdiction**

The day-to-day care of our church buildings rests with the Incumbent, churchwardens and PCCs of the parishes. However, every consecrated church and nearly every dedicated church (licensed by the Bishop for public worship), together with its surrounding land (curtilage) and contents, is under the control of the Faculty Jurisdiction, exercised by the Chancellor of the Diocese.

Local control of the jurisdiction is exercised through:

- a) the Incumbent in whom the building and churchyard are normally vested
- b) the churchwardens in whom the contents are vested
- c) the Archdeacon within whose Archdeaconry the building is situated

- d) the Bishop, the Chancellor, and the Consistory Court of the Diocese advised by the Diocesan Advisory Committee.

This control over the buildings is defined in two pieces of ecclesiastical legislation:

### **1. The Care of Churches and Ecclesiastical Jurisdiction Measure 1991**

**T**he Code of Practice for this Measure lays out the general principles of this legislation as follows:

*“The 1991 Measure aims to ensure that churches and everything which belongs to them are properly cared for, and that whatever is done to them is properly considered beforehand and carried out in the best possible way.”*

However, churches are not only historical monuments; they exist for a purpose - the worship of God and the mission of his Church - and they have a vital role to play in the life of the Church, both now and in the future. They should be living buildings, which fulfil and are seen to fulfil that role. Thus the 1991 Measure begins by providing that:

*“Any person or body carrying out functions of care and conservation under this Measure or under any other enactment or rule of law relating to churches shall have regard to the role of the church as a local centre of worship and mission (section 1).”*

These principles are, of course, the ones that both clergy and lay people within the Church of England are already applying in practice. They are proud of the fact that churches and their contents are among this country’s finest historic, artistic and architectural treasures. Churches are also important from an archaeological point of view, and churchyards in particular are often sanctuaries for wildlife, which is disappearing elsewhere. It has been and will continue to be the Church’s task to safeguard this inheritance, which has been handed down by past generations of Christians and which is part of the life of the whole community.

The 1991 Measure, with its legal framework, is a further step in securing that the twin aims of safeguarding the inheritance of the past, and fulfilling the local church’s living role as a centre of

worship and mission, are not incompatible. The keys to reconciling them lie in ensuring that the parish:

- a) takes expert advice at an early stage about any project affecting the church, its contents or its churchyard or other land, and consults all those who have a legitimate interest in the project, both inside and outside the Church, before finalising the proposals and taking a definite decision to seek approval for them
- b) complies scrupulously with the Church's own legal requirements and any other legislation affecting the project.

Taking these steps will avoid wasted time, energy and money, and is vital in order to obtain financial assistance for the project from 'official' sources (particularly English Heritage) where that is available. Moreover, the fact that the Church has its own comprehensive system of legal controls means that it is exempt from some aspects of the normal (secular) legislation affecting buildings of historic or architectural interest, conservation areas and ancient monuments. This leaves it with a greater flexibility to use its buildings so as to meet the needs of the living Church, while at the same time giving due weight to all the various 'heritage' considerations. It is essential that everyone with a role to play in the care and conservation of churches and all that belongs to them should understand and observe both the letter and the spirit of the new legislation, so that the Church's special position in this respect is seen to work well in the interests of the whole community and can be preserved for future generations.

Therefore, before any works are done, or alterations made, to a church, or its furnishings, or in a churchyard, or before anything is introduced or removed from a church, permission must be granted, in the form of a faculty, by the Diocesan Chancellor. Some minor items of work do not require a faculty and a list of these, together with full details of the Faculty Jurisdiction and the procedures to be followed can be found in Part Three: Section A: The Care of Churches.

## 2. The Inspection of Churches Measure 1955

This Measure requires that the fabric of all churches is inspected by an approved architect or surveyor every five years and that a report of this quinquennial inspection is produced for the PCC, the Archdeacon and the Diocesan Advisory Committee (DAC). The duties and procedures required under the Measure are also detailed in Section A.

The Faculty Jurisdiction and its associated procedures allows the Church of England to enjoy exemption from Listed Building Consent (with some exceptions - see Section A). However, church buildings are still covered by secular planning permission procedures and Building Regulations.

Questions relating to these two Measures should be directed to the Pastoral Department at the Diocesan Office or to the Diocesan Registry.

## ***Synodical Government***

### 1. Early History

A report on “The Position of the Laity in the Church” of 1902 declared that “the ultimate authority and right of collective action lies with the whole body, the Church, and the co-operation of clergy and laity in Church government and discipline belongs to the true ideal of the Church”. Herein lies the thinking behind the development of Synodical Government.

Synodical Government has been a feature of the Church of England since 1970 but its roots lie deep in two previous ecclesiastical bodies: the Convocations of Canterbury and York and the Church Assembly.

The Convocations (which still exist for certain purposes - for instance, they can veto certain doctrinal and liturgical proposals) are the oldest legislative bodies in England, older than Parliament. Consisting entirely of clergy, they had fallen into decay by the mid-19th century. There was a move to revive and reform them, coupled with a desire to ensure proper representation of the laity in the discussion of Church affairs outside Parliament.

The Church Assembly was set up in 1919. It added a House of Laity to the two Convocations of Clergy - although it is important to remember that, in addition, the Convocations continued to meet separately. The Assembly dealt primarily with administrative and financial matters, although its legislative Measures, if passed after debate by both Houses of Parliament, could receive the Royal Assent and thus have the force of statute.

The Church Assembly proved too large a forum for real debate and its processes were cumbersome. Matters of doctrine and worship were outside its remit and had to be left to the Convocations. By 1969, it was time for change.

## 2. General Synod

There is value in having one body before which all Church business comes, rather than three and the role of the laity in all discussions has been much strengthened. Closer links with Dioceses and with parishes have been forged by General Synod's electoral process, whereby members are elected by Deanery Synods, and by the requirement for approval of certain legislation by Diocesan Synods.

## 3. The Synod's Business

General Synod conducts three main types of business:

- Legislative** - leading to Measures on all aspects of the Church's life which have the force of law if they receive the Royal Assent
- Liturgical** - as allowed under the Church of England (Worship & Doctrine) Measure 1974
- Financial** - as it affects the financing of the Church's central administration.

In addition, the Synod is a forum for debate on major public issues, political, economic, moral and social. It also monitors relations between the Church of England, other Anglican Churches and the wider Church.

## 4. Diocesan Synod

The Diocesan Synod's activities are governed not only by the Constitution of the General Synod but by its own Standing Orders. Paul Welsby's "How the Church of England Works" (CIO 1985, now out of print) sums up (page 53) the functions of Diocesan Synod as five-fold:

- a) it considers matters concerning the Church of England and makes provision for such matters in relation to the Diocese
- b) it is a forum for the expression of Christian opinion on any matter of religious or public interest
- c) it advises the Bishop on any matter on which he may consult the Synod
- d) it deals with matters specifically referred to it by the General Synod and can also refer matters up to the General Synod
- e) it makes provision for the financing of the Diocese.

## **5. The Bishop's Council**

The Bishop's Council is the Standing Committee of Synod and it exercises important functions in relation to the planning of Synod's business. It is the task of the Bishop's Council to initiate proposals for action by Synod and to advise it on matters of policy which are placed before it. The Diocesan Bishop, who is the President of Synod, may refer matters to the Council for their advice. The Council can, subject to the directions of Synod, transact the business of Synod when it is not in session and is charged with the appointment of committee members or the nomination of members subject to Synod's directions.

The Standing Orders of the Diocesan Synod (latest edition 1995) give full details of the manner in which the Synod and the Bishop's Council function as well as procedures to be followed when matters are passed to Synod from Deanery Synods or parishes.

## **6. Deanery Synod**

Members of Diocesan Synod are elected by Deanery Synods. Deanery Synod members are the electorate for the Diocesan members of General Synod. The Deanery is an increasingly important element in the structure of the Diocese, providing as it does an intermediate stage between the parish and the wider Diocese. The Deanery Synod has a responsibility, as the Synodical Government Measure of 1969 puts it, "to promote in the Deanery the whole mission of the church - pastoral, social, evangelistic and ecumenical". Close to the "grassroots" of parish life, it can take up local concerns and issues and ask Diocesan Synod and, through it, ultimately General Synod to

act upon them. It also provides an arena for debate on matters concerning the whole Church for discussion and decision: the Deanery Synod is thus potentially an influential part of the Church's government.

## ***The Benefices of the Diocese***

**T**he history of the parochial system in the Church of England is well documented and it is not necessary to rehearse it here. Detailed information can be found in *A History of the English Parish* by Norman Pounds (Cambridge University Press) and *A History of the Church in England* by J R H Moorman (Morehouse Publishing). Nevertheless, it is worth noting two major ways in which parishes continue to change and develop in response to local need: Team Ministries and Group Ministries.

### **Team and Group Ministries**

Team and Group Ministries are forms of collaborative ministries where ministry is seen as the task of the whole Church in a place, and where Incumbents work together with other ordained staff and lay people. The desire to establish formal teams or groups will often emerge as the result of several years of successful informal collaboration. Team and Group Ministries are set up by pastoral schemes under the Pastoral Measure 1983 and need the approval of the relevant Archdeaconry Mission & Pastoral Committee and the Diocesan Mission & Pastoral Committee.

### **Team Ministry**

A Team Ministry can only be established for a single benefice or a plurality of benefices. To achieve this, a pastoral scheme that establishes a Team Ministry can, simultaneously, unite two or more existing benefices to form a new (single) benefice, or create a plurality.

A Team Ministry consists of a Team Rector and one or more Team Vicars, all of whom have the status of Incumbent and share the cure of souls. The Bishop may also license or give permission to assistant clergy, layworkers, etc., to serve in the area as members of the team, and these share with the Rector and Vicars the pastoral care of parishioners.

## **Group Ministry**

A Group Ministry covers two or more separate benefices, each retaining its separate identity, where the Incumbents of these benefices work together within the area as a whole.

## **Team or Group Councils**

A Team Council or Group Council can be set up, respectively, in a Team Ministry covering more than one parish or Group Ministry and provides a forum for discussion of matters of mutual concern. The council is normally set up under the Church Representation Rules (CRR), but the pastoral scheme establishing the Team or Group Ministry can include initial provisions relating to the establishment of such a council. These initial provisions can last for up to five years.

## **Area Forum**

Each Episcopal Area has an Area Forum consisting of the Area Bishop, the two Archdeacons, the Area Deans and Deanery Lay Chairs, meeting at least twice a year and reporting regularly to the Bishop's Council. It allows the Area Bishop to consult with those in authority in their area on matters of mission and importance. In particular:-

- Grant allocations of Church Commissioners' Mission Money
- Appointment of Area Mission Team members and support staff
- Evangelism Resources Group
- Zimbabwe Link
- Parish Development Network
- Appointment of Area representatives on Boards and Committees
- Area Minority Ethnic Anglican Concerns Committee

## ***The Pastoral Committees***

**A**ny alteration in the parochial structure, such as the setting up of a Team Ministry, is the responsibility of the Pastoral Committee of the Diocese and its subcommittees, the Archdeaconry Mission & Pastoral Committees (AMPCs). These are required by law and have as their principal object "the better provision for the cure of souls".



## **1. Diocesan Mission & Pastoral Committee**

The Diocesan Mission & Pastoral Committee (DMPC) is a statutory committee established by the Dioceses, Pastoral & Mission Measure 2007. It replaced the established Diocesan Pastoral Committee at the beginning of 2009.

The DMPC is made up of the Bishop of Southwark (who chairs the Committee), the six Archdeacons, the Chairs of the DPF and the DAC, the Canon Missioner and two lay and one clergy member from each of the six Archdeaconry Mission & Pastoral Committees (AMPC) (see below).

The duties of the DMPC are laid down in section 53 of the Measure.

These may be summarised as follows: to review the arrangements for pastoral supervision and care in the Diocese and to make recommendations to the Bishop. In practice this involves consideration, after consultation with the AMPCs, of suspension of presentations to a benefice, pastoral reorganisation (e.g. Team and Group Ministries, union of benefices, creation of new benefices/parishes, changes in parish boundaries, redundancy of churches, etc.), Local Ecumenical Projects, Bishop's Mission Orders, etc. The DMPC can also be concerned with other matters of Diocesan policy and finance, e.g. deployment of clergy.

The Measure states that “in carrying out any of its functions the mission and pastoral committee shall ... have regard to worship, mission and community as central to the life and work of the Church of England.”

The DMPC is serviced by the Pastoral Department at the Diocesan Office and any questions relating to the procedures outlined above should be addressed to that department or to the Diocesan Registry. Any proposals from parishes that fall within the area of ‘pastoral reorganisation’ should be discussed, in the first instance, with the Archdeacon before consideration by the relevant AMPC and the DMPC.

## 2. Archdeaconry Mission & Pastoral Committees

Archdeaconry Mission & Pastoral Committees (AMPCs) are sub-committees of the Diocesan Mission & Pastoral Committee. AMPCs are kept relatively small, most commonly one lay and one ordained member from each Deanery.

The function of the AMPC is to consider matters before they come to the DMPC, and occasionally to other Diocesan committees, in considerably greater detail than would be possible at DMPC meetings, and make formal recommendations to the DMPC. They also monitor pastoral and legal matters within the Archdeaconry, sometimes referring items to Deanery (e.g. Synod, standing committee) and Archdeaconry (e.g. meetings of Area Deans) bodies.

The Archdeacon is ex-officio chair of the AMPC. AMPCs have the power to co-opt, used most commonly where a Secretary is appointed who is not already a member, though occasionally for members of long experience of the committee but not re-elected by their Deanery Synod. Area Deans (and, in some cases, also Lay Chairs), if not members in their own right, are usually invited to attend and speak, but without voting rights, for items dealing with parishes within their deaneries. The Archdeaconry Ecumenical Officer is also invited to attend the meetings, normally as a member.

As AMPC members gain experience in pastoral matters, they can become involved in useful discussion with representatives of parishes considering their future pastoral strategy (including possible redevelopment of land and buildings).

### ***The Patronage System***

#### **1. History**

**T**he holder of a benefice (“Incumbent”) generally receives freehold of that benefice from the Bishop, unless the freehold has, for pastoral reasons, been suspended. However, the choice and presentation of an Incumbent to a benefice rests with the patron of the living.

Almost a quarter of benefices in England have private patrons. Bishops and cathedral chapters hold patronage rights to a large number of the rest, with other major patrons being universities,

colleges, various societies such as the Church Pastoral Aid Society and also the Crown and certain of its officers.

It should be remembered that the right to present to a benefice is a right of property and the person who owns that right is said to have an advowson. The origins of this word - rooted in the Latin *advocatio*, one who pleads a cause in a court of law - indicate the true nature of the patron: to be the parish's advocate, to protect it and ensure its governance is placed in the best hands.

During the twentieth century, legislation has ensured that the parishioners themselves, through their representatives, now have a chance to express their views on the sort of Incumbent they would prefer.

The present law is as consolidated and modified by the Patronage (Benefices) Measure 1986. This requires every Diocese to maintain a Register of Patrons, sets out prescribed steps and time limits for the process of presentation and consultation, and gives both the Bishop (where he is himself not the patron) and the appointed "parish representatives" the power to reject a candidate presented by the patron. The provisions of the 1986 Measure do not, however, bind the Crown.

## **2. The Diocesan Board of Patronage**

A small number of livings are the responsibility for historical reasons of the Diocesan Board of Patronage, which under the Patronage (Benefices) Measure 1986 is comprised of the Diocesan Bishop (or an Area Bishop nominated by the Diocesan), three clerks in holy orders beneficed or licensed to a parish in the Diocese and five lay persons. The clergy and lay members are elected to serve by the house of clergy and the house of laity respectively of the Diocesan Synod. An Archdeacon is not eligible for membership as a "clerk in holy orders" but for the purposes of any business concerning a particular benefice, the Archdeacon, Area Dean and Lay Chair of the Deanery concerned are members of the board. The board elects one of its members other than the Bishop to be the chair.

## **Parish Property and Investments**

All real property (i.e. land and buildings) held by Parochial Church Councils and all personal property of a permanent capital nature (e.g. investments, money, etc.), whether they arise from trusts or not are vested in the ownership of the Diocesan authority under the Parochial Church Councils (Powers) Measure, 1956. That authority, with effect from 31 March 1998, is the Southwark Diocesan Board of Finance. Prior to this date, the Diocesan authority was The Rochester & Southwark Diocesan Church Trust whose assets were transferred to the Board of Finance by a Charity Commissioners Scheme.

The Board, in this role, acts as Custodian Trustee and can hold real estate (but not parsonages or consecrated church buildings) and cash and investments on behalf of parishes, other organisations and the Diocese itself. In most cases, any income arising belongs to the parish and can be spent on any ecclesiastical purpose within the parish. A few trusts are however restricted both to capital and income. Full details of any of the custodial funds can be obtained from Bob West, the Parish Finance Officer, who administrates all the 550+ accounts. Any decisions to be taken concerning trusts held in this way are taken by the Executive & Glebe Committee of the Board of Finance.

All parish property matters are dealt with by the Senior Property Administrator, Mrs Debbie Highwood.

## **Section 3: Ministry & Mission**

**T**he Church's mission is an integrated and wide-ranging task, dedicated to the coming of God's Kingdom. It is the task of the whole people of God and is not only about personal evangelism but about grace, justice and community, building bridges between our world and the Gospel of Christ.

This broad and inclusive vision of mission affirms what is best in diversity of ministry in parishes, in the day to day ministry of individual Christian people and in the work of Diocesan agencies. It underlies previous mission statements and it is this vision which inspired the development of Area and Deanery Mission Teams.

### ***Mission Teams***

#### **The Area Mission Teams**

Area Mission Teams consist of the Area Bishop, two Archdeacons and their support staff together with other clergy and lay people from the Area with responsibility for particular areas of further work. (See the annual Diocesan Directory for current details of names and services available.)

### ***Boards & Councils***

#### **Diocesan Working Groups**

Three task-oriented working groups are charged with developing Diocesan thinking and good practice in the following critically important areas:

- Children and Youth Development;**
- Mission;**
- Public Policy.**

Each working group consists of three members from each Episcopal Area, up to a further five co-options, and a chairman nominated by the Bishop.

The groups are serviced by the Groups Support Officer.

The groups are accountable to the Bishop's Council; each works to a three year plan which Bishop's Council has agreed (these can be obtained on request from the Groups Support Officer at Trinity House). A termly mailing is sent to Deanery Synod Secretaries and Area Deans detailing the activities of the Working Groups. The

Diocesan newspaper, 'The Bridge', often contains information on areas of work the Working Groups are engaging with or activities they are organising.

## **Children and Youth Development Group**

Chair: Revd Canon Tim Marwood

The Working Group initiates, monitors and develops policy in its area.

The Group aims to:

- train, equip, resource and inspire adults to work with children and young people in ways that will enable them to grow in their relationship with God
- encourage churches to be inclusive of children and young people, nurturing their dynamic participation in church life and service
- support, encourage and participate in the development of creative and appropriate expressions of church that engage with children and young people.

The Working Group furthers these aims by holding events and by producing resource materials.

## **Mission Group**

Chairman: Archdeacon of Lambeth

Officers: Canon Missioner; Spiritual Formation Adviser & Teaching Officer; Inter-Faith Links Co-ordinator; Ecumenical Officer.

The Mission Working Group is responsible for the development and monitoring of delivery of Diocesan mission policy and action. The main focus of the Group's work is support for parishes and deaneries, recognising that this can often be strengthened by developing working relationships with mission agencies, and with our ecumenical partners, other Christian churches, and other faith communities.

The work of the Group is underpinned by a theological understanding of mission as an outgoing sharing in the reconciling and renewing activity of God in the world which springs from the mission of Jesus and transforms the Church in the power of the Spirit.

The Mission Working Group has six sub-groups accountable to it which work on the following specific areas:

- Evangelism
- Inter-Faith Relations
- Ecumenical Relations
- Spiritual Formation
- Global Perspectives
- Olympics.

Please see also the paragraphs on ‘Ecumenical Matters’ (p. 3-6).

## **Public Policy Group**

Chair: Bishop’s Lay Chaplain and PA

Officers: Public Policy and Parish Development Adviser; Bishop’s Adviser on Regeneration; Economic Affairs Adviser.

The Group is responsible for the development and monitoring of delivery of Diocesan policy and action on issues of social responsibility and regeneration. The main focus of the Group’s work is support for parishes and deaneries, recognising that this can often be strengthened by developing working relationships with statutory and voluntary organisations and agencies, ecumenical partners, other Christian churches and faith communities. In addition the Group is responsible for the development and monitoring of Diocesan policy on environmental issues.

The work of the Group is underpinned by a theological understanding that outreach and mission must include an understanding of and a commitment to social action.

The **Environmental, Fair Trade and Faith in the Countryside** Sub-groups report directly to the Group. In addition to ad-hoc Sub-groups to address specific issues the Working Group oversees the Diocese’s links with **The London Housing and Homelessness Network, MILE (Mission in London’s Economy)**, and the **London and Southwark Diocese Prisons and Penal Concerns Group** and **London Church Environmental Network**.

The Group represents the Diocese on the **London Churches Group for Social Action** and the **Social Responsibility Network**.

## **The Diocesan Secretary**

As chief executive officer of the Diocesan administration, the Diocesan Secretary serves on many committees and other bodies. He functions as Secretary of the Diocesan Synod, the Bishop's Council and the Board of Finance, and oversees the secretariat functions of the Diocesan Pastoral Committee and the Sites & Redundant Churches Uses Committee.

## **Diocesan Board of Finance**

The Board's purpose is to promote, actively and fairly, the provision of proper financial and capital resources for the ministry and mission of the Church in the Diocese.

It submits a budget to Diocesan Synod each year, with due regard to:

- a) financial provision for adequate numbers of staff
- b) appropriate stipends for the clergy and appropriate remuneration for other employees
- c) funding the work undertaken by the Diocese through its boards, councils and committees
- d) appropriate housing for those housed by the Diocese
- e) any recommendations from the Bishop's Council on priorities.

The Board encourages better levels of giving in the parishes in collaboration with the Communications and Resources Department.

The Board is charged with maintaining an efficient and effective administration and communicating effectively the financial challenges facing the Diocese to parishes and to Diocesan Synod and its subsidiary bodies.

For a description of the way in which the Board of Finance shares Diocesan costs among the parishes, see Part Three: **Section F: Fairer Shares**.

## **Diocesan Board of Education**

The second statutory Board of the Diocese is established under the Diocesan Boards of Education Measure and is both a registered charity and a company limited by guarantee. It serves the 91 primary and 15 secondary Church of England schools, including three academies, in the twelve local authorities located within the Diocese and supports chaplaincy in both Further and Higher Education.



The Board's officers and advisers support the schools in a variety of ways, working in co-operation with colleagues in the local authorities as well as regional and national education bodies. It employs specialist religious education (RE) advisers who offer training and support to church schools in RE and collective worship and supports RE in community schools through membership of the twelve Standing Advisory Councils for Religious Education. The Government's inspection framework for schools involves the Board in managing and co-ordinating inspections under the Statutory Inspection of Anglican Schools and providing support and advice to headteachers, staff and governors. The Board provides a comprehensive programme of induction for new headteachers and is involved in delivering a range of training and development courses that are carefully planned to meet the needs of church schools.

The Board is the trustee of the premises of a majority of schools in the Diocese. It provides a service to voluntary aided schools to maintain and improve the school buildings, which involves liaison with architects, surveyors and the claiming of grants from the Department for Children, Schools and Families (DCSF) for both capital and maintenance works. The Board acts as banker for capital projects, provides support to schools in their management of devolved formula capital and runs a maintenance scheme to which schools subscribe.

Schools subscribe to a Service Agreement which provides advice and support on such matters as admission policy, governance, a range of personnel issues from recruitment of staff through to grievance and discipline procedures and legal matters affecting governing bodies. The Board runs a comprehensive training programme for governors on matters specifically affecting church schools.

The Board is involved in Further and Higher Education through its committee, which seeks to support and develop chaplaincy. The Board is involved in Higher Education chaplaincy appointments and liaises closely with the institutions.

## ***The Southwark & London Diocesan Housing Association***

The expansion of the Southwark Diocesan Housing Association (launched in 1990) into a new association developing church land and property in the Dioceses of London and Southwark took place in 1995. Its aims are to empower the Church of England to use its resources to meet the housing needs of the communities it serves by:

- a) enabling Church land to be developed to provide housing at affordable rents
- b) working with parishes, Local Authorities and others to identify and meet the greatest local housing needs.

The Director is Steve Joyce and the Operations Manager is Pauline Adjetej. The Association can be contacted by telephone on 020 7089 1370. Steve's e-mail address is as follows: [steve.joyce@southwark.anglican.org](mailto:steve.joyce@southwark.anglican.org)

### ***Ecumenical Matters***

#### **1. Churches Together in South London & Churches Together in Surrey**

**T**hese groups are part of the (English) nationwide ecumenical structure of intermediate or county bodies, fitting in between Churches Together in England and local ecumenical groups. In Diocesan terms, all Archdeaconries except Reigate are covered by Churches Together in South London, whose officer is John Richardson (tel. 01462 422502, website [www.ctslondon.org.uk](http://www.ctslondon.org.uk)). Reigate Archdeaconry, ecumenically speaking, is part of Churches Together in Surrey, whose officer is Revd Susan Loveday (tel. 01932 566920). For the sake of brevity, what follows refers to South London but the general principles are the same for all ecumenical instruments.

Churches Together in South London provides four instruments for the participating denominations to use:

- a) a Church Leaders Group, which includes our own Bishops
- b) a Council including the ecumenical officers of each participating denomination - in the case of The Church of

England, each Archdeaconry Ecumenical Officer - and representatives of each Churches Together group south of the Thames

- c) an Enabling Group including the ecumenical officers of each participating denomination - in the case of The Church of England, each Archdeaconry Ecumenical Officer
- d) a Forum on a relevant ecumenical topic, held at least once every three years and open to all Christians in South London.

The purpose of Churches Together in South London (as of Churches Together in Surrey) is to enable the participating denominations to express in practical ways their commitment to the unity which God wills, in particular by providing ecumenical oversight of Local Ecumenical Partnerships and encouraging ecumenical working at all levels of church life in south London and Surrey.

## **2. Relations with black majority churches**

John Richardson is also undertaking an ecumenical project to develop links between the Diocese and black majority churches, mainly but not only African and Caribbean independent Pentecostal churches, which form an important part of the total Christian presence in South London.

The purposes of the project are:

- a) to build up understanding, trust and partnership between the Diocese of Southwark and black majority churches
- b) to develop agreements and practices that enable local arrangements, e.g. relating to hosting, to be on a sounder footing
- c) to explore the possibility of common engagement in areas of work, e.g training for ministry, youth work, relating to local authorities.

## **3. London Churches Group for Social Action**

This is a London-wide ecumenical body whose primary field is that of social responsibility. Some of its work is through Associated Bodies. These bodies were originally set up by the LCG but are now self-funding and self-managing (the Ecumenical AIDS Trust), and other London-wide bodies dealing with homelessness (UNLEASH),

refugees (IRN) and the environment (London Churches Environmental Network) where LCG has sponsored work. Further information can be obtained from the Groups Support Officer (020 7939 9400).

London Churches Group for Social Action also supports a network of Ecumenical Borough Deans. Each denomination appoints a Dean for each London Borough. Their task is to develop links with borough councils and their officers and to encourage co-operative action on behalf of the churches on social responsibility matters.

Further information can be obtained from your Archdeacon or the Executive Officer of London Churches Group (tel: 020 7222 0281).

#### **4. Mission in London's Economy (MILE)**

Mission in London's Economy was established in 2005. It builds on the work of its predeceasing body SLIM, and is committed "to exploring - with churches and with other faith traditions, with commerce, industry and all the structures which determine the nature of society in South London and East Surrey - the relationship between faith and work." MILE is also committed to the application of insights of faith to the economy at national and global levels as they impinge on the local economy of this area.

MILE's working principles are:

- a) to listen to those actually engaged in aspects of the economy and to encourage reflection in the light of faith on the opportunities and ethical issues they encounter
- b) in a spirit of mutual respect, to share with and learn from those of faith traditions and frameworks of belief other than our own who nevertheless share similar concerns
- c) to reflect on and seek to apply great Scriptural themes - the integrity of creation, covenant, human dignity, justice and concern for the poor and the outcast, our propensity for sin and the possibility of redemption - to daily experiences
- d) to recover the corporate dimension of faith embedded in both the Hebrew and Christian Scriptures; similarly, to consider the corporate nature of companies and the importance of structures generally in society. To pursue this also with the other faith traditions where appropriate.

The means which MILE employs to put these principles into practice are:

- a) to develop a wide network of lay associates of the mission who learn from and encourage each other in the day to day application of insights of faith
- b) to support a network of clergy and other full-time church workers who support the aims of industrial mission
- c) to field an ecumenical team of chaplains to immerse themselves in a cross-section of the industries and structures in South London with a view to:
  - i. providing direct support for people in relating their faith and work
  - ii. reflecting theologically with them on issues and implications that arise
  - iii. briefing church leaders and Christians in general on such issues
  - iv. enabling clergy, parishes and congregations more effectively to support people in relating faith and work

For further information please contact David Driscoll, Executive Officer for Mission in London's Economy at The Royal Foundation of St Katherine, 2 Butcher Row, London E14 8DS or by e-mail: [info@mile.org.uk](mailto:info@mile.org.uk)

## ***Mission Agencies in the Diocese***

A comprehensive list of Mission Agencies in the Diocese can be found in the Diocesan Directory. This is updated and published annually.

