



## DIOCESAN SYNOD

### LAY LEADERSHIP AND LAY MINISTRY ADVISORY GROUP

#### REPORT TO THE DIOCESAN BISHOP

#### *“Christ Centred, Outward Focused”*

### CONTEXT

Valuing and empowering the laity is a core priority for Southwark Diocese. It was one of the three charges given to Bishop Christopher on his appointment as Diocesan Bishop and formed an intrinsic part of the Strategy for Ministry report published in 2015. At the first meeting of the Diocesan Council of Trustees in November 2015, this was identified as a priority outcome of Strategy for Ministry.

Subsequently ‘Hearts on Fire’, a vision for mission presented to Synod in 2016, sought to promote partnerships in the Gospel to advance the Kingdom of God. It set out a wider vision of our calling as God’s people; “the joy of having our hearts on fire - loving God, walking with Jesus, led by the Spirit - cannot be contained, but compels us to share in God’s mission... It must be the basis for all that we do as Christians and as churches”.

In ‘A Vision for Mission in the Diocese of Southwark’ Bishop Christopher wrote: “All worship, ministry, mission, discipleship, evangelism, loving service, justice, reconciliation and peace flow from a burning, total and all-consuming love of Christ. Jesus is the pattern of our living, the source of our life and the gift of salvation. In everything we are we seek to glorify Him who has raised us to the promise of new life. He has opened our eyes and set our hearts on fire; with disciples through the ages and across the world, we know ourselves called to a life of loving God, walking with Jesus, being led by the Spirit.”

In February 2017, General Synod debated the report ‘Setting God’s People Free’ calling for greater attention to lay leadership and discipleship. Bishop Christopher established a Lay Leadership and Lay Ministry Advisory Group, endorsed by the Diocesan Council of Trustees in May 2017. The group was tasked with finding ways to affirm and grow lay leadership and lay ministry across the Diocese, building on Strategy for Ministry and the Diocesan Strategic objectives, drawing on the recommendations of both ‘Setting God’s People Free’ and ‘Serving Together’ - the report from the national church on lay ministry.

The Advisory Group’s terms of reference are attached at Appendix 1. The group reports to the Bishop and was asked to keep the DCT updated and to be ready to present to Diocesan Synod in July 2018.

The Advisory Group consulted with 22 pilot parishes using a standardised survey and conducted a wide range of stakeholder interviews and discussions as input to the analysis. Reference to consultation findings in this document relate to a survey of 628 parishioners in the pilot parishes (data summarised at Appendix 2).

In addition, input was solicited in working sessions at Diocesan Synod, a selection of Deanery Synods, Diocesan Council of Trustees, and in meetings with Lay Chairs, Area Deans, the Deaneries Advisory Group, MEACC, the Readers' Board and members of the management and staff team at Trinity House (for record of groups and individuals consulted see Appendix 3).

This report details the group's findings and makes recommendations to the Diocesan Bishop for his consideration.

## **1. CELEBRATING LAY LEADERSHIP AND LAY MINISTRY IN SOUTHWARK**

A wide range of lay leadership and lay ministry is evident across the Diocese. This takes place in a range of locations predominantly in church, but also in homes, streets, schools and community centres. Lay people engaged in these activities include those with limited formal recognition, support or training as well as those in formally licensed or commissioned ministries (Readers, Southwark Pastoral Auxiliaries (SPAs), Church Army Officers), and formal lay office holders (Churchwardens, Officers, PCC members). Appendix 4 provides illustrative examples of the lay leadership and ministry currently having an impact in Southwark Diocese.

Following the categories laid out in 'Setting God's People Free', lay leadership and lay ministry can be categorised into gathered and sent church roles: that which takes place and is focused on the work inside the worshipping community and walls of the church (the 'gathered' church), and that which focuses on leadership and ministry beyond the worshipping community and walls of the church (the 'sent' church). For example, gathered church roles include Sunday School leaders, worship leaders, welcomers, bible study leaders, prayer group leaders, sidespeople, churchwardens, PCC members and officers. Sent roles include street pastors, school pastors, ministry in hospitals and care homes, food bank volunteers, winter night shelter workers, youth ministers, and community enablers. Our Readers and SPAs work across both gathered and sent church contexts.

Again, following the definitions in 'Setting God's People Free', we are using the word leadership in the broadest sense. By lay leaders we mean Christian disciples actively seeking to know Jesus more deeply, to learn to love and live in His ways in every area of life, willing either to lead others in their journey, or to influence others in informal ways in the workplace and in daily life as well as in the church as they live their lives as whole life disciples.

Growing lay leadership and lay ministry will require a different approach in each of these areas. However, one common finding is the opportunity for more affirmation and celebration. Much of this ministry goes unnoticed or unacknowledged. There is

a real opportunity for affirmation and celebration of what is already being done.

*“It strikes me that we need to look at people's ministry the other way around - not so much the Church asking for people to do more, but the Church recognising and supporting what the people already do.” Parishioner*

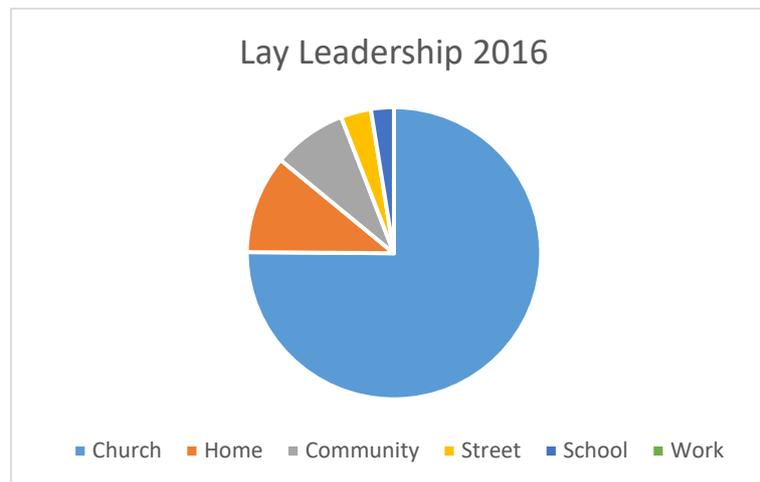
- 1.1 It is recommended that ways to affirm lay leadership and lay ministry at Diocesan, Archdeaconry, Deanery and parish levels are actively pursued, with reference to approaches adopted by other volunteer/uniformed organisations (see Appendix 5).
- 1.2 It is recommended that stories of lay leadership and lay ministry be regularly included in Diocesan communications.

## 2. SHIFTING THE FOCUS - FROM INSIDE TO OUTSIDE

*“We must get out on the road!” Archbishop Sentamu*

The Advisory Group believes that significant growth in lay leadership and lay ministry can come from a culture shift: from a focus on gathered church activities towards an emphasis on mission in the sent church.

The Diocesan survey of self-identified lay leadership roles in 2016 indicated that 75% of these roles were focused on the gathered church, with only 25% beyond the worshipping community or walls of the church buildings. There were, for example, no roles noted in the arena of work, illustrating a lack of focus in this space and/or a lack of recognition that leadership in the workplace is a valid form of lay leadership and ministry.



Source: Diocesan survey 2016

This analysis demonstrates a strong focus and emphasis on lay leadership and ministry within the gathered church. While the engagement of lay people with church life in this way is wholly to the good, there is less recognition of the missional impact of service in the wider community, homes, schools, streets and workplaces of the sent church.

The unique leadership and ministry of lay people 'being' the church in their places of family life, work and gathering (shops, school gate, cafes, care homes) is something to celebrate and grow.

We need to support people in building their confidence in their Christian identity, leading to a new sense of church in which people recognise that where they - the baptised - are, there is the Church. Whole life discipleship programmes are one part of the solution to this issue.

*"There is an ocean between my work life and church" Parishioner*

In terms of the support and encouragement in their Monday to Saturday lives currently provided to parishioners, responses from the parishes consulted indicated that 17% could not name any examples of this: *"It occasionally gets mentioned in sermons but not much else"*; *"This is not a great strength of the church"*. Of those who did respond, most named prayer and bible study as the main support received; they also appreciated spiritual guidance from clergy and the support of small group leaders: *"There is a constant open door for support with many in the church community"*; *"Sermons that translate Jesus' teaching into a modern-day context"*; *"Introducing testimony time has encouraged sharing of what God has done in the workplace"*.

*"As church leaders we only ask people to get involved in things we are doing. We need to be asking what are their gifts and helping them link that to something in the community" Church Leader*

Clergy have an essential role to play in ensuring that the vocation of the lay person in the world is a normative aspect of church life and is celebrated so that church life resources and energises lay leadership and lay ministry outside the church community. This requires conscious attention to including more focus on Monday to Saturday lives in the conversation and life of the Church. This can be done in many ways; examples include liturgy, through particular and specific prayer and through attention in newsletters, notices, noticeboards or in other appropriate ways, to what those gathered on Sunday will be doing 'this time tomorrow'. Such steps could find specific mention in Mission Action Plans in order further to affirm lay peoples' discipleship in their everyday lives as the sent church, and training for clergy in curacy and beyond should equip them for these steps.

The seven initiatives laid out in 'Setting God's People Free for... Monday to Saturday' support materials are a good starting point for our parishes:

- Asking different questions
- Visiting people in context
- Sunday praying for Monday to Saturday living
- This Time Tomorrow testimonies
- Notice boards to include the everyday life of parishioners
- Commissioning people for their everyday lives
- Choice of preaching topics

- 2.1 It is recommended that 'Setting God's People Free for... Monday to Saturday' resources be disseminated to church leaders, lay and ordained, across the Diocese, supported by encouragement to apply them in parish life by Bishops, Archdeacons and Area Deans as well as by parish clergy and lay leaders, including by reference in Ministerial Development Reviews (MDRs), Initial Ministerial Education, articles of enquiry and in learning and working agreements.
- 2.2 It is recommended that lay development and discipleship programmes are further developed across the Diocese to address the gap in understanding of discipleship in our Monday to Saturday lives and to build confidence in talking about faith outside the walls of the church, with progress addressed in articles of enquiry and MDRs.
- 2.3 It is recommended that Mission Action Planning incorporates lay development in alignment with the 2016 Diocesan Strategic Objectives and as appropriate to missional needs and church tradition, with review included in annual inspections.
- 2.4 There is a wide variety of lay programmes readily available for use in the Diocese (see Appendix 6 for examples). These materials have already been used successfully in a number of parishes and it is recommended that they be reviewed as a potential starting point for local programmes.
- 2.5 It is recommended that all clergy training, from curacy to senior leadership, be adapted to incorporate the development of lay vocations in the world and an enhanced focus on Monday to Saturday lives.
- 2.6 It is recommended that selection for ordination should take into account the capacity to equip, enable and encourage leadership of lay people, as well as to work with and serve them.

### **3. STRENGTHENING MISSION ACTION PLANNING**

Mission Action Planning has the potential to be a powerful tool in shifting the focus to outward mission and impact. However, 29% of respondents from consulted parishes felt they did not have an effective Mission Action Plan that was widely understood and which shaped what they did together.

There is an opportunity to review Mission Action Plans with particular care for the missional focus of the sent church. The five marks of mission can be used to strengthen the impact and outward focus of Mission Action Plans, particularly in articulating how to identify need and ensure it is met with loving service, and to find ways to transform unjust structures and safeguard creation. All these are issues which resonate with people far beyond our gathered church communities as well as professing Christians and which will provide much needed relevance to our conversations and decisions.

Some Deaneries and parishes are working closely with Citizens UK to articulate the needs of their communities, for example Camberwell, Lambeth North, Croydon North and Merton Priory. There are also powerful examples of community engagement and service where a parish, school and Citizens UK worked together for example, Lambeth's Refugee Welcome Schools programme.

3.1 It is recommended that MAPs be reviewed against the five marks of mission to support their outward focus.

3.2 It is recommended that the Diocese explore the potential for wider community engagement partnerships, for example with Citizens UK, building on the successful partnerships developed locally.

#### 4. SUPPORTING FAITH IN THE WORKPLACE

Consultation with Southwark parishioners identified a number of obstacles to broader engagement of the laity, with a lack of time due to work commitments being the most commonly stated issue (44% of responses from consulted parishes). It is clear from this feedback that work is not yet widely seen as a location for lay leadership, either in formal lay roles such as industrial chaplaincy or in the informal influencing role of whole life discipleship. Lay leadership is seen as an 'extra', add-on role beyond daily life, and as something which belongs to the gathered and not to the sent church.

In terms of whole life discipleship, there is an opportunity to build confidence in ministry in the workplace, where it appears there is the biggest gap in provision. Several parishes have launched initiatives to address this, for example, 'This Time Tomorrow', in effect sending ambassadors of faith into their working contexts.

*"We now interview one member of our congregation each week on 'what they will be doing this time tomorrow'. That helps us learn about our congregations Monday to Saturday lives and think about how one acts as a Christian in those settings" Pilot Parish Lay Champion*

*"This Time Tomorrow has proved to be the single most impactful congregational action a leader can take at the beginning of this journey" Renewal and Reform*

In addition, some parishes have introduced clergy visits to parishioners in their workplaces which has also proved successful in building confidence and witness as whole life disciples.

In terms of more formal, structured lay leadership, there is an opportunity to designate hub churches located at the centre of different working environments (e.g. the City, centre of health services, logistics centres) to minister to people working in those contexts.

4.1 It is recommended that opportunities to introduce 'This Time Tomorrow' into our parish worship be investigated.

4.2 It is recommended that clergy consider opportunities and be encouraged to

visit parishioners in their workplaces and everyday settings where this is appropriate.

- 4.3 It is recommended that the value of hub churches or similar to support workplace mission be explored.

## 5. EXPANDING & REFRESHING LAY MINISTRIES

### New Callings

Lay ministry is to be celebrated, affirmed and encouraged. The Advisory Group believes there is an opportunity to expand the range of lay ministries recognised in The Diocese and explored in vocational discussions with lay leaders seeking to broaden their ministry.

In particular, Pioneer ministries are having a valuable impact on the growth and impact of the church in Southwark with over 70 Fresh Expressions of church identified within the Diocese and as many others in development. Dave Male, National Advisor for Pioneer Development, defines Pioneers as “people called by God who are the first to see and creatively respond to the Holy Spirit’s initiatives with those outside the church; gathering others around them as they seek to establish new contextual ministries”.

In this area, practice on the ground has developed more rapidly than the Diocese’s development of lay ministries in support of these initiatives. Over a third of fresh expressions of church are lay led, but there is no specific Pioneer lay ministry available to those called to this field. Pioneers have unique characteristics which would suggest that the recognition of and equipping for a Pioneer ministry tailored to the needs of developing Pioneer communities would be of value in the Diocese.

### A Focus on Service

*“We tend to start with the badge, not the need” Parishioner*

It is important that any changes in lay ministries reflect the recommendations laid out in ‘Serving Together’ that there should be a shift from a focus on role and identity to an emphasis on task and service:

*“In the current context this means that the key piece of work to be immediately engaged with is a cultural and practical shift from a focus on licensing, admission and categorisation to a focus on developing the value and quality of lay ministry”  
Serving Together*

Following the recommendations of ‘Serving Together’, authorisation and training of lay ministers should be “in response to a particular missional need in a community or church”, rather than for a generic ministry.

*“We need to follow the example of the early church as we read in Acts Chapter 6 when seven people were appointed to feed Greek widows. A need emerged and the church found people to perform a service on their behalf” Parishioner*

This will require much greater emphasis on identifying the needs of specific demographic groups being served and identifying, encouraging and enabling lay ministers to meet those needs, supported by the development of appropriate governance arrangements to allow this to take place effectively (see point 7). For example, there is an opportunity to develop a cadre of pastors with a specific focus of service, supported by the appropriate level of training, such as Student Pastors, Prison Pastors, Hospital Pastors, Family Pastors. This would be a significant and potentially valuable evolution of the more generic pastoral auxiliary role.

Consistent with the findings of 'Serving Together', the Central Readers' Council has recommended a refocusing of Reader ministry which, if adopted, would serve to support the shift in focus towards whole life discipleship within the Diocese. The Advisory Group fully supports this refocusing, recognising that to do so will require the re-equipping of Readers for this new role and the development of mechanisms to support and manage this transition.

*"The re-emphasis is that Readers get alongside those in their parishes and take a look at their Monday to Saturday life. The CRC will try to equip Readers to be encouraging enablers of mission, inspirational teachers of the faith and skilled mentors or coaches for others." Warden of Readers*

*"At their heart, these proposals focus on encouraging a culture of lifelong learning and working towards greater equality and mutuality in ministry within the church. These were strong themes at each of the six consultation meetings around the country." Bishop Martyn CRC Chair*

The group would encourage careful thought to be given to the way in which current ministries are described in support of the shift away from roles and identities towards an emphasis on service provided. Any decision to change their titles should be done sensitively and with the engagement of those who have exercised the ministries they describe so faithfully for so long. Many dioceses are adopting a more self-explanatory title, such as Licensed Lay Minister. See Appendix 7 for details of other Diocesan Lay Ministries.

## **Building Diversity**

There is an opportunity to build greater diversity within lay ministries in line with that achieved in recent years within ordained ministries. There is a lack of robust data to assess the current situation in detail, particularly relating to lay leadership roles, however in terms of ethnicity, age and gender within lay ministries there are clear opportunities to strengthen diversity.

- Ethnicity: 11% of current Readers and 21% of SPAs are black, Asian or minority ethnic people (BAME). Among recent cohorts (2013 to 2017) this rises slightly to 17% of Readers and 25% of SPAs.
- Age: there are only 2 current Readers out of a total of 238 who are under 40 years old, with 3 under 40s in the recent cohorts in training. 35% of Readers are over 70 years old. There are no SPAs who are under 40 years old either

in the current community or in the last 5 years of entrants.

- Gender: 47% of current Readers are male, falling to 36% in recent cohorts. Only 13% of SPAs are male, rising marginally to 19% of recent cohorts.

### Working in Partnership

There are powerful examples of lay leadership and ministry taking place in the context of joint working with outside organisations, for example, street and school pastors selected and trained by Ascension Trust; community enablers trained and supported by Citizens' UK; community projects supported by Cinnamon Network; food banks working with Trussell Trust; debt counselling supported by Citizens' Advice Bureau and Christians Against Poverty (CAP); whole life discipleship programmes provided by the London Institute of Contemporary Christianity (LICC); leadership programmes provided by the Church Pastoral Aid Society (CPAS).

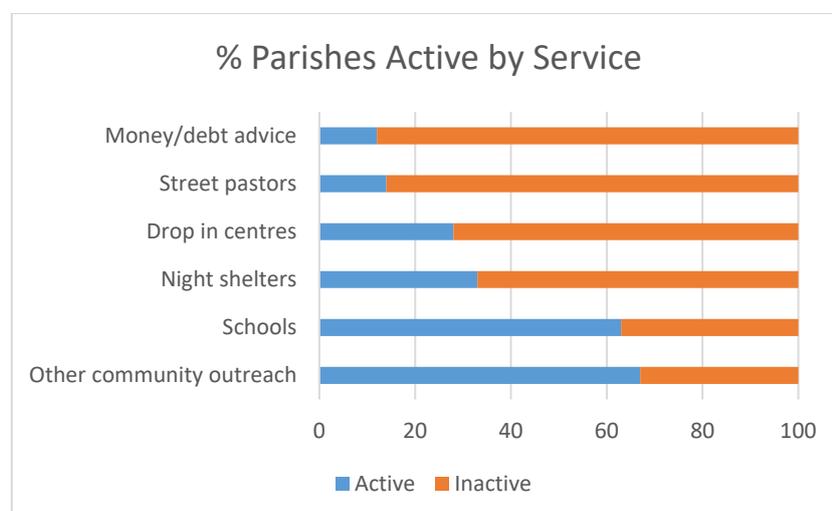
There are opportunities to strengthen these relationships by creating - and closely managing - strategic partnerships with selected organisations that can further the Diocesan mission. Allowing such partnerships to grow from lay people's existing ministries will help to ensure that the alliances work for all parties.

The group also believes there is scope to affirm and encourage the uptake of existing ministries through working closely with these selected partner organisations and by more visible affirmation of these roles prioritising:

- School Pastors (with Ascension Trust)
- Community Enablers (with Citizens UK)
- Street Pastors (with Ascension Trust)
- Job club, debt counselling and life skills (with CAP)

### Sharing Best Practice

There is a great opportunity to share best practices at Archdeaconry and Deanery levels to encourage uptake in less well served areas of lay ministry. The table below includes a selection of the wide range of service in which parishes are currently engaged, and where there is most scope for growth:



Source:  
Area Dean  
estimates

Furthermore, there is a wide range of lay ministries that have potential to be commissioned at Deanery level including prayer, listening, visiting, worship. This would require Deaneries to engage in more mission and vocation/development focused activities which would also enable parishes with fewer resources to be supported in these initiatives by other local churches.

Such ministries could be supported by the development of online learning communities to offer advice and best practice tools and resources. These ministries are both valuable in themselves and enable those who do not consider themselves able to minister to contribute: for example, one parish has a basket for prayer requests taken weekly by the minister to the Reader Emeritus who is too frail for active ministry but who has time to pray for the parish.

- 5.1 It is recommended that the Bishop investigates additional authorisation of lay ministries, prioritising Pioneers, while continuing to value the contribution of Readers and Southwark Pastoral Auxiliaries.
- 5.2 It is recommended that the value of developing a cadre of pastors with specific focus be investigated, prioritising Student, Prison, Hospital, Bereavement, Dementia and Family Pastors.
- 5.3 It is recommended that the shift in focus of Reader ministry recommended by the Central Readers' Council is adopted and support be given to CRC as they develop a programme to equip Readers for this transition.
- 5.4 It is recommended that the value and impact of a re-naming of existing authorised lay ministries is investigated.
- 5.5 It is recommended that the Diocese capture data on and encourage review of the diversity of those engaged in lay leadership and ministry, and ensure that there are adequate resources to equip incumbents and others in leadership to draw into leadership and ministry those from under-represented demographics.
- 5.6 It is recommended that the Diocese review current lay vocation and training processes to determine ways to encourage a wider diversity of candidates (for example reviewing access to training, the opportunity to create modular programmes supported by online learning and support).
- 5.7 It is recommended that strategic partnerships are explored with selected organisations and take steps to affirm ministries enabled by those organisations, including Street Pastors, Community Enablers, School Pastors and Debt Counsellors/Job Clubs.
- 5.8 It is recommended that Deaneries work to share best practices across their parishes to encourage take-up of less well served ministries; it is recommended that Deaneries affirm further ministries based on their identification of local community and church needs.

## 6. GROWING YOUTH AND CHILDREN'S WORK

Children and youth work is key to church growth. If we are to achieve the Diocesan growth goals, we must invest in this vital area.

*"Growth is found where there is a high ratio of children to adults. Churches which offer programmes for children and teenagers are more likely to grow. Three quarters of churches that offer retreats, conferences or camps for youth report growth."*

*'From Anecdote to Evidence', Church Growth Research Programme*

In terms of missional need, there is a crisis among young people in our communities today. For example: suicide is the leading cause of death for young people aged 5 to 19 (Office of National Statistics 2016); children are experiencing unprecedented levels of stress and anxiety leading to high incidence of self-harm, particularly among young girls and women (self-harm among girls aged 13 to 16 rose by 68% between 2011 and 2014 - British Medical Journal); pressure on single mothers to return to work following the economic crisis of 2008 and lack of after school care provision has resulted in large numbers of unsupported and unsupervised children and young people after school hours (police state that the hours from 2pm to 6pm are the most difficult policing challenge currently); holiday hunger is growing as 3 million underprivileged children go without sufficient nourishment during school vacations (All-Party Parliamentary Group on Hunger 2017). In many areas in our Diocese, more than 1 in 4 children are in poverty (End Child Poverty), and an estimated 11% of 16 to 24 year olds are not in education, training or employment (Department for Education 2014).

In the face of this challenging and complex human need, the church has an opportunity to respond with properly resourced services. The Diocese of Sheffield for example launched the Centenary Project in May 2014, committing £1,000,000 to fund and support a step change in ministry and mission among children, young people and families, focused on the most deprived parishes in the Diocese. Funding provides for children and youth workers based in local parish communities and supported centrally.

In Southwark Diocese, there is an opportunity to increase investment given the size of the challenge in our communities. It is estimated that there are in the range of 4,000 to 5,000 volunteers working with children in our parishes, and 1,300 to 1,600 volunteer youth workers. There is the equivalent of one full time Diocesan employee invested in support of this work currently (compared to 0.4 full time equivalent in support of 180 SPAs, 4 in training).

- 6.1 It is recommended that Diocesan leadership review the strategy for children, youth and families work, including the level of investment and resourcing in this critical area and its focus and visibility given its missional and strategic importance.
- 6.2 It is recommended that the Diocese and Area Teams take action to visibly affirm children and youth workers, and that additional lay workers who feel a

calling to this work are identified and encouraged into these roles.

- 6.3 It is recommended that steps are taken to support children and youth workers in their roles through the provision of training and support materials including online training and the creation of communities of practice to allow for cross-fertilisation of skills and ideas across the Diocese.
- 6.4 It is recommended that children and youth work certification to support and encourage those working in this area is revised and refreshed.
- 6.5 It is recommended that the Diocese explore closer partnership with School Pastors, working with existing school chaplains and the Ascension Trust and building on existing successes.

## **7. STRENGTHENING GOVERNANCE AND LEADERSHIP**

There is an opportunity to consolidate the governance of lay ministry into one body that balances the needs of all lay ministries, existing and new, for both the gathered and the sent church and for affirmed ministries locally as well as Diocesan led licensed and commissioned roles. The focus of this body should be the identification of specific missional need in community or church context and the encouragement of vocation and training of lay ministers in response to these needs, including the development of new ministries as missional needs emerge over time. Vocational development should include the full range of lay ministries: affirmed, commissioned and licensed.

In terms of selection and training, our current lay vocation processes seem to be eliciting a majority of candidates from a common demographic (female, older, white, middle-class). There is an opportunity to review these processes to determine ways to remove barriers and encourage a wider diversity of candidates.

- 7.1 It is recommended that existing governance bodies are combined into a single Lay Ministry Board or Forum with responsibility for the identification of missional need and the development and resourcing of lay ministries to address those needs, including review of existing ministries to ensure they are equipped for future roles.
- 7.2 It is recommended that each Episcopal Area appoints an Enabler for Lay Mission and Ministry drawing on the experience in the Croydon Episcopal Area (which has a Lay Mission and Ministry Enabler) with common objectives, agreed outcomes and oversight.
- 7.3 It is recommended that the Diocese consider the potential to appoint a senior role in Lay Development, working across and with the Diocesan departments to lead, enable and serve the Areas, Archdeaconries and Deaneries in developing lay leadership and ministry in response to missional need.
- 7.4 It is recommended that those in oversight roles (Bishops, Archdeacons, Area

Deans) have regular meetings with clergy and their lay leaders to celebrate and review the ministry of the whole church.

## **8. BUILDING A VISION FOR LAY LEADERSHIP IN SOUTHWARK**

'Setting God's People Free' noted the need for a "theologically grounded identity and vision for lay people". The Bishop's senior staff developed a draft vision statement for lay leadership and lay ministry at their meeting in October 2017. This draft vision recognised that "the ministry of the laity belongs in the world"; that "an empowered laity needs a learning church"; and that "a theology of the laity needs a robust ecclesiology". These assertions each require a series of supporting commitments to realise them in the life of the Diocese.

8.1 The Advisory Group recommends that Bishop's senior staff revisit this vision and agree ways to realise these commitments and embed and communicate them across the Diocese in support of the development of lay leadership and lay ministry.

## **9. RE-FOCUSING CLERGY APPOINTMENT, TRAINING AND REVIEW**

'Setting God's People Free' noted the need to "re-focus clergy selection, training and development ... to integrate a concern for the development and discipling of lay people".

Within the Diocesan clergy body, there is variation in the perception of their attitude towards the equipping and enabling of lay people. Consultation findings from 628 parishioners in 22 pilot parishes show that for a majority (72% of these sample responses), lay leadership is acknowledged/supported or celebrated/encouraged, falling to 58% when questioned about lay ministry. Perception within this sample overall is largely positive, with only 2% feeling that clergy always take the lead and lay ministry is not encouraged and 11% feeling that there are few examples which are not publicised or celebrated; (1% and 7% respectively when referring to lay leadership).

In terms of information gathered by the Diocese and feedback to clergy, there has understandably been an emphasis on service attendance figures. However, it is often said that we get what we inspect, not what we expect - that is, we achieve what we measure and manage, not what we simply wish to achieve. In support of the development of lay leadership and lay ministry, it would be helpful to add information demonstrating clergy impact in terms of lay peoples' ministry in the world, for example as adopted by the Diocese of Bristol which includes metrics on Making Disciples, Growing Leaders, Engaging Younger Generations, and Connecting with the Community.

9.1 It is recommended that equipping and enabling lay people for missional service should be an explicit part of role descriptions, clergy appointment criteria, annual inspections and MDRs.

- 9.2 It is recommended that clergy ongoing training prioritise further development of skills in equipping and enabling lay people for missional service.
- 9.3 It is recommended that current assessment methods and review processes be examined to determine the possibility of adding measures of the affirmation and development of lay ministries outside the worshipping communities/church walls.

## 10. REBALANCING COMMUNICATIONS

'Setting God's People Free' noted the need to "re-orientate church communications to create a balance between the historic focus on clergy and the Church as an institution and the central role of lay people in the life and mission of the church in the world".

Sharing good examples of lay leadership and lay ministry through Diocesan communications (The Bridge, Weekly Hearts on Fire Blog, website, Noticeboard), is an important first step in this rebalancing, together with an ongoing assessment of the balance of lay and ordained messaging in Diocesan media (see Appendix 8 for sample assessment).

- 10.1 It is recommended that messaging is monitored as part of the development of the lay voice across the diocese and in support of a greater focus on the sent church.
- 10.2 It is recommended that space be made available on the website in support of self-organising learning communities of lay ministers and lay leaders, and that support be provided to populate and manage these areas, and to invite participation.

***"Go in peace to love and serve the Lord"***

This report is commended to Bishop Christopher by the Lay Leadership & Lay Ministry Advisory Group:

Nicole Burgum - Warden of Readers

Rev. Jonathan Croucher

Anne Deering - Advisory Group Chair

Lotwina Farodoye - Vice Chair Diocesan Board of Finance

Gerie Knights - Diocesan SPA

Capt. Nicholas Lebey

Ian Luke-Macauley

Ruth Martin - Diocesan Secretary

John Olatunji

Rev. Joshua Rey - Bishop's Chaplain

Canon Leanne Roberts - Diocesan Director of Ordinands

Ven. Dr. Jane Steen - Archdeacon of Southwark, Advisory Group Vice Chair

Charles Hudson-Beddows - Secretariat support

Jackie Pontin - Officer support

## Appendices

1. Lay Leadership & Lay Ministry Advisory Group Terms of Reference
2. Data from consultation
3. Stakeholder interviewees
4. Case stories of lay leadership
5. Celebratory services - a proposed approach
6. Review of lay programmes
7. Comparison of other Dioceses' lay ministries
8. Sample assessment of messaging - word cloud

## SUMMARY OF RECOMMENDATIONS

### 1. CELEBRATE LAY LEADERSHIP AND LAY MINISTRY IN SOUTHWARK

- 1.1 It is recommended that ways to affirm lay leadership and lay ministry at Diocesan, Archdeaconry, Deanery and parish levels are actively pursued, with reference to approaches adopted by other volunteer/uniformed organisations (see Appendix 5).
- 1.2 It is recommended that stories of lay leadership and lay ministry be regularly included in Diocesan communications.

### 2. SHIFT THE FOCUS - FROM INSIDE TO OUTSIDE

- 2.1 It is recommended that 'Setting God's People Free for... Every Day Faith' resources be disseminated to church leaders, lay and ordained, across the Diocese, supported by encouragement to apply them in parish life by Bishops, Archdeacons and Area Deans as well as by parish clergy and lay leaders, including by reference in Ministerial Development Reviews (MDRs), Initial Ministerial Education, articles of enquiry and learning and working agreements.
- 2.2 It is recommended that lay development and discipleship programmes are further developed across the Diocese to address the gap in understanding of discipleship in our Monday to Saturday lives and to build confidence in talking about faith outside the walls of the church, with progress addressed in articles of enquiry and MDRs.
- 2.3 It is recommended that Mission Action Planning incorporates lay development programmes in alignment with the 2016 Diocesan Strategic Objectives and as appropriate to missional needs and church tradition, with review included in annual inspections.
- 2.4 There is a wide variety of lay programmes readily available for use in the Diocese (see Appendix 6 for examples). These materials have already been used successfully in a number of parishes and it is recommended that they be reviewed as a potential starting point for local programmes.
- 2.5 It is recommended that all clergy training, from curacy to senior leadership, be adapted to incorporate the development of lay vocations in the world and an enhanced focus on Monday to Saturday lives.
- 2.6 It is recommended that selection for ordination should take into account the capacity to equip, enable and encourage leadership of lay people, as well as to work with and serve them.

### **3. STRENGTHEN MISSION ACTION PLANNING**

- 3.1 It is recommended that MAPs be reviewed against the five marks of mission to support their outward focus.
- 3.2 It is recommended that the Diocese explore the potential for wider community engagement partnerships, for example with Citizens UK, building on the successful partnerships developed locally.

### **4. SUPPORT FAITH IN THE WORKPLACE**

- 4.1 It is recommended that opportunities to introduce 'This Time Tomorrow' into our parish worship be investigated.
- 4.2 It is recommended that clergy consider opportunities and be encouraged to visit parishioners in their workplaces and everyday settings where this is appropriate.
- 4.3 It is recommended that the value of hub churches or similar to support workplace mission be explored.

### **5. EXPAND & REFRESH LAY MINISTRIES**

- 5.1 It is recommended that the Bishop investigate additional authorisation of lay ministries, prioritising Pioneers, while continuing to value the contribution of Readers and Southwark Pastoral Auxiliaries.
- 5.2 It is recommended that the value of developing a cadre of pastors with specific focus be investigated, prioritising Student, Prison, Hospital, Bereavement, Dementia and Family Pastors.
- 5.3 It is recommended that the shift in focus of Reader ministry recommended by the Central Readers' Council is adopted and support be given to CRC as they develop a programme to equip Readers for this transition.
- 5.4 It is recommended that the Diocese investigate the value and impact of a re-naming of existing authorised lay ministries.
- 5.5 It is recommended that the Diocese capture data on and encourage review of the diversity of those engaged in lay leadership and ministry, and ensure that there are adequate resources to equip incumbents and others in leadership to draw into leadership and ministry those from under-represented demographics.
- 5.6 It is recommended that the Diocese review current lay vocation and training processes to determine ways to encourage a wider diversity of candidates (for example reviewing access to training, the opportunity to create modular programmes supported by online learning and support).

- 5.7 It is recommended that strategic partnerships are explored with selected organisations and take steps to affirm ministries enabled by those organisations, including Street Pastors, Community Enablers, School Pastors and Debt Counsellors/Job Clubs.
- 5.8 It is recommended that Deaneries work to share best practices across their parishes to encourage take-up of less well served ministries; it is recommended that Deaneries affirm further ministries based on their identification of local community and church needs.

## **6. GROW YOUTH AND CHILDREN'S WORK**

- 6.1 It is recommended that Diocesan leadership review the strategy for children, youth and families work, including the level of investment and resourcing in this critical area and its focus and visibility given its missional and strategic importance.
- 6.2 It is recommended that the Diocese and Area Teams take action to visibly affirm children and youth workers, and that additional lay workers who feel a calling to this work are identified and encouraged into these roles.
- 6.3 It is recommended that steps are taken to support children and youth workers in their roles through the provision of training and support materials including online training and the creation of communities of practice to allow for cross-fertilisation of skills and ideas across the Diocese.
- 6.4 It is recommended that children and youth work certification to support and encourage those working in this area is revived and refreshed.
- 6.5 It is recommended that the Diocese explore closer partnership with School Pastors, working with existing school chaplains and the Ascension Trust and building on existing successes.

## **7. STRENGTHEN GOVERNANCE AND LEADERSHIP**

- 7.1 It is recommended that existing governance bodies are combined into a single Lay Ministry Board/Forum with responsibility for the identification of missional need and the development and resourcing of lay ministries to address those needs, including review of existing ministries to ensure they are equipped for future roles.
- 7.2 It is recommended that each Episcopal Area appoints an Enabler for Lay Mission and Ministry for each Episcopal Area drawing on the experience in the Croydon Episcopal Area (which has a Lay Mission and Ministry Enabler) with common objectives, agreed outcomes and oversight.
- 7.3 It is recommended that the Diocese consider the potential to appoint, a senior role in Lay Development, working across and with the Diocesan

departments to lead, enable and serve the Areas, Archdeaconries and Deaneries in developing lay leadership and ministry in response to missional need. This should incorporate the work of Lay Vocations Officer as specified in the Good Practice Guide to Vocations (CofE Calling) as a central resource for the full range of lay vocations (affirmed, commissioned and licensed), supported by easily accessed and prominent lay vocations materials on the Diocesan website.

- 7.4 It is recommended that those in oversight roles (Bishops, Archdeacons, Area Deans) have regular meetings with clergy and their lay leaders to celebrate and review the ministry of the whole church.

## **8. BUILD A VISION FOR LAY LEADERSHIP IN SOUTHWARK**

- 8.1 The Advisory Group recommends that Bishop's senior staff revisit the vision developed in October 2017 and agree ways to realise the supporting commitments and embed and communicate them across the Diocese in support of the development of lay leadership and lay ministry.

## **9. RE-FOCUS CLERGY APPOINTMENT, TRAINING AND REVIEW**

- 9.1 It is recommended that equipping and enabling lay people for missional service should be an explicit part of role descriptions, clergy appointment criteria, annual inspections and MDRs.
- 9.2 It is recommended that clergy ongoing training prioritise further development of skills in equipping and enabling lay people for missional service.
- 9.3 It is recommended that current assessment methods and review processes be examined to determine the possibility of adding measures of the affirmation and development of lay ministries outside the worshipping communities/church walls.

## **10. REBALANCE COMMUNICATIONS**

- 10.1 It is recommended that messaging is monitored as part of the development of the lay voice across the diocese and in support of a greater focus on the sent church.
- 10.2 It is recommended that space be made available on the website in support of self-organising learning communities of lay ministers and lay leaders, and that support be provided to populate and manage these areas, and to invite participation.



# THE DIOCESE OF SOUTHWARK

## DIOCESAN COUNCIL OF TRUSTEES

Terms of Reference Lay Leadership and Lay Ministry Advisory Group			
Author		Presenter	
Bishop of Southwark, Anne Deering and the Diocesan Secretary		Anne Deering	
Works toward achieving:			
Annual Objective(s)	Strategic Objective(s)	Southwark Vision	Strategy for Ministry
✓	✓	✓	✓
Purpose			
Decision	Discussion	Feedback	For Info
		✓	✓
Executive Summary and Outcome			
<p>Attached are the proposed terms of reference of the newly established <b>Lay Leadership and Lay Ministry Advisory Group</b>, which Bishop Christopher announced at the March Synod. The Group is to give recommendations, in line with <i>Strategy for Ministry</i> and <i>Setting God's People Free</i>, on empowering the laity within the Diocese. Anne Deering will Chair the new Advisory Group to develop recommendations which will be presented to the DCT and Synod by July 2018.</p> <p>The DCT is asked to note the Terms of Reference and feedback any comments to <a href="mailto:Charles.hudson-beddows@southwark.anglican.org">Charles.hudson-beddows@southwark.anglican.org</a>.</p>			

### Introduction

1. Bishop Christopher readily accepted on becoming Diocesan Bishop in 2011 the Archbishop's charge to him to empower the laity and this was taken forward in *Strategy for Ministry*.
2. Following extensive work and consultation across the Diocese in 2012-2015 the *Strategy for Ministry Report (SfM) Report* was approved by Diocesan Synod on 7 November 2015. At the first meeting of the new Diocesan Council of Trustees on 28 November 2015 a number of the outcomes from the SfM Executive Summary of the report were identified including to "value and empower the laity."
3. In February 2017 the General Synod debated the report *Setting God's People Free* which is a call to arms for greater attention to lay leadership and discipleship and a more collaborative approach from lay and ordained.
4. The Advisory Group will consider *Setting God's People Free* in the context of the Diocesan *Strategy for Ministry* and will also be bringing within its remit development of Lay Ministry (as well as Lay Leadership.) The Group's first meeting will focus on becoming a pilot diocese for *Setting God's People Free*.
5. The group will actively welcome contributions from a wide range of people and demographics whilst developing its recommendations.

## **Membership:**

Members are to be appointed by Bishop Christopher, after consultation with the Diocesan Secretary, the Chair Anne Deering, and the Vice Chair the Archdeacon of Southwark, Jane Steen.

The first meeting will be in late May. Appointment of members is ongoing. Membership will be in line with our strategic objectives to include and deliberately seek a diverse range of individuals who may not have been part of the Diocese's governance structures or advisory groups previously. It will draw its membership with reference to the Lay Leadership survey conducted in 2016 which showed a wealth of experience and talent that had not yet been harnessed. Amongst these we will be seeking individuals representing school/head teacher, parishioner, church warden, street pastor, deanery lay chair, and communications professional.

## **Support**

The Secretary of the Group will be the Diocesan Secretary's Executive Assistant, Charles Hudson-Beddows.

The Principal Officer supporting the Group will be the Head of Strategic Projects, Jackie Pontin.

## **Duration**

The Group's term of office will be initially be co-terminus with that of the current Diocesan Synod, with a report to Synod with recommendations in July 2018.

## **Reporting**

To Bishop Christopher with updates to the Diocesan Council of Trustees and its standing committee, the Policy and Finance Committee.

## **Remit**

- 1) To develop a strategy for modelling lay leadership, discipleship and empowerment which covers workplace, home, school, church, and the street so to best serve the Kingdom of God across the Diocese through mission and ministry;
- 2) To identify streams of work across the Diocese and recommend how these might be developed further and be replicated;
- 3) To recommend potentially new, cross cutting, initiatives to develop the competence and skills of the laity for leadership in the Diocese;
- 4) To develop new mechanisms for communicating, including electronic and social media, inspirational prayers of the day etc.
- 5) To develop lay leadership and support for Christians in the workplace, parents, landlords and others who are on their journeys of discipleship and those who may have difficulty expressing their faith;
- 6) To develop authorised vocational streams/licensed forms of ministry which integrate with *Strategy for Ministry and Setting God's People Free*;
- 7) To report key recommended outcomes and implementation timetable to the DCT, and the Diocesan Synod by July 2018, on how to empower the laity for leadership and ministry, taking into account *Strategy for Ministry and Setting God's People Free* (as part of the Renewal and Reform programme.).

This remit must at all times have reference to the Diocesan Vision including the Strategic Objectives (2016) of the Diocese (Appendix A). In particular growing weekly attendance through action planning and evangelism and discipleship courses; increasing the number of worshipping communities and Fresh Expressions; increasing lay vocations and growing a diverse and reflective leadership representation



# The Diocese of Southwark

## Strategic Objectives (2016)

1. to grow our average weekly attendance by 5% by 2025 partly through having each church develop a high-quality Mission Action Plan (MAP) which includes a course for evangelism and discipleship
2. by 2025, to increase the number of worshipping communities with a primary focus on areas of population growth through investment in Fresh Expressions (fxC) in the areas where the data suggests the existing congregations are increasingly unrepresentative of the resident community and therefore unlikely to be successful in reaching them without intentional intervention
3. to grow a financial resource base that allows investment in growth for the future. Key measurable include: annual financial surplus, working financial reserves equivalent to 6 months operating costs by 2020, 1% of diocesan turnover annually dedicated to major diocesan ministry and mission projects beginning in 2016, rising to 2% by 2020
4. to grow the number of ordained and lay vocations by 50% by 2020 by enabling and discerning ordained ministers; by expanding opportunities for licensed and commissioned lay leadership; by affirming and growing other forms of lay ministry (e.g. worship leaders, family & youth leaders, spiritual directors); to offer relevant and enriching training, and create networks of support and celebration which reflect the diversity of the diocese, our commitment to evangelism and discipleship, and delivers fully integrated and pioneering church growth and fresh expressions;
5. by 2025, to grow leadership and representation that reflects the rich diversity of our diocese and especially focusing where the data suggests groups are currently underrepresented: through ethnicity, age (especially 18-40), educational opportunities, material well being, tradition





## Lay Leadership and Lay Ministry Advisory Group

Feedback from our Pilot Parishes  
June 6<sup>th</sup>, 2018



Loving God  
Walking with Jesus  
Led by the Spirit



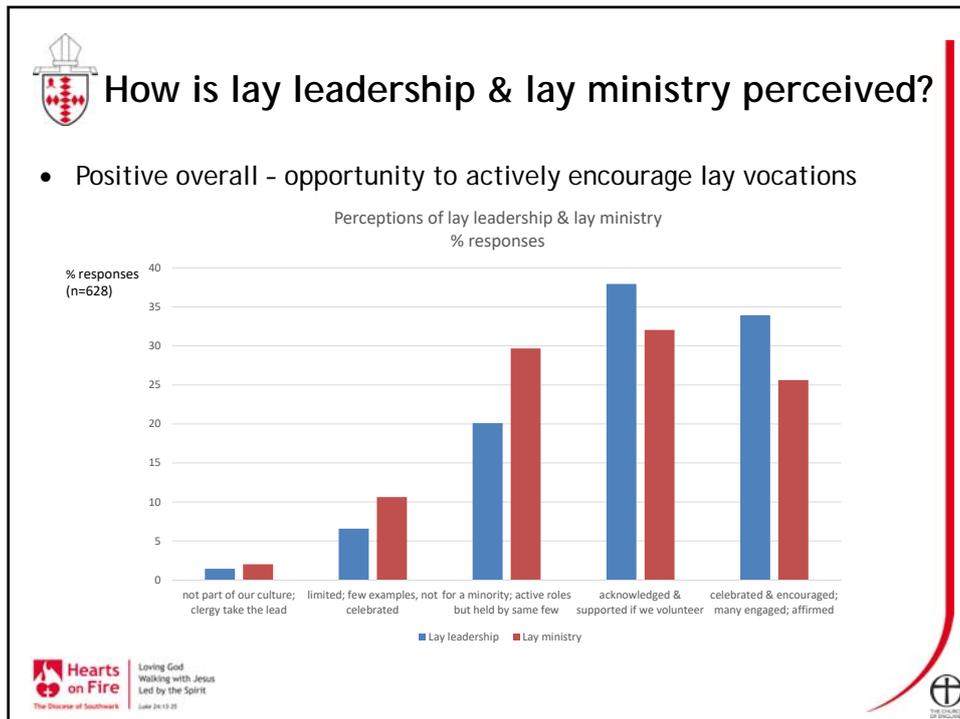
## Status

- 22 pilot parishes engaged in consultation - 628 responses in total which are summarised in the following pages
  - Lewisham & Greenwich: Thamesmead; St Andrew Catford; St Stephen's Lewisham; Good Shepherd Lee
  - Southwark: St James Bermondsey; St John East Dulwich; St Matthew Camberwell; All Saints Camberwell
  - Croydon: Holy Saviour Croydon; Good Shepherd Carshalton; St John Shirley; Springfield Wallington
  - Reigate: St Mary Bletchingley; St George Crowhurst; Christ Church South Nutfield; Holy Trinity Redhill
  - Wandsworth: Barnes Team; Ascension Balham
  - Lambeth: Holy Trinity South Wimbledon; Holy Trinity Tulse Hill; St John Wimbledon; Christ Church Gipsy Hill

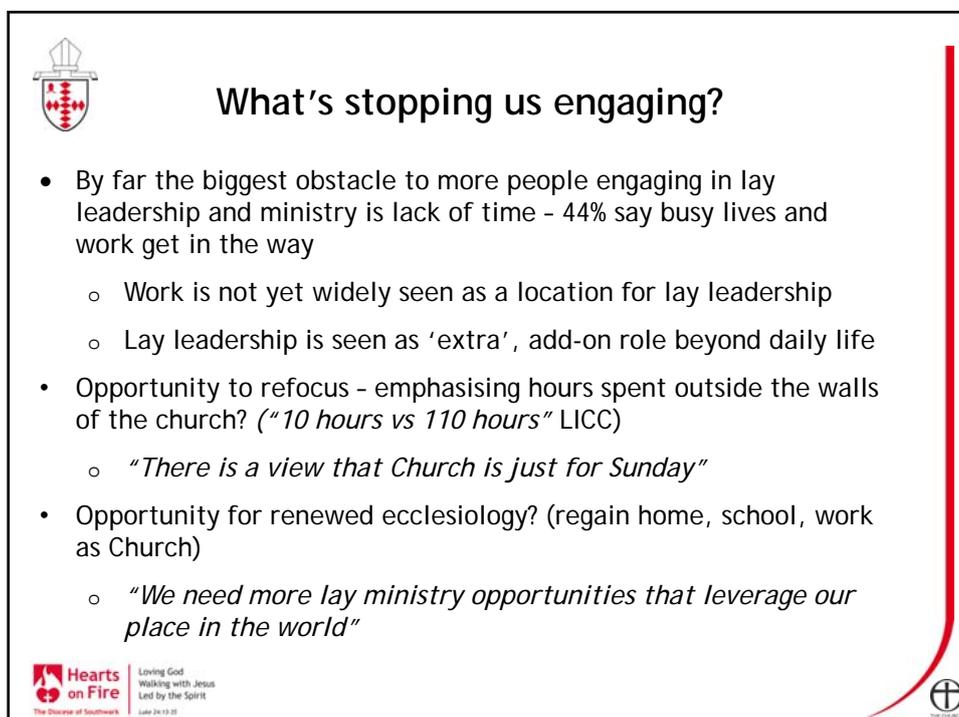
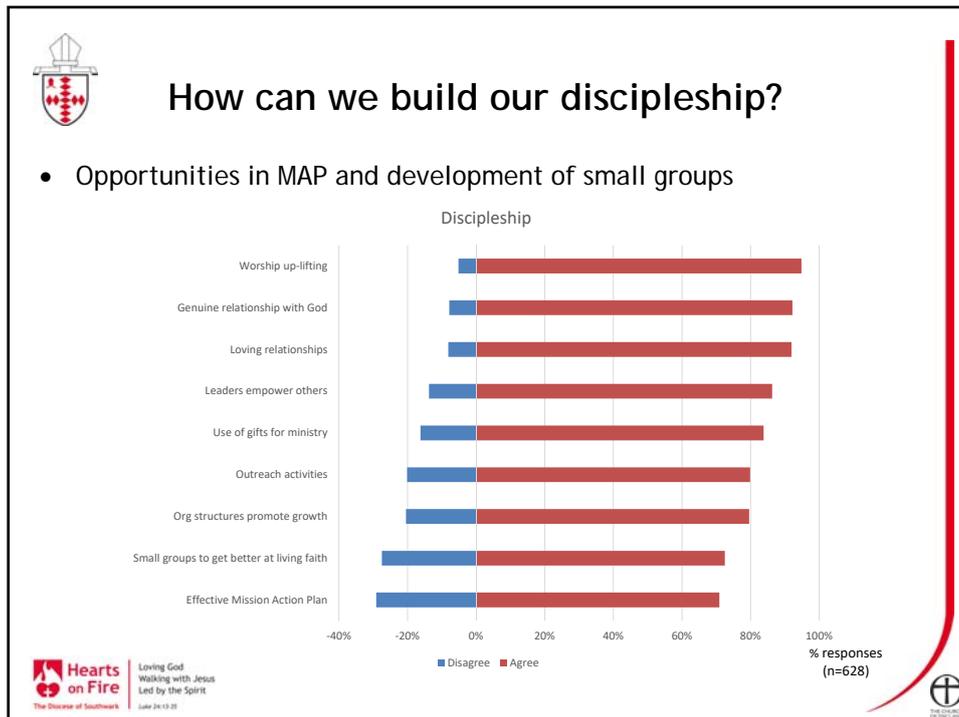


Loving God  
Walking with Jesus  
Led by the Spirit





- 
- How can we build our discipleship?**
- A series of items drawn from Natural Church Development were used in the consultation, with the addition of a question on Mission Action Planning
    - Leaders in my Church empower others to make things happen in the Church; they let go of responsibility; they focus on equipping others to serve
    - People in my Church are able to recognize and use their God-given talents and Spiritual gifts for ministry both inside the church and in the local community; tasks are distributed according to peoples' gifts
    - Members of my Church have a genuine relationship with God; their lives are committed to their faith; they are hopeful, joyful and enthusiastic.
    - The organisational structures in my Church promote growth and mission rather than hindering it, they don't lead to wasted time, and people understand how they work.
    - When we worship together as a Church we are encouraged and up-lifted, and drawn more fully into the life of God.
    - My Church has a good system of small groups (e.g. home groups, bible study, prayer groups) that meet regularly to pray, talk, and try to get better at living their faith throughout their everyday lives.
    - In my Church our outreach activities (e.g. volunteering, community work, evangelism) start with the questions and needs of the people we are trying to reach.
    - My Church is a community where there are good, strong, honest and loving relationships between the members, and where we spend time together, enjoying one another's company and caring for each other in times of need.
    - My Parish has an effective Mission Action Plan that is widely understood and supported and which shapes what we do together
- Loving God  
Walking with Jesus  
Led by the Spirit  
The Diocese of Southwark July 24-13 20





## What's stopping us engaging?

- For some, lack of confidence is an issue (13% of respondents), and a lack of knowledge of how to talk about faith
  - *"We need more relevant sermons in relation to what is happening in the world and how to deal with it"*
  - *"We need sermons that translate Jesus' teaching into a modern day context"*



## What support are people looking for?

How does the church support and encourage you in your Monday to Saturday life?

- 17% could not name examples of this support and encouragement
  - *"It occasionally gets mentioned in sermons but not much else"*
  - *"This is not a great strength of the church"*
  - *"There's a sense that only certain kinds of work are Christian"*
- Of those who did respond, most named prayer and bible study as main support; they also appreciated spiritual guidance from vicar and support of small group leaders
  - *"There is a constant open door for support with many in the church community"*
  - *"Introducing testimony time has encouraged sharing of what God has done in the workplace"*



## Appendix 3

### Stakeholder consultations

Date	Stakeholders
11-05-17	Diocesan Council of Trustees
19-07-17	
14-10-17	
07-12-17	
01-03-18	
05-07-17	Diocesan Synod
10-03-18	
11-07-17	Archdeacons
21-07-17	Lay church leader
01-08-17	Digital Church focus group (participant)
02-08-17	Matthew Frost, lead Setting God's People Free
06-09-17	Street Pastor
26-09-17	Deaneries Advisory Group
17-10-17	Deanery Lay Chairs
28-02-18	
19-09-17	Merton Deanery Chapter
03-10-17	Bishop's Senior Staff; Professor Elaine Graham
18-10-17	Bishop of Croydon
19-10-17	Merton Deanery Synod
01-05-18	
17-11-17	Croydon Area Lay Mission and Ministry Enabler
30-11-17	Archdeacon of Croydon
12-12-17	After School Care provider; Earlsfield Friary Pioneer
10-01-18	Diocesan Learning Community – Setting God's People Free (participant)
12-01-18	Lay Pioneer
22-01-17	London Institute for Contemporary Christianity
30-01-18	Area Deans
06-02-18	Reigate Deanery Synod
07-03-18	Readers' Board
13-03-18	SPA Development Officer
19-03-18	SAGE Chair
21-03-18	Dulwich Deanery Synod
27-03-18	Ascension Trust CEO
27-03-18	Lead Organiser & Growth Development Supervisor Citizens UK
17-04-18	National Mission and Evangelism Advisor
18-04-18	Assistant Director Education SDBE
19-04-18	School Chaplain, Refugee Welcome Schools initiative
19-04-18	Merton Citizens Assembly (participant)
24-04-18	Deanery Development Advisor
27-04-18	Woolwich Area Forum
30-04-18	Interim Diocesan Youth Officer (London); Concrete founder
12-05-18	Holy Spirit Clapham PCC
02-06-18	East Lewisham Deanery Synod
05-06-18	Kingston Area Symposium

Ongoing consultation with Diocesan leadership team and pilot parishes



# The Diocese of Southwark

Celebrating lay leadership and lay ministry  
in South London and East Surrey



How is God calling us to live as disciples in the whole of our lives? That is the question being asked by an advisory group set up to explore how best the Diocese can support and encourage those in the Church who are not ordained.

One of Bishop Christopher's key priorities, as set out in the Archbishop of Canterbury's Charge in 2011 and, later, in Strategy for Ministry, is to empower the laity at every level of Diocesan life, and the Lay Leadership and Lay Ministry Advisory Group (LL&LMAG) is central to taking this work forward.

"This is about culture change," says the Advisory Group Chair Anne Deering. "We're

talking about a huge shift in focus, from inside the 'gathered' church to out in the world in the 'sent' church, in our Monday-to-Saturday lives. And this change needs to be embedded in everything we do."

The first stage of that shift is well under way. Since the end of 2017, the LL&LMAG has been working with 20 pilot parishes to assess where the Diocese already stands in terms of lay leadership and lay ministry, gathering good news stories and information on what is currently working well.

Some of these stories are showcased over the next few pages, sharing ways in which people of the Diocese are living as disciples of Jesus.

**Hearts on Fire**  
with a Vision for growth



The Diocese of  
**Southwark**

## Jean Grima and Lotwina Farodoye, Springfield Job Club



Now in its second quarter, the Springfield Job Club has already helped two people into employment and provided fellowship for dozens more on the Roundshaw estate in Sutton.

Led by Jean and Lotwina, the job club is a Christians Against Poverty project, one of the organisation's 156 such clubs across the UK. CAP provided the training and Jean made the contacts, persuading the landlord at the Roundshaw estate to give Springfield free use of its community hall once a week.

Lotwina says: "I had always wanted to set up a job club, so when a year ago Jean mentioned this Christians Against Poverty job club that she wanted to start my heart just rejoiced."

The format is simple: each week, Jean or Lotwina tutor on a different subject, such as CV writing or interview skills, and then everyone sits down to a meal.

Jean says: "I think that's one of the unique selling points

of CAP: we offer friendship and emotional support as well as helping people with various skills."

Lotwina adds: "Some of the people who come to job club, they're so broken in terms of their self-esteem that it's heart-breaking. Just having a chat, having a meal and people to befriend them, can really uplift their spirits."

And it seems to work. One of the previous participants, who had suffered abuse and was trying to put her life back together again, said: "Thank you for bringing joy and laughter and nice company into my life."

Nor is it just the job club participants who are empowered. Springfield is "an enabling church", says Lotwina, and she and Jean were encouraged to take their idea and run with it. "This is all lay-led," adds Jean. "We don't have any clergy input at all except for their encouragement and support. It's the Springfield way."



## Busola Ade Ojo, St John, Deptford

Church leadership doesn't necessarily look the way you expect it to, as Busola discovered when she took part in the Whole Life Worship series.

St John's has a very active congregation: the church's mission statement is "everyone a worshipper, everyone a minister and everyone a missionary".

Even so, Busola and her fellow students found it eye-opening when the leader of the training put up photographs of the people with a role at St John's and asked whether or not they saw them as ministers too.

"It just gave us a greater understanding of what worshipping God is," Busola says.



"We don't see the people who work in the church as ministers normally, you just think it's the reverend who is. But every single person who plays a part in that church is a minister."

And that ministry continues outside the church building: "The course just made us realise that God is not only for Sundays, he's part of your everyday life," she says.

## Lis Vernon, St Paul, Kingston Hill

The discipleship course, Fruitfulness on the Frontline, gave Lis a renewed sense of how her faith could support her in the workplace.

Lis is part of the directorate for student services at Kingston University, and her job is to support students with money and debt issues.

At the time of the discipleship course, the university was going through far-reaching changes in its organisational structure and morale was very low. Lis was feeling drained, until one of the sessions really struck a chord.



"One of the things that struck me was the reference to the tree planted by the river from Psalm 1," Lis says. "It didn't wither but it bore fruit, while God's people produced only sour grapes."

"I was reminded that being fruitful was all about abiding

in the vine, and I wondered how I could bear fruit in my workplace."

Fruitfulness on the Frontline gave Lis a practical place to start living out her faith in her Monday-Saturday life. As she puts it, "it was about starting where you are, and just being what you are for God where you are and dwelling in him".

Several years on, Lis still carries the prayer card that she was given during the course, and remembers Fruitfulness on the Frontline as "practical, earthed teaching" that helped to change her outlook at work.

## Rosie Edser, Croydon Refugee School

In a hotel in South Croydon, Rosie Edser spends every Wednesday running a school for between nine and 10 refugee children under the umbrella of the Croydon Refugee Day Centre. The hotel is one of two in the area where recent arrivals are housed while they wait to hear the outcome of their asylum applications.

Rosie wanted to help the children sitting in hotel rooms who were trapped, bored and not learning English. At first, she created education packs containing books, felt tip pens and the like, but the hotel staff weren't happy because some of the bedsheets were getting marked with ink. So she thought, "let's start an education project instead".

The difficulty at first was finding somewhere to hold it. The families were struggling to get their hands on the three things

they needed to travel: buggies, warm coats and Oystercards.

But Rosie worked on her relationship with the hotel manager and had a breakthrough. "They decided to let us meet there in the hotel itself. There's no communal space that we can hire, but on their goodwill we can go in the dining room."

Now the group meets to do maths and English, and to play games and do jigsaws. "They love jigsaws," says Rosie. "I had an 18-year-old Eritrean boy the other day who said, 'Please, please can I do this Thomas the Tank Engine jigsaw,' just because he was intrigued – he'd never met one before."

Sometimes, Rosie says, the children "don't have a word of English and they've literally just stepped off a refrigerator lorry from

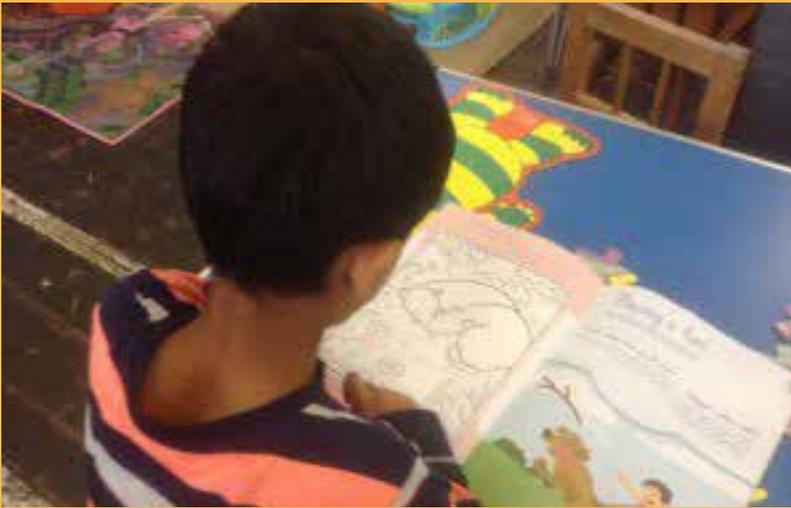
## Captain Nicholas Lebey, Thamesmead youth work



Nicholas was commissioned as a Church Army evangelist in 2013 and is now in full-time ministry as a pioneer youth evangelist in Thamesmead parish. Together with his team of 12 volunteers, he runs several groups a week, each with different themes.

Friday night is an activity-based youth club with a "God slot" to share a thought for the day or testimony on coming to faith: "it has that whole thing about trying to get young people off the street and come to a building where they can be loved and supported," says Nicholas.

The Thamesmead team have also recently launched Tuesday Chill, a youth café and prayer room, "so it will have a bit of social



somewhere, and other times they've been at school in the UK but because their immigration status has changed they aren't funded for school places or they've been rendered homeless, they've been taken out of school and are languishing in the hotel".

Rosie and her fellow volunteers provide a service that is badly needed but, she

says, they get just as much out of it. "Sometimes they hear a siren and they immediately flinch and start cringing, thinking that there's about to be shooting. And it's kind of a privilege to go, 'Welcome to England, you're safe.'

Most of the time you're the first friendly face they've seen since they arrived."

and spiritual dimension". In addition, they have a family and youth church, hold youth church away weekends in West Sussex and go to a summer camp at Soul Survivor.

The work isn't always easy. Thamesmead is a poor area with problems of social deprivation, poverty and drug-dealing.

"We've seen [problems] increase in terms of the young people being led into the drugs thing," says Nicholas. "And we've also seen a number of young people dropping out of mainstream education."

He'd like to do more for young people aged 18-plus, but time and money are both tight.

But there are positives, too – for example, the dedication of his volunteers: "Some of

them come on Friday night straight from work to the youth club to volunteer before going home, so that's a huge, huge commitment on their part," says Nicholas.

He has watched them grow in confidence, like the woman who began as the treasurer but was eventually persuaded to volunteer on Friday night "and has been there ever since. She realised that with a bit of encouragement and being supported she can do it."

And, of course, there is the joy when young people in his charge come to God. Last summer, three young people came to faith. "I asked the team vicar, Jonathan Lacey, to baptise them and it was a lovely service because their families were there. It was a wonderful service."

## John Goddard, Merton Street Pastors



John has been coordinating the work of Merton Street Pastors since 2010, looking after the volunteers and patrolling the streets of Mitcham, Wimbledon and Morden alongside them on Friday nights from 10pm to 3am.

The aim of Street Pastors is to care, to listen and to help, he says. “We often find it’s not about what we’re trying to say, it’s about listening to that person and asking how their life is going and finding out what their situation is and then helping if we can.”

That help can take all kinds of forms – it may be offering to pray for someone, giving out details of homeless drop-in services to people sleeping rough, or helping a drunk reveller to get home.

“It might be that we talk to someone for a long time about a problem,” says John. “Or it might be that we find ladies walking barefoot at the end of the night and give them flip-flops – sometimes we’re called the flip-flop angels.”

The one thing to remember, he says, is that God is at work through this. “One of our teams got chatting to a lady in Morden and she sent me a message later saying she had been positively impacted by it, and she was going to bed with peace in her heart and a smile on her face. She’d shared some of her troubles with the team and they were able to spend time with her and minister to her and make a difference to her that night.”

John’s journey into Street Pastors wasn’t straightforward. He tried to explore his vocation within the Church of England but wasn’t recommended to train as a priest at a Bishop’s Advisory Panel. However, he says, “I still felt God pushing me, or asking me, to walk in the direction of ministry in some form.”

He continued writing computer programs for a living, but a year later he got the role with Street Pastors. “I really feel a calling to help the church work in unity and to transform the community,” John says. “It’s really easy to see God’s hand at work in drawing me out of the computer world.”

## Meg Fry, Home Community Café

Meg conceived the idea of a community café about three years ago and was looking for a retail unit that would be big enough to run a going concern. Eventually, she was approached to use St Andrew, Earlsfield.

Initially she was uncertain – “I wanted the café to be open to everyone in the community, and I wondered if it being in a church might put people off” – but soon she began to see the huge benefits and the café opened in late 2017.

“I thought, what would it look like to put the space right at the heart of the community? Churches are often the biggest structures in our communities, but they can be underutilised,” Meg says.

Now, the café runs six days a week and is popular with mums, older people and anyone needing a chat. Home is already



putting on a number of events designed to draw in the local community, from a subsidised craft club for children to “Beer and Carols” at Christmas. There is also a “pay-it-forward” supper club, where the cost of your dinner goes towards a free meal for a refugee or someone using a food bank.

“It’s been a baptism of fire,” says Meg. “I’ve lost about two stone. But the benefits of what you get from this as an individual and a group are just fantastic.”

## Cath Mitchenall and Pauline Simpson, Open Door drop-in

Four years ago, Cath, Pauline and the other members of the Christ Church Gipsy Hill Community Action Group canvassed the local community to find the areas of greatest need. Social isolation, debt and financial difficulties topped the list, and so the Open Door drop-in centre was born.

The centre opens every Tuesday, offering tea, coffee, companionship and a meal. A trained member

of the congregation can also provide benefits advice and help people with appeals and form-filling.

The majority of the regulars are single men over 50, says Cath. “We’ve found that there are a lot of single guys out there who are just a bit socially excluded, perhaps with mental health or substance abuse problems, quite lonely and a bit lost.”

Open Door offers them a space to chat, to play

table tennis and sometimes to pray – “we build up relationships with people,” says Cath, “so you tell if someone’s got something that’s particularly troubling them, and there have been opportunities to pray with people”.

Primarily, though, it’s a place to give practical help, and, as Pauline says, “It meets a need within the community, and is clearly something that’s valued by the people who come.”

## Andrea Campanale, Sacred Space, Kingston



Work on the fringes of the church can come in many forms. Andrea Campanale is lay pioneer leader of the Sacred Space community in Kingston, a core community of about 12 people who seek to find new ways of being Good News in the community.

Sacred Space have set up stalls at Kingston University freshers' fairs, helping students to think about their well-being in terms of body, mind and spirit. The group also visits steam punk fairs and New Age fairs several times a year, where they seek to build relationships and offer to pray with people.

“One time, we had a pop-up meditation station with a little booth and headphones that blocked out all the noise, and then we gave instructions for how people might choose to meditate using a sacred word so they could try this silent meditation in the middle of the fair,” Andrea says.

Andrea's calling began when she first

became aware of an interest in spirituality that was in the culture and felt that this might be a way of engaging people in conversations about Christianity. “I really felt that God wanted me to go to the Green Fair in Kingston, and I went and put up a tent and offered to pray with people in the healing field, and that first fair there were more people who wanted to talk to us than I had people available to respond.”

At other times, the group meets for home groups and community meals, which are an opportunity to extend hospitality and build relationships with people outside Sacred Space, as well as sharing reflection or a spiritual practice such as the Examen.

Being outside the mainstream can sometimes be challenging, but whether you are in a more traditional or a fresh expression of church, Andrea says, “we're all on the same side and we want the same thing”.

*The Lay Leadership and Lay Ministry Advisory Group will present its report to Diocesan Synod in July.*

*If you have been inspired by any of these stories to take part in the*

*consultation, contact the advisory group through Charles Hudson-Beddows, Executive Assistant to the Diocesan Secretary, at [charles.hudson-beddows@southwark.anglican.org](mailto:charles.hudson-beddows@southwark.anglican.org)*



# THE DIOCESE OF SOUTHWARK

## Services of celebration and affirmation Proposal for discussion

There is a wide range of lay leadership and lay ministry currently at work across Southwark Diocese. Early feedback from consultations held by the Lay Leadership & Lay Ministry Advisory Group indicate an opportunity to reinforce and further develop existing lay initiatives through public affirmation and celebration services.

The aim of the services is to celebrate and give thanks for the way in which people use and contribute their God-given gifts to the life of church and community, and to pray that God may guide and strengthen all who are called to build up his kingdom through service to others. Many people give faithfully and quietly of their time and talents, explicitly or implicitly as part of their Christian life. Celebrating these gifts underlines that they help church, community and individuals to flourish and that they are part of making God's kingdom come.

It is proposed that a regular series of celebration services be held at the Cathedral, either annually or twice yearly. Additionally, celebration services could be developed at Area and/or Archdeaconry levels.

There are a variety of options for participation in these services, either by type of lay service or by Episcopal Area.

If it is decided to hold services with participation by type of lay service, categories may include:

- Pioneers (to include leaders of Fresh Expressions, Messy Church)
- Pastors (to include Street Pastors, School Pastors, pastoral visitors)
- Children and youth workers
- Community Enablers (to include leaders of Food Banks, Night Shelters, refugee/asylum seekers projects, community drop-in centres, debt counsellors)
- Environmental leaders
- Gathered church leaders (to include Church Wardens, PCC members, church administrators, worship leaders, prayer ministries)

## Appendix 6

<i>Name</i>	<b>Pilgrim Course</b>
<i>Provenance</i>	Published by the Church of England nationally. Used by, e.g., <b>Gloucester</b> . Authors: +Stephen Cottrell Paula Gooder +Steven Croft +Robert Atwell
<i>Structure, Content and Materials</i>	<p>Eight books (with accompanying videos)</p> <ul style="list-style-type: none"> <li>• Turning to Christ (Book 1)</li> <li>• The Lord's Prayer (Book 2)</li> <li>• The Commandments (Book 3)</li> <li>• The Beatitudes (Book 4)</li> <li>• The Creeds (Book 5)</li> <li>• The Eucharist (Book 6)</li> <li>• The Bible (Book 7)</li> <li>• Church &amp; Kingdom (Book 8)</li> </ul> <p>Each book is in six sections, making a total of 48 sessions, divided into two stages (Follow, Grow). It looks as though an individual session could readily be completed in an hour. Each session involves</p> <ul style="list-style-type: none"> <li>• worship</li> <li>• bible study</li> <li>• reflection</li> <li>• discussion</li> </ul>
<i>Evaluation</i>	It claims to be aimed at those with little or no Church background. It is indeed structured to proceed at an easy pace, and is not complex. However the sessions are firmly anchored in Christian language (e.g. Book 1 is structured around the Baptism liturgy, Book 2 around the Lord's Prayer). It's easy to implement: all materials are there, sessions follow a standard format and are easy to run, and it's quite accessible. It would be expensive (each book costs £5.99).

<i>Name</i>	<b>Aldhelm Certificate</b>
<i>Provenance</i>	Developed by Diocese of <b>Salisbury</b> . Authors: Revd Dr Stella Wood +Graham Kings (n.b. +Graham is now in Southwark Diocese) Revd. Jennifer Totney
<i>Structure, Content and Materials</i>	<p>Three terms of ten sessions each:</p> <ol style="list-style-type: none"> <li>1. Faith in Christ</li> <li>2. Faith in a scientific world</li> <li>3. Faith at work</li> </ol> <p>Detailed topics for each session:</p> <ul style="list-style-type: none"> <li>• An introduction by Revd Dr Stella Wood</li> <li>• Christ in our World by The Rt Revd Dr Graham Kings</li> <li>• The Jesus of St Mark's Gospel by Revd Dr Stella Wood</li> <li>• The Jesus of St Luke's Gospel by Revd Dr Stella Wood</li> <li>• The Jesus of St Matthew's Gospel by Revd Dr Stella Wood</li> <li>• The Jesus of St John's Gospel by Mary Marshall</li> <li>• What can we know from non-Christian Sources? by Professor David</li> <li>• Christ of faith in St Paul's writings by Revd Dr Stella Wood</li> <li>• What does it mean to say Jesus died for us? by Revd Jennifer Totney</li> <li>• Conclusion by Revd Dr Stella Wood</li> <li>• Introduction to Aldhelm Term 2 Overview of the Course by Revd Dr</li> <li>• Thoughts of a Scientist by Sir Ghillean Prance</li> <li>• The Scientific Method by Dr Philip Jones</li> <li>• The Laws of Nature and the Belief in Revelation by Dr Steve Loxton</li> <li>• The Philosophical Debate surrounding Faith and Proof by Dr Steve</li> <li>• Genesis 1-3 The Biblical Stories of Creation by Revd Dr Stella Wood</li> <li>• The Challenge of Charles Darwin by Revd Dr Stella Wood</li> <li>• Challenge of R.Dawkins by Revd Dr Justin Tomkins</li> <li>• Science in practice -Modern medicine &amp; Nanotechnology by Revd Dr</li> <li>• Introduction The Big Picture We are all Economists now by Revd Dr</li> <li>• Psychotherapy by Sarah Musgrave</li> <li>• Faith &amp; Blue Sky Thinking by Tim Price</li> <li>• Prosperity with a Purpose by Christopher Savage</li> <li>• Faith inside and out by Revd Dr Stella Wood</li> <li>• Finding God at Work by Revd Dr Stella Wood</li> <li>• Faith in the Future Church and education by Revd Dr Stella Wood</li> <li>• A life in Army Chaplaincy Faith on the Edge by Steven Robbins</li> <li>• Faith in Retirement by Dr Philip Jones</li> <li>• In Praise of Virtue by Revd Dr Stella Wood</li> <li>• Assessment by Revd Dr Stella Wood</li> </ul> <p>There is a manual for each term. Each session has detailed reflections and resources by an individual named author, drawing on Scripture, experience, contemporary sources, secular authors <i>etc.</i> There are questions for reflection. Each session comes with a short YouTube video, basically a short talk delivered to camera, between two and ten minutes.</p>
<i>Evaluation</i>	The course is clearly aimed at Christians wishing to deepen their discipleship, understanding, and capacity to give an account of their faith. It claims to have a simple online booking system, so that the course is both easy to set up.

<i>Name</i>	<b>3D Course</b>
<i>Provenance</i>	Developed by <b>Birmingham</b> Diocese: it is “designed to help transform discipleship and enable participants to grow as confident followers of Jesus... a Bible based study course for established Christians who want to develop their understanding and discipleship”
<i>Structure, Content and Materials</i>	<p>Three terms of ten sessions each. The terms are</p> <ol style="list-style-type: none"> <li>1. Old Testament</li> <li>2. Jesus and the Gospels</li> <li>3. Church, Christian life and Calling</li> </ol> <p>The sessions are:</p> <ol style="list-style-type: none"> <li>1 Introductions</li> <li>2 A Bible Toolkit</li> <li>3 Creation and Fall</li> <li>4 Abraham and Sarah</li> <li>5 Moses</li> <li>6 Passover and Exodus</li> <li>7 A Passover Seder</li> <li>8 The Prophets</li> <li>9 Exile and Future Hope</li> <li>10 The Psalms</li> <li>11 Encountering Jesus</li> <li>12 The Impact of Jesus</li> <li>13 Jesus reveals God’s Kingdom</li> <li>14 Jesus: What caused his death?</li> <li>15 Resurrection</li> <li>16 Who Jesus is</li> <li>17 Pentecost and Holy Spirit</li> <li>18 Baptism</li> <li>19 The Eucharist</li> <li>20 Prayer Alone</li> <li>21 Prayer with Others</li> <li>22 Trinity</li> <li>23 How History Shapes our Faith</li> <li>24 Christian calling and</li> <li>25 Christian living: – a study</li> <li>26 of Ephesians</li> <li>27 Sharing our Faith</li> <li>28 Living as Christians in a Diocese of Many Faiths</li> <li>29 Living as Christians in Contemporary Society</li> <li>30 An End and a Beginning</li> </ol>
<i>Evaluation</i>	Aimed at the audience we are trying to reach, and looks fairly straightforward to put on. Perhaps not enough focus on the wider world – the whole first third of the course concentrating on the OT may not be ideal. It has some of the virtues of the Salisbury course, but is not as wide ranging.

<i>Name</i>	<b>Living Faith</b>
<i>Provenance</i>	Developed by <b>Lichfield</b> Diocese
<i>Structure, Content and Materials</i>	<p>Three terms of ten sessions, drawing their themes from the liturgical seasons:</p> <ol style="list-style-type: none"> <li>1. Epiphany, Lent, Holy Week <ul style="list-style-type: none"> <li>E1 Reflections on John's Gospel</li> <li>E2 The Lord's Prayer</li> <li>E3 Suffering</li> <li>E4 The Cross of Jesus</li> <li>E6 Evidence and History</li> <li>E7 Conversion and Transformation</li> <li>E8 The Christian Hope</li> <li>E8A Shawshank Redemption</li> <li>E9 John 21:1-17</li> <li>E10 Celebrating a Passover Meal</li> </ul> </li> <li>2. Ascension, Pentecost, Trinity <ul style="list-style-type: none"> <li>P1 New Starts and Resurrection</li> <li>P2 Faith and Knowledge, Presence and Absence</li> <li>P3 The work of the Spirit</li> <li>P4 The Triune God</li> <li>P6 The Sanctity of Life</li> <li>P7 The Parable of the Sower</li> <li>P8 Mission</li> <li>P9 The Church</li> </ul> </li> <li>3. Ordinary, Harvest, Advent, Christmas <ul style="list-style-type: none"> <li>A1 The Kingdom of God</li> <li>A2 What a Wonderful World The Bible and Creation</li> <li>A3 The Fall and Brokenness</li> <li>A4 Band Aid – Do They Know It's Christmas?</li> <li>A6 Modern Prophets</li> <li>A7 The Prophet Daniel</li> <li>A8 Away in a Manger</li> <li>A9 Who do you say Jesus is?</li> </ul> </li> </ol> <p>Materials all available for download. Three module booklets with notes for facilitators. Also some lectures and worship resources available on YouTube.</p>
<i>Evaluation</i>	Same scale and low cost as Salisbury and Birmingham, but perhaps a narrower focus than Salisbury. Right audience. Possibly easier to lead using the materials than Salisbury or Birmingham. Probably too much driven by the seasonal structure, so gets the balance wrong.

<i>Name</i>	<b>Way of Life</b>
<i>Provenance</i>	Developed by Diocese of <b>Truro</b>
<i>Structure, Content and Materials</i>	<p>Not rigidly structured, but a suite of resources that could form the basis of courses of different lengths: “designed to help people be intentional and disciplined in their walk with God”. However the core of these materials is a six session course intended for use by home groups:</p> <ul style="list-style-type: none"> <li>• Session 1: Central Hub: Responding to God’s love: “God’s overwhelming love for us, expressed in creation and in Jesus”</li> <li>• Session 2: Journeying UP: “our love of God and our response to his overwhelming love for us”</li> <li>• Session 3: Journeying IN: “being transformed into the likeness of Christ; growing, developing and maturing as a Christian”</li> <li>• Session 4: Journeying WITH: our calling “to journey together with others as members of the Church”</li> <li>• Session 5: Journeying OUT: “discovering God’s kingdom in our midst and joining in... sharing the love of God with others”</li> <li>• Session 6: Putting it all together: finding “a structure in our lives by which we ensure that we live out our calling as baptised people and followers of Christ .... In our place of work ... where we live.... In where we relax ... where we worship”</li> </ul> <p>There is a detailed downloadable course manual. This can be followed up by another six session course “Praying on the Way”:</p> <ul style="list-style-type: none"> <li>• Session 1: What is prayer?</li> <li>• Session 2: REACHING UP: the Prayer of Encounter</li> <li>• Session 3: LOOKING IN: the Prayer of Discovery</li> <li>• Session 4: SHARING WITH: the Prayer of Community</li> <li>• Session 5: MOVING OUT: the Prayer of Engagement</li> <li>• Session 6: Prayer as a Way of Life</li> </ul> <p>Again, a detailed manual is available. There is also a broad selection of supporting resources.</p>
<i>Evaluation</i>	<p>This has the same low-cost approach as the other Diocesan courses, and aims to make it easy to start and lead. It is different in being more modular and free-form, as well as shorter, and explicitly aimed at home groups. There is more emphasis on prayer, and a more Systematic, less Biblical or Liturgical frame to the course. It is clearly aimed at discipleship.</p>

<i>Name</i>	<b>Journey in Faith Course</b>
<i>Provenance</i>	Developed by <b>Leicester</b> Diocese
<i>Structure, Content and Materials</i>	<p>Three terms of ten two hour sessions each:</p> <ul style="list-style-type: none"> <li>• Term 1 Exploring Faith: Sessions include an opportunity to consider our own faith journeys and an introduction to Theological Reflection.</li> <li>• Term 2 God's Call and Our Response: Sessions include an introduction to the Old Testament</li> <li>• Term 3 Development of the Church: Sessions include an introduction to the New Testament and Church Doctrine – what we say we believe.</li> </ul> <p>Each term has sessions on ministry, mission and vocation. The course is delivered in Churches and diocesan venues: unlike the other diocesan courses, this course is not intended for use by individual Churches running it on their own, and the resources are not available for download.</p>
<i>Evaluation</i>	The content sounds quite good but not perhaps as suitable for Southwark as the Salisbury and Truro material. The audience is right. But the model is not what we are after: it appears to be run on the same basis as our own Bishop's Certificate.

<i>Name</i>	<b>LICC Material</b>
<i>Provenance</i>	LICC offer a suite of material for individual or group use, as well as support for church leaders, that focus on 'whole life discipleship'. Their two most recent programmes are:
<i>Structure, Content and Materials</i>	<p><b>Fruitfulness on the Front Line</b></p> <p>This material, which comes with a book, study guide and supporting DVD, examines six elements of 'fruitfulness' for daily living:</p> <p>Modelling Godly Character – On our frontline godly character is both developed and displayed. How do we model the fruits of the Spirit where we are day-by-day?</p> <p>Making Good Work – There is dignity and value in the everyday tasks that we do. What would it mean if we saw how our tasks and work can be done with and for God?</p> <p>Ministering Grace and Love – In the light of the grace that God has shown to us, how might we minister grace and love to those we interact with on our frontlines?</p> <p>Moulding Culture -What can we affirm about the way we 'do life round here'? How can we influence the culture on our frontlines so people flourish more?</p> <p>Being a Mouthpiece for Truth and Justice – How might we become champions of right living and fair dealing on our frontlines and courageous enough to speak up when necessary?</p> <p>Being a Messenger of the Gospel – How might we grow in confidence in talking about Jesus with people on our frontlines? Can we see pathways for sharing the Gospel where we are?</p> <p><b>Whole Life Worship</b></p> <p>Supported by training days, study material (including short films) and a book, this five-session series of Bible studies for small groups explores the connections between worship and everyday life:</p> <p>Worshipping engages our whole lives</p> <p>Worshipping offers us fresh insight</p> <p>Worshipping transforms our everyday actions</p> <p>Worshipping inspires our everyday speech</p> <p>Worshipping focuses our wavering hearts</p>
<i>Evaluation</i>	Material of proven value, which has been used by Churches in the diocese with success. Well thought through for use in small groups and by leaders without specialist training. Good production values and imaginatively presented, and there is a good network of support at LICC

## Appendix 7

		Pastoral ministry	Lay readers /lay ministry
<u>Blackburn</u>	What selection procedures?		<ul style="list-style-type: none"> <li>• To be a Reader, over the age of 20 and under the age of 63</li> <li>• Need support of PCC. Forms completed for the candidate and for the incumbent</li> <li>• To be a Reader, initial meeting with suffragan Bishop, followed by meetings with the vocations team, then a meeting with the Warden of Readers or a Deanery Chaplain, then attend a selection conference. The conference panel makes recommendations to the Bishop</li> <li>• To be a Church Army evangelist, a conversation with the Community Team for your region, visit a Discovery Day and make promises to join a Church Army Community context. Application form. Two residential trips.</li> </ul>
	What compulsory training?		<p><b><u>It seems that Lay Ministers are called Pastoral Assistants in Blackburn</u></b></p> <ul style="list-style-type: none"> <li>• The Routes of Faith programme is used as a 'way in' to formal theological study for potential Readers/ ordinands</li> <li>• 10 session course, 'Resourcing Pastoral Care', provided by Pastoral Care UK: we have 4 people trained to run this course as required by PCUK</li> <li>• If they want/need the title of Pastoral Assistant they complete the apprenticeship-style practical training (where they carry out a number of pastoral visits in their parish accompanied by a member of the clergy or an experienced PA, who writes a brief report on the visit, and then some solo visits on which they wrote brief</li> </ul>

			<p>reflections) and complete at least one module of our new Discipleship programme 'Routes of Faith', unless they had previously completed God Our Rock or Called to Serve</p> <ul style="list-style-type: none"> <li>• Training for Church Evangelist – practical training (at least 3 hours a week), residential (prayerful, teaching, interactive) and time with a trained Church Evangelist (once or twice a term).</li> </ul>
	What voluntary training?	<ul style="list-style-type: none"> <li>• 10 session course 'Resourcing Pastoral Care', provided by Pastoral Care UK: we have 4 people trained to run this course as required by PCUK – open to all Pastoral Visitors, they do not generally have the title of PA</li> <li>• After commissioning, there is the offer of one training morning and one Quiet Day each year; these are open to PAs and pastoral visitors. PAs, and those pastoral visitors who have asked to be on the mailing list, are kept informed about other training and learning opportunities.</li> <li>• Other opportunities – Worship Leaders Course, Occasional Preachers certificate, Pastoral Care course, SHAPE'd for God's Purpose course</li> </ul>	<ul style="list-style-type: none"> <li>• Can complete Routes of Faith programme, apprenticeship training,</li> <li>• After commissioning, there is the offer of one training morning and one Quiet Day each year; these are open to PAs and pastoral visitors. PAs, and those pastoral visitors who have asked to be on the mailing list, are kept informed about other training and learning opportunities.</li> </ul>
	What authorisation or licensing?	<ul style="list-style-type: none"> <li>• Pastoral visitors are not commissioned by the Warden of Pastoral Assistants</li> <li>• Can be commissioned locally by clergy if desirable.</li> <li>• Those completing the Worship Leaders course, like pastoral visitors, are not authorised or</li> </ul>	

		<p>commissioned unless their clergy wish to do this and arrange it. Occasional Preachers also receive a certificate of completion and are then asked to preach at least one sermon in their own church; after this, the PCC and incumbent can request that they be formally authorised if that is felt to be necessary.</p>	
<u>Rochester</u>	<p>What selection procedures?</p>		<ul style="list-style-type: none"> <li>• Possible for current Readers, Pastoral Assistants and Evangelists to candidate for Licensed Lay Ministry by transfer. Those wishing to do so have to apply and go through the selection process in exactly the same way as those on the FCM programme.</li> <li>• Need to be recommended by PCC and incumbent and selected by a panel</li> </ul>
	<p>What compulsory training?</p>	<ul style="list-style-type: none"> <li>• Pastoral Assistants are trained to be alongside everyone and to be as concerned about the care of the well as of the sick; to work with all age groups; to be involved in teaching, listening, enabling, nurture and prayer, as much as the more practical roles traditionally associated with care. They are also called to encourage and enable the people of God to exercise a caring ministry. Some Pastoral Assistants may assist in administration of Holy Communion, as determined by the Bishop's Guidelines.</li> </ul>	<ul style="list-style-type: none"> <li>• Foundation in Christian Ministry course. Stage 1 Certificate in Christian Ministry.</li> <li>• Those who are selected join the LLM specific programme in year two to do Ministry in Context 2.</li> <li>• At the same time they can begin their elective modules of which they choose 4. Modules to complete – voluntary choice of 4 e.g. Ministry with Older People, Caring for God's Creation, Chaplaincy, Christianity in the World Context, Church History (focus on ecumenism), Community Engagement, Creative Arts in Mission, Designing and Leading Public Worship, Developing a Preaching Ministry, Establishing and Leading Fresh Expressions of Church, Funeral and Bereavement Ministry, Healing</li> </ul>

			and Wholeness, Interfaith Engagement, Ministry and Mission of Administration, Music in Mission and Ministry, Nurturing Faith in Children and Youth, Spirituality Explored, Theology for Public Life
	What voluntary training?	<ul style="list-style-type: none"> <li>• Foundation in Christian Ministry – equips in discipleship and ministry. Stage one is Certificate in Christian Ministry and open to anyone who has been to It's Your Calling. Four modules in the first year, two modules in the second year</li> </ul>	<ul style="list-style-type: none"> <li>• To complete LLM, students complete 4 modules and they choose the topics.</li> </ul>
	What authorisation or licensing?	<ul style="list-style-type: none"> <li>• PAs or Evangelists are authorised or commissioned</li> </ul>	<ul style="list-style-type: none"> <li>• Readers are licensed to the incumbent, PAs or Evangelists are authorised or commissioned</li> <li>• They are licensed at the same time as the second years so 20 months from starting.</li> <li>• Readers licences renewed every 5 years or until the age of 70 when may be given the Bishop's Permission to Officiate</li> </ul>
<b>Southwark</b>	What selection procedures?	<ul style="list-style-type: none"> <li>• Selection and training for their ministry which may be nationally recognised (as in the case of lay Readers) or locally recognised (as in the case of SPA)</li> </ul>	<ul style="list-style-type: none"> <li>• Maintain careful, discerning process for all ministries. Length and form of selection process for each ministry will be adapted as appropriate, whilst in a coherent structure</li> <li>• Selection and training for their ministry which may be nationally recognised (as in the case of lay Readers) or locally recognised (as in the case of SPA)</li> </ul>
	What compulsory training?	<ul style="list-style-type: none"> <li>• Dependent on experience and accreditation</li> <li>• SPAs take two years to train; the Bishop's certificate takes up the first year, through evening sessions, residential</li> </ul>	<ul style="list-style-type: none"> <li>• Appropriate training throughout ministry</li> <li>• Training should be accessible, recognising skills and experience</li> </ul>

		courses and occasional Saturday sessions	
	What voluntary training?		<ul style="list-style-type: none"> <li>• With additional training, can perform funerals and even baptise</li> <li>• Done through St Augustine's College of Theology, validated under the CofE Awards scheme</li> </ul>
	What authorisation or licensing?	<ul style="list-style-type: none"> <li>• If an SPA (Southwark Pastoral Auxiliary), commissioned by the Diocesan Bishop</li> <li>• Formally retire at 75 but can continue as a SPA Emeritus, agreed on an annual basis</li> </ul>	<ul style="list-style-type: none"> <li>• Licensed, commissioned, affirmed by the Bishop</li> <li>• Bishops can revoke a lay minister's licence</li> <li>• Reviewed every 3 years (at the age of 70 that licence is surrendered but can receive a 'Permission to Officiate' licence from the Bishop)</li> </ul>



