



## DIOCESAN SYNOD

### BRIEF OUTLINE SUMMARY OF THE SYNOD'S 13 MARCH 2021 BUSINESS

#### WELCOME & OPENING PRAYER

Members of Synod were welcomed to their third remote Zoom meeting during the pandemic. The Synod were joined by members of the Living in Love & Faith Steering Group and the Revd Susie William's was welcomed prior to her commissioning as Faith in the Countryside Officer during Midday Prayer.

#### ANNOUNCEMENT & NOTICES

Members were updated on the various elections in 2021 which included, Diocesan Synod, General Synod and various Board and Committees. It was also announced that the successful launch of the new [Diocesan website](#) had gone live.

#### PROMULGATION OF AMENDING CANONS NOS. 40 AND 41

The Diocesan Registrar promulgated [amending Canon 40 & 41](#) as directed by the General Synod. Copies of the Canon can be found on the Diocesan Website.

*"I give notice that, at its November 2020 group of sessions, held remotely, the General Synod resolved that Amending Canons Nos. 40 and 41 be made, promulgated and executed.*

*Amending Canon No. 40 makes provision relating to religious communities and Amending Canon No. 41 makes miscellaneous amendments to the Canons."*

#### PRESIDENTIAL ADDRESS

The Bishop of Southwark gave his Presidential Address, the text of which can be found at Appendix A.

#### FINANCIAL & PANDEMIC & UPDATE PRESENTATION

The Diocesan Secretary and Anthony Demby, the Director of Finance, gave a brief update and overview of Diocesan Finances (through the pandemic) and current office opening and planned roadmap to return to the new normal. The financial slide can be found at Appendix C

## **LIVING IN LOVE AND FAITH**

The Bishop of Croydon and the Revd Canon Wendy Robins gave a presentation on the [Living in Love & Faith](#) consultations focussing on the what it was, where it had come from, where it was going and principles for loving together well. Member were invited to join break-out rooms to discuss the following questions:

- How might I get involved myself, and help others to do so?
- How can we help each other across the diocese to engage in this process showing love for one another and in good faith?

## **RACIAL JUSTICE, BLM & SOUTHWARK ANTI RACISM CHARTER**

The Archdeacon of Croydon led the discussion and debate to approve the Diocese's [Anti-Racism Charter](#). Members were presented with a video from the Diocese's Youth Forum, the transcript of which can be found at Appendix B and the video [here](#), and were invited to join break-out rooms to discuss the following questions:

- Does the Church have a blind spot when it comes to race?
- Have you discussed racial injustice issues in your church?
- How do you promote racial equality and inclusion in your church?

The Ven Rosemarie Mallett, the Archdeacon of Croydon, to moved that:

“this Synod wholeheartedly endorse the Diocese of Southwark Anti-Racism Charter and it's adoption throughout the Diocese.”

An electronic vote was taken unanimous support for motion.

## **ZERO CARBON EMISSIONS UPDATE**

Nicola Thomas, the Head of JPIC, and Laura Baggaley, the Environment Administration Coordinator, gave a brief presentation on the Government and General Synod's targets on Zero Carbon Emissions and its links to Eco Church and the importance of the 5th Mark of Mission. The slides used can be found at Appendix C. Members were invited to join break-out rooms to discuss the following questions:

- What can parishes and Deaneries do now?
- What re the main challenges?
- What is needed to help overcome those challenges?

## **CONSTITUTION AND STANDING ORDERS FOR DIOCESAN SYNOD**

The Chair of the House of Laity introduced the Constitution and Standing Orders for Diocesan Synod, which had been updated in line with the Church Representation Rules 2020. Following discussion and debate Adrian Greenwood, Chair of the House of Laity to formally moved that the Proposals to update the

Constitution and Standing Orders of Diocesan Synod in time for the start of the new triennium, that:

“this Synod approves the Constitution and Standing Orders of the Diocesan Synod, effective from 1 August 2021.”

An electronic vote was taken unanimous support for motion.

### **BISHOP’S MISSION ORDERS REPRESENTATION**

The Revd Canon Will Cookson, Dean of Fresh Expressions, introduced the proposal to include representation of [Bishop’s Mission Orders](#) (BMOs) to Deanery Synod. The paper included three such BMO for members to note.

Bishop of Croydon to move that:

“this Synod welcomes this Scheme to give Bishop Mission Orders representation on deanery synods and  
a) asks the Bishop and others to implement this scheme and  
b) that the enclosed three BMOs are noted for deanery synod representation.”

An electronic vote was taken with overwhelming support for the motion (91 in favour, 3 abstentions)

### **SYNOD QUESTIONS**

[Formal questions](#) and answers were presented to members and the Notice Paper which will include supplementary questions and answers can be found here on the website.

During Midday Prayer Bishop Christopher commissioned The Revd Susie Williams as Faith in the Countryside Officer.

15 March 2021

## Presidential Address Diocesan Synod 13<sup>th</sup> March 2021

This weekend the Church and her pilgrim people pause on the journey through Lent for refreshment along the way and this is reflected with Mothering Sunday, the Fourth Sunday of Lent, also known as Laetare Sunday. The day gets its name from a chant taken from the glorious final chapter of Isaiah: ‘Rejoice with Jerusalem, and be glad for her’ (Isaiah 66. 10).

Earlier in Isaiah we are given another beautiful vision of redemption, which I would like to consider today: “Surely God is my salvation; I will trust, and will not be afraid. [...] With joy you will draw water from the wells of salvation” (Isaiah 12. 2, 3).

I am always humbled by the generosity of God to us. The Parable of the Prodigal Son might easily be renamed the parable of the prodigal father, so unstinting and exuberant is the father’s response to the return of his child who had lost his way and squandered his birthright and yet was still held lovingly in his father’s heart. It is easy, particularly if our journey of faith has been a long one, to forget that God’s generosity remains *for us*, as much as it is always there *for others*. We can lose sight of what originally warmed our hearts in our coming to faith, what attracted us to Christ in the first instance. Following the year just gone and all that has happened in its wake, a certain crotchety weariness stalks the land - and as the Church charts its way forward, with all the opportunities and challenges that lie ahead for the proclamation of the Gospel and the service of God’s people, we need to ask ourselves just how shall we encounter again the generosity of God?

The pandemic has required people to respond in new ways to an entirely new situation. Despite the challenges and the

failures, our common resourcefulness has been remarkable: nationally, the vaccination programme exemplifies this, as have all the local programmes of community relief across the three lockdowns, not least in the reaching out in each of our parishes with God's love to the lonely and isolated, those who hunger and those suffering in body, mind and spirit. The cost of facing isolation, suffering, and grief, has taken its toll in different ways with many feeling their usual well is running dry. This, I think, is where Isaiah has something to encourage us; for the Prophet does not just refer only to one, single well of salvation, but to *many* "wells of salvation".

There is only one source of living water - the Lord God. The Prophet Jeremiah describes the Lord himself as the "fountain of living water" (Jeremiah 17. 13) and Jesus promises the water that he gives "will become ... a spring of water gushing up to eternal life" (John 4. 13). But God in his generosity and mercy gives us many wells on which to draw.

So, brothers and sisters, we may be sure that if the well we usually rely on has run rather dry this last year, it is not because there is no water. We need only to discover one of the other wells that the Lord has graciously prepared. The wilderness can be a place of real growth, of strengthening and proving, which is why another part of Isaiah describes redemption something that causes "waters" to "break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water" (Isaiah 35. 6-7).

If your prayer has become dry and it is your custom to pray extempore, why not try some liturgical prayer? Or if your liturgical prayer feels routine, possibly even somewhat tedious, why not go for a walk and talk to your Heavenly Father as if he were walking alongside you as indeed the two disciples experienced in their encounter of the first Easter

Day with the apparent stranger who was none other than the risen Lord? Or if words themselves are the problem, why not pray in silence, or with an icon? Should the Holy Scriptures need refreshing in your life, give time to Lectio Divina which simply dwells on each word and phrase of a passage in the Bible giving time for the Holy Spirit to speak to us, to still us, to centre us. And, if even that practice has become stale, turn to a commentary and set yourself to study, to read, mark and inwardly digest the Word. And do not forget that even beyond words in God's good time and in the right place the Word became flesh and came to dwell among us, full of grace and truth. The wells our Lord has given us to drink from are many and deep. If this year has given us an opportunity to see the variety of what is available, we have something to be thankful for.

One thing we have to be thankful for in particular is the work that has been accomplished in honouring all God's people in this place. I am very grateful for the work of the Archdeacon of Croydon and the members of Diocesan Minority Ethnic Anglican Concerns Committee in bringing together the work undertaken over many years in the Southwark Anti Racism Charter that is brought before Synod today. In so many ways, not least in this good endeavour, we have made much progress in Southwark but part of what has been accomplished is a deep realisation that this is ongoing work in progress. We shall ask the Lord to breathe his Spirit into our life and journey together, so that this is also the beginning of much more.

When Archbishop Rowan Williams presented his Charge to me at the Confirmation of my Election as Diocesan Bishop in January 2011, he applied his deep wisdom to what had been fed back from a diocesan wide consultation during the Vacancy in See. For ease of communication I focused on three dimensions: Renewal of Vocations, Lay Empowerment and

Breathing new life into our Deaneries and on each of these we have indeed kept our focus.

Priorities included “building community cohesion and in bringing its message of social justice” by shaping a church that was a “credible partner with secular authorities”. Also the specific charge to “ensure that black and ethnic minority people are involved in every aspect of diocesan life”.

I wish this morning to share the full Charge with you, not in any sense to blow trumpets or tick boxes but just to give thanks for the wisdom of a process which, thanks to God’s grace and abundant generosity, has borne fruit in our common life together, though I leave it to others to judge this for themselves.

**To Our well beloved brother in Christ, Christopher Thomas James Chessun, now Bishop and Pastor of the Diocese of Southwark, Greeting.**

**Recalling the mission entrusted by Christ to His Church to announce God’s kingdom and to make disciples, I now set before you the key tasks identified for you by those who have been concerned with your appointment, to guide you as you prepare to take your new office and ministry**

**To lead the Church in exercising its ministry of building community cohesion and in bringing its message of social justice in South London and Surrey; to shape the church to be credible partner with secular authorities at parish, borough and diocesan level; to build effective personal relationships with significant players in the developing social and community agenda and to identify opportunities for church and gospel contribution.**

**To promote the flourishing of the senior team to support mission and ministry across the whole diocese and to be their enabler, pastor and inspirer; to develop the corporate life of the team and to stitch together the different experience of individuals and the diverse needs of the different Areas to draw members to a common vision and a common purpose.**

**To develop a framework for ministry, encouraging lay ministry in all its forms and ensuring that clergy are equipped and cared for; to give confidence to all**

**in their faith and ministries through your teaching ministry; to mobilize the gifts of the whole people of God in the service of the mission of the church and to encourage wide participation in governance and decision making structures of the diocese; to ensure that black and ethnic minority people are involved in every aspect of diocesan life.**

**To renew commitment to evangelism across the diocese and to provide leadership and direction in mission; to take the gospel to mission margins – to communities which are socially and economically alienated from mainstream society and church; to engage with majority and minority ethnic congregations and to lead the diocesan response to the mission possibilities these churches bring.**

**To promote the cohesiveness of the diocese and to encourage clergy and laity to engage with one another across respective expressions of Anglican faith; to nurture and value the gifts of all in the service of the mission of the church embracing the openness the diocese has to different traditions and different perspectives.**

**To participate in the leadership of the national corporate life of the Church and in the Nation; to work with fellow Bishops to frame the life of the whole Church and Nation within the Good News of Jesus Christ.**

**So, may Almighty God, who gives you the will to undertake these things, give you also the strength to perform them; and may His Grace and Blessing be upon you and upon all you seek to do in His Name, now and evermore.**

**+Rowan Cantuar**

**Lord Archbishop of Canterbury**

Last Sunday was the tenth anniversary of my enthronement in the Cathedral, for which I give thanks to God for the opportunity to serve the people and parishes of South London and East Surrey. This anniversary presents as good an opportunity as any to reflect on the Charge I was given. The Charge was given to me - but no Diocesan Bishop can achieve what has been asked of him or her alone. What has been



accomplished, we have done together; what remains for us to do, we shall need to do together.

I am grateful for each of you and pray that you, and every member of the diocesan family, will draw water with joy from the wells of salvation - but that we shall become refreshing wells of salvation for each other, and for the communities we serve, by offering the living water that is the Lord himself. For surely God is our salvation. We will trust, and will not be afraid.

## how would you make your church an anti-racist church?

C2-Y2: I don't think that my church has really said much about it and they could just start by talking about it and then do more.

C2-Y3: Cause everyone's saying they support the movement but they're not doing anything to show that they do support the movement. They post pictures on Instagram to show or they're posing and doing the knee down thing or with the fist raised up. Yeah, you're showing that you support the movement but *what* are you doing?

C2-Y5: Yeah, it feels more like a symbolic gesture than actual change. At our church at least.

C3-Y3: I think from my church, especially my church is really diverse. And we've got different people of different ethnicities in the clergy and in leading roles. I think that's a good thing. I think definitely a thing that could be changed is that having these conversations about race and racism so that these racist ideas can be challenged within the service.

Y3: Yeah, my church is quite welcoming. Although we don't get many people from different countries. My dad is from Africa, and he's just as welcome as everyone. If one person gets one thing then another person from a different race should get the same thing.

C2-Y6: The church could get involved in more things. They could be more active in getting involved in showing their support. I think actually, to be fair, when the George Floyd incident happened, I think that at first, we didn't really hear a lot from the church. And I think especially the fact that our congregation does have a big majority of black people in it, I was quite surprised that no-one had said anything initially. Then our priest spoke on it which I think was really important that he did speak on it and I'm glad that he did speak on it. And then there was a lot of things going up on our church's Facebook page about it, so I think it's good for the church to show its support regarding incidents like that to make people feel more like the church is on their side.

C3-Y1: Yeah, I mean there are some songs that have become under fire by some people of the community because they've been seen as old fashioned and not very appropriate for these times. So maybe if we could put the songs in moderation and see if they're alright for members of the community.

C3-Y1: I mean like my primary school, we usually sang a lot of modern Christian music. Like for example, stuff like Hillsong United.

Y1: I think maybe because racism exists in the real world, sometimes I think people think that because we're all Christians and we're all meant to be nice that it won't translate at all into church. And I think maybe its realising that actually sometimes prejudices will still occur in churches and if we don't think that that can happen then we never really address it.

## How can churches welcome and include people who are different?

Y6: I think not holding the differences against them at all. I think acknowledging it because I think that it's really important to notice the differences but respect the differences. Then... not move

past them, but kind of accept them. If you have a problem with them, I think it's really important to look within yourself to find what needs to change. And then accept them into the church and be as welcoming as possible.

Y5: I think maybe if we do more activities at our church, it'd be more helpful to invite more people to our church because they might not know everybody but if you try and do an activity together then it might be more helpful then.

Y7: Well I feel like also having conversations like this as people have said is also a good way to start tackling. Because in order to make change, there has to be conversation and I feel like if there's good communication then well be able to put things in place. But it's important not that we just talk but that we take action on the things we say.

Y2: If you as a church community are welcoming and open and an ally to people of all different ethnic races and backgrounds then the people of those minorities and such will then feel more welcomed in to... I guess create their own activities. Which will then bring more people in.

C2-Y3: Well, I guess they could support more charities that help the black community more.

C3-Y2: maybe do a sermon on how people were not as fortunate in the past because of their race and how we can aim to equalise everyone.

### **Promoting, celebrating and marking Black History Month and racial injustice Sunday at every level of church life – what could that look like in your area?**

Y6: At my youth group, there's not really a set timetable but about once a month we do focus on a specific country in the world, so we've done Greece, we've done loads of different countries and we each bring different facts about it or a quiz.

Y4: in terms of celebrating, our church could do a little gathering where people from different parts of the world bring their dishes together and, in a sense, it brings the community together.

Y7: People from the congregation heritages to do the speaking or try to have a BAME led service during that month will be nice. It could just be even one song being from a different part of the world and just trying to explore how they worship and how other cultures and how other countries do stuff and try to include that in your services.

C1-Y4: You could have a special service dedicated to different cultures and different languages. So I know at my school, we have European languages day and recently we've had an online assembly about languages that aren't European. So, I guess having a service dedicated to appreciating and embracing other people's cultures and learning about it could be something that we could look into.


C1-Y3: yeah, we had a celebration like that at our church and we had people bringing in different foods from their cultures and people were doing performances as well to represent their culture, which was really nice.

C2-Y4: Sometimes it's the anecdotes of the people in our church. like how much struggles they had to go through after they came here. Sometimes the wind rush of the struggles you just had to go through being black in London or England at the time.

C2-Y6: Yeah, like the senior members of my church community will usually speak during when we have the sermon and they'll tell their story about when they first came to London or England. And it's very interesting to hear it because it doesn't feel like you're forcing anything upon anyone, it's a very personal thing – hearing people share their stories. It's a nice kind of atmosphere.

C2-Y1: So, experiences, celebrations in the month and going round researching people. Anything else?


C2-Y6: I'm sure that there was something that went round about what our church was doing. And a lot of other churches wanted to see how they could start doing it at their churches. So also bringing churches together in a sense to see what other churches are doing around them.



# DIOCESAN SYNOD


## 13 March 2021

Walking | Welcoming | Growing



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1



# 01/21


## Welcome & Opening Prayer

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2



# 02/21


## Announcements & Notices

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3



## Key Dates


Diocesan Synod Nomination Period (14 days)	17 June 2021
Diocesan Synod Election Period (14 Days)	01 July 2021
<b>Diocesan Synod Election completed no later than</b>	<b>15 July 2021</b>
General Synod Elections - notification of election timetable	21 July 2021
Diocesan Synod Notification to Diocese no later than	01 August 2021
General Synod Elections - Nomination Deadline	04 September 2021
General Synod Election - Voting Papers	18 September 2021
Woolwich Area: Synod Training and Information Event	18 September 2021
Kingston Area: Synod Training and Information Event	28 September 2021
Croydon Area: Synod Training and Information Event	06 October 2021
DCT - Nomination open	07 October 2021
General Synod Election - Voting Deadline	09 October 2021
<b>General Synod Election - Vote Count</b>	<b>12 October 2021</b>
General Synod Election - notification to Church House	16 October 2021
DCT Elections Nomination deadline	26 October 2021
DCT Elections - Hustings	20 November 2021
DCT Elections - voting papers	22 November 2021
<b>DCT - Vote count</b>	<b>30 November 2021</b>
DCT - Overnight training & information meeting followed by full meeting	21-22 February 2021

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4




03/21

Promulgation of Amending  
Canons Nos. 40 & 41




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5




04/21

Presidential Address




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6




05/21

Financial & Pandemic Update




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7




**Financial update - 2021**

- PSF collection rate to February 2021 96.5% (2020 FY rate 96.6%)
- Cautious deficit budget set for 2021. Deficit for the year to February is in line with budget
- Repayment of £1.35m of total of £2.2m due to Church Commissioners has been made. The remainder will be repaid before 31 December 2021
- Only One major property building/ refurbishment project planned for 2021
- Several property sales included in the Capital Plan are progressing for sale in Q2




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8



06/21


Living in Love and Faith




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9



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10

**LLF: where has it come from?**



- Issues of gender and sexuality are intrinsic to people's experience - everyone's experience. This is about us all as human beings created and loved by God
- The life and mission of our Church - and of the worldwide Anglican Communion - are affected by the deep, and sometimes painful, disagreements among us, which challenge our calling to be one body
- Our mission is in the context of society's changing perspectives and practices, especially in relation to lesbian, gay, transgender, bisexual and intersex people.



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11





The hope is for people in Church of England churches across the country to use the LLF resources to study and pray together:

- learning together
- listening to one another
- listening to God

as part of discerning a way forward for the Church of England in relation to matters of identity, sexuality, relationships and marriage.



The Church wants to understand what it means to follow Christ in love and faith given the questions about human identity and the variety of patterns of relationship emerging in our society.



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12



The LLF resources explore these matters by studying what the Bible, theology, history and the social and biological sciences have to say, and by telling the real-life stories of followers of Christ with diverse experiences and convictions.

We believe that the Holy Spirit will be active among us as we pray, study and deliberate together to discover Christ's call to the Church today. We do this with a deep sense of hopefulness for a future in which Christians can follow Christ together joyfully, fruitfully and with integrity.



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13

The project is led by the Bishops of the Church of England because of their particular responsibility for upholding and teaching the Christian faith.



The production of the resources has involved a large and diverse group of people:

- LLF Coordinating Group, chaired by the Bishop of Coventry
- members of the four working groups focusing on the Bible, theology, history and the social and biological sciences
- a much larger and even more diverse group of people have contributed to the resources by sharing their stories in the book and on film and in written form on the LLF Learning Hub
- liaising with and listening to the voices of the Church of England's sister churches in the Anglican Communion, other churches in England, as well as other faith communities



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14

## LLF - where is it going?



Churches will also need to decide when is the best time for this engagement, in the light of their yearly pattern of activities and, especially, in the light of the uncertainties raised by the impact of the Covid-19 pandemic.

Engagement will need to be during 2021 so that processes of discernment and decision-making can take place in 2022.




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15

A Living in Love and Faith Next Steps group has been formed, led by the Bishop of London, Sarah Mullally. The task of this group is to:


- encourage participation in using the LLF learning resources as widely as possible
- listen attentively to what is emerging from the learning across the Diocese
- explore possibilities for our life together as a Church
- plan into the future as discernment leads to decision-making in 2022.




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16






## Beyond LLF




- **House of Bishops:** reflections on findings from church-wide engagement and ecclesiological work
- **College of Bishops:** reflections on the findings and possible implications
- **(New) General Synod:** initial engagement with findings
- **House of Bishops:** discernment & implications for decision-making
- **General Synod:** further engagement with the findings and with the House of Bishops' initial reflections
- **General Synod:** consider recommendations from the House of Bishops.




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17



## Principles for living together well




- The Church of England has published a set of Pastoral Guidelines for us all to take note of and act upon as we consider the Living in Love and Faith materials
- There are six principles which can be found at: <http://bit.ly/pastoralpcard>
- They can also be purchased as cards.




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18




## Principles for living together well



### *Principle One*


### **Acknowledge PREJUDICE**

‘Because of our understanding that everyone is made in the image of God, we will receive our differences as gift, valuing all people, and seek to see Christ in all our neighbours, To help us to do this we will acknowledge and address our prejudices.’




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19




## Principles for living together well



### *Principle Two*


### **Speak into SILENCE**

‘Because of our understanding of the Church as the Body of Christ, we seek to be a place of openness, acceptance, challenge and hospitality.’




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20




# Principles for living together well



**LIVING IN LOVE & FAITH**

*Principle Three*  
**Address IGNORANCE**


‘Because of our understanding that the authority for the faith we profess is revealed in the Holy Scriptures and contained both in the creeds we say and in the Church of England’s foundation documents, we will talk to each other with respect and a desire to learn more about this inheritance and about each other’s lived experiences and views.’




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21




# Principles for living together well



**LIVING IN LOVE & FAITH**

*Principle Four*  
**Cast out FEAR**


‘Because of our understanding that the Church of England is there to care for everyone in the community, we will consciously demonstrate and live out what it means for perfect love to cast out fear.’




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22




# Principles for living together well



**LIVING IN LOVE & FAITH**

*Principle Five*  
**Admit HYPOCRISY**


‘Because of our understanding that everyone is valued and loved on the basis of Christ’s redeeming love, life, death and resurrection, we will be communities marked by attentive listening, courtesy, kindness and the absolute belief that nobody is outside the love of God.’




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23




# Principles for living together well



**LIVING IN LOVE & FAITH**

*Principle Six*  
**Pay attention to POWER**


‘Because of our understanding that Christ call us in humility to regard others as better than ourselves we will not exploit any perceived or real power over others.’




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24



## Principles for living together well



- These principles are embodied in all the material that has been produced
- They are outlined and discussed in the first study session in the Living in Love and Faith Course which enables groups to think about 'Learning together well. The first reflection in the session looks at listening and speaking - addressing ignorance and paying attention to power
- They are embodied in the materials for Group Leaders
- We hope that those undertaking work on this material in the Diocese will adopt them.




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25



## What's happening in the Diocese



- We are talking to you all today and giving you an opportunity to think about how you could get involved
- The Bishops of the Diocese wrote to all clergy about the process on November 9 2020
- Two LLF Advocates who will liaise with the National Team have been appointed. These are Bishop Jonathan and Wendy Robins
- A LLF Steering Group has been formed, this consists of Bishop Jonathan and Wendy, Indrani Balachandran, Charlie Bell, Anna Eltringham, Ian Luke-Macauley and Eddie Scrase-Field




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26



## What's happening in the Diocese



- A Pastoral Group has been set up who will be there to support those who feel vulnerable or want to talk about the process
- Those on the group can be contacted by email initially at [LLFpastoral@southwark.anglican.org](mailto:LLFpastoral@southwark.anglican.org)
- Everything that is said within this context will be confidential
- Bishop Jonathan wrote to Area Deans and Lay Chairs asking them to tell the Steering Group what was planned for their Deanery and to nominate two people to attend Training the Trainers events so that they can help those who are facilitating groups in their Deaneries




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The Diocese of Southwark

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27



## What's happening in the Diocese



- We hope to be able to obtain an introductory session for groups to use who for whatever reason may not want to take part in the full course
- We also hope to have some material for use with younger people and Keli Bolton is part of a national group working on this
- We have also been in touch with the Board of Education who are working on ways of encouraging Diocesan schools to include this in their PHSE and other work




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28




## What's happening in the Diocese



- We have arranged three Training the Trainers events on:
  - Tuesday 27 April (afternoon)*
  - Saturday 24 April (morning)*
  - Thursday 20 May (afternoon)*


These will be held virtually.




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29



## What's happening in the Diocese




- We are exploring with the National Team the way in which they want to receive feedback from the Diocese and we will share this with you as soon as we know
- We hope to have a Diocesan Conference about this sometime in the autumn
- We very much hope that as many people as possible will want to engage with this process and meet and share together with people from different churches to consider how we might live well together.




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30



## What's happening in the Diocese





- To finish we want to say that as much as we hope people will want to participate it is very much up to you whether you do or not
- We hope that some will want to participate and learn together
- We hope that you will want to do that with people who are different from you
- However whether and how you do it is up to you and your parishes.




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31


# LIVING IN LOVE & FAITH



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32





07/21

Racial Justice, BLM & Southwark Anti-Racism Charter




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33


SOUTHWARK DIOCESE  
ANTI-RACISM  
CHARTER (ARC)  
Strategies for enhancing  
Ethnic Diversity and  
Inclusion

34



There is no longer  
Jew or Greek,  
there is no longer  
slave or free,  
there is no longer male and  
female; for all of you  
are one in Christ Jesus.  
Galatians 3:28

35



**ARC: Active and Intentional**

**Being anti-racist is not the same as simply not being racist. It is not enough as a diocese to not be racist but to actively counter, disrupt and oppose racial injustice. This isn't an easy task, it takes introspection as well as continued intentional action and is not a static description of ourselves.**

36



## Our back catalogue of good intentions

37

## ARC: Key Principles

- An explicit theological understanding that God's kingdom is multi-ethnic, and that it is through our baptismal covenant we recognise and respect the dignity of every human being and our unity in Christ.
- An intentional focus in our theological studies, liturgy, teaching, prayer, word and work to take strategic and practical actions to combat racism and racial inequality
- A clear strategy for increasing and sustaining diversity in our governance structures at diocesan and parish level, so as to ensure representation and participation of people from diverse ethnic backgrounds at all levels of our organisation.

38

## ARC: Diocesan Commitment

- To learn more about the way past and present church collusion in institutional racism and ethno-cultural differentiation continues to impact on United Kingdom Minority Ethnic (UKME - we no longer use the BAME acronym) community members participation in the church. This will include relevant work on the history and contributions of diverse people to our church as well as the history of our buildings and memorials.
- To create safe and trusting spaces to have honest and open conversations about race and racism, racial inequality, power and privilege, and actively listen to the voices of those impacted and affected by the issues, from UKME and white communities
- To provide training and mentoring and opportunities for leadership development for people from diverse heritages.
- To work to close any gaps that exist between UKME and white experiences of engagement with the diocese
- To engage our parishes and equip them to constructively engage with the Charter and the practical change it hopes to bring about.
- To collaborate with our training institutions and schools on issues of diversity and inclusion

39

## The Diocesan 'Turning up the Volume' 12 point action plan includes: /1

- Bishop's Staff Meeting intentionality and accountability for increasing UKME vocations and expanding the numbers of UKME post holders recruited, overseen by a senior lead on diversity and inclusion on the Bishops Staff team
- Revised recruitment, discernment and selection processes for lay/ordained posts including training on issues of race equality and unconscious bias
- Increasing the number of UKME post holders recruited, lay and ordained, and offering support for the progression of UKME clergy in pipeline leadership roles
- Providing mentoring for leadership for lay/ordained UKME clergy, lay ministers and lay leaders (including support and mediation if relevant) and safe spaces for discussion along with networking opportunities
- Increased diversity in participation on synodical and diocesan and parochial governance structures
- Increased participation of UKME advisors in the vocational discernment team and support for those taking part in the process.

40

### The Diocesan 'Turning up the Volume' 12 point action plan includes: /2



- Unconscious Bias and racial awareness training at all levels of diocesan institutions, including deaneries and parishes, together with other training courses that look at power, privilege, prejudice, and intercultural competence and intersectionality
- Embedding the work of the Area MEACCs within the area diocesan structures
- Offering practical support for parishes to enable them to engage with the ARC and the diocesan action plan in their parochial and congregational context
- Promoting, celebrating and marking Black History Month and Racial Justice Sunday at every level of church life, including celebrating the contributions and achievements of local UKME members and partnering with other institutions and organisations to deliver events that focus on racial justice
- Robust data collection and effective monitoring of race, ethnicity and diversity data
- Benchmarking and monitoring diocesan actions against national strategies and indices of race equity and equality and providing an annual report. The national church has launched a Racial Justice Commission in 2021, and while not constrained by their national objectives where we can we shall align our work in this area in conjunction with their recommendations

41

**Art, Culture & Representation**

The Diocese of Southwark

*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.*  
Galatians 3:28

"The Diocese of Southwark is proud to support Racial Justice Sunday. We thank God for our diversity and partner organisations to end injustice, ignorance and racism through prayer and action."  
Bishop Christopher

**God has put the body together, giving greater honour to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it. 1 Corinthians. 24-27**

42

**This ARC is not a knee jerk response to 21st century social "issues" this is the gospel of Jesus Christ, and it is living faithfully in Christ as we respond with gospel eyes to the social issues of our day.**

**We are responding to his call that we may all be in unity.**

*"May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me— so that they may be brought to complete unity".*

**John 17:21-22**

43

## Diversity, Equity and Inclusion Strategy



- The Diocese recognises that discrimination is unacceptable and equality of opportunity is a feature of our practices and procedures
- This ARC is one part of our diversity and inclusion strategy, as we work to ensure a wider platform for all under-represented groups in the Diocese.

44



acknowledge PREJUDICE  
 speak into SILENCE  
 address IGNORANCE  
 cast out FEAR  
 admit HYPOCRISY  
 pay attention to POWER



45

What will it look like when we get there?

*“a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb”.*  
 Revelation 7.9



46



47

#### Key Questions to Consider in Creating a Diversity and Inclusion Action Plan

1. With this Charter, the diocese is taking firm steps to become more diverse and to encourage inclusive practices. How will we communicate our values to the public, to staff, to clergy and lay members in our parishes?

*These organizational values will be published on the website and shared publicly through our Communications department as well as the other departments who will be monitoring their work in this area.*

2. Will these commitments be both inward and outward-facing?

*We will be seeking to embed the Charter in all our practices and will expect any organisations or groups we partner with to uphold these values*

3. How will this be communicated to all our parishes, inner city, urban, suburban and rural so that everyone recognises its importance for them in their own situation?

*We will set out a programme of action, and charge not only the diocesan leadership and Comms team leading on diversity but also our Area MEACs and Area Trios to communicate the Charter. At the same time we will be looking forward to working with and learning from our parishes about the good practices they are already engaged in and the challenges they may be facing. We will hope that this programme of work can be led from our diocesan department leaders and from our parishes, (often described as being both top down and bottom up)*



48



**Key Questions to Consider in Creating a Diversity and Inclusion Action Plan**

4. How will we create opportunities to listen to the voices directly from parishes, or young leaders from our communities on these issues?  
*At present this will be channelled through the Area system, and include the work of the MEACS. There are models currently operating in the Croydon area*

5. How are we opening up our recruitment and staff hiring pipeline to talented candidates from among under-represented groups?  
*The diocese is committed to encouraging applications for posts from members of the UKME community, and strives hard to ensure that advertisements are placed appropriately and that those involved in shortlisting have undertaken UB training*

6. Will our commitment to diversity, inclusion, and equity be part of the orientation message for new staff members and deanery and parish teams?  
*The ARC will be part of the suite of papers sent to any applicants for diocesan positions, and will be also sent out to our deaneries and parishes. UB training is mandatory to all new staff in our offices and to new incumbents.*

7. How will we assess the progress we are making towards increased diversity, inclusion, and equity?  
*There will be an annual report tabled before the DMEACC committee*

8. What will success look like? **Revelation 7:9**


49



The Diocese of Southwark

**Woolwich & Croydon Youth Forums**  
 Sat 20 Feb 2021  
**Anti-racism charter**

50




**08/21**

**Zero Carbon Emission Update**

**Hearths on Fire** Leading God, Walking with Jesus, Led by the Spirit

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51



**Introduction to 'Carbon Net Zero'**

**Nicola Thomas and Laura Baggaley**

**13 March 2021**

**Hearths on Fire** Leading God, Walking with Jesus, Led by the Spirit

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52




## Care of Creation – the 5<sup>th</sup> Mark of Mission <sup>53</sup>

- TELL – earning the right
- TEACH – reaching out
- TEND – serving those suffering
- TRANSFORM – seeking climate justice
- TREASURE – safeguarding God’s Creation

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53



## Framework of the Southwark Vision <sup>54</sup>

**WALKING**

- A journey to becoming more environmentally responsible

**WELCOMING**

- Seeking new ways of connecting and working with others

**GROWING**


- Building our awareness of the threats to God’s earth

### Journey towards a fruitful future

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## We are committed to a Carbon Net Zero target <sup>55</sup>

2018

- UN IPCC

2019

- UK Government sets 2050 target

2020

- General Synod votes for 2030 target

2021

- Planning in Diocese of Southwark

2030

- National Church target


2050

- Legally binding Government target

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## Start with the easy wins: some examples <sup>56</sup>

**Immediate/short-term:**

- Smart management policy
- Switch to renewable energy
- Draught-proofing & portable insulation
- LED lights

£

**Medium-term:**

- Retro-fitting e.g. permanent insulation, double-glazing where appropriate

£

**Long-term:**

- Replace gas boilers with electric heating system

£

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56

57

## Eco Diocese

Lead By example    Enable By informing    Serve By helping

**ECO CHURCH**  
AN A ROCHA UK PROJECT

Eco Diocese: Bronze    Webinars, sharing resources    Monthly drop-ins

Hearts on Fire    Learning God, Walking with Jesus, Led by the Spirit    Walking | Welcoming | Growing

57

58

## Resources

**THE CHURCH OF ENGLAND**    **ECO CHURCH**  
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**tearfund**    **Creation Care**  
Encouraging households to care for God's world

**Climate Sunday**

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58

59

## Breakout rooms: discussion

- What can parishes and deaneries do now?
- What are the main challenges?
- What is needed to help overcome those challenges?

Welcome feedback to Nicola, Laura or Charlie by email.

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59

09/21

## Constitution and Standing Orders for Diocesan Synod


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60



10/21


Bishop's Mission Orders  
Representation



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61



11/21


Synod Questions




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62




Midday Prayer



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Lent 2021

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63



**PRAYER DURING THE DAY**  
with blessing of the Lent Call offerings  
and commissioning of the Faith in the Countryside Officer

**Saturday during Lent**


Diocesan Synod  
13 March 2021



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Lent 2021

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64



PREPARATION

O God, make speed to save us.  
**O Lord, make haste to help us.**

Hear my prayer, O Lord, and give ear to my cry;  
**hold not your peace at my tears.**

*Psalm 39. 13*

Jesus, like a mother you gather your people to you;  
 you are gentle with us as a mother with her children.


**Despair turns to hope through your sweet goodness;  
 through your gentleness we find comfort in fear.**

Your warmth gives life to the dead,  
 your touch makes sinners righteous.

**Lord Jesus, in your mercy heal us;  
 in your love and tenderness remake us.**


In your compassion bring grace and forgiveness,  
 for the beauty of heaven may your love prepare us.

*St Anselm*



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65



PSALM

*Let me take refuge under the cover of your wings*


Hear my crying, O God,  
 and listen to my prayer.

**From the end of the earth I call to you with fainting heart;  
 O set me on the rock that is higher than I.**

For you are my refuge,  
 a strong tower against the enemy.


**Let me dwell in your tent for ever  
 and take refuge under the cover of your wings.**

For you, O God, will hear my vows;  
 you will grant the request of those who fear your name.



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66



PSALM (cont.)

**You will add length of days to the life of the king,  
 that his years may endure throughout all generations.**


May he sit enthroned before God for ever;  
 may steadfast love and truth watch over him.

**So will I always sing praise to your name,  
 and day by day fulfil my vows.**

*Psalm 61*


Glory to the Father and to the Son  
 and to the Holy Spirit;  
 as it was in the beginning is now  
 and shall be for ever. Amen.

*Let me take refuge under the cover of your wings*



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67



SCRIPTURE


Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to Jesus and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'

*Luke 10. 38-end*

*After a short silence*


**Blessed are the merciful  
 for they will receive mercy.**

*Matthew 5. 7*



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68




**BLESSING OF LENT CALL OFFERINGS**

*The 2020 Lent Call was in aid of the Kaduna Project, the Nicholas Stewart Project, SparkFish, SuperKidz, L'Arche Bethlehem, and our partner Dioceses in Zimbabwe*


Let us pray for the projects the Lent Call supported last year.

Heavenly Father,  
whose blessed Son came not to be served but to serve:  
bless all who, following in his steps,  
give themselves to the service of others;  
that with wisdom, patience, and courage,  
they may minister in his Name to the suffering,  
the friendless, and the needy;  
for the love of him who laid down his life for us,  
your Son our Saviour Jesus Christ.



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69




**BLESSING OF LENT CALL OFFERINGS (cont.)**

*The Bishop then blesses the offerings*

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also. *Matthew 6. 19-21*


Let us pray.

Almighty God, giver of all good things,  
we thank you for your generous bounty towards us,  
and it is our greatest joy to return to your service  
these tokens of our love for you.  
Bless these offerings of the Lent Call  
which we now dedicate to your service.  
May they be to those who receive them  
a sign of your eternal love;  
in the name of the Father, and of the Son,  
and of the Holy Spirit. Amen.



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70



**COMMISSIONING OF THE NEW FAITH IN THE COUNTRYSIDE OFFICER**


*The Bishop welcomes Susie to her new role and then asks*

	Will you continue faithfully in prayer for the people of God?
<b>Candidate</b>	<b>By the grace of God, I will.</b>
<b>Bishop</b>	Will you continue diligently in your meditation upon the Holy Scriptures, and in all other learning that will deepen your faith and fit you to bear witness to the truth of the gospel?
<b>Candidate</b>	<b>By the grace of God, I will.</b>
<b>Bishop</b>	Will you continue to fashion your life according to the way of Christ?
<b>Candidate</b>	<b>By the grace of God, I will.</b>
<b>Bishop</b>	Will you promote unity, peace and love in the Church and in the world, and especially among those whom you serve?
<b>Candidate</b>	<b>By the grace of God, I will.</b>
<b>Bishop</b>	Will you continue to work closely with your colleagues in ministry and encourage the gifts of others?
<b>Candidate</b>	<b>By the grace of God, I will.</b>



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71



**COMMISSIONING OF THE NEW FAITH IN THE COUNTRYSIDE OFFICER (cont.)**

*The Bishop reads the commission*


CHRISTOPHER by Divine Permission LORD BISHOP OF SOUTHWARK To Our beloved in Christ SUSAN MERRILYN MARSH WILLIAMS Clerk

GREETING

WE DO hereby commission you to the Office and work of FAITH IN THE COUNTRYSIDE OFFICER within Our Diocese


AND WE commend you to Almighty God humbly praying in the name of the Lord Jesus Christ through the Holy Spirit that His blessing may rest upon you and your work

GIVEN under Our hand and Episcopal Seal this thirteenth day of March in the year of our Lord Two thousand and twenty one in the Eleventh year of Our Translation and of Our Consecration the Sixteenth



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72



COMMISSIONING OF THE NEW FAITH IN THE COUNTRYSIDE OFFICER  
(cont.)


*The Bishop blesses the new officer*

May the Lord give you wisdom, courage,  
strength and love to do his will,  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
rest upon you, and on your work done in his name,  
now and always.

COLLECT


*Bishop* Almighty God,  
whose most dear Son went not up to joy but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we, walking in the way of the cross,  
may find it none other than the way of life and peace;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.  
**Amen.**

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The House of Holiness

73



THE LORD'S PRAYER


Let us pray with confidence as our Saviour taught us.

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power, and the glory  
for ever and ever. Amen.**

CONCLUSION

May God bless us and show us compassion and mercy.  
**Amen.**

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The House of Holiness

74