



# HIGHLIGHTS

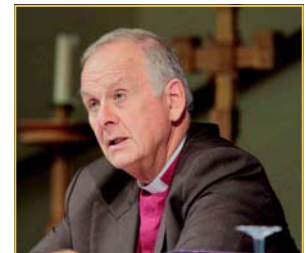
## OF THE CHURCH IN WALES GOVERNING BODY SEPTEMBER 2010

# “We belong to the wider world”

## Archbishop Barry’s Presidential Address to the Governing Body

At the April 2010 Governing Body, Archbishop Barry challenged the Church in Wales to get involved in the specific issues facing local communities and the nation at this time; in this Presidential Address his emphasis was on the Church’s responsibility to the wider world.

The Church in Wales is not simply concerned with its own life and structures and welfare, but with the world God has made. The heart of the Gospel is that God loves the world He has created and the hope is that that, in turn, will engender in us a love for God and for our neighbours.



### Doing Justice

Archbishop Barry quoted Amartya Sen from his book *The Idea of Justice* in which he maintains that few people are non-neighbours because we are all linked through social, political, economic relations, and also through shared concerns about the injustice and inhumanity which challenge the world, as well as the violence and terrorism that threaten it. We are all inextricably bound to each other. Archbishop Rowan Williams says “Doing justice is living and acting in such a way that God’s passionate care for, and involvement in each person’s welfare becomes visible.” The fact that we are bound to each other brings obligations in its wake.

We belong not just to the nation of Wales or the UK, but to the wider world. Archbishop Barry reminded the GB. The fact that we can know about events across the world in a matter of seconds. Often things we would rather not know about. expands our sense of justice and the realisation that we belong to one undivided humanity. In this way, we are neighbours to all who suffer repressive governments, those caught up in war, refugees, the starving and those suffering from natural disasters.

### Zimbabwe

The rest of the world cannot, therefore, ignore what is happening in for example Zimbabwe. The

Christian Church is being persecuted there but the population as a whole is suffering, and the nations of the world, especially South Africa, ought to be putting more pressure on President Mugabe. Zimbabwe, once a prosperous nation, has become one of the poorest with its farming industry all but destroyed.

### Gaza

Archbishop Barry then focussed on Gaza, realising that whatever he says about the situation in Israel and Palestine he will be accused of being anti-Semitic. However, it was our Prime Minister who described Gaza as a prison camp.

We, in the Church in Wales, have been involved with the Near East Council of Churches and, therefore with Gaza because we have provided them with a mobile dental unit.



It had been hoped that this would be self-funded by now but that has not proved possible. Running costs this year are so much higher, because the only way the NECC can get fuel and medical supplies is through the tunnels and black market prices are high. It will cost £26,000 this year and the Church in Wales has only £20,000 left to fund it.

Gaza is the second most densely populated area in the world with 1.2 million people living on a strip of land between the desert and the sea measuring 280 square kilometres.



Two-thirds of these people live in abject poverty, in refugee camps, after the confiscation of their homes and land by the Israeli Government. The situation is worse now than when I visited in 2001, when there were people living in terraced zinc shacks, without electricity or water and with open sewers running down the streets. Gaza City itself was like a bombsite.

The situation resembles the apartheid system in South Africa because Gaza is next to one of the most sophisticated and modern countries in the world. Israel. Whereas Israel has excellent technology and infrastructure, in Gaza people carry goods by horse

The Governing Body met at the University of Wales Trinity St David, Lampeter,



## Presidential Address (continued)

and cart. Whereas Israel has an educational system second to none, next to it children live who are denied even a basic education because their schools have been bombed.+



According to Oxfam, which sends a report on the situation in Gaza based on what it calls 'reliable international sources', only 32% of the industrial fuel needed in one week in August 2010 for Gaza's power plant was allowed into Gaza. The result was that the power plant shut down completely for two days after exhausting its reserves of fuel, triggering power cuts of 16 hours per day - affecting water supply, sewage treatment and removal, and the functioning of health services. 30% of households in Gaza have access to running water for only 4 to 8 hours per week; 40% receive water once every four days, and the other 30% obtain it once every two days. Half of the normal level of need of cooking gas entered Gaza in August; no diesel or petrol has been delivered for weeks - hence diesel and petrol being taken through the tunnels at the risk of attack by the Israelis. Imports are limited, raw materials severely restricted, no building materials are allowed into Gaza, exports from Gaza are banned entirely.+

The blockade in Gaza has destroyed public service infrastructure, hospitals have power cuts for twelve hours a day, emergency medical treatment for residents of Gaza is denied, and 40 million litres of sewage is being discharged every day into the sea because of lack of fuel to pump or treat human waste. Family members in Gaza have been separated from relatives living in the West Bank and elsewhere.

Now, no-one denies that Israel has the right to exist and defend itself,+ said Archbishop Barry, and it is indeed surrounded by states that want its destruction, and one cannot condone the firing of rockets into Israel by Hamas. But the longer things continue as they are then moderate, ordinary Palestinians become more resentful and are in danger of being radicalised. The United Nations, the Security Council and the European Union want crossings to Gaza to be permanently open to allow access for humanitarian and commercial aid and all of this was agreed between Israel and the Palestinian authorities in 2005.+

The *Kairos* report, issued in 2009 by leading Palestinian church leaders, and regarded as the most significant theological statement on the Israel/Palestine conflict for many years, says that the key hindrance to security and a lasting peace for all in the region is the occupation of Palestinian territory by the State of Israel. Israel militarily occupied the West Bank, east Jerusalem, the Gaza Strip and the Golan Heights in 1967 and, after forty-three years, it remains the occupying power and thus responsible under international

law, for the welfare of Palestinian inhabitants of these territories.+

Archbishop Rowan wrote a paper as long ago as 1994 entitled *Holy Land and Holy People* where he argues that the biblical people of God, the Jews, are given a homeland in order to better facilitate the promotion of community life defined by wisdom and justice. On this understanding, the modern State of Israel, if it claims also to be the homeland for the Ancient Jewish people of God, must take seriously this vocation as the paradigm nation where justice and wisdom are seen to be done.+ Settlements by Israeli settlers and the Separation Wall that not only separates Israelis from Palestinians but Palestinians from family members and friends, have been declared illegal under international law, emphasised Archbishop Barry.

Now we, as a Church, perhaps cannot do very much except that we ought to acquaint ourselves with what is going on, and fight against injustice, and demand that the rule of law be upheld wherever it is being flouted for whatever reason. We have a duty to speak out. What happens to one person or nation affects us all.+

Archbishop Barry concluded by quoting one of Waldo Williamsq poems:

*God's mysterious net  
Binds every living person;  
Reconciliation and the whole web  
Of me, you, Him.....  
Me, you together  
Despite the world's divisions –  
He makes whole his world.*

The full text of Archbishop Barry's speech can be found at [www.churchinwales.org.uk/structure/bishops/sermons/b38.html](http://www.churchinwales.org.uk/structure/bishops/sermons/b38.html)

## Pope's visit raised the profile of Christianity, says Archbishop Barry

The Pope's visit to Britain went a long way towards mending fences between Anglicanism and Catholicism, Archbishop Barry told the GB. He had met Pope Benedict XVI twice, at Holyrood House in Edinburgh and at Lambeth Palace, and discovered the Pope was intrigued by Welsh.

He said: He asked me whether I spoke Welsh and I told him it was my first language and that Archbishop Rowan and I often spoke in Welsh if we didn't want others around us to understand!+

He said he was glad the Pope had defended the right of people of faith to join in the great debates of the day. There has been a tendency in recent years in some parts of government and the civil service, although happily not in Wales, and also too by some secularists, humanists and atheists, to argue that religion has no place at all in the public square. Not only has that been a denial of our human rights, but an assumption that those who have no faith come to issues without any preconceptions or assumptions, which is manifestly not the case.+

The fact that two splendid acts of worship were televised in full - one from Westminster Abbey and one from Westminster Cathedral - showed something about the beauty of worship and what the Christian faith, in the end, is all about. It is centred on God and concerned about humanity because human beings are made in God's image and the two are inextricably bound up and I think that that came across in those wonderful acts of worship.+





The Governing Body formally endorsed its concerns for environmental issues in 2004 when it noted the report *Treading on Holy Ground*. In 2006 it passed a resolution welcoming the Welsh Assembly Government's publication of an *Environmental Strategy for Wales*, urging WAG to ensure that sufficient resources are allocated to implement the Plan and to continue to promote and integrate sustainable development, and urging the UK Government to take further measures to reduce the CO<sup>2</sup> emissions of the UK. The Church in Wales produced *The Parish Green Guide*, providing guidance to parishes on policies and actions to reduce the environmental impact of our activities.

The GB was addressed by Mr **Peter Davies**, chair of the Climate Change Commission Wales and Sustainable Development



Commissioner for Wales, who outlined the challenges that faces communities in Wales and around the world in terms of energy and energy supply.

We are faced with a considerable threat, a threat which is about climate change, the availability and security of supply of energy; and the affordability of that supply. We in Wales have the highest proportion of people living in fuel poverty and that is likely to worsen. Because the future trend is going to be an increase in energy costs because of these threats.

The real threat comes from climate change. We are radically changing the atmosphere. Industrial emission has radically changed the amount of carbon in the atmosphere, and the projections on that are clear in terms of the growing population and the increased use of fossil-fuel energy around the world. That is leading to accelerating global temperature change, causing escalating impacts to the fundamental systems on which human wellbeing depends.

Wales is one of the few nations in the world that has sustainable development built into its government. In Wales, sustainable development means enhancing the economic, social and environmental wellbeing of people and

communities, achieving a better quality of life for our own and future generations. This must be at the heart of every decision the Wales Assembly Government takes.

The response to climate change must be at all levels, internationally, nationally and locally, within the EU a target by 2020 of a 20% cut in emissions, a 20% improvement in efficiency, and 20% of energy coming from renewables. The WAG will set out a programme of action at the beginning of October to show how those will be achieved in Wales. While international decisions may or may not be taken, the decisions we take in Wales can have an impact on our quality of life.

By 2050 we have to cut our emissions by 80%. It will involve a complete transformation on how we live and how we work across our communities. Energy demands have to be managed. This will mean the redesign of homes, how they are insulated, how they are heated. This will mean changing our primary supply of energy, phasing out coal, but perhaps phasing in carbon capture and storage. Oil and petroleum projects will still play a critical role in transport. Bio-energy will become more important. Electricity generation will have to double - for electric cars and heating supply - and governments will have to make decisions where that power is going to come from, nuclear power being one of them. It is also about what we can do in our own homes and communities. Ground source and air source heat pumps will be a critical heating technology.

All of these factors will drive down emissions while trying to maintain a secure supply base of our energy system. To achieve the ambition of 80% emissions by 2050, there will be a big bet on wind power delivery - on-shore and off-shore. There is the potential for communities to generate their own electricity.

The opportunity lies with us as individuals and communities, with the active involvement of the people of Wales. The government will make big decisions - but the people of Wales need to be on board with them. We need commitment from all parts of Welsh society to take forward a sustainable energy supply for Wales.

Bishop Michael Doe has been the General Secretary



Anglicans in World Mission

of the United Society for the Propagation of the Gospel since 2005. Prior to this, he was the Bishop of Swindon for 10 years where he played a significant role in local civic and church life, as well as on the national scene. Bishop Michael addressed the GB and preached at Evensong.

As Bishop Michael brought greetings from the daughter Church of England, he reminded the GB that USPG belongs to all provinces of the Anglican Communion, and that we are all products of the missionary movement. This year is the 150th anniversary of the sending forth of the first missionary bishop, Charles Mackenzie, to Africa, God sending people to take over the lands of the heathen. Not so today. Mission is about the activity of God, the God who invites us and empowers us to join in that work wherever he has called us to be his Church, said Bishop Michael. We now engage together in the world-wide Church, and the mission agencies help in this by sustaining relationships and sharing resources.

USPG has gone through an exercise in restructuring and refocusing because of the new global context, and is about to launch in a new and exciting future. Our catch phrase is that God is liberating people to grow physically, to thrive spiritually and to have a voice in an unjust world - and that is holistic mission.

Bishop Michael gave some snapshots of what our fellow Anglicans are doing around the world in proclaiming the good news of the Kingdom, in teaching, baptising and nurturing new Christians, in responding to human need, in seeking to transform unjust structures in society, and in upholding the integrity of creation.

Bishop Michael thanked the Church in Wales for its support, which proportionately is better than the other provinces in the UK.



Bishop Michael preaching at Evensong

## CHURCH IN WALES 2020

At its April 2010 meeting, the Governing Body initiated a process of consultation about the vision and direction of the Church in Wales over the next ten years and to encourage action by individual Governing Body members personally to help the Christian presence in Wales. At this meeting, the GB met in groups to consider two questions:



1. *The April Governing Body regarded the church's presence and accessibility in communities and Welsh life as one of its greatest gifts to the nation. What are the main strategic priorities to maintain and develop this gift over the next ten years, in the following areas:*

- ordained ministry
- lay ministry
- buildings
- social responsibility?

2. *What does every member of the Church have to do to carry this work forward?*

The feedback from the groups will be brought to the Standing Committee and reported to the next GB.

## WELSH LANGUAGE PROVISION IN THE CHURCH

Concern has been expressed about Welsh language provision in the Church in Wales, the availability of services in the Welsh language in churches and the lack of vocations to ministry from traditional Welsh-speaking parishes.

Mr **Adrian Morgan** (co-opted under 30s) emphasised that the Welsh language is an essential tool in some areas to spread the Gospel. We

have to face up to the challenge to look for more priests and staff to work in a bilingual context, especially for the dioceses of Bangor and St Davids where the stream of Welsh speaking ordinands has dried up. Welsh lessons should be compulsory for those working in the Welsh context.+

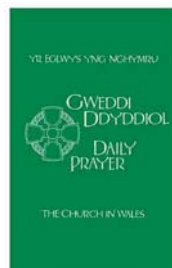


## DAILY PRAYER

Launched at the GB was a new volume of services for use within the Church in Wales, *Daily Prayer*, which includes Morning and Evening Prayer, forms of prayer that can be used throughout the day, Night Prayer, the Psalms, and seasonal material. Archbishop Barry writes in the Preface:

Our revised Eucharistic services of 2004 have shown that we can express worship in new forms and styles and that unity does not entail uniformity of practice. This additional book of *Daily Prayer* is offered in the same spirit. A Church that takes its mission seriously needs to ensure that its liturgy is accessible to all. Our new Eucharistic services have also shown that contemporary styles and a sense of the numinous can go together.

This book is designed to meet current needs and is offered to the Church in the hope that it might be a vehicle for offering prayer and praise to God, for the Church exists to offer on behalf of the world, the praise that the world has forgotten to express.+



*Ritchie Craven, Church in Wales Publications Manager, Margaret Duggan of the Church Times, and Richard Fenwick, chair of the Church in Wales Standing Liturgical Advisory Commission, examine the new book.*

*Daily Prayer* can be ordered online at [www.churchinwales.org.uk/](http://www.churchinwales.org.uk/) publications at an introductory price of £20 + p&p. Alternatively ring Church in Wales Publications, 02920 348257

## EQUAL OPPORTUNITIES

GB in September 2008 had recommended that a set of equality policies is produced and approved by the Governing Body



The Human Resources Committee produced the following Equal Opportunities Policy for approval by the GB, which it readily did so.

It is the policy of the Church in Wales to promote a culture of dignity, respect and fairness for all its members. The Church in Wales recognises the gifts, talents and vocations of its lay and clergy members.

The Church in Wales is committed to ensure:

- Equality of access to participate in the full life of the Church in Wales.
- Promotion of an understanding of equality issues within the Church in Wales and the wider community.
- Equality of access to employment by the Representative Body and other employers or agencies within the Church in Wales.
- Equality of access to the process of selection and training for ordination or lay ministry.
- Equality of opportunity for representation on the Governing Body, the Representative Body and other committees and boards within the Church in Wales.
- Equality of access to training and ongoing ministerial education of clergy and trained laity.

The law provides for the Church in Wales (and other faith communities) to discriminate in certain circumstances where not to do so would cause offence to a substantial minority of its members. In this context the Church in Wales will as far as it is reasonable to do so and where the law allows:

- Act positively to redress the inequalities faced by minority groups within the Church in Wales.
- Promote equal opportunity in all relevant policy considerations including the allocation of resources.
- Seek to counteract the effects of discrimination through the language and images it uses.
- Keep practices, policies and procedures under review to ensure that minority groups are not treated less favourably.
- Encourage all its members, employees and others acting on its behalf to work towards the elimination of practices and attitudes which may be considered discriminatory.

The Governing Body of the Church in Wales will monitor the application of this policy and will encourage the introduction of positive action if it appears that the policy is not fully effective.

## REPRESENTATIVE BODY REPORT

Recognising that this is a difficult time financially for Church members, the Representative Body in 2009 maintained practical support for the Church's work in a wide range of areas.

Lord **David Rowe-Beddoe**, chairman of the Representative Body, in his introduction to the Annual Report and Accounts 2009 showed that, despite a steep decline in income, the commitment to allocate an additional £500,000 per annum to dioceses has been fulfilled, and the level of the total block grant to 2014 is guaranteed.

In the present financial climate it is imperative that the Representative Body provides as much support for parishes as possible. This might be direct financial support, such as the injection of fresh capital into the Emergency Aid Fund to help parishes in need of urgent assistance. Equally, it might be a provision to help parishes to help themselves: detailed advice on registration with the Charity Commission or the Gift Direct facility to help parishes to maximise income by encouraging regular and tax-efficient giving.

While the financial situation of the Church in Wales is unlikely to improve over the next five years, and will be unable to continue operating in the way it is doing at the moment, nevertheless the objectives of the RB remain to relieve financial pressure on parishes, and support mission and ministry.

### Mr John Roberts

(Chairman of the Investment Committee), in giving his last report to the GB before retirement, set the financial scene. The investment objective is to achieve a balance overtime between income generation and capital growth, thus to provide a sustainable level of support to the Church without exposing the investment levels to undue risk. The RB appointed in 2009 Sarasin and Partners and Newton Investment Management to each manage one half of the stock exchange investment fund, valued at £340.5 million at 31st December 2009.

It was agreed to increase investment in overseas equities and reduce exposure to UK equities in order to further diversify investment. The target for 2010 is 26% in UK equities, 42% in overseas equities, 15% in cash and 13% in commercial property.



The RB's Fund produced a total return in 2009 of 19.8% (2008-23.6%) which outperformed the WM All Charity Fund Index. While the long-term Fund performance over 10 years has been very good, the value of the Fund has fallen in real terms. The income in 2009 was £15.9m as opposed to £19.6m in 2008 because of the fall in dividends and the low interest rates. The 2009 investment income is broadly in line with that of 2000, but has fallen when inflation is taken into account.

Mr Roberts emphasised that while the global economy entered 2010 in a more up-beat mood, there is still volatility in the markets. We are not yet at the stage of a true and strong recovery. Going forward, we are taking a cautious approach, concentrating on income growth, with an emphasis on quality companies with a strong cash flow and low debt. We also favour investing in Western companies that have a high level of activity in or exports to emerging market countries.

To sum up, your fund is in pretty good shape but we do not see a substantial uplift in the medium term. Meanwhile, the costs of the Church rise inexorably. Something has to be done.

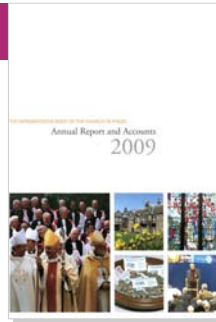
Lord Rowe-Beddoe paid tribute to Mr Roberts. During the 16 years he has served as chairman of the Investment Committee, the RB's investment portfolio has strengthened. Because of Mr Roberts's cautious approach, the Church in Wales has benefitted considerably.

The 2009 Annual Report and Accounts of the Representative Body can be downloaded from [www.churchinwales.org.uk/structure/repbody](http://www.churchinwales.org.uk/structure/repbody)

### St Michael's College, Llandaff

A £1m loan has been given by the RB to St Michael's College, Llandaff for capital works to improve the residential blocks, and ensure the College meets health and safety and fire regulations. The RB's stake in the College is now 15%.

Consideration is being given to merge the St Michael's College trustees into the RB in order to bring the College formally within the structure of the Church in Wales, and proposals will come before the GB next year.



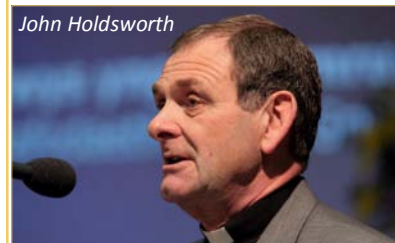
## ETHICAL INVESTMENT



At the April 2010 GB, a revised Ethical Investment Policy was adopted for the Church in Wales. The report *The Ethics of Executive Remuneration: A Guide for Christian Investors*, produced by the Church Investors Group (downloadable from [www.churchinvestorsgroup.org.uk/issues/executive-renumeration](http://www.churchinvestorsgroup.org.uk/issues/executive-renumeration)) illustrates two of the elements in the Church in Wales policy. The Venerable **John Holdsworth**, Archdeacon of St Davids, and shortly to be Archdeacon of Cyprus and The Gulf, explained:

1. The integration of ethical investment into the mission of the Church: Investment can be seen as one tool for furthering the mission of the Church as a whole, as it deals with the transformation of unjust structures, the stewardship of the earth and the well-being of all people.
2. The collaborative resources of the Church Investors Group (CIG): The aim is to maximise the impact that Christian investors can have on companies by presenting a united position that is coherent with the views of the faith.

The CIG report ties things to the real world, but at the same time giving a theological basis, with the key biblical passages on economic justice. Archdeacon John hoped that discussion of ethical investment, using the report, would take place at all levels within the Church, particularly at parish level in PCCs and study groups.



Mr **Geraint Hopkins** (Llandaff) felt that the Report is of real relevance to the current situation, and says something to the people of Wales. We should be trying to influence not just those who listen to us.

## QUESTION TIME



**Q** Why is it that almost all the economies within the Church in Wales are taking place in the Parishes, whilst at Diocesan and Provincial level the structure and borders are as they were at the time of disestablishment, although the number of people attending Church has declined?

- Mr David Yendoll (Monmouth)

**A** The Church at Diocesan and at Provincial level is not oblivious to the need to make economies at all levels. There have been changes in economies at Provincial level in recent years, for example the reduction in size of the GB and the RB. Through the husbandry of Provincial resources, the central Church still supplies 33% of the cost of running the Church. Parishes benefit from this subsidy in a way that doesn't happen in any other part of the Anglican Church.

In one respect, structures have grown since disestablishment, e.g. the increase in the number of dioceses. However, any attempts to change structures are thwarted by difficulties - there is rarely agreement about what should be done, especially when it affects the local level. For example, the Archbishop's Commission on Boundaries, set up in the 1970s, met for seven years, with four reports to the GB. At a special meeting in 1980, all were thrown out. In the discussions on an archiepiscopal see, we are nowhere near agreeing on what should be done.

But the Church needs to consider how we best organise ourselves to reflect today's realities. In 1927 there were 187,000 Easter communicants, last year 65,000. In 1958 there were 155,000 on the Electoral Roll, in 2009, 58,000. Yet the structures are still the same. The Standing Committee and the Bench of Bishops needs to reflect on the issues raised, and advise the Church on how best to address these issues. If we embark on such a process, it will be essential for all on the GB to be willing to represent in our dioceses and our parishes the need for change, even if that means sacrificing some of our own cherished allegiances in the longer term interests of the Church as a whole.

- Archbishop Barry

## COLLECTION AT THE GB

The collection at the GB services of £1003.25 (to which Gift Aid is to be added) will be given to the Tyddyn Bach Trust in Penmaenmawr, an HIV/AIDS respite centre serving people in need in North Wales.

## ARCHIEPISCOPAL SEE

At the April 2008 GB it was reported that a new brief had been given to the Working Group on the Archbishopial See, asking it to consider ways in which the diocesan Bishop of Llandaff could operate permanently as Archbishop of Wales. At the April 2009 GB it was reported that, following consultation with the dioceses, a new Working Group had been formed to take the matter forward. At that meeting, members reflected on the role and ministry of bishops and archbishop in the Church in Wales.

Archbishop Barry presented the summary of responses from the discussions at the April GB. While there was general agreement about the qualities looked for in a bishop - a pastor and shepherd, prayerful, a strategic thinker, a person of discernment, a teacher and visionary - and agreement in the tasks of a bishop, there was far less agreement about the role of the Archbishop. There is no consensus in the GB, as there is not in the dioceses. It is of some comfort - or not - that our predecessors in the 1970s and 80s also run into the buffers on this issue. In the 1930s Archbishop Green grappled with the difficulties of being both bishop of Bangor and archbishop; Archbishop Glyn Simon in 1970 said that as far as the archbishop is concerned, something must be done. The combined role took its toll on Archbishops George and Alwyn in the 1990s. We need to hear the voices of those who have done the job.

There is agreement in the Diocese of Llandaff that the archbishop should be based in Cardiff, but no agreement on how that is done. That model may not be acceptable to other dioceses.

Archbishop Barry gave his personal view. The peripatetic model may have been fine in the 1920s when not as much was expected of archbishops. The job is enormously difficult to do from the North. We cannot have an archbishop without a diocese, as a bishop is a bishop of a particular place, rooted in a community - even the Pope is Bishop of Rome. It would lead to an archbishop being totally lost and unhappy.

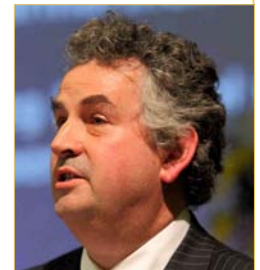
Given the present economic crisis, and looking at our statistics, what we really need is a radical reorganisation of the Province as a whole.

The Bishops will look in October at the responses from the GB and the dioceses, but at the end of the day it is the Church as a whole that will have to make the decision - that's what synodical government actually means.



## TRINITY UNIVERSITY COLLEGE, CARMARTHEN

The Vice-Chancellor of the new University of Wales Trinity St David, Dr **Medwyn Hughes**, presented the Annual Report 2008-09 of Trinity University College, Carmarthen. The new University, created by the merger of Trinity and St David's, Lampeter, received Privy Council approval in July 2010. The report shows the variety of activities in that academic year, but Dr Hughes wanted to draw the GB's attention to the future. We have now in Trinity St David University an Anglican University. Its Royal Charter has regard to its Anglican objectives. There will be the development of a Trinity St David group, whereby Trinity St David and Swansea Metropolitan University will merge, and at least five of the Further Education colleges will become part of the group structure. This is the development of the new policy in Wales that brings together schools, colleges and universities. This is your University - use it in regard to policies for education, sustainable development and social policy. This is a university that has regard to the best in the Church in Wales.



In 1975 a Covenant was established between the Church in Wales, the Presbyterian Church of Wales, the Methodist Church, the United Reformed Church and a number of Baptist Churches, with the goal of establishing 'visible unity'. A Commission (*Enfys*) was established in 1976 to move forward the achievement of the Covenant's aim. The commitment of the member churches to the Covenant was reaffirmed in 2005, with funding until 2011. GB was asked to renew the commitment of the Church in Wales to support the work of the Commission for a further five years.



**The Motion**

That the Governing Body:

- (a) support the continuation of the Commission of Covenanted Churches for a period of five years from 2011 to 2016 to pursue the agenda set out in the report entitled "The Commission of Covenanted Churches in Wales" and dated June 2010;
- (b) request a review of the situation in 2016.

The Commission has set the following agenda for 2011-2016:

- to draw up a document agreed by all member denominations stating clearly the mode of governance that would be acceptable to them all;
- to draw up a document stating clearly the model of pastoral oversight or episcopate acceptable to all;
- to work towards a Church of Wales that shares one faith, one structure, one ministry and one governance, but that honours and celebrates different theological emphases and worship traditions;
- to arrange an Assembly of Covenanted Churches in Wales, beginning in 2012, to worship together, to consider reports from the Commission and matters brought by member churches and to report back to member churches;
- to set up Advocates from each denomination to identify areas where a Local Ecumenical Partnership might be established and to engage in conversations with congregations in those areas;
- to consider whether there are specific communities which could act as experimental models for ecumenical ministerial deployment;
- to revise the Commission's Eucharistic rite, to provide a shared confirmation rite for use within Local Ecumenical Partnerships and to consider shared ordination services where possible;
- to explore how advocacy of the Covenant might be taken forward.

**The Bishop of St Davids,**

in proposing the motion, stated that ecumenical co-operation leading into unity is a **divine imperative**, most clearly articulated in the word of Jesus himself in St John's Gospel, and that therefore the Church in Wales regards Christian unity not as an end in itself but as an expression of the *Misero Dei*, God sending outwards to us, to his world and through Jesus through the Spirit. It is the pre-requisite to mission.



denominations, recognising that the Anglican Church cannot turn its back on episcopacy, and that other churches have not rejected the concept.

**The Bishop of St Asaph**

felt that the ecumenical movement has become becalmed in the 21st century, and suggested an augmentation to the motion to get the blood going and to encourage the Commission. The GB accepted the addition of Bishop Gregory's clause: "that the GB urges the Commission to develop creative and bold proposals of ways in which the ecumenical situation in Wales can be transformed and which will move us forward in the quest for Church Unity."



Speakers supported the motion with its new clause.

**The Revd. Jenny Wigley**

(Llandaff), a former member of an ecumenical team which she saw as exciting and energising, set the challenge: **Let's do new things. Let's spice up the motion, and go for it.**



The motion was passed *nem. con.*

**The Revd Gwyn ap Gwilym,**

the Church in Wales Interfaith Officer, made a distinction between the Covenant, a theological concept which cannot be removed, and the Commission, the organisation set up to support the Covenant, the future of which is the subject of the motion. In recent years the Commission has gained new life as a result of the 2005 Church in Wales Ecumenical Canons. Its particular work is to find a pattern of episcopacy that is pastorally acceptable to all



**A Bill to make Revised Provision for the Terms of Service of the holders of ecclesiastical offices in the Church in Wales**

In order that the Clergy Terms of Service provisions may be brought to the GB next April, an enabling Bill was passed. The terms of service under which persons hold ecclesiastical office within the Church will now be known as Common Tenure. Those already in post will have the choice to opt in or not; for those appointed after April 2011 Common Tenure will apply. The Statement of Terms of Service for Common tenure will include provision for:

- terms and conditions of work;
- the resolution of disputes;
- development and personnel support;
- the publication of information and consultation thereon.

**A Bill to amend Chapter IX of the Constitution of the Church in Wales**

In September 2008 the GB had requested a Bill to streamline and simplify the court structure of the Church in Wales. The Bill passed by this meeting of the GB reduced the number of courts from six to two - the Diocesan Court will hear all disputes at first instance in relation to disciplinary matters; and the Provincial Court will hear appeals. The composition of the court will depend on the matter before it. Attempts will be made to reduce the time complaints are dealt with by the Disciplinary Tribunal through a more flexible system, particularly by increasing the numbers of those on the list to be called to hear a case in the Tribunal.

**IAFN**

Dr Sally Thompson, its co-ordinator, gave a report on the work of the International Anglican Family Network (IAFN). It is a forum for the exchange of information about the challenges facing families in different countries and cultures and the practical work being undertaken by churches and individual Christians. It produces three newsletters per year on issues affecting families and holds international conferences.



## Challenge, Change and Opportunity

Each year, parishes complete a questionnaire to provide information on key trends in attendance, income and expenditure across the Church in Wales. As a result of the high proportion of parishes responding, it is possible for the Church to rely on this data for its planning at provincial and diocesan level.

The **Bishop of Bangor**, in introducing the Membership and Finances Report for 2008/2009, said that while recognising the many good news stories behind the statistics and celebrating these, he wanted to flag up new particular challenges to begin a conversation, beginning with the bishops, but involving the whole of the Church.



There must be a fresh commitment to mission, the core challenge of the Church, and provide an appropriate theological base to it. How many churches could deep down articulate what they are trying to do and be in their particular communities?

The interior life of God's Church will need to be re-examined, a living life of faith founded on a revelation in Jesus Christ. Its one that will need to make hard choice and priorities, the things that we can and that we cannot do. The Standing Committee and the Bench of Bishops is asked to respond to the situation that the statistics describe.

The Report was presented by Mr **Richard Jones**, Parish Resources Advisor, Llandaff, and Mrs **Tracey White**, Funding and Parish Support Officer, St Asaph.



### Finance

Parish finances have suffered as a result of low interest rates, wage cuts and job losses during the recession, with the level of total direct giving falling between 2008 and 2009 by 1.3%. However, planned giving has risen slightly (1%); it is loose giving that has fallen, and a drop in investment income. Each year, membership declines, resulting in more giving but less givers. Charities report a drop of 30% in giving income. If this happened to the Church, it would go out of business.

There were record high claims in Gift Aid in 2008-9 - £3m. Without it, many parishes would not survive. Fund raising remains constant at nearly £4m., but are some fund raising instead of giving?

The Parish Share has exceeded the level of direct giving, a situation which is not sustainable. The cost of maintaining and improving church buildings is becoming a larger part of the cost of running parishes. Giving to mission remains steady at £450,000, 4% of income. At this level, what does this say about the priorities of the Church?

For the first time since 1993, parish finances across the board are showing a deficit. While there is a need to address giving, there is also a need to look at the way the Church does things.

### Membership

Average attendance fell by over 2% in 2009. Why is this? It raises questions of what we are offering in terms of style, relevance, welcome and communication. While the statistics of attendance of children and young people show a continuing downward trend, the right measure is not being used. Youth groups, Messy Church and school involvement are not counted - only attendance at formal services. However, adult baptism and confirmation numbers are up. Are we discipling better?

The trend of decline in child baptisms and weddings continues. The Church seems to be dropping out of the few significant occasions in people's lives. Are we being pushed to the margins of society?

### Challenge

Richard and Tracey drew out the implications of the statistics for the organisational structure of the Church. How do we organise ourselves for effective mission? Clearly the current system is not

delivering or sustainable in the future. We need a root and branch review of the way we do things, avoiding the duplication of tasks, making the best use of resources, sharing skills and changing what does not work. There needs to be a change of attitude, policy, practice, priorities, culture - a whole new approach.

We have deliberately cut clergy numbers to save money, whilst at the same time have largely retained the same structures and the same number of buildings. Clergy become de-motivated when they must service numerous congregations without the opportunity to develop a strategy for growth. There is a perception of poor value for money. Fewer clergy spread more thinly are likely to be less effective and less likely to contribute to the growth of churches.

An increasing number of worshipping communities are becoming unsustainable in their present form. The number of church buildings has little changed in 20 years in spite of membership almost halving. Many are unfit for their purpose and often in the wrong location. Is this good and effective stewardship of our resources?

Some growth is happening in the Church in Wales? What needs to change to make growth happen across the Church? Is there the desire, vision, self-belief, belief and urgency for change? What are our priorities?

**The next meeting of the Governing Body will be held on 14th and 15th April 2010 at University of Wales Swansea.**

## HIGHLIGHTS

is written and designed by Philip Morris  
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39 Cathedral Road, Cardiff, CF11 2XF  
☎ 029 2034 8258  
✉ [publications@churchinwales.org.uk](mailto:publications@churchinwales.org.uk)



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