

THE WHOLE CHURCH MISSION AND MINISTRY POLICY

EXECUTIVE SUMMARY

The Whole Church Mission and Ministry Policy [The Policy] belongs in a continuum which stretches back to the Mission 21 initiative. It arises from significant consultation between the Mission and Ministry Board and the dioceses. It is 'whole church' because it recognises that there are aspects of policy in the areas of mission and ministry which do not lie directly within the remit of the Mission and Ministry Board.

The Policy affirms the primacy of Mission in the life of the Scottish Episcopal Church. It suggests that a new engagement in mission is a reflection of a new confidence in our place in the mainstream of Scottish society.

The Policy recognises and responds to what it identifies as a gradual change in the way in which the provincial and diocesan life of the SEC relate to one another. Two key aspects of this are a gradual diminishing of the financial resources of the Province and a renewed emphasis on the missional leadership of bishops in their dioceses.

The Policy explores a number of aspects of the life of a Church in Mission. These include the following themes: Missional congregations, Patterns of Ministry, Meeting the future ministerial needs of a Missional Church, Children and Young People, Resourcing the Missional Church, Next Steps.

In each case, the Policy seeks to describe the present situation and the issues facing the church. The Policy is not prescriptive. It seeks to create a context in which a range of policy options can be explored and clear policy formulated. It envisages a process of widespread consultation at every level of the church.

The intention is to encourage further development of policy in such a way that the choices which are made are widely understood and 'owned'. With limited resources, not everything can be done. But, as our church gathers around a shared vision of its mission in 21st century Scotland, the hope is that priority will be given to initiatives which encourage the development of attractive patterns of congregational and diocesan life and courageous engagement with the diverse society which is Scotland today.

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1 INTRODUCTION

During the last three years, the Provincial Mission and Ministry Board has undertaken a process intended to define a new Mission and Ministry Policy for the Scottish Episcopal Church. This process has been undertaken in the awareness that many parts of the church are involved in making decisions of one kind or another which bear on matters of mission and ministry and the Board has been keen to offer something to which others can respond. As well as work within the Board itself, the process has involved consultation between the Board and the leadership of our seven dioceses. It has also involved debate at General Synods 2009 and 2010.

The policy document which we now offer to the church is not intended to be prescriptive or final. Rather it seeks to identify broad themes and policy directions, to suggest particular areas where further consultation is required and to invite others to share in that process. To do this is very much within the collaborative ethos of the Scottish Episcopal Church. But it seeks to place that collaborative engagement in the context of an enhanced clarity about our wider aims.

This attempt to shape policy for today and tomorrow belongs in a continuum which includes previous initiatives which have shaped and enriched our church. We think particularly of Mission 21 and the initiatives in training and ministry which flowed from Journey of the Baptised and New Century, New Directions.

The Primacy of Mission

Our primary task as a church is the work of mission. We believe that the mission is God's mission - his unceasing work of lovingly drawing back the world to himself. Our task is to be part of that redemptive and engaging work. We are called to share with people the good news of Jesus Christ and of God's love for them. We are called to go and make disciples, to baptise and to teach.

If our primary task is mission, we recognise that everything else which we undertake must serve that mission. While our work is and will continue to be diverse, the challenge to measure its significance and value against the call to mission provides a valuable way of assessing priorities and of guiding our decisions in the use of the resources available to us.

To state that our primary task is mission is not a 'matter of form' for the Scottish Episcopal Church. Our presence in Scotland has been at times both tenacious and precarious. We have had a difficult and painful history but we are now a church with growing confidence in our future. We see ourselves as part of the mainstream of church life in Scotland. We believe that we are now one church acting together with other mainstream denominations in mission to the whole of our society including our partnership with the Methodist and United Reformed Churches. We affirm and value both our inter-faith links and our partnerships with others in our society who are committed to change and growth. We also affirm our engagement with the mission of the church worldwide, through our membership of the Anglican and Porvoo

Communions and through our partnership links, and we welcome the missional insights of that worldwide church as evidenced, for example, at the recent Edinburgh 2010 Conference.

We are also aware that we are constantly called to be in dialogue with our history and our context. We are a church with riches in spirituality, devotion, liturgy and thoughtful preaching. Indeed, our worship is the wellspring of our mission. We build upon our inheritance from the Oxford Movement and the Scottish Reformation. We are both catholic and reformed, holding at once to “apostolic order” and “evangelical truth”. We are challenged to explore how we can helpfully contribute to resolving the issues which divide the Anglican Communion. We recognise the need to affirm and hold in creative tension our own diversity.

Shaping a Policy

We have used the term ‘whole church’ Mission and Ministry Policy because it identifies some of the particular challenges involved in this task.

Like all churches, we face the challenge of undertaking our mission in a secular and rapidly-changing society. We recognise that our historic financial resources are less than they once were and that they will probably continue to diminish. It is therefore more important than ever that we bring clarity and focus to our policy-making and to the use of scarce resources.

The primary responsibility of the Provincial Mission and Ministry Board is to be the agent of General Synod in shaping and carrying forward the policy of the church. The Board is also responsible for allocating the financial resources which are available at provincial level to support and sustain this work. However, beyond those primary tasks, the Board recognises that concern and responsibility for the work of mission is spread across many areas of our church. At times, responsibility for shaping policy and the control of resources are not located in the same place. Hence our view that an important aspect of this ‘Whole Church Policy’ is the invitation to share in consultation which will help to define policy for the future and to establish common understandings which will enable that policy to be implemented.

We are becoming aware of significant movements in the life of the church. The understanding of episcopal ministry shared by current members of the College of Bishops places a growing value on the role of the bishop as ‘leader of mission’ and the diocese as the primary location for the engendering of missional energy. We belong together in one province but it is becoming clear that it is a key role of the province to support and encourage the mission of the dioceses and their congregations and to ensure that dioceses work together and support one another.

We welcome those changes. But it is important that we should recognise the implications which they bring to us. Firstly, recent consultation about financial allocations - particularly in respect of the Grants for Ministry Fund - has made us aware that the balance between province and dioceses is changing. Many of the key decisions about allocation of resources will increasingly have to be made in the dioceses as the availability of historic provincial resources continues to decline. Secondly, provincial bodies such as the Mission and Ministry Board will need to adopt a new dynamic and pattern of working which is appropriate to this changed situation. The Board has always benefited greatly from the strength of diocesan representation. But what is also

required is a strong commitment to provincial-diocesan consultation and to the encouragement of inter-diocesan consultation. The deliberate development of such strong axes of relationship - which have already been modelled in the processes which have led to the development of this policy - is essential if the new energy for mission which is visible in our dioceses is to be encouraged and enhanced.

In short, the Board sees the following as key aspects of its future role: being a supporter and resourcer for dioceses in their mission, enabling the development of consistent and coherent patterns of mission and ministry across the dioceses and encouraging appropriate inter-diocesan collaboration and co-operation.

2 A CHURCH IN MISSION

As we have said, this Whole Church Mission and Ministry Policy is intended as setting a framework for future policy decisions and the setting of priorities for the use of scarce resources rather than as a prescriptive or final statement of policy. Even a brief look at the areas which it must consider will show that they are all inter-linked and no area can be considered in isolation. Each of the sections which follows therefore is an attempt to focus on one area – while sketching out the links with other areas.

The sections which follow therefore explore the following themes:

- Missional congregations
- Patterns of Ministry
- Meeting the future ministerial needs of a Missional Church
- Children and Young People
- Resourcing the Missional Church
- Next Steps

3 MISSIONAL CONGREGATIONS

Congregations should strive to be world-facing communities, able to make connections with all who seek hospitality, community and a spiritual home. They should be overseen – singly or in clusters - by stipendiary clergy who have the capacity for strategic leadership and shared ministry. They should be populated by missional disciples who are equipped and encouraged to live as active apostles of Christ in the world, naturally fulfilling the Great Commission in their daily lives and work.

At present, many congregations, both urban and rural, fall short of this ideal, embracing instead a ‘chaplaincy model’ of ministerial life which is fearful, dependent, inward-looking and preservationist. Clergy often feel themselves to be ill-equipped to engage in missional leadership. Even when they attempt so to do, they find themselves being dragged back into a ‘solely maintenance’ mode of operation by the misplaced expectations of some members of vestries and congregations who fail to see themselves as co-responsible for the mission and ministry of their

charge. The combination of such factors has led to low morale amongst the clergy and, in places, an endemic, and growing, malaise. Moreover, few priests currently fall into the 30 - 45 age range - the very group which has been proven to lead to the emergence of younger, vital, congregations. Our indigenous pool of significant leaders is drying up.

To respond to our ministerial and leadership needs, we shall need to consider issues concerning the encouragement of vocations and the training, in-service training and support of our clergy. We shall consider these and related issues in Sections 4, 5 and 7.

We have already noted the increased focus on mission in our diocesan life in general and in the leadership of our bishops in particular. The relatively small size of our dioceses makes it possible for bishop and diocese to give active support, encouragement and challenge to congregations as they seek to move to a missional engagement with the society in which they are placed, addressing questions of spirituality, prayer and worship; missional leadership; adult nurture, learning and formation; welcome, inclusion & integration; service to the local community; children and young people; participation in worldwide mission in partnership with the church overseas.

This task of encouraging the missional life of congregations is best effected when the Bishop-as-leader-in-mission is supported by a Diocesan Mission Officer, be that role full-time or part-time, via day secondment or any other pattern which fits the life of the diocese. The purpose of such a role is to support and enable congregational missional activity on the ground, aligning it with the needs and strategy of the diocese as identified by the bishop. We believe that such roles are a vital and dynamic developmental resource in the overall mix and are keen to see consistency – though not equality - of role across the province, interdiocesan collegiality amongst Officers and the greater sharing of expertise which ensures that resources are used prudently and duplication avoided.

If our dioceses are to develop further in this role of encouraging the missional development of congregations, we shall need to explore further how this can be supported and resourced.

The questions which arise are the following:

1. Diocesan Mission Officers are an important resource in supporting and developing the missional focus of our congregations. There is a need to search for some consistency in the role, resourcing and employment of Mission Officers in the dioceses;
2. The balance in the Provincial Grants for Ministry Budget between ‘augmentation’ and ‘missional development’;
3. Clarification of the relationship and overlap in the dioceses between funding for Mission Development and the funding of the dispersed work of TISEC [see Section 7];
4. Focus on development within the dioceses needs to be complemented by the development of strong inter-diocesan relationships across which experience and resources can be shared.

4 PATTERNS OF MINISTRY

The challenges of ministry in Scotland – particularly in large geographical areas where the population is small – have always been recognized in our church as calling for flexibility and creativity in the provision of ministry. Our developmental work in LCM has been only the most recent example of this historic movement. We also recognize that this challenge is experienced in the inner city, in the economic and social deprivation of post-industrial areas and in many other settings across all of our dioceses.

Recent movements in our church have impacted both positively and negatively upon this situation.

1. The Rural Commission Report invited us to take a very positive view of the future of our congregations in the rural community;
2. Recent changes to Canon 36 regarding congregational status have had the unintended effect of restricting flexibility in the terms under which clergy work;
3. Discussion of the concept of ‘viability’ has carried a challenge to our congregations to be self-sustaining in life and ministry. But it is not realistic to think that viability – in terms of the ability of congregations across the province to resource stipendiary ministry – will always be attainable.

It is of course open to our dioceses to develop local patterns and expressions of ministry and congregational life which are appropriate in particular settings. Where resources are scarce, there will always be an element of response to circumstances and making the most of what is available.

However, we feel that there are compelling reasons why we should attempt to achieve a reasonable level of consistency in the patterns of ministry which we encourage across our dioceses. The reasons for this are:

1. If provincial support is likely to be required, it is easier and fairer to be able to compare ‘like with like’ across the dioceses;
2. It enhances the value of mutual diocesan support and the encouragement which congregations derive from being able to recognize others who are addressing similar problems in similar ways;
3. It encourages the development of appropriate common training resources and the recognition and transferability of ministries across the province. The questions raised by the suggestion that TISEC might become the ‘generic training agency’ for our church are also important here [see Section 7].

Accordingly, we wish to encourage the College of Bishops to continue its work in the development of coherent alternative models of ministry capable of application across the province. This may in turn identify new training needs or a requirement for canonical alteration.

5 MEETING OUR MINISTERIAL AND LEADERSHIP NEEDS

We have already noted the challenges involved in helping our congregations to prioritise mission as the key focus of their lives. We are aware that congregational leadership is an area of critical importance in this development. While this is not exclusively the task of clergy, we feel that it is important to highlight two areas which are widely-recognised as needing attention.

The first is the question of the supply of clergy – there is clearly need for some research into our future ministerial needs. At times, this has been described as the ‘younger ordinands’ question and was the subject of a provincial consultation during 2009. The issue might equally be described as one of clergy retention and mobility, namely why younger clergy often seem not to be attracted to congregational ministry or inspired to relocate to new ministry opportunities. This question is also recognised in concern, particularly among the bishops, about the apparent shortage of candidates from within Scotland for appointment to incumbencies.

We believe that there is a continuing need for a shared approach which involves the Provincial Director of Ordinands, the College of Bishops, TISEC and the Provincial Youth Network. The purpose of this would be to encourage the emergence of a cohort of younger, largely indigenous, stipendiary clergy. In particular, we need to:

1. Research our future ministerial needs;
2. Create mechanisms for the encouragement of vocations amongst young adult members of our church;
3. Promote - and advertise the attractiveness of - stipendiary service in a missional church;
4. Establish an intentional postulancy system which includes internships, liaison with tertiary education chaplaincies and work within the 18-25 Provincial Youth Network;
5. Define and present clearly options for full-time training and for combinations of full and part-time training;
6. Explore possible sources of funding to support these patterns of training, including the establishment of a dedicated provincial fund.

The second key question is that of the continuing support, training and development of clergy as they seek to become managers of transformation and catalysts for change. This also will require a high level of consultation and mutual support involving bishops, Diocesan Mission Officers and TISEC.

The issues which arise here include the need to:

1. Develop patterns of clergy appointment so that we align *congregational* appointment criteria and selection processes with the determinants of mission and growth, and with *diocesan* mission strategies;
2. Develop, through inter-diocesan consultation and co-operation and through development of the resources of TISEC, consistent and challenging patterns for clergy in-service training – often referred to as CMD 1-3 and CMD4+;
3. Develop existing patterns of clergy peer support and Ministerial Review;

4. Develop creative responses to the needs of mid-career and late-career clergy – including the provision of sabbaticals, training and study opportunities and the provision of wider ministry opportunities at diocesan and provincial levels.

6 MINISTRY AMONG YOUNG PEOPLE - INCLUDING CHILDREN, TEENAGERS AND YOUNG ADULTS

There is a growing recognition that a healthy church or congregation will have within its life a balance of age. A missional church will be aware of the need to nurture in faith children who have been baptized. The Church proclaims the historic faith ‘afresh in each generation’. Congregations in turn are enriched by the faith and ministry of children and young people. The fact that some of our congregations simply have no children underlines the need to accord a degree of priority to this area.

Recent years have seen a growing emphasis on work with children in our congregations. Our dioceses have been identifying or appointing people to encourage development in ministry among children. We need to draw those Children’s Workers into a provincial network for mutual support. There is important work to do in developing a common understanding of the patterns of ministry which we apply to our work with children – recognising in particular the challenge of working with relatively small numbers of children:

1. Models of learning – moving beyond traditional expectations of Sunday School and acknowledging that altered approaches to confirmation mean that there is less opportunity for traditional catechetical work;
2. Children and liturgy - the meaning of ‘all age’ worship;
3. Integration of children and their parents into the congregation;
4. Supporting parents in the discipling of their children.

At congregational level, it is harder to envisage a definitive shape to our ministry with teenagers and young adults. Once again small numbers make this difficult. But there are encouraging trends emerging – for example the growth of ecumenical approaches to school chaplaincy among our clergy provides enhanced access to local schools and contact with teenagers.

At the level of the older teenager and young adults, we have seen the continuing development of the Provincial Youth Network and the Glenalmond Youth Weeks as a particular encouragement. We need to explore what the next stages of development for this movement can be. In particular we need to discuss:

1. How the Provincial Youth Network [PYN] can be repositioned within our provincial structures – this discussion is already under way;
2. How the Glenalmond Youth Camp movement can grow beyond its focus in the summer camps to become an ongoing element of the life of dioceses and congregations;
3. How the church might offer a voice to young people and their issues at provincial and diocesan levels;

4. Our need to recognize those involved in youth ministry and to establish common patterns of training;
5. The resourcing and financial needs of this development, including the possibility of recognising the importance of this area of activity by allocating a specific percentage of budgets to it;
6. What our attitude to the provision of tertiary education chaplaincies will be in the future – since they are an important point of contact with this age-group.

7 RESOURCING THE MISSIONAL CHURCH

A church called to the task of mission should examine its resources for the education of disciples and the training of those involved in ministry. In this section, we attempt to explore the concept of a ‘whole church’ policy for education and training and to think about how that vision will challenge us to develop our existing resources.

A number of suggestions have been made about how our training resources might be developed – most notably the proposal in the MacNaughtan/Edwards Report that TISEC might become the ‘generic trainer’ for all training for ministry at every level of our church. This proposal was not developed in their Report. There has been some discussion of this proposal but it has not proved easy to develop the concept into an action plan.

Our view at this point is that the best way of opening up discussion of our future education and training needs – and of the future of TISEC – is to make a statement of ‘whole church’ values:

**TISEC is and should remain a resource for the whole church.
The resources of the whole church should be available to TISEC.**

The Present Situation: Training for Authorised Ministry

The processes by which the next generation of ministerial leadership, both clergy and lay, is trained are a key element of the life of any church. It is here that candidates are trained for future ministry, both stipendiary and non-stipendiary, for the diaconate and lay readership. It is from future clergy that future episcopal leadership will be drawn. It is this training resource which meets the future needs of the church. It also plays a critical part in shaping a common understanding of ministry and its aims in the 21st century - in particular of ministry with a missional focus. [See Section 3]

At present, responsibility for the training and spiritual formation of ordinands and lay readers is shared between the two aspects of TISEC, its central and dispersed modes, working in partnership to deliver the approved initial ministerial education (IME) programme. The task is demanding and is carried out with very limited resources. Central TISEC consists of one full-time Ministry Development Officer, an administrator and a sessional Module Coordinator for each of the nine modules on the programme. They work with colleagues at a dispersed level, who function as diocesan co-ordinators and advisers, seminar and Ministries Reflection Course

conveners, placement co-ordinators and supervisors and others. There are already examples of inter-diocesan working where the numbers of ordinands and lay readers in training are small.

The demands of the delivery of IME represent the primary call on the resources of TISEC. The various 'quality assurance' and validation procedures to which we are committed through our relationship with York St John University and the Ministry Division of the Church of England make significant demands on this limited staffing resource and on the members of the Ministry Development Committee and the TISEC Board of Studies.

The Present Situation: Lay Learning

The needs for learning, education and training of our laity are diverse and have historically been met by a blend of initiatives at provincial, diocesan and congregational level, including structured programmes of courses, seminars and short training sessions. There is evidence that, whilst ostensibly similar needs are currently being met in different ways in different locations, there is an increasing desire for greater communication between the various levels of the church to ensure that common quality assured initiatives are developed where learning may be transferable between congregations or between dioceses. This is seen as particularly important to underscore the missional nature of the church and to meet the needs of developing patterns of ministry.

Resourcing initiatives, such as developing the notion of TISEC as generic trainer or as an internal quality assurance and enhancement agency, will be a challenge. Currently, the nature and level of staffing to support such initiatives varies between the dioceses. Activities such as the development and implementation of new initiatives, coordinating the relationship of the different levels of the church or assisting with quality assurance activities are likely to be dependent on the members of the Provincial Lay Learning Group, on which the Methodist and United Reformed Churches are also represented, having the time and resources to assess priorities across diocesan and denominational boundaries and finding appropriate ways of meeting them.

The ecumenical dimension is further served through the Ecumenical Education Federation, by officers from the three EMU churches with responsibility for education and training, who seek increasingly to work together where this meets needs shared by the different denominations. The members of the Provincial Lay Learning Group and the Ecumenical Education Federation may be seen as the nucleus of a TISEC central/dispersed model for lay learning that builds on the current arrangements for IME.

There are a number of questions which arise as we examine our present structures and resources:

1. If the primary calling of our church is to mission, we need to establish criteria which will enable us to examine whether our training programmes and competency frameworks continue to serve that calling in a responsive way;
2. We are committed to the present model of TISEC which functions in both central and dispersed modes. But it is clear that we could do more to ensure clarity and accountability in the way in which the funding for dispersed TISEC is used, and in the relationships between those engaged at central and dispersed modes. We are aware that

approximately half of the budget of the Ministry Development Committee is allocated to this and we do not have clear provincial/diocesan patterns of accountability. We have already suggested [see Section 3] that we should attempt to establish greater consistency in the employment of Diocesan Mission Officers and we are aware of some overlap between these posts and the funding of dispersed TISEC. This overlap is inevitable and it may be desirable. But it produces challenges in the task of determining priorities and establishing accountability. This is a further area in which inter-diocesan consultation and provincial-diocesan consultation would be helpful;

3. We have already mentioned [see Section 5] the need to attract a new cohort of younger, largely indigenous, stipendiary clergy. We are aware that the nature of the training which we offer may be one of the factors which shapes the vocational response of members of our church. We need to ensure that we describe and promote a full range of training options and opportunities;
4. We need to develop across the province consistent approaches to Continuing Ministerial Development [see Section 5];
5. We need to shape training options to respond to the training needs of those engaged in emerging models of ministry or those members of the laity engaged in ministries to specific types of communities and groups;
6. Our limited resources have tended to be reactive – we need to develop an agreed set of strategic priorities to ensure the optimum use of the limited human, financial and other resources available at provincial, diocesan or local level for training, education and formation;
7. We need to re-examine how best central and dispersed TISEC can work together to ensure that all of its educational and training activities are missional in focus and meet the widest ministerial and lay training needs of our church.

Moving towards a Whole Church Resource

We have already referred to some of the issues which arise as we look to the future of TISEC as the training agency for authorized ministries in our church. We now need to explore the questions which arise as we think about the future ‘whole church’ educational and training needs of our church.

1. We have already referred to the need to explore the relationship between the ‘dispersed’ working of TISEC in the dioceses and the role of Diocesan Mission Officers. As we have mentioned above, there are finance and accountability issues involved. But it seems to us that it is not helpful to see these resources as ultimately separate and self-contained when they should rather be seen as together serving the training and developmental needs of the church;
2. We think it is important to see educational and training resources as complementary aspects of the support of a missional church. Education programmes will be seen as preparing members for active discipleship. They will meet the catechetical needs of people at different stages of the life cycle. They will also be seen as a foundational element in preparation for training of members for lay ministry. A process of consultation is needed to explore the future of our education programmes;

3. We have a long tradition of encouraging lay ministry and of exploring the complementary nature of lay and ordained ministries. While much lay ministry arises at congregational and diocesan levels, we think it would be helpful to identify ministries which are common across our whole church. TISEC, as a resource for our whole church, should be encouraged to use the resources of the whole church to ensure quality and consistency in training for these ministries. This will also ensure that those who move from one diocese to another will find that their training and the recognition given to their ministry will be transferable.

8 NEXT STEPS

The principal further work identified in this document is as follows:-

1. Seeking consistency in the resourcing and employment of Mission Officers in the dioceses.
2. Consideration of the balance in the Provincial Grants for Ministry Budget between 'augmentation' and 'missional development'
3. Clarification of the relationship and overlap in the dioceses between funding for Mission Development and the funding of the dispersed work of TISEC
4. The development of strong inter-diocesan relationships across which experience and resources can be shared.
5. The development of coherent alternative models of ministry capable of application across the province.
6. The carrying out of necessary research into the church's future ministerial needs; and subject to such research create mechanisms for the encouragement of vocations amongst young adult members of our church (including for example promoting stipendiary service in a missional church and establishing an intentional postulancy system) and defining options for full-time training and for combinations of full and part-time training, including exploration of possible sources of funding to support such developments.
7. The development of patterns of clergy appointment aligning congregational appointment criteria and processes with the determinants of mission and growth, and with diocesan mission strategies.
8. The development, through inter-diocesan consultation and co-operation and through development of the resources of TISEC, of consistent and challenging patterns for clergy in-service training.
9. The development of existing patterns of clergy peer support and ministerial review.
10. The development of creative responses to the needs of mid-career and late-career clergy – including the provision of sabbaticals, training and study opportunities and the provision of wider ministry opportunities at diocesan and provincial levels.
11. The development of a common understanding of the patterns of ministry for work with children including models of learning; the relationship and involvement of children in liturgy and our understanding of 'all age' worship; the integration of children and their parents into congregations; the support for parents in discipling their children
12. The continuing development of the Provincial Youth Network and the Glenalmond Youth Weeks including how the PYN can be repositioned within our provincial

structures; how the Glenalmond Youth Camp movement can grow to become an ongoing element of the life of dioceses and congregations; how the church might offer a voice to young people and their issues at provincial and diocesan levels; the need to recognise those involved in youth ministry and to establish common patterns of training; consideration of the resourcing and financial needs of this development; articulating the church's attitude to the provision of tertiary education chaplaincies.

13. Discussion and consultation within TISEC about existing programmes and competency frameworks in the context of the Missional Church.
14. Inter-diocesan and provincial-diocesan consultation about
 - dispersed TISEC, Diocesan Mission Officers and funding issues
 - patterns for Continuing Ministerial Development
 - emerging Models of Ministry
 - the focus of Lay Learning Programme and links to Lay Ministry Training
 - patterns of Lay Ministry and training provision.

We anticipate that in addition to the work identified above, it is likely that as greater clarity is achieved in relation to such matters, it will become increasingly evident that some change to the structure of the Board and its Committees will be needed. Some of the current designations of the Board's Committees are already anachronistic and confusing and we expect that in due course structural change to reflect the functional roles of the various aspects of the Board's activities would be more helpful. However, before we consider possible new structures for the life and work of the Board, we need to recognise that there will be significant and inevitable resourcing questions.

Our resources are relatively small and the demands upon them are potentially limitless. It is important that the structures of the Board are such that it is possible for us to take a fresh look at funding priorities and to assess how they should be measured on a 'relative needs' basis. In the provision of resources, it is unlikely in the present economic climate that there will be additional resources available for provincial budgets. We hope that the clarity of the proposals in this document may make it possible to move to a new level following the recent consultation process in respect of the Grants for Ministry Budget. In particular, this would involve an exploration of the aims of the Provincial Quota system and consideration of the relationship between provincial and diocesan budgets – given our recognition that the emphasis is and will continue to move towards diocesan budgets.

As indicated earlier, this document does not provide final answers. It has highlighted further work which requires to be carried out in a number of areas, involving a number of different bodies within the church. To be effective, we consider that such a process needs to be overseen and directed by a group specifically appointed to that task and which can ensure the necessary further discussions and conversations between interested parties. Our recommendation is that, following consideration of this document by the General Synod, the Board should appoint a small Implementation Group with a remit to follow through with the further work identified above and to report back to the Board appropriately. Because of the scale of the task, we envisage that it might take a couple of years for this to be achieved.

The Board offers this document to the wider church in the hope that it will stimulate, encourage and enhance our working together in the mission to which we are called by God.

Mission and Ministry Board
April 2011