



THE CHURCH
OF ENGLAND

DIOCESE OF SALISBURY

**SALISBURY DIOCESAN SYNOD
MINUTES OF THE 106th SESSION OF THE SYNOD HELD AT
ST NICHOLAS CHURCH CORFE MULLEN ON SATURDAY 18 FEBRUARY 2012**

1. Opening Worship and Presidential Address

Members took part in the Liturgy of the Word and the Bishop delivered the Presidential Address. Alluding to the themes of the agenda, he spoke about the financial climate and its impact on the poorest in society, aggressive secularism, current General Synod business and the importance of living with our differences.

A full copy of the presidential address is available from the web-site at www.salisbury.anglican.org or from fiona.torrance@salisbury.anglican.org at the Diocesan Office.

2. Notices, Co-options and Apologies

The Deputy Diocesan Secretary gave the following notices:

- Shalom event, organised by the Salisbury Diocesan Wholeness and Healing Group, will be held in the Cathedral on Saturday 3 March 10am – 4pm.
- An information evening about Lead Theft will be held at St Paul's Church, Fisherton Street, Salisbury on 12 March 7.30pm – 9pm.
- A Social Responsibility information stand had been set up in the Narthex.
- Those who proposed to speak in the Anglican Communion Covenant debate were asked to sign up at the staff table if they had not done so already.
- All deanery synods had been quorate when voting on the Anglican Communion Covenant.
- Mr Peter Blake had sadly died. A thanksgiving service would be held at 11.30am at Beaminster St Mary church on 25 February.

There were no co-options.

Apologies were received from 21 clergy and 16 laity.

3. The Values of Money – The Just Economy and the Co-operative Alternative

Canon Andrew Studdert-Kennedy had carried out an investigation around the subject of The Values of Money and the Just Economy. He identified three current crises – Banking, Sovereign Debt and the Eurozone, each of which contained economic, ethical and cultural elements.

His observations on the situation included:

- The collapse of socialism in 1989 heralded the start of these problems, with China's economy growing hugely and America taking advantage of cheap loans which fuelled the housing market.
- The language used in financial dealings is important. The term "sub-prime borrowers" actually means "dodgy borrowers" but the first sounds legitimate and official. "Borrower misrepresentation" actually means "lying" and a vast percentage of defaulting loans are due to this cause. If there are words being used that we don't understand, our alarm bells should be ringing.
- Everyone is in a hurry so they don't have time to reflect on and learn from the mistakes of the past. Technology is contributing to this speeding-up.

- The average age of a trader is 31 and there is great short-termism which both shapes and reflects our culture.
- The financial industry is already hugely regulated. It is not, however, scrutinised as much as it should be because it's so complex that lay people don't feel qualified to do it.
- Anyone who actually does have the skills to reform the sector is already in the pay of institutions with vested interests.
- 90% of financial transactions are speculative and banking is inherently unstable.

Canon Studdert-Kennedy felt that a key question was to ask what any economic activity was actually for. He concluded that society needs to dethrone money and have a restitution of virtue but that change needs to start with us.

The Revd Antony MacRow-Wood used ecological problems in Crete to illustrate the root issues of short-termism and greed. He felt that a crucial point was the divorce of ownership from management and from the activity being owned. The alternative mainstream model is co-operatives, which have principles which echo Christian principles:

- Open, voluntary membership
- Democratic control
- Economic Participation
- Independence
- Education and training
- Co-operation among co-operatives
- Community

He commented that, world-wide, more people are employed by co-operatives than by multi-nationals.

Canon Dr Peter Dominy spoke on the subject of his recent thesis and postulated that it is the institution, rather than the love, of money that is the fundamental problem. He suggested that a major problem is the widespread consensus that money is either good or neutral. He felt there was a need to move to a system that is far better regulated in an ethical way.

During the subsequent discussion, questions and comments from the floor included:

- How would we run the diocese on a co-operative basis? This would depend what our focus was, but a mutual trading company could offer services to its members.
- It is not known whether there is currently any work being done on the redistribution of wealth without interest being charged and the effect this would have on the economy.
- The solution is to bring more people to Christ and to bring more Christian teaching into their work.
- Part of the problem is our own greed and our tendency to want everything immediately. In the end, it is we who need to review our lives and not let money control us. It's what we can give in support of His work, not what we can accumulate, that matters.
- We are told we should not blame the banks, but it is the banks which persuade people to have credit cards and insurance that they cannot manage and cannot afford.

4. Proposed Anglican Mutual Credit Union

The Chairman of the House of Laity, the Revd Antony MacRow-Wood has been chairing a working party on a proposed Anglican Mutual Credit Union (AMCU). This would be a financial co-operative owned and controlled by its members and only lending from its pool of actual deposits. A national AMCU would benefit clergy who often have to move around the county and for whom therefore a local, community-based credit union would not be so beneficial. The results of surveys so far have shown a positive response to the proposals. An AMCU would also be aimed at trustees and others with demonstrable links to the Anglican Church. There will possibly be a launch at the General Synod in November 2012. It is hoped that ultimately it will be open to all members of church electoral rolls.

There are currently in the region of 400 credit unions operating in the UK. Development has been slow until now due to restrictive legislation, but the situation is improving due to the recent Legislative Reform Order.

5. Anglican Communion Covenant

The Bishop of Sherborne spoke in support of the Motion. He reminded Synod that if less than half the dioceses voted in favour of the Covenant, it would not be debated at General Synod. The deaneries in this diocese had voted 11 in favour and 8 against and he believed that the majority of other Churches in the Communion would also vote in favour. He did not accept the argument that, if the Covenant had been in place earlier, it would have impeded the ordination of women or the move to women in the episcopate and he asked whether the Archbishop of Canterbury, who was in favour of the Covenant, was not the best person to know the Anglican Communion. He referred to a Fulcrum briefing paper which set out ten reasons to support the Covenant:

1. It has been consistently supported by the Church of England
2. It is a development in line with the Communion's evolving life
3. It gives form to a vision of 'communion with autonomy and accountability'
4. It enables others to understand who we are as Anglicans
5. It provides a clear framework for debate, diversity and development
6. It facilitates changes in continuity and development
7. It preserves provincial autonomy but allows the clear articulation of consensus
8. It offers the best means of preventing further bitter fragmentation
9. It cultivates practices and provides processes for dealing with controversial issues
10. The Archbishop of Canterbury has asked the Church of England to support it

The Bishop of Sherborne believed that a vote against would be a vote to do nothing and to remain divided as the Communion now appeared to be.

The Dean spoke against the Motion, stating that:

1. It makes fundamental changes to our Anglican legacy which we ought to resist. Moreover, the changes are born out of an issue that is itself already changing.
2. We are not going to achieve a consensus so it is a disproportionate and unnecessary route to go down.
3. We can't predict its effect and the evidence is that it will actually further divide us rather than unite us.

She predicted that it would change our Church relationship at a time when we should be nurturing trust and tolerance across the Communion. She reported that those drafting the document had struggled over the question of where authority should lie; we are an episcopally led and synodically governed Church but the Covenant was seeking to put another layer of authority in place. There is no consensus, even amongst the senior staff of this diocese. If it does not go to General Synod it will avoid the possibility of General Synod voting against the proposals and thus isolating the Archbishop. Nothing can substitute for trust and relationship and those who disagree with us should be seen as a gift to us.

In the ensuing debate the following points were made:

- It is likely that there will be many more yes votes than no votes across the provinces.
- The Communion will not stop innovation but it will encourage people to reflect that they are in communion with others.
- If Christian charity and the Holy Spirit prevail amongst our leaders there is actually no need for the Covenant.
- This country has a unique gift for tying itself to the detail of legislative instruments.
- We are stronger in diversity and should embrace that.
- People hear, understand and interpret the Covenant in many different ways but it is how it is used that will be important.
- The Covenant is trying to create uniformity rather than unity with diversity.
- The Communion has had a natural evolution so far, but the Covenant is imposing a construct on this that will have to be maintained.
- It will make us march at the pace of the slowest.
- We should not be afraid of turning down the Covenant because under God we will find ways of being more faithful to our distinctive heritage.
- Conservative evangelicals are likely to support the Covenant in spite of some concerns about whether it will deliver what is intended.

- Some provinces in the Communion face huge problems and will therefore be looking for different things from the Covenant and we should support them.
- Anglicans should embrace severe differences of opinion and the Covenant should help and be a vehicle to reverse some of these problems.
- The compilers have sought to create something to appeal to all types of churchmanship, however, can it work? What is its purpose? Is it a Covenant? A Covenant is irreversible, but this Covenant can be opted into and out of.
- The positions between many provinces are irreconcilable and the Covenant could introduce its own split via a two-tier membership.
- It enforces nothing on anyone. We are one family and the Covenant is a way of encouraging this unity to be maintained.
- Patches on old garments – old wine in new skins.
- The Covenant will create a form of Curia in whoever oversees it.
- The term “relational consequences” has not been defined so a vote in favour is signing a blank cheque.
- There is so much to agree with but so much politics laid on top.
- Discussion of the Covenant is a really healthy process and this will go on – having the Covenant will not make any difference. Our unity is in our common faith in Christ.
- The point of the Covenant is to provide a discussion process for the whole Communion and this is all that is intended.

In summing up, the Bishop of Sherborne stated that it would be devastating if the Covenant did not go back to the General Synod. Without the Covenant he believed that the Communion would be reduced to a federation. He then moved on behalf of Bishop’s Council:

“That this Synod approve the draft Act of Synod adopting the Anglican Communion Covenant.”

The Motion was defeated with the following votes:

House	For	Against	Abstentions
Clergy	11	20	2
Laity	19	27	0
Bishops	1	1	0

6. The DAC Awards

The Archdeacon of Dorset presented the DAC Awards which recognise and honour good practice in the first stages of Faculty applications and exceptional applications or proposals.

Fifield Bavant St Martin is the smallest parish church in Wiltshire and, reputedly, the second smallest in England. A comprehensive programme of restoration had been proposed, with electrical and heating works, storage, an archaeological display cabinet and cleaning of the stonework.

Little Langford St Nicholas of Mira dates from the 12th century and retains Norman features. The existing timber-framed bellcote is in a poor state after a long cycle of repair and replacement. Proposals for an entirely new bellcote were of a much better design and construction and used traditional materials to reduce future upkeep.

Mr Andrew Reis and Mr David Morgan received certificates on behalf of their parishes.

7. Cathedral Annual Report

The Dean presented the Cathedral Annual Report and emphasised that this was not for reasons of accountability – the Cathedral draws none of its income from parish Share – but was purely about informing Synod and celebrating.

The major repair programme is now 85% complete. This continues, but the main focus in 2011 has been Worship and Outreach. In this context, there was a 25% increase in adults

and families from the local community getting involved in the education work provided, mainly, by Cathedral volunteers. There were many services and events with highlights including:

- The enthronement of Bishop Nicholas
- Songs of Praise
- The Sean Henry art installation
- Antony Gormley's Flare II installation
- The Flower Festival which involves huge numbers of people from our parishes and which attracted 19,000 people over six days

For the first time in several years the Cathedral had ended the year with a financial surplus.

The programme for 2012 includes:

- Arrival of a new Precentor, the Revd Tom Clammer, on 28 April
- Working with the newly appointed Chapter Clerk, Mrs Katie Sporle
- Start of the Little Paradise project for new toilets and storage
- Royal visits
- Hosting the Southern Cathedrals Festival in July
- Supporting the Bishop's ministry and behaving at all times with integrity

The Dean commented that fifty years ago there were 71 communicants at the Christmas service in the Cathedral and at the 2011 Christmas service there were 3,900. This should be seen as an opportunity. Regarding entry charges, she believed that the current voluntary donation was preferable. Currently c 20% of visitors do not donate, but the Cathedral is not a tourist attraction and she thinks of visitors as guests rather than tourists. The hope was that they would meet God in the Cathedral and leave something of themselves there also. Salisbury is one of the few Cathedrals that make a donation system work well.

Comments from Synod members included:

- The welcome that parish and deanery groups receive at the Cathedral is very valuable
- Cathedral art makes a visit a really magical experience for children
- The Cathedral is about putting awe and wonder before people and also about transcendent values.

8. Items to Note

1. Synod noted the Report from General Synod for February 2012.
2. Synod noted the Finance Report at 31 January 2012.

9. Questions

There were no questions.

10. Date of Next Meeting

Synod will next meet from 6 pm on Tuesday 19 June at St Paul's Church, Salisbury. Any Motions, proposals for business or other matters should be with the Diocesan Secretary by 11 May.