



HEREFORD DIOCESAN SYNOD

Minutes of the Diocesan Synod Meeting

Saturday 5 March 2011

Hereford Diocese' Five Priorities:

- Local Ministry
- Mission and Evangelism
- Stewardship
- Environment
- Communication

Constituency	Total	Vacant	Attended	Apologies	No Indication	% Attendance*
House of Bishops	2	0	2	0	0	100%
House of Clergy	63	14	19	17	13	39%
House of Laity	76	22	33	12	9	61%
Lay Co-Chairs	14	1	6	3	4	46%
Rural Deans	13	0	5	6	2	38%
Clergy Co-opted	5	5	0	0	0	All Vacant
Lay Co-opted	5	5	0	0	0	All Vacant
Clergy Ex Officio	6	0	5	1	0	83%
Lay Ex Officio	6	0	3	1	2	50%
Bishop's Nominees	10	0	2	1	7	20%
Totals	200	47	75	41	37	49%
Total Places Filled	147	Quorum = 51				* = of filled places

ITEM 1 – Opening Worship

1.1 Led by Bridgnorth Deanery.

ITEM 2 – Apologies and Welcome

2.1 41 members as indicated above. Two new members were welcomed to their first Synod.

ITEM 3 – Minutes of the Previous Meeting (14 Oct 10)

3.1 Approved.

ITEM 4 – Matters Arising

4.1 **Stewardship** – Mrs Rosemary Lording gave a Stewardship update as follows.

- a. So far four Deaneries and one benefice have appointed Stewardship Coordinators, who have attended two sessions to help get them started and create a network.
- b. May will see the launch of a Stewardship Tool Kit of useful resources for use by the Stewardship Coordinators and Parishes.
- c. The Stewardship Working Group is working on an exciting collaboration with Caroline Pascoe, Sarah Arrowsmith from the Cathedral Education Department on "Mapping our way forward" how the Mappa Mundi can challenge us. The group will be developing workshops to help all age parish groups participate.

4.2 **Questions** - Synod was advised that two written questions had been received and in both cases the enquirers had indicated that written answers were acceptable. The questions were:-

4.3 **Question to the Director of Education from Revd Colin Resch**

To what extent has the Diocesan Director of Education been involved in discussions with Shropshire Local Authority over the provision of education in the County and to what extent has his involvement influenced the Local Authority in its preparation of the proposals that were approved by the cabinet members on 15th February.

4.5 **Written reply from Mr Phillip Sell, Diocesan Director of Education**

The Local Authority (LA) has given the Diocesan Director of Education (DDE) very little opportunity to engage with them. The Director first met with the LA on 12th October, in a one and a half hour meeting with the LA Director for Education who used this time to introduce key officers and to outline many developments and plans, including school re-organisation.

The DDE has not been involved in any specific discussions with Shropshire LA in regard to its re-organisation plan, other than being called in for a brief meeting to be informed of a provisional list for closures. This was just a few days before the official release of the information on the 7 Feb 11.

In short the only influence the Diocese has had on these proposals is through the area meetings. The decisions have been made entirely by the LA within their remit as the Strategic Planning Authority.

4.4 **Question from Mr Christopher Whitmey**

Under SO 65(i) a question to the Diocesan Registrar as an officer of the Diocesan Synod

With an eye to the Pastoral Measure 1983 as amended ('the Measure') and upon its true construction, meaning and purposes and the Code of Recommended Practice December 2009 ('the Code'), and for their better understanding in the diocese:

- a. Does the Measure or Code state or imply that it is a 'legal necessity' for each deanery to have a 'deanery pastoral plan'? If 'Yes' where is this found?
- b. Are there any provisions in the Measure or Code for 'deanery pastoral committees'? If 'Yes' where is this found?
- c. The Code at 2.26 refers to 'any ad hoc deanery pastoral committee' and that the Diocesan MPC ('DPMC') is not required to ascertain its views. IF the DMPC decides to ascertain the views of a Deanery Pastoral Committee and the said committee is not constituted in accordance with the constitution agreed by the Diocesan Synod are the views of the said committee valid?

4.5 **Reply from Mr Lee Coley, Associate of Lee Bolton Monier Williams; the Registrar's Office**

I have looked at the detail of both the Pastoral Measure (PM) 1983 (as amended by the DPMM 2007) and its 2009 Code of Practice and have had regard only to those provisions in answering Mr Whitmey's questions. My replies are as follows:

- a. No. Deanery pastoral committees are not mentioned in the PM at all. All the DPMC has to do when considering proposals for re-organisation is notify the interested parties mentioned in section 3(2) of the PM. So far as the deanery is concerned, the interested parties are only the rural/area dean and the lay chair. The expectation is that the lay chair and rural dean will keep the deanery synod informed.
- b. The only mention of a deanery pastoral committee is in para 2.26 of the Code. There is no mention in the PM.

- c. Any consultation the DPMC has with a deanery pastoral committee (which as it is not statutory is always going to be 'ad hoc') is entirely voluntary and so the DPMC can take on board or even ignore the deanery pastoral committee views. Further even if that committee is not constituted in accordance with what I assume Mr Whitmey meant as Deanery Synod agreement (or even if he meant diocesan synod), as any consultation is non-statutory and therefore voluntary whether that committee is 'validly' formed makes no difference to the strength of the views or their effect on the DPMC in this process.

ITEM 5 – Presidential Address

5.1 Bishop Anthony related to Synod his experience of a recent event where, along with 20–25 other Bishops plus the Archbishops of Canterbury and York, he met with about 150 young people. One or two Bishops, together with a youth worker met with about eight 18 to 25 year olds. Key points of his address were:-

- a. When engaging with the young it must be borne in mind that the average age of the population is 45(ish) whereas the average age of church goers is 61.
- b. In a Diocese such as Hereford the average age of the church goer is probably higher than 61.
- c. The Bishops asked the young people:-
 - i. What good came from the life of the Church?
 - ii. What changes would they like to see?
 - iii. What would help them grow?
- d. We all need to reflect how we take the gospel to children and young people.
- e. For young people the style of music in worship was important but not that important.
- f. What the young consider to be important is all about relationships, love, acceptance and approachability, the opportunity to use gifts, encouragement and Christ.
- g. The central theme of the message from the young people was “Let us do more”.
- h. The young are not the church of the future; they are the church of today.
- i. Those involved in church leadership should make every effort to engage with the young, to listen to them and to identify and use the gifts and ministries they have.
- j. A second theme in the message from the young was that we should be more passionate about our faith and presenting Christ more clearly and enthusiastically ... and be more positive about the Church of England.

5.2 In closing the Bishop encouraged Synod members, and the churches to which they belonged, to:-

- a. Look with different eyes at the young in our churches.
- b. Engage more with them.
- c. Support and grow work in secondary schools.
- d. Help develop chaplaincies in secondary schools.

ITEM 6 – Women in the Episcopate

6.1 Synod was advised that:-

- a. Major changes within the CofE may not receive the final approval of the General Synod until such matters have been debated by and received the approval of the majority of Diocesan Synods.
- b. The draft Bishops and Priests (Consecration and Ordination of Women) Measure is one such matter and has therefore been referred to Diocesan Synods for debate.
- c. In this Diocese it has been decided to introduce the subject at this meeting following which Deanery Synods will be invited to continue the debate (some Deaneries have already had initial discussions) before the matter is brought back to the July Synod for final discussion and a vote on the following motion.

‘That this Synod approve the proposals embodied in the draft Bishops and Priests (Consecration and Ordination of Women) Measure and in the draft Amending Canon No30.’

6.2 The Revd. Preb. Kay Garlick provided a very informative introduction to this subject the key points of which were as follows.

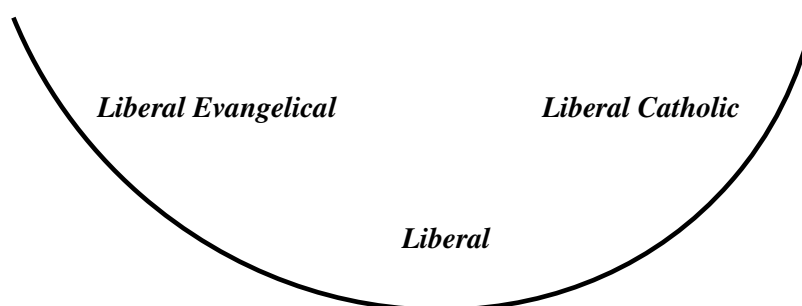
6.2 Church of England is a broad church ranging from Traditional Catholic to Conservative Evangelical and everything in between.

6.3 These different groups generally express mutual respect – don’t always agree but agree to differ – recognise sincerity of belief and strength of faith – work together for the Kingdom.

6.4 Can be represented by a broad sweep rather than closed or isolated pockets

Conservative Evangelical

Traditional Catholic



6.5 **The Problems** - The two extreme wings of the Church oppose the introduction of women bishops but for different reasons.

- a. Traditional Catholic problem: with Sacramental ministry – Apostolic succession – therefore hardest blow was women priests.
- b. Conservative Evangelical problem: with Headship – could just cope with women priests if not in positions of authority over men, but women bishops impossible to accept.

6.6 However Liberal Catholics and Liberal Evangelicals and Liberal centre are in great majority – so decision made to go ahead with putting legislation together but – because we want to remain a broad church – keep everyone together – need to make provision for those who can’t accept women bishops.

- 6.7 Other provinces, which have gone ahead, have not made such provision, but breadth is such an important part of the identity of CofE.
- 6.8 **Role of Parliament in decision** - Any introduction of women bishops will require change in the Canons of Church – therefore Parliament involved – Law of Church and Law of Land intertwined because the CofE is the Established Church. This was true for Women Priests, but then parliament would not have agreed unless enough provision for those against. Now, reflecting the change in secular attitudes, parliament will not agree if too much provision for those against if that would result in inequality between men and women bishops.
- 6.9 **Process so far** – There has been debate for over a decade:-
- a. 2000 – Gen Synod asked for theological study – Rochester Report
 - b. 2005 – took note of Rochester Report and voted to “set in train” removing legal obstacles...”
 - c. Guildford Group wrote Guildford Report – suggesting Transferred Episcopal Arrangements (TEA) i.e. a woman bishop would have authority over those who accepted her as a bishop, but for those who didn’t, her authority would be transferred to a male bishop. The House of Bishops had reservations about TEA.
 - d. 2006 GS resolution: “*admitting women to the episcopate – consonant with the faith of the Church as the CofE has received it – a proper development in proclaiming afresh in this generation the grace and truth of Christ.*” The GS also stated that those who didn’t agree with this resolution remained “loyal Anglicans”
 - e. TEA was rejected – Manchester Group started again – looked at all the options for provision
 - f. Gen Synod chose simple legislation with a Code of Practice.
 - g. Revision Committee – looked again at all options, listened to over hundred submissions – came back to same conclusion: simple legislation with statutory Code of Practice.
 - h. 2010 General Synod approved, by simple majority in each House, this legislation.
- 6.10 **The Legislation** – The legislation as proposed provides that:-
- a. Women can be priests and bishops – repeal of existing “ordination of women measure”
 - b. Every Diocesan bishop must draw up Diocesan Scheme – about which parts of his or her authority they would pass to a(nother) male bishop if requested. This is necessary as, to those who disagree, not just women bishops unacceptable, but also male bishops who have ordained women, or who were themselves ordained by a woman bishop etc....
 - c. If there is a PCC majority and the parish priest agrees, a parish may write to its bishop requesting alternative Episcopal oversight.
 - d. Similarly a letter of request from a parish in vacancy may be sent to the diocesan bishop stating that only a male priest acceptable.
 - e. All bishops will be required to have regard to statutory Code of Practice to be drawn up by House of Bishops.
- 6.11 **Amendments offered** – included one from both Archbishops re “co-ordinate jurisdiction” – i.e. authority of woman bishop not given away by her, or taken away from her, but conferred on a male bishop “by this measure” - they would both have equal Episcopal authority exercised co-ordinately. This amendment and all others (apart from one re kind of majority needed in parish for letter of request) defeated.

- 6.12 **Now...**measure referred to all Diocesan Synods – if majority in favour, back for Final Approval (two-thirds majority in each House necessary) – Parliament – Queen.
- 6.13 **The Debate** now is not about whether CofE should have women bishops, but about how we should do this so that women bishops are “fully bishops” while at the same time making provision to enable those who cannot accept this change to remain in the CofE, and not changing irrevocably the nature of the Episcopacy itself.
- 6.14 The question for deaneries and ultimately the Diocesan Synod when it comes to vote in July is ...Does this legislation achieve this end?
- 6.15 Following this presentation Synod broke into small groups following which an open question and answer session dealt with the following matters:-
- Q1. What evidence about parliamentary involvement - was it anecdotal or real? It was observed that Bishops, untainted by women, will have run out in thirty years time.
- A1. It was agreed that, over time, the number of bishops “untainted” by women would significantly decrease and consequently the code of practice would need to be amended to reflect changes. With regard to parliamentary involvement it was likely that parliament would not accept anything that smacked of discrimination against women bishops.
- Q2. What is proposed is the best option. Any alternative oversight is parochialism. We are for all not just for those who go to church.
- A2. The Scheme, written by the Bishop, will state which bits of authority will be transferred so he/she could be involved in parishes that did not want him/her. It is agreed that the parish is bigger than the active congregation.
- Q3. A bishop is appointed and decides what happens and writes his/her scheme. What happens when that bishop is succeeded - do they change the delegation rules? How will that work? Forty-three different ways of doing things then eighty-six.....
- A3 The Code of Practice is going to be key, but there will be some differences and scope for variations. Each new bishop - makes a scheme or revises that already in place. This could cause difficulties. The Code of Practice will have to be flexible.
- Q4. There is legislation and parliamentary primary legislation but is there not secondary legislation. Where does the code sit?
- A4. Primary legislation will be fixed but the code, as secondary legislation may be amended without reference back to parliament.
- 6.16 **Bishop Anthony** summed up the issues making the following points:-
- a. Hereford is unique - no parishes with alternative oversight. Some e.g. Exeter, Bradford, Chichester and London have many parishes with alternative oversight.
 - b. The House of Bishops are feeling the pain; many have known each other for forty years but are dealing with a circle that cannot be squared.
 - c. We have to be generous to those with whom we disagree and also ascribe to them the best of motives and arguments, not the worst.
 - d. For many it is not a matter of gender but a matter of authority. The Catholic wing believe that, even if the proponents of Women bishops are right, the CofE has no authority to make such fundamental changes without the agreement of the Roman Catholic and Orthodox churches.

- e. Coupled with this is, therefore, the vital issue of “sacramental assurance”, which is the main reason why those opposed to the whole idea of women bishops feel and think so strongly about it. Many bishops and the supporters of women bishops do not agree with the above view. As Anglicans, we are Catholic and Reformed and free to make decisions without the agreement of other denominations
 - f. Correspondingly, those of us who are in favour of women bishops feel and think strongly that we want legislation that ensures that women bishops are fully bishops.
 - g. Most opponents are fearful about the Code of Practice. It will be statutory and legal. But what is in the code is not legally laid down. The Code of Practice needs trust and people are fearful. So we need to be generous. We do not agree but we need to acknowledge this.
- 6.17 In closing this session Synod was advised that, at the July meeting, it would be required to vote on the motion at para 6.1.c above. Members will be able to vote for, against or abstain but will not be able to propose any amendment to the motion. Synod will be able to consider and vote on any 'following motion' designed to qualify or express Synod's decision regarding the motion at 6.1.c.
- 6.18 Deanery Synods were encouraged to debate the issue before the July meeting of the Diocesan Synod when the issues would be further debated.
- 6.19 In closing the Chairman thanked Kay Garlick for her clear and reasoned explanation of the issues and answers to questions.

ITEM 7 – General Synod Report

- 7.1 Synod met in London from Monday 6th February to Wednesday 8th February 2011 and Revd Clare Sykes reported that the highlights were:-
- 7.2 **A debate on a report from the House of Bishops' and Archbishops' Council: *Challenges for the New Quinquennium (GS 1815)*.** This report sets a framework for action and accountability for the Church of England's work for the next five years. It identifies three main priorities drawn from the Archbishop of Canterbury's presidential address to the synod in November 2010:
- a. Contributing as the national Church to the common good
 - b. Facilitating the numerical and spiritual growth of the Church
 - c. Re-imagining the Church's ministry
- This report is essential reading with plenty of material for PCCs and Synods alike to use to review its participation in God's mission in the world.
- 7.3 An address by the Secretary of State for Development, The Rt. Hon. Andrew Mitchell MP. Andrew Mitchell confirmed the governments' commitment to spending 0.7% of gross national product on overseas aid. He emphasised that alleviating conflict around the world, together with creating enterprise cultures and providing good educational opportunities are the key to effective development in the poorest parts of the world.
- 7.4 The presidential address given by The Archbishop of York. Full text can be found at www.archbishopofcanterbury.org/3133.
- 7.5 A presentation by the Ethical Investment Advisory Group explained how this group creates ethical policy for the church and seeks to promote those policies among those institutions the church invests with. The group welcomes comments, suggestions and observations about its work.

- 7.6 A presentation by the Weddings Project by Gill Oliver and Rt. Revd. Paul Bayes. This project aims to help parishes maximise the opportunities for mission and evangelism among couples coming to the church for marriage. Their work is based on well-researched data leading to advice for best practice and the provision of good quality resources for parishes to use.
- 7.7 Other business included:-
- a. A debate on how the final vote on the Anglican Covenant should be conducted. The motion *‘That this synod resolve that final approval of the Act of Synod adopting the Anglican Communion Covenant shall require the assent of two-thirds of the members of each House present and voting’* was lost.
 - b. Legislative business on the Draft Clergy Discipline (Amendment) Measure and amending code of practice
 - c. Receiving a report from the Archbishops’ Council on Parochial Fees Policy (GS1813)
 - d. Receiving a report on The House of Bishops’ Statement on Marriage after Divorce and the Ordained Ministry
 - e. A request from Liverpool Diocesan Synod that additional culturally accessible liturgy be made available to complement Common Worship Baptism provision.
 - f. A debate on ARCIC report: Mary: Grace and Hope in Christ (GS 1818)
- 7.8 General Synod reports and full details of proceedings including podcasts can be found on the Church of England website www.churchofengland.org

ITEM 8 – AllPay Broadband

- 8.1 Synod received a brief presentation from an AllPay representative on the diocesan supported initiative to improve broadband facilities in rural areas by the installation of wireless transmitters in/on church towers the key points of which were:-
- a. In August 2010 a pilot scheme was trialled at Kingstone parish.
 - b. At the end of 2010 the Chancellor of the Diocese approved a model licence for the installation of transmitters on the churches of the diocese (each church will still be required to make individual application)
 - c. The system utilises a wireless link to a base station then via a spur to the end user.
 - d. There is no safety risk (see AllPay website at <http://www.allpay.net/>)
 - e. AllPay will meet all installation and faculty costs and pay parishes a fee per user.
 - f. AllPay will fit an electricity meter and meet all electricity usage charges
 - g. AllPay welcomes expressions of interest from parishes.
- 8.2 Synod members had an opportunity over lunch to ask questions of the AllPay representative on how this initiative may benefit their church and local community.

ITEM 9 – The Anglican Covenant

- 9.1 Prior to Synod members had received a number of papers setting out the background to and the proposals for a draft act of Synod adopting the Anglican Communion Covenant.
- 9.2 Bishop Anthony introduced the draft act by explaining the following.

- 9.3 ***What is the Anglican Communion*** – The Anglican Communion grew from Anglicanism spreading around the world with the consequent use of the Book of Common Prayer by the churches of different nations.
- 9.4 More recently the Chicago/Lambeth Quadrilateral, a four-point articulation of Anglican identity, encapsulates the fundamentals of the Communion's doctrine and is often used as a reference-point for ecumenical discussion with other Christian denominations. The four points are:
- a. The Holy Scriptures, as containing all things necessary to salvation;
 - b. The Creeds (specifically, the Apostles' and Nicene Creeds), as the sufficient statement of Christian faith;
 - c. The Sacraments of Baptism and Holy Communion;
 - d. The historic episcopate, locally adapted.
- 9.5 The Anglican Communion has no international juridical organisation but operates under four "instruments of communion", which are:
- a. The Archbishop of Canterbury who acts as the spiritual head of the Communion. He is the focus of unity, since no church claims membership in the Communion without being in communion with him.
 - b. The Lambeth Conference (first held in 1867) is a forum for bishops of the Communion to reinforce unity and collegiality through manifesting the episcopate, to discuss matters of mutual concern, and to pass resolutions intended to act as guideposts. It is held roughly every ten years and invitation is by the Archbishop of Canterbury.
 - c. The Anglican Consultative Council (first met in 1971) was created by a 1968 Lambeth Conference resolution, and meets usually at three year intervals. The council consists of representative bishops, clergy, and laity chosen by the thirty-eight provinces. The body has a permanent secretariat, the Anglican Communion Office, of which the Archbishop of Canterbury is president.
 - d. The Primates' Meeting (first met in 1979) is the most recent manifestation of international consultation and deliberation, having been first convened by Archbishop Donald Coggan as a forum for "leisurely thought, prayer and deep consultation".
- 9.5 ***Why we need a Covenant*** - The Communion therefore comprises 38 autonomous churches that are part of the one, holy, catholic and apostolic church. Apart from the creeds (see 9.9.b above) it has no statement of belief but all agree that "anything goes" is not acceptable. It follows that if "anything goes" is not an option the line has to be drawn somewhere. But how? A Covenant, on which all provinces may agree, would be a positive step towards what would primarily be "self-regulation" by the individual provinces.
- 9.6 ***What is the Covenant*** – The current draft is the 5th version which addresses the major concerns raised following the earlier versions. The General Synod has voted 5 times on the process and amendments that have led to this point.
- 9.7 The Covenant aims to encompass unity, autonomy, accountability and inter-dependency among the 38 provinces. Critics maintain that the covenant is:-
- a. A stick to discipline "wayward" provinces.
 - b. An unnecessary innovation.
 - c. Un-anglican
 - d. A means of centralisation and control

- 9.8 The counter arguments are:
- a. Not a stick to discipline but more an expression of shared understanding and commitment.
 - b. In this changing world, where even some previously strongly held views are changing, the churches of the Communion find themselves in a new environment or context which requires a new language or vocabulary to express our shared values i.e. a new covenant.
 - c. Far from being un-anglican the Covenant is true to both Anglican life and character. “Covenant” is how God relates to us and is rooted in Scripture and the whole life of the Church. Furthermore, we have entered into Covenants with other denominations, most recently the Methodist Church.
 - d. The autonomy of provinces is affirmed within the Covenant and therefore the issue of centralisation or control does not arise.

9.9 In briefing papers issued prior to Synod it was informed that the constitution of the General Synod directs that any draft act proposing a permanent and substantial change of relationship between the CofE and another Christian body may not receive the final approval of the General Synod unless it has first been approved by the majority of Diocesan Synods.

9.10 Synod was advised that it would, in due course, be asked to consider and vote on the following motion:-

‘That this Synod approve the draft Act of Synod adopting the Anglican Communion Covenant’

and that the above motion must be voted on, by houses, as it stands without amendment.

9.11 Synod was further advised that it would be possible to propose other motions relating to the draft act but such motions must be debated and voted on separately from the motion at 9.4 above.

9.12 Following the introduction of this item, Synod broke into small groups for discussion after which members were invited to comment. Key points raised were:-

- a. The Covenant is a major change in the Communion and it is important to engage in wide debate.
- b. Dr John Dinnen, speaking against the motion, invited members to consider Bishop John Saxbee’s comments on the Covenant made at the General Synod. An audio file and transcript may be found at:-

<http://thewoundedbird.blogspot.com/2011/03/bishop-john-saxbee-on-anglican-covenant.html>

- c. Is the Covenant trying to bind together that which cannot be bound? The CofE, Uganda, the USA are all operating in different contexts. Why this Covenant ... why now ... what is it really about?
- d. God is in the business of fixing things so it is not accepted that the Anglican Communion is not “fixable”. To be in communion means having a mutuality and relationship between members. We are exhorted, before coming to communion, to make things right with our neighbours and the Covenant is a means of doing this.
- e. Christians have always been divided since the Acts of the Apostles. We need to decide which issues are important and which are not.
- f. By signing up to the Covenant is the CofE surrendering its autonomy?
- g. Suggest members suppress any pre-conceptions and give the General Synod document Misc 966 a “clear read” and subject it to critical, informed and prayerful analysis. See <http://www.churchofengland.org/media/1161753/gsmisc966.pdf>

- 19.18 In replying Bishop Anthony made the following points:-
- a. It was good to air different views and grapple with the issues.
 - b. We must not give up on the Covenant
 - c. We must not accept fragmentation of the Communion. “God was in Christ reconciling the world to himself.”
 - d. The provinces must find a way to listen and remain in communion with each other.
 - e. We are not in a situation where we can do nothing and the Covenant is the best way forward. It has the full support of our Archbishops.
 - f. The Covenant is not a thing to put walls between us but is more of a roof under which, in Christ, we can be with each other in God’s love and in his Church.
- 19.19 At this stage Mr Christopher Whitmey requested leave to move a procedural motion under Diocesan Synod Standing Order 44(ii). The Chairman gave leave and Mr Whitmey proposed under SOs 55(iii) and 76 that “The debate be now adjourned” and referred to Deanery Synods for debate. The proposal was seconded by Mr Ray Hunter and, on being put to the vote, was overwhelmingly supported with 3 abstentions and no members voting against.
- 19.20 Consequently the issue will be referred to Deaneries for debate and feedback and will appear again on the Diocesan Synod agenda in March 2012 for further debate and for a vote on the motion at para 9.15 above in time to meet the deadline of 30 Apr 12 for Diocesan decisions.

ITEM 10 - Any Other Business

10.1 None

ITEM 11– Dates of Future Meetings & Close

11.1 The meeting schedule for the remainder of 2011 is:

Meeting 2011	Date of Meeting	Time	Location	Notes
DBFX	Tues 22 Mar 11	1400	Hereford	
Bishop’s Council	Thur 14 Apr 11	1900	LCC	
DBFX	Tues 19 Apr 11	1400	EcoPark	Consider 1 st draft of Budget
Bishop’s Council	Thur 26 May 11	1900	Hereford	BC discuss Budget; comment to DBFX
DBFX	Thur 23 Jun 11	1400	Hereford	Approve Budget to go to Synod
DBF/Synod	Thur 14 Jul 11	1900	Ludlow School	Draft Budget considered by Synod
DBFX	Tues 19 Jul 11	1400	EcoPark	Discuss outcome from Synod
Bishop’s Council	Thur 21 Jul 11	1900	LCC	
DBFX	Tues 20 Sep 11	1400	Hereford	Consider final budget draft
Bishop’s Council	Fri/Sat 23/24 Sep	0900	Hereford	
DBF/Synod	Thur 13 Oct 11	1900	Ludlow School	Budget approved by Synod
DBFX	Tues 8 Nov 11	1400	EcoPark	
Bishop’s Council	Wed 9 Nov 11	1900	LCC	
Bishop’s Council	Thur 8 Dec 11	1900	Hereford	
DBFX	Wed 21 Dec 11	1400	Hereford	

..... Chairman

..... Date