

Credible Bishops

In Feb. 2016 the Renew Planning Group commissioned the following papers with the aim of helping Renew churches remain united in their valuing of episcopal ministry as we move forward with our vision.

Maintaining unity will require bearing in mind that our constituency includes orthodox anglican churches both inside and outside the Church of England, and bearing in mind that while some evangelicals enjoy positive experiences of Bishops, others have struggled with what can only be described as poor experiences of episcopal ministry. Our churches are in a wide range of various contexts, which will doubtless change with time.

We are encouraged that Anglican polity of episcopacy has proven a valid and useful application of Biblical priorities for establishing and guarding churches. In the present context many find that with a good bishop opportunities for mission are enabled and difficulties in parish life are ameliorated.

The following papers explore the **need** for credible Bishops, the **present** varied contexts within which we relate to Bishops, and some of the **future** practicalities of what would be needed to appoint more credible Anglican bishops outside the current structures.

These papers have been revised in light of input from AMiE Exec., +Maidstone, FCA Panel of Bishops, Reform Steering Group and Church Society Council.

Part One: Theological Need for Credible Bishops

Part Two: Relating to Bishops in Various Present Contexts

Part Three: Establishing Credible Bishops for the Future

Part One: Theological Need for Credible Bishops

Introduction and vision

There have been and there are faithful bishops who discharge valued ministries in challenging circumstances. We are all thankful for them. However widespread credible bishops serving conservative evangelicals here in England today seems an unlikely dream. Our current experience of episcopal ministry does not commend itself to us. Even when godly individuals are appointed as bishops within the Church of England the constraints on their leadership and misguided expectations of their ministry seem to make for insurmountable difficulties. One sad consequence of this has been a dubious culture among us of church leadership which does not encourage humility and accountability in the exercise of our leadership ministry.

Within the Anglican tradition of episcopacy lies great riches and wisdom for the ordering of church life by biblical principles. We are not the first to have faced the challenge of reforming and renewing church leadership through the provision of credible bishops. The establishment of credible bishops is not an impossible dream nor a project we should dismiss as unworthy of our time and resources. We need to start from first principles and see how this could be put into practice today. Since Anglicans in the wider world expect Anglican churches to have effective episcopal oversight, as we in the U.K. strengthen our episcopal ministry we will find it easier to connect our churches with the worldwide Anglican churches which uphold the orthodox faith. In due course, when our constituency has had more widespread positive experience of episcopal support, we will likely discover what some of us already know in practice - a godly overseer can do much to help churches in a region work together to plant and establish new congregations.

What we do and do not believe about bishops and church order

The local church is gathered through Christ and His Word¹. The local church is nourished and grows through Christ and by living under His Word². Christ appointed his

¹ See C Green – The message of the Church (2013) on the theme of ‘gathering’ pp19-20, with its Old Testament background eg in Deuteronomy 4:10. This is then reflected in Hebrews 12:18-25. As the apostle Paul sets out God’s purposes for the Christian community, he makes ‘hearing the word of truth’ in Ephesians 1:13 the key element in its creation in Christ.

² In Acts 2:42 the first element of church life which is described by Luke here is devotion to the apostles’ teaching. It is the ‘word of God’s grace’ which builds up the church (Acts 20:32). The central place of that word in church life is

apostles to ensure that in the Bible we have a clear and sufficient word for living as God's people. This is in complete continuity with the Old Testament where Israel gathered as an assembly to hear God's Word (eg Deuteronomy 5:22). The word used for this assembly in the Greek version of the Old Testament is precisely that for 'church' in the New Testament.

It follows therefore that the health of the local church is largely dependent on having leaders who watch their life and doctrine (teaching of the Word) closely³. There are various ways in which the provision of such leaders has been secured through the centuries of Christian history. However we should be aware that in the past (and in some parts of the Anglican Communion today) the presence of godly bishops exercising a biblically shaped ministry has been a powerful and fruitful means of securing the provision of good shepherds for Christian congregations. It is not for nothing that the Ordinal observes that episcopacy dates from the Apostles' time.⁴

New Testament Insights

The New Testament never leads us to expect that a particular polity or form of church organisation will automatically secure church leaders who will model what it is to be a Christian and teach the Bible faithfully. When Paul says farewell to the Ephesian church leaders he commits them to 'God and the word of his grace'⁵ and not to a form of church structure. In seeking church reform and renewal this is often forgotten.

Nevertheless there are insights in the New Testament to the apostolic assumption that there would be church leaders with responsibilities that go beyond one congregation. Such were Timothy and Titus. We can miss these insights because we too quickly read ourselves into the passage. We are familiar with the idea that we ought not too quickly identify ourselves with David in his battle with Goliath - David is more properly the Christ and God's people with whom we identify are more properly the Israelite army! In a similar fashion we too often miss what the pastoral epistles are teaching because we read ourselves into the passage prematurely.

That is, those of us who are incumbents assume that the persons we should identify

seen in Paul's command 'Let the word of Christ dwell in you richly' (Colossians 3:16).

³ 1 Timothy 4:16. Note also the collects for the ordering of deacons and for priests in the 1662 Prayer Book which use this.

⁴ The Ordinal assumes merely an overlap of chronology. Hooker assumed the first bishops were appointed by the apostles (Eccl. Polity 7:11:8).

⁵ Acts 20:32

with are Timothy and Titus. They are the church leaders and we are like them. We seek to learn from the instructions Paul gave them and apply them directly to ourselves. However when the Pastoral Epistles are read more carefully it becomes apparent that this may be no more correct than assuming we are David-like giant slayers.

Paul instructs Titus to remain 'in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you.' (Titus 1:5) Similarly Paul told Timothy to ensure the 'elders who rule well' are honoured and paid properly (1 Tim. 5:17-18). He warns Timothy to not hear a charge against a minister without due process (1 Tim. 5:19). Timothy must remain in Ephesus to discipline and stop false teachers (1 Tim. 1:3). Timothy has authority to instruct men how to pray in more than just one place, for he is told Paul's desires for prayer in 'every place' (1 Tim. 2:8). As Titus had the role of appointing overseers and deacons, so Timothy is told the qualifications that are requisite (1 Tim. 3) for such a task.

All of this and more in the Pastoral Epistles makes little sense if Timothy and Titus were themselves merely local church ministers. They were not - they had authority to appoint local church ministers, they had to oversee their ministry priorities, their effectiveness and godliness. Discipline was to be exerted by Timothy and Titus - either to remove people from office to stop them teaching error, or to gently correct and rebuke as fitting. These ministries of oversight and discipline certainly had to be carried out by men who themselves rightly handled the word and were committed to godly living and preaching - but Timothy and Titus served wider areas than one local congregation.

When a modern day Anglican minister applies Timothy or Titus directly to himself, he misses the fact that the more proper place to see ourselves is as those elders who are appointed by somebody like Titus or Timothy. In overlooking these insights we miss two treasures. Firstly we fail to see that a crucial part of being a faithful minister is being humbly submissive to somebody who is in authority over us and exercises a ministry wider than that of one local congregation. Numbers of our leaders have found that they long for wise, experienced authoritative oversight to help them manage some of the struggles of local church ministry. What is being sought there is very biblical - it is the kind of oversight Paul established in Timothy and Titus. The second treasure that we miss when we merely apply Timothy and Titus directly to modern incumbents is that we fail to see that there is biblical precedent and modelling of trans-congregational oversight ministries. Through history and across cultures there are many ways of seeking to give expression to that - it has been done

both well and badly. Nevertheless, when we as evangelical Anglicans seek godly bishops to oversee us, we are seeking a modern culturally appropriate expression of a ministry that we see insights about in the Pastoral Epistles. These were written that we ‘may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.’ (1 Tim. 3:15)

The Role of Bishops

The point about bishops (as well as other forms of church organisation as found in Presbyterianism and Congregationalism) is that they are a means to an end. They are a way of securing the desired goal of churches with biblical faithful leaders. Difficulties have only arisen when people have begun to insist that bishops (or indeed another form of church organisation) are essential in order to have authentic Christian churches. That places a weight on the institution which it must not be allowed to have. Viewing bishops as essential for Christian churches exaggerates the importance of polity and is not the authentic Anglican tradition.

Paul Avis speaks of the ‘flaw in the Tractarian conception of the Church’ and then on the theology of Michael Ramsay: ‘It is one thing to say that the episcopate can bear witness to the corporate dimension of the gospel. But it is quite another to reverse this and claim that the gospel entails the episcopate’⁶. Despite such an assessment the influence of such individuals still looms large. The Church of England report ‘Episcopal Ministry’ (1990) declares: ‘through the office of a bishop, the Church is maintained and strengthened in unity in its service of God and its witness to the world’⁷. However it is not by the mere existence of bishops that the church is maintained and strengthened, but rather by bishops fulfilling a biblical ministry.

The Anglican tradition regards bishops who exercise a biblical ministry as being an excellent means of achieving the desired end of providing local churches with biblically faithful leadership. And we can say that the early emergence of men with a ministry beyond the local congregation (particularly in the New Testament with people like Timothy and Titus) bears witness to the natural efficacy of this form of government.⁸

⁶ See P Avis – Anglicanism and the Christian Church (2002) pp184,352

⁷ Episcopal Ministry (1990) p165, section 363.

⁸ See the references to Philip, Timothy and Titus in R Beckwith – Elders in every City (2003) p53 and then his chapter ‘From Presbyter-Bishops to Bishop and Presbyter’ (pp55-63). Note in particular the way Beckwith considers it likely that by the end of the first century AD a single person would perform three functions which had previously been open to all the presbyter-bishops (p58).

In New Testament times various words like ‘elder/presbyter’ and ‘overseer/bishop’ were used of church leaders in a way which was flexible and did not carry the historical baggage these terms now have⁹. We happily use words like ‘flat’ and ‘apartment’ to describe the same sort of dwelling, but it is easy to imagine that such words can develop more distinctive meanings and emphases if necessary. It appears that the wide geographical spread of Christianity and associated sociological realities led to the development of a distinction between the presbyter and the bishop¹⁰. We need have no anxiety about this if we remember that the main goal is simply to provide churches with faithful leadership. Church organisation was developed with the goal of building Christian congregations primarily in view. It needs to remain subordinated to that aim.

The Anglican reformers’ understanding of episcopacy

Such an understanding of bishops and church leadership is entirely consistent with the tradition expounded within the Church of England at the time of the Reformation. It is not a position of which we need to be ashamed, and in circumstances where our actions must commend themselves to the wider Anglican communion it is one which we must comprehend. Episcopacy is part of our heritage, and godly Anglican leaders elsewhere will find it hard to endorse an abandonment of it.

Of course Anglican identity is found in biblical doctrine as expressed in the 39 Articles and Formularies (and in our context more recently in the Jerusalem Statement and Declaration¹¹). It is not to be found in the existence of bishops in and of themselves. One is not an Anglican because one is in fellowship with a particular bishop or even the Archbishop of Canterbury¹². The claim to be an Anglican cannot avoid a commitment to the biblical doctrine of the 39 Articles and Formularies¹³. The Anglican reformers viewed bishops and commended episcopal government in the light of this.

⁹ It may be slightly simplistic to state baldly that Lightfoot showed presbyters and bishops were one and the same. The term ‘presbyter’ is commonly linked to the elders found in Jewish synagogues, but ‘bishop’ is a word that apparently came from secular use (Beckwith 2003 p47). The words may refer to the same person but may reflect a different (while linked) role: ‘As presbyters they taught, and as bishops they exercised oversight’ (Beckwith 2003 p47). See (Roger Beckwith 2003) for further details on the origin of the terms.

¹⁰ See M Burkill – Better Bishops (Reform 2009) for more detail on this.

¹¹ See Being Faithful (Latimer Trust 2009) pp2-9.

¹² The Archbishop of Canterbury in his presidential address to General Synod in February 2016 said this ‘To be part of the institution of the Anglican Communion, a Province must be in communion with the See of Canterbury’. That may be strictly true if one wishes to make the institution the priority over the gospel, but it does not therefore follow that to be Anglican one must be in communion with the see of Canterbury. The (Anglican) Church of Nigeria removed references to communion with the see of Canterbury from its constitution in 2005.

¹³ Thus Canon A5 in the Church of England.

We should note for example that the celebrated Preface to the Ordinal does not speak of three orders of ministry (as is often assumed) but these orders of ministry¹⁴. It can be argued that the Reformers viewed bishops and priests as being of the same basic order. Thus the 1552 Prayer Book speaks of the ordering of deacons and priests, but of the consecration of bishops. In other words bishops should basically do what priests do but have certain extra roles added in.

Richard Hooker was an enthusiast for episcopal government. He stressed its importance for securing truth, but he had to be careful to set out the sort of episcopacy he endorsed over against those Puritans for whom abuses of episcopacy were a justification for abolishing the role altogether¹⁵. Paul Avis sums up his understanding of bishops in this way 'According to Richard Hooker, polity is alterable, doctrine unchangeable; mere ecclesiastical arrangements are not on the same footing as divine truth'.¹⁶ Similarly a late 16th Century Archbishop of Canterbury, John Whitgift will say 'it is plain that any one form or kind of external government perpetually to be observed is nowhere in the scripture prescribed to the church'¹⁷. By the time of Archbishop Ussher (1581-1656) there had been much discussion about bishops and he is therefore able to give a 'wonderful explanation and defence of a biblically-minded episcopal polity'.¹⁸

Conclusion

Anglican evangelicals can and should recommit themselves in principle to valuing the ministry of bishops. We are not to view them as ends in themselves. They are a godly means of securing biblical goals for our church leadership. They are not commanded by the Bible but can readily operate in conformity with biblical principles. They have been an excellent means of securing those biblical goals for church leadership.

If we want credible bishops today we need to grasp for ourselves this authentic and wise Anglican means of providing churches with godly leaders. It may not always be possible

¹⁴ Beckwith 2003 pp9-10 discusses the careful phraseology of this Preface and what it is and is not saying.

¹⁵ Hooker says much about Bishops but his basic view can be seen in Laws Book VII Ch ii.2. In addition to the ministry which other presbyters have he says they are given power to ordain and to govern other presbyters. At the conclusion of that section he explicitly states that when he speaks about the rule of bishops it is this view which he means.

¹⁶ P Avis – The Church in the Theology of the Reformers (1982) p117

¹⁷ Quoted in C Cross The Royal Supremacy in the Elizabethan Church (1969) pp64-5

¹⁸ This is how Wallace Benn states it (p45) in his chapter on 'Evangelical Episcopacy' in Lee Gatiss (ed) - Positively Anglican (2016). His more extensive treatment of Ussher and his Reduced Episcopacy can be found in Lee Gatiss (ed) – Preachers, Pastors and Ambassadors: Puritan Wisdom for Today's Church (2011) pp97-121.

for this to be done effectively within the existing structures of the Church of England, but that does not mean we should give up on having bishops altogether. It may mean that credible bishops have to be consecrated by other means, with the support of the wider Anglican Communion.

We must note that the main task of episcopal ministry should be (a) to ordain new godly candidates as presbyters/elders to lead churches, (b) to oversee the appointment of pastors for churches and to support them in their ministry, and (c) where it becomes necessary, to discipline unfaithful leaders who are false teachers and who are destroying the congregations committed to their care¹⁹. If we keep this proper biblical focus of episcopal ministry in mind then there is no reason why we cannot secure bishops today which are credible in terms of the biblical ministry they exercise, and credible in terms of the past tradition of the Church of England which has been both godly and fruitful.

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¹⁹ Note how the Collect for consecrating bishops in the 1662 prayer book speaks of them administering the godly discipline of God's word.

Part Two: Relating to Bishops in Various Present Contexts

Our churches are in a wide range of contexts. In some only the incumbent identifies with the Renew vision, in some PCCs are united and well informed, in some there are people opposed to the vision. All the normal variations in Anglican parish ministry are factors - urban/rural/suburban. Some churches have large staff teams, others are led by one minister. Ministers are at different stages of ministry and have widely varied amounts of experiences of engaging with the Church of England's bishops, synods and structures. Some churches experience a broadly positive or benign relationship with their bishop - others are in impaired relationship. Some churches are aware that their current bishop is due to retire soon; creating a context of uncertainty about the future. Some of our churches are within the Church of England - others are to various degrees outside it. Future churches to be pioneered will also be both inside and outside the Church of England.

Moving forward some churches in the CofE may be happy to accept the temporal oversight of their current Diocesan Bishop while seeking spiritual support elsewhere (From +Maidstone; AMiE; or another C of E Bishop as agreed with the diocese). Other churches may feel the need to withdraw completely from the temporal oversight of their diocesan bishop. Not only will churches take different approaches, the stance adopted is likely to change over time as the context evolves.

Given the considerable variations in context it would be unproductive to issue a diktat as to what all evangelical churches should do in regard to their relationships with bishops. This middle section of our paper suggests some of the different ways PCCs and incumbents could respond to various situations and contexts. While all cannot expect to do the *same thing* - all should do *something*.

Together is better: One key contextual factor is the degree of isolation any particular Renew church experiences. Taking many of the steps summarised below requires confidence, conviction and courage. PCCs and clergy will find it a great help to develop active partnerships with other like-minded churches. This is easier for those who have a few such churches in the vicinity. Wherever possible PCCs should organise to meet together and get to know each other while exploring what steps can be taken next. It greatly strengthens PCCs and clergy to see that they are not alone and will be acting in mutually supportive ways. A significant step is taken when the first joint event is organised between PCCs - a further significant milestone is passed if an Intra Church Trust is established to give a financial framework for co-operative mission and ministry (As outlined in Renew 2015 seminar). The key actions below are agreed at PCC level - so churches must work together at a PCC level.

More is needed: Even if all our churches take steps forward in building intra-PCC relationships and move forwards in a few of the below ways, there is a limit upon what our actions in present contexts can deliver. The JAEC has done a good job preparing pre-BAP candidates - we will need to do more if we wish to increase the options for those candidates' future ministries. Even in the best case scenario our hopes for pioneering and guarding Anglican evangelical churches are not adequately resourced or secure with the bishops and structures we have. A number of the possible actions churches may feel are necessary in order to deliver on Renew's vision are noted below in **bold red text**. These are actions which in order to be delivered will in all likelihood require the appointment of new Anglican bishops with the ability to serve new and existing congregations. An initial primer on the practicalities of this is given in Part Three.

<i>Episcopal Role in Church of England churches</i>	<u>Sub areas</u>	<u>Different situations</u>	<u>Possible Action/Response</u>
Supply of new godly ministers	Selection of Ordinands	Candidates asked hostile questions re women's ministry Turned down by BAP	Tackle Bishop Use Rod Thomas Reform Panel of Reference
	Training	Pressure re which college to go to	Use College Principal and Reform
	Deployment of ordinands	No job or unacceptable jobs offered	Encourage a local church to fund post and use Rod Thomas to help arrange. May have to consider irregular ordination
	Ordination services	Unacceptable bishop for conscience reasons	Use Rod Thomas Cite precedents May have to consider irregular ordination
	Women's paid ministry roles	No recognition of complementary ministry	Fund through local church and make diocese aware

<p>Provision of pastors for churches, and supporting their ministry</p>	<p>Appointments</p> <p>Other ordained staff</p> <p>Church planting</p> <p>Fellowship with other churches</p> <p>Accountability</p>	<p>Good candidates not being considered for posts because church is not deemed to be evangelical</p> <p>Issues with views on women's ministry</p> <p>Induction services and unacceptable bishop</p> <p>No curate</p> <p>No real practical encouragement and help</p> <p>Working with other churches/unacceptable diocesan plans for links</p> <p>Clergy/congregation Tensions, CDMs</p> <p>Unacceptable MDR/common tenure issues</p>	<p>Get precedents – use Church Society Trust experience</p> <p>Consider using Rod Thomas</p> <p>May have to consider appealing for help elsewhere</p> <p>Self fund – if already ordained then very difficult to stop</p> <p>If ordination needed then ask as above</p> <p>May have to consider irregular ordination</p> <p>Consider amount of quota paid</p> <p>Get on with anyway and sort out retrospectively</p> <p>Consider quota paid</p> <p>Establish links with good churches</p> <p>Create interchurch diocesan trust to support</p> <p>Other mediators if necessary, Legal advice</p> <p>Do unofficial MDR and seek backing of PCC</p>
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<p>Upholding sound doctrine and disciplining unfaithful church leaders/office holders</p>	<p>Baptismal and HC discipline in local congregation</p> <p>Clergy</p> <p>Bishops</p>	<p>Not backed in applying biblical discipline</p> <p>Unacceptable teaching or lifestyle which is not tackled.</p> <p>Unacceptable teaching or lifestyle which is not tackled.</p>	<p>Legal advice and precedents elsewhere</p> <p>Point out Bishop's responsibility to act (PCC if possible). Consider possibility of CDM</p> <p>Refuse to attend or take HC when such clergy present</p> <p>Refuse to accept bishop's ministry</p> <p>Get PCC to pass statement re preaching in church</p> <p>Consider irregular options for oversight</p>
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<p><i>Episcopal Role in Anglican Mission churches</i></p>	<p><u>Sub areas</u></p>	<p><u>Different situations</u></p>	<p><u>Possible Action/Response</u></p>
<p>Supply of new godly ministers</p>	<p>Selection of Ordinands</p> <p>Training</p> <p>Deployment of ordinands</p> <p>Ordination services</p> <p>Women's ministry roles</p>	<p>External assessment needed</p> <p>No Bishop</p> <p>Wider validation sought</p>	<p>Panel of Reference</p> <p>Use AMiE bishop - may need more bishops to deliver vision</p>

<p>Provision of pastors for churches, and supporting their ministry</p>	<p>Appointments Other staff Wider fellowship Accountability</p>	<p>Finding a new minister Induction service Lack of finance Shunned by C of E None externally, Clergy/congregation Tensions</p>	<p>Use Church Society Trust Use AMiE bishop Link up with conservative C of E churches. Consider BMO Use AMiE bishop - may need more bishops to deliver vision</p>
<p>Upholding sound doctrine and disciplining unfaithful church leaders/office holders</p>	<p>Baptismal and HC discipline in local congregation Clergy Bishops</p>	<p>Disagreement among leadership Minister lacking godly life and/or doctrine</p>	<p>Use AMiE bishop Trustees, AMiE Bishop - may need more bishops to deliver vision</p>

Part Three: Establishing Credible Bishops for the Future

'I gave all the primates our new catechism and pointed out that the editor - J. I. Packer - had been deposed by one of the primates sitting there.' Archbishop Foley Beach, ACNA.¹

The existence of an Anglican catechism to which ACNA congregations submits strengthens the credibility of one group of Anglican churches. Written doctrinal standards that reflect historic Anglican creeds go no small way towards establishing episcopal credibility. Clearly not all Anglicans or media pundits will in the first instance recognise new evangelical bishops as genuinely Anglican - however putting in the effort to create appropriate supervision, liturgy and support will go a long way towards establishing credibility that otherwise would not be forthcoming. In order to have bishops with the highest credibility possible, we need to have systems and support around them which evidences that we are not doing this as a short term act of gesture politics - we are establishing an episcopacy in continuity with historic Anglicanism that will, by the grace of God, support centuries of mission.

Much more needs to be done to achieve this credibility than merely appoint a few people as titular bishops. The following page outlines a suggested model of three teams that will be able to deliver the necessary credibility for evangelical bishops. There must be a draft system for appointments to episcopal ministry to avoid the charge of cronyism or short-termism. There must be plans for canons and statements of belief to shape our ministries in ways that exhibit humble submission to Anglican doctrine. There must be plans for some kind of synodical meetings as without these there is a deficit of congregational feedback to episcopal leadership. There must be credibly funded support structures to release bishops to do their ministry of pastoral care and oversight. There must be safeguarding procedures of the highest standards to protect the reputations of churches served by bishops. Drafting new liturgies for ordinations of presbyters affords us the opportunity to reform the liturgy in ways that will increase the credibility of our bishops with evangelicals - for example by including a revised vow of submission and providing for bishops to reaffirm their own vows. Combined with a transparent and publically available set of canons and disciplinary procedures for bishops this will do much to increase the credibility of episcopacy with evangelicals who have not seen the polity implemented well.

Numbers of key decisions need to be made if this model is adopted. The persons appointed to each of the teams is critical. Each must contribute ability in the key areas and have the support of our constituency. Decisions that will in time shape episcopacy will need to be published (The ACNA model of a website² is probably helpful). The credibility of an appointments process arises from its openness and public ownership. Decisions will need to be made as to whether candidates for the office of bishop are to be elected; whether they ought to serve a fixed term; whether a percentage of bishops ought to be incumbents (only possible outside the official CofE). Some of the stages of practical work will be best done prior to the first consecration of bishops. This is summarised below as the 'skeleton.' Moving forwards there is muscle to add to this - that is further outlined below. Adopting this 'skeleton & muscle' approach is a realistic acceptance of both the amount of necessary work to establish episcopal credibility, and the fact that the work is an ongoing one that will develop in an evolving context. Pioneering the number of congregations across the country that we aspire to deliver likely requires more credible bishops than we currently have - and may well require work for some outside the CofE, as well as inside. This dual approach of work **inside** and **outside** the CofE is precisely what Renew commends as it gathers partners together such as Reform, AMiE & Church Society.

¹ <http://www.anglicanchurch.net/?/main/page/1166>

² http://anglicanchurch.net/?/main/texts_for_common_prayer The ACNA Liturgy Commission publishes their work online.

Team	Supervision & Strategy	Doctrine, Polity & Liturgy	Support & Enablement
Role	Oversee a missional-minded system that recruits and trains credible candidates for episcopal ministry.	Craft and promote resources which win support for episcopal ministry as credibly Anglican and evangelical.	Enable bishops to discharge ministry that is credibly focused on pastoral oversight and teaching.
Responsibilities	<ul style="list-style-type: none"> ● Select candidates (for election?) ● Ongoing training for bishops ● Oversee Discipline of bishops ● Plan for future growth <ol style="list-style-type: none"> 1. Names of Team members 2. Agreed profile makeup and number of bishops for first set of candidates. 3. Clarify ongoing training needs for bishops e.g. conflict resolution, mentoring. 4. Draft initial plans for next five years - how many bishops needed? Profiles needed? 	<ul style="list-style-type: none"> ● Canons ● Synodical structures ● Doctrinal statements ● Liturgical resources <ol style="list-style-type: none"> 1. Names of Team members - include an incumbent & PhD level academics. 2. Initial draft of Canons 3. Possible outline of Synodical relationships 4. Agreed doctrinal standards 5. Draft liturgy for services commissioning bishops. 6. Agreed date for first revision of above. 	<ul style="list-style-type: none"> ● Admin support ● Financial provision ● Safeguarding system ● Media & publicity & Web <ol style="list-style-type: none"> 1. Names of Team members - include a credible Safeguarding Officer. 2. Clarify what admin support bishops need and will be given. 3. Media must be proactive & social media savvy. 4. Realistic costings for above. 5. Realistic plans for initial tranche of funding for above.
'Skeleton' needed prior to credible commissioning of bishops	<ol style="list-style-type: none"> 1. Revise and solidify plans for future growth. 2. Arrange training for bishops 3. Publicise good news of progress 4. Co-ordinate with other teams to ensure needs are met. 5. Oversee discipline system 	<ol style="list-style-type: none"> 1. Revise and clarify above. 2. Draft Discipline system for Supervision & Oversight Team (or could do draft before; to be revised?) 3. Draft liturgy for ordinations 4. Draft papers on options for appointment of ministers. 5. Supplement with resources as needed eg confirmation. 	<ol style="list-style-type: none"> 1. Oversee admin support 2. Oversee Safeguarding 3. Ensure finance issues are communicated to constituency and churches 4. Develop needed funding 5. Support churches shifting denominational contexts
'Muscle' needed for credible ongoing episcopal ministry post-commissioning first set of bishops			