

Now is the time to think systematically about what we want the parish to look like, possibly for the next hundred years. **I'm standing because** I believe, and have done for years, that the parish system *as it stands* [is breaking people](#). I am equally convinced that the geographical and community focus of the parish is invaluable, and would not want to see it side-lined. Being rooted in the locality enables the Church of England an unrivalled perspective and access so that we can serve the common good, and bring together other people of goodwill to do the same. It provides the offer of a spiritual home to the people of each community, without qualification or question, but simply with the invitation to continue further and deeper into their discipleship in a community of faith. Warts and all, the parish structure of the Church of England is a significant element of her distinctiveness.



Canon John McGinley's [comments](#) regarding the Myriad project has sparked a renewed debate on the nature and role of the parish within Anglicanism. The current financial difficulties, alongside the archbishops' desire for structural growth as well as the Simplification proposals of the Renewal & Reform programme, mean that a number of decisions are coming up that will affect our parish structures and mechanisms.

I would like to see a parochial network that is geographical, collaborative and integrated more proactively with sector ministry. It is a good time to be more imaginative about our stipendiary posts, using greater varieties of ministry – not only lay and ordained, but presbyteral and diaconate – managerial, auxiliary and chaplaincy. Many dioceses, including our own, are providing some interesting models, and I am excited by what might be achieved for the mission of the church.

Who am I?

I am a fortysomething year old East Anglian with an appreciation of nerdishness, ferrets and good tea. In my spare time I write, and have just finished writing a history of Kent, [passages from which](#) have been used by the cathedral [on their blog](#).

I have served in the Church of England for more than 20 years across four dioceses (seven in this diocese), in posts both rural and urban, in parish, sector and diocesan roles. I trained in Wales, spent a year gestating my vocation in the "golden bowl of scorpions" that is Jerusalem. If I had to place myself on the Catholic-Protestant spectrum, it would be much nearer the catholic end. Placing myself on the liberal-conservative spectrum is harder: I am theologically conservative, but socially liberal. Notwithstanding, over the years I have learnt to respect and honour (and indeed enjoy) the breadth of the Church of England; time and again I have witnessed a greater depth of insight found when the different traditions meet and share our perspectives.

Other reasons to consider me to represent the diocese might include:

- ✧ I have a good working knowledge of Canon Law, as well as of the CDM process, when it comes to the [streamlining of the former](#) and the [revising of the latter](#) which are likely to come up in the next Synod;
- ✧ My liturgical credibility rests not only on my diocesan role in the Bishop's office and in the Formation & Ministry Team, but in 20 years of experience - including seven years providing cover across a wide spectrum of churches in this diocese;
- ✧ I am keen to see the climate emergency kept high on the Church's agenda;
- ✧ The church has a tendency towards [clericalism](#), which I'm anxious to counter;
- ✧ I am committed to equality for everyone, at all levels and roles within the church, regardless of gender, disability, ethnicity, socio-economic status, mental health or sexuality, *particularly*:
 - ✧ I'm conscious that there is still an awful lot yet to do to affirm the gifts and leadership of people with disabilities, and of those from a range of ethnic backgrounds, within the Church and wider society;
 - ✧ as far as LLF is concerned I am concerned to free people up, and equip them to live with integrity – much the same way as we do with finance, dress, diet, worship and, as it might be, the consumption of food sacrificed to idols.

Lindsay Llewellyn-MacDuff