

A Ministry Framework for the Diocese of Chelmsford 2013 to 2025

Our Passion:

Our Passion is **Jesus** - Proclaiming and Living out God's love for all people

Our Aspiration:

To be a Transforming Presence in every Community,
Open and Welcoming to all, and Serving all

Our Resources:

Faithful people, Prayer and worship, Visionary leadership, Liberating gifts

I. Introduction

In the context of the Diocesan Vision Statement, *Transforming Presence*¹ sets out four strategic priorities for the diocese:

- Inhabiting the world distinctively
- Evangelising effectively
- Serving with accountability, and
- Re-imagining Ministry.

In response to the fourth priority, a consultation document titled *Developing a new Ministry Strategy for the Parishes and Deaneries in the Diocese of Chelmsford* was prepared for the *Time to Talk* day in January 2012². Since then, the responses have been carefully considered and further work on ministry principles and their possible outworking in the diocese has been completed by the Mission and Ministry Department, the Ministry Advisory Group, Bishop's Staff and Bishop's Council.

This work is now drawn together under four main headings:

- i. Purpose, Values and Principles
- ii. Structures for Ministerial Deployment
- iii. Availability of Stipendiary Clergy
- iv. Planning and future work

The aim is to provide a basis for on-going prayerful discernment, planning and action by Benefices, Deaneries and Mission and Pastoral Committees in their development of mission and ministry in every local context. This is a time of inevitable change for the whole diocese that requires us to discern, learn and act together. The *Framework* is a starting point for a new phase in our development; it is not the last word and will itself need to develop in response to feedback.

¹ Booklets are available from the Diocesan Communications Unit or can also be downloaded from the website.

There is also a video introduction by Bishop Stephen at www.transformingpresence.org.uk

² Available at <http://transformingpresence.org.uk/talk.html>

2. Purpose, Values and Principles

2.1. Purpose

At the outset it may be helpful to reflect on the purpose of the church generally (our theology and ecclesiology) and the specific calling of the Church of England.

There is growing recognition that church is created in response to God's mission, hence Tim Dearborn's well-known phrase: "It is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world." This is quoted in the theology chapter of the *Mission Shaped Church report* of 2004 which seeks to draw contemporary theological understanding into a specific Anglican context.³ Further work on theological issues appeared in *Mission Shaped Questions* in 2008 and quotations from two authors of that book are especially pertinent.

Martyn Atkins highlights the derived nature of the church and emphasises that church is a ministering community⁴:

I want to present a case for the view that the essence of the Church lies in its *derived* nature and, more particularly, its identity as the chosen partner of the Holy Trinity, Father, Son and Holy Spirit, in God's mission. That is, the Church has *no* essence 'in itself' as it were. Rather, its essence necessarily derives from the Christian Godhead, and therefore the nature and life of the Church is created and configured by the life and character of the Christian Godhead. To use theological shorthand, theology – read mainly through the lens of missiology – produces ecclesiology, rather than vice versa.⁵

Church understood as the chosen partner of the God of mission always results in a called-out *people*, a *koinonia* community, which articulates and embodies the reign of God. This people of God are the Body of Christ, whom they recognize and gratefully announce to be Saviour of all, regarding themselves as disciples of their Lord, believers in the Alpha and Omega, the beginning and the end. They are charged with the Great Commission and engage the Great Commandment. Dying and rising, and a profound openness to the Spirit of God characterizes their life and their faith. Such a *community*, forged by the *Missio Dei*, is the true essence of the Church.⁶

John Hull sees the church as an outward-focussed instrument of the Kingdom of God:

The difference between a Church-shaped mission and a mission-shaped Church is crucial... This refers to the difference between a mission that is essentially shaped by the interests and concerns of the Christian churches and a Church that, forgetful of itself, is ready to perceive and respond to the mission of God. The expression 'kingdom focussed' refers to the focus of the Church's activity as being not upon itself but upon the coming kingdom of God. ... In this sequence, only the kingdom of God, which is the object of the mission of God, is self-authenticating; both Christian faith and church are instrumental to kingdom.⁷

³ Chapter 5 of *Mission Shaped Church*, CHP 2004, Page 85.

⁴ As Bishop Wesley Frensdorff, Former Bishop of Nevada, put it: "A ministering community rather than a community gathered around a minister."

⁵ *Mission Shaped Questions*, CHP 2008, Page 17.

⁶ *Ibid*, Page 21

⁷ *ibid*, Page 114.

In summary, church is to reflect the Trinitarian nature of God, the incarnational nature of Jesus, and the missional nature of the Spirit. Or, as the creed puts it: “We believe in one holy catholic and apostolic Church”. Thus, every expression of church should demonstrate: collaboration and connectedness; local distinctiveness arising from the context; and have its life shaped by a priority for mission.⁸

Within this broad understanding of church, the specific calling of the Church of England is stated as: ***The Church of England’s vocation is to provide a worshipping and serving Christian presence in every community in the country.***⁹ This purpose is implicit in our Diocesan Vision Statement and in the *Transforming Presence* strategy.

2.2. Values

To further clarify our purpose, it may be helpful to identify some Bible-related¹⁰ values that provide a summary for our common understanding of church. Although different individuals and communities may express these values differently, most are likely to agree that we are called to be:

1. **Trinitarian** – shaped after the nature of God; foundationally united and relational (eg John 17, John 20.21f, 2 Cor 1.20-22, Gal 3.28f, Eph 1.3-14, 2.17-22, Hebrews 9.11-14)
2. **Incarnational** – shaped by and responsive to the local (eg Acts 10, 17.22ff and, of course, the whole birth, life and death of Jesus)
3. **Missional** – focussed on the Kingdom; doing God’s will in God’s world (eg Mark 1.15, John 5.19ff, Acts 1.8, 13.1-3, 1 Peter 2.9f)
4. **Transformational** – seeking the health and wholeness of individuals, families and communities (eg Acts 10, John 4 and the miracles of Jesus)
5. **Spirit-empowered** – working in God’s strength with his gifts (eg Romans 12, 1 Cor 12, Eph 3.14- 4.16)
6. **Disciple-making and growing** – strengthening the church numerically and spiritually in order that the other values can be realised (eg Matthew 5-7, 28.18-29, John 15.1-11, 1 Cor 15.3ff, Rev 7.9)
7. **Servant-hearted** – willing to die to self for the benefit of others (eg Matthew 20.25-28, John 12.23ff, Acts 2.43ff, 1 Cor 10.23f & 31, Eph 3.7-12, Phil 2.1-15)

As we begin to make decisions about the future structures and patterns of ministry for the church in this diocese, it may well be appropriate to prayerfully reflect on our core-values and

⁸ As expressed by the internationally agreed *Five Marks of Mission*. For a helpful discussion about the Five Marks, see *World-Shaped Mission*, CHP 2012, Pages 10-12. The Marks are: 1. To proclaim the Good News of the Kingdom; 2. To teach, baptise and nurture new believers; 3. To respond to human need by loving service; 4. To seek to transform unjust structures of society; and 5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

⁹ *Challenges for the New Quinquennium*, House of Bishops and Archbishops’ Council, GS1815, 2011, para 17.

¹⁰ The Bible passages listed here are indicative not exhaustive and are aimed at providing a starting point for further exploration and study.

the way in which our current and planned expressions of church fit within God's salvation history and our foundational call to be a worshipping and witnessing people.

In the context of *Transforming Presence* and the particular re-shaping of ministry that is now required, some of these values will need greater prominence and attention. As a result, the following proposal is offered:

The people and congregations of the Diocese of Chelmsford aspire to be **missional** in their life and work. Therefore our ministry is:

- **Collaborative** – we work and learn together by nurturing partnerships locally, regionally, nationally and internationally
- **Creative** – we are open to change and imaginative new ways of working
- **Contextual** – we are committed to the transformation and well-being of each locality and ministry context
- **Contemplative** – prayer and theological reflection are the foundation for our action
- **Accountable** – to God and to each other. We do not go it alone.

2.3. Principles for Action

Moving from this understanding of our purpose and values, the following principles are offered to assist in discernment and decision making. Some of these are already commonly agreed, others are more aspirational. All are expressed in terms of behaviour to emphasise that our principles and values are to be put into action if they are to have any credibility. Each local Christian community is invited to prayerfully consider and re-shape these principles for their particular missional context.

- i. We affirm that the church is called to serve God's mission. This includes spiritual and pastoral care for church members and the wider community together with the development of worshipping, witnessing and serving congregations which are turned outwards towards others.
- ii. We recognise, celebrate and make full use of the diversity of ordained and lay ministry that God has provided for the building up of every church community (of various traditions, full-time, part-time; stipendiary, self-supporting; locally or nationally deployed; strategic leader, associate minister, pioneer, or active retired; Church Army Officer, Licensed Lay Minister, Reader, Pastoral Assistant, Evangelism Enabler, Local Preacher etc.)
- iii. We are committed to support new developments in ministry and mission (such as Fresh Expressions of Church) in response to local missional opportunities alongside those existing forms of church ministry and outreach that continue to be relevant.
- iv. We are committed to enabling a praying, worshipping and witnessing Christian presence in every human community and network in Essex and East London. Each will have a recognised "focal minister" who is locally rooted and connected with the wider church and may be ordained or lay.

- v. We are committed to sustaining healthy and growing communities, congregations and ministers with appropriate support, partnership and leadership. Stewardship of our resources, practicing Christian giving, growing disciples and vocational discernment with our members is a clear priority. We are committed to build on strength and improve quality; our resources are allocated where there is the greatest need and the greatest opportunity.
- vi. We affirm the plural nature of Christian leadership, mission and ministry and celebrate our inter-dependence as individuals and congregations within the local and world-wide Body of Christ.

3. Structures for Ministerial Deployment

In the past we have coped with declining clergy numbers by amalgamating parishes into larger and larger benefices. This has sometimes worked well, especially where collaborative ministry teams have been possible, and we can build on such good experience. But in other places, levels of clergy stress have increased and missional effectiveness has not improved. There is a growing awareness that we must deploy ministry differently in future. No single method will be appropriate and some experimentation may well be needed to discern the best models to apply in the very different contexts of our diocese.

As we anticipate a future with fewer stipendiary clergy, one idea that is coming to the fore is to develop a new pattern of sustainable networks of *Mission and Ministry Units* that will be appropriate for each locality across the diocese. The term *unit* may not be the best term to use, but has been chosen for the time-being simply because it is neutral and different from any current designation (eg minster, cluster, area, group or team)¹¹. The term *network* implies interconnection and interdependence within and between *units*.

Each *unit* will be expected to thrive in terms of ministry, mission and vocations – although some units in more deprived areas may require external financial support. Organisationally, a *unit* might be a collection of single parishes, a benefice of multiple parishes, a united parish, a Group or Team Ministry or some combination that permits ministry to be exercised appropriately and collaboratively in every part of the *unit*. Some *units* may cross current Deanery boundaries when that is appropriate for mission opportunities in the locality.

Most stipendiary clergy and some SSMs will exercise a more ‘episcopal’ style of ministry that has a greater emphasis on the capacity for oversight. They will have responsibility for shaping mission and ministry priorities of the *unit* and for discerning, training, commissioning and supervising local lay ministry. They will be able to develop and supervise licensed lay ministers, curates and other, less experienced, ordained colleagues. Their focus will remain on practical parish ministry – the change of emphasis towards greater responsibility and oversight of ministry is **not** indicative of a more managerial or bureaucratic style.

The key difference between our existing pattern and the new *units*, is that we will have no isolated ministers or congregations. Each ministry team will be led collaboratively by one of the

¹¹ Our confidence in this development is increased knowing that several other dioceses have pioneered similar approaches in recent years from which we can learn and the recent high-level review of the Church in Wales makes similar recommendations.

clergy¹² with appropriate skills, training and support. Responsibility for particular functions or ministries will be shared among the team and qualified lay people are especially likely to support the more managerial and chairing functions.

Units will generally include congregations and clergy of differing traditions – which should be a strength but will require learning, grace and the confidence (especially in the team leaders) to respect and value difference. The consciences and traditions of individual clergy and congregations will need to be respected but equally, no-one should have the right to opt out of working together for the well-being of the whole church and the communities we serve. In order that all feel able to thrive, we may need a limited number of non-geographic *units* and formulate effective and collaborative ways of working between all *units*.

Units will generally be discerned within existing deaneries but some ‘looking over the fence’ is encouraged to ensure that our structures are best suited to local mission opportunities and geographic realities. Each *unit* will then determine appropriate and sustainable arrangements for their various congregations and buildings in consultation with the deanery, Area Bishop/Archdeacon and Area Mission and Pastoral Committee. Some buildings may be best closed or cease to be used for regular Sunday worship. Each viable congregation and its associated building will have a designated ‘Focal Minister’ and an appropriate structure for oversight that is equivalent to (if not actually) a PCC or DCC with local lay leadership. The Mission and Ministry Advisers are ready to support these processes.

In the medium-term, *Units* should be able to benefit from some of the stipends and houses that will be released as more stipendiary clergy retire. For example, if current giving is maintained, each unit could be resourced with a paid administrator. A limited number of houses could be retained to support local ministry (for example, for use by interns exploring the call to ordination) and to enable any future expansion of stipendiary ministry.

In summary, the aim of this proposal is to build vibrant and sustainable communities of mission and ministry across the diocese¹³; each of which will have the resources to engage in creative mission as well as provide appropriate worship and pastoral care for each locality.

In order to visualise what the ministry team for a *unit* might look like, here is one possible example, which is not a blueprint to follow but a starting point to be explored:

- Three or more stipendiary clergy
- Several parish-focused self-supporting, House for Duty or active retired clergy
- Several licensed lay ministers/Readers
- One stipendiary and 1 or 2 SSM curates
- A pioneer minister
- Several Pastoral Assistants and Evangelism Enablers
- A full-time administrator with an appropriate office base

¹² Normally this will be one of the full-time stipendiary clergy, but in some *units*, it might be appropriate for one of the self-supporting clergy to lead the ministry team.

¹³ Indeed, as *units* become established and trust and confidence grows, they might best be re-named **Mission and Ministry Communities**.

- A business/development manager to support income generation/grant opportunities (eg hall lettings, grants applications, joint project management etc)
- Coordinators for each of the following (some may be paid, some may be carried by licensed or locally commissioned ministers):
 - Youth and Childrens Ministry
 - Schools work
 - Education for Discipleship
 - Training for lay ministry
 - Vocational discernment
 - Local Ecumenical relationships
 - Anglican Communion/world mission/development
- Plus authorised local preachers and other active lay ministries including a variety in training.
- Further paid and volunteer posts determined locally.

Such a ministry team implies a sufficiently large group of regular worshippers to support the *unit*. Other criteria concerning the viability of *units* will also be needed, such as travelling time/distance across the *unit*; number of worship centres/congregations/buildings/centres of population; schools and other opportunities for chaplaincy-type ministry; and the demography/size of the population served.

Based on the likely number of available incumbency posts in 2025 (see below), we suggest that it will be appropriate to have between 60 and 70 *units* across the diocese. Each deanery is likely to have between 1 and 5 *units* with most having 2 or 3.

4. Availability of Stipendiary Clergy

Predicting clergy numbers is not an exact science as we cannot be certain about the timing of clergy retirements or the flow of new vocations into full-time ministry. In the past, we have tended to look at the best-case predictions for the coming five or seven years. Our latest attempt to do this was in 2009 when we predicted a 14% loss of stipendiary incumbents by 2016. Since then, and all our deaneries have been making good progress towards these reductions – indeed some have already achieved their 2016 numbers. However, new national forecasts soon made these figures too optimistic so that during 2010 the prediction was for a 25% fall in stipendiary numbers by 2020. Current predictions indicate that there will be further reductions as retirements are likely to outnumber new ordinations until at least 2025.

Such creeping reductions are demoralising for deaneries and parishes. We now want to get out of the cycle of planning for ever-reducing numbers. In order to do this, we have considered the ages of our current stipendiary clergy, the trends for new ordinands in Chelmsford and their likely length of service, as well the latest national projections. Our aim is to propose a target number of parochial posts that will be able to be filled by the stipendiary incumbent-level clergy who are likely to be available to us in 2025 and beyond. This will be the minimum number of posts that we believe will be sustainable for the medium term, although our aspiration will be to have more ministers if they are available. By presenting a sustainable minimum figure of posts for stipendiary clergy in the Diocese, archdeaconries and Deaneries, our hope is that plans beyond 2025 will have to deal with the expansion of ministerial resources rather than decline.

Our best estimate for the minimum number of incumbency posts that we will be able to fill with stipendiary clergy in 2025 and beyond is **215**¹⁴. On the existing basis of allocation to Episcopal Areas, this produces the following indicative numbers, which are rounded to the nearest whole number. The 2009 and 2016 figures enable comparison with previous deployment planning numbers, although it is important to note that the 2009 and 2016 figures were the ‘full-time equivalent’ incumbent-level **ministers** available for parochial deployment. The 2025 numbers are incumbent-level parochial **posts** that can be filled. An indicative deanery allocation is in Appendix I.

	2009	2016	2025
Barking Area	139	119	89
Bradwell Area	109	95	70
Colchester Area	91	78	56
Diocesan Total	339	292	215

5. Planning and Future Work

The launch and implementation of *Transforming Presence* has been deliberately collaborative and consultative. This *Framework for Ministry* will take time to take root across the diocese and it will itself be improved if there is sufficient time for experimentation and mutual learning to take place and so the following priorities and timescales are recommended. However, the need to make progress is urgent, and some deaneries may wish to move faster.

Year	Topic	Action by	Completion	Reporting to¹⁵
2012	Principles of the new <i>Strategy for Lay Ministry</i> agreed and implementation begins	Lay Development Adviser	September 2013	MAG, BSM, BC
	Responses to <i>Transforming Presence</i>	Deaneries and Advisers	2 March 2013	Diocesan Synod
	Continuing Implementation of Diocesan Synod’s Vocation Motion	DDO, Vocations Advisers, Deaneries and PCCs	On-going, next progress report by October 2013	Via Deaneries and Voc. Advisers to DoMM and BSM
2013	Response to Purpose, Values and Principles with Plan for implementing the <i>Framework</i>	Deaneries via Area M&PCs	July 2013 with Progress updates 6 monthly	TP Steering Group
	Selection process for new Licensed Lay Ministers	Lay Development Adviser	January 2013	BSM
	Mutual Learning Conference for Deaneries and Advisers		13 March 2013	
	Working conference for Senior Staff and Advisers		23-24 April 2013	

¹⁴ A separate paper setting out the detailed assumptions leading to this figure is available here: <http://www.chelmsford.anglican.org/uploads/FutureMinistryNumbers.pdf>

¹⁵ KEY: Ministry Advisory Group (MAG), Bishop’s Staff (BSM), Bishop’s Council (BC), Dean of Mission & Ministry (DoMM), Transforming Presence (TP), Mission & Pastoral Committees (M&PC), Diocesan Director of Ordinands (DDO)

2013	Finalise lay strategy; Training for LLMs starts and Vocation options and processes for existing Readers agreed.	DDO, Lay Development Adviser, & St Mellitus College	September 2013	MAG & BSM
	CMD Plan 2014-2016	CMD Team	October 2013	MAG, BSM & BC
	Options for Mission and Ministry Units	Deaneries via Area M&PCs	December 2013	TP Steering Group
2014	Implementation Plan for <i>Units</i> and Ministry Numbers	Deaneries via Area M&PCs	November 2014	TP Steering Group
	New Training options for 'episcopal' clergy and team leaders.	CMD Team	From Autumn 2014 onwards	MAG
2015	Consolidation of Deanery Plans, Full Review, Budget and Share proposals, re-planning as necessary	All	December 2015	TP Steering Group and BC

5.1. Agreeing and Applying the Values and Principles

The application of the values and principles (as set out in Section 2) in a deanery and across the diocese as a whole raises issues that will require further consideration. Many of the issues are complex and will require time and effort to discern appropriate responses. For example:

- i. Without care, the priority to attend to areas of greatest need could work against the principle to build on strength. How do we protect currently healthy and strategically important congregations/parishes from being disabled by reducing ministerial resources but equip them to become sources of nourishment to enable and strengthen other churches seeking numerical and spiritual growth?

Work is needed to identify our strategically important parishes and to agree the criteria to be used, including: engagement with all Five Marks of Mission; sustainable/growing numbers; effective use of money for mission; effective use of occasional offices; recent baptisms and confirmations; a history of vocations to lay and ordained ministry; connections with wider deanery/diocese/world church; a suitable context for training new ministers; effective collaborative ministry and leadership; etc. How do we identify and agree the missionally important contexts that might require long-term financial support and/or additional ministerial resources? What new patterns of ministry will be needed to maintain our commitment to every local community?

- ii. That said, our criteria for deployment must be equitable, and sensitive to the contextual diversity of our diocese. A one-size-fits-all solution is inappropriate. There will be a challenge for us to value our proper diversity and at the same time, avoid special pleading from different constituencies.

What support will deaneries and benefices need to determine the appropriate number of congregations and/or buildings that are required for today's mission, worship and pastoral care in a way that is sustainable and fosters mutual health and vitality?

- iii. How can we improve our mutual interdependence and support in a way that fosters greater effectiveness in mission and ministry? Collaboration and Connectedness is vital to avoid isolation and ensure appropriate involvement with wider Anglican, ecumenical and civic structures and organisations. There must be no solo ministers and no solo parishes. At every appropriate level (church, benefice, cluster/group/team, deanery) there should be teams to lead the mission and ministry in that place, recognising that the way this is expressed will vary widely according to context. The provision in urban areas with churches in close proximity is likely to be very different from rural contexts where travelling distances are greater.

All clergy will be invited to be involved in an area of ministry beyond the parish or unit. Draft guidelines are included in Appendix 3.

A great deal of progress has been made with individuals working together in local ministry teams but much less has been done with partnership arrangements between parishes/congregations. We encourage forming parish-to-parish twinning arrangements within the diocese and internationally (especially through our well-established diocesan Companionship Links) that are marked by mutual giving, receiving and learning.

- iv. How is the 'focal-minister' for each locality identified and resourced? This is an important ministry for all beneficed clergy to exercise but in many places a lay person or associate minister will be needed to provide or supplement this focus. Such people will be key members of their local ministry/leadership team and connecting points with the wider church and society¹⁶. Clear accountability and support structures to the incumbent, rural/area dean and the archdeacon/bishop are needed as well as provision for training. How can this be achieved or developed in each context?

5.2. Vocations

A key priority must continue to be the promotion of vocational discernment and learning processes as part of the growth in discipleship for all our ministers and congregation members. Just as we value life-long learning, we must also practice life-long discernment of God's call to mission and ministry. Such work among today's congregations will be largely responsible for the number of ministers we will have available to serve in the future.

Diocesan Synod passed the following motion on Vocations in November 2010:

"This Synod rejoices in the variety of gifts entrusted to God's people for mission and ministry in the church and world, and

- i. endorses the commitment to raise the number of vocations in order that the gifts of all God's people are valued, discerned and released; and the full range of ministerial resources are available to support God's mission and ministry in the future
- ii. recognises that the first responsibility for discerning and fostering vocations rests with the local church; and calls on every PCC to work actively with their licensed ministers to provide discernment opportunities that nurture the vocations of all the baptized to fully reflect the rich diversity of our communities

¹⁶ Care will be needed in differentiating the various possible aspects of the role, for example some will be the local point of contact with the church, others may be the lead church representative in local affairs, and others may coordinate or lead public worship. The role will determine whether an ordained or lay person is required.

- iii. calls on each deanery to ensure that their Deanery Vision Documents include a collaborative approach for vocational discernment and encouragement that supports the work in the parishes
- iv. encourages the on-going work of the Area and Diocesan vocation advisers and the Area Vocation Days.”

Progress has been made with identification of vocations advisers and with the provision of the SHAPE course but significant further work across the diocese is needed to implement this motion.

The number of ministers we can deploy in parish ministry can increase if we can work together to discern, train and retain larger numbers. But conversely ministerial numbers could fall if we don't maintain momentum. However the lead times are significant. Depending on prior theological learning, if we begin vocational conversations with individuals now it is likely to take:

- 1-4 years to produce a new commissioned lay minister, eg Pastoral Assistant
- 2-5 years to produce a new Licensed Lay Minister or Reader
- 8-10 years to produce a new incumbent (or 7 years if already a Reader).

This means it will be a slow process to effect lasting increase in our ministerial capacity - we must start now and keep going!

Some of the questions that require attention include:

- i. What resources are needed at diocesan/deanery/parish level to make a difference?
- ii. The current distribution of associate clergy and readers is far from uniform. How can we improve the vocational response in some rural and urban areas in order to achieve reasonable uniformity of SSM clergy and lay ministry deployment across the diocese?
- iii. How do we draw on the ministry gifts of the full diversity of ages, ethnicities and cultures represented within our diocese? Should our current training pathways be re-examined?
- iv. How might we support the better use of the ministerial capacity of retired clergy and lay people?
- v. In some parts of the Anglican Communion, there is much less reliance on nationally trained, deployable clergy and so, congregations are expected to discern and develop the ministry leadership they require from within. How can we encourage greater self-sufficiency without damaging our mutual interdependence?

5.3. Further Issues for Consideration and Action

- i. Separate recommendations are being prepared by concerning lay ministry and training. These will continue to champion the requirement for greater partnership and trust in the exercise of ministry between clergy and lay people. There will be greater emphasis on discipleship development and local delivery of training. A new category of Licensed Lay Ministers will be introduced. LLMs will have similar national recognition and authorisation as Readers combined with being lay theologians, adult educators and enablers of lay ministry. A paper setting out the direction of travel for lay ministry was presented at Readers' Day on 13 October 2013 – see Appendix 4.

- ii. To enable the necessary flexibility in placing stipendiary clergy and forming collaborative *units* we will need to take legal advice.
- iii. It may be desirable to consider a review of the Deanery Share Scheme to ensure that finance issues support changing ways of working.
- iv. Further work is needed to relate ministry planning with the ‘evangelising effectively’ priority of *Transforming Presence*. Issues of church planting, fresh expressions and pioneer ministry will need to be integrated and decisions made as to whether these issues are best addressed within *units* or between *units* in an Archdeaconry.
- v. In addition to the discernment of fresh vocations, we must give greater attention to the retention of our most able clergy, including curates. We may need a different approach towards appointment processes to ensure all new appointees have the disposition and skills to work in these new ways.
- vi. The CMD team will need to develop new resources to train and support the clergy called to oversee and lead *units*. This must happen without diminishing the support and learning opportunities for all authorised ministers throughout their time of active service. However, it may no longer be appropriate to distribute CMD grants equally but tailor them to responsibility and development needs.
- vii. If we get to 2025 with the ministerial numbers predicted, we may not need the level of senior staff, officers and advisers that are now required. But in the transition period, we will almost certainly need more people than a straight-line reduction would suggest. In particular, we will need more resources for the discernment and training of lay and ordained ministers and those who will supervise them (ie we will need more vocations advisers, trainers and training incumbents). We may also need to find temporary roles for our best clergy to prevent them moving elsewhere while the new structures are being established – some could be very useful in exercising interim ministry to enable local change alongside Archdeacons and the Mission & Ministry Advisers.

6. Resources and Support

The proposed changes will require sustained effort from all congregations and ministers. It is for this reason that the recommendations of *Transforming Leadership* are being implemented so that, in addition to our current team of advisers and senior staff, we will soon be joined by three more Archdeacons, all of whom will be supporting the processes for personal and organisational change for mission. Key resource people will be the three Area Mission and Ministry Advisers supported by other advisers from the central and area teams and a network of local ‘beyond-the-parish’ ministers.

Individual or team work consultancy and coaching support is available to incumbents and an external coach/facilitator will be working with the steering group and senior staff to support the change process. Suggestions for further reading and study are included in Appendix 2.

Revd Canon Dr Roger Matthews
Dean of Mission and Ministry
on behalf of Bishop’s Council

15 October 2012

Appendix I Indicative Ministry Numbers

These allocations are rounded to the nearest whole number. The 2009 and 2016 figures are distributed on the same basis for comparison purposes but were ‘full-time equivalent’ incumbent-level **ministers** available for parochial deployment. The 2025 numbers are incumbent-level parochial **posts**.

In 2009, the deployable numbers were distributed at Area level only and so there may be some variance between these figures and those used in recent Deanery Vision Documents and Plans. The 2025 figures for deaneries are indicative and there may be good missional reasons for the Mission and Pastoral Committees to make changes to this formulaic allocation or to deploy some posts (eg Pioneers) between deaneries.

	2009	2016	2025
Barking and Dagenham	16	14	10
Epping Forest	13	11	8
Harlow	11	9	7
Havering	25	22	16
Newham	23	20	15
Ongar	6	5	4
Redbridge	23	20	15
Waltham Forest	22	18	14
Barking Area Total	139	119	89
Brentwood	11	9	7
Basildon	17	15	11
Chelmsford North	10	8	6
Chelmsford South	11	10	7
Maldon and Dengie	9	8	6
Hadleigh	13	12	8
Southend	13	11	8
Thurrock	15	13	10
Rochford	10	9	7
Bradwell Area Total	109	95	70
Witham	15	13	9
Hinckford	11	10	7
Braintree	8	7	5
Colchester	17	14	10
Dunmow & Stansted	9	7	5
Harwich	7	6	5
Saffron Walden	11	10	7
St Osyth	13	11	8
Colchester Area Total	91	78	56
Diocesan Total	339	292	215

Appendix 2 Resources for Further Study

Some further resources for churches include:

- *Developing Healthy Churches*, Robert Warren, CHP 2012 – an excellent work-book to apply the principles of *Growing Healthy Churches*.
- *Emmaus – the way of faith*, CHP 2004 – a very good resource for small group or congregational study, especially Stage 3, *Growing as a Christian* part 3 *Being Church*.

For leaders who are interested in exploring ecclesiology and ministry issues in greater detail:

- *Ordained Local Ministry in the Church of England*, edited by Bowden, Francis, Jordan and Simon, Continuum 2011 – although we do not have an OLM scheme, this book includes helpful insights regarding ecclesiology and collaborative ministry in general and our related scheme for Locally Deployed Self Supporting Ordained Ministry.
- *An Introduction to Ecclesiology*, Veli-Matti Karkkainen, IVP 2002 - for a helpful, more academic, overview including ecumenical and global perspectives.
- *Reimagining Ministry*, David Heywood, SCM 2011 – gives serious consideration to collaborative ministry in the light of mission, kingdom and church.
- *Developing Faithful Ministers*, eds Tim Ling & Lesley Bentley, SCM 2012 – a practical book aimed at training incumbents and curates.
- *Mindful Ministry*, Judith & Ross Thompson, SCM 2012 - offers an interesting 8-fold analysis of the core components of ordained ministry.

To explore issues of world mission and partnership, see the recent Church of England report *World-Shaped Mission*, Janice Price, CHP 2012.

Finally, for those interested in change processes:

- *Leading Change in the Church (and Involving Everyone in the Process)*, M.Snow, Grove Books, 2009 is an accessible introduction.
- *Consultancy Skills for Mission and Ministry*, David Dadswell, SCM 2011
- *Inspiring Change*, Rick James, Digni 2012 is a fascinating workbook originating from Christian NGO-type work in Norway that integrates spirituality into organisational change processes. Available as a free pdf download at <http://www.digni.no/newsread/readimage.aspx?asset=DAM:234>

Appendix 3 Draft Guidelines for Beyond-the-Parish (BtP) Ministry

1. The aim is that these roles will help to deliver the priorities of *Transforming Presence* as well as contributing to ministerial fulfilment by enabling individuals to offer their gifts and abilities in a wider context. Although clarity of role and accountability is necessary, this will be 'light-touch'. Many such ministries already exist.
2. Some will be more closely linked to parish roles, eg some chaplaincies, and will be accountable through MDR (especially when conducted by Bishop or Archdeacon).
3. Other BtP ministries will be associated with the delivery of diocesan policy, eg Vocations Adviser, CCS Tutor, LARC, MDR Reviewer, Mentor, Womens' Ministry Adviser etc. In response to *Time to Talk*, a major requirement in future will be on widening and localising lay training. For these diocesan-related roles, the following will apply:
 4. The expected time commitment will be clearly agreed and will normally be less than an average of one day a week.
 5. BtP ministries are not contractual but will have a Working Agreement and a Task Description with clear accountability to one of:
 - a. A rural/area dean
 - b. A member of an Area Team (including Area Bishop or Archdeacon)
 - c. A member of the Diocesan Mission & Ministry or Education Teams
 - d. The Diocesan Bishop
 6. Appointments will be made for a fixed period, usually between 1 and 5 years, which can be renewed after review and with mutual agreement.
 7. Post holders will have at least an annual review with their supervisor and will produce regular reports on their work to the appropriate working, issue or steering group. The work will also form part of regular MDR.
 8. The level of working expenses, if any, will be agreed in advance.
 9. Where appropriate, the availability of BtP Ministries will be advertised and suitable applicants will be interviewed.

Appendix 4 Transforming Lay Ministry

All God's people have a ministry through their baptism. This is the foundation on which all discussion of ministry, lay and ordained, is built. Many churches in the diocese are examining what this means in their present lives as they address the challenges of *Transforming Presence*. Ideas and resources are being developed to assist each person in their growth as disciples. The aim is to encourage the proliferation of all kinds of ministry.

Some people have a more specific ministry, acting as preachers, evangelists, or spiritual directors, for example. They will be identified by their local church, trained and resourced locally and authorised to minister amongst those who have called them. Training and resources will need to be less centralised and more accessible so that more people can benefit from them.

And some people will have a **licensed, lay ministry** that has diocesan and national recognition. The review of lay ministry, which began in February 2012, has highlighted the distinctive features of licensed, lay ministry. A lay person, holding the Bishop's licence, is trained to national standards, has national accreditation and transferability, *and* is a focus and beacon for all forms of lay ministry.

Discernment of the future needs of the diocese has identified the role of *Lay Theologian* as essential for the Church as it becomes a *Transforming Presence*. To signify this change in emphasis, our intention is to end the selection and training of Readers and to introduce Licensed Lay Ministers (LLMs). This leadership role may be expressed in a number of ways, all of which can include the aspects of ministry currently associated with Readers:

- as an adult educator, encouraging, training and mentoring other lay ministries, *or*
- as one who contributes skills of leadership in local churches and deaneries, *or*
- as a co-ordinator and trainer of Christian nurture, such as children's work and enquirer's groups, *or*
- as one who attends to the connection between faith and daily life, worship and witness.

Existing Readers may choose to continue as they are, without any change in their ministry, or they may offer themselves for consideration as LLMs or locally deployed ordained ministers. Readers who don't move to being an LLM or a locally deployed priest will continue to have a valuable and important ministry.

[This sheet was distributed at Readers Day on 13 October 2012. A complete strategy for Lay Ministry is currently being developed.]