

Re-imagining Ministry in the Diocese of Chelmsford

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 this 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 resulting in the publication of *A Ministry Framework for the Diocese of Chelmsford 2013 to 2025* in October 2012³. In parallel, some new approaches to lay ministry and discipleship have been developed and a consultation concerning the future of Reader ministry has been completed.

This document draws these various strands together and was endorsed by Diocesan Synod on 2 March 2013. It is offered as a basis for on-going prayerful discernment, planning and action. Benefices, Deaneries and Mission and Pastoral Committees are asked to use it to help plan, develop and co-ordinate their ministry provision in each local context. This is a time of inevitable change for the whole diocese that requires us to discern, learn and act together. These developments will require sustained effort from every congregation and minister.

It is for this reason that the recommendations of *Transforming Leadership*³ 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. Suggestions for how *Re-imagining Ministry* might be considered by a PCC are included in Appendix 2 which also has some further resources for study and reflection.

¹ Booklets are available from the Diocesan Resources Centre or can also be downloaded from the website where there is also a video introduction by Bishop Stephen: www.transformingpresence.org.uk

² Available at <http://transformingpresence.org.uk/talk.html> together with more information about the day.

³ Available by following the link at <http://www.chelmsford.anglican.org/policies>

2. Summary of Key Topics

The key priorities of *Re-imagining Ministry* include:

- **Mission Focus** – the Five Marks of Mission have long provided a focus for our diocesan work and all the proposals here have the aim of increasing our missional impact. See section 3 and Appendix I.
- **Improving Health and Well-being** – our aim is that all ministers and congregations will thrive in ministry with appropriate support and encouragement to develop all their God-given potential. See section 3 & Appendix I.
- **Increasing Collaboration and Team Working** – this will be the hallmark of all that we do. The days of independent ministers and parishes must come to an end. The future of ministry and mission lies in inter-dependence in a way that fully celebrates our diversity. This will include greater consideration of ecumenical co-operation where this is appropriate and effective for mission. See sections 3 & 6.
- **Strengthening Congregations** – our aim is to enable every congregation to worship, care and meet their local missional opportunities. This is emphatically not about closing churches - although inaction now could lead to that result - rather through mutual support and development of vocations, we expect to see more congregations ministering in more places. See sections 3 & 8.
- **Developing Licensed Ministry** – the work of clergy and licensed lay ministers continues to be vital and there will be an on-going emphasis on supporting and developing those already serving in our parishes as well as discerning new vocations to these ministries. We will continue to see a shift in licensed ministry from being those who do ministry themselves to those who also support and enable the ministry of others. See Sections 4, 5 & 6.
- **Recognising and celebrating the ministry of all** – this was a clear challenge from the *Time to Talk* day. The proposals for re-imagining ministry put the development of discipleship and lay ministry centre-stage – see Section 5.
- **Addressing the Availability of Stipendiary Clergy** – because of the age of our stipendiary clergy, we are facing an unprecedented volume of retirements during the next ten years. It is not that we are short of money but there are simply not enough new people entering stipendiary ministry to replace those retiring. Numbers should stabilise around 2025 and there is then the possibility of expansion. See Sections 4 & 7.

3. Principles for Re-imagining Ministry for Mission

As we consider the future patterns and structures for ministry in this diocese, our starting point must be to prayerfully reflect on our God-given purpose and values. By doing this, we can become clearer about 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. Appendix I presents a summary of the purpose and values that we should expect to be reflected at every level of our church's life and witness. These are drawn from theological and biblical sources and are offered for individual and community reflection and response.

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

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** – standing back, attentive stillness, prayer and theological reflection are the foundation for our action
- **Accountable** – to God and to each other. We do not go it alone.

With this foundation, the following principles are offered to assist our discernment and decision making. Some are already common practice, 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 that 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, Authorised Local Preacher etc.)
- iii. We are committed to developing both new and inherited forms of ministry and outreach. Those existing forms which continue to be relevant will be supported alongside new developments, such as Fresh Expressions of Church, in response to local mission opportunities and pastoral need.
- 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, accountability, partnership and leadership. Stewardship of our God-given resources through the practices of Christian giving, growing disciples and vocational discernment with our members is a clear priority.

- vi. We are committed to build on strength and improve quality; our resources are devoted to God's purposes; and we give particular attention to discern where the needs and opportunities are greatest.
- vii. 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.
- viii. We affirm the connections and mutuality between local parish church ministry and the vocational and missional ministry of lay and ordained Christians in schools, chaplaincies, the work-place and other denominations.

4. Discerning 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 congregation members and ministers. 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.

As the *Call Waiting*⁴ website puts it: "Everyone is called to an ever-deeper relationship with God and with each other. For some people, service may mean reflecting God's love to others—wherever they are and whatever they do in life. For most Christians it will involve undertaking a variety of tasks and acts of service in their local church. For some, the calling is more particularly 'vocational' and involves being authorised by the Church to minister in a public capacity."

The number of ministers we can deploy in parish ministry will increase if we can work together to discern, train and retain larger numbers. But conversely ministerial numbers will 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, e.g. Pastoral Assistant
- 2-5 years to produce a new Licensed Lay Minister (see 5.3 below)
- 7-10 years to produce a new incumbent.

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

In the past most vocations to authorised or licensed ministry have begun with the individual offering themselves for selection. This will continue to happen. In addition, each local church is invited to take greater responsibility for identifying those whom God may be calling into local or deployable forms of ministry and inviting them to begin a discernment process. This must include encouraging vocations from among young people and those from the full range of socio-economic and ethnic backgrounds.

⁴ <http://callwaiting.org.uk>

These priorities were affirmed by the Diocesan Synod motion on Vocations passed in November 2010⁵.

The SHAPE⁶ course provides an excellent starting point for parishes and further support is available from our Area Teams, our network of Vocations Advisers and the annual Area Vocation Days.

5. Discipleship and Lay Ministry

5.1. Developing Discipleship and Ministering Congregations

Becoming a 'Transforming Presence' involves everyone. The diocese aims to nurture a far larger group of praying people engaging in evangelism and pastoral care and able to express their faith in word and action. This will include:

- **Team development.** We are not called to face the future as individuals but as members of Christ's Body. As the diocese moves towards the formation of 'Mission and Ministry Units' (see Section 8 below) the identity of local churches will be affirmed and strengthened so that they do not feel as though they are being absorbed into an anonymous whole. Each church will be encouraged to identify its own vocation and *charism* rather than any expectation that all churches within a unit will respond to the call to mission in the same way. A strong sense of local ownership and identity will enable churches to face the future with greater confidence and resilience.
- **Resources for local churches.** There is an abundance of short courses available for evangelism, Christian nurture and vocational discernment. Advice is available on what to choose and diocesan training will be provided in leading such groups.
- **Revision of the Course in Christian Studies.** The CCS is being revised so that it is primarily an aid to the development of Christian disciples, helping group members live distinctively and evangelise effectively.

5.2. Training and Resources for Lay Ministry

The diocese recognises and affirms three categories of lay ministry:

- I. **Every-member Discipleship** The largest category consists of those who respond to the call of Christ through baptism and their discipleship in daily life which may be far

⁵ "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
- 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."

⁶ Full details are available at: www.chelmsford.anglican.org/faith/finding-your-ministry

beyond the formal structures of the church. Among them, many will be recognised locally to carry out specific ministry in a parish or church setting with accountability to the incumbent and PCC. Examples include church officers, home-group leaders, welcome team, hospitality, parish visiting, street pastors etc. It is the local incumbents, PCCs and congregations who are best placed to select these ministers, arrange the necessary training and provide supervision. The role of the diocesan staff is to offer advice, to recommend and/or provide training material, and to train and resource those who deliver training to others.

2. **Authorised and Commissioned** Some people will be trained to diocesan standards, authorised by the bishop and commissioned locally to exercise a ministry of leadership under the direct supervision of the incumbent. Examples include: Authorised Local Preachers, Evangelism Enablers, some children and youth ministers, etc. The aim of diocesan-led training will be to develop people who can identify and nurture the gifts of others, as much as be active in ministry themselves. There will be more centres around the diocese in which such training is offered. Deaneries are encouraged to discern their particular needs and, where appropriate, develop their own training resources. So far as is possible and appropriate to the ministry to be exercised, people should not be restricted by academic attainment, and should be able to access resources locally.
3. **Licensed** Some lay people will be trained to national standards and hold the bishop's license for ministry in a particular local or area context. Currently only Readers, Church Army Officers and Accredited Lay Workers hold the bishop's license and are nationally deployable. Licensed lay ministers operate in teams under the oversight of the incumbent. They are accountable for their ministry and its development through Ministerial Development Review and Continuing Ministerial Development but do not require direct supervision for their exercise of ministry.

5.3. Licensed Lay Ministry

The review of lay ministry, which began in February 2012, has highlighted the distinctive features of licensed, lay ministry that will be required in the future. As a result, the Diocese will no longer be training people to be called 'Readers' but will actively promote a revised ministry of 'Licensed Lay Minister' (LLM⁷). Like Readers, LLMs will be lay people, holding the Bishop's licence, trained to national standards, with national accreditation and transferability. Their distinctive role will be a focus, beacon and enabler for all forms of lay ministry.

LLMs will exercise leadership, in collaboration with others, in a number of ways:

- as an adult educator: encouraging, training and mentoring other lay ministries, *so that* preparation for ministry can take place in more localities and the variety of lay ministers can receive appropriate help and encouragement.
- as one who contributes skills of leadership in local churches, *units* and deaneries, *so that* the local knowledge and particular vocation of each place is sustained,
- as a co-ordinator and trainer of Christian nurture, such as children's work and enquirer's groups, *so that* those who teach others are themselves enriched and that the church may grow towards Christian maturity,

⁷ The change of title to LLM is happening in other dioceses and the Central Reader Council has now dropped the word 'Reader' from its logo. However the title Reader is still the one used in Canon Law and until this is changed our LLMs will continue to be admitted to the Office of Reader.

- as one who attends to the connection between faith and daily life, worship and witness, so that the church's mission is focussed on the needs of the world around us.

Bringing considerable experience from their lives beyond the institutional church, they will also be licenced to preach, lead worship, take funerals and communion by extension, as agreed by the Bishop, beyond their own church and without direct supervision.

Selection for this ministry will take place each July to begin training in September. Candidates will need to demonstrate potential or present leadership skills and be willing to minister beyond their present church. Training will be delivered by St Mellitus College without the requirement to attend residential weekends. Those who do not meet all the new criteria for LLMs but who have a vocation to preach and lead worship under supervision in their local church can offer for the ministry of an Authorised Local Preacher.

It will be expected that those offering for licensed lay ministry will be able to demonstrate a distinctive understanding of lay ministry and will commit themselves to this for a period of at least five years following licensing. LLMs will have the same entitlement to Continuing Ministerial Development and support as Readers.

Some Readers are already fulfilling many of these roles; indeed discernment of the need for LLMs has emerged from the review of Reader ministry and observation of the way in which some Readers have adapted to new challenges and a changing situation. Existing Readers can continue to exercise their present ministry unchanged. Some, however, may wish to re-examine their vocation and offer themselves for consideration as LLMs or for other forms of lay or ordained ministry. The process for doing this will be put in place later this year.

6. The Changing Role of Clergy and Licensed Ministry

For many years there has been a growing understanding that church is neither a building nor a group of people with a minister or priest. In the words of Bishop Frensdorff, each local church should be "a ministering community rather than a community gathered around a minister."⁸

Around the world and in most denominations, there have been developments in shared ministry for a variety of reasons - theological and practical. Patterns of shared ministry are given a variety of names, including "Collaborative Ministry", "Mutual Ministry", "Local Ministry Teams" and "Every Member Ministry" but the common feature is a commitment to complementarity and mutuality⁹. Shared ministry respects and enables the vocation of every person and builds community.

Shared ministry does not marginalise licensed ministers or clergy. Indeed these ministries are vital for the health and development of Christian community. However, the emphasis of licensed ministry changes from doing most or all of the ministry themselves to also being

⁸ See his poem, The Dream: : <http://schooloftheologynet.files.wordpress.com/2010/07/the-dream-wesley-frensdorff.pdf>

⁹ For a variety of Church of England resources, see <http://www.churchofengland.org/education/adult-education-lay-discipleship-and-shared-ministry/lay-and-collaborative-ministry.aspx>

enablers of others. All the skills of traditional ministry are still required and, in addition, skills of oversight, supervision, training and team-working become vital.

7. 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, deaneries have been making good progress towards these reductions; indeed some have already achieved their 2016 target. 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 everyone. 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 sustainable minimum number of incumbency posts that we will be able to fill with stipendiary clergy in 2025 and beyond is **215**. On the existing basis of allocation to Episcopal Areas, this produces the following indicative numbers, which are rounded to the nearest whole number¹⁰. An indicative deanery allocation is in Appendix 5.

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

¹⁰ 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. In the 2009-2016 paper it was possible to replace two full time appointments with two half-time, and thus save a post. However, the numbers for 2025 are of actual people – so reducing a full time post to a part time one does not help as it is the overall number of stipendiary clergy that is limited.

8. Mission and Ministry Units

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 diminished. 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 everywhere 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 (e.g. 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. Some units in more deprived areas may require financial support but will be expected to be sustainable in all other respects.

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.

Many 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 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 among 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

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.

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.

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. There is no aim to close churches but where this would improve sustainability or missional effectiveness, 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 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, locally deployed, House for Duty or active retired clergy
- Several licensed lay ministers/Readers
- One stipendiary and 1 or 2 self-supporting curates
- A pioneer minister
- Several Pastoral Assistants and Evangelism Enablers
- A full-time administrator with an appropriate office base
- Coordinators for each of the following (some may be paid, some may be carried by licensed or locally commissioned ministers):
 - Youth and Children's Ministry
 - Schools work
 - A variety of 'Faith-in-Action' initiatives
 - 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
- In some places, a business/development manager to support income generation/grant opportunities (e.g. hall lettings, grants applications, joint project management etc)
- Further paid and volunteer posts determined locally in response to mission opportunities¹⁴.

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

Such a ministry team implies a sufficiently large group of regular worshippers to support the *unit*; this is likely to be between 300 and 500 people. Other criteria concerning the viability of *units* will also be needed, such as travelling time and distance across the *unit*; the number of worship centres, congregations, buildings, and centres of population; schools and other opportunities for chaplaincy-type ministry; and the demography and 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. Once the *units* are determined some further reconfiguration of deanery boundaries may be appropriate to ensure effective local co-operation and planning between *units*.

9. Next Steps

The launch and implementation of *Transforming Presence* has been deliberately collaborative and consultative. Our re-imagining ministry will also require continuing consultation and development. It will take time to take root across the diocese as experimentation and mutual learning and development takes place. The proposals in this paper represent a considerable cultural shift and it will take several cycles of discussion and action to address all the implications.

Deaneries have presented their initial responses to *Transforming Presence* to Diocesan Synod. Now, the various options for Mission and Ministry Units can start to be identified and explored. Deaneries will be asked to keep their Area Mission and Pastoral Committees informed of progress and planning with regular updates, starting from July 2013. Appendix 3 provides some guidance on the sort of topics that a Deanery will need to consider.

It is likely to be in 2014 that final decisions about units are agreed and implementation plans set in motion. However, there is no bar on earlier developments, where appropriate opportunities arise.

Revd Canon Dr Roger Matthews
Dean of Mission and Ministry

5 March 2013

¹⁴ 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.

Appendix I Church Purpose and Values

Purpose

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.¹⁵ Further work on theological issues appeared in *Mission Shaped Questions* in 2008 and quotations from two authors of that book are pertinent.

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

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.¹⁶

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.¹⁷

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.¹⁸

¹⁵ Chapter 5 of *Mission Shaped Church*, CHP 2004, Page 85.

¹⁶ *Mission Shaped Questions*, CHP 2008, Page 17.

¹⁷ *Ibid*, Page 21

¹⁸ *ibid*, Page 114.

The Anglican Communion¹⁹ emphasises that church is the instrument of God's Kingdom and offers the following statement concerning mission:

Mission is the creating, reconciling and transforming action of God, flowing from the community of love found in the Trinity, made known to all humanity in the person of Jesus, and entrusted to the faithful action and witness of the people of God who, in the power of the Spirit, are a sign, foretaste and instrument of the reign of God.

This is reflected in the Five Marks of Mission²⁰:

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, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

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.

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.***²¹ This purpose is implicit in our Diocesan Vision Statement and in the *Transforming Presence* strategy.

Values

To further clarify our purpose, it may be helpful to identify some Bible-related²² values that provide a summary for our common understanding of church. Although different individuals and communities may express these values differently or focus on alternative Bible texts, 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)

¹⁹ www.anglicancommunion.org/ministry/mission/fivemarks.cfm

²⁰ For a helpful discussion about the Five Marks, see *World-Shaped Mission*, CHP 2012, Pages 10-12. The fourth mark was extended at the Anglican Consultative Council meeting in 2012.

²¹ *Challenges for the New Quinquennium*, House of Bishops and Archbishops' Council, GS1815, 2011, para 17.

²² The Bible passages listed here are indicative not exhaustive and are aimed at providing a starting point for further exploration and study.

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)

Appendix 2 Discussion Questions and Resources for Further Study

Reflection Questions for Church Councils

Section 3 and Appendix I: Principles and Values

1. What encouragements and challenges do these values and principles offer to our current practices?
2. What additions or changes in emphasis are needed for our context? Why?

Section 4: Vocations

3. What is our experience of developing vocations to ministry? When did we last sponsor a candidate for Reader ministry or ordination?
4. How should we plan to run a SHAPE course? Could we link-up with others in the deanery?
5. Who could we encourage to attend an Area Vocations Day?
6. When could we invite a vocations adviser to visit us?

Section 5: Discipleship and Lay Ministry

7. How do we encourage the growth of discipleship? Which resources have we used?
8. Who could we encourage to explore the ministry of Evangelism and Pastoral Care?
9. Is there help we could offer or receive from elsewhere in the deanery?

Section 6: The Changing Role of Clergy and Licensed Ministry

10. What are the signs that we are a 'ministering community' rather than 'a community around a minister'?
11. How can we encourage greater mutuality and collaboration between lay and ordained ministry?

Section 7: Availability of Stipendiary Clergy

12. How dependant are we on stipendiary clergy at present? Is this healthy? Is it sustainable?
13. What self-supporting ministry is available to us?
14. How can we develop the totality of our ministerial resources in order to thrive in the future?
15. How do we support and make appropriate use of retired clergy?

Section 8: Ministerial Units

16. How could our church/parish strengthen its sense of identity and purpose in preparation for becoming part of a larger *unit*?
17. What advantages and opportunities will there be in a larger mission and ministry unit?
18. What might have to change or stop?
19. In addition to clergy, who are the people who are (or could become) our 'focal ministers'?
20. Which are the other parishes that God is calling us to work with in order to be more effective in mission to our communities?

Section 9: Next Steps

21. What are our hopes and fears?
22. What do we want to say to the deanery?
23. Who can help us move forward?

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*.
- *Inside – Out* is a six week course designed to help individuals and churches bring change to their community. See www.insideoutcourse.org

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.
- *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 Applying the Values and Principles of Re-imagining Ministry in each Deanery

The application of the values and principles (as set out in Section 3 and Appendix 1) 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? Conversely, simply protecting the level of ordained ministry in our currently stronger parishes at the expense of the weaker ones without new patterns of mutual support, will inevitably lead to overall decline.

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 4.

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. Deaneries have an important role to play in identifying and developing missional relationships that extend outwards with other denominations, schools, and civic, charitable and commercial organisations. In the development of *units*, particular care will be needed where Local Ecumenical Partnerships exist. Consultation and co-operation with local Churches Together groups is encouraged.
- v. 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 lay people or associate ministers 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 society²³. 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?
- vi. In respect of vocations and the deployment of ministry, some further questions include:
 - a. What resources are needed in our deanery and/or archdeaconry to assist with the proactive encouragement of vocations to all forms of ministry?
 - b. How do we draw on the ministry gifts of the full diversity of ages, ethnicities and cultures represented within our diocese?
 - c. How might we support the better use of the ministerial capacity of retired clergy and lay people?
 - d. 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?

²³ 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.

Appendix 4 Draft Guidelines for Beyond-the-Parish (BtP) Ministry

1. It is envisaged that normally all stipendiary and many self-supporting clergy will have a complimentary Beyond-the-Parish Ministry.
2. 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.
3. 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).
4. Other BtP ministries will be associated with the delivery of diocesan policy, eg Vocations Adviser, CCS Tutor, LARC, MDR Reviewer, Transition Mentor, Women's 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:
 5. The expected time commitment will be clearly agreed and will normally range from a few hours up to a maximum of one day a week.
 6. 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
 7. Appointments will be made for a fixed period, usually between 1 and 5 years, which can be renewed after review and with mutual agreement.
 8. 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.
 9. The level of working expenses, if any, will be agreed in advance.
10. Where appropriate, the availability of BtP Ministries will be advertised and suitable applicants will be invited to apply.

Appendix 5 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