

## **Diocese of Derby**

### **RENEWING MINISTRY**

#### **Report of the Working Party set up by Bishop's Council**

(Accepted in principle by Derby Diocesan Synod on 10 May 2003)

- 1 To propose a new way of delivering ministry locally in parishes and deaneries.
- 2 To propose a new way of funding ministry locally.
- 3 To propose ways of making the transition.
- 4 To propose ways of developing both vision and realism about Church finances and Christian Giving.
- 5 To resource deanery consideration of these matters and report on the outcome to the Bishop.

April 17<sup>th</sup> 2003

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Diocesan Synod Motion

# 1 Preamble

## a) Setting the Scene

- i) This report is presented against the background of the 1998 Ministry Strategy for Derby Diocese – ‘A Better Way’. It therefore does not seek to cover again the ground set out there. Our purpose as a diocesan community continues to be ‘to love and worship God in unity with other Christians, offering witness and service to those communities in which we live and work’. Our vision is still: ‘to be a Christian community recognized as experiencing and sharing God’s salvation’.
- ii) Later in this Report we shall set out proposals for ‘oversight’ and ‘support’ ministry, but we continue to believe that clergy are called to offer: representation, leadership, preaching, sacraments, unity and reconciliation, theology, teaching, care, counsel and advice (A Better Way 6.6).
- iii) Since 1998 there have been significant developments – the completion of ‘Deanery Plans’ for the deployment of stipendiary incumbents (nearly all these proposals are now in place); increased financial pressures on congregations to fund stipendiary ministry, including new demands on pension provision; and further indications that the number of stipendiary clergy available will continue to decline.
- iv) Faced with the task set out in our Terms of Reference, we consulted other Dioceses in the Church of England, recognizing that the Diocese of Derby is not alone in facing these issues, and we received responses from the Dioceses of Lincoln, Peterborough, Durham, Ripon and Leeds, London, Lichfield and York. We also approached individual clergy and laity from within the diocese and benefited from these and from other contributions.
- v) Our Report is ‘broad brush’. Much work remains to be done on the details but we set out proposals which seek to shape a moving Church. In particular we want to liberate local churches to develop what is achievable locally. One correspondent said ‘Trapped cultures do not learn’. There is a sense in which we are trapped by the traditional pattern and expectation of parochial ministry. We do not want to lose the great value of this traditional commitment to the life of communities. However, it is widely recognized that ‘community’ is no longer restricted to a geographical area, and geographical areas are themselves extremely varied.

## **b) The Context of our Proposals**

- i) We currently seek to serve God at a time of reducing resources both of personnel and money, and within a society in which change itself is built into people's attitudes. It has become part of our expectations. The Church operates in a highly mobile society which is characterised by a plurality of values, beliefs and lifestyles, with very little to bind us together. This is not a situation which is simply outside the Church – within it we reflect the variety of perspectives, or we set up patterns for resisting them. Either way we are affected by the changes.
- ii) Patterns of church-going vary – both in frequency and location. Already 50% of Anglicans worship in 15% of Anglican churches. It seems unlikely that any one model of ministry will be sufficient for the task. We therefore need to examine ' what it means to be God's Church' wherever we are located and wherever people gather.
- iii) Church culture largely expects people to 'come' to us and yet Jesus commanded us to 'go' to them.
- iv) There are many good developments within church life. Lay people increasingly see themselves as central to God's mission and to the life of the Church through Baptism. Enough Church planting has taken place nationally in the last 20 years to form the equivalent of a new Diocese. One in five churches actually grew in the last decade and their number included small country churches. New models of ministry are already emerging.

Courage and imagination are called for, fired up by faith in Jesus Christ 'which faith the Church is called upon to acclaim afresh in each generation' (the Preface to the Declaration of Assent).

## **c) Finance**

- i) Against such a background, we have looked at issues of finance.
- ii) In the period since 1990, statistical indicators relating to the number of clergy, the number of Easter Communicants, the Electoral Roll figures, Baptisms and Confirmations are down, whereas all the financial indicators have gone up. Fewer people are giving more. Positively, that means that more Christians are increasingly committed in their Giving. Negatively, we have to ask how long such increases are sustainable.

iii) There is another very significant financial development. The proportion of parish income committed to Share has gone up from 50% to 75%. Consequently less of the money raised locally is available to fund the local needs of the Church, its buildings and its programme of witness and service. To reach the point when 100% of local giving had to go to Share would bring us to the brink of collapse.

**d) Stipendiary Ministry- Availability, Affordability and Need.**

i) The availability of stipendiary clergy is becoming less, through the increased numbers of clergy retiring and the reducing numbers of those coming forward.

ii) In recent years we have also had to admit that 'affordability' is an issue. Will Giving from local congregations adequately support those who have offered to serve the Church as stipendiary ministers? It is difficult to get an answer to this question. Some believe that the issue of committed Giving has not been faced in many parishes. Others believe that it has, and that limits have been reached. What is beyond doubt is that the Church has the legal responsibility to pay its clergy, but the money to provide those stipends increasingly comes from voluntary Giving.

iii) Alongside availability and affordability, we have to ask the more fundamental question: How many stipendiary clergy do we actually need? The answer to that question should lead to a proper recognition that money must be raised for their stipends and that new vocations should be sought for a ministry which is wanted.

iv) The proposals which we are putting forward ask local congregations, as a starting point, to address the questions:

**What does it mean 'to be Church' in our community? and :  
For what do we need the ministry of a stipendiary priest?**

v) God is reshaping his Church. That is both a creative opportunity and a painful challenge. Issues of affordability and availability mean that we can no longer avoid the fundamental question of the number of stipendiary clergy we need.

**e) Collaboration**

- i) The 'Better Way' strategy recognizes 'the collaborative ministry of the whole Church'. This is now familiar territory, though our dependency on parish clergy is still a significant feature of church life.
- ii) Working together purposefully and realistically has to be the pattern as we establish new ways of delivering ministry locally.
- iii) Collaboration is not the unfortunate necessity of doing things which would otherwise be done by the clergy, if only there were enough of them. Through collaboration we are rediscovering the true nature of what it is to be 'Church'. Christians of all denominations are recognizing this, but attitudes change slowly.
- vi) Collaboration has to:
  - be within and beyond the parish church
  - encompass other denominations
  - include people, resources and buildings
  - include secular agencies and community groups
  - nurture individuals' talents.
- v) The Working Party has learned much about Methodist patterns of collaboration through the Circuit. This is the primary unit in which local churches express and experience their inter-connectedness within the body of Christ for purposes of mission, mutual encouragement and help. Its responsibility is to ensure a combination of spiritual leadership and administrative efficiency among all the churches of the Circuit, which in Derbyshire can number between three and fourteen. The Circuit seeks to be the focal point of a working fellowship of churches, overseeing pastoral training and mission.
- vi) We are clear that a common thread in our discussion and that of our proposals is one of collaboration, not constrained by parish boundaries.
  - Working with ecumenical partners – we need to anticipate the development of the Covenant relationship with the Methodists.
  - Promoting lay and ordained partnership.
  - Approaching ministry and mission on a basis wider than the current parish.
  - Challenging the boundaries which exist in our structures and in our minds.

- Gaining a new vision of what partnership in ministry can mean in the many and varied contexts where the Church is set.

## 2 Changing the Mind-set

### a) No Blank Sheet

- i) The Working Party was asked to be bold in its proposals, and comments received from individuals reflected the sense that we could no longer stretch a style of parochial ministry which in many places is already stretched beyond the bearable.
- ii) We believe a proper distinction should be made between 'discipleship' and 'ministry'. Discipleship is the Way of discovery and learning which we follow as a result of our baptism. The Anglican / Methodist Common Statement helps with a definition of ministry: 'The Conversations have come to understand ministry in a more specific sense namely, as work, undertaken in the service of the Kingdom of God, that is actually acknowledged, either formally or informally, by the Church. ....All may be called to minister in one way or another. As their ministry is acknowledged and owned by the community, they are seen to act in the name of Christ and his Church.'
- iii) We place great value on 'holiness' – the 'holy' person among the 'holy' people in the 'holy' place.
- iv) It is not of course possible to design and implement over-night a whole new pattern of ministry, finely tuned to the needs of mission and worship in the twenty-first century. Churches have to evolve. But this means evolving with a sense of both urgency and direction. In particular we need to gather and deploy all our resources for ministry.
- v) Encouraged by this understanding, we established that whilst there are 150 stipendiary incumbent posts in parochial ministry, there are actually 446 licensed ministers – this includes Readers and NSMs but excludes curates in training. For the first time we have drawn up figures showing the total licensed ministry available in each deanery. Such information did not come readily to hand.
- vi) It encourages us to promote a picture of collaborative ministry, lay and ordained, stipendiary and non-stipendiary – rather than seeing ministry primarily as that of the stipendiary priest who may or may not happen to

have colleagues. Now is the time to be moving from 'chance' to 'strategy', addressing issues of deployment on a wider front.

**b) Recognizing Variety**

- i) Faced with all the challenges coming our way, many people have found a recently published book helpful – 'Hope for the Church' by Bob Jackson. Whilst this is realistic and sharp about decline, it argues strongly that decline can be reversed once it is identified. The book is also clear that we must work with the variety of churches and churchmanships to be found within the Church of England.
- ii) In particular, we need to recognize the differences between rural, urban and suburban churches. Too often a Report reads as if it is only addressing one of those constituencies.
- iii) It is important that we identify and support growing churches as well as giving support to those in difficult situations.
- iv) Our proposals for the funding of stipendiary ministry include financial support from Church Commissioners' and diocesan sources. Such support needs to be targeted. It cannot be used to make up for avoidable inadequacies in local Giving.
- v) Whilst recognizing this variety, the dependency of some local churches on their parish priest needs to be reduced. Lay initiative and lay responsibility are qualities that exist in their own right - not qualities called upon when the vicar is not available to do the jobs. Such changes will require adjustment from both clergy and laity.

**c) Goodwill**

- i) Because the Church of England is not the kind of community with a strong authoritarian structure, it develops only by consent and goodwill. Its legal structures safeguard the rights of people and communities, but there can be a tendency to use these in a way that obstructs co-operation. We are partners together, voluntary companions in the Gospel.
- ii) As we face major changes in our pattern of pursuing mission and ordering ministry, we can only make progress by sustained good will. That includes a lot of careful listening along with a readiness to persist in the direction being established.

**d) Connectedness**

- i) In a fragmenting world, the Church of England might itself fragment. Any proposal for re-ordering ministry must not be at the expense of undermining our 'connectedness' or catholicity - that sense of fellowship between local churches. This is what the word 'Diocese' means at its best. It describes also our sense of belonging to the national Church, and to our working relationships with other denominations. We are connected in lots of ways, and each of those links is valuable. It is also the reason why we need to develop working relationships with other denominations locally.
- ii) It is proper and inevitable, in our changed circumstances that demands are made on us individually and as congregations. This needs to be balanced by a pattern of mutual care and support.
- iii) It is particularly important that this sense of mutuality operates in areas of finance and deployment of ministry. 'Going it alone' regardless of others is not something to be encouraged. The support of congregations and ministry in vulnerable areas is an essential test of our belonging together.

**e) Key Proposals**

We turn now to our key proposals:

- **that a stipendiary minister, exercising a ministry of oversight and working in partnership with other ministers, paid and unpaid, ordained and lay, should serve a Mission and Ministry Area, normally larger than the current benefice.**
- **that these partnerships of parishes should meet the actual cost of each stipendiary post, including diocesan and national church expenditure.**
- **and that some of these partnerships receive financial support from Church Commissioners' and diocesan funds.**

### **3 Gathering and Distributing Finance**

#### **a) Financial Pressure**

- i) The requirement that funding for stipendiary ministry should increasingly come from local congregations has already caused a lot of pressure. An ever increasing amount of money is needed from parishes to keep 'ministry as we know it' going.
- ii) Parishes are experiencing 'Share Pressure' in raising more money and getting less ministry. This has also increased the pressure on stipendiary incumbents to deliver Share money for their own stipends.
- iii) The Share Formula recognizes a whole variety of factors affecting Giving locally. What emerges at the end of the calculations is a figure which is a contribution to the total cost of stipends, but is not felt to relate explicitly to the cost of one stipend. Some progress has been made in recent years through careful and imaginative presentation of Diocesan Finances, and an increasing number of people have a sense that the total support costs for a stipendiary post are around £30,000.
- iv) If the total cost of training, paying and housing clergy in the Diocese, paying for support and sector ministries, diocesan administration, and the work done by the Church nationally, is divided by the current number of benefice posts (150), the cost for each benefice is around £43,000 per annum. Currently, only 17 parishes are covering this figure. These 17 parishes out of the total of 150 benefices pay around 20% of the total share.

#### **b) The Continuing Pressure**

- i) Within this Diocese the commitment to paying the Parish Share is generally speaking excellent. That is because of committed Giving by a growing proportion of church members, but it is also because the Board of Finance in consultation with the Bishop takes great care to see that the amount of money asked for is actually achievable.
- ii) New factors are going to challenge that consensus. Special reserve funds will be exhausted in 2005 and clergy pensions relief from the Church Commissioners ends after 2003. Modest one-off increases for assistant clergy and incumbents along with expected increased contributions to pensions, will add to costs.

- iii) It is the view of the Working Party that we cannot continue along present lines, but must seek a new way of identifying the funding required for ministry.
- iv) We therefore make our two key financial proposals:
  - that the full cost of a stipendiary post – stipend, pension, national insurance, housing, council tax, training, along with Diocesan support costs and national Church costs should be met by a partnership of parishes, certainly wider than the popular understanding of the single parish, and probably wider than many of our current benefices. We describe this new unit as a ‘Mission and Ministry Area’.
  - That some of these partnerships receive financial support from Church Commissioners’ and diocesan funds.

**c) Reducing One Gap and Widening Another**

- i) The gap which needs reducing is that between the local stipendiary ministry provided, and the cost of providing it from local sources.
- ii) The gap which needs widening is that between funding raised for all purposes locally and that proportion of it which is earmarked for stipendiary ministry. As has already been noted, the latter has risen from 50% to 75% since 1990, and we can now anticipate a point at which all local Giving would go towards the cost of stipendiary ministry, leaving nothing for the maintenance of church buildings or the development of parish programmes. That is restricting, to say the least.
- iii) We believe that ‘identifying the cost of a stipendiary unit’ will clarify the challenge locally and also give congregations greater freedom to decide what other patterns of ministry they want to develop, and what other programmes should be a proper call on Giving. Money raised is money for both ministry and mission.

**d) Sketching the Details**

- i) We believe it is no longer reasonable to plan for a continuing 5% annual increase of Parish Share. That will lead to the point when all local Giving is committed to the funding of stipendiary ministry. Instead we believe that the

right level of increase is at around 2%. The consequence is that we work towards a staffing level of 120 stipendiary clergy posts, (less the vacancies, plus clergy in training and support sector posts). A significant proportion of the 120 would have the responsibility of oversight across a unit larger than the current parish. People in rural areas are already used to this kind of pattern with the grouping of parishes as a benefice.

- ii) So what is the likely figure for a 'stipendiary unit'? Our research indicated that by 2008 this is expected to have risen to £54, 700, including diocesan and national church expenditure, with the cost of maintaining the stipendiary minister being £38,200. This allows for a 10% vacancy rate i.e.12 posts within the anticipated total of 120.
- iii) Particular discussion needs to take place about how to allocate the diocesan and national church costs. Should these be split between the number of Mission and Ministry Areas? Or between the number of stipendiary posts? Or is there some other way?
- iv) These figures will initially send shock waves through congregations. We believe they present a clear challenge, and one which will inevitably promote co-operation between partnerships of parishes, so that together they can support such a post as a priority commitment.
- v) Having said that, it is important that parishes do not begin by asking how they can raise such an amount of money. The priority is for partnerships of parishes to consult together and work out their total expenditure. This will include maintenance of buildings, parish programmes, the cost of volunteer support ministry through Readers and NSMs, and possibly the provision of personnel to work in the local community, or with children and young people. Such discussion will also sharpen consideration about our use of church buildings.
- vi) Transitional arrangements will need to be set up, as the move is made from the current formula for assessing Parish Share to the proposed new pattern.

**e) The Common Purse**

- i) Whilst we wish to focus the cost of a stipendiary unit 'locally', we believe we should retain the concept of the 'common purse', a symbol of our connectedness.

- ii) We do not favour the direct payment of local clergy by local congregations. This would set at risk a long established Anglican understanding of mutuality and catholicity.
- iii) The funding of stipendiary curates is another aspect of this shared responsibility, as they are being trained for a future ministry which will benefit the Church as a whole.

**f) A Pattern of Financial Support**

- i) It is also clear that some parish partnerships, especially those in vulnerable areas will properly look for financial support. The criteria for making this available will need to be explored carefully. What is not possible is for every benefice to be given financial support.
- ii) Help is available through Church Commissioners' grants and diocesan income. This support is not being reduced. Our expectation is that the amount of money available from these sources will remain steady – for 2008 we estimate that the figure will be around £1,600,000. This is a significant amount, representing 25% of our total costs.
- iii) Agreeing the criteria for distributing this money is both vital and complex.
- iv) Work is being done to identify criteria and a pattern of distribution for this financial support. There will be an understandable desire to know in advance how much financial support is likely to be available to the various partnerships of parishes. However, we believe this would focus discussion too sharply on the cost of ministry and how much needed to be raised locally.

Instead we want parishes to consider what ministry they actually need – not just stipendiary, not just ordained – in the light of the mission task they identify. Some partnerships may decide they need significantly less stipendiary ministry than at present.

The details of financial support should not therefore be the principal factors driving the agenda. But they will need to be clear before arrangements are finalised. That will be done.

**g) Summary**

- i) The proposals indicate a shift **from** the local churches helping the Diocese to pay for ministry in general **to** the Diocese giving support to the local churches

– through episcopal leadership, support and sector ministries, administration and 'needs based' grants.

- ii) Whilst this kind of change is daunting, it does give parishes the flexibility to work out the kind of ministry needed, stipendiary and non-stipendiary lay and ordained. To continue along present lines is to tie all parishes to raising funds for a pattern of ministry which may not best help them in mission locally. Flexibility about funding engages with flexibility about patterns of ministry.

#### **4 Identifying Units and Patterns for Mission and Ministry**

##### **a) Mission and Ministry Areas**

- i) The Church's financial situation and the shortage of stipendiary ministers, together with challenging trends in Church and society, require us to review how ministry operates locally.
- ii) **We are therefore asking each Deanery Synod to arrange for discussion in parishes about drawing up 'Mission and Ministry Area Plans'**. We expect these normally to cover an area wider than the usual understanding of 'parish'. Instead of adding one parish to another, we suggest a new perspective – beginning with a bigger unit.
- iii) This is an opportunity to dream dreams, reflecting on the various access points to the Gospel locally.
- iv) The first task is to identify **what it means to be the Church in mission**. Parish priests have definite legal responsibilities and also handle necessary ecclesiastical administration. But foremost is the call to provide leadership in mission.
- v) In giving its approval to the Derbyshire Churches' Covenant, the Diocesan Synod has endorsed 'The Five Marks of Mission':
  - ❑ Proclaiming the Good News of the Kingdom
  - ❑ Teaching, Baptizing and Nurturing New Believers
  - ❑ Responding to Human Need by Loving Service
  - ❑ Seeking to Transform Unjust Structures of Society
  - ❑ Safeguarding the Integrity of Creation, sustaining and renewing the life of the earth

This framework has been taking shape over a period of years especially since the Lambeth Conference in 1988. It is a useful template as we ask **'What does it mean to be the Church in mission?'**

- vi) The Church does not invent her mission. It is given to her by God. 'As the Father has sent me, so I send you', says Jesus (John 20 v.21). This-God given empowered mission is to all people and places. Mission is therefore on a broad canvas locally. In addition the local church properly resources mission at the city, county, regional, national and world-wide level.
- vii) The prompter of mission is a God whose being is relationship – God who is Father Son and Holy Spirit in perfect communion. This inter-relatedness shapes our way of being a church community, in our worship and in our mission. It applies to our sense of being part of a world-wide Church. It applies also to our involvement in the particular area we serve.
- viii) Current parochial structures do not always provide the best way of delivering mission today. People meet in a great variety of settings, and we need to find new ways of meeting them in the name of Christ.
- ix) In identifying appropriate 'Mission and Ministry Areas', it is worth recognizing the following guidelines:
  - A 'Mission and Ministry Area' will relate to local communities, work and meeting places – it will need to make sense to people on the ground.
  - Listening and consultation should take place within and between parishes and with ecumenical partners.
  - An audit of what is already happening needs to be made, and difficulties and opportunities for mission recognized.
  - Consideration should be given to the various models of being Church, and of the different ways of delivering effective mission.
  - It will be important to work with the various traditions of the local Churches
  - The Mission and Ministry Area Plan will address the whole range of witness envisaged locally – the invitation is to think freely and broadly.

- It is better to do a few things well than a lot of things badly – so the plan may indicate a 'stage by stage' process.

**b) The Variety of 'Mission and Ministry Areas'**

- i) It is important not to be prescriptive about the form these Areas take. Some may consist of a whole deanery, or parts of a deanery, or groupings crossing current deanery boundaries, or single parishes. Some may include more than one stipendiary post. We look to the local churches to paint the picture.
- ii) It may be the view locally that some current United Benefices need to be revised, but wherever possible it would be wise not to disrupt well-established partnerships, not least because we are seeking to develop a partnership way of working.
- iii) We propose working towards a staffing level of 120 stipendiary clergy posts. That does not mean there must be 120 'Mission and Ministry Areas'. There could be significantly fewer – if that were the case there would be more than one stipendiary minister in some areas. The fundamental task is to decide what kind of ministry is actually needed, recognizing the variety of options.

**c) The Staffing of 'Mission and Ministry Areas'**

- i) The parish system is creaking, but so are many of the laity! We are clear that 'lay input' is not a bottomless pool of resources. Equally the Church's work can no longer be seen primarily in terms of what the clergy do. That remains an implicit assumption in the minds of some inside and outside the life of the Church.
- ii) Our proposal is that there will be one stipendiary minister, with oversight for each 'Mission and Ministry Area'. Such a person could best be given the title 'Rector'. This title has its place already within Anglican terminology; its wider use, developed already in Team Ministries, would be indicative of a collaborative approach as the normal pattern.
- iii) A particular responsibility of this stipendiary minister is to lead in teaching, and to ensure effective teaching within the ministerial team. A Church which loses its mind loses its way.
- iv) Within the 'Mission and Ministry Area', the Rector might have stipendiary colleagues, maybe a Team Vicar or a curate in training, and he / she would certainly have NSMs, Readers and possibly pastoral assistants. Others might

do particular work with children and young people, share in community projects, visit schools and places of work. The Rector would lead this varied team of paid and unpaid colleagues, and would establish an effective pattern of collaborating with nearby Rectors.

- v) We have discussed 'Ordained Local Ministry' as developed in some Church of England Dioceses. We do not recommend this, because it promotes a distinctive kind of priesthood restricted locally, and also because it requires a further accreditation system thereby increasing demands on energy and finance. Our preference is for the more flexible use of NSMs. It will therefore be important to make the best possible use of our present NSMs, and to encourage more people to come forward for this ministry. Local congregations may take the initiative in identifying candidates.
- vi) The Rector would have particular responsibilities ensuring that the following happen:
- A sense of direction is articulated.
  - Communication is clear.
  - Congregations are resourced theologically.
  - Appropriate training is available.
  - Administration is handled effectively.
  - Networks are developed in Church and community.
  - Links are made with Rectors in other Mission and Ministry Areas.
  - Relationships with Rural Dean, Archdeacon and Bishop are secure.

The Rector would join with 'support colleagues' for example in:

- Leading public worship.
- Pastoring.
- Taking Baptisms Weddings and Funerals.
- Preaching.
- Preparing candidates for Baptism and Confirmation.
- Caring for the sick.
- Developing any specialist ministry.
- Building up relationships with colleagues.

**d) Ecumenical Partnerships**

- i) In drawing up 'Mission and Ministry Area Plans' and considering patterns of ministry, it is vital that serious discussion takes place with the clergy and members of other traditions present in the area.

- ii) There are many opportunities for shared ministry through existing legislation, and it is hoped for instance that new opportunities will emerge as a result of the Anglican Methodist Covenant. At the very least, those working to prepare a 'Mission and Ministry Area Plan' should meet with the Methodist Circuit Superintendent and the Circuit Stewards.
- iii) Wherever possible ecumenical partnerships should be developed, so that there is a growing sense of being together locally in mission.
- iv) Detailed work has already been done about how Anglican Deaneries and Methodist Circuits relate.
- v) There are particular opportunities and challenges in sharing Reader / Local Preacher ministry, and in reviewing Deanery and Circuit boundaries to serve the mission of the Church in the local community better.

**e) Principles**

- i) Each Area will be led by one stipendiary minister who has oversight. There may be other stipendiary colleagues. There may also be colleagues from other denominations, working in ecumenical partnership.
- ii) All the resources available for ministry need to be established - stipendiary and non-stipendiary, Reader ministry and other patterns of lay ministry.
- iii) As far as possible, the proposed 'Mission and Ministry Area Plan' should be properly costed and be financially viable.

It will include the cost of the one minister who has oversight of the partnership of parishes, and maybe other stipendiary posts.

It will also identify other costs for buildings, parish programmes and the support of volunteer ministry.

It may also include financial provision for work among children and young people, or with other special groups in the community, possibly drawing on new sources of funding.

- iv) The number of stipendiary clergy available cannot be more than those envisaged in the current Deanery Plans, but it may be that fewer are needed.

- v) In both tackling and delivering such a plan, the key quality required is collaboration, so that all resources are used effectively.
- vi) We have chosen the phrase 'Mission and Ministry Area' because it identifies the task. Church law requires us to continue using the word 'parish' so, once the task is complete we may describe ourselves as working through ' parish partnerships'.
- vii) There will need to be discussion with the Bishop about how the needs of the various 'Mission and Ministry Area Plans' interact.

**f) How?**

So far in this Report proposals have been set out for:

- i) Linking more closely the provision of stipendiary ministry and the financial resourcing of it locally.
- ii) Creating 'Mission and Ministry Area Plans' for partnerships of parishes.
- iii) Encouraging ecumenical co-operation.
- iv) Being flexible about opportunities for mission.
- v) Developing a collaborative pattern of ministry with the leadership of a Rector.

We turn next to 'how' these proposals can be implemented and take root within the life of our churches.

## **5 Getting the Training in Place**

**a) Some Principles**

- i) As far as possible, training in relation to Mission and Ministry Areas should be delivered locally – in groups of about twenty to thirty, allowing an informal interchange of ideas and encouraging a good training input.
- ii) Training should be ecumenical wherever possible.
- iii) People who offer for roles in the life of the local church need to be nurtured in vision and motivation.
- iv) All with given public responsibilities should have ongoing support, clear agreement about what the role involves, and appropriate appraisal.

**b) The Bishop's Task**

- i) There are particular responsibilities for the Bishop to :
- Provide training for current stipendiary and non-stipendiary clergy.
  - To deliver a new pattern of oversight ministry.
  - Ensure that the training is properly resourced.
  - Change attitudes and expectations.
  - Provide stability and consistency in making the transition from one pattern of ministry to another.

**c) Particular Training Suggestions for a Ministerial Team**

- i) **Readers** are already trained to :
- preach and teach
  - lead worship
  - take communion by extension
  - take funerals
  - work in some pastoral situations

We believe that these existing opportunities should be developed to the full, recognizing that not all Readers are available during the day.

- ii) The deployment of Readers needs to be explored both pro-actively and carefully. Readers can certainly form part of the ministerial teams in the 'Ministry and Mission Areas', moving increasingly across parish boundaries. Licensing them to the Rural Dean or to the Rector of the 'Ministry and Mission Area' would indicate the transition being made.

- iii) **Church Wardens** are a valued and a traditional part of local leadership. Many bring a wealth of management or practical experience with them and have long-established relationships within the community. Their contribution could be developed within the Ministerial Team to:

- lead and chair a variety of meetings
- extend their care of the local congregation by ensuring that people with given responsibilities are properly supported
- be increasingly responsible for the care and use of church buildings.

- iv) **Pastoral Assistants** already serve in some parishes. Their role could be developed more widely with the following responsibilities:
- listening and responding to people in need
  - doing bereavement visiting
  - visiting people in retirement homes, hospices and hospitals
  - organising and leading small support groups within the local church.
- v) Workers with young people and children – we would encourage local churches to seek support in:
- developing youth fellowships
  - providing adequate child protection
  - developing the nurturing of children and young people, both within the church and in the community
  - developing outreach
- vi) House-group leaders and those required to have theological training - we believe that it is right for the local church to encourage training.

In many places, these developments are already happening. In looking for a church with collaborative ministry as a norm, we believe it vital to have quality training readily available.

## **6 Promoting Christian Giving**

### **a) Progress**

- i) Christian Giving is a part of Christian discipleship. It is not primarily the means whereby we provide funding for 'getting a vicar'. Christian Giving will resource the mission and ministry of our churches, gathered in partnerships wider than the current parish. It enables us to make contact with people in our local communities and to share with them the faith we treasure.
- ii) Useful work has already been done by our two Christian Giving Advisers with the Parish Development Adviser through the 'Talking Money' programme.
- iii) The Board of Finance has greatly helped by producing budgets with increasing clarity. This has enabled people to understand the range and complexity of our financial obligations.

b) **Some Specifics**

- i) Promotional material should be made available in the parishes to encourage patterns of Christian Giving.
- ii) The issue of Christian Giving should be included in clergy training.
- iii) Church Councils should request clergy to teach about Christian Giving.
- iv) We believe that many parishes need to do further work in this area.

**7 Next Steps for Mission and Ministry**

a) **Making the Transition with Appointments**

- i) The proposal to develop 'Mission and Ministry Areas' served by a Rector can only take shape gradually. We believe it will be necessary to 'suspend presentation' to all benefices as they become vacant. We believe it is equally important to provide stipendiary clergy with real security. With this balance the 'Mission and Ministry Area' can begin to take shape.

A freehold appointment would preserve the pattern of parochial ministry familiar in the past and the present, but no longer appropriate for the changed situation facing the Church today.

'Pastoral re-organization' would therefore become the norm for a number of years.

- ii) The proposals set out in this Report should help to frame the job description for the Parish Development Adviser post now being redesigned to work with the CME ( Clergy and Laity) Adviser and with the Warden of Readers.

b) **Promoting Vocations**

- i) We believe that the proposals in this Report can encourage people to offer for ordained and licensed ministry.
- ii) New opportunities beckon, especially for non-stipendiary and Reader ministry.
- iii) Vocations for stipendiary ministry continue to be vital, as it takes new shape.

**c) Resourcing Discussion in Deaneries and Parishes**

Written material available includes:

- Recent Reports from the Diocesan Pastoral Committee, especially those entitled '**Size of Deaneries**' and '**Mission Areas**' and '**Multi-Parish Ministry**'. A Report on Church Buildings is also being prepared.
- '**Hope for the Church**' – Bob Jackson (published 2002 by Church House Publishing £10.95)
- '**Restoring Hope in our Church**' – resources sent to each parish in Easter 2003 ' to help church congregations embrace the need for change, and encourage them to look afresh at their primary calling, namely to love God and to love our neighbour as ourselves'
- '**Like It or Lump It**' – a report from 'Parish and People' on the 8<sup>th</sup> National Deaneries Consultation 2002
- '**Renewing Ministry – our Finances in a Nutshell**' – a summary of proposals in this report suitable for overhead projectors

**d) A Programme of Meetings to Consider the Proposals**

- i) We propose that a series of Deanery Meetings attended by Deanery Synod Representatives and Church Wardens from all parishes be held in the Autumn of 2003. These would be special meetings separate from the existing programmes of Deanery Synods.
- ii) Each meeting would be attended by a Bishop or Archdeacon to enable wide discussion of the proposals - a summary version of the Renewing Ministry Report will be provided along with a framework for drawing up 'Mission and Ministry Area Plans'.
- iii) Deanery Synods would need to ensure that parishes respond with completed 'Mission and Ministry Area Plans' according to an agreed timetable. Easter 2004 would be one possibility.

e) **A Short-term Appointment to Resource Deaneries and Parishes in taking these Proposals forward**

- i) The Church Commissioners have recently released money for work which will help the transition to new patterns of ministry. We believe it would help the parishes and deaneries greatly to have a 'Ministry Development Adviser' working for 3 years, with funding provided totally by the Church Commissioners and therefore not a demand on Parish Share. Such an adviser would work within the Council for Developing Discipleship and Ministry, and be in attendance at the Diocesan Pastoral Committee. The Adviser, would have a particular responsibility to:
- facilitate the creation of 'Mission and Ministry Area Plans'
  - enable ecumenical consultation to take place in relation to these Plans
  - identify the training needed.
  - Advise the Bishop about implementation.

He or she would be a short-term colleague of the CME (Clergy and Laity) Adviser, the Parish Development Adviser, the Warden of Readers and the current Laity Development Adviser.

- ii) Authorization for this post needs to be given at the May Diocesan Synod. It is expected that the person would be in post by October / November 2003.

## **Diocesan Synod Motion**

That this Diocesan Synod:

- i) Welcomes the Renewing Ministry Report.
- ii) Accepts in principle the proposal that the costs of a stipendiary unit should be met by local partnerships of parishes accepting responsibility together, with financial support given in accordance with criteria agreed by Bishop's Council.
- iii) Accepts in principle the drawing up and implementing of Mission and Ministry Area Plans.
- iv) Welcomes the provision of funding by the Church Commissioners to assist transition to new patterns of ministry.
- v) Agrees that priority for such funding should be to create a short-term 'Ministry Development Adviser' post to resource deaneries and parishes in refining and taking forward the Renewing Ministry proposals.

## Appendix

### **Members of the Renewing Ministry Working Party**

The Rt Revd David Hawtin, Chairman, (Bishop of Repton, Chairman of the Diocesan Pastoral Committee)

The Ven David Garnett, (Archdeacon of Chesterfield)

Mr Roger Harvey, (representing Nottingham and Derby Methodist District)

Mr Bob Carey (Diocesan Secretary)

The Rev Nigel Johnson, (Rural Dean of Chesterfield, Rector of Newbold)

Mrs Christine McMullen, (Director of Pastoral Studies on the Northern Ordination Course)

Mrs Gloria Rich ( Chairman of the Council for Developing Discipleship and Ministry)

### **Meetings Held**

6th February	2.00pm - 5.00pm
20 <sup>th</sup> February	2.00pm - 5.00pm
5 <sup>th</sup> March	11.00am - 4.00pm
20 <sup>th</sup> March	10.00am – 4.00pm
31 <sup>st</sup> March	2.00pm – 5.00pm
28 <sup>th</sup> April	2.00pm – 5.00pm