The Diocese of
Southwark

Strategy for Ministry

Report from the Strategy for Ministry Group approved by Diocesan Synod

November 2012

FAITH HOPE LOVE
Bishop Christopher's Call to Mission

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Key features

- At the beginning of this Report Bishop Christopher draws attention to how the Church becomes what it prays (1.3.1). He offers a vision for renewal in our discipleship and in our vocational calling to follow the Lord, and he describes how each of us in responding to Jesus has some ministry entrusted to us (1.5.1).

- As a consequence, this Report needs to be seen in a wider context of prayer, to be shared in by us all. In view of this we are suggesting that the season of Epiphany in 2013, when we celebrate Christ being made manifest to the world, would provide such a context (4.1.5).

- The challenge facing us is to discern how God is calling us at this time.

- The Bishop has indicated his wish for the Diocese to retain as many stipendiary posts as can be afforded and to honour the parish system. Alongside this he has signalled a flexible approach (1.8.2) and has welcomed widespread encouragement for what he refers to as a 'mixed economy' (1.9.1).

- Each community of faith needs well trained visionary leadership in mission, including an increased openness to Church Planting, Church Grafting and the insights of Fresh Expressions (1.9.1).

- As we work towards larger parochial units, the role of the Stipendiary clergy will increasingly be more 'episcopal', encouraging and enabling others (7.1.10; 8.2.8) in discipleship and mission, for which additional ministerial development may be required (1.9.1; 7.1.5; 8.2.8).

- A key element in the Charge given to Bishop Christopher by the Archbishop was to 'value and empower laity at every level of Diocesan life' and this theme recurs throughout our Report, notably in relation to Collaborative Ministry and the Deaneries.

- We have proposed a *phased* strategy, looking towards 2025. We have been alert to pressing issues of funding and resourcing. Our report contains a set of recommendations for what we have called Phase 1, covering the next five years, 2013-2017. These include a schedule for reductions in the number of stipendiary clergy posts (3.4.8), a review of the Fairer Shares Scheme (3.8.1) and a new stewardship programme (3.8.2).

- However, to reduce posts is not a strategy for ministry. This is why the Bishop is calling the Diocese (1.8.1) to be creative, imaginative and resourceful and our proposals seek to respond to this call, in particular through a renewed emphasis on mission and what will best facilitate growth, for example, by developing Mission Action Planning (8.3.1) and building on the results of *Signs of Growth* and *Faith, Hope, Love: Bishop Christopher's Call to Mission*. As has been said, evangelism should not be regarded as an optional extra (6.1.8).

- This is indeed a significant moment of challenge and opportunity for the Diocese of Southwark which calls for clear strategic thinking (3.1.1). Doing nothing is the only option that is not viable (1.7.2).

- It has been a privilege to have been asked to address these crucial issues at this time in the life of the Diocese. As a Group we are unanimous in support of the recommendations contained here and we are pleased to be able to submit our Report for approval to Diocesan Synod following its commendation by the Bishop's Council.

Vision, Calling and Confidence in Christ
Bishop Christopher writes:

Prefer nothing to the love of Christ

1.1.1 All worship, ministry, mission, discipleship, evangelism, loving service, justice, reconciliation and peace flow from a burning, total and all consuming love of Christ. Jesus is the pattern of our living, the source of our life and the gift of salvation. In everything we are we seek to glorify him who has raised us to the promise of new life.

1.1.2 Everything that we are and that we seek to be must begin with the fundamental realisation and acknowledgement that Jesus is at the centre of our lives as Christians. We must focus on him, giving praise to the Father and seeking the continual outpouring of the Holy Spirit. We need the anointing gift of the Spirit, which animates the church at Pentecost and gives the first apostles the boldness to proclaim Jesus as Lord, so we too are equipped afresh in this time for the same apostolic task.

Unity in the Body of Christ

1.2.1 In the Letter to The Ephesians, St Paul writes about our unity in the Body of Christ:

> *I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.*
> (Ephesians 4. 1-6)

1.2.2 I do not see how we can grow together in Christ-centred discipleship unless there is generosity in our hearts about difference. In seeking to live up to our calling we acknowledge the two strands of our common discipleship, the vocational and the relational. It is through these that we can grow together in trust and solidarity, a solidarity founded on generosity and reciprocity, and beyond reciprocity a self-giving that is concerned for the well being of all our brothers and sisters in Christ. We have the example of our companion mission links with the Church in Zimbabwe where adversity has strengthened hope and solidarity and common purpose.

The pattern of our calling

1.3.1 The Church proclaims Jesus as her Lord and Saviour. Each of us needs to know this reality for ourselves, to know we are part of the Body of Christ, burning with God's love but not consumed by it, built around the cornerstone of Jesus

Christ himself and led by Christ who is the light of the world. The Church exists to bear witness to the redeeming death and resurrection of Christ our Lord, by which God has reconciled the world to himself. The Church, more than bearing witness, is also the community of those who believe in the resurrection of the dead, those who live lives of reconciling love and those who extend the hand of welcome to the stranger, outcast, poor and marginalised. In short, the Church becomes what it prays, what it preaches and what it understands to be Christ-like. For through the waters of baptism we who have put on Christ have put on his death and his resurrection. By God's grace rather than our own strength we live according to the pattern of his calling.

Faithful to our baptism and joyful in our discipleship

1.4.1 My prayer is that God willing, this Diocese may, above all else, be faithful in prayer, nourished by Christ in Word and Sacrament so that we are equipped for loving Service of all.

1.4.2 Loyalty to our calling as Christians, faithfulness to our Baptism and joy in our Discipleship, begins first with prayer and with worship. We are drawn into a life giving personal relationship with Jesus. Jesus is known to us in our daily rhythms of prayer, in the times of stillness and silence we set aside to be centred on him. Jesus is known in the reading, studying and praying of the Scriptures, which are the constant guide and encouragement of the Christian. Jesus is known in the Church coming together as his body to celebrate with great thanksgiving his Supper. The regular celebration of the Eucharist in which the Word is broken open and proclaimed as we gather around the table of the Lord to be made one with him in the gift of himself is at the heart of the worshiping life of faith.

The ministry entrusted to us

1.5.1 A Church that is faithful in these things will also be faithful in much else. Praying, study and preaching of Scriptures, sharing the bread and wine of the table of the Lord is the core of discipleship. I want us to know renewal in our discipleship and in our vocational calling to follow the Lord. In seeking to renew our discipleship – which the first two stages of Faith, Hope, Love, my Call to Mission have sought to encourage – we will, I pray, discover afresh who it is that the Lord calls us to be. Each of us in responding to Jesus has some ministry entrusted to us. In seeking to respond to the Lord there will be those who offer themselves for one of the authorised ministries of the church. Such a calling is to be discerned, cherished and nurtured so it may be of Christ and Christ-like. Equally well there will be many that are called to other areas of Christian service and ministry, in our churches, in our communities and in loving service to our neighbours. This is equally valuable and important. For this is part of our offering to the Lord; part of our response to his love that first reaches out to us. Indeed this is already part of initiatives to increase vocations from minority ethnic groups.

Mobilising the gifts of the whole people of God

1.6.1 When I became Bishop of Southwark I identified three areas of priority to help mobilise the gifts of the whole people of God. These sprang from the Charge given to me by the Archbishop of Canterbury, which in many ways complemented the Report drawn up by Baroness Perry to inform the incoming Diocesan Bishop:

- valuing and empowering laity at every level of Diocesan life

  In this we need to ensure that we value not only those in accredited lay ministry but also build upon the wonderful contribution made by lay people who give sacrificially of their time and gifts. Acknowledging that this is the bedrock of our communities of faith throughout the Diocese, we need to help them to grow and thrive

- vocational renewal as we deepen our discipleship and take seriously the promises made at our baptism

- breathing new life into our Deaneries and indeed developing the role of Deaneries in strategy, deployment of resources and mission.

The Consultation

1.7.1 In recent months there has been a Consultation across the Diocese to encourage broad reflection on and discussion of the financial challenges we currently face. It is important that we understand these challenges as part of a wider task of formulating a long term strategy for ministry that will help us to move forward together in confidence and trust.

1.7.2 Doing nothing is the only option that is not viable.

1.7.3 Although the Diocesan Administration has been significantly reduced in recent years, it does remain under ongoing review to ensure best value for money. Further reductions at this time are not envisaged. Therefore, if the deficit is to be addressed, we are faced with the need to reduce the number of stipendiary clergy.

Strategy for Ministry and 'Faith, Hope, Love'

1.8.1 But, that having been said reducing clergy numbers is not a strategy for ministry. The financial situation we face requires us to be creative, imaginative and resourceful in the way in which we deploy clergy. It means we need to be smarter about the way we use and support Non-Stipendiary Ministry (NSM). NSM ministry, freely offered and given, is a huge and sacrificial resource in the Diocese and an important part of the bedrock of mission. We need to be far more encouraging in our use of Readers, Southwark Pastoral Auxiliaries (SPAs) and lay people – thus honouring the baptismal call to ministry of all God's people. I am also keen to acknowledge the very significant contribution made by active retired clergy.

1.8.2 One outcome of the Consultation has been to affirm what is good across the Diocese. My vision for ministry:

- empowering the laity
- renewal of vocation and discipleship
- breathing new life into deaneries

both responds to Gospel imperatives and is mission focused. This lies at the heart of 'Faith, Hope, Love', my Call to Mission. I pray that we shall be renewed and re-energised for mission, the Lord being our helper. At the same time we need to foster more vocations which represent the wide diversity of our Diocese. What I have heard so far is that there is a widespread desire to nurture an ethos of inter-dependence between parishes so that all may flourish. This needs to be seen alongside taking 'the opportunity of asking if God is calling us to different ways of working', which implies the need to be flexible whilst honouring the parish system which continues to serve us so well.

The way forward

1.9.1 It is clear that we need to prioritise the importance of being able to appoint the right people to the right places in order to best facilitate growth. So it follows that we must equip each community of faith with well trained visionary leadership in mission. An increased openness to Church planting, church grafting and the insights of fresh expressions also reflects widespread encouragement for a mixed economy approach. As we work towards larger parochial structures, the need for more collaborative working and appropriate training becomes ever more pressing. Funding mission and ministry is dependent on the highest level of support for Fairer Shares underpinned by generous and sacrificial giving. It is clear from the Consultation that a root and branch review of the Fairer Shares system is now needed.

1.9.2 Our Archdeacons continue to play a vital role in encouraging and equipping the Church's mission and ministry and it would be wrong at the present time to reduce their number as a cost saving exercise. However, when the task of breathing new life into our Deaneries and developing their strategic role is well underway and with reflection on the role of Area Deans, a review would be more timely.

1.9.3 As I have indicated there will be a review and examination of performance and management of our central Diocesan Administration which I will be inviting the Bishop's Council to initiate as part of the implementation of this Strategy.

Discerning what the Spirit is saying to the Churches

1.10.1 The Consultation meetings in each Archdeaconry have given me the opportunity to listen to those representatives from our parishes and chaplaincies who participated. This Report has been informed by what was said at the Consultation meetings and is now commended to the Bishop's Council and Diocesan Synod for reflection and further debate. I have been encouraged by the widespread agreement across the Diocese that the financial

challenges we face need to be addressed. It would be damaging to morale if these challenges are not addressed purposefully within the wider context of our vision for mission and ministry in the longer term. Southwark is a growing Diocese and there is so much from which to draw encouragement and give thanks to God in our life together. It is now necessary for us all to listen well and to discern what the Spirit is saying to the Churches in the context of all that has been entrusted to us in Southwark.

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Setting the Scene

Terms of Reference

2.1.1 The Strategy for Ministry Group was personally commissioned by Bishop Christopher in November 2011. Its purpose was to discern, in the light of the financial challenges facing the Diocese, how best to match ministry opportunities with available resources. The Group was asked to provide a 'process and structure for discussing, forming and implementing a medium to longer term strategy for mission and ministry', with a view to making recommendations for consideration by Bishop's Council and Diocesan Synod.

2.1.2 The work of this Group has primarily focussed on ministry and how best to use our available resources to enable and promote the mission of the Diocese. The primary focus of mission in the Diocese is our Parishes and Deaneries and this Report suggests some strategies for the development of mission across the Diocese.

The Report

2.2.1 The purpose of this report is to inform and shape the agenda of the Bishop's Council over the next five years. It provides:

- a statement of vision and direction from Bishop Christopher
- a summary of recommendations
- several background papers on key themes, including some possible implications for further consideration.

2.2.2 Each of these key themes relates directly to feedback at the Consultations and subsequent written submissions.

2.2.3 We hope that the Report represents a considered response to the very helpful feedback we have received.

Membership

2.3.1 The Group was originally composed of: Bishop Christopher, the Venerable Christine Hardman (Archdeacon of Lewisham & Greenwich), the Venerable Stephen Roberts (Archdeacon of Wandsworth), John Kempsell (Chair DBF), Simon Parton (Diocesan Secretary) and Matt Hewitt (IT Network Analyst). In March 2012 the Group was expanded to include: Adrian Greenwood (Chair House of Laity), the Reverend Canon Dr Jane Steen (Director of Ministerial Training), the Reverend Trevor Mapstone (Vicar of Croydon Emmanuel), the Reverend Canon Wendy Robins (Director of Communications & Resources) and

Richard Coe (Secretary). Since mid-May 2012 the Group has been chaired by Stephen Roberts.

2.3.2 We would like to thank the Reverend Ruth Worsley and the Venerable Christopher Skilton for their contributions.

The Work Undertaken

2.4.1 The Group began its work in December 2011 by looking to establish the vision for ministry which Bishop Christopher is seeking to promote and to review the resourcing implications for sustaining this vision.

2.4.2 A significant reduction in Fairer Shares payments was identified. Parishes with unresolved arrears were written to by John Kempsell seeking their response to the financial challenges facing the Diocese and any observations they may have on the Fairer Shares Scheme.

2.4.3 Matt Hewitt produced a series of statistical papers, covering parishes, deaneries, Occasional Offices, clergy deployment and age profiles, which were studied by the Group. (See Appendices.)

2.4.4 A reception hosted by Bishop Christopher took place on 18 June for representatives from parishes contributing over £100k per annum through the Fairer Shares Scheme, which was an opportunity to express thanks and to seek their views on the challenges which are facing the Diocese.

2.4.5 Six Archdeaconry Consultations took place during May-June 2012 at which Bishop Christopher, Simon Parton, John Kempsell and the respective Archdeacon delivered presentations, followed by an opportunity for those present to express their own views and suggestions.

2.4.6 These consultations were attended by about 500 people, among them incumbents, churchwardens and treasurers and other church members. A version of this presentation was delivered to the July Diocesan Synod. Notes were taken at each consultation and email responses were also received.

Copies of the submissions received and of the notes of the consultations may be requested from Richard Coe - richard.coe@southwark.anglican.org

We would like to record our thanks to everyone who has contributed to the Consultation process.

Implementation of Strategy - Recommendations

Vision

3.1.1 This is a significant moment in the life of the Diocese. It is a moment of challenge and opportunity, calling for clear strategic thinking and leadership.

3.1.2 The *Strategy for Ministry Group* was commissioned in order to respond to serious financial concerns, but we were asked to consider this issue within the context of 'a medium to longer term strategy for mission and ministry'.

3.1.3 As a Diocese, if we successfully dealt with these pressing financial concerns and then returned to 'business as usual' without addressing wider issues of mission and ministry, we would have failed.

3.1.4 Other sections of this report set out, in broad terms, a vision for mission and ministry in the Diocese of Southwark for the longer term, towards 2025. Building on *Faith, Hope, Love* and *Signs of Growth*, the vision includes:

- renewal of the gifts of the whole People of God
- a re-energised focus on mission, including Church Planting and Fresh Expressions
- breathing new life into the deaneries
- reviewing how the Parish Share is raised and how ministry resources are allocated
- a reduction in stipendiary posts in order to ensure longer-term financial viability.

3.1.5 **We recommend that the Bishop sends out a Pastoral Letter which calls the Diocese to a Day of Prayer and Fasting. The Letter should be read in the churches of the Diocese on Advent Sunday.**

Strategy

3.2.1 We believe that a *phased strategy* for the implementation of this vision is needed. Such a phased strategy will have to be responsive to particular circumstances at any given point. In 2012 we cannot determine what will happen in 2025, but what we do now and decide now will be crucial in determining the likelihood of certain goals being achieved.

3.2.2 There are a number of significant variables, e.g. congregational growth and development, available finance and numbers of clergy and lay people engaged in ministry and leadership, pensions, investments and the wider economic climate, developments in the Church of England and Anglican Communion, the place of the Church of England in society etc, which could each have a direct effect on what is possible and/or desirable.

3.2.3 **We recommend that *Phase 1* of a Strategy for Ministry should cover the next five years 2013-2017.** We believe that this is a realistic period in which to achieve some specific recommendations and to act as strategically as possible within the constraints which we face, rather than to be simply opportunistic. (A five-year period is a change from our initial thinking of three years, which was the timescale envisaged in the presentation to the Archdeaconry Consultations and Diocesan Synod. The change to five years is a direct response to the feedback and written submissions which we have received.) We believe that to attempt to reduce the number of posts envisaged in a shorter time would be unrealistic.

Bishop's Council

3.3.1 **We recommend that direct responsibility for the implementation of *Phase 1* of Strategy for Ministry is taken by the Bishop's Council.**

3.3.2 Bishop's Council will need to decide how it wishes to manage this responsibility. It may wish to appoint an implementation group and/or invite particular individuals, working groups and committees to take forward different areas of work. However, the ***Bishop-in-Council*** needs to be the primary forum for policy and decision making, and for direction, overview and accountability, in relation to *Phase 1* of Strategy for Ministry.

3.3.3 The Background Papers in this Report explore some important key themes and the Bishop's Council will need to oversee further discussion of them and the potential implications which are identified.

3.3.4 The present *Strategy for Ministry Group* is not planning to continue beyond 2012.

Stipendiary Posts

3.4.1 The broad consensus in the feedback following the Archdeaconry Consultations was that generally parish finances are severely constrained and that we should not expect to be able to increase the Parish Share significantly in order to offset the increasing deficit.

3.4.2 For the reasons explained in the Consultations, our options are otherwise limited to reducing the number of stipendiary posts, *as they become available*. (We would wish to stress that it is not envisaged that anyone currently serving in a stipendiary position will lose their job.)

3.4.3 There are not only financial considerations to take into account. By 2022 about 42% of our current stipendiary clergy will have reached the age of 65 (see *Appendix A*) which reflects a national trend.

3.4.4 Some feedback questioned why stipendiary posts should be reduced more than is necessary to reduce the current annual deficit of around £600k, which would be equivalent to about 12 posts. Our response to this feedback is as follows:

- were the reduction to be limited to 12 posts, the Diocese's available free reserves would be dangerously close to being insufficient to cover our monthly stipend commitments, which could signal warnings from our auditors
- it would put at risk our ability to fund stipendiary curates (currently we take 12 new stipendiary deacons per annum for a curacy lasting up to four years)
- we have an increasing number of parishes seeking a review (downwards) of their Fairer Shares payments
- clergy stipends are falling back with current increases much below inflation
- as well as not being able to afford them, it is likely that there will be fewer stipendiary clergy nationally
- we are likely to face increasing pension costs
- in the longer term it may also be thought desirable to be able to fund some additional 'discretionary' posts, to be placed where mission needs are greatest, which would necessitate freeing up some posts from elsewhere

For all these reasons it would not be sufficient to reduce posts by only 12. Our recommendation is for a planned reduction in stipendiary numbers now, rather than being forced into doing so later.

3.4.5 Some feedback also questioned why stipends are being paid to clergy in parishes which appear to be less than fully committed to the Fairer Shares Scheme. In fact, we are legally required to pay the nationally agreed minimum stipend and we are unable to exercise any discretion, regardless of whether or not we are inclined to seek to do so.

3.4.6 Other feedback questioned whether the proposed reductions should be shared equally between the Episcopal Areas or whether this would be better done at a Diocesan level according to 'fiscal requirements and capabilities'. We were not persuaded that anything other than a distribution of reductions across the Episcopal Areas was either workable or desirable. If fiscal considerations alone were to become determinative, the sacramental, inter-dependent quality of our life as a Diocese would be undermined. Spreading the proposed reductions across the Episcopal Areas appears to us to be more equitable and places responsibility for delivery of the reductions with the Episcopal Areas and Deaneries, which we believe are best placed to make such decisions and work with the consequences of them.

3.4.7 The Group noted that reductions of two establishment posts per Episcopal Area in 2012 have already been achieved in accordance with the recommendations of the Medium Term Financial Outlook Group.

3.4.8 **We recommend that during the 5-year period 2013-2017 the number of establishment posts in each Episcopal Area is reduced by two each year, that is a reduction of 10 per Episcopal Area over 5 years.** (Establishment posts are all stipendiary and include Incumbents, Team Vicars, Associate Vicars/Ministers and some University Chaplains. Establishment posts do not include Training posts, i.e. stipendiary curacies. There are currently 290 establishment posts across the Diocese.)

3.4.9 **All post reductions will be completed by 2017. However, we recommend that the posts to be reduced in 2016 and 2017 are identified by 2015.**

3.4.10 **We recommend that, if the two reductions in stipendiary posts per Episcopal Area per year are not delivered in time, appointments elsewhere in the Area are not made until these reductions have been achieved, in order to avoid jeopardising the budget.**

3.4.11 **We recommend that the Bishop's Council appoints one of its members to act on its behalf in monitoring this programme of post reductions across the Episcopal Areas, so that regular reports can be made to Bishop's Staff and the Bishop's Council.**

Process and Criteria

3.5.1 **We recommend that the Archdeacon, working closely with the Area Bishop, is responsible for administering the process of consultation and decision making in relation to reductions in posts.**

3.5.2 **We recommend that each Deanery forms a Mission and Pastoral Working Group, made up of Area Dean, Lay Chair and the elected representatives from the Deanery on the Archdeaconry Mission and Pastoral Committee, with co-options possible, in order to offer a more local perspective. These Working Groups would be convened as and when required.**

3.5.3 **We recommend that the Bishop's Council requests the Diocesan Mission and Pastoral Committee to draw up Terms of Reference for the Deanery Mission and Pastoral Working Groups, for approval by the Bishop's Council.**

3.5.4 **We recommend that the Archdeacon is responsible for brokering a consensus or at least a sustainable majority view (between the Diocesan/Area Bishop, the Deanery Mission and Pastoral Groups and the Archdeaconry Mission and Pastoral Committee) on where possible reductions in posts should be considered and implemented. (This will need to happen more informally at a Deanery level while the Deanery Mission and Pastoral Working Groups are being formed.)**

3.5.5 **We recommend that the Archdeacon, the Area Dean and the Lay Chair work closely in relating to parishes directly affected by these proposals.**

3.5.6 **We recommend that the broad criteria at present considered in relation to possible pastoral re-organisation continue to be applied**. These include (not in order of priority):

- the parish story
- evidence of growth
- outreach and mission planning
- the number and state of buildings
- local demography
- population
- size of parish
- agreed membership
- size and number of congregations
- chaplaincies and other significant links, e.g. schools and other institutions
- the profile and degree of engagement in local area
- number of Occasional Offices
- financial viability, including record of Fairer Shares payments
- relationships with neighbouring parishes in the Deanery, including consideration of ecclesiastical tradition
- ecumenical partnerships
- the extent and composition of the ministry team.

As a result of Matt Hewitt's work, more data is now readily accessible (see *Appendix B*).

3.5.7 One letter of feedback suggested use of more prescriptive 'benchmarks', with specific figures attaching to some of the criteria identified in 3.5.6. It was suggested that if a parish falls below at least one of several benchmarks that it is 'on a list for review and eventual amalgamation'. Such an approach may be thought to be commendably transparent, but in our trials with the data we have available, it proved to be unworkable, with most parishes falling 'below the line' according to one proposed benchmark or another. Moreover, any set of criteria, viewed as a static snapshot, is limited in its utility. The data is important but the trends disclosed are as important. As was pointed out to us, if someone is travelling at 30 miles an hour, how do we know if they are slowing down or speeding up?

3.5.8 The overarching question that requires attention in these matters is: 'What is the best way to provide for the mission of the church and the pastoral care and worship in a given place in relationship to this Parish, Deanery, Archdeaconry, Area and Diocese?' It is the breadth of this question that makes the application of objective criteria difficult in a purely mechanical sense. Whilst it is true that the factors which inform the criteria do involve information and data which can be (and is being) collected and evaluated, it must be borne in mind that such data can only inform and not wholly determine the process.

3.5.9 Some of the feedback has stressed the need, if at all possible, not to endanger the potential for growth in situations which may be affected by reductions in posts. Those involved in discussions around these decisions will wish to give active consideration to all possibilities, including Fresh Expressions, Church Plants etc, as well as to the potential for pastoral re-organisation. However, it remains the case that the total number of establishment posts will need to be reduced. Some tough decisions need to be made. For this reason it may prove necessary on occasions for a church building to cease to be a place of worship, a suggestion which was mentioned several times in the feedback we received. In these situations the challenge facing the Diocese is to act and to plan in ways which renew possibilities for mission and further engagement, in ways previously unforeseen.

Deployment and Appointments

3.6.1 **We recommend that the Bishop's Staff and Bishop's Council use *Phase 1* of Strategy for Ministry to review and clarify their priorities for deployment and appointments. The process of matching ministry resources to mission priorities needs to be made more explicit. Many (if not all) of the criteria set out in 3.5.6 apply.**

3.6.2 **We recommend that Bishop's Council requests the Bishop's Staff to draw up a policy for House for Duty posts, to be agreed by Bishop's Council.**

3.6.3 **We recommend that Bishop's Council requests the Bishop's Staff to draw up a new policy for Fresh Expressions, Church Planting and Church Grafting, and establish a structure for overseeing them, to be agreed by Bishop's Council.**

3.6.4 **We recommend that Bishop's Council formally agrees its position in relation to the appointment of assistant staff in parishes which are in significant arrears with Fairer Shares payments where there is no repayment agreement in place.**

3.6.5 **We recommend that Bishop's Council formally agrees its position in relation to the licensing of *parish-paid* assistant staff in parishes which are in significant arrears with Fairer Shares payments where there is no repayment agreement in place.**

3.6.6 **We recommend that the Bishop's Council requests each PCC, building on *Faith, Hope, Love – Bishop Christopher's Call to Mission*, to lead a process of listening, discussion and discernment which will result in the production of a Mission Action Plan for the benefice. This document will set out a vision and plan for ministry across the benefice, including an assessment of posts and buildings, and will be available to the Deanery Mission and**

Pastoral Working Group. Promoting and assisting this work could be a priority for the new Diocesan Missioner.

3.6.7 **We recommend to the Bishop's Staff a policy that, when a vacancy arises, a parish is requested to submit to the Archdeacon a paper outlining its existing plan for mission and ministry, how this plan is being implemented and developed, and how it relates to the proposed role description of the new incumbent.**

3.6.8 **We recommend that the Bishop's Staff will not normally move to fill a vacancy unless such plan is in place.**

3.6.9 **We recommend that the Bishop's Council gives consideration to the possibility of advertising some posts for Non-Stipendiary Ministers, including House-for-Duty and seeks advice from the Ministry and Training Committee and Communications and Resources on how best this could be achieved.**

Diocesan Administration – supporting ministry

3.7.1 **We recommend that Bishop's Council conducts an external review and examination of performance and management of central Diocesan Administration during 2013.**

Diocesan Finance – funding ministry

3.8.1 **We recommend that the Bishop's Council invites the Diocesan Board of Finance to undertake a thorough review of the Fairer Shares Scheme, in the light of the submissions received through the Strategy for Ministry process. We believe that this review needs to be explicitly theological and mission-focussed as well as financially coherent (1.9.1; 5.3.4).**

3.8.2 **We recommend that the Bishop's Council invites the Communications and Resources Committee to consider proposals for a new stewardship programme which will help to underpin teaching about and encourage sacrificial giving.**

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Background Papers

- Prayer
- Stewardship of God's Resources
- Mission and Engagement
- Developing Collaborative Ministry
- Vocation and Development
- Deaneries

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Prayer

4.1.1 At two of the Archdeaconry consultations, it was suggested that the Bishop should call the Diocese to a day of prayer and fasting in light of the current challenges. We recommend that this suggestion is taken up for three reasons.

4.1.2 The first is that framing the current financial challenges in a context of prayer will restore the sense that the mission of the Church in this Diocese is first and foremost *God's mission*. We have some serious strategic decisions to make about resources, but these must be considered with an attitude of prayerful trust and a desire for God to grant spiritual renewal to our parishes. If the Bishop calls the Diocese to prayer about these matters, he will be sending the message that this is not just a crisis to be managed using human resources, but an opportunity to seek the wisdom of the Holy Spirit.

4.1.3 The second is that calling the whole people of the Diocese to prayer will send the message that *money is a spiritual issue*. This is not some Machiavellian way of getting people to dig deeper into their pockets, but it is an encouragement for them to reflect prayerfully about stewardship.

4.1.4 The third is that a day of prayer and fasting could enable the clergy and laity together to take ownership of the challenges and opportunities that lie before us.

4.1.5 It is proposed that, to have the greatest impact, Epiphanytide in 2013 is devoted to prayer for ministry in the Diocese. This will begin with a Day of Prayer and Fasting led by the Bishops which will take place on Saturday 5 January in Southwark Cathedral. Such a day will provide a strong and Biblical focus for placing ourselves under the graciousness of God who has been made manifest to the world in our Lord Jesus Christ.

4.1.6 We recommend that all parishes receive a pastoral letter from Bishop Christopher to be read to the congregation(s) on Advent Sunday 2012. The letter would invite congregations to join in the Diocesan Day of Prayer and Fasting or to have such a day during Epiphanytide.

4.1.7 Resources to enable prayer, intercession and recommitment for use during the Epiphany Season will be made available on the Diocesan website. Material can also be found in Common Worship: Times and Seasons.

4.1.8 A collect will be included in the material and we suggest the following for consideration:

Father, pour out your Spirit upon your people,
and grant us:
a new vision for your glory
a new faithfulness to your word,
a new consecration to your service,
that your love may grow among us, and your Kingdom come,
through Jesus Christ our Lord. Amen.

Stewardship of God's Resources

Biblical basis

5.1.1 The mutuality between congregations is about asking those who have more to support those who have less (2 Corinthians 8:13-15).

5.1.2 The challenge to give generously is in proportion to what has been received (2 Corinthians 8:19-21).

5.1.3 The worker is worthy of his or her hire and that therefore it is right and proper that churches contribute to the ministry they receive from their clergy (1 Corinthians 9:7-14).

General Financial Situation

5.2.1 Since 2007 the Diocese has experienced a steady reduction in the level of collection of the Fairer Shares (FS) from Parishes. In 2007 we collected 99% of the amounts requested but this fell to only 95% in 2011. The following table shows the amounts requested for each year and the actual receipt.

Table 1 – Fairer Share Budget & Actual £m

Year	Budget £m	Actual £m	Shortfall £m	Shortfall % v Budget %
2007	14.2	14.15	0.05	0.4%
2008	14.8	14.6	0.2	1.1%
2009	15.4	15.1	0.3	2.4%
2010	15.6	15.0	0.6	4.2%
2011	15.8	15.1	0.7	4.3%

There are several reasons why this shortfall has increased:

- the downturn in the economy has reduced the ability of parishioners to increase or, indeed maintain their offerings

- two of the larger parishes have withheld a proportion of their full contribution because they would prefer to provide further resources in their own parish

- controversies in the wider church have exacerbated some of these difficulties

- some parishes have experienced a reduction in membership and hence in the level of contribution which parishioners are prepared to pay. Each year as parishes are re-assessed on a triennial basis there is a reduction of about £150k in total. This reduction represents the costs of about 3 paid clergy posts. We have now needed to budget for not achieving the full amount of Share

- the need to maintain old and historic buildings continues to use up scarce resources for some parishes.

This table shows the summarised results for the Diocese, highlighting the increasing deficits since 2007

Table 2 - Management Accounts Income
(incl Transfers from designated funds), Expense, & (Deficit) £m

Year	Income & Transfers	Expense	(Deficit)/Gain
2007	18.3 0.7	19.0	0.0
2008	18.9 0.6	19.5	0.0
2009	19.2 0.7	20.0	(0.1)
2010	19.2 0.8	20.2	(0.2)
2011	18.9 0.7	20.4	(0.8)

5.2.2 When the annual budget for the Diocese has been prepared in the past we have assumed that we will break even financially so that any shortfall in the collection of FS leads to a deficit, subject of course to any other changes in other income and expenditure.

5.2.3 From the table above it is clear that the deficits are principally due to the under collection of FS. During the last 3 years the Board of Finance has made strenuous efforts to maintain dialogue with all parishes who are not keeping up to date with their payments. This has included:

- regular monthly monitoring of the FS receipts
- Archdeacons being requested to report to each meeting of the Executive & Glebe Committee on the latest position of each parish in arrears
- visits to parishes, when requested, to assist with stewardship matters and specifically to offer help in developing regular committed giving
- triennial visits to agree revised levels of giving
- one off visits to explain the rationale behind the FS system
- providing for a shortfall in the FS collection of £300k, in the budget for 2012, recognising the reality that the full amount will not be collected. However, even this amount is likely to be too small
- revising and updating the FS documentation and its distribution throughout the Diocese.

Despite these efforts it has not been possible to ensure that the full collection of FS is achieved, and this affects any strategy for ministry.

Fairer Shares

5.3.1 The FS system has been in operation for many years now and has generally been accepted as a reasonably fair way of providing for the costs of clergy throughout the Diocese. The method developed over the years for assessing the potential giving capacity of each and every parish or benefice seems to be accepted as a fair system. This has enabled the Diocese to provide for, in most cases, one full time incumbent in each parish or benefice regardless of the level of their FS contribution. However, the area where the system is not so fair is that the Diocese is not usually able to provide for more than one post regardless of the size of the congregation. It is apparent that a parish with a congregation of say 350 must need the services of more than one incumbent or other support when compared to a parish with only say 30 members.

5.3.2 The result of this arrangement has meant that in 2012 of the approximately 300 parishes in the Diocese only 120 parishes produce FS of more than £50k, which is the current cost of each clergy post, and the remaining parishes produce less than this – in some cases less than £10k. Some parishes which are

not self supporting may need to be reviewed and it may be that resources need to be re-deployed.

5.3.3 There are many varieties of FS systems in operation in the 44 Dioceses in the Church of England and each has been customised to meet their particular needs. We have access to the details in operation in other Dioceses and there are many ways in which our current system could be modified. The caveat, however, is that any changes we make to the current FS system will result in changing assessments and causing some to rise by a much higher rate than inflation, whilst perhaps reducing others. Moving from one system to another will prove difficult and painful and would probably have to be introduced gradually over a number of years.

5.3.4 There have been many refinements made to the FS system over the years. However, there is now a strong case for the Diocese to carry out a major review, with the aim of redesigning the system to give incentives to increase mission.

Options for change could include:

- placing a maximum contribution from any parish
- placing a minimum contribution from any parish
- revising the method of making assessments on Parishes/Deaneries
- putting in place a system to allocate resources on a sliding scale so that those where there is more scope to increase mission are allocated higher resources
- establishing a more formal task group to assist the small number of parishes who fall behind with their payment of FS
- establishing an ongoing dialogue with the very small number of parishes who are raising the funding but withholding payment of FS
- using the new data base to identify those parishes who are not reaching their potential for giving from parishioners
- ensuring that all parishes, regardless of size, carry out a review of giving if not annually then on a biennial basis
- reviewing all parishes and making recommendations which will assist them with making better use of their existing physical assets in order to increase their income. Carrying out an audit of Diocesan assets to identify any assets that are not being used efficiently
- making greater use of Deaneries to allocate resources on a more equitable basis to maximise mission opportunities and help those who are struggling

5.3.5 Some comments are offered on all these options:

- placing a **maximum contribution** can be put in place easily. However, top slicing the larger FS payments would place a larger increase on all other parishes which might not be sustainable. It could of course be introduced on a sliding scale with the limit being reduced over a period of say 5 years. This action would address quickly the immediate concerns of the larger parishes

- placing a **minimum contribution** would take longer to implement. Parishes could be given a fixed period of say 3 years to demonstrate progress in meeting the minimum by making determined efforts to increase stewardship giving and fund raising. However, if this is not possible it might be that the best way forward is to agree an amalgamation with neighbouring parishes and/or sharing of resources

- **revising the basis of assessment** would lead to a more radical approach and need much more work to implement. Procedures already adopted by other Dioceses could be examined for suitability and moving to the new basis is likely to lead to a large number of changes to existing assessments, both up and down. However, the recent consultation did highlight the need to review our current system

- **a sliding scale for the allocation of resources** is very attractive but would take time to implement. It might not lead to a reduction in paid clergy which is the major immediate need in order to stabilise the finances of the Diocese but it would remove the barrier to growth under the present allocation

- **a task group** would help Archdeacons with their parishes who fall behind with their payments. At the moment we are dealing with about 40 parishes who are not paying in full. We would need to call on members of the Bishops Council and the DBF as well as representatives from parishes to provide this group

- we are already trying to **maintain a good dialogue** with those parishes who are withholding payment but the problems are often complicated, not easily resolved and go back over several years

- the new **data base** provides much useful information, brought together for each parish rather than dispersed as it has been in the past. Archdeacons could make greater use of all this information during their regular meetings with incumbents

- a requirement on all parishes to carry out **regular reviews of giving** needs to become a feature of the greater awareness necessary if the Diocese is to grow

- a review of all **physical assets** held by both the Diocese itself and those held by parishes could highlight assets which are not

performing well financially and hence increase the level of income

- a greater **involvement of Deaneries** in the management of the resources in their area could lead to a better commitment arising from more responsibility.

Fairer Shares Review

5.4.1 The current Fairer Shares system has come under considerable strain in the last three to four years. An increasing number of parishes of varying size, tradition and social and economic context are finding it difficult to meet their Fairer Shares commitment and this is reflected in the decreasing proportion of the assessment that is collected each year. A number of larger and/or growing churches perceive the current Fairer Shares system to be a 'tax on growth' and an impediment to the mission of the church. Whether or not this can be proved, the perception is strong and annually growing stronger.

5.4.2 It is timely to instigate a through review of the current system and work towards implementing a new or revised system. It has to be recognised that any such review is unlikely to meet the needs of those parishes which for ideological or theological reasons 'won't' pay their Fairer Shares assessment. A review will need to address many important practical issues about how it will work, whether it is simple to understand, easy to administer and transparent to all. These principles themselves can be theologically expressed and undergirded. Any scheme should have a clear theological rationale at its heart and however practically expressed and worked out, will need as best it can to embrace and adhere to these principles:

- giving can only be 'giving' when it is in response to the overwhelming generosity of God in Christ and in his world

- in order to reflect this generosity we do not have to be rich to be generous

- Fairer Shares (or its equivalent) is to enable and resource the mission of the church in Southwark, expressed in the rich variety of contexts which make up the Diocese. The strategic deployment of ministers of the gospel will always be the primary call on money collected through the scheme

- money is a powerful symbol of our individual and corporate identity. Giving challenges our ownership of it and need to let go of it, 'You cannot serve both God and Mammon' (Matthew 6:24), so that under the rule of God we possess money and it does not possess us

- money is a precious gift from God and it is to be given joyfully and freely and those who receive it and administer it should also recognise it as a precious commodity to be used wisely and effectively for the mission of the church

- in passages like Romans 15, 2 Corinthians 8 & 9 and the letter to Philemon, Paul advocates the principle of fellowship – the strong bond between all the people of God in their different settings, which the giving and receiving of money can strengthen or fragment

- from earliest times there has been a healthy dynamic between the character and integrity of the individual local church and the mutual commitment to one another; this must continue to inform the way in which money is administered for mission across the Diocese

- in a Diocese such as Southwark there will always be net givers and net receivers in the distribution of resources which should neither produce giving grudgingly nor receiving presumptuously

- decisions about the distribution of scarce resources will rightly always disclose where our priorities lie and should cause us to examine and test them regularly.

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Mission & Engagement

'*The Church exists by mission as a fire exists by burning*' – Emil Brunner

6.1.1 Southwark Diocese is not alone in needing to review its strategy for ministry.

6.1.2 The Bishop's Council and the Diocesan Synod need to hold and own a unifying Vision for Mission and Engagement across the Diocese. Mission activity needs to take place within an overall framework of Mission and Engagement endorsed by the Diocese although the activity should take place wherever the people of God are present. It needs to be co-ordinated at a local level i.e. Chaplaincy, Deanery and Parish. This will provide the framework for encouragement and accountability, which are necessary for the mutual inter-dependence of the Body of Christ to flourish.

6.1.3 God's Mission can be summarised as offering reconciliation and new life for all people (John 3:16, 2 Cor 5:17 and Eph 1:10) and justice and peace for all communities. Fundamental to any understanding of Christian Mission is the belief that the Church is involved in, indeed the main earthly instrument of, God's Mission to the world.

6.1.4 Also fundamental to the understanding of Christian Mission is the belief that the Church is all the people of God (not an institution, nor a building or buildings and not just a regular gathering of people for worship and fellowship, although all these are part of doing and being Church). The Church is made up of the priesthood of all believers (1 Peter 2:8-9) – all baptised believers are to be involved in mission.

6.1.5 Understanding the 'mission field' in which we are operating is crucial. It is diverse with transient populations in ever changing environments of decline and regeneration. There are huge disparities of wealth and advantage and these often hide longstanding groups with whom the Church has never seriously engaged. Understanding what is going on in each community and where there are new opportunities for mission is key to any serious attempt at mission action planning. Such knowledge and analysis should take place at the Parish or Benefice level. However, there needs to be an overview at Deanery, Archdeaconry and Episcopal Area level in order inform the Diocesan strategies, test opportunities and prioritise resources.

6.1.6 Much data has already been collected via the Signs of Growth surveys. We urgently need this to be further analysed and the analysis and findings made available. There is an opportunity to use this data and develop and test these approaches as the Diocese enters Phases 2 and 3 of Faith, Hope, Love – Bishop Christopher's call to Mission which are the Parish and Deanery phases.

6.1.7 The primary aim of our mission activity should be *growth*. The clear message from Scripture is that God's offer of new life and reconciliation is open to all, including God's bias to the poor and marginalised, and that 'the harvest is large, but the workers are few' (Matt 9:37).

We need to look for *growth*

- in the numbers of people turning to Christ (not just growth in church rolls as existing Christians move between different churches)

- in the belief and trust in Christ through nurture and discipleship, so that the evidence of reconciled, transformed and distinctive Christian living is plain to see - (salt, yeast and light)

- in the quality of our community life so that 'by this [self sacrificial love and service] shall all know that you are my disciples' - John 13:34-34

- in our engagement with the communities, especially through social action to those in need and the poor and marginalised.

6.1.8 We have to recognise throughout that it is God through his Spirit who gives the growth; growth is not just the product of human endeavour – John 3:8 and 1 Corinthians 3:6.

6.1.9 Growth will come through intentional engagement and evangelism and through welcome and witness. Evangelism should no longer be regarded as an optional extra. Evangelism can be done in many ways but it often starts by accepting people as and where they are, by extending the hand of welcome and engaging in the concerns that people have and by walking alongside them in their discovery of God's love for them. It is rarely done in isolation from an accepting and welcoming community of believers who are joyfully confident in their living faith in God through Christ.

6.1.10 To achieve this, we need to put in place a number of different strategies. We need to:

- emphasise the importance of evangelism in the selection and training of all licensed ministers so they can provide the necessary leadership and specifically encourage the gift of evangelism in others

- train people with the special gift of evangelism to work in our Parishes, Deaneries and other spheres of mission opportunity, especially with children and young people

- consider the case for a Diocesan wide training scheme for lay people to learn how to share their faith naturally, humbly and with acts of loving service (which may be delivered locally). Ministers need to ensure that all Christians are confident to witness humbly to the realities of their faith in the workplace, community or other networks

- recognise and build up all who have a God given gift of sharing their faith with others and the related tasks of welcome and engagement through community and social action

- ensure that members of our churches are encouraged, trained and supported in sharing the good news with people who haven't heard it or haven't responded.

6.1.11 Evangelism and mission to our children and young people must be a high priority. Initiatives with children, young people and families seem to be key to new *growth* in many areas. (Bob Jackson – The Road to Growth 2005). Parishes and Deaneries need to look closely at their provision and where necessary and appropriate join together to do this better. Deaneries need to ensure that there is a relevant, distinctive Christian presence in all schools so that the General Synod Board of Education's aim of '*every child and young person having a life-enhancing encounter with the Christian faith and the person of Jesus Christ'*[1] can be realised.

6.1.12 We need to do better in training our young people for leadership in the Church and in society, by giving them responsibility and including them in Ministry Teams – which will mean letting go ourselves.

6.1.13 We already have Faith, Hope, Love: Bishop Christopher's Call to Mission, which seeks to inspire mission in different localities and situations rather than prescribe what it should look like. We need to take this and re-energise these fruits of the Spirit so they produce *growth* in others and in the Church. Looking to deepen our living **faith** so that it transforms, motivates and energises all aspects of our lives; to offer the **hope** of new beginnings and new life to people around us whatever their circumstances and previous experiences and especially to our children and young people; to make the **love** of God in Christ a reality in the communities where we live, work and worship, especially to those people who are poor and marginalised.

[1] Going for Growth, 2010 – recommendation 5.2

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Developing Collaborative Ministry

'For we are God's servants, working together; you are God's field...'
1 Corinthians 3.9 NRSV.

7.1.1 The starting point for considerations of ministry, and especially for the deployment of the limited resources of licensed/authorised ministers, must be clarity around a unifying Vision for Mission and Engagement in the Diocese, focussing on *growth*.

7.1.2 The Church of God is the people of God. All baptised believers have gifts and talents, which they use in different ways to forward God's mission as set out in Romans 12, 1 Corinthians 12 and 1 Peter 4.

7.1.3 It is the vocation and role of licensed/authorised ministers (Bishop, Priest, Deacon, Reader, SPA, etc.) to support this work of mission by all. They are to inspire, enable and mobilise others through their various pastoral and Eucharistic ministries – preaching, teaching, praying, nurturing, encouraging discipleship, caring, encouraging, supporting; leading by example (Ephesians 4: 1 –17).

7.1.4 The New Testament is clear that ministry is a collective enterprise, where each minister plays his or her part to encourage, enable and inspire others to reach their full potential in the service of God's mission.

> '*Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love*.' Eph 4: 16-17 GNB.

Thus the phrase 'collaborative ministry' is a tautology, as all ministry should be collaborative by its very nature.

7.1.5 But that is not where we are. Some consider that, too often, the laity leave 'mission and ministry' to those who have been ordained and turn up once a week to support them. Others consider that, in many respects, the forced distinction between lay and ordained is unhelpful, as it has contributed to a 'them and us' attitude instead of a 'we together' attitude. We need to get the balance right. The crisis of the immediate financial predicament facing the Diocese and the huge issues which will flow from the retirement of large numbers of stipendiary clergy over the next 10 years, is focussing our attention on the true nature of ministry. But, as part of our call to express afresh to our generation the Gospel of Jesus, we should be re-focussing on mission and 're-imagining ministry' whether or not there is a crisis.

7.1.6 Those with authorised/licensed ministries need to focus on helping the people of God to deepen their faith and spirituality through regular prayer and greater understanding of and confidence in the Good News of Jesus. This will help enable them to live distinctive Christian lives in their communities and develop

the skills of effective witness, service and evangelism. One suggestion would be to consider developing a Diocesan Rule of Life so that there is unity between us over the sort of lives we should be leading as God's people in this place and some sort of mutual accountability. A further suggestion would be to identify the characteristics of a faithful, healthy and growing Christian community so that every Deanery, Parish and minister can be held accountable.

7.1.7 Collaboration needs to happen at the parish level through the formation and strengthening of local ministry teams which cover the full range of ministries needed to make the church function efficiently and to encourage effective mission. Where such a ministry team cannot be formed in a single parish or benefice, consideration will need to be given to widening the base of operations to introduce collaboration with other churches, both Anglican and ecumenical.

7.1.8 Collaboration should also be encouraged at Deanery level. The watchword should be flexibility so that ministerial resources can be moved easily to where they can be used most effectively. Congregations which cannot be sustained or cannot sustain themselves should be enabled to join with others.

7.1.9 In taking this approach, we will need to look at the whole range of ministerial resources available and be prepared to be bold, creative and imaginative in how they are deployed. The aims should always be to develop new ministers and ministries, not simply filling gaps while the existing situation continues to decline. In some Dioceses, Self Supporting Ministers and Readers are being placed at the heart of ministry teams for local congregations within wider/larger groups of churches overseen by stipendiary clergy – is this a model which might work in some places in Southwark Diocese?

7.1.10 Serious consideration needs to be given to how best and in which contexts, to provide training so that we can move swiftly to recognise gifting and vocation for short term or local roles. There might be people from a particular background or culture which 'traditional church' finds hard to reach whose gifting and leadership potential is recognised, but who appear not to fit the requirements for normal ministerial training. Stipendiary clergy need to be trained for a more episcopal role encouraging and enabling others, always looking out for the next generation of ministers and leaders.

7.1.11 If new patterns of ministry are to be sustained, all of the above will have implications for how our current systems and budgets are structured. We should not under-estimate the size of the task of 're-imagining ministry' but, if we get it right for the long term, our Strategy for Ministry will leave a positive legacy for the next 15 – 20 years which will help to set the seal on the Church's future for the rest of the 21st century.

Vocation and Development

Preliminaries

8.1.1 The Ministry & Training Committee is a sub-committee of the Bishop's Council. The Committee oversees the work of the Ministry & Training department. Ministry & Training exists to offer formation, education and development for those preparing for ordained, licensed or accredited ministry (deacon, priest, bishop, Reader, SPA) and those exercising those ministries.

8.1.2 This paper does not address vocation prior to IME 1-3 for clergy, Readers or SPAs.[2] It assumes that Ministry & Training can contribute to the implementation of the Strategy for Ministry, including through Mission Action Planning, Ministerial Development Review, and Ministry Matters. These are addressed below.

8.1.3 Clergy and laity alike should be encouraged and enabled to 'stir up the gift of God' (II Tim 1:6) in them so that, in the terms of Bishop Christopher's vision, they are renewed (and renew others) in vocation and discipleship. As a result, they become and remain effective ministers of the gospel in different and changing contexts. Effective ministry results in church growth, in people coming to Christ and in changed lives.

Preface

8.2.1 Mission Action Planning, Ministerial Development Review and, to some extent, Ministry Matters all point to a common perception within the Church of England and the Diocese of Southwark. Put bluntly, this is that there is a missional and ministerial problem which needs solving.

8.2.2 Mission Action Planning, Ministerial Development Review and Ministry Matters all represent elements of the solution. This preface endeavours to describe the problem a little more fully.

8.2.3 In terms of ordained ministry, part of the problem may be expressed in terms of identity. Even fifty years ago, British society knew what clergy were for. Over the last half century, this knowledge has been eroded. However, every profession derives its self-understanding as much from its external as from its internal context. Without the societal consensus about its role and purpose, the ministerial profession is severely hampered in self-understanding. Since this societal understanding mostly affected stipendiary clergy (in the public form of 'vicars'), it is arguable that incumbents are most affected by its absence. Stipendiary clergy are forced into the position of those described in

[2] IME stands for Initial Ministerial Education. This used to be pre-ordination training and post ordination training. IME 1-3 describes education at course or college before ordination; IME 4-7 describes curacy. If an ordinand is under 30 without a theology degree, IME 1-3 is likely to last three years. Curacies in Southwark must be three years and may be four so IME 4-7 will effectively be IME 4-6 or 7. For older ordinands/ordinands with a theology degree, IME 1-3 will happen in two years and in some dioceses, notably London, curacies may also be two years, condensing IME 1-7 into 1-4. As is often the case, achieving consistency across the Church of England remains difficult.

James 1: 23-24, not so much because they look at themselves in a mirror and immediately forget what they looked like, but because the mirror of society into which they look offers them no reflection. Not knowing what they look like, they may feel, perhaps unconsciously, as though they are indeed hearers of the word only, and not doers, caught in a paralysing malaise of not knowing what to be or to do or why. Although we have analysed this here in clergy terms, the consequences are not only for the clergy. A society which does not know what the clergy are for rapidly ceases to know what churches or Christians are for either.

8.2.4 The lack of an external reflection therefore has serious mission consequences. Clergy, other Christian ministers and congregations turn inwards. What could be a great mission opportunity is missed. Clergy become chaplains to congregations, rather than parsons of parishes. Congregations work for the good of those who are currently members, rather than to evangelise non-members. Over time, those who have not looked outward in mission become unable to do so. This itself might be described further both in societal and in church terms, both beginning with a lack of apologetic confidence among the ordained and others.

8.2.5 In terms of society, various factors may contribute to a reluctance to speak about the things of Christianity. These include wide media coverage of Christians allegedly dismissed from employment for wearing a cross, a felt marginalisation in some areas (a local authority suspending parking restrictions around mosques for Eid-ul-Fitr but not around churches for Midnight Mass on Christmas Eve) and a recently developing rhetoric of persecution ("Heavy-handed courts are persecuting Christians," *Daily Mail, 14 April 2012).* In addition, Christians are rightly careful not to offend those who profess another faith; clergy often describe the need to be careful in schools settings, not saying, 'Jesus said/did/was/...' but 'Christians believe that Jesus said/did/was...'. This contributes to a sense of dislocation in a society in which the Christian faith is no longer generally familiar and a sense of being out of step with the prevailing culture can sap poise.

8.2.6 In church terms, it is also possible to see factors which may undermine confidence. The majority of clergy are white, middle aged and male. However, advertisements for posts rarely state, 'applications from middle aged men are welcome'; they do state that applications are welcome from women. Within the Diocese of Southwark, we have put considerable emphasis on raising vocations from black and minority ethnic candidates, and very rightly so. We do not, however, put nearly the same emphasis on raising up candidates from what was known as the white working class despite the fact that many current clergy will have this or a similar background. It is possible that we are ourselves undermining our own ability to attract others to the faith by signalling that the people we currently have are not the people we want. We then arguably compound our own sense of failure because the majority of candidates we produce are white, middle class, and well educated.

8.2.7 All this is problematic because Christianity is an evangelistic religion: making disciples of all nations is what we are for. A Church which cannot say what it intends and then make that happen is a bit sad. A Christianity which cannot proclaim itself is not only lacking the external commendation of its context; it is also lacking the inner confidence which comes from doing and being what it is called to be.

8.2.8 There is one more point to mention. For various reasons across the country, clergy, and in some dioceses lay ministers, are caring for larger and more complex benefices and teams. It is not clear that the IME 1-3 received by ordinands, still less Readers in training, prepares them for this. Further, it is possible that perhaps despite the discernment and selection processes clergy still feel a calling to an essentially pastoral, often personal counselling, ministry, and have the gifts for this. They do not feel called to or gifted for, managing and running a complex entity, servant leadership though this can indeed be. Yet the reality of incumbency is that this is what is needed. This sort of perception of incumbency is entering the language of ministerial education under the concept of episcope (see, for example, Steve Croft (1999) *Ministry in Three Dimensions*) and IME 4-7 in this Diocese is trying to raise its profile. It is not clear that it is really shaping IME 1-3.

8.2.9 This is not a particularly Southwark analysis. It is observational and not intended to be universal. Clearly, many of our incumbents know who to be, what to do and why to do it, and do it well. But other work in the wider church points to similar thinking.[3] Even in Southwark, not all clergy flourish, and not all our churches grow numerically or in terms of the quality of discipleship of individual Christians. That is why the possible implications of this paper include:

- whether a Diocesan department should have a care for education for discipleship, and if so, which
- how the Diocesan Strategy for Ministry should inform the discernment, recruitment and selection of lay and ordained ministers at all points prior to IME 1-3 and subsequently in their appointment and ministries.

8.2.10 If any of the above analysis is true, it is likely to be the case that the Strategy for Ministry should inform our discernment and continuing education across ministries. It is perhaps more likely that education for discipleship should not become part of a diocesan departmental remit. This is for three reasons. Firstly, Ministry & Training's role is to equip the clergy and part of the clerical task is to equip the saints: this might need greater emphasis but it does not need a new department. Secondly, diocesan resources are by no means limitless and it may be more appropriate to refocus what we have rather than simply adding more; lay training might just be beyond what a central Diocesan

[3]e.g. "The Trajectory of Vocation from Bishop's Advisory Panel to First Incumbency," September 2011

function can offer. Thirdly, there is scope for considering departmental co-operation especially between Mission and Ministry and Training. Clergy will need life long equipping for ministry in the changing contexts in which they will find themselves for mission and ministry – though they will need to participate if such equipping is to be effective.

8.2.11 All that said, this paper turns to the three areas noted above: MAP, MDR and Ministry Matters.

Mission Action Planning (MAP)

8.3.1 This section describes Mission Action Planning. Ministry & Training might assist people to undertake this. Ways of undertaking MAP are outlined.

8.3.2 Mission Action Planning (MAP) allows parish and people to tell their story, exploring their challenges and their strengths and planning their part in God's mission. Preparing a MAP involves the congregation as widely as possible.

8.3.3 A MAP doesn't come out of thin air. Resources with which to begin include the parish profile, Signs of Growth, a community audit, imagination, a parish lunch and idea-gathering, and collecting the stories of the parish.[4]

8.3.4 MAPping might be something parishes are already thinking of in the light of Bishop Christopher's Call to Mission. Some MAP thinking is set out a bit more below.

8.3.4.1 Mission Action **PLAN:** be Specific Measurable Achievable Realistic and Timely. Consider:

a. Resources: if you want to do something, with whom, with what? What local resources are there e.g. of young people or the elderly with energy and experience?

b. Priorities: you can't change the world; can you change a light bulb? Start where you are.

8.3.4.2 Mission **ACTION** Plans need to be reviewed to enable you to ask:

a. Are you doing what you said you would?

b. What has changed to make you need to do something different?

8.3.4.3 **MISSION** Action Plans are for mission:

a. Is your MAP helping you play your part in God's mission?

[4] Online or electronically available material includes www.achurchnearyou.com for parish boundaries; see also http://www.neighbourhood.statistics.gov.uk; and information sent by Archdeacons' PAs for MDR.

b. Is your MAP helping you play your part in God's mission for the Diocese?

c. Are you seeing growth in your congregation, in your community action and in your Christian lives?

8.3.5 MAPing enables and requires collaborative working in the local context. It can assist in key elements for church growth: community engagement, contextual church and church planting.

8.3.6 There may be implications for the work of Ministry & Training if MAP is adopted. These are set out on the final page of this background paper.

8.3.7 MAP's effectiveness could be enhanced if it is linked to Ministerial Development Review.

Ministerial Development Review

8.4.1 The Diocese of Southwark's new Ministerial Development Review (MDR) will begin in January 2013. Initially, it is for clergy but will include Readers. It could include SPAs.

8.4.2 MDR should enable reflection and accountability. It should help people to realise their calling. It should contribute to forming ministerial character and building competence appropriate to context.

8.4.3 It is fundamental to MDR that the person who is to be reviewed takes responsibility for their review, including preparation and outcomes. However, MDR will be informed by parish information, feedback sought by clergy from the congregation and by preparatory reflection.

8.4.4 MDR will require clergy (and, in due course, lay ministers) to set objectives for the coming months. These objectives should relate to the parish and diocesan Strategy for Ministry.

8.4.5 MDR concentrates on the individual minister. Reflection on ministerial calling, character, context and competence would be enhanced if there were a localised expression not only of context (as, for example, the parish profile and MAP) but also of ministerial role. A role description would set out the particular duties of the post in both parochial and diocesan context, outlining the appropriate ministerial attributes, managing and clarifying expectations and enabling the discernment of e.g. education, skills or other development needs. An implication of both MAP and MDR is that clergy in the Diocese have role descriptions.

8.4.6 A further implication of MDR is that clergy have to undertake education and development for ministry. Where this comes out of MDR, clergy holding office under Common Tenure are obliged to undertake what is recommended.

Ministry Matters

8.5.1 *Ministry Matters* is the annual diocesan programme of one-off education and development sessions. Courses are open to clergy, SPAs, Readers, and others interested within the Diocese, free of charge. From September 2012, *Ministry Matters* will be a termly programme.

8.5.2 This should enable a flexible response to learning and development needs coming out of MDR. With attention to the existing (not new) budgetary resources of Ministry & Training, it is hoped to:

- ensure that sabbaticals with a grant become a regular feature of stipendiary clergy life
- end the all-clergy annual allowance, using the money to fund MDR recommended learning
- re-launch a Work Consultancy scheme for incumbents.

8.5.3 IME 4-7 is also being revised to make church growth a clearer 'red thread' of the programme and to emphasis the oversight role required of incumbents.

Training Incumbents

8.6.1 In the light of the preface, the selection of training incumbents might be revised. The only overt selection process consists of an expressed desire for a curate (though even this is not always the case) and a written profile of the parish. There is no interview or individual vision setting, and no preliminary chance for incumbents to reflect on the ministry for which they are really preparing curates – as opposed to the ministry for which they were prepared. Training incumbency could be more closely connected with the diocesan vision for the ministry. The current system whereby the DDO arranges the training parishes in formal isolation from the IME 4-7 process may merit revision.

8.6.2 Many of the implications of this paper are mission focused. It may be that some thought should be given to the relationship between Ministry & Training and the Mission Group.

Possible Implications of the above:

1. The Diocesan Strategy for Ministry should contribute to the discernment, recruitment and selection of lay and ordained ministers at all points prior to IME 1-3 and subsequently in their appointment and ministries.

2. Every parish or benefice should undertake Mission Action Planning. MAPs should contribute to Deanery vision and strategy:

a. Therefore Ministry & Training should support MAPing across the Diocese

b. And Ministry & Training should enable and resource clergy and parishes for the outcomes of MAP.

3. The Diocesan Strategy for Ministry should require all clergy to have role descriptions and to use these in MDR.

4. The Strategy for Ministry should be used in Ministerial Development Review.

5. Ministry & Training be encouraged to think about developing episcope in parish clergy – for example, in team rectors and those with multi-parish benefices or equivalent.

6. The Bishops should review the selection and appointment of training incumbents and formalise the current informal contribution of IME 4-7, such that the Senior DDO and the Director of Ministerial Education formally discuss shortlisted parishes and formally hand over files between IME 1-3 and IME 4-7.

7. Thought might be given to the current diocesan departments (without re-inventing old structures).

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Deaneries

9.1.1 The three key themes that emerged in the Archbishop's Charge to Bishop Christopher, of encouraging the vocation of all from baptism, the enabling and empowering of lay leadership and the development of deaneries are part of a sea change in culture within the Church. This change in culture allows everyone to see they share in the mission and ministry of the Church. Developing greater Deanery involvement in decision-making is a move towards shared episcope and requires the identification of leadership potential and the necessary training and support to effect such. This outworking of shared episcope will both offer shape to Diocesan strategy and ownership of changes that need to be made. It is recognised that many Deaneries are not yet equipped to take on such shared leadership and oversight. These are some possible implications:

- appointment of Area Dean and election of Lay Chair should be made on the basis of identification of leadership skills required within the Deanery context and in conjunction with Diocesan strategy
- a handbook should be made available to all Deanery Synod members which would outline duties and responsibilities of Area Deans and Lay Chairs as well as that of general members
- induction and training programmes should be devised for Area Deans and Lay Chairs
- commissioning of Area Deans and Lay Chairs to take place at the appropriate Archdeacon's Visitation service
- inclusion in the national Deaneries network would enable all Area Deans and Lay Chairs to receive regular information and examples of good practice. Area Deans and Lay Chairs should be funded to attend the biennial national conference of the network as part of their programme of training and support.

9.1.2 Planning for future mission and ministry within a Deanery will require an understanding of the potential for growth and resource requirements within each Deanery. Deanery leadership can offer this 'grass roots' perspective which, combined with central diocesan perspectives of the 'big picture' in regard to strategy and budget, can help to shape a realistic yet visionary future. Encouraging Deaneries to look together at the future ministry and mission needs for their Deanery in regard to posts will encourage collaboration and ownership. The Diocese could set the broad criteria and make the final decision on agreeing plans but the Deanery will have the best view of what will or won't work on the ground. It will require people to look beyond current situations and the needs of congregations alone to wider parish need and future prospects.

The following are some possible implications:

- regular joint meetings of Area Deans and Lay Chairs with their Bishop and Archdeacons to consider strategy and change in relation to mission and ministry

- an annual or twice yearly meeting between Area Deans and Lay Chairs and the Diocesan Secretary, the Chair of the DBF, the Financial Controller and Archdeacons should be held. This would allow for forecasting of budget, review of share issues and two-way feedback

- consideration be given, when parochial appointments are made, to the needs of the Deanery. It may be that a specialism could be offered to the Deanery, e.g. giving a lead in youth, industrial/business chaplaincy etc. in conjunction with the particular needs of the parish and strengths of the individual

- Parish profiles should include a Deanery perspective.

9.1.3 Support structures for Deaneries will be required to help make the sort of changes envisaged and develop the sharing of episcope. The following would be further possible implications:

- it may be that in future years, when the financial situation allows, an allocation from the Diocesan budget could be made to Deaneries on the basis of their size and need, to meet the costs of administrative support and expenses of office

- Parishes within Deaneries should be encouraged to work together where possible. Faith, Hope, Love: Bishop Christopher's Call to Mission Phase 3 will help to indicate in what areas this might be for each Deanery

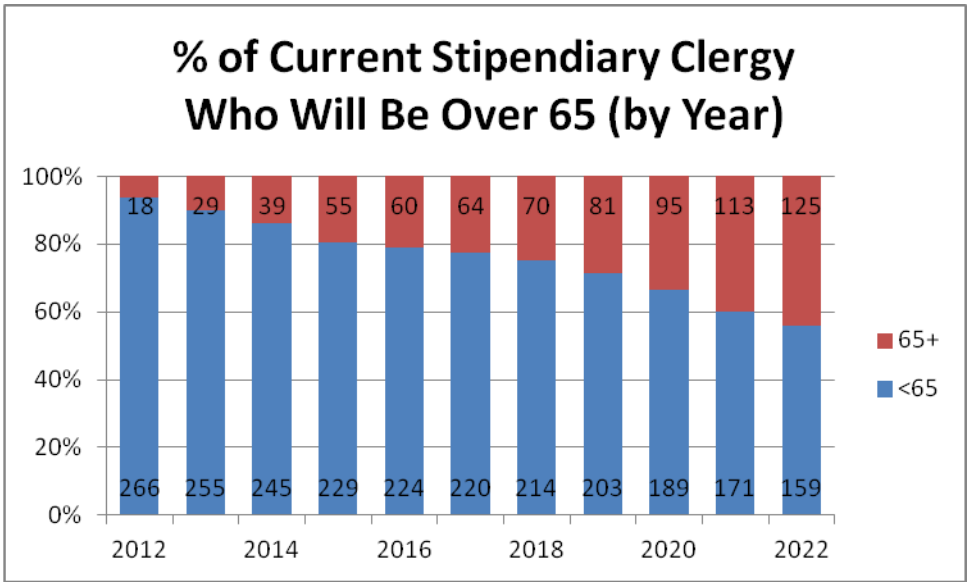
- Deanery networks, for example of Treasurers, Sunday school teachers and Churchwardens could be encouraged to share good practice and offer mentoring support.

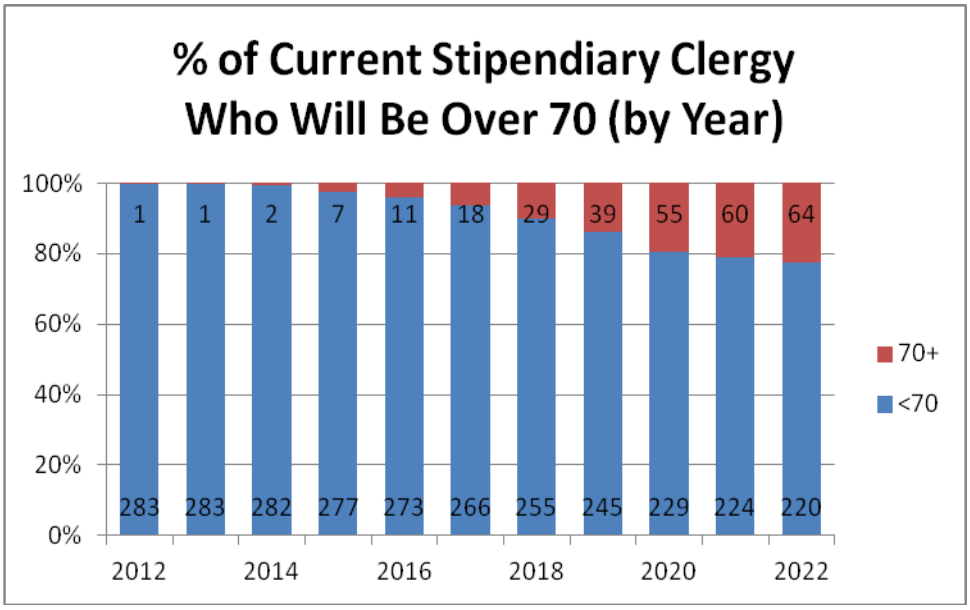
Appendix A

Clergy Reaching Retirement Age

The first of these charts shows the percentage of our current clergy who will be over 65 (red) and under 65 (blue) in each year up until 2022. The second shows the same for 70 years old[1].

In 2022 about 58% of our current clergy will still be under 65 which means that 42% of our clergy will have reached that age. This figure reflects the national trend but is almost double what we would expect to see if our clergy ages were distributed evenly over the age range[2].





[1] This data comes from the Stipends database and is based on the 284 of 524 current clergy records with Appointment Types A to D

[2] This is a rough calculation based on an age range of 40 years. Thus 2.5% of the clergy would fall into each year bracket and consequently 25% would pass the age of 65 in 10 years. This is about half of the 42% that will actually turn 65 in the next decade.

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Appendix B

Access Databases

The Diocese has a number of discrete database solutions which have been in existence for many, many years. As well as standard contact information we hold data such as Stipend information, Parish Statistics and Fairer Shares payments. We also collect geographic data showing Parish Boundaries etc and IMD (Index of Multiple Deprivation) data which is produced by the Office for National Statistics.

Unfortunately, as our databases are quite old and as our data is collected at different times and at varying levels (benefice, parish, church etc) it is not always a straightforward process to produce useful reports comparing apples with apples. As such the diocese has recently started to invest resources in improving the way we collect, store and analyse data.

StatsViewer

StatsViewer is a piece of in-house software which brings together pertinent data from disparate sources into concise Benefice (or Team Ministry) summaries, primarily as a tool for archdeacons. The reports are broken down into sections as described below:

1) Benefice Summary – details of the benefice's deanery and archdeaconry as well as its population according to the 2010 IMD report

2) Appointments – all clergy (stipendiary and NSM), reader and SPA appointments in the benefice

3) Electoral Roll figures and the Personal Income Category used to make the parish's Fairer Shares assessment

4) AMF against EMF. AMF is the Agreed Membership Figure whereas 'EMF' stands for Estimated Membership Figure and is our version of the Gibson Formula which estimates a membership figure based on the striking correlation between Personal Income Category and Agreed Membership

5) Giving – Potential against Actual

6) Parish Share – the requested share as well as O/S (Outstanding - the current amount remaining unpaid for each year)

7) Benefice Stats – the sum of the constituent parishes' statistics

A sample StatsViewer Report follows:

Strategy for Ministry Report

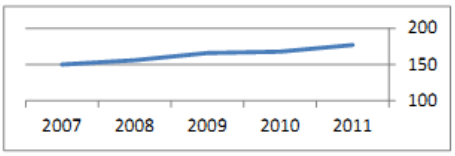
Benefice	**BOROUGH, HOLY TRINITY**
Deanery	SOUTH BANK DEANERY
Archdeaconry	SOUTH LONDON ARCHDEACONRY
Population:	9865

Appointments

Benefice: BOROUGH, HOLY TRINITY	
Incumbent/PinC	Revd Simon Davies
NSM	Revd Bob Jones
Reader (Licensed)	Mr Mark Smith
SPA	Mr Richard Collins
SPA	Valerie James
SPA	Janet Stephens

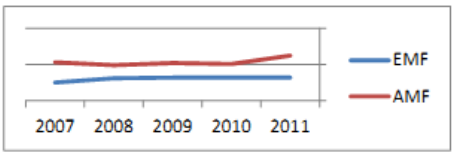
Electoral Roll

	E.Roll	PIC
2011	177	4
2010	168	4
2009	166	4
2008	156	4-
2007	150	3+



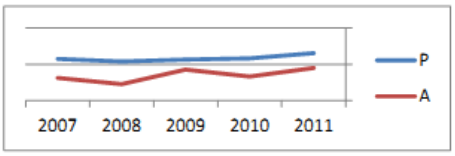
Agreed Membership

	AMF	EMF
2011	124	64
2010	101	64
2009	104	64
2008	98	62
2007	106	50



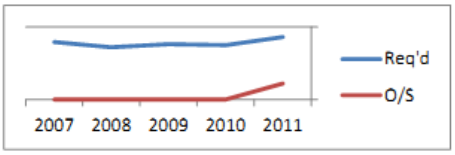
Direct Giving (£)

	Potential	Actual
2011	65,432	44,992
2010	58,059	33,345
2009	56,654	42,911
2008	53,916	22,609
2007	57,662	31,190



Parish Share (£)

	Req'd	O/S
2011	43,052	11000
2010	37,438	0
2009	38,096	0
2008	35,961	0
2007	39,670	0



Benefice Stats (2010)

Baptism under 1	9	Funeral 1	6
Baptism 1 to 12	5	Funeral 2	5
Baptism 13+	1	Easter Communions	98
Thanksgiving Under 1	1	Easter Attendance	124
Thanksgiving 1+	1	Christmas Communions	101
Admission of Children	1	Christmas Attendance	296
Confirmations	0	Sunday Adult Att	95
Marriages	4	Sunday Child Att	24
Marriage Blessings	1		

Development

Our data management is currently under review as far as resources will allow and we hope to implement new methods of submitting and accessing data as well as finding new ways of presenting data in a useful accurate and efficient way.

StatsViewer is a big step in the right direction but a lot remains to be done. Alternative systems are being considered which will allow us to use data in a more dynamic way to show trends and help us determine our Strategy for Ministry.