

Proposals and Commitments: The Draft Full Working Plan for the Diocese of Lincoln - 'Resourcing Sustainable Church'

Introduction

1. Our longstanding vision as the Diocese of Lincoln is to serve God's people in such a way as all may come to know the love of God and to have their lives transformed. We have committed to doing this by ensuring that we become a diocese that is healthy, vibrant and sustainable. This means that we will be faithful in our worship, confident in our discipleship and joyful in our service. It also means that we are attentive to God's call at all times and that we will have the courage and resilience to respond when that call seems to be asking us to think again, or to notice changed circumstances, or to refocus, or to repent, or to renew. In Chapter 3 of Ecclesiastes, the writer claims 'Everything has a season, and a time for every matter under the heavens' (3.1), going on to speak of 'A time to tear and a time to sew. A time to keep silent and a time to speak.' (3.7). Jesus also draws on the imagery of sewing when he tries to teach the disciples how to negotiate the different expectations that were placed on them both as faithful Jews and as followers of his radical gospel: "No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins." (Mark 2.21-22).
2. Jesus' teaching is both subtle and sharp. It demands real attentiveness to God and to what is happening to God's people. It demands, first, faithful exploration and, secondly, brave implementation. In the pages that follow you will read of the Proposals (and therefore Principles) that we suggest should be put to the Lincoln Diocesan Synod in April 2021 as the next stage of 'Resourcing Sustainable Church', the work that was launched by Bishop David in November 2019 and about which we have previously consulted you: attentiveness and exploration. You will also read about the mutual Commitments that we believe we need to make if the Proposals are to be properly put into practice: implementation. Taken together, if agreed, these Proposals and Commitments will over the next five years shape the diocese. They have been formed in consultation with over 500 people. They are not the work of a focus group alone, but of the Body of Christ in Greater Lincolnshire. They may be challenging, but these Proposals and Commitments should not be a surprise to us.
3. This work began in 2019 when five 'Lever Groups' were established to consider five interrelated aspects of our life: the pattern of our ministerial Deployment; our ability to contribute Parish Share; our central Costs; our historic Assets; and our possibilities for Growth. The groups were established under the title 'Resourcing Sustainable Church', because there was growing concern, from different quarters, about our direction as a diocese. Many of our 622 churches, 481 parishes and 174 benefices have very small congregations and have found it increasingly difficult to recruit lay officers and PCC members or to shoulder the spiralling

costs of building maintenance and insurance. Others are flourishing in their own ways, and are strong, resourceful and meeting the spiritual needs of the communities that they serve. In a diverse diocese such as ours, a one sized approach does not fit all, but how are choices to be made about where to deploy limited resources so that everyone is as well served as possible and that those congregations that are capable of growth are properly supported? Moreover, many clergy and ministers report tiredness, stress and overload. Isolation from colleagues and the pressures of being perceived to be the 'responsible person' have led to burnout, withdrawal or breakdown. Concern has been raised that the Diocesan Office and Bishop's Staff have been remote and have failed to listen. A drive to increase the number of stipendiary clergy, in order to reverse a perceived pattern of decline, had some success, and there is some evidence that the decline has to some degree been arrested, but the full number of clergy that was hoped for was never attained and the increase in parish share contribution that was necessary to fund even the stipends that we originally had hasn't occurred. In some parishes and benefices parish share contributions have increased, but the overall trend for the diocese has been annual decline since 2016 and a widening gap between the cost of ministry and the parish share that is necessary to sustain it. Very few of our benefices at present meet the full cost of the ministry they receive. We have been using historic assets to plug the gap and this pattern cannot continue beyond 2025. It is time to change: together.

4. The Proposals and Commitments that follow have been assembled following prayer, research and consultation. They are still work in progress. They can still be amended and refined and have yet to be given a final title. But we are sharing them with you now because we believe they are the best way forward for the Diocese of Lincoln: we are confident that they are coherent, doable and right, but we want to be able commit to them together, and we know that we will only do this if everyone has had the chance to consider them carefully and prayerfully.
5. The document that has been prepared for these consultation meetings includes the Proposals and Commitments themselves, not the detailed research on which they are based. Moreover, the Proposals and Commitments interlock: they should be treated as a whole. Please see this as an integrated picture, not a pick and mix manifesto.

Our pattern of Ministerial Deployment

Proposal 1: that the delivery of mission and ministry in the Diocese of Lincoln is grounded upon the understanding that no minister is an independent practitioner; that all ministry is an expression of the Body of Christ; and that the ministry of the incumbent ('cure of souls') is always to be exercised relationally, with the bishop, her/his ministerial colleagues and with the people on behalf of whom charge is held.

Commitment 1: is that we will work collaboratively, lay and ordained together; reviewing regularly the way in which ministry is offered and received in each locality; providing the resources necessary to ensure the training, wellbeing and purposeful on-going support that is required by clergy, ministers, office holders and volunteers.

Proposal 2: that all parishes will take part in an assisted process of self-evaluation in order to discern prospects for growth, expectations about parish share and to assist with the deployment of ministers, resulting in a diocesan map in which every parishioner will have access to churches of the following types: 1 Key Mission; 2 Local Mission; 3 Community; 4 Festival (also known as Celebration). Parishes and benefices will then be invited to cluster as Local Mission Partnerships (LMP) (previous working title: Local Ecclesial Area), which will be the primary loci for the delivery of shared planning and ministry. An LMP will offer opportunity to 'belong at different levels', say to the festival church in the village in which one lives, but also to participate in the life of the partnership through involvement in activity at the neighbouring local mission church. The LMP will also benefit from ministers who have committed to working together in ways that have been locally discerned and agreed, including formal teams.

Commitment 2: is that there is to be no 'formula' for how many of each church type there should be in an LMP and there is no expectation of an even distribution of church types across the diocese. The mutual commitment is that all types of church (including those with 'protected characteristics' such as affiliation to the Society of Saint Wilfrid and Saint Hilda) are respected, and that church types will be driven by local context. However, while church types are to be decided locally, this process is to be centrally guided and audited by the Deanery Partnership (previous working title: Greater Ecclesial Area) of which the LMP is part. Moreover, church type is perceived to be aspirational, not static. We commit to unity in Christ, and to mutual support, responsibility and accountability.

Proposal 3: that the Deanery Partnership is to be a facilitating framework, not, in the first instance, a legal structure. Most Partnerships will draw on a number of existing Deaneries, thereby closely imitating the relevant local authority area (with the exceptions being Boston, which is essentially coterminous with the current Holland Deanery, and the City of Lincoln, which is essentially Christianity Deanery). This minimises the requirement for lengthy reorganisation and works well within the existing archdeaconry structure. DPs will be able to offer wisdom, guidance and leadership as LMPs are established. They will also have major roles in shaping deployment patterns.

Commitment 3: is that as we work together collaboratively, in LMPs, DPs and as a Diocese, we will grow in mutual support and in shared mission and ministry, recognising the need to shoulder each others' burdens, to support signs of growth and to tend the needy. The intention is for every LMP to be served by a number of stipendiary clergy, who will work collaboratively with each other and with licensed lay ministers, volunteer ministers and other leaders, and for every DP to receive operating and administrative support, in order to release ministers for mission and pastoral care. In some LMPs, formal teams are likely to be established, in others the 'partnership team' will be much less formal. The commitment, however, is always to work together collaboratively : ministry partnership first, structural change, where necessary, afterwards, with deep respect for the local.

Proposal 4: that the number and location of stipendiary ministers in each DP and LMP is discerned during 2021 and 2022 through a series of conversations beginning in parishes and benefices and taking into account church type, parish share payment history, local circumstances (including the impact of Covid-19), current deployment patterns and what a fair distribution of stipends across the Diocese and DPs according to population and income deprivation might be.

The following rules will govern these conversations:

- LMPs are to embody **collaboration**, including between incumbents and between clergy and lay ministers, in order to promote ministerial wellbeing and the potential synergy to be unlocked through shared planning and awareness of gifts, charisms and experience.
- We believe that ministers, ministry and mission will flourish best if each LMP has a minimum of 3 stipendiary posts and this is to be our shared aim, taking into account the challenges of recruitment and of levels of parish share.
- Each LMP should **aim** to have at least one type 2 church.
- Each LMP should be focusing rigorously on **growth** prospects and on what is necessary to **strengthen the witness** of its part of the diocesan family of churches.

Commitment 4: is that the process of deployment embodies the mutuality that we seek to build across the diocese as a whole. It is to be a conversational and relational process, with different parts of the diocesan family covenanting together with each other. Should disputes occur these should be resolved through negotiation and mediation.

Proposal 5: that every licensed minister will be invited to take part in a vocational conversation with a member of the Bishop's Staff or with the Warden of Lay Ministry or Reader's Board colleagues during 2021, to support them in their ministry and to help them to discern their future vocational direction. It is important that we have the right people in the right places at the right time for them in their ministry and for the diocese as a whole. Bishop's Staff members will also be offered parallel vocational conversations: the Proposals and Commendations that are being recommended to Synod affect every member of the Body of Christ in the Diocese of Lincoln.

Commitment 5: is that ministerial well-being is at the heart of these Proposals. The Bishop and his staff will commit to the pastoral care and supportive development of the clergy and Readers of the diocese, mindful, also, of the contribution of retired clergy and ministers, and seeking to extend these conversations to them also in 2022 and beyond. In-service training will be provided, according to discerned and agreed need, by a newly founded College of St Hugh, and by external providers where necessary. Everyone should have an opportunity to consider their future role as part of the Lincoln diocesan family. We will also commit to discerning and supporting ministers whose gifts may be helpful to the wider life of the diocese in developing these additional vocations.

In summary: the Proposals and Commitments with relation to Deployment build on and respect the Church of England's calling to offer worship, support at different times of life (baptism, marriage, funeral etc.) and pastoral care to everyone who lives in the diocese. They are founded on the historic understanding of incumbency, in which the bishop shares with her/his clergy the 'cure of souls' of God's people in the diocese. This is an approach to deployment that is rooted in law and custom and yet will enable greater levels of mutual support, co-working and flexibility to changing need. It will allow ministry to be focused and yet will safeguard geographical coverage. Crucially, the mutuality that will be achieved by drawing parishes and ministers into LMPs will allow the delivery of ministry to be scaled according to changing circumstances (such as rising or declining levels of parish share contribution). As we move forward together we will have opportunity to rethink our expectations, personal and corporate, and to recommit ourselves as followers of Christ who are called to be good stewards of time, talents and treasure.

Our approach to Parish Share

Proposal 6: that all Christians, as part of their personal discipleship, are called to give generously to the mission of God, expressed in giving that enables the work of the local church, the diocesan family and the world-wide Body of Christ. This discipleship giving means that the current formula based system of parish share allocation will be replaced with an approach that involves Covenant Giving. Just as individual Christians will pledge financial stewardship support to the churches and congregations of which they are part, so the local church will prayerfully pledge a financial contribution, to support the local ministry costs of the parish/benefice (and in time the LMP), and therefore the mission and ministry of the diocese as a whole. This will establish a relationship of mutual responsibility between parish/benefice/LMP and the wider diocesan family. The money raised through Parish Share will pay for the stipends, national insurance, pension and housing of the ministers of the diocese (essentially, the parish clergy).

Commitment 6: is that in establishing a transparent relationship between money committed by the church at its most local and beneficed stipends underwritten, the Lincoln Diocesan Board of Finance will seek to fund all its other activities (which continue to be refined and refocused as part of the RSC process) through use of historic assets or other income sources. In doing this, the Board will also aim to fund the training of curates without drawing on use of parish share, thereby ensuring a future supply of ministers to the diocese without

direct cost to the parishes. This commitment by LDTBF enables the request to parishes and LMPs to be set at £55,000 per clergy person per year.

Proposal 7: that a team of Covenant Pastors is trained and commissioned, to begin working with parishes, benefices and LMPs from April 2021, headed by a Covenant Lead, and supported by LDTBF staff. The Covenant Pastors will work in pairs across DPs, thereby modelling partnership. The Pastors will be trained volunteers, lay and ordained. The main focus of their role will be to build a relationship of support with the parishes and to help them discern how they can continue and grow a discipleship of generosity within their own parish as well as supporting other parishes in need.

Commitment 7: is to our unity in Christ: 'For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.' (I Cor. 12.12). - The Covenant Pastors will help parishes own and express their future relationship with the rest of the Diocese within a faith-filled mutuality of flourishing and growth. They will help to build the new diocesan culture of mutual relationship, accountability and support. They will help every parish, benefice and LMP to reflect prayerfully on how its life is sustained and enriched through the ministry and support it receives, how it contributes to sustaining and enriching the life of other parishes, benefices and LMPs both in the DP and throughout the diocese, and about its current financial and missional situation.

Proposal 8: that Lowest Income Community Funding (LInC), which is provided currently by the Church Commissioners, be allocated in the form of notional grants to LMPs to supplement their total giving under the Covenant Scheme towards the cost of the ministry they receive. The support is to be utilised within the LMP to support ministry to the most deprived sections of the community. LMPs will receive this support on the basis of parish populations and the level of income deprivation in their parishes in excess of the diocese's population-weighted mean. Though identified at parish level, the notional grants to support ministry costs will be pooled at the LMP level so that they can be used to best effect.

Commitment 8: is to direct resources to the communities that are most in need of support, thereby fulfilling the gospel imperative to care for our neighbour in need, while also encouraging the most challenged of communities to contribute with dignity to the shared life of the body as a whole.

Proposal 9: that pledges made under the Covenant Scheme, while not 'legally enforceable', must be entered into on the basis of genuine and challenging commitment to sacrificial giving in support of ministry, and be supported by action to ensure their viability.

Commitment 9: is to move away from an understanding of parish share almost as a kind of taxation, to an understanding of parish share as a stewardship response to God's generosity to us all, and one that enables our life to be enriched through the work of stipendiary ministers, as they themselves seek to equip all of God's people for the work of ministry.

Proposal 10: that the long term viability of each LMP, with respect to stipendiary ministry, will best be ensured by mutual care and financial support between parishes, congregations and benefices. Should a parish be unable to honour its covenanted pledge, then it is to be expected that the LMP's other parishes would both collaborate to make good the shortfall and support the under-paying parish, building on our shared understanding that we all belong as members of the diocesan family.

Commitment 10: is to support each other financially, as in the New Testament church: 'I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written "The one who had much did not have too much, and the one who had little did not have too little."' (2 Cor.8.13-15)

Proposal 11: that any shortfall in payment from an LMP of the total sum pledged by its parishes in one year will be rolled through for payment in the following year. If the shortfall continues to accumulate for 3 successive years, then the viability of the LMP and its constituent parishes will be subject to prayerful review.

Commitment 11: is not to allow parishes, benefices and LMPs to struggle without support. Covenant Scheme pledges must be realistic, circumstances do change, and ministerial provision can be amended also. Debt should not accrue without the possibility of its cancellation (in Scriptural terms 'jubilee'), but every effort must be made by every part of the diocesan family to steward its financial resources well.

In summary: we need to change our approach to **Parish Share** and we need to change our approach together. To move towards a Covenant Scheme involves an element of risk and trust. It emphasises that we understand that we depend upon God in every way. It invites us to look deeply into our hearts and ask ourselves: 'what do I want to give'? We may reply as does the poor widow (Mark 12.41-44) or the Good Samaritan (Luke 10.25-37) or Zacchaeus (Luke 19.1-10) or as the rich man did to Lazarus (Luke 16.19-31). Some people in England, looking at the inherited wealth of the Diocese of Lincoln, might be driven to compare us with the overflowing barns of the rich man in Luke 12.13-21, even though we know the situation to be very different from this. However, that our current approach to Parish Share is no longer working, we have already agreed in outline. The only questions are: with what to replace that approach, and will our new approach help us to grow as Jesus' disciples today?

Our approach to Growth

Proposal 12: We believe that we can grow as a Church in Greater Lincolnshire, in numbers, in diversity of worshippers, and in our service to our communities, but that in order to grow we have to live out our call to be faithful, confident and joyful, both individually in the different places in

which we find ourselves each day and corporately, when we meet as the Body of Christ together, in whichever of our LMP churches we do so at any given time. We need a fresh start, building on the old, but looking also towards the new. We need to renew our covenant, with God and with each other, recognising as Abram did when he was renamed Abraham, that whatever our chronological age, God can call us to new things, if we are prepared to trust him (Gen. 17 and Gen. 22.1-17).

Commitment 12: in order to renew our confidence, building on our previously stated goals expressed as ‘right people in right places, with the right training, doing the right things, with the right resources, undergirded by right expectations and prayer’, we will commit to **7 strategic directions for Growth:**

1. We will commit through **team working** – Expecting, developing and training for a properly collaborative way of working between clergy and lay people, recognising our mutual value and complementary gifting.
2. We will commit to growing **disciples who make disciples** by investing in the development of lay and ordained ministries that make disciples, through training and other practical support.
3. We will commit through consistent teaching on the theology of **discipleship**, growth and contextual mission for clergy and lay ministers, PCC’s and congregations. - The work of the Bishops and of the College of St Hugh will be vital here.
4. We will commit through **Fresh Expressions (including ‘online’ church), Pioneering, Church Planting and Revitalisation**– The work of the three diocesan Resource Churches will be crucial here, as will the active promotion of a ‘mixed economy’ of inherited and Fresh Expressions alongside the development of a Pioneer strategy.
5. We will commit through **targets, accountability and monitoring** through our governance structures – By applying learning from the ‘Resourcing the Urban Church” SDF programme and making Mission Action Planning an integral part of each LMP.
6. We will commit through working with **schools**, especially with our Church Schools - partnership with the Diocesan Board of Education, our Multi-Academy Trusts, Academies and Local Authority schools will be vital as we seek to grow young disciples.
7. We will commit through **prayer and Formation** – The work of the Community of St Hugh will play a significant part in all that we do.

Proposal 13: We will establish a Working Group of at least 1 Mission Enabler in each DP, under the auspices of the diocese’s Mission and Ministry Committee, to design and implement an Enabling Discipleship Growth Programme within each DP, whose task will be to promote the diocesan priority for intentional discipleship growth and to equip people to communicate the Christian faith in a compelling and plausible way, such that more people will joyfully accept that believing and belonging to the Church of England community in Greater Lincolnshire is life-enhancing. We need to become, as Pope Francis puts it, ‘a church of missionary disciples’, disciples who make disciples: that is, each individual Christian should be bringing more than one other person to faith, and to achieve this we must each be more confident disciples ourselves.

Commitment 13: is that we will grasp both the challenges and the opportunities of the time, acknowledging, also, the impact of the Covid-19 pandemic, and seek to meet them head on, with faithfulness, confidence and joyfulness.

In summary: we recognise that in the area of growth, the local will know best what to do for its own situation, but we will assist plans from diocesan resources as best we can, through training, specialist support and practical intervention. We will learn from Jesus' teaching about the barren fig tree in Luke 13.6-9, which was given time to flourish, and also from his teaching about the vine in John 15.

Our approach to Costs

Recommendation 14: that the diocesan finance, property, buildings, governance, safeguarding and administrative functions that are located in Diocesan Office should be refocused as a Parish Support Service, with consideration given to possible geographical dispersal within the diocese; and that a College of St Hugh be established to act as a diocesan training, formation and resourcing organ within the body as a whole, drawing on the foundational work of the Lincoln School of Theology and the diocese's Mission and Ministry Teams, and also on contributions from diocesan clergy and lay ministers, using their gifts and experience in a diocesan wide ministry and bringing in others with expertise to share where that might be appropriate.

Commitment 14: is that diocesan services will provide more 'for us' than they expect 'from us' by seeking to offer advice, support, training and administration that will help to lift burdens from clergy, lay ministers, church wardens and other parish officers, and that they will do this by drawing primarily on income from the diocese's asset base. Property will be maintained, but to a 'moderate' level, with any capital works strictly controlled. It must also be understood that some clergy will be employed in some diocesan roles because there is an occupational requirement that this should be the case and their ministry must be valued as being distinctive. As with other LDTBF staff, they are to be focused primarily on supporting the body as a whole.

In summary: a culture that has included some historic suspicion and lack of trust about 'them in Lincoln' or 'them in the parishes' must be replaced by one that is based on mutual support, greater levels of understanding about the responsibilities and challenges that we each hold and a shared commitment to being humbler, simpler and more effective, together.

Our approach to Assets

Proposal 15: to steward our assets so that the return on investments continues to contribute substantially to our annual budget, thereby releasing parishes, benefices and LMPs/DPs to focus on the task of a stewardship response to their local costs and to the parish share, from which the stipendiary ministry of the diocese is supported. In doing this, to rebalance our asset portfolio

taking into account our climate change commitments, our responsibility as a long-term landlord, and our changing requirements for clergy housing.

Commitment 15: is to be the best possible stewards of the generosity of the past, using these resources missionally to support the needs of the church today and tomorrow.

In summary: we will constantly review our portfolio, first in accordance with our charitable purposes to support the work of the Church of England in the Diocese of Lincoln, but also with an awareness of the fact that our diocesan decisions will have an impact on our partners, neighbours and friends across the Church of England and in other parts of the world. On-going elements of this review include further exploration about the possible sale of Edward King House (might we be able to release asset value through sale and move into a smaller centre?) and about how best to house our training curates (do we have too many houses, in too many locations, for our long term needs, and might their value be released through sale?).

Conclusion and Commendation

1. These Proposals and Commitments have been prepared to inform the meetings that are to be held in DPs (GEAs) during March. As has already been explained, they represent the work and contributions of many people; they are a collaborative effort. In this sense, we are hoping to model, through the Resourcing Sustainable Church process, the kind of collaborative church that we believe that we must now become, in order to flourish as the Diocese of Lincoln into the next five years and beyond. A number of formal teams have contributed to drafting these Proposals and Commitments, but so have many others, through less formal but still purposeful and collaborative structures.
2. As has also already been said, these Proposals and Commitments are still work in progress. We consult with you now because as partners in the gospel we want us all to continue to help to shape and develop them, so that Diocesan Synod can then make the best possible decisions on 17th April. There are still choices to be made, for example about the overall name of what will become our diocesan programme. Our working title has been 'Resourcing Sustainable Church', but many have commented that although this does directly tackle the key issue of our financial viability as a diocese it doesn't particularly capture the imagination or inspire enthusiasm. Perhaps a re-naming would help us to take this work to its next stage? Key concepts that we have been exploring, such as covenant, might potentially be included in any name, or encapsulated in a title such as: 'People of Hope'? Or, our current diocesan vision statement already says that we want to be 'a healthy, vibrant, *sustainable* church, transforming lives across greater Lincolnshire' and that we will do this 'through faithful worship, confident discipleship and joyful service', but perhaps we might mark that we are entering a time of transition, and so adopt a title such as: 'Time to change: together'. - In other words, we still have important choices to make.

3. You might also comment that you would have expected greater detail, for example about the number of stipendiary clergy that we will be seeking to deploy, and that this will influence how you respond to the Proposals and Commitments. As we (potentially) move into implementation following Synod we will, of course, need to focus on numbers, and this will be part of the deployment process that is set out in Proposal and Commitment 4. However, the number of stipendiary clergy deployed over time varies according to retirements, ordinations, clergy moves and the amount of money that is gathered from parish share to fund the stipends. To illustrate one of these factors (probably the major one), taking into account parish share gathered in 2020, together with Lowest Income Communities Funding, we would have been able to support 79 stipends. Clearly, 2020 was overshadowed by the pandemic, but in order to support 90 stipends we would have to return share gathered to at least 2019 levels and to reach 100 stipends we would have to increase our covenant giving much further. For information, at time of writing we are paying the equivalent of 116 full time stipendiary priests. What we have sought to propose, first, therefore, is a system for deployment that can respond more creatively than our current system can to the challenges of the different types of communities that we seek to serve, to the different expectations of our different congregations, to the differences in aspiration and potential that exist in different churches, and to the impact of changes in parish share income on numbers of stipends that can be deployed. If we can agree the system, then we can look respectfully, together, at our people and places.
4. We hope that this document contains sufficient detail for you to get to grips with the Principles and Commitments in prayer and reflection. It is to these activities, above all, that we commend this work for your consideration. Please take what you read to God, in your heart and in your mind. Seek his guidance. We look forward to talking with you and listening to you.

Almighty God,
source of our hope and all good things;
you call us in love to share in the work of creation
in making all things new.
Bless our diocese:
may we be faithful in our worship;
confident in our discipleship;
and joyful in our service;
that, through us,
the world may catch a glimpse of the love
you have for each one of us,
made known to us in your son,
Jesus Christ, our Lord. Amen.

Appendix

1. 2021-2025 Draft Timeline and Budget
2. On Collaborative Working and Teams: Three views from three authors
 - a. Incumbency, Cure of Souls and Resourcing Sustainable Church
 - b. Areas, teams and their (re-)organisation
 - c. A vision for teams and collaborative working
 - i. Diagrams to show example relationships between DPs, LMPs and their churches
3. Church Types: A Parish Handbook
4. The Diocese of Lincoln Agreed Process for Ministerial Deployment (Stipendiary Clergy)
5. Deanery Partnership Stipend Allocation: A conversation starter of two models
6. A Case Study of a Fictional Deanery Partnership (to follow)
7. Understanding the Cost of Ministry and Parish Share
8. Covenant Pastors Role Description
9. Lowest Income Community Funding
10. Understanding Glebe
11. 2021 Diocesan Central Costs
12. Summary of Diocese of Lincoln's Assets and Associated Recommendations
13. List of Contributors
14. Glossary of Terms and Acronyms

APPENDIX 1

2021 - 2025 Draft Timeline and Budget

	2021			2022			2023			2024			2025					
	T1 Jan - Apr	T2 May-Aug	T3 Sep-Dec	T1 Jan - Apr	T2 May-Aug	T3 Sep-Dec	T1 Jan - Apr	T2 May-Aug	T3 Sep-Dec	T1 Jan - Apr	T2 May-Aug	T3 Sep-Dec	T1 Jan - Apr	T2 May-Aug	T3 Sep-Dec			
Draft Forecast Budget:	120 stipendiary posts			110 stipendiary posts			100 stipendiary posts			100 stipendiary posts			100 stipendiary posts					
100 stipendiary posts	24 curates			20 curates			18 curates			18 curates			18 curates					
INCOME																		
Parish Share			3,030,000			3,500,000			3,570,000			4,000,000			4,550,000			
Investment & Glebe Income			2,204,000			3,084,000			3,114,000			3,154,000			3,204,000			
LinC Funding			1,068,247			1,105,113			1,105,113			1,105,113			1,105,113			
Other (Fees, Rents, Grants etc)			1,465,750			1,116,450			1,170,000			1,160,000			1,150,000			
Total INCOME			7,767,997			8,805,563			8,959,113			9,419,113			10,009,113			
EXPENDITURE																		
Pay costs																		
Clergy incl. Curates			6,030,560			5,328,680			4,907,608			4,981,172			5,055,893			
Central Support Services			1,662,982			1,618,044			1,251,947			1,238,808			1,163,086			
Non pay costs - incl. housing, Archbishop's Council, Glebe			4,228,495			3,693,885			3,403,194			3,210,437			3,075,180			
Total Expenditure			11,922,037			10,640,609			9,562,749			9,430,417			9,294,159			
Surplus / (Deficit)			(4,154,040)			(1,835,046)			(603,636)			(11,304)			714,954			
Draft Timeline of Activity Programme	The programme continues to be overseen by the RSC Steering Group, with regular reporting to Synod and BCDT and ongoing consultation with relevant stakeholders of developing plans. Accountable and monitored.																	
	Communications plan drawn up + rolled out						Midpoint review: do the plans need changing?											
	Operational Implementation Teams identified + in place																	
Deployment	120 stipendiary posts, 24 curates			110 stipendiary posts, 20 curates			100 stipendiary posts, 18 curates			100 stipendiary posts, 18 curates			100 stipendiary posts, 18 curates					
Principles of Deployment	Publish RSC parish guide																	
	Local training + support in culture change: envisioning + equipping																	
	Church Types self reflection			DP Steering Group discussions			DP Proposal to Bishop's Staff agreed			Church Types, LMPs and DPs agreed			Areas begin working together. Any Organisational change initiated.			People and places grow in their collaborative working relationships and efficacy in mission. Church types and ministry deployment reviewed annually. A journey towards a healthy, vibrant, sustainable church.		
Process of Deployment	Prospective LMPs scoping exercises: strengths and opportunities for development: mission, ministry, growth, giving																	
	Ministerial conversations: clergy and readers			Ministerial conversations: retired clergy			LMPs and DPs established and working											
	Deaneries begin to meet as DPs			DP working relationships develop			Reduction in stipendiary posts achieved primarily through retirements, with some opportunities for redeployment											
Share																		
	CPs recruited & trained			CP visits with all parishes by Apr 2022. 2023 budget set according to covenanted pledges.			Reflect, redevelop, review CP approach											
Growth																		
	Working group established to develop Enabling Discipleship Growth Programme			Growth Enablers in each DP			Range of practical resources for Growth available for LMPs, supported by Growth Enablers			Monitoring of progress towards local and diocesan growth aims through governance structures. Sharing of best practice.								
Costs																		
	Restructuring and refocusing of "Parish Support" central teams as part of full HR process																	
	Ongoing work to reduce non-pay costs: reducing overheads, renegotiating contracts etc.																	
Assets																		
	Explore sale of EKH			"Surplus" House Sales as local needs made known - to release cashflow + investment income														

Incumbency, 'Cure of Souls' and Resourcing Sustainable Church

The 'Full Working Plan' for Resourcing Sustainable Church in the Diocese of Lincoln makes the following Proposal and Commitment with respect to our understanding of incumbency:

Proposal 1: that the delivery of mission and ministry in the Diocese of Lincoln is grounded upon the understanding that no minister is an independent practitioner; that all ministry is an expression of the Body of Christ; and that the ministry of the incumbent ('cure of souls') is always to be exercised relationally, with the bishop, her/his ministerial colleagues and with the people on behalf of whom charge is held.

Commitment 1: is that we will work collaboratively, lay and ordained together; reviewing regularly the way in which ministry is offered and received in each locality; providing the resources necessary to ensure the training wellbeing and purposeful on-going support that is required by clergy, ministers, office holders and volunteers.

This paper briefly sets out the thinking that underpins this Proposal and Commitment and should be read alongside other papers that discuss team-work and collaboration. Together, these papers are a suite of documents that illustrate the intensive work that has been undertaken in the Diocese of Lincoln to reflect on this crucial aspect of ministerial practice, the law, and the framework of expectations that helps to shape our life as a Church today and will shape its life into the future.

This paper is written from my perspective now as one of the bishops in the diocese, building on my experience of incumbency in four different parishes, over twenty years, and having also been responsible for clergy in-service training in a previous role.

1. The ministry of an incumbent in the Church of England is inherently relational. S/he shares the cure of souls with the bishop. S/he is also required by law as incumbent to 'co-operate' with the Parochial Church Council 'in promoting in the parish the whole mission of the Church, pastoral, evangelistic, social and ecumenical'. When ordained a priest, the liturgy consistently presents the candidate (and the congregation) with the word 'with'. Priests 'share with the Bishop in the oversight of the Church', 'With their Bishop and fellow ministers they are to proclaim the word of the Lord and to watch for the signs of God's new creation', 'With all God's people, they are to share the story of God's love'. Working with others has always been the key to incumbency.
2. Incumbents have legal responsibilities and rights. To some extent, these were disturbed and reset through the introduction of Common Tenure in 2009, but the outcome of this disturbance was essentially to affirm the rights and responsibilities while also building a supporting relational framework onto the relational substructure that has been laid over centuries. Bishops must now provide opportunity for training and review, and office holders must participate in these offers and processes, but the sharing in the holding of the cure of souls remains as it always has been, a sharing.
3. The principle of the 'interdependence of all ministry' that we assert as the basis of our 2021 onwards approach to ministerial deployment in the Diocese of Lincoln is scriptural, legal, and grounded in our Church of England tradition. We therefore believe that our proposals are entirely possible without requiring legal change, rather the clear application of the law, according to need and context. A parallel document to this sets out how this application may happen in practice. It provides a range of ways forward, all of which are free to be used across the diocese.
4. The Church of England is already moving towards a discernment and selection process that will focus on properly relational leadership, and so our proposals are also consonant with the direction of the church as a whole, meaning that we can recruit from outside the diocese if

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necessary, and that our own clergy may seek roles elsewhere in the country, thus ensuring a healthy ministerial cohort into the future. This relational understanding of incumbency is described as 'leadership that enables thriving and healthy churches, handles conflict, and can lead in mission', which is our intention too.

5. If 'cure of souls' is in essence relational, we know that it has always had a geographical component as well. The Bishop of a diocese holds cure of souls for the territory that is named in her/his title. Similarly, the incumbent (or priest-in-charge), is always 'curate' of X territory. However, the pattern of territories, gradually enshrined in law as also engraved into peoples' hearts and memories, constantly changes. Drivers for these changes in Lincolnshire include invasion and conquest, climate change, pestilence and pandemic, and shifts in land-ownership and economic activity, especially in agriculture and industry. The historic county has over 130 known deserted medieval villages.
6. It follows that those who hold the cure of souls constantly have to revise the map of the territory for which they share responsibility: which settlements, which communities, which organisations? This 'map' is both a mental and an actual document. As communities change, and as parishes and benefices are formed, dissolved or reformed, the physical map changes too. However, the incumbent's mental map also always has to be responsive: even within a tiny geographical area, our attention focuses successively on different people, places and situations - 'cure of souls' is never static.
7. Moreover, the crucial point about this continually rescaling map is that nowhere is ever outside the territory that is covered by the diocese and its ministers. Coverage is seamless and the pattern of mission focused churches that is constantly under creation will provide oases, wells and flourishing centres in a way that is not gathered but distributive, with defined geographical areas and known and named people sharing together in the exercise of the cure of souls.
8. Similarly, the residents of any given territory have to be aware that their communities are changing and that the way in which the Church will meet their spiritual needs will therefore also need to change. In law, they will always have a named person as incumbent (except in times of vacancy), but they will need to work on how they relate to her/him, just as they need to work on how they relate to others with responsibility in their locality and community, such as their general practitioner. Clear communication and regular exploration of mutual expectations are vital to this process.
9. In other words, the legal responsibility for cure of souls will follow the law and practice of the church. It will be as it always has been in essence, a ministry of engaged and active oversight, adapted to context and delivered as part of a college of clergy. However, the collaborative element will be brought to the foreground more consistently, both to ensure mutual support and flourishing among those who hold the cure of souls and to enable the discharge of pastoral care, church life and mission through the mutual practice and charism of a wider ensemble of ministers, stipendiary, voluntary, ordained and lay.
10. We have some ready-made tools to assist in this: a pattern of episcopal and archidiaconal visitation, together with Ministerial Development Review and Role Description. These must be consistently applied. Together with higher levels of administrative support for the diocese as a whole (delivered via DPs/LMPs) and a commitment to on-going training and support for lay people and for clergy (delivered via the College of St Hugh), we believe that we can helpfully re-inhabit 'cure of souls', thus ensuring that this vital part of our Anglican identity does not need to be jettisoned (as some have argued that it should be, elsewhere in the country) but can be seen as what it really is: a vital tool for mission and for ministry.

Nicholas Chamberlain, Bishop of Grantham, 22 February 2021

Areas, teams, and their (re-)organisation

The proposed division of the diocese into nine Deanery Partnerships and each of these into a number of Local Mission Partnerships raises significant questions about how to move from our current situation to the envisaged one. I am indebted to the Registrar and Ecclesiastical Manager for their assistance in the preparation of this paper. This document is provisional and envisaged as helping to move the discussion forward rather than a finished product.

Within the current law, there are four different ways in which ordained ministerial responsibility can be exercised in parishes:

The single-parish benefice

Increasingly rare outside urban settings, these have an incumbent/priest-in-charge who may be assisted by a number of stipendiary or non-stipendiary clergy who, whether they are described as such in their licence or not, are curates. Retired clergy who wish to officiate are authorised to do so via the bishop's *Permission to Officiate*. It is possible for a number of parishes to join together in a 'united parish' with one PCC, multiple parish churches and a number of VCCs, as in South Lafford.

The multi-parish benefice

These have very much become the norm within the diocese of Lincoln. These are staffed by an incumbent/priest in charge who may be assisted as above. The rector/vicar is the incumbent of each of the parishes within his/her benefice, and each of these continues to function as a separate missional and legal entity. However, advantage may be taken of the recent provision of the *Church Representation Rules*¹ in order to create a Joint Council. PCCs 'upload' by means of a Scheme to the Joint Council as many of their powers and responsibilities as they decide (or indeed all of them). The South Ormsby Group is a longstanding example of this.

The team ministry

This is a benefice where the team Rector is the incumbent of the benefice and clear leader of the team, but is assisted by one or more team Vicars, who are have the status of incumbent and with whom the cure of souls may be shared for a particular geographical area of the benefice, but are answerable to the Rector. There may be one, but more usually a number of churches served by the team ministry. There is a PCC for the entire benefice, but each church within it has a DCC to which the PCC may delegate powers and responsibilities as it may decide (unless there is only one church).

The group ministry

This is a looser grouping of individual benefices and their respective incumbents. Each incumbent is authorised to serve in each of the benefices within the group, but retains authority for her/his own. None is senior to another, save by length of time in holy orders. This arrangement is the simplest to bring about and the easiest to unpick when necessary.

¹ *Church Representation Rules 2020*, Part 9 section C, M37

Each of the groupings described above is brought about or modified/dissolved by a Pastoral Scheme/Order. These can take up to two years, depending on a number of variables, including whether any clergy will be dispossessed, parsonages disposed of and formal objections received. They have been known to take longer! If there is only to be one incumbent, a simpler procedure is the **holding of single benefices in plurality**. For this, the bishop makes a Pastoral Order, which it is relatively simple to amend or undo.² Such an incumbent holds and relates to each of the benefices in his/her plurality individually. Parishes held by the same incumbent may make a Scheme for a Joint Council as above.

Cure of Souls

There is a difference between having "the cure of souls" and being "engaged in the cure of souls". The first denotes being in charge of a relevant geographical area for spiritual and ministerial purposes (eg as the incumbent), and the second is a more generic activity (eg acting as an assistant curate to assist the incumbent in the ministrations of a benefice).

The bishop has the general cure of souls throughout the whole of her/his diocese³ and accordingly to him/her belongs the right, save in places and over persons exempt by law or custom, of celebrating the rites of ordination and confirmation and of conducting, ordering, controlling and authorising all services in churches, chapels, churchyards and consecrated burial grounds.

Subject to the role of the bishop, an incumbent has the exclusive cure of souls within his/her parish, and no other member of the clergy has any right publicly to officiate or perform clerical ministrations within the parish without that incumbent's consent⁴

The rector or vicar of a new benefice created by a pastoral scheme has the exclusive cure of souls in the area of the benefice, subject to the rights of the bishop. If there is a team or group ministry established for the benefice, then the scheme or, subject to the scheme the bishop's licence, may assign to a member or members of a team ministry special cures of souls or the responsibility for particular pastoral functions of a general responsibility shared with the rector for the cure of souls in the whole area.⁵

The exclusive cure of souls of an incumbent is subject to various provisions which allow other members of the clergy to officiate there. These include bishop's mission orders and clergy operating in private institutions like hospitals or schools, under the provisions of the *Extra Parochial Ministry Measure 1967*.

² *Mission and Pastoral Measure 2011*, section. 51

³ Watson, *Clergyman's Law* (Savoy, 4th Edn) 38; *Duke of Portland v Bingham* (1792) 1 Hag Con 157 at 161; *Revised Canons Ecclesiastical*, Canon C18 para 4),

⁴ *Clerke d Prin v Heath* (1669) 1 Mod Rep 11; *Duke of Portland v Bingham* (1792) 1 Hag Con 157 at 161; *Carr v Marsh* (1814) 2 Phillim 198 at 206; *Farnworth v Bishop of Chester* (1825) 4 B & C 555 at 568; *Nesbitt v Wallace* [1901] P 354. See also eg *Revised Canons Ecclesiastical*, Canon B29 para 4.

⁵ *Mission and Pastoral Measure 2011*, section 34

That is not to prevent other clergy being licensed as assistant clergy to work under the direction of the incumbent and, as already shown, team ministries allow for a collaborative approach amongst the team rector and team vicars. Clergy can be licensed (with the permission of the incumbent) to any number of parishes to act as assistant clergy. An incumbent can be licensed to act as an assistant in one parish, with another incumbent to act as an assistant curate in his or her parish, as in Hykeham and Swinderby or South Lafford and Billingborough benefices. Outside a team or group ministry, BMO, extra parochial place or private institution, there will always need to be an incumbent or priest in charge or rural dean exercising leadership.

Moving forward

If the recommendations for deployment are accepted by Diocesan Synod, there will need to be flexibility and a degree of provisionality in the methods employed. While some incumbents and benefices may embrace the teams/DP/LMP model eagerly, others will be less sure and need to be convinced. A variety of approaches could include:

Route A

Existing incumbents are made incumbent/priest-in-charge/interim minister of adjacent benefices as they become vacant and hold them in plurality. Expectations are managed by the archdeacon re service provision, attendance at meetings etc. Incumbents of adjacent benefices/pluralities may covenant together to work collaboratively across their benefices. Patronage is not affected.

Route B

Group ministries are formed⁶ after an audit of local needs and resources indicates that this would best serve the pastoral and missional needs of the area in question. There does not seem to be any reason why these cannot include benefices across current deanery boundaries.⁷ Existing Local Ecumenical Partnerships will need to be borne in mind. Those incumbents within the Group covenant to work together generally, and SMART targets are established to assist with the legal responsibility to make the best possible provision for the cure of souls across the area covered. These will form part of team review (and also Ministerial Development Review). If desired,⁸ a Joint Council may be established at any stage. Such provisions last for five years after which a more formal Scheme under the *Church Representation Rules* becomes necessary. Patronage is not affected.

Route C

Parishes held together in plurality may opt to become a multi-parish benefice with a joint PCC. DCCs may be established if desired. Expectations are managed by the archdeacon re service

⁶ A streamlined process is now available for this. The bishop consults the DMPC who prepare a draft Pastoral Order. Provided that no interested party (having been sent a copy of the draft proposals by the DMPC) objects within the notice period, the bishop may proceed directly to make the Pastoral Order establishing the Group.

⁷ Given the provision in the *Mission and Pastoral Measure* for the establishment of pluralities and group ministries across diocesan boundaries it would follow that they may be established across deanery boundaries within the same diocese.

⁸ This requires approval from each Annual (or a Special) Parochial Meeting of the parishes in the Group, the Bishop's Council of Diocesan Trustees and its standing committee.

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provision, attendance at meetings etc. Incumbents of other adjacent benefices (including multi-parish ones)/pluralities may covenant together to work collaboratively across their benefices, and SMART targets etc be established as in Route B.

Route D

Parishes or benefices opt to become a single-parish benefice. DCCs may be established if desired. Any incumbents dispossessed thereby are entitled to compensation if they cannot be offered a suitable alternative.

Route E

Benefices elect to combine into a united benefice served by a team ministry. DCCs may be established if desired. The history of team ministries in the diocese of Lincoln has not been an entirely happy one and it seems unlikely that many would opt for Route E in the first instance.

All the above are possible models for LMPs. It may be that a variety of routes is employed as the situation develops: theoretically all could be followed in alphabetical order. The DPs could be operated informally for a transitional period.

Possible long-term models

The DP becomes the rural deanery, comprising (except for Lincoln and Boston) roughly two or three existing deaneries. There are possible models for the co-inherence of existing deanery synods during a transition period.

An LMP, once identified and road-tested, becomes a group ministry. One of the incumbents is appointed as leader. So far as possible, stipendiary clergy are co-located. This could become a team ministry, or not.

An LMP, perhaps after having become a group ministry for a while, becomes either a single or a multi-parish benefice.

The DP becomes either a single or a multi-parish benefice with the rural dean as the incumbent. A team ministry is probably the best model for this.

We know that any imposition of structure and groupings from the centre will not be successful; these partnerships must be locally discerned and agreed – first informally, and, over time, as they evolve, into formal new structures where helpful.

Archdeacon Gavin Kirk, The Archdeacon of Lincoln
November, 2020

A Vision for Teams and Collaborative Working

1. Belonging to something bigger: a vision for collaborative working

The proposals of the Deployment Group ask not only that we find practical solutions to the present financial challenges; but also, that we reimagine the ways we belong in the church. Belonging to place is important. The Church of England expresses its understanding of incarnation in part through its commitment to be present in the particularity of each community. This will remain an important dynamic in the life of the church. But sometimes, the way we have expressed that commitment has been so bound up with buildings and expectations of 'what has always happened' that it makes it harder for us to express other modes of belonging: to the Body of Christ, the whole church; to each other in Christ. This model of deployment asks that we seek intentionally to shift the culture of the church, so that each person, each church, and the whole church, can find joy in wider patterns of belonging: belonging to something bigger. The collegiate leadership teams of the LMPs help this shift in culture by modelling new relationships, new ways of working, and new layers of belonging.

A team prays, plans, and works together for the good of the whole area. One of the tasks of the team is to get to know each other well enough to discern and support each other's gifts, and to discern how each church community should use its energy. Instead of trying to do everything everywhere, we will learn to make choices: *what is the particular gift of this church community? where should we build up children's work? where is the midweek service forming faith and building relationships? how can we diversify worship across the area? what is 'critical mass' for an effective enquiry course, and where should we host it? who can best lead on this?* The team needs to take time to build relationships, and to help others build relationships across the LMP, so that we can trust each other to share the work of the church. We are seeking a culture shift that will, over the coming years, move us away from 'defending our patch' to rejoicing in the quality and diversity of what we can do together, so that the church can make a bigger difference in as many places as possible.

Collaborative teams:

- Normally have (at least) 3 stipendiary clergy, 1 Licenced Lay Minister, and a number of other ordained & lay leaders.
- Seek intentional diversity: to widen perspective, perception, and outreach.
- Pray and plan together, to build up a common life & best allocate resources
- Ask, 'how can we do this best?' rather than, 'how can we do this everywhere?'
- Discern & encourage gifts, allowing people to spend more time on what they are called to, by sharing work across the team.
- Will need to take time to learn to work well as a team, to build and maintain healthy relationships.
- Will need training and support to learn new ways of working, and to enable culture change in the church.

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2. Structures and Set-up

In initially setting up the LMPs and the teams, the local voice is crucial. This model does not seek uniform, obligatory, structural change, though there may well be times when structural change is helpful. Instead, it is a way of building relationships so that we can better work together for the common good.

To enable these new relationships, we will need to work creatively within the existing legal structures of the Church of England. There are different legal and practical possibilities for forming the team - considered more fully in Appendix 2b. The model for team working will be driven by context: each LMP will, in its formation, need to decide how to work together to fulfil the legal functions of the church, to best enable mission and ministry, and to enable a culture shift towards belonging to something bigger. These local discussions will be supported by and held in conjunction with the diocese and will include a naming of local training needs. The structures and set-up of the team are flexible and permissive, but the principle of working together for the good of the whole area is fixed.

3. What will it look like?

The key concept - both for the leadership teams, and for each congregation and individual - is that we all have multiple layers of belonging in the church.

3.a. 'A view from the pew'.

What the LMP looks like will depend in part on one's starting point. For some, there may be little change: those parts of church life with which they engage most directly will remain largely unchanged, though hopefully they will in time see the fruit of a more focused allocation of resources so that we do what we do well, instead of trying to do everything and becoming exhausted, overstretched and ineffective in attempting such a feat. For others, the LMP will offer new opportunities: for friendship, growth, worship, learning, and service.

Let's imagine Margaret. Margaret is a retired school teacher, living in a village of 5,000. She used to live in a village of 300 nearby, but moved to be on the bus route. Margaret is active in faith and has a number of layers of belonging:

- Margaret belongs to a house-group that have been praying together for 20 years. This is her most 'local' level of belonging.
- She worships at the Local Mission Church (LMC) in the village she moved to and belongs to the hospitality team.
- She goes back to her old village to help with their monthly coffee mornings.
- She has recently started going to a contemplative prayer course, run by the Key Mission Church (KMC), and has made new friends there. She's looking forward to being with them for Holy Week & Easter; something she was never able to experience in her small village church.

Margaret therefore has a sense of belonging in five primary 'groups' and three different church buildings. Some of the people she meets overlap in different places, and when she sees them there, it helps remind her that she belongs to a church that is bigger than any

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one place or group of people. There are others whom she only sees occasionally and doesn't know very well; but she likes the possibility of getting to know them, and the wider world of the church that she is beginning to see.

Next, let's imagine Tom. Tom teaches at the local C of E primary school, in the small village. He doesn't worship regularly, but he chose a C of E school because he likes the sense of community. Tom 'belongs' most to the school. He has learned to enjoy how the church and school years interweave: with intentional silence in Advent assemblies, amidst the rush; and the fun and laughter of the community egg hunt each Easter. He recently had his daughter baptised at the LMC, and during baptism preparation, meet some other young parents from the LMP. He and some of the other parents decided to form a new parents Zoom Room, and have been supporting each other through sleepless nights and steep learning curves. At Christmas, they all go together to the KMC for the Christingle. Tom 'belongs' to two primary groups (school and new-parents group) and has a growing sense of connection with both the LMC and the KMC. This wouldn't have happened if the LMP hadn't decided to do all baptism prep together, and to 'host' it in the local C of E school.

One of the ways we might help LMPs form, and begin exploring their life together to is ask people to imagine their own case studies: what would it mean to belong to something bigger?

3.b. What does it mean for the team?

In order to model belonging, and to make best use of the resources of the church, the team need to work carefully together, trusting each other to 'cover' areas of work for the whole LMP. Instead of everyone trying to do everything, the team divides its remit, allowing each person to spend as much time as possible doing what they are best at, while also tending the work that simply must be done.

Different LMPs will structure themselves differently, but the hope is that we will resist the temptation to 'carry on as is', and instead learn to share work across the LMP so that there is less duplication of effort and more affirmation of diverse skills and gifts. Teams should be intentional about seeking diversity: in gifts, in demographics, in how the LMP serves the community, and in worshipping styles. Particular care and creativity will be needed when a team includes clergy and congregations of strongly differing theologies, so that there is a fair balance of the allocation of resources, and the challenges of mutual flourishing are engaged with generously and with good humour. Holding these tensions will sometimes be challenging, but this model is again an invitation to live into 'belonging to something bigger.' A more diverse church has the potential to reach more people more effectively across the wider area, and to help them feel that they belong.

Let's imagine a team - as an example of one way of working - that has already formed and learned how to work together and has allowed people to lead in their areas of specialty.

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This team includes 3 stipendiaries, 1 Lay Reader, 7 ALMs, a skilled musician, and a number of other lay and ordained leaders. There is a KMC and 4 LMCs. There are three Community Churches (CCs), and a number of Festival churches.

Stipendiary 1: Holds incumbency in the KMC, oversees the worship team there, and is involved in training worship leaders around the LMC (and DP). S/he works regularly with the ALM who specialises in schools ministry to plan big liturgies for community celebrations, and to help the church schools deepen their experience of worship & prayer. S/he oversees the discipleship development programme & the team who work with baptism families. S/he works with Stipendiary 2 & one of the Lay Leaders on Communications for the LMP.

Stipendiary 2: Holds incumbency in a LMC. S/he is particularly skilled in forming community partnerships, and oversees the outreach team. S/he works with Stipendiary 1 & ALM (schools) to plan seasonal events in ways that increase community involvement. S/he also oversees the food bank and works with the lay leaders who write grant bids across the LMP.

Stipendiary 3: Holds incumbency in a benefice that includes a LMC and several CCs. S/he oversees the pastoral team and has a particular role in co-ordinating the LMC team and helping them function well. Instead of holding responsibility for worship in a particular place, s/he spends time with other worship leaders around the group: sometimes leading worship in the KMC or LMC, often supporting worship leaders in the smaller LMCs or CCs. Once a month, s/he leads worship in the hospice.

All of the Stipendiary clergy share in the core work of the church, engaging with occasional offices, civic events, and administration.

Lay Reader 1: Has a particular gift for preaching. S/he preaches in the KMC once a month, and in the LMCs or CCs twice a month, either mid-week or on Sundays. S/he also runs the ALM training course for the LMP.

ALM 1: leads daily prayer in a CC. Runs Messy Church at the LMC where there is a C of E school. Worships at the KMC, and sometimes serves as a group leader for one of the discipleship courses.

ALM 2: works primary at the hospital and holds a 'watching brief' for spotting others in the LMP who might join the pastoral team or have a particular call to work with the bereaved. S/he is authorised to take funerals, and (insofar as schedule allows) takes the funerals where long-term follow up might be most beneficial.

As set and agreed by the team during the set-up of the LMP, all the stipendiary clergy meet together online or in person for Daily Prayer most weekdays, along with as many of the rest of the team as possible. Three times a year, the team sets aside significant time to consider the needs of the whole community and to prioritise which events/ liturgies/ projects will get the most time and energy. The team have also instigated monthly planning meetings, which in part seek to spot opportunities to bridge specific events with long-term goals. There are also weekly check-in meetings to support each other and share

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work. Lay and NSM members of the team attend the 'big' meetings, and as many of the monthly and weekly meetings as they can.

In forming LMPs it might be helpful to sketch out a couple of similar hypothetical models of how the team might work, naming the areas of strength, and identifying the 'gaps' in skills and diversity which might form priorities for recruitment and training.

4. The efficacy of teams: evidence & uncertainty

Talk of teams often stirs anxiety, since many of us have experienced teams that 'went bad'. Collaborative working is not easy: it takes time, skill, and a willing determination to believe that we can accomplish more together than we can alone.

In recent years, much of the research of the Church of England has led us away from formal structures of team working. When **From Anecdote to Evidence** (AtE)ⁱ was published in 2014, the conclusions seemed clear: church growth was most likely to happen with 'one priest, one parish'. Decline was most likely when a large number of churches were amalgamated, no matter what the structure of the amalgamationⁱⁱ. In amalgamations of more than two churches, it was the biggest churches that declined fastestⁱⁱⁱ. The evidence on the efficacy of team ministries verses other forms of amalgamations was generally inconclusive, but insofar as the data pointed towards anything, it suggested that in most cases formal teams performed worst^{iv}. So why on earth are we suggesting this model?

First, a few things to note about AtE. The report tries to analyse national trends, and deliberately excludes 'noisy' data that would distract. Notably, it acknowledges that in 'deeply rural areas' - the category for much of Lincolnshire - amalgamations function differently. AtE intentionally marginalised some of the data from these areas because they are, 'a small and diminishing...part of England' and, 'using such areas to guide the discussion is to ignore the bulk of the country, which does not live in such communities.'^v Therefore, while the research from AtE remains hugely important, we may be in one of the areas where the exception proves the rule.

Second, the data on teams does not necessarily reflect the type of teams that we are advocating. If teams are formed as administrative units, to maintain historic structures and meet the expectations of the existing church communities, there is abundant evidence that they do not usually enable church growth, and often contribute to decline. However, if the teams are a tool in a culture shift towards belonging, there is simply no data to draw on: it has not yet been tried.

What we do have is research from other areas, which affirms the positive effects of diversity and belonging on the creativity and 'reach' of the organization^{vi}. We also have the witness of scripture, encouraging us to live out our belonging in Christ in ways that affirm our interdependence, and push against the common division of society: including those divisions that come from 'defending our patch' in a parish system.

'From Anecdote to Evidence' is likely right that the best path to church growth is to have 'one priest, one parish'. However, based on 2020 parish share and Lower Income Communities Funding, the diocese can only sustain 79 stipends. To move to just 79

APPENDIX 2C

parishes (and buildings) would cause huge pastoral and legal problems, and would create new challenges of sustainability. In developing the proposals and principles for deployment, we also considered the approach taken in Sheffield and Wales: naming Focal Minsters for every parish – ordained or lay, paid or volunteer. There are good pastoral and missional reasons for naming Focal Minsters wherever possible; but when we considered our existing pool of volunteer leaders, we could imagine very few who would welcome carrying significant structural responsibility at this time. Therefore, we are advocating a different model: collaborative, collegial working across teams.

The decision we have to make about whether, and how, to approach teams is a decision that faces the whole of the Church of England. In some dioceses, the one-priest-one-parish may be viable; in many it is not. If we cannot simply apply the central message of AtE, we may be able to use its data differently: as a warning of what happens when we try to solve a cultural problem with a structural shift.

In order to resource a sustainable church, we need to shift the church culture. We need to create a sense of belonging to something bigger, so that the work we are called to together matters more to us than defending ‘our own patch’. Teams are a practical solution to some of the challenges of ministry in a large, mostly rural diocese; but more than that, they are a way to model a new way of living together: sharing our gifts, celebrating in each other’s successes, and intentionally nurturing relationships that stretch us beyond our familiar boundaries.

Kimberly Bohan, Rural Dean of Haverstoe, Rector of the Waltham Group; produced on behalf of the RSC Deployment Group

ⁱ For current purposes, reference to AtE include both the main report (2014) and the background paper: Goodhew, D, with Kautzer, B, & Moffatt, J. ‘Church Growth Research Programme, Strand 3: Structures. Report on Strand 3c: amalgamations, Team Ministries and the Growth of the Church.’ Part of the AtE research, given as a paper at Cranmer Hall, Durham. October, 2013.

https://www.churchofengland.org/sites/default/files/2019-06/amalgamations_and_teams_report_final_130214.pdf

ⁱⁱ Goodhew (2013), p. 69, 89, 91-92.

ⁱⁱⁱ *ibid*, p. 73

^{iv} *ibid*. p. 108

^v *ibid*, p. 30

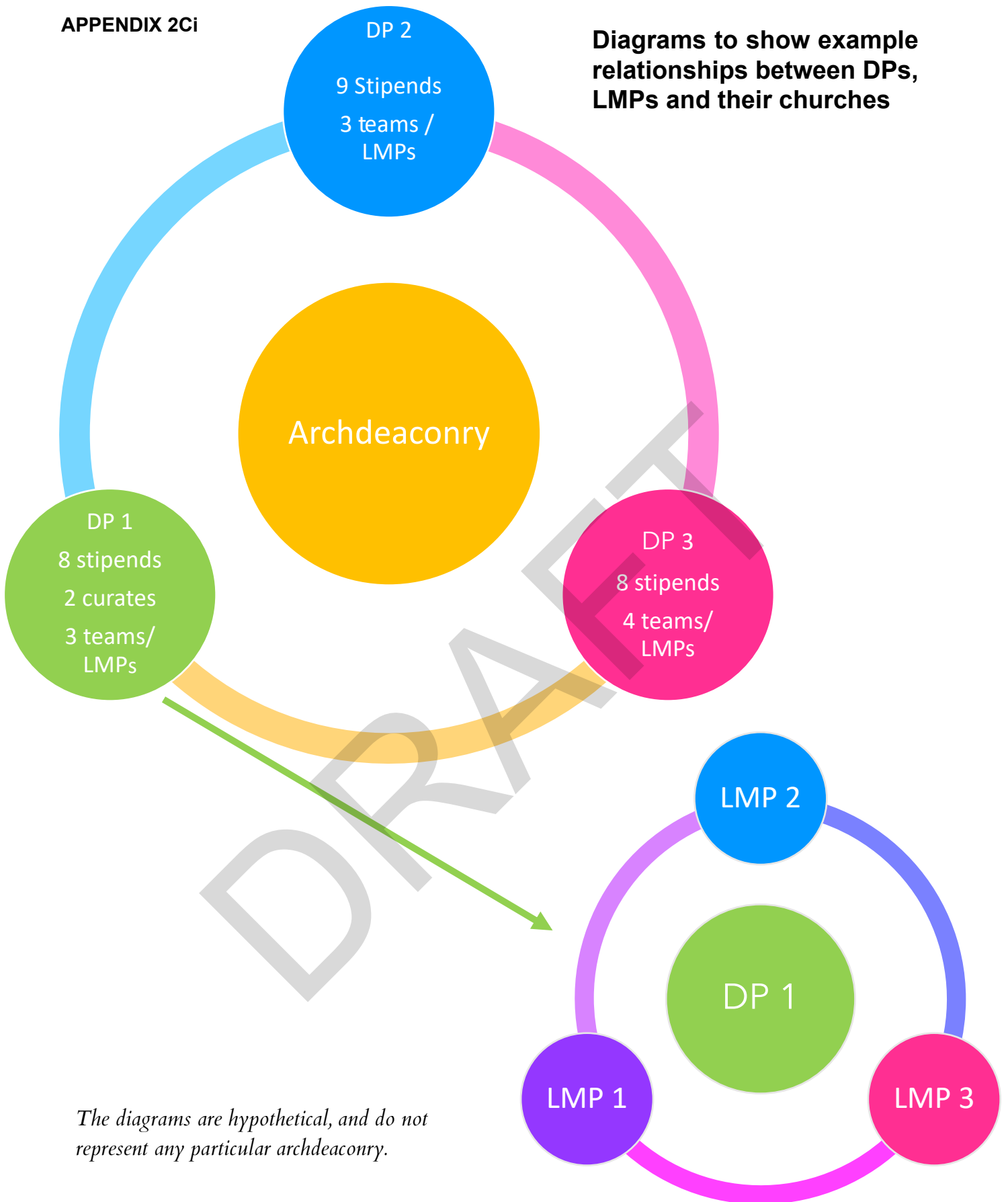
^{vi} The research on the effect of diversity in teams is extensive, and beyond the current scope of this paper. For those who wish to explore this, Jeffery Baumgartner’s article, ‘Why Diversity is the Mother of Creativity,’ is a good, quick starting point. (Innovation Mangement, 2005) <http://bit.ly/BaumgartnerDiversity>

There is a more careful analysis of the data in Terri Kurtzberg’s, ‘Feeling Creative, Being Creative: An empirical study of Diversity and Creativity in Teams’, *Creativity Research Journal*, 2005. Vol. 17, no. 1, 51-62. <http://bit.ly/KurzbergTeams>

Charles Duhigg offers useful stories and analysis of what makes teams work well, and how diverse viewpoints and experience stir innovation, in **Smarter, Faster, Better** (London: Random House, 2016).

See also: Matthew Syed, **Rebel Ideas: The power of Diverse Thinking** (London: John Murray Press, 2020)

Diagrams to show example relationships between DPs, LMPs and their churches



The diagrams are hypothetical, and do not represent any particular archdeaconry.

- 1 KMC
- 3 LMCs
- a number of community and festival churches

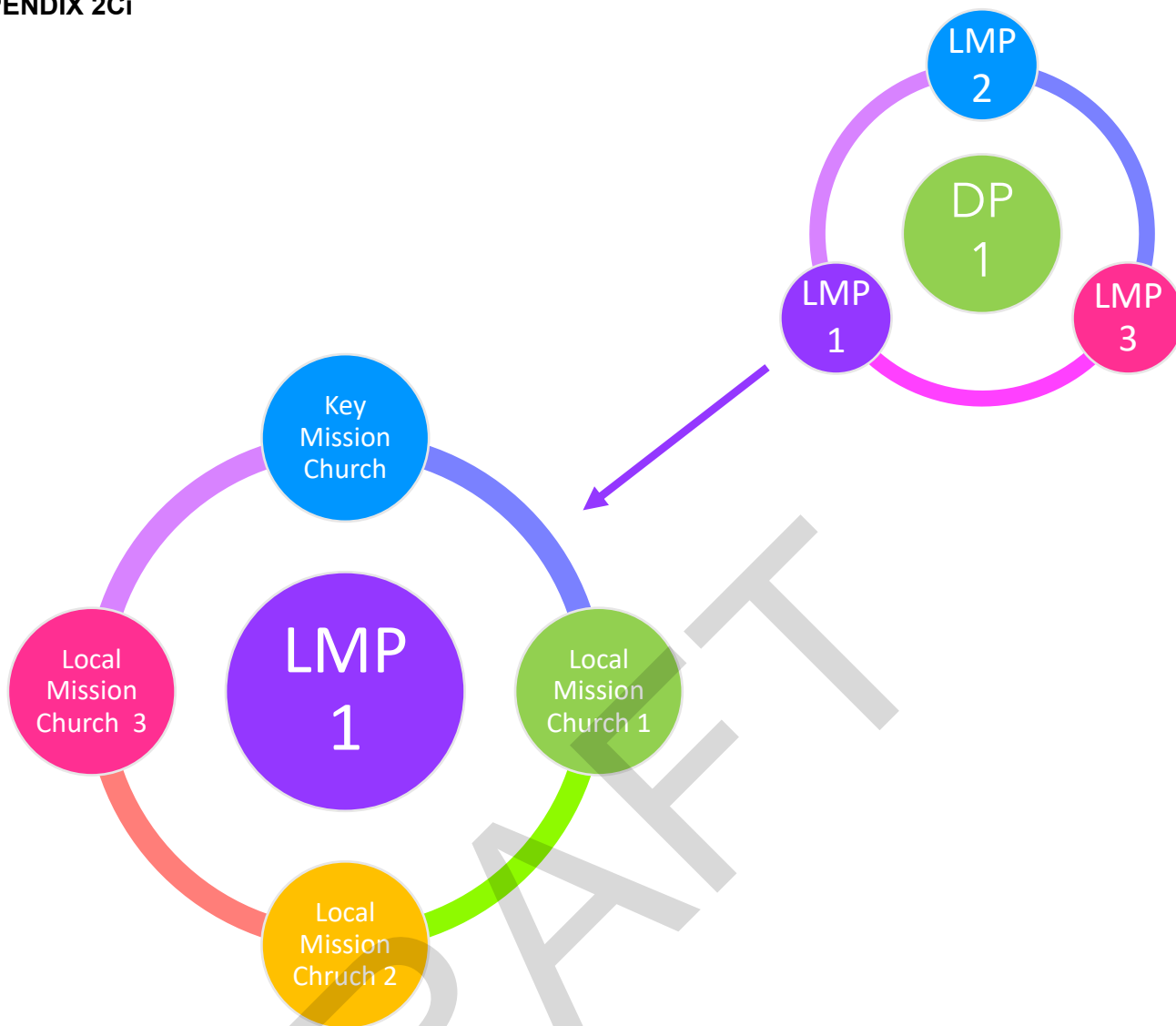
LMP 1

- 2 KMCs
- 2 LMCs
- 3 community churches
- several closed

LMP 2

- no obvious 'key church', so 1 or 2 LMCs chosen for developemnt
- 4 LCMs + several community & festival churches

LMP 3



- good Sunday worship
- young church & schools
- discipleship/ vocations
- community centre
- food bank
- transformation projects

KMC

- Tuesday Evening worship & study
- Messy Church on Thursdays
- gather at KMC on Sun
- hosts quiet days

LMC 1

- Thurs eucharist
- weekly coffee morning
- hall well used by village
- popular for weddings
- Dementia Care Group

LMC 2

- church school next door - supports schools work for whole GEA
- Sunday All Age worship
- community garden
- good baptism prep

LMC 3

- cafe
- mid wk prayer

Com Ch

- film night
- Harvest Festival

Com Ch

- local council drop in

Com Ch

- after school clubs

Com Ch

- community hall

Com Ch

KMC = Key Mission Church

LMC = Local Mission Church

Com Ch = Community Church

festival

festival

festival

closed

closed

APPENDIX 2Ci

Margaret belongs to a house group & worships in her LMC, she helps w/ a coffee morning in a Community Church, & joins in a prayer course & Holy Wk at the KMC.



Tom teaches at the Ch School (LMC 3) and leads on online group for new parents. Chris helps at the food bank at the KMC. At Christmas, they go to the KMC & invite other parents to the Christingle.



Richard & Jess worship at the Key Church on Sundays, and go to the Messy Church at LMC 1 on Thursdays



Lexi goes to the church school at LMC 3, and meets her godfather Richard at the Key Church on Sundays.



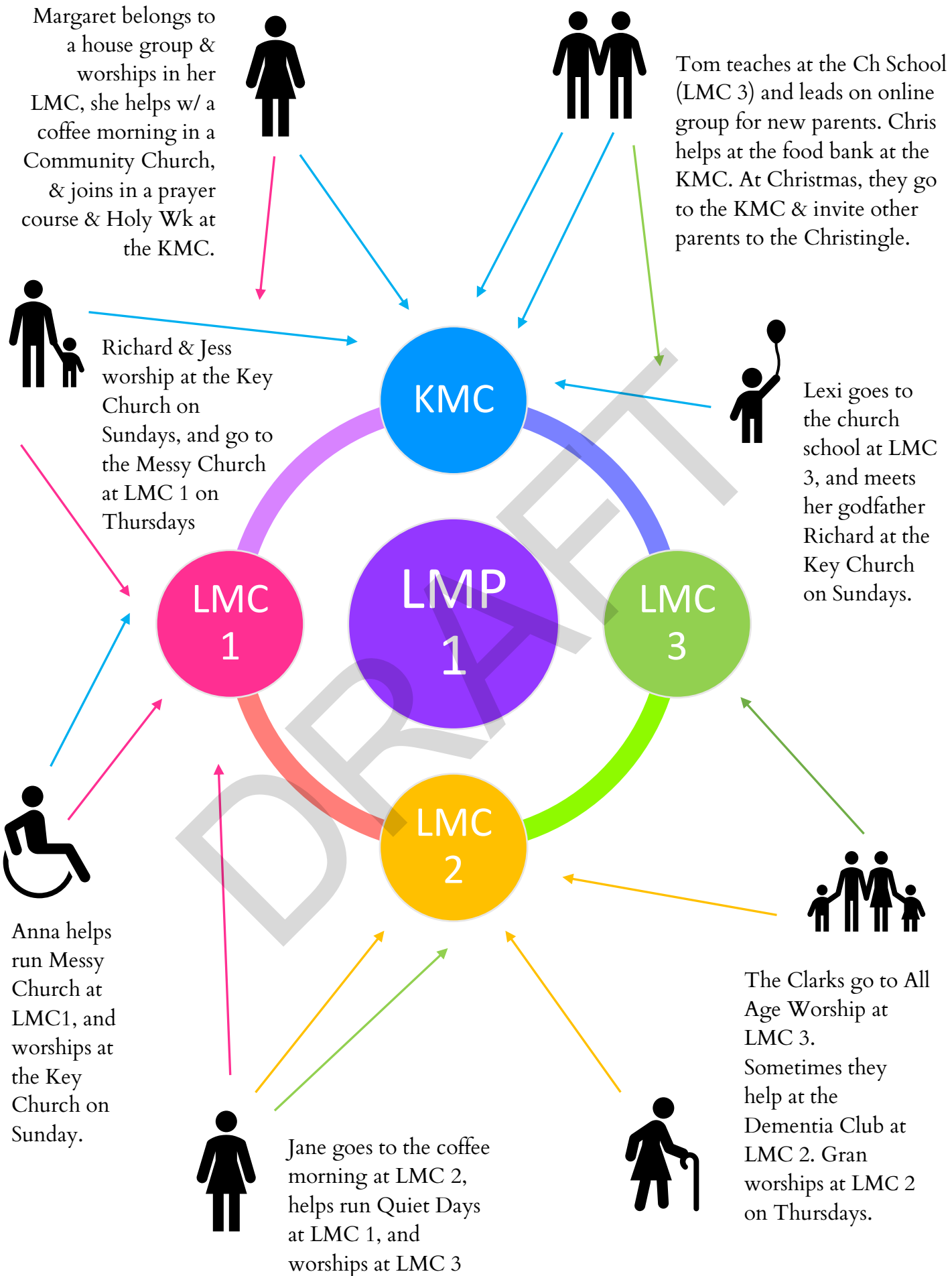
Anna helps run Messy Church at LMC1, and worships at the Key Church on Sunday.



Jane goes to the coffee morning at LMC 2, helps run Quiet Days at LMC 1, and worships at LMC 3



The Clarks go to All Age Worship at LMC 3. Sometimes they help at the Dementia Club at LMC 2. Gran worships at LMC 2 on Thursdays.



Church Types: definition, process and role.

Diocese of Lincoln. Resourcing Sustainable Church.

February 22 2021.

This paper

Central to the thinking about a flourishing, growing, sustainable and accessible pattern of church life across this diocese, is the definition of specific roles for churches. As the nine proposed Deanery Partnerships take on their listening, praying, planning and implementing role, each shaping a small number of Local Mission Partnerships, working out how best to deploy a collaborative Ministry Partnership with fewer stipendiary ministers working together and alongside ministers of all types, lay and ordained, they will want to understand which churches will play what role, so that everyone has access both to a church in their immediate neighbourhood and a better resourced church or churches within easy reach.

Church in this context doesn't just mean a building – though it is our huge number of wonderful church buildings that provide our rootedness, often our loyalty and pride, the signs of God's presence across our landscape and the physical resources for worship, fellowship, nurture and mission. Churches are also groups of faithful people worshipping together. They are also the place-holders for our pattern of ministry.

Here we provide a framework for understanding different vocations for churches – all 622 clearly cannot work at the same scale, provide the same range of ministries, or be equally resourced with ministers, especially as we are forced to reduce our understanding of what can be afforded. Churches, parishes, benefices and deaneries and ultimately Deanery Partnerships, are invited to reflect, alone and in conversations, on the role of each church and group of churches, on how they might contribute to the spiritual and missional life of their Local Mission Area, and both what they can contribute and what they need to enable them to flourish and fulfil that role. This is partly about what they are and what they already offer, locally and more widely, but it's also partly about their aspiration and potential, and indeed about what the flourishing and growth of the wider church might need them to be.

Some churches have a vocation, or should be encouraged to explore one, to be substantial centres of worship, nurture and mission. Others will have a vocation to serve a more immediately local community. Others still will have a vocation to support the continuing worship and fellowship needs of a very local community, or even to be there largely for festivals, individual and community life events, with very occasional acts of worship. A few may determine that they can no longer continue as places of worship. All may see additional or alternative roles, perhaps as a substantial heritage or community resource.

Identifying the churches and their roles, the way they may support the ministry of the Local Mission Partnership, what they need to extend or support their vocation, is at the heart of imagining a vibrant church life across an area, attracting new people, young and old, curious or cynical, experienced or new to the idea of church, to explore faith, Christian belonging and discipleship. There follows (p2) a fuller explanation for the rationale and theology behind this exercise, a set of five models of five types of church (p8), and a summary list of impacts (p13) that suggests what they might, with God's help, achieve.

Fuller explanation of church type proposals

1 A rationale for church types

1.1 *What do we mean by church?*

Churches are **buildings**, that are also signs and sacraments of God's presence in our landscape, our towns and villages. We have 622 of them. Well cared for, loved, some in just the right place, some not. Some holding, sustaining and attracting a worshipping community, some struggling to find purpose and a future, all full of potential, all sharing the prayer in which their walls are soaked, all immensely valued as part of our heritage, our landscape and our culture. All challenging to maintain, heat, use, and even adapt.

Churches are **worshipping communities**, grown out of an inheritance of centuries of faith and prayer and praising God, all drawn from their communities – in their immediate vicinity, across a greater area or amongst a wider constituency of shared interest or style or belief. Some of these are so fragile that their future may be measured in months and years rather than decades and centuries. Some are strong and optimistic, even growing, confident and see their future measured against long term thriving, attraction of new disciples, transformation of our county and its life.

Churches are the **locus for ministry**, its pattern of mission and pastoral care – linked to place and building, linked to worshipping community and life in faith, and linked to the wider community within which they witness. Caring for these churches, both buildings and worshipping communities, and serving the population of the tracts of the county that they define, have been the principal care of ministry, and the defining factors in the deployment of clergy and other ministers.

Some churches have a clearer role in the coming few years than others – both buildings and communities of faith. A smaller number of ministers – fewer stipendiary ministers for economic reasons, but also not as many ordained and lay self-supporting and active retired ministers as we might want - will struggle to give equal support and encouragement to every worshipping community, and to make use of all our buildings as those who built them and those who have painstakingly cared for them might have hoped and intended.

1.2 Churches' role in a new regrouped pattern

In the future, 'Resourcing Sustainable Church' proposes a vision for a church across the diocese that feels and expresses its sense of belonging to a **collaborative family** of other Christians across a **wider area** than the individual parish or benefice. This is not primarily a matter of spreading the responsibility of fewer ministers more widely and therefore more thinly, but has the positive motivation of bringing Anglicans together in better resourced gatherings of greater numbers, the promise of richer worship and more diverse church life, and, with new vigour and optimism, the potential for growth in both discipleship and numbers. These new and larger families are joined together and defined by place and cultural identity, they are formed into a church (in the sense of the churches to whom St Paul wrote) by their collaboration in worship, nurture, mutual support, care for the wider community and sharing of the good news, and by

their identity with a group of collaborative ministers. These ministers give identity to the family of churches and communities they serve. They will hold differing skills, callings, charisms and understanding of theology, in faithfulness to Christ, and they will work with the people and resources of these communities to further the work of God in these places.

1.3 Church buildings resourcing a growing church family

If the church, in its wider sense, is to flourish, its buildings and to a great extent, its individual worshipping communities, must serve the family of Christians, ministers and communities, not the reverse. We cannot serve 622 buildings equally or perhaps even adequately, especially with reduced ministerial resources and in many places shrinking congregations.

Buildings easily dominate our thinking and our planning. Caring for our heritage has been a wonderful work of loyal church-goers for centuries, but we may need to share or in some cases hand over that role to others. In a period when the church needs to simplify, regroup, find and hone its strengths, the priority has to be the life of the Christian communities and their ministers that have the will and the potential to flourish, and those church buildings that are suitable and best placed to provide worship, nurture, attraction, and the gathering of the people.

The church types we seek to define are the **worshipping groups of disciples** and their suitable, well placed **and sustainable buildings**, that we wish to draw into families of churches in new Local Mission Partnerships. Each of these **LMP families**, joined together by a common purpose, geography, a respect of difference and a shared access to ministry, will need to decide together where to focus the resources they have, and how to use the different buildings they have most effectively. These **Mission Churches** are the church buildings, with their attached worshipping communities, that are charged with the task of regrouping, bringing people together, challenging injustice in society, attracting those outside to explore and enjoy church, thence to belong and, through the Holy Spirit, miraculously to come to believe. They will be the places where our hunger and aspiration for growth can be made a reality. An LMP family of churches is likely to want to draw its churches, in the worshipping community sense, where this is possible, into fewer more concentrated and stronger groupings. An LMP area may currently have as few as ten or as many as fifty such worshipping communities in the family of churches it starts with. Many may want, and sometimes indeed feel they need, to remain as strong local groupings for prayer, fellowship and pastoral care, but the number we can realistically fully resource, is much fewer. There will need to be at least one mission church in each LMP, and as many as can be reasonably sustained and together meet the needs of the neighbourhood.

Some in our existing worshipping communities will feel unable to join and let go of their local affiliation to a small group and its building. They must be respected and cared for as well as gently encouraged. That cannot be allowed to distract our ministers from the task of building, restoring and re-forming the mission churches which offer the best chance of survival, flourishing and future growth.

If the number of aggregated worshipping communities is fewer, it stands to reason that the number of buildings in which we focus the life of our consolidated, re-energised churches, will be significantly smaller. The vocation of many of our churches will need to be explored, prayerfully and without pressure. The diocese must clearly demonstrate that it values them, and, for those exploring transition into new roles, and for those coming to the end of their life as active centres of worship and mission, there must be help, care and guidance. For churches that need to be re-purposed or to be temporarily or permanently closed, the signs and the deciding factors may be inability to meet the basic requirements of lay governance; they may be loss of an effective worshipping life; and they may be financial. All these are painful to people who have been part of these churches, their history and their care.

2 Church Types

The five church types we have set out below reflect a huge diversity of function within both the existing pattern of ministry, and that envisaged in Resourcing Sustainable Church. These functions are already defined by the church communities themselves, but will also need to reflect the needs of each Local Mission Partnership, the ambition to encourage a rich variety of expressions of church equitably distributed across the larger Deanery Partnership, and the huge tapestry of churches with differing identities and charisms across the whole diocese.

2.1 Previous categorisation

In a previous categorisation exercise 8 years ago in the diocese, determining one's category of church was undertaken entirely by self-identification. Criteria were deliberately somewhat vague, no expectation of the role or performance of a church in any category was expressed, the distribution of churches of different categories and the pastoral or mission needs of the communities or areas they served was not considered, and neither the aspiration to do more, nor the potential of a church to provide its identified role was considered. Nevertheless, the exercise was well-received, response levels were high, and consequent disappointment at not using the results as was anticipated was widely felt. Over-claiming had been feared by those running the exercise, but in the event most churches were quite modest in their self-estimation, with many resigned to life below the level of fully functioning parish church, even relieved. The category of Festival Church or Celebration Church was well understood, and seen as comfortable and purposeful retirement by those struggling to maintain some buildings and very small worshipping communities. Few churches were defined as "future role uncertain". Key weaknesses in the exercise and its strategic impact in the opinion of some were: the continued expectation of an established pattern of share contribution by churches allowed or encouraged to stop regular worship (and presumably to shift their worship, belonging and consequent giving to other more active nearby churches); no means of allowing the redirection of reduced ministerial time onto the more active churches; no obvious place in the paradigm for churches that didn't have the space, the resources or even the community need for a full-service multi-functional church operation, but wanted quiet, regular Sunday worship for a few people and had the human and financial resources to keep going; no obvious way of reflecting special cases. It is a very positive thing, that the good will of that previous

exercise, picked up and used by many already, may now be immensely helpful in shaping deployment and growth as part of Resourcing Sustainable Church

2.2 A role for every church

The wonderful roster of buildings, and the committed groups of associated worshippers who use and care for them, whether groups of 2 or 500, have to be valued, as we seek to draw our wider church into self-sustaining, viable groups, families and teams. As parts of a Remnant Church, these self-defined and locally affirmed centres of confident and determined witness, belonging and gospel agency need to be encouraged to flourish. We have to cover the map completely – it is our vocation as the Church of England to offer worship, offices and pastoral care to everyone who lives in the diocese. This has been done for centuries by a **process of tessellation** – parishes of different sizes and shapes and flavours of calling fitting together, each traditionally independent, each with its defining and resourcing church building, each with a legal status, and traditionally each with its parish priest and/or minister. A tessellation that covers every inch and every soul. A certainty of inclusion of all, historically delivered through the ubiquity of the parish system. These have been grouped together in most parts of the diocese, though that has hitherto only really given ministers multiple oversight – the tessellation of parishes, church buildings and worshipping communities have remained the same, as has the expectation of what ministry could provide in all these places. Therein lies the problem of all previous attempts at reduction in clergy numbers.

As we attempt to draw our churches, parishes and benefices into a more sustainable pattern, still covering the map, and still using and recognising almost everything already showing on that map, we need to define roles for **church buildings**, and we need to define ways in which the continued role of existing and well established **worshipping communities** of Christians can be a significant part of the new tessellation.

2.3 Churches for mission and churches for sustainable continuing witness and ministry

In the short term, maybe indeed for the foreseeable future, church buildings and their associated worshipping communities will need to be resourced in **two different ways**, and this will pretty much shape their categorisation.

There will be a number of churches that can be self-identified but also locally recognised and affirmed by the Deanery Partnerships and the diocese, as Key Mission or Local Mission Churches, for the work of re-grouping, recovering, repairing, re-energising and then serving and growing in a wider area. They will have to be or be helped to become strong enough, located so as to meet needs and have the potential for growth, blessed with buildings that are suitable or able to be made suitable for the diverse activities of a church that can attract, host and encourage the quality and range of worship that will delight God and please God's people. These will be places to gather, broadcast, learn, entertain, socialise, play and create a sense of awe.

There will be a number of churches, alongside these Key and Local Mission Churches, that will be keen and able to be places of **continuing witness and ministry** serving their communities in ways which are appropriate for their own particular setting. Because of their own individual contexts their ambitions will be different, more modest, than the

APPENDIX 3

Key and Local Mission Churches, and within the ministry team of a given LMP, patterns of ministry support will need to be explored together to reflect that.

Many, perhaps most, Christians who find their primary fellowship, sacramental and worshipping life, sense of belonging and identity in one of the mission churches, will also be sustained by these very local Christian communities and their beautiful, holy and inspiring buildings. Some, for a generation or so, may not feel they need or will not be willing to see much of their identity in the developing mission churches and will choose to find their belonging in these local community churches, albeit with a less rich diet of sacramental or clergy-led worship and sustenance. Some of the church buildings cared for and used by these local churches will be places where there is a pattern of regular prayer and worship, others will be sustained as open and active churches but within the nationally agreed category of Festival Churches or Celebration Churches – open for occasional offices, key celebrations such as Christmas, Easter and Harvest, local traditions, and special ministry or mission initiatives, also as places for local people to gather to pray, learn or say the office. To remain and, we pray, flourish in these roles, churches will need to be confident that they can find the resources to cover the cost of compliance to be a place of worship – including both insurance and statutory support. While the costs of the safeguarding team and overall governance are carried centrally, it is normally the incumbent (or, in a vacancy, the Rural Dean or Archdeacon) who is the channel through which these services are made available to a church, and it is the incumbent who is responsible for ensuring correct practices are followed within the church. Festival Churches will therefore be required to pledge and contribute under the Covenant Scheme an annual sum equivalent to the cost of one week's stipendiary provision to cover these costs. This has been set at £1,000 for 2021 - 2023. This contribution may be self-funded, or may come from the support of the wider LMP. Festival Churches will also need to be able to elect the necessary officers – churchwardens, PCC, secretary, treasurer, Parish Safeguarding Officer – without them they are no longer a viable independent church. They or the family of the LMP in which they sit, will need to be confident that they can identify a person or person to be their focal minister – whether SSM priest, retired minister, newly discerned local distinctive deacon, Licensed Lay Minister or Authorised Lay Minister – even a suitably gifted, trained and supported churchwarden.

There will be some churches that are too fragile even to take on this important complementary role. It is not clear how many might decide they are ready for **temporary or permanent closure**, but in reality, without change or serious attention, there are quite a few churches (communities of the faithful, worshipping in and caring for a building) that will quietly cease activity over the next few years. Their demography shows which these are, and their struggle to appoint officers, to attract worshippers and to pay their share and other costs, clearly identifies them. Now, the added strain of Covid-19 has made it even more pointed. This is demoralising for those struggling to keep going, and is a big challenge if we are to draw some of them into the supportive families of churches that surround them. It will be a huge challenge to the diocese as they step away from maintaining our important heritage buildings. Nationally it is likely that the church as a whole may need to discuss with the government and other agencies the care of this heritage. Immediately and here in Lincolnshire, however,

creating a structure for sharing the duty of care for buildings that don't have viable worshipping communities, for determining and delivering their future, for expressing partnership with community, heritage, public sector or other interests, is an urgent task. This cannot fall on the neighbouring mission churches or on the ministry team as that would be a huge obstacle to the flourishing of either.

2.4 Determining church types

How churches could be fitted into a pattern exploiting their strengths and achieving the flourishing that the kingdom requires, needs to be very clear from the outset. It must not waste resources or upset good will. It must provide the centres of worship and church activity that each area of the county needs. It must locate and sustain the ministry of each LMP family. It must be accessible, diverse and exciting.

The criteria for each church type will need to be agreed across the diocese, recognising at the same time that different parts of the county have different existing patterns, different sizes and balance of types of church, and different understanding and metrics of flourishing. Different LMP areas, indeed different DPs, have different concentrations of people. Cities and large towns have multiple churches and eclectic as well as neighbourhood patterns of belonging. Some rural areas are sustained and given identity by market towns, others less so. There are substantial areas with no churches that lend themselves to being centres for growth and wider belonging. However, the missional objectives of each category of church can be held in common across the diocese. Similarly, the way clergy and other ministers relate to the churches of different types can be a shared principle, even if flexibility is needed locally.

Churches and their communities will want to self-identify within this structure, but, if we are to endow our diocese in this and subsequent generations, with a pattern of churches and ministry that is sustainable with the current resources, both human and financial, that are available to us, there will need to be some robust discussions. This is a once in many generations opportunity to focus ministry and Christian belonging, worship, nurture and growth on a sustainable pattern of viable churches. It may be best to argue locally up from zero in the consideration of the pattern of churches of each type, lest fear of pain and sentimental attachment drives us to offer ministers an unworkable portfolio.

However, we have an immensely exciting opportunity at this point in the life of our diocese. An opportunity is a challenge with hope. For us all, the body of Christ across this huge county, with God's help, there is a need to use our limited resources to generate the greatest flourishing of churches, the most energetic programme of mission, and the most effective commitment to transforming lives and society in Lincolnshire that we can possibly imagine. We mustn't waste this opportunity, and we need to make brave decisions. Only thus can we be true to our calling, to make disciples for Christ and to feed Christ's flock.

Type 1 Key Mission Church (KMC)

A large, flourishing, confident and prominent church in any tradition located in or strategically placed to serve a significant population. Well-resourced financially, in buildings, and in skills and lay involvement. Able to cover its ministry costs and more. Whole church commitment to growth. A main focus for ministry across an LMP or together with others across a Deanery Partnership. High quality of worship, nurture, welcome, music, teaching, online presence. Large USA, AWA and ER, including Fresh Expressions, multiple ministries and congregations. Flexible facilities. A base for ministry, administration and collegial prayer and collaboration for a family of churches. A resource for other churches. A place of gathering for other churches periodically. Growing and sustainable, but generous and collaborative.

Main activities

High quality, varied, attractive and regular worship. Prayer for the LMP family of churches and the world. Collegial prayer, collaboration, team formation and mutual support. Larger gatherings of people and churches. Training and courses, digital production, vocation work and hub for training both lay and ordained. Exemplary children's, family and youth work. For its core congregations, a range of small groups, social action projects, pastoral care, occasional offices, ecumenical functions, and civic presence. For its immediate community, mission, outreach, social action. Engagement with schools. Lead in multi-agency action. Cultural and economic contribution to the wider community.

Relates to: (Deanery Partnership, Local Mission Partnership, Other Church Types)

Target of more than one per DP, ideally diverse styles of church. Serves a significant part of the DP. Ideally one per LMP, not always possible, but occasionally more than one possible. A substantial resource and partner for the Category 3 and 4 churches. May include resource churches.

Deployment, staffing, governance

One of two types of mission church. Plays a symbolic and practical role in creating identity in the wider family of churches in an LMP (or occasionally a DP). One of the LMP stipendiary roles to be leader of KMC, though also with other responsibilities (DP, LMP or diocese). Incumbency located within LMP. Range and quantity of work requires a diversity of leadership, including Lay and SSM ministries. Will have and expect to grow a full range of competent, diverse and mission-minded lay officers and bodies.

Likely current characteristics

All ministers and laity committed to growth, serving the wider area, sharing resources, witness and service, intentional mission, and being a prominent public entity. Will already have significant ER and USA for a church in its situation, and be positive about stewardship and paying share. Some almost there, some with clear potential, a few needing to find this vocation. Sufficient lay leadership.

Growth expectations

Should be keen and able to generate significant growth over 5 years. Will seek to grow by 50% or more over five years depending on starting point and catchment. Thus, a church currently 100-strong would become a church of 150. Will agree mission action plan with targets for families and young people, key demographics, ER and regular giving. Much growth in the LMP will come from their two-way interaction with other churches, especially Type 3 Community Churches.

Share expectations

Expected to pay full cost of posts attached to it (at least one full time stipendiary priest) and of additional posts, with a further contribution to the wider common fund. This will be a target over the five years. Full recovery of the giving of those coming into the church family from other churches which are closing or reducing regular worship. Exemplary fundraising. Support of fundraising, giving and share commitment across the LMP, or DP.

Issues

Not all DPs have obvious candidates. Competition for role and/or resentment. Balance of churchmanship/style/theology. Role of Resource Churches. Role of significant but independent churches. Church communities with critical mass and/or giving level but across more than one building. Places with multiple self-identifying Key Mission Churches (e.g. in cities). Harvesting from other churches. Substantial capital needs to deliver role.

Type 2 Local Mission Church (LMC)

A flourishing, confident and well-used church in any tradition located in a specific village, town or area of a larger town. Adequately resourced in skills and lay involvement. Able to cover its share of ministry costs and make a contribution to the greater whole. Whole church commitment to growth. A centre for a significant part of an LMP. Good quality of worship, nurture, welcome, music, teaching, online presence. USA, AWA and ER able to grow, maybe including Fresh Expressions. Flexible or adaptable facilities and a base for local ministry. May complement others in LMP in terms of tradition. Growing and sustainable, but generous and collaborative. "Our church", to many in an LMP.

Main activities

Good quality, varied, attractive and regular worship, every Sunday and some weekdays. Prayer for the immediate community, the LMP family of churches and the world. Local collegial prayer and collaboration. Local gatherings of people and churches. Digital production, support of vocations and training. Some children's, family and youth work. A range of small groups, social action projects, pastoral care, occasional offices, ecumenical functions, and community presence. For its immediate community, mission, outreach, social action. Engagement with schools. Some cultural and economic contribution to the wider community.

Relates to: (Deanery Partnership, Local Mission Partnership, Other Church Types)

Relates primarily to its immediate community and to its LMP family of churches. Ideally several per LMP, at least one, but not more than can be properly staffed. May exceptionally share more than one building. Principal place of belonging and worship for those also involved in Type 3 and 4 churches. May include resource church plants. May have wider reach if in specific tradition or some speciality.

Deployment, staffing, governance

One of two types of mission church. Plays a partnership role in developing identity in the wider family of churches in an LMP. One of the LMP stipendiary roles to be leader of one or more Local Mission Churches. Incumbency located within LMP. Range and quantity of work requires share of diverse leadership, including Lay and SSM ministries. Strong and effective governance for itself and contributing to the Local Mission Partnership.

Likely current characteristics

Church with full lay representation and involvement. Regular worship. Commitment across the people to growth, mission, deeper discipleship, social justice and service to the community. Making significant share contribution and keen to do more. ER and USA appropriate to community and desire for more. Ideally 40+. Open to collaborative ministry and closer church working. Good or improvable building.

Growth expectations

Keen to generate significant growth over 5 years. Starting point generally 40 plus. Will seek to grow to 60 to 100 or more over five years depending on starting point and catchment. Will agree mission action plan with targets for families and young people, key demographics, ER and regular giving.

Share expectations

Expected to work towards paying full cost of its share of LMP posts attached to it, and more. This will be a target over the five years. Full recovery of the giving of those coming into the church family from other churches which are closing or reducing regular worship. Exemplary fundraising.

Issues

Temptation for LMPs to agree too many churches of this type and so dilute resources. Reluctance to collaborate. Some significant populations don't have a strong enough potential Local Mission Church yet. Balance of churchmanship/style/theology. Church communities with critical mass and/or giving level but across more than one building. Places (urban areas) with more reasonably strong potential Local Mission churches than can be properly resourced or sustained. Harvesting from other churches.

Type 3 Community Church (CC)

A church in a small but significant community, not identified and resourced as a Type 1 or 2 Mission Church, but with sufficient local support and resources to remain as an active place of worship and an identifiable and self-determining church community. A centre and a focus for some worship and belonging for its community, sharing and connected, for its enrichment, sacramental life and collaborative mission and ministry, with one or more Local Mission Churches. A significant community resource – sometimes expressed in shared operation with a community organisation.

Main activities

Open and available for private prayer and community activities. Regular worship (e.g. monthly), mainly locally led. Support from LMP for occasional festival events. Occasional offices. Focus and resource for local small groups related to adjacent Mission Churches. Use by neighbouring schools. Location for specific initiatives by the LMP family of churches and ministers. A collaborative pattern of local worship with adjacent churches. Concerts, meetings, social gatherings, heritage visits and spiritual tourism.

Relates to: (Deanery Partnership, Local Mission Partnership, Other Categories)

As many as wish and are demonstrably sustainable in each LMP, without diverting human resources. Cared for under the LMP structure, though may have special relationship with one or more specific Mission Churches. Provides local resource and community embeddedness to the LMP mix. Use of DP or LMP admin and resources, especially re churchyards, faculties, safeguarding, compliance etc. subject to appropriate contribution towards costs from fundraising and activities.

Deployment, staffing, governance

Administratively and pastorally works with LMP team, maybe one designated lead minister at LMP or DP level (Dean of Community Ministry?). A focal minister in each active church, not necessarily a licensed or authorised minister, who connects the local church with the LMP family. Most activity led by local laity, with guidance and materials from the LMP. Bringing such churches together in pastoral schemes would be more efficient, and offer future flexibility.

Likely current characteristics

To be a functioning church in Type 3 it must have or share a full complement of lay officers and the capacity to look after itself without significant input from the incumbent. Able to cover at least the cost of compliance and diocesan or DP services.

Growth expectations

Having local growth ambitions appropriate to their setting but should at least be able to remain stable over the next five years. Supports discipleship, community embeddedness, a rich pattern of worship and belonging and visibility in every neighbourhood. May collaborate in activities designed to evangelise or break barriers to church involvement. Demographic change, housing developments and local church flourishing may allow or require some to grow to be Mission Churches.

Share expectations

Low expectation of ministerial resourcing will lower expectation of contribution of share. Many laity in Community Churches may pay their planned giving through their Local Mission Church, so a mechanism will be needed to precept for local costs of running the church. Plate collections, fundraising proceeds and fees for occasional offices done in the CC will boost such local resources. If covenants are at LMP level, this will need to be part of the background to the conversations.

Issues

Avoiding Community Churches becoming a refuge for those resisting change. Ensuring local sustainability. Avoiding expectations which will dilute ministerial resources in the LMP. Ensuring quality of experience in locally delivered church activities, and adherence to Canon and good theology. Pressure on local SSM and PTO clergy to keep business as usual. Vulnerability to increasing fragility of key laity. Traditional reluctance for parishioners to worship in other churches.

Type 4 Festival Church (Celebration Church)

Nationally and locally defined as Celebration or Festival Churches. Churches which remain as places of worship, but which cannot or do not wish to offer regular worship. They remain as cherished symbols and sacraments in their communities, places that give local identity, connection with our culture and heritage, places for spiritual and heritage tourism, and significant resources for community gathering and activity. They can be used for Festival or Celebration events – occasional services at, say, Harvest and Christmas. Also places for the spiritual and shared journeys of local residents – weddings and funerals. Many will have other uses, be places for community activities, and even share their care with non-church groups. They should be a blessing to their neighbourhood and the family of churches, but be a burden on neither. Demographic or other changes may mean they can find more church use later.

Main activities

Being maintained, open and available as a key building in a community. Community uses – performances, exhibitions, open-days, meetings, training, public service activities, food-banks, post offices, places for school activities. Buildings and associated communities for gathering for shared prayer, bible study or learning projects. Periodic celebratory religious worship, at key points in the church or local calendar. Occasional offices and memorial events.

Relates to: (Deanery Partnership, Local Mission Partnership, Other Categories)

Relates to its LMP. Maybe collectively a shared responsibility across a DP. May have a specific relationship with a mission church, maybe in a multiple church parish for less governance challenge.

Deployment, staffing, governance

Generally removed from the daily responsibility of LMP ministers. Pastoral and ministerial needs met locally through the LMP and its family of churches and its collaborative team of ministers. Churchyards, faculties, safeguarding, compliance and organisation of offices will be organised professionally at a cost shared with other churches. Community uses organised locally or with community partners.

Likely current characteristics

A desire to remain open as a church and maybe other functions, but no will to be a regular place of worship. Unless each Festival Church can offer full lay governance and financial self-sufficiency, joining with neighbours in a pastoral scheme may be a prerequisite. Financial and governance self-sufficiency needed to be a place of worship and avoid closure.

Growth expectations

Local faithful should be on the ER of a Key Mission, Local Mission or active Community Church. Numbers will therefore cease to be counted for Festival Churches. If a significant body of worshipping Christians develops around a Festival Church it will create clear growth in partnership with others in the LMP. The generous availability of the church's local resources and its continuing local visibility will help the appreciation of the church by the community, and the release of the active ministry team created by Festival Churches will contribute to mission and growth elsewhere across the LMP.

Share expectations

Festival Churches will be required to pledge and contribute under the Covenant Scheme an annual sum covering the "cost of compliance", equivalent to the cost of one week's stipendiary provision: set at £1,000 until 2023, though payment may be supported through the LMP. Worshippers located in the neighbourhood and/or parish of a Festival church are likely to be attached to and therefore giving in one of the mission churches and/or one of the Community Churches associated with them.

Issues

It feels like giving up, often after centuries of stewardship. Many church communities have become fragile but their civil communities are also small and fragile, so partnership and care for buildings and their use is still a challenge even if regular worship and pastoral responsibility has been transferred elsewhere. Share and ER numbers in the LMP may fall in the short term if people don't choose to transfer their belonging – many and the most faithful of them, will of course transfer.

Type 5 Churches temporarily or permanently closed

These are churches that are unable to operate as active places of worship under any of the above types. As buildings, they are not needed for worship or church related activity, even on an occasional basis. As worshipping communities and entities caring for a building, they have ceased to function or are in grave danger of ceasing. In many cases the writing will have been on the wall for some time. Many of them involve significant or historically important buildings, but care has overwhelmed or exhausted their communities. A few may be abandoned by worshipping communities seeking to move into a sharing and flourishing relationship with another church – especially in more urban areas. Since this is a painful thing for the remaining valiant few, and sends a negative message, and doesn't immediately remove financial or care responsibilities from the diocese, closure is always likely to be a last resort.

Main activities

A 5A church will be temporarily closed. It will cease operation, it will be locked but made safe, it will need to be insured, inspected and maintained in a watertight condition. No activity will take place there unless and until a deal can be struck locally for a compatible and legal use. Such temporary closure may lead the move to 5B, or alternatively, may elicit a supportive response from people in the community to sustain it for a use under another type. It may be awaiting post-Covid assessment of viability.

A 5B church will be on or beyond a pathway to permanent closure. When closed, following a complex and often lengthy national process, it will be subject to an investigation of alternative and economically viable uses. This may be as a community building, commercial premises, a place of worship for a compatible form of church, housing, or a heritage attraction. Location, heritage and architectural value, access and condition will play a role in determining such uses. A community should not see closure as a total loss, and they may be part of a new thriving after re-purposing.

Relates to: (Deanery Partnership, Local Mission Partnership, Other Categories)

The LMP will need to be clear that it has no valuable or sustainable use for the building. In temporary closure (5A), the cost and care will fall on the Deanery Partnership and its constituent Local Mission Partnerships and churches. The process is so complex, long-drawn-out and sometimes painful that the diocese may need to create an arm's length organisation in partnership with public sector, heritage, charitable and other interests, to care for and repurpose these churches. Care for the Anglican remnant in these places, pastoral responsibility for wider community, and absorption by pastoral scheme into a new expression of the duty of care and the cure of souls will be a project for the LMP, using expertise lodged in the DP and the diocese. National heritage-sensitive reports have to be commissioned, and if we are likely to see more than a handful, we should begin this process soon.

Deployment, staffing, governance

Totally removed from the daily responsibility of LMP ministers. Pastoral and ministerial needs met locally through the LMP and its family of churches and its collaborative team of ministers. Churchyards, faculties, safeguarding, compliance and organisation of offices will be provided professionally at a cost shared with other churches until fully closed.

Likely current characteristics

A church should not seek temporary or permanent closure unless there is no alternative. Larger churches in urban areas whose sites and structures may have more potential for new uses, may move into closure as part of imaginative joining of parishes and investment in more promising churches. A church that does not have working lay governance, and cannot fill vacancies for PCC membership, for churchwardens, for safeguarding responsibilities and the financial and legal requirements of charity trustees, or find another neighbouring competent body to take this on, will be inevitably on a path to temporary and then permanent closure.

Growth expectations

Growth is likely elsewhere following closure, through aggregation of congregations, and improved focus in ministerial resources.

Share expectations

Closed churches will not pay share, but generous Christians who relocate their belonging should.

Key Indicators

Impacts	Type 1	Type 2	Type 3	Type 4	Type 5
Access to better worship	***	**	*		
Better structures for discipleship	**	**			
Better structures for mission	***	**	*		
Releasing ministry for flourishing	*	*	*	**	**
Mutual encouragement	**	**	*		
Growing leaders and vocations	**	**			
Visible presence	**	**	**	*	
Simplifying governance, admin and building care	*	*	*	**	*
Attracting and discipling families and young people	**	**			

DRAFT

The Diocese of Lincoln Agreed Process for Ministerial Deployment (Stipendiary Clergy)

Step 1:

Suggested timeframe: April – August 2021

Parishes and benefices prayerfully consider the Framework for Church Categorisation. Which types of churches are they? What type of church might they be or hope to be within 3 to 5 years? What is the growth possibility? They share these thoughts with the Deanery Partnership Steering Group identified below.

Suggested timeframe: September – December 2021

The Steering Group is a forum for decision making by recognised representatives of the DP. This group comprises current rural deans, lay chairs, the archdeacon and a bishop in each Deanery Partnership.

The Steering Group meets to reflect prayerfully and considers a first possible church categorisation for the DP (focusing initially on type 1 and 2 churches - and noting not only 'current' understanding but what each church might be in 3 to 5 years' time, given energy, appetite, leadership, ministry type, vision and resources - then considering possible types 3,4 and 5 churches).

The following information (at least) is used in this process of reflection:

- The views of parishes and benefices, from above
- The views of patrons
- Parish share return history for DP parishes and benefices since 2016
- The impact of Covid on DP community and church congregations, also any other major demographic circumstances e.g. projected new house building, changes to infrastructure, major employers etc.
- Current clergy and lay minister deployment pattern, noting particular parish/benefice circumstances and history

Following this, the Steering Group then considers what an allocation of stipends across the DP might look like based on population, lower income funding, possible church categorisation, possible Local Mission Partnership distribution (including numbers of stipends and licensed lay ministers in each prospective LMP), paying particular attention to those parishes / benefices / prospective LMPs that might potentially aspire to pay (or to pay over) the £55,000 threshold, paying particular attention to growth possibilities (including in relationship to church schools and ecumenical partners).

In doing this, the following will apply:

- LMPs are to embody **collaboration**, including between incumbents and between clergy and lay ministers, also an awareness of the potential synergy to be unlocked through shared planning and awareness of gifts, charisms and experience.
- Each LMP should aim to have at least one type 2 church.
- Each LMP should note that clergy well-being and congregational flourishing is most likely to be achieved with a minimum deployment of 3 stipends, along with other ministers, in order to promote collegiality and team-working.
- Each LMP should be focusing rigorously on **growth** prospects and on what is necessary to **strengthen the witness** of its part of the diocesan family of churches.

APPENDIX 4

As this consideration proceeds, the Bishop's Staff will suggest to each DP forum a twofold initial number of stipends that might be allocated to the DP in the period 2021-2025, based on the same data set as that which has been considered by the DP forum, but with particular mindfulness of the situation of the diocese as a whole. The first number suggested will indicate the number of posts that would be possible, on the evidence of current parish share returns, Lower Income Community Funding and population distribution. The second number suggested will indicate the Bishop's Staff's view of what they would hope the body of Christ might commit to in order to be a healthy and transformational Church in Lincolnshire, and will indicate where they believe there may be possibilities for parish pledges or other interventions to make significant change.

At the end of this first consideration by the DP forum, there would be a proposal for: prospective LMPs (including where stipendiary clergy will be located and the nature of their expected collaboration), potential type 1 and type 2 churches, also an indication of likely type 3,4,5 churches, their hopes and expectations.

Step 2

Suggested timeframe: January – April 2022

Having considered all of the above, the DP forum will then communicate their first proposal to Bishop's Staff and to parishes (and deaneries) and gather responses. Dialogue will ensue.

This step may be repeated any number of times as clarity emerges.

Step 3

Suggested timeframe: May – October 2022

When agreement is reached, the DP forum will convene as the Archidiaconal Mission and Pastoral Committee (AMPC) and formally commend the new distribution to Bishop's Council acting as the Diocesan Mission and Pastoral Committee (DMPC), also initiating any formal agreements/pastoral reorganisation schemes that may be necessary.

To note:

It is important to understand that the process as proposed is iterative and involves conversation, prayer, reflection and negotiation at every stage. We are seeking to build levels of understanding, especially about expectations and hopes, and to strengthen collaborative working. It will require honesty, graciousness and a willingness to avoid easy characterisation of other participants and stakeholders. We need to commit to moving away from any kind of 'them and us' attitude, whether between parishes locally or across deaneries or with diocesan authorities. As St Mark records: 'Now after John was arrested, Jesus came to Galilee, proclaiming the good news and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."' (Mark 1.14-15)

Two models to serve as a conversation starter in the ministry deployment process for Deanery Partnerships

The below table sets out two possible models to support local discussions and decision-making regarding stipendiary ministry deployment in Deanery Partnerships (DPs). The aim is for each DP to be self-sustaining by 2025.

Model 1 is one way of distributing what the Bishop's staff would like the diocese to be able to commit to if income rises sufficiently by 2025: 100 posts. Model 2 is what the Bishop's staff suggest the diocese could commit to if, by 2025, income returns to roughly pre-pandemic levels: 90 posts. Below, this is compared to the current "Establishment List", the number of stipendiary posts which the diocese has, to this point, committed to filling in each area, compared with the actual number of posts filled at the end of last year.

Deanery Partnership	MODEL 1: A possible distribution model for 100 posts	MODEL 2: A possible distribution model for 90 posts	"Current Establishment List"	
			Posts	31/12/20 Actual
Boston	6.5	5.5	11	9
East Lindsey	13	12	21.9	13.9
Lincoln	8.5	8	14.5	12
North East Lincolnshire	14.5	12.5	18.5	11
North Kesteven	10	9	16.5	13.5
North Lincolnshire	13.5	12	19.5	15.5
South Holland	8	7	14	7
South Kesteven	15	13.5	25.5	21
West Lindsey	11	10	16.5	14.5
TOTAL	100	89.5	157.4	117.4

Through the process set out in Appendix 4, we invite Deanery Partnerships to discern together the best deployment pattern and stipendiary allocation for their area, using these two models not as target end-points but as guides and conversation starters.

Models 1 and 2 both use a combination of population totals and anticipated income to reach the suggested stipendiary post numbers. By "income" we mean parish share together with targeted Lowest Income Communities Funding.

Model 1 starts with a proportional population distribution of 90 posts, and Model 2 starts with a proportional population distribution of 80 posts. Population totals are based on the most recent parish population data and differ slightly from local authority population figures.

Based on 2019 parish share contributions together with targeted Lowest Income Communities Funding, areas which already sustain a greater number of posts than that set by population distribution alone have had their suggested figures raised accordingly. For those DPs where this is the case, Model 1 maintains this income at 2019's pre-pandemic level. Model 2 predicts a 10% drop in this income by 2025 over 2019 in line with the decline we've seen in previous years.

The constituency of Deanery Partnerships for boundary parishes will be locally decided and decisions here may affect the suggested stipendiary allocation for each model. This highlights again how these models are to be seen as a conversation starter for discussion within and between local areas, not as a proposed outcome.

A Case Study of a Fictional Deanery Partnership

Paper to follow

DRAFT

Understanding the “Cost of Ministry” and Parish Share

The Cost of Ministry

The life of the Church in the parishes of our diocese is blessed with a wide range of ministers, both lay and ordained. Many of these give of their time entirely voluntarily, and share the burden, and the joy, of ministry with the stipendiary clergy.

In sending his followers out to spread his Good News, Jesus said that they deserved to be provided for by those to whom they went (Luke 10.1-12). Our stipendiary clergy, by and large, have no other source of income other than their stipend. They need to be housed in the places they serve. Provision needs to be made for their pensions. And they need support to guide their continuing development. Combine all that, and it looks like this.

Stipend	£27,428
National Insurance	£2,194
Pension	£10,944
Housing (Council Tax and maintenance)	£11,150
Support relating to Common Tenure	£3,353
TOTAL	£55,069

So, the full cost of supporting a stipendiary parish priest is roughly £55,000, which is double what that priest would actually be paid as stipend. This is the target that will be set for parishes when looking to cover the cost of ministry of one priest.

Comparison with other dioceses shows very similar figures for the above categories, though some add to the total the cost of central support and training. Indeed, our figure of £55,000 does not include the costs of training curates who will, in time, succeed them as they retire. If that were to be factored in it would on average show the real annual cost of maintaining stipendiary parish priests to be £63,200 per stipendiary position. As a diocese, we use the income from historic assets cover this cost, as well as the cost of all other statutory and strategic central support.

Parish Share

Over the last years, the gap between the cost of the clergy in the diocese and the income received through parish share has grown. Although Parish Share has consistently been seen as a vehicle to address the deficit, it has been falling.

	2015	2016	2017	2018	2019	2020 (unaudited)
Stipends and NI	£4,008,000	£4,316,000	£4,267,000	£4,352,000	£4,403,000	£4,492,000
Pension	£1,009,000	£1,113,000	£1,026,000	£1,117,000	£1,122,000	£1,079,000
Housing	£1,733,000	£2,023,000	£1,852,000	£1,841,000	£1,833,000	£1,804,000
Total Ministry Cost	£6,750,000	£7,452,000	£7,145,000	£7,310,000	£7,358,000	£7,375,000
Parish share paid	£4,293,000	£4,340,000	£4,234,000	£4,072,000	£3,970,000	£3,315,000
Difference	£2,457,000	£3,112,000	£2,911,000	£3,238,000	£3,388,000	£4,060,000

In 2019 only 4 benefices in our diocese paid parish share that covered the cost of their stipendiary priest(s). Across the Church of England in 2019 an average of £63,200 was paid for every stipendiary parish priest (excluding curates). The equivalent figure for our diocese was only £33,200: the lowest for any diocese by a considerable margin. (The figure for the next highest diocese was £47,000).

We know that the giving of a parish to the diocese is directly impacted by the giving of the parishioners to the parish and that developing generous disciples will be a key focus for all our parishes in the coming years. In 2019, weekly planned giving averaged £8.10 per individual in the Diocese of Lincoln, compared with a national average of £14.10. Through discipleship, teaching on stewardship, the support of Covenant Pastors and practical resources such as the Parish Giving Scheme, we believe we can and will grow our giving at every level so we can reach a point in the coming years where the family of churches across the diocese is able, together, to sustain, and then grow, the level of local ministry deployed.

Role and Person Specification of Covenant Pastors



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Role Description

Role title:	Covenant Pastor
Outline of role:	To assist with the implementation of a new Covenant based way of paying for the Cost of Ministry and encourage full contribution to the Common Fund (previously Parish Share). The role is to help parishes fund mission and ministry locally in conjunction with promoting a culture of generosity in response to the generous love of God
Point of Contact	Covenant Core Group and Chair
Key relationships:	Parishes – Incumbent, Treasurer and Church Warden Covenant Core Group and Chair Finance Department Archdeacons Fellow Covenant Pastors
Key responsibilities of the role [tasks to be undertaken]:	<ul style="list-style-type: none"> • To engage with incumbents, treasurers and church wardens under the direction of the Covenant Core Group • To listen, consult and discuss with a parish on their financial situation • To work towards a signed covenant between each parish and the Diocese showing a pledge commitment to give towards the “Cost of ministry”. • To promote the Parish Giving Scheme
Person Specification:	<ul style="list-style-type: none"> • Good biblical understanding of Christian discipleship and stewardship • Have a natural ability for pastoral care and empathy • Ability to negotiate and be diplomatic • Good communication skills • Good listening skills • Ability to motivate people to see generous financial giving as a key part of their discipleship • Ability to understand and discuss a church’s current giving and financial situation. • Ability to understand and explain the Diocesan vision. • An understanding of the church categorisation system. • Ability to work in a team with a collaborative and integrated approach

APPENDIX 8

Arrangements for induction, training and support:	Induction, training and support will be provided to enable the person appointed to undertake the tasks involved in this role.
Practical arrangements for undertaking the role: [including expenses, time commitment, provision of equipment etc]:	Approved travel and out of pocket expenses will be reimbursed in full on receipt of an appropriate claim. The time commitment would be on an ad hoc basis depending on workload, expected to be around 1-2 days per month. Covenant Pastor Information Packs will be provided.
Role to be reviewed:	After three months in post.
Frequency of review:	At end of six-month period, after the initial three-month review.
Is a DBS check required and at what level?	DBS is required; basic level
Any other relevant information:	Please see the Lincoln Diocese Volunteer Policy for further details. The Church of England Safer Recruitment Policy will be followed for all roles

Reviewed: September 2020

Signed by

DRAFT

Lowest Income Communities Funding Allocation

The Lowest Income Communities (“LinC”) fund is made available by the Church Commissioners to support mission in communities with the lowest incomes. Currently it is provided to the 25 dioceses which have the greatest number of people living in these communities. In 2021 our diocese will receive £1.0M

So as to be true to the intent of the national LinC scheme, the funds received by the Diocese of Lincoln will be used to help fund the provision of stipendiary ministry in those areas with high levels of income deprivation. Calculated on a parish-by-parish basis it will be allocated to Local Mission Partnerships and used to fund posts (either wholly or partially) which are additional to those funded by the parishes’ contributions through the Covenant Scheme.

The calculation of LinC allocations will utilise the parish deprivation and population data published by the Church of England’s Research and Statistics Unit. (This data is derived from the Ministry of Housing, Communities and Local Government’s 2019 Deprivation Indexes, and the Office for National Statistics’ 2018 mid-year population update. In both cases these are the most recent data available).

All areas of the diocese with levels of income deprivation above the mean for the diocese’s population will qualify for a LinC allocation. Approximately 20% of the diocese’s parishes, representing about 45% of the diocese’s population, will qualify for an allocation, split more-or-less evenly between those with populations above or below 2500.

The amount each area is allocated will be directly related to:

- a) the extent to which its income deprivation exceeds the diocesan mean, and
- b) its population

The higher an area’s level of income deprivation and the higher its population are, the higher its allocated LinC funding will be.

Parishes will be informed annually of how much LinC funding is being allocated on their behalf to their Local Mission Partnership.

In total the LinC funding will support 18 additional stipends. Subject to the finalisation of Deanery Partnership boundaries, these will be distributed as follows.

Boston:	0.3
East Lindsey:	3.8
Lincoln:	2.0
North East Lincolnshire:	7.6
North Kesteven:	0.1
North Lincolnshire:	2.0
South Holland:	0.2
South Kesteven:	0.4
West Lindsey:	1.8

Understanding Glebe

Historically the ministry of the church was financed by a variety of sources of which one was glebe land. When the parish system was emerging from the Anglo-Saxon pattern of minsters serving wider areas, before a parish could be established, the local community (or an individual on their behalf) had to provide a building for the spiritual use of the community, a house for a parish priest, and resources to support the parish priest. At its most basic this would amount to a small church building and a cottage with land for the priest to use (either farming it themselves or renting it out). This was supplemented by other income, such as Tithes, Fees and Offerings. Depending on the resources available, some communities provided significantly more than this with additional Endowments providing greater resources in order to attract clergy, or provide additional priests.

By the medieval period, this had developed into a pattern where there were some well-endowed incumbencies, others which could only be sustainable if combined with other smaller posts, and a series of small chapelries staffed by stipendiary clergy who had no tenure and often held many posts.

The 19th century saw three movements which continued into the early 20th century, which have helped to exacerbate the problems with funding the Church's ministry later in the 20th century:

- Firstly, there was a move to rebuild dilapidated churches that had fallen out of use (often in rural villages) and to establish new churches in the growing towns. Many of these churches either had very small incomes from glebe or, in the case of town and city churches, none – and were therefore supported far more heavily by the congregations they served, or from other sources (including private benefactors/donors and the Church Commissioners).
- Secondly, those posts that had previously been held as short-term appointments (which often did not have either tithe or glebe income) were changed to become incumbencies – placing an obligation on future generations to fund the cost of stipends.
- Thirdly, the secular state moved to encourage landowners to 'commute' tithe payments and payments for chancel repair into financial payments, later moving to abolish tithe payments altogether. This removed a substantial portion of clergy income, which was generally made up by parochial giving or the combination of posts.

In this process, many churches that had previously had no parsonage were provided with one, and there were many clergy of private means who became incumbents of rural churches (what today we might call 'house for duty'). In the early decades of the 20th century, the funding of parish ministry was achieved by a balance of:

Provision of housing;
 Tithe income;
 Income from glebe rental;
 Fee income for weddings, funerals etc;
 Offerings from parishioners;
 Income from locally held investments; and
 Income from Church Commissioners (which originated in endowments removed from bishops and cathedrals in the 19th century).

The piecemeal manner in which these resources came into being meant that every parish was different, and the proportion of ministry that was met from each of these sources varied significantly from place to place.

The second half of the 20th century saw a number of changes – many of which sought to deal with imbalances in payments to clergy and ministry to parishes. It is fair to say that not all of these were well understood or successful. These include:

- Providing retirement pensions for clergy – prior to which clergy could only retire if they had private means, or they were paid out of the income of their successor.
- Mandating a minimum level of stipend – significantly raising the level of the lowest clergy incomes and reducing those in better funded parishes, with the aim of establishing equitable clergy incomes.
- Pooling glebe land within dioceses to try and even out the inequalities between those parishes that had significant glebe and those that had none.
- Reallocation of Church Commissioners funding – most recently focusing this on funding ministry in deprived parishes and initiatives such as the Strategic Development Fund.

In Lincoln, as with many other dioceses, the capital growth derived from glebe has outperformed inflation over time, but this hasn't been available to fund the stipends. The amount of income plus parish share has not generated enough to cover the full costs of the stipends which are paid which has result in our increased deficit and the need to start to sell glebe or in the past sell shares to release money to fund the stipend bill. Indeed, the capital growth in glebe has been outweighed by relative decreases in income from parish share, relative increases in the financial obligation of meeting pension liabilities (which were transferred from the Church Commissioners to dioceses in the 1990s) and an increase in the costs of meeting legally required administrative requirements which are beyond the control of the diocese.

Resourcing Sustainable Church – The cost of central services

The 2021 diocesan budget approved by Diocesan Synod in November 2020 budgets to spend a total of £11,922,037 on pay and non-pay costs. This includes £6,801,064 which is the estimated cost of employing 120 priests in 2021. The balance of **£5,120,973**, a saving of over £400,000 over 2019, is used to support the training of curates, our contribution to the Archbishops Council and other functions which are provided to both support ministry and the governance of our parishes. These are detailed below with the cost per area. The pie chart shows the percentage split of these central costs. Some of this information has had to be adapted to comply with both HR and GDPR legislation.

The costs below show pay and non-costs broken down by area and a description of what each of these functions do.

Other costs in support of ministry*	2021 Budget
National Church	806,907
Curates	978,251
Ministry	518,408
Mission	164,065
Safeguarding	337,615
Property Support	490,844
Church Buildings	216,015
Finance & Human Resources	251,996
Legal & Governance	180,373
Glebe & Trusts	464,361
Diocesan Secretary & Office Management	712,138

So, what are we planning to spend £5,120,973 on in 2021?

What do these functions do?

National Church **£806,907**

Our national church contribution is broken down into separate budgets for different services, all agreed by General Synod. This includes the cost of pre-ordination training for clergy deployment, Church Commissioners funding towards Safeguarding and the Environment, contributions towards the Anglican Communion Officer, ecumenical organisations and the Church Urban Fund and also housing support for retired ministers.

Curates **£978,251**

This is the cost of our curates (excludes housing costs) who are the future ministers in our churches. Curates are estimated at 24 at the end of 2021. Our Curates are now training on three-year curacies rather than the previous four years, which has reduced our costs by an estimated £200,000 per year and we will continue to benefit from this reduced cost.

Ministry **£518,408**

Our ministry support includes the costs of ministry training such as Lincoln School of Theology, IME 2 provision for our curates, clergy wellbeing and Continuing Ministerial Development, the Diocesan Director of Ordinands, the archdeacons and our Warden of Lay Ministry.

Mission **£164,065**

Mission support includes the work of: the Mission Team Leader, the Mission Action Planning Officer who supports parishes with their growth plans; the Stewardship Officers who work with parishes to increase giving; and the Discipleship in the World Officer who is involved with a range of projects including encouraging growth in individual commitment in our church members alongside support for both parishes and the diocese as a whole in issues such as Environmental Policy and tackling Modern Slavery.

Safeguarding **£337,615**

Safeguarding provides support to parishes, training and advice to ensure good safeguarding practice in all areas of the Diocese. This also covers speciality support for survivors of abuse, administration of the Diocesan Safeguarding Advisory Panel and facilitates vital statutory reviews.

Property Support **£490,844**

Property maintains around 234 clergy houses. They deal with the statutory requirement for gas inspections, electrical testing, maintain our housing stock and ensure that homes are available for when clergy are appointed. They also manage and identify properties for rent or disposal with the support of the Archdeacons and the Clergy Housing Committee.

Church Buildings **£216,015**

The church building team support the Diocesan Advisory Committee (DAC) in fulfilling the Diocese's statutory obligations to work with parishes, enabling them to maintain, grow and adapt their church buildings. They coordinate quinquennial inspections of churches and administer the first stage of the faculty procedure in order to gain permission to carry out building work on churches. The LDTBF covers the cost of faculty fees for parishes.

The Historic Churches Support Officer (part funded by Historic England) and Church Development Officer provide comprehensive information to help parishes care for and sustain their church buildings. A large amount of time is spent advising parishes on the prevention of lead theft and, where it has happened, on advising on remedial works of protection and grant aid for replacement roof coverings.

Finance and Human Resources £251,996

These are the costs associated with providing a good finance and HR function. They deal with the processing of parish share, funeral and wedding fees, processing invoices, the production of annual financial statements and monthly management accounts, the payroll for Edward King House and some parishes, processing stipend data for payroll at the Church Commissioners and other key functions. This department also sets the annual diocesan budget for approval by Synod, and maintains this through the year. They also support the finance function of the Bishop’s Office, process grants and manage bank, auditor and investment fund relationships.

The HR service is provided to Edward King House and supports parishes in the form of model contracts and advice. They also ensure that the necessary support is in place to support the archdeacons and the Bishop’s Office with the recruitment of clergy.

Legal and Governance £180,373

The legal and governance function involves providing the support necessary for the LDTBF to meet its obligations in relation to charity, company and ecclesial law. Support and a governance framework are also provided for Diocesan Synod, Bishop’s Council of Diocesan Trustees and all associated committees and working groups, as well as providing support and advice to parishes regarding synodical and parochial governance.

The Diocesan Registrar provides legal advice and support to the Diocese of Lincoln and deals with the second stage of the faculty process. The Registrar is also the Legal Secretary to the Bishop of Lincoln, and in this capacity provides advice to the Bishop on legal matters.

Audit Expenses are also covered here, including the annual audit which is a statutory obligation, in order to remain registered as a charity. The audit provides assurance that the Diocesan accounts represent a true and fair view of its financial activities.

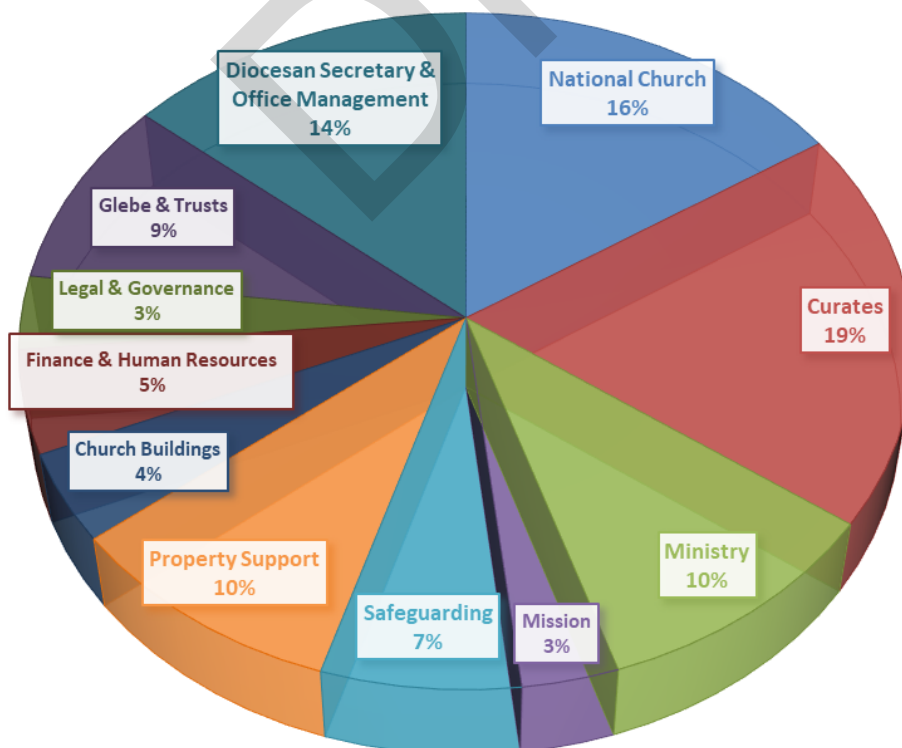
Glebe and Trusts £464,361

Glebe involves managing our glebe holdings of 11,417 acres with the support of our land agents. Over £21m-worth of local parish trusts are administered and assistance given to parishes in drawing down the funds required. Land purchases and sales involving the LDTBF are supported through the provision of associated legal advice and custodianship of legal documents.

Diocesan Secretary and Office Management £712,138

This includes the cost of the Diocesan Secretary’s Office, communications, strategic support, and all the associated costs of running Edward King House. This includes insurance, reception, cleaning, heating and lighting, repairs and maintenance, IT, telephones, stationary, printing, photocopying costs. The Diocesan Secretary is also the secretary to Diocesan Synod, the presiding electoral officer and the data protection lead.

BREAKDOWN OF CENTRAL COSTS



Cost Reduction

Since 2019 we have been reducing our central support costs and this has resulted in **payroll savings of £369,683 and a small saving on non-pay costs of £51,937**. The Diocesan offices, in collaboration with Bishop’s staff, continue to actively explore ways to reduce all central costs as well as ways to improve the support services parishes receive.

* Please note that Bishops’ stipends and expenses are covered by the central church.

* Please note that diocesan central costs do not include Lincoln Cathedral which is a separate legal entity.

Summary of Diocese of Lincoln's Assets and associated recommendations

We are very fortunate as a diocese to have significant historic assets which support our annual income. These assets value just over £87m (£50m in Glebe land¹ and £37m in stocks) and generate £2m in income for us per year, with an average 4.5% return on our stock market investments and a 1.9% return on the Glebe land we hold.

However, despite the £2m in income we receive from these assets, we have an annual operating deficit of c.£3.5m per year and we have been disposing of assets to generate cash to keep us going with this deficit. Over the past 5 years, we have sold over £12m of land and reduced the overall value of our assets by £11m. The more assets we sell in this way, the less income we'll receive from them annually, and we risk reaching a point in the next 10-15 years where the investments no longer generate the income we need, thereby increasing the annual operating deficit further, forcing significant cuts and questioning our future viability. We cannot continue to dispose of assets at our current rate. Neither can we dispose of the whole of our Glebe land for a single cash injection – the portfolio isn't attractive to external investors and any return would be significantly under market value.

With stock investments producing a much better return than land rentals (even with our work to maximise the return on Glebe), our recent aim has been to sell £3.5m of Glebe land each year and reinvest this into investments to enable a better annual return. However, we are now at the point where further sales would damage the portfolio; these would be seen as "fire sales" and wouldn't release the vacant possession premium that we would expect in time with the right circumstances (e.g. changes in tenancies, granted commercial planning permission).

As a diocese, we also have in our asset base 234 houses, supporting 150 people. The remaining houses are let where possible and generate c.£350k in income each year. This is a poor return for the investment required. Rental laws and local constraints mean many houses remain empty between occupancies, though these houses still require central maintenance and management at a cost to the diocese.

To aid immediate cash flow, we recommend urgently reducing the number of houses in line with the projected numbers of clergy and introducing a mixed model for housing curates in future years – some in diocesan housing, some in private rentals, and some provided with a housing allowance. As far as cashflow allows, funds from the sale of the c.80 houses will be reinvested to compensate for the loss of rental income, generating around 4.5% annually in line with our investment policy, which is above the national average return amount for coastal and market town rentals.

Finally, we have Edward King House. In November, Diocesan Synod supported the exploration of the sale of Edward King House as our central support offices and moving into leaner, more modern and energy efficient rental office space. This could look to save us at least £90k a year through the reinvestment of the sale and savings in maintenance costs. We recognise the tremendous history of Edward King House and may seek to maintain the Chapel and Stable Block to preserve Bishop Edward King's Legacy and also retain the annual rent from English Heritage.

¹ Glebe land is historic church land entrusted to the Diocesan Board of Finance for management, the income from which supports mission and ministry in the diocese. See Appendix 10 for a full explanation.

APPENDIX 13

List of Contributors

The work of “Resourcing Sustainable Church” has come about through collaboration, consultation, and the generous investment of significant time and energy from many individuals. We are so grateful to everyone who has contributed to this process thus far. You have shaped the proposals you see today. Below we list those who have been involved to this point. On behalf of the whole diocese, thank you.

Lever and Implementation Groups: 54 people, lay and ordained, from across the diocese who were part of the original Lever Groups (Jan – June 2020: research and initial proposals) and/or the subsequent Implementation Groups, developing these proposals, from July 2020 onwards.

<u>ASSETS</u>	<u>COSTS</u>	<u>DEPLOYMENT</u>	<u>GROWTH</u>	<u>PARISH SHARE</u>
Ann Treacy	David Dadswell	Nicholas Chamberlain	Nigel Peyton	Aly Buxton
Mickey Wardlaw	Karen Pickles	Tom Wilson	Hayley Coddington	Jane Hodgson
David Rowett	Russ Coulter	Justine Allain Chapman	Sue Slater	Nigel Bacon
Mark Holden	Michelle Godbold	Mark Steadman	Jim Prestwood	John Boddy
Paul Arnold	David McCormick	Gavin Kirk	Hugh Jones	Stephen Buckman
Nigel Bacon	Richard Bayes	Kimberly Bohan	Phillip Wain	Chris Hewitt
Andrew Drummond-Hunt	Nicky Fisher	Nick Brown	Stuart Craddock	Steve Johnson
Andrew Gosling	Kay Clayton	Sally Buck	Richard Steel	Hugo Cobham
John Hebblethwaite		Neil Burgess	Ian Ward	Sonia Barron
Jane Powell		Richard Crossland	Jenny Ballantyne	Vaughan Sweet
Valerie Rose		Clare Lindsay		David Cowell
Chris Atkinson		Rosamund Seal		Stephen Holt
David Wright	609 contributors to group's survey			364 contributors to group's survey

RSC Steering Group:

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 Nigel Peyton
 Ann Treacy
 David Dadswell
 Aly Buxton
 Justine Allain Chapman
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 Nigel Bacon
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 Georgie Hewitt
 Steven Sleight

Test areas:

Covenant Pastors:
 Owston Ferry Parish,
 Mark Zammit

Festival Churches:

Bolingbroke Benefice,
 Peter Coates

Local Consultations

- **530 people** were involved in the **Autumn 2020 consultation evenings**, 67% of whom were lay. **446 people** have signed up to the **March consultation evenings**. For each meeting, we invited all licensed active clergy, active readers, diocesan synod representatives, rural deans and deanery lay chairs from the relevant Deanery Partnership. Each benefice was asked to bring up to four key lay leaders who could support the **local communication and consultation** of these developing proposals.
- There have been separate, focused consultations with **rural deans, lay chairs, Bishop's Council of Diocesan Trustees** and **Diocesan Synod** (July and November), with BCDT and Synod both indicating strong support of the developing proposals.

Glossary of terms

Archdeacon

A senior member of the clergy responsible for an area called an archdeaconry. They share the pastoral care of the clergy and do much practical, legal and administrative work.

Articles of Association

The governing document that forms the LDTBF's constitution. It defines the responsibilities of the directors, the kind of business to be undertaken, and the means by which the members exert control over the board of directors.

Benefice

A group of parishes served by one incumbent or member of clergy.

Bishop

A senior ordained person who has oversight of clergy and lay people in a diocese.

Canon Law

That by which the clergy and, to some extent, the laity are governed. Approved by Parliament, it has the force of law and covers matters of worship and practice.

Church Representation Rules

Schedule 3 to the Synodical Government Measure 1969 but updated as a separate booklet. They contain the mechanism for the setting up of representative bodies in the Church of England from parochial church councils to the House of Laity of the General Synod.

College of St Hugh

Proposed under the RSC programme to act as a diocesan training, formation and resourcing organ within the body as a whole, drawing on the foundational work of the Lincoln School of Theology and the diocese's Mission and Ministry Teams, and also on contributions from diocesan clergy and lay ministers.

Community of St Hugh

A fellowship of prayer across the diocese, established in 2017, praying for the transformation of lives in greater Lincolnshire.

Common Tenure

The basis on which all Church of England offices will eventually be held under the Ecclesiastical Offices (Terms of Service) Measure 2009. Existing holders of freehold offices may decide not to opt-in to Common Tenure but new office holders will be on Common Tenure.

Deanery

A group of parishes forming a geographical district within an archdeaconry.

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Diocese

Main administrative and pastoral area in the Church of England – often roughly coincides with local county boundaries. There are 42 dioceses in the Church of England.

Discipleship

A commitment to following Jesus day by day.

Faculty

Faculty jurisdiction is the process that allows the Church of England to care for alterations to its buildings outside the secular Listed Building system.

Glebe

Land or buildings vested in the Diocesan Board of Finance that either provides a rental income to help pay for stipends and clergy housing or provides housing for those involved in the cure of souls.

Incumbent

The priest who is in charge of church life in a particular benefice. Depending on the parish his/her title may be Vicar, Rector or Priest-in-Charge

Ministry

A general term for the work of the church in worship, mission and pastoral care.

Mission

Action to help the world become more like the place God intended it to be, and share the good news of Jesus.

National Church Institutions (NCI's)

The collective name for the 7 national administrative bodies that work together to support the mission and ministries of the Church.

Ordinand

Someone who is currently being trained to be a member of the clergy.

Parish

The smallest pastoral area within the Church of England. A parish usually has one main church building, but in some cases there are multiple churches and areas are sectioned into Districts.

Parish Share

A request from the Diocese to a parish to contribute to the overall costs of ministry across the diocese.

Pastoral Order

A document which effects changes in pastoral reorganisation made under the Mission and Pastoral Measure 2011. Differs from a pastoral scheme mainly in that it deals with lesser matters.

Pastoral Scheme

A document which effects more complex or significant changes in pastoral reorganisation made under the Mission and Pastoral Measure 2011.

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Reader

A person licensed by a bishop for lay ministry including leading public worship.

Synod

An assembly of clergy and lay church members to discuss and debate church matters. They can meet as a deanery, a diocese or nationally as General Synod.

Stipend

A fixed sum paid to a stipendiary clergy person, to enable them to exercise their ministry without the need to take another job in order to earn their living. It is intended to provide adequately for a clergy person to live during their working years.

Total Return

When measuring financial performance, it is the actual rate of return of an investment including interest, capital gains, dividends and distributions realized over a given period of time. This method has recently been adopted by the Board of Finance to assist the diocese in its deficit reduction programme.

Commonly used acronyms and abbreviations

ALM- Authorised Lay Minister

ALM ministry takes many different forms depending upon the parish base, but in general ALMs lead or establish a team of people working in an area of ministry and they also work to encourage and develop the gifts of others.

AMPC- Archidiaconal Mission and Pastoral Committee

A subcommittee of the DMPC, principally responsible for reviewing arrangements for pastoral supervision, which involves deployment of clergy and related pastoral organisation, within that Archdeaconry.

APCM- Annual Parochial Church Meeting

The annual meeting of a parish where the election of church officers takes place, required by The Representation Rules.

AWA- Average Weekly Attendance

Figures provided through the National Statistics for Mission return. The weekly average attendance taken from the October count, which includes attendance at church services and fresh expressions, but not at services for schools.

BMO- Bishop's Mission Order

The process by which a Bishop can affirm, enable, encourage and support a new mission initiative within the overall ordering of the life of the church. A BMO can be used when a mission initiative aims to establish a new community (a fresh expression of church) and/or when a number of parishes or ecumenical partners are involved.

CC- Community Church

Church Type 3 proposed within the RSC programme: a church that serves a small but significant community, with sufficient local support and resources to remain as an active place of worship and an identifiable and self-determining church community.

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CMD- Continuing Ministerial Development

(formerly known as CME) helps clergy to develop their knowledge, skills and spiritual life, so that they may serve more effectively and flourish in ministry.

DAC- Diocesan Advisory Committee

A statutory body set up under the Care of Churches and Ecclesiastical Jurisdiction Measure 1991. Its main function is to give advice on the architecture, archaeology, art and history of places of worship to the diocesan chancellor, the archdeacons and parishes.

DBS- Disclosure and Barring Service

Was established in 2012 and carries out the functions previously undertaken by the Criminal Records Bureau (CRB) and the Independent Safeguarding Authority (ISA). Helps to prevent unsuitable people from working with vulnerable groups, including children.

DDC- District Church Council

Provides local governance and leadership in larger Parishes where there is a Team Ministry.

DDO- Diocesan Director of Ordinands

In charge of encouraging vocations, discerning those whom God is calling to ministry, and nurturing candidates up to the point of ordination.

DMPC- Diocesan Mission and Pastoral Committee

Responsible for carrying out the duties of the Mission and Pastoral Measure 2011, having regard to worship, mission and community as essential to the life of the Church of England 'for the better cure of souls'.

DP- Deanery Partnership

Proposed under the RSC Programme, a facilitating framework covering an area roughly equivalent to a local authority and its related deaneries, offering wisdom, guidance and leadership as LMPs are established, with a major role in shaping deployment patterns.

DSAP- Diocesan Safeguarding Advisory Panel

The cross institutional safeguarding panel set up to oversee and provide independent scrutiny of safeguarding practice and policy within the Diocese of Lincoln.

EKH- Edward King House

The offices of the bishop of Lincoln and the Diocese of Lincoln central services.

ER- Electoral Roll

A register of those over 16 who are involved in the life of the parish. The roll is revised annually, renewed completely every 6 years, and its numbers can serve as helpful indicators of reach and growth.

FRAP- Financial Reporting Advisory Panel

A panel of trustees who do not chair a subcommittee of the LDTBF and are not on the Audit and Governance Committee, that along with the assistance of the Diocesan Secretary and Director of Finance, is responsible for scrutinising the monthly management accounts on behalf of the Bishop's Council of Diocesan Trustees.

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IME- Initial Ministerial Education

The first three years of ordained ministry, where clergy are involved in a programme of training in advance of ordination.

KMC- Key Mission Church

Church Type 1 proposed within the RSC programme: a large, confident and flourishing church, strategically placed to serve a significant population. A main focus for ministry within an LMP or DP, able to cover these ministry costs while also supporting the wider family of churches in the LMP.

LDTBF- Lincoln Diocesan Trust and Board of Finance

The registered charity and company limited by guarantee which holds the financial and other assets of the Diocese and is responsible for oversight of their good stewardship.

LinC Funding- Lowest Income Communities Funding

A fund made available by the central church to support mission in communities with the lowest incomes. Currently it is provided to the 25 dioceses which have the greatest number of people living in these communities.

LLM- Licensed Lay Minister

A layperson authorised by the Bishop to lead certain services of worship, lead certain parts of a service or undertake a particular ministry.

LMC- Local Mission Church

Church Type 2 proposed within the RSC programme: a well-used church of typically at least 40 people, with full lay representation and involvement, regular worship, and a desire for significant growth. Able to cover its cost of ministry.

LMP- Local Mission Partnership

Proposed within the RSC programme, a cluster of parishes who have committed to working together in ways that have been locally discerned and agreed. The primary loci for the delivery of shared planning and ministry, offering opportunity to 'belong at different levels' across a wider area than parish alone.

LST- Lincoln School of Theology

Provides theological training for students in the Diocese of Lincoln, including IME training for ordination and training for lay ministry roles such as readers.

NSM- Non-Stipendiary Minister (see also SSM)

Ministers who do not receive a stipend (i.e. payment) for their services and therefore financially support their own ministry.

OLM- Ordained Local Minister

Performs all the usual duties of an ordained member of clergy, except they will have been called out of a local congregation and will return to serve that same congregation rather than being nationally deployable.

PTO- Permission to Officiate

Also known as a licence to officiate, is a concessionary ministry licence granted by the Bishop. A PTO is most commonly issued to a retired deacon, priest, or lay reader over the age of 70 year.

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PCC- Parochial Church Council

The executive committee of a Church of England parish which consists of clergy and churchwardens of the parish, together with representatives of the laity.

RSC- Resourcing Sustainable Church

The programme to reduce the areas of Assets, Costs, Parish Share, Growth and Deployment.

SDF- Strategic Development Fund

Typically refers to the programme "Resourcing the Urban Church" part-funded by a 2019 SDF Grant to the diocese, focusing on church planting through three resource churches.

SGPF- Setting God's People Free

A programme which seeks to implement proposals from the Setting God's People Free report presented to General Synod in 2017. The proposals seek effective ways to build up the whole people of God, with a confident faith and vision for the Kingdom of God, which is lived out in homes, schools, communities and places of work.

SSM- Self Supporting Minister (see also NSM)

Alternative and more recent term for 'Non-Stipendiary Minister'. Ministers who do not receive a stipend (i.e. payment) for their services and therefore financially support their own ministry.

USA- Usual Sunday Attendance

Figure taken from the National Statistics for Mission Return. Is calculated based on how many people attend a parish church on a 'usual' Sunday when there is a service, that does not include major festivals or holidays.

DRAFT