

SC 16/61c

ANSWERS TO QUESTIONS FROM THE DIOCESAN CONFERENCE

October 2016

A. More clarity of definition please

1. What is a hub?

A hub for fresh expressions of Church (fxC) is a centre where experienced leaders of fxC can offer support across a geographical area or network in the form of advice, training and acquired wisdom of good practice to those looking to develop new fxC.

2. What do we mean by a “Fresh Expression” – definition/clearer terms needed!

The Fresh Expressions website¹ gives this formal working definition:

A fresh expression is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church.

- *It will come into being through principles of listening, service, incarnational mission and making disciples;*
- *It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.*

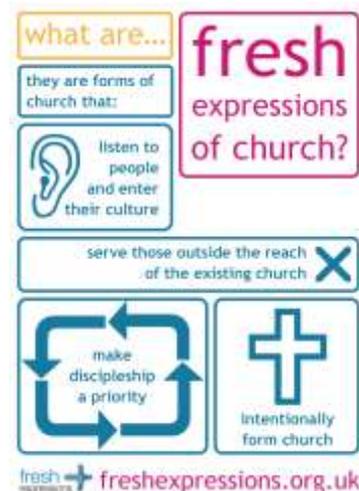
Another way fxC are described² is that they are:

Missional – they serve those outside the church;

Contextual – they listen to people and enter their context;

Formational – they make discipleship a priority: journeying with people to Jesus;

Ecclesial – they form church – they are not bridges to an existing church.



¹ www.freshexpressions.org.uk/about/whatis

² ‘What are fresh expressions of Church?’ Three-minute Guide, www.freshexpressions.org.uk/guide/essential

The website clarifies that a fresh expression of church is not:

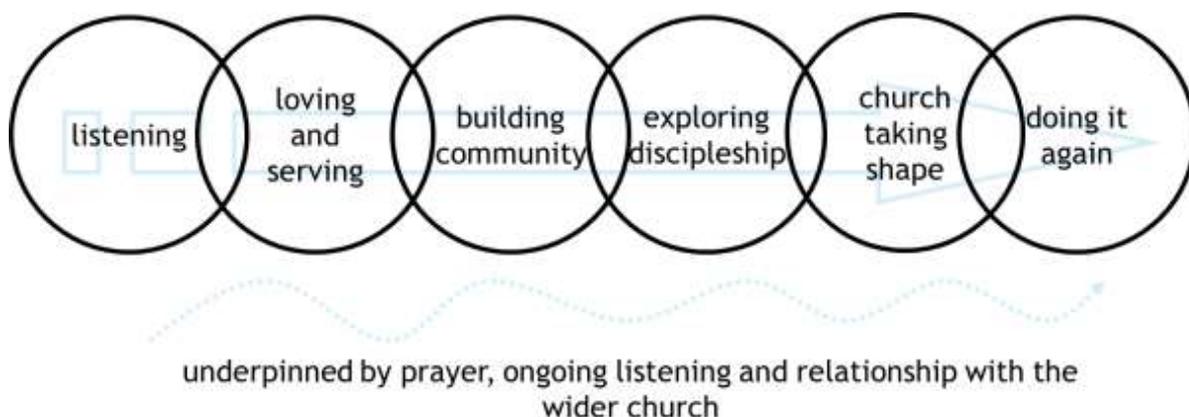
- an old outreach with a new name ('rebranded' or 'freshened up');
- a bridge project, to which people belong for a while before going to 'proper' church - some people do end up moving into a more traditional church, others see the fresh expression as their church, while others again have a foot in both.

If the intention is to work towards establishing a new community or congregation especially for those who have never been involved in church (un-churched) or once were, but left for whatever reason (de-churched), then it is a fresh expression of church in the making. A fresh expression of church like this may look very different to traditional church.

If, though, the intention is to do mission better or more imaginatively in order to attract people to an existing church, it isn't a fresh expression (although doing that is always an excellent idea). The aim of a fresh expression is not to provide a stepping stone into existing church, but to form a new church in its own right. So it is important to decide the direction you are heading in, before you begin the journey.

The journey towards a new church community

The diagram below has been widely used as way of charting the stages of development of fxC and a way of assessing progress.



3. Is there a difference between a Fresh Expression and being a pioneer or entrepreneurial?

The wide variety of fxC includes new monastic communities, youth discipleship groups, Messy Churches, church plants, gatherings in schools and cafes, community projects led by Pioneer Ministers, etc.

The working definition (agreed by Ministry Council in 2016) for 'Pioneer' in a church ministry context is:

Pioneers are people called by God who are the first to see and creatively respond to the Holy Spirit's initiatives with those outside the church; gathering others around them as they seek to establish new contextual Christian community.

This definition allows for a wide variety of lay and ordained pioneers, voluntary and paid, with different levels of training and experience, working in all sorts of contexts, including parishes, chaplaincies, workplaces, social enterprise projects and areas covered by a Bishop's Mission Order (BMO). It also implies that pioneers do not work alone; they gather and lead a team.

Pioneer leaders need to be creative, innovative and people. There are many examples of fxC built around entrepreneurial social enterprise projects, but with a clear intention to develop a new Christian community, which is not necessarily the aim of all social enterprise projects.

4. What is the difference between a hub and a minster church? Or a benefice?

For 'hub' see **A.1** above. The term 'benefice' tends to be used to describe a parish or a group of parishes that have been joined together. The 'minster model' is a way of reorganising the parish system so that a large church becomes the 'minster' for several parishes, with a team of clergy and lay leaders based there, like the network of 'minster' churches that covered the country in the seventh and eighth centuries, staffed by a team of peripatetic clergy who travelled to preach the gospel and administer the sacraments across the wider area.³

B. Questions about Pioneers

1. What is the future and strategy for ordained pioneers? There doesn't seem to be any allocation of funding

Ordained Pioneer Ministers (OPMs) will continue to have a vital contribution to make to the further development of flourishing new fxC in the diocese in rural and urban settings. How we redeploy resources or develop new funding for this work needs to be addressed in our MAPs at all levels. OPMs who have blazed the trail very effectively for us in this area will be a key resource for breaking further new ground and encouraging and equipping more lay and ordained pioneers.

³ See <http://www.jubilee-centre.org/future-english-parish/> and http://www.acpi.org.uk/Joomla/index.php?option=com_content&task=view&id=102

2. Will the Archdeacons work with those (priests) who will not recognise or work with entrepreneurs fresh expressions ideas? How will you do it?

The Archdeacons will continue to work with all clergy, seeking to ensure a 'mixed economy' is possible. In making new appointments we will be looking for clergy who will engage with new mission opportunities. Where a significant pioneering opportunity is envisaged, a Bishop's Mission Order (BMO) is a possibility that can be used.

3. How do the Bishop's define and understand pioneering? And how does the diocese communicate it?

See A.3 above for national definition of 'Pioneer'. We are involved with national conversations about the development of fxC and pioneers. We need to communicate our pioneers' stories around the diocese (e.g. through *Live the Mission*), signpost people to the national websites for pioneer ministry and fxC and provide clear information through the School of Mission for vocations days and fxC training events.

4. Could we have some clarity around FX enablers? Are they trainers or practitioners or both?

In Leicester Diocese the fxC Enablers are expected to be trainers and practitioners. They spend 75% of their time training lay volunteer teams to develop fxC and 25% developing a new fxC project with a team. We would probably follow the same model.

5. As we boldly aim to develop more fresh expressions of church, will we distinguish clearly between those which emerge from pioneer mission and those which are "planted" onto a community?

The FxC umbrella covers a wide range of expressions of church, including varieties of church planting and pioneer projects. It is important to recognise the differences. Church planting is 'Go, set up church and attract people', while pioneer ministry is 'Go and stay with people and serve them, and see what kind of church develops'. For helpful insights into the impact of planting compared to other forms of fxC, see George Lings's report on London Diocese.⁴

6. How will the Diocese encourage women pioneers (as 'entrepreneur' is the examples given were all male)?

According to research into fxC in the C of E, 2/3rd of the lay leaders of fxC are female. There are clearly lots of women with a calling, vision and gifting for developing fxC, and we must encourage and support them in pursuing this.

7. Will lay & lay lay (i.e. inc unpaid unlicensed) pioneers be encouraged and included in the fxc developments, as well as the ordained pioneers who are more obviously on the radar?

To date as a diocese we have tended to focus more on Ordained Pioneers, but we also need to develop lay pioneers, licensed and unlicensed. So-called 'lay lay' leaders are a wonderful gift to the Church to be encouraged and supported appropriately so that they can get on with what they are doing so well.

⁴ <http://www.churcharmy.org.uk/Publisher/File.aspx?ID=163999>

8. **How will we learn more about pioneering? Learning from mistakes and from good practice.**
The development of our own pioneer projects has been well documented so that we can learn from our experience. Also nationally there is a wealth of information and reflection on fxC and pioneering that we are constantly drawing upon.⁵
9. **Why not extend OPM curacies beyond 3 years to enable pioneer communities to flourish?**
It is widely recognised that pioneer projects often take longer than 3-4 years to develop and grow a sustainable new worshipping community, while title curacies in this diocese are for 4 years. There is a need, therefore, to consider and plan at an early stage, so that there is appropriate provision for ongoing leadership in such projects

C. Questions about Fresh Expressions

1. **FxC: Not all fresh expressions are the same. Don't we want churches to experiment with fresh extensions, fresh expressions and just being entrepreneurial?**
Yes, it would be good if every pMAP included plans for developing new ways of becoming/doing church for those who are not yet members.
2. **If specific ongoing messy church training is needed, Lucy's very happy to talk under SP2 or SP1, as messy church is the most prevalent fxc. Deanery level? Synods?**
Doing Messy Church *well* so that it makes disciples of all ages is the challenge. As diocese we have much experience in this area to draw upon, as Lucy Moore, who started Messy Church, is Regional Co-ordinator for Hampshire (lucy.moore@brf.org.uk).
3. **Fresh expressions focussed on under 35s – but Rachel told us yesterday that 35 – 65 has the lowest proportion of followers**
There can be fxC for all ages and stages of life. Most fxC, including Messy Church, aim to be inter-generational. Rachel Jordan did explain that the graph in *Talking Jesus* could be misleading because the sample included people from various denominations. In C of E congregations it is usually the younger generations who are missing. In the Diocese of Winchester 20% of our worshippers are under 18 years old, 49% are aged 18-69 and 32% are over 70. Nationally the figures are 20%, 70% and 30% (Statistics for Mission 2015⁶).
4. **The hope that emphasis on fresh expressions creations does not lead to a very task and goal focussed attitude to ministry and not neglecting investment on what we already have**
As a diocese we are committed to resourcing the development of a mixed economy of flourishing fresh and traditional expressions of Church that 'belong together in Christ' (SP4) as an interdependent diocesan 'family' of churches of different ages, sizes and characteristics.
5. **Should Resources be part of Fresh Expressions?**
Plans for fxC should include details of resource implications (people, buildings, equipment and finance). We envisage making available modest start-up grants of up to £2000 for new fxC. The expectation is that as fxC mature they become self-governing, self-financing, self-reproducing and self-theologising and can be a resource to the wider church.

⁵ See, for example, <http://www.freshexpressions.org.uk/pioneerministry>

⁶ <https://www.churchofengland.org/media/3331683/2015statisticsformission.pdf>, page 25.

6. How will Fresh Expressions be evaluated to ensure maximum transferable learning?

Significant research into the development and impact of fxC in 21 dioceses of the Church of England has been carried out by the Church Army Research Unit, and is available to learn from.⁷ The development of our own pioneer projects has also been well documented throughout the process, and provides reflective insight into good practice for future use.

7. How will you ensure local ownership of fx?

The majority of fxC will emerge from a vision and ideas developed in a local context and fed into planning at pMAP and/or dMAP level. Where, for example, a deanery sees an opportunity for a fxC, it will be essential that local churches catch the vision.

8. FX takes a long time. We want 60 but in 3 years not likely – needs more resource to do well. Admin to release vicars to pastor is key. Nothing about partnership with others to bring resources of finance and people

Some types of fxC are relatively easy to start and resource, particularly if they are parish-based, lay-led by volunteers and can use church premises. Small start-up grants have provided a helpful incentive in some dioceses. In some contexts partnerships between parishes and ecumenical collaboration in fxC have worked well. Engagement with people who have had little or no contact with church will require patience and commitment to resourcing and sustaining fxC for the long haul. People's faith journey may be long and complex before they are ready for baptism or confirmation. 60 new fxC in three years is therefore a stretching target, and we need to note the Diocese of Leicester's experience that a proportion of fxC are likely to come to end for various reasons, making the target even more of a challenge.

9. FX to extend to all ages

Yes. National research shows that most fxC are catering for all-ages rather than a specific age-group.

10. What is the place of Festival Churches?

A new national 'Association of Festival Churches' has recently been created and we are exploring the possible place of Festival Churches for our diocese.

11. What training will there be to enable clergy to give appropriate support to lay FX leaders?

Support, training and a variety of resources for equipping lay leaders of fxC are being developed nationally, but we do need to consider how best to enable our local clergy to support them as well.

⁷

http://www.churcharmy.org.uk/Groups/244966/Church_Army/Church_Army/Our_work/Research/Database_for_Fresh/Database_for_Fresh.aspx

D. Creating a culture which enables entrepreneurial thinking and action for the common good.

1. When new and FX begin will permission really be given? Legal things moved/challenged/ways made/helped. SP2 – overlap with 6 & 7. Implications fxC in MDA's and HE/FE

As a diocese we are committed to 're-imagining the church' (SP2), and making new mission initiatives possible. We are keeping abreast with national 'Fresh Expressions' developments, have close links with Messy Church (BRF) and have good relationships with CMS and others who are delivering training for future lay and ordained pioneers. The 'Simplification' strand of the national 'Renewal and Reform' programme is bringing helpful legal changes, including simpler and more effective Bishop's Mission Orders. Yes, fxC are likely to be relevant to our engagement with MDAs (6 on aMAP) and HE/FE (7 on aMAP).

2. How do we shed baggage and rules to free up space for pioneering?

See **D.1** This question is one we also need to address at every level of our planning: what things get in the way of mission, and what do we need to stop doing?

3. Would we be prepared to allow fxCs to subsume and replace traditional expressions?

There are examples of this happening in contexts where the traditional congregation has dwindled to nothing. An fxC can often become the largest congregation in a parish. In a 'mixed economy' this should be a cause for celebration rather than being seen as threat to traditional expressions of Church. Graham Cray spoke at the conference about how the Church needs to go through a continual process of discernment and change in order to continue to be a sign of hope and make a difference in the world.

4. Question for the bishops from some lay folk – how will they evidence that they will welcome risk-taking and cope with failures? This is because we see our clergy as fearful of failure

This is a great question, because so much of what we want to encourage as a diocese involves risk taking, creativity and imagination. The answer is difficult to give in the abstract: we will simply have to build confidence and trust as we go forward together.

5. How will you deal with leadership that stands in the way of growth?

See **B.2** above.

6. How can we emphasise this culture of the common good – because it's a good thing to do?

The common good has been part of Anglican thought and liturgy for many years, but is more fully developed in Catholic Social Teaching. In recent years it has become a shared theme across the churches, but it needs to be more widely understood and grasped as a key motivator to becoming churches that make a positive difference in our communities. We need to be preaching, teaching and talking more on this theme and providing good examples of what working for the common good looks like in our varied contexts. To support this we may need web-based resources to facilitate exploration and discussion in parishes and deaneries. The notion of the common good is not unique to Christianity, but it is rooted in our beliefs about God's relationship to his people and

is an inescapable part of a Christian world-view. From its earliest days, the church has understood its mission to be for all the world and the message of salvation, justice and peace in the coming kingdom of God brings hope to all peoples and all generations. By seeking the welfare of all, the church expresses its conviction that God wants his creation to flourish (Jeremiah 29:7). By living out Christ's sacrifice for us – liturgically, in prayer and in selfless service to others – the church's commitment to living as Christ lived is demonstrated in its pursuit of the common good of all. ⁸

⁸ 'The Common Good - the Church and Politics Today' (GS 1956) <https://www.churchofengland.org/media/2010514/gc%201956%20-%20the%20common%20good.pdf>

E. Rural urban “tensions” in our planning

1. Is rural ministry sustainable as currently structured? Is there an agenda to transfer more ministry resources into urban ministry? If so, how does rural ministry survive?

We believe rural ministry is sustainable and want to explore new structures that move from an increasingly stretched model in rural ministry to a dynamic and attractive mission-shaped model. aMAP priority 9, ‘Promote rural evangelism and discipleship’, focuses exactly on this, where we are excited about looking at the rural ‘benefice of the future’. There is no ‘agenda’ to transfer more ministry resources into urban ministry; there will be a deployment review for the whole Diocese.

2. Concern about the balance of clergy provision to rural vs urban communities (national statistics), and therefore, can we continue to work on practical ways to inspire/enable lay leadership?

Yes, the national statistics highlight this balance; we must discern the basis on which our deployment is being made (which we do through reviews of deployment and Diocesan Synod’s support for the aMAP priorities). If the question refers to lay leadership in church ministry, then in rural areas we believe the ‘benefice of the future’ work will produce attractive models of lay and clergy leadership collaboration which laity will increasingly be drawn to.

3. We can be described as a rural diocese until ‘the cows come home’, but the reality is – if we are a church about people – that the majority of the population of this diocese live in urban/suburban settings when will the resourcing at diocesan level reflect this?

Whilst containing a significant emphasis on developing rural ministry (aMAP priority 9) there is a greater emphasis in the aMAP on priorities which will (at least initially) put more resource into greater population areas. (e.g. see priorities 4, 6 & 7).

4. Are there links with the Arthur Rank Centre?

Yes, we are in contact with Canon Dr Jill Hopkinson, National Rural Officer for the Church of England, at ARC; both suffragans have been on training run by ARC during the past year, and ARC have indicated they are keen to work with us on aMAP priority 9.

F. Roles, structures and resourcing

1. How do we resource this structurally and in personal terms given how busy the suffragans are?

The MAP process at every level is one of discerning where the Spirit of God is directing us to put our energy and resources. Prioritisation of the work we do will be crucial for us all, and not least for the bishops, going forward.

2. What is the particular role of Archdeacons in this process of reimagining?

The archdeacons have been involved in developing the aMAP priorities (introducing some of them), and are taking the lead in those priorities which particularly involve deployment and parochial structures.

3. Pruning and review/ redeployment of existing resource

The archdeacons are carrying out a deployment review for the diocese, which is connected in turn to aMAP priorities.

4. Use and training of SSM: what is happening?

Our self-supporting clergy provide a significant and valuable ministry across our diocese, and we will continue to encourage and support those with vocations to ordained ministry as assistant clergy (SSM) through the discernment process and their training and ministerial formation. From September 2017 they will have a further option to train part-time within the diocese on the Winchester Ordination Pathway, which comes under the umbrella of the South Central Regional Training Partnership and within Common Awards administered by Durham University. Three years of study leads to a Diploma in Higher Education (DipHE) in Theology for Mission and Ministry, a qualification at Higher Education Level 5 (equivalent to the second year of a university undergraduate degree). This is studied part-time through a combination of residential weekends, Saturday study days and evening tutorials, with students submitting assignments which are graded, and which build towards the DipHE. (There are no written exams.) This is the standard format nationally for part-time training for licensed ministry, both lay and ordained. The academic work is accompanied by placements and practice in leading worship and preaching (and other ministry), but these formational aspects are not assessed as part of Common Awards.

5. Reimagining ministry – where is our emphasis here?

Re-imagining ministry, 'so as to make sure that there is a growing and sustainable Christian witness in every local community' is one of the Church of England's three Quinquennial Goals, along with growing the church and serving the common good.⁹ Our Diocesan Strategic Priorities similarly challenge us to 're-imagine the Church' in order to become a mission-shaped diocese that makes authentic disciples who are inspired, trained and resourced to be salt and light (Matthew 5:13-16), authentic disciples and agents of transformation in the world. Our emphasis is on developing leaders in the church of various kinds, lay and ordained, licensed and authorised, paid and voluntary, who together can effectively nurture, equip and encourage all God's people to 'live the mission of Jesus' in their daily lives.

6. Will we look at using existing buildings in new ways?

A number of the aMAP priorities either directly (priority 4) or indirectly (priority 9) are likely to affect church buildings and their use. There is no current plan for an overall buildings review. The DAC is constantly looking to respond positively to imaginative community engaging ways of using existing buildings in new ways.

⁹ GS Misc 995 (Nov 2010)

G. Does “vocations” need to be broader?

1. Is vocations sufficiently wide to build the new culture?

2. We need to commission non-ordained vocation

We need to rediscover and emphasize our common calling to be ‘disciples on mission with Jesus’ (Graham Cray), seeking God’s kingdom as a priority and working in the power of the Spirit for the common good in every sphere of life, wherever we are day by day. Baptism is our commissioning for this vocation. Other vocations to licensed and unlicensed ministries, lay and ordained, need to be set in this context.

3. Is the vocations target sufficiently ambitious?

The 50% increase (from 2013 figures) in candidates for ordination by 2020 was agreed by the General Synod in February, 2015. This is the increase needed to stabilise the effect of clergy retiring and increase the numbers of clergy. It is an aspiration not a limit, and we pray we will exceed it as a diocese.

4. Can we focus more on young vocations?

Yes. We are rejoicing that we have already been seeing more young people exploring their calling. The Church of England Ministerial Scheme is currently in its second year in this diocese, and provides the opportunity for up to 6 young people between 18 and 25 to explore their vocation and gain experience of ministry and mission in a local church while receiving theological and leadership training. We are also seeking to develop vocations champions who can develop links with universities and colleges and schools.

H. The aMAP process

1. How can the work on aMAP encourage local discernment within ministry teams?

Our mission action planning began with deanery MAPs in 2014, and in the light of these, pMAPS were developed during 2015. In developing the aMAP, we have drawn on both dMAPS and pMAPs to discern the major areas we should work on to see a significant missional impact at archdeaconry level. Once all three levels of MAP are in place, the aMAP will provide a framework and inform the process for revising the dMAPs and pMAPS.

I. What may be missing – please comment

1. In the aMap overall, PLEASE consider the missional priority of families and children and young people & intergenerational church – don’t have adults as the default setting.

The aMAP as a whole is intended to be read as focussing on all ages, not just adults. We will make this clearer as we develop together the detailed plans within each area of focus.

2. Has church planting a place in the diocesan plan for growth?

There is a wide variety of models of fxC and church planting. As a diocese we want to see the growth of those which are appropriate in our various contexts. ‘Resource Churches’ are one particular model of church planting.

3. **Diocesan jubilee year? Time to prune, listen and discern –make space for new growth**
Yes, we need constantly reminding of the need to stop doing some things in order to do new things.
4. **Health care**
We will continue to be engaged with health and 'well-being' in all sorts of ways.
5. **Older adults: partnership with Bible Reading Fellowship over "Gift of Years" and links with "Messy Church" on intergenerational mission**
As a diocese we are privileged to be able to partner with these movements and initiatives.
6. **Mental illness**
An important aspect of engagement with all our communities, perhaps more at pMAP level?
7. **Environmental/eco issues**
As a diocese we have been ahead of the game in helping to bring about the development of the Eco-Church scheme. We have decided not to include the environment in the aMAP, but to review and update our existing diocesan environmental policy.
8. **Ecumenical emphasis**
There are a many examples of excellent ecumenical partnership in mission across the diocese. The Novena of prayer is one example in the aMAP which we hope will strengthen this and take it to a new level.
9. **Communications**
We will inevitably need to continue to work at this as a vital tool for delivering the strategy.
10. **A voice in the public place**
Hopefully this develops as we seek to serve the common good.
11. **Social Transformation across the globe**
Yes. We are aiming to engage with this alongside our Companion Links.
12. **Resource non-Church secondary schools**
It is our plan to engage with all schools and FE colleges.
13. **Welcome pack in new homes**
This is a good thing to do, but needs to be more personal and local – so probably pMAP and/or dMAP level.
14. **How do we close buildings and reduce spending on not "fit for purpose" models**
An important ongoing issue nationally that we are also engaged with as a diocese.
15. **How do we deliver the Rule of Life? Literature needs to be more accessible**
The Rule of Life will be launched with workshops in Advent, Lent and the summer (advertised in e-news and on the web), and the Rule of Life leaflets will be available as hard copies and also online.
16. **Emphasis regarding existing/innovative ways of growing lay leadership/vocations**
We are developing the vocations strategy to have this kind of breadth and reach.
17. **What about faith and sacrificial giving – yet Bishop J said no resources no delivery**
The need for sacrificial generosity in order to resource the new mission work in the aMAP is clear, and is addressed partly through the Rule of Life.
18. **Partnering/Joint undertaking of projects where possible?**
Yes, this could be effective. e.g. in social enterprise, work with schools, etc.
19. **Rice - how do we do it in our parishes?**
Share your good ideas, please!

20. aMap - line 12 needs more weight - not ambitious enough
The national target is 50% increase, but we hope to exceed this.
21. Pruning boldly??? Are we?... or even stopping
Yes, we need to prune boldly but wisely (see 3 above).
22. People leaving the diocese. Need to manage the back door
Concerned about clergy wellbeing
Noted – we are well aware of these issues.
23. Need to corporate rule of life
The idea behind the Rule of Life is that it becomes a corporate expression of our discipleship.
24. CMD - developing all forms of ministry/ non-stipendiary ministry. Use OAP for CME
We are developing plans for a new CMD programme of ongoing missional leadership development that equips the whole people of God for living the mission of Jesus.
25. Children's Rule of Life – see Craig Marshall; "Navigator" work book
We are developing an all-age and a youth version, and will look at existing resources.
26. Considering monasticism as corporate Rule of Life
We have much to learn from this tradition and 'new-monasticism'.
27. Have we lost specifics on children and young people in our measurement?
Hopefully not. The aMAP is meant to be understood as impacting all ages through various means.
28. Uganda is not on the agenda.
Be assured, Uganda is included, along with all our Companion Links, and each Companion Link will have its own strategic plan for our engagement.