

# Diocesan Plan for Change and Renewal

*“Our prayer is simply this: that we become an ever more hopeful, confident church that seeks the mind, heart and will of God for Cornwall, for the communities he calls us to serve, and for the wider world beyond these shores.” The Saints Way*



DIOCESE OF TRURO  
DISCOVERING GOD'S KINGDOM  
GROWING THE CHURCH

## Foreword

The Diocesan Plan for Change and Renewal is about how we plan to lead change. The plan allows leaders and partners to understand what we intend to do, it has a role in communicating and supporting decision-making, and it can help us to understand what is and is not effective over time.

It doesn't describe everything that the DBF, diocesan leaders, or parishes are doing or will do: there is much there of course which is very good. This plan describes specific interventions and actions that relate to strategic change.

Specifically, we expect this plan to:

- Give an overview at diocesan level of the scale and scope of change that we are planning;
- Inform key decisions around the use of diocesan reserves over time, and the shape of diocesan support for parish ministry;
- Support an application for additional funding from the Church Commissioners.

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# 1. Introduction

## 1.1 Executive Summary

This Diocesan Plan for Change and Renewal describes three things: firstly the combined deanery plans, as created through the On the Way process; secondly the support provided at diocesan level to enable the deanery plans to be implemented; and third the work planned and initiated at diocesan level, focussed on fruitfulness and sustainability, but which was beyond deanery responsibility.

Most of the work and investment will be under the first element above, but rather than listing the twelve plans we aggregate or combine them to give an overview.

Each deanery was asked to consider twelve indicators of fruitfulness and sustainability based on “The Saints Way” (Appx 4.1) and to prayerfully discern how the church in their place is called to respond to them. The work undertaken in each deanery gives us three main themes, and at least four subsidiary themes.

- Deanery plans call for a reversal in the decline of numbers worshipping in our churches. To achieve this we know that there will need to be **significant change in patterns of parish ministry**. More clergy will be in oversight roles leading and overseeing teams of lay and ordained ministers who themselves will lead local church communities as well as other areas of ministry including pioneering, and work with children and young people. For these new patterns of ministry to be credible we will also need to reverse the decline in the number of stipendiary clergy, at least sustaining the number described in deanery plans and where possible increasing the number of both stipendiary clergy and other ministers.
- Deanery plans include ambitious proposals for **reversing the steep decline in the number of children and young people** with whom we have significant engagement. Notwithstanding that ambition we are aware that the decline has been so steep that additional diocesan support will be needed. The diocesan plan begins to describe the scale that may be necessary.
- Deanery plans call for a significant shift of resourcing towards the mission of the Church in **communities experiencing deprivation**, sometimes through lay or ordained roles, or through work with partners.

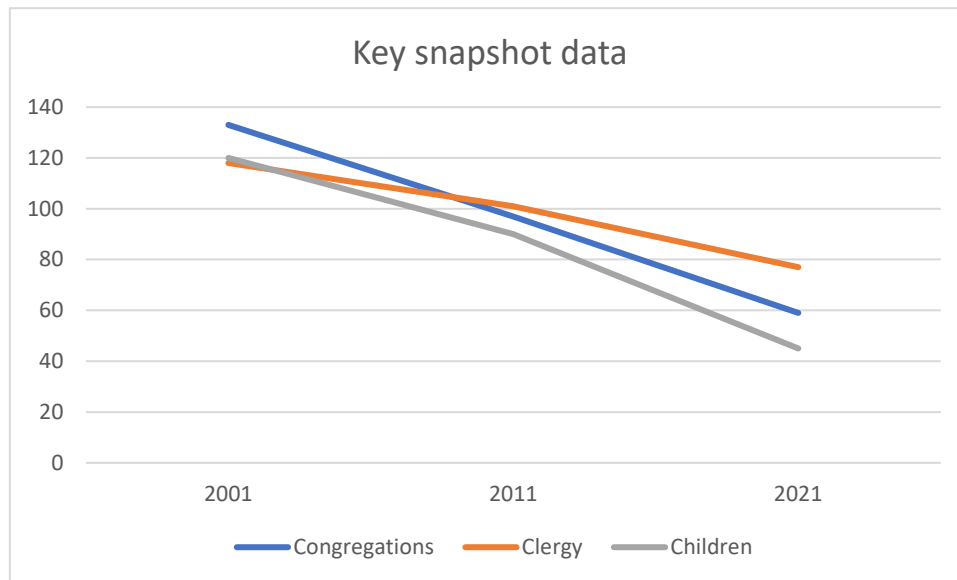
Alongside the three main themes there are other important areas of change and renewal described in the deanery plans, these areas have different levels of clarity and resolution in their planning. The main subsidiary themes are:

- **The use of buildings:** deanery plans do not include proposals to close buildings, but do call for making better use of buildings in supporting the mission of the church, in addition, we may need to start worshipping in new places as new congregations grow.
- Challenges and opportunities specific to **small churches:** even if all the deanery plans are completely fulfilled the diocese will still have hundreds of small churches. We need to make sure that these small locally focussed worshipping communities can flourish.
- Changes to **governance and leadership** models to support new patterns of ministry.
- Promoting **sustainable financial models** for local churches, in particular promoting generous giving and new commercial opportunities.

- Work already identified to meet the Church of England target for **carbon net zero**.

## 1.2 The challenge

Most of the challenges facing churches in Cornwall, the Isles of Scilly, and our two fortunate parishes in Devon, are common to those experienced across the UK. In this diocese as elsewhere these challenges were amplified and sometimes accelerated by the Covid 19 pandemic.



The chart above gives three key data for 2001, 2011 and 2021. It shows that the total average Sunday attendance in our diocese has more than halved from more than 13,000 in 2001 to less than 6,000 in 2021. The number of clergy has not matched this trend, but fallen slightly more slowly from 118 in 2001 to high 70s in 2021. The total number of children regularly in our congregations has fallen from 1,200 in 2001 to just over 400 in 2021, falling further to around 380 in 2022.

The decline over the pandemic has exacerbated the trends above, roughly in line with the national picture. We are 20-25% smaller as a church now than we were in 2019, the number of children and young people has fallen more quickly than the number of adults. The average numbers hide a few churches where numbers have recovered well or even increased against 2019, and a few where the decline has been more than 50%.

Other key data also shows decline: the total number of baptisms in 2001 was about 1,600, in 2021 it was 650 (just over 1,000 in 2019), confirmations fell from 237 people in 2001 to 85 in 2019.

Two other lines have remained stable over that timeframe: the number of children in our church schools, roughly 7,000; and the number of churches, at a little under 300.

Set alongside these sobering data we know that people's need for Good News has not declined over time, indeed the population of Cornwall has risen over this timeframe and arguably the material and social need of the communities we serve has increased. One particularly sobering piece of information is that child and adolescent mental health referrals to NHS professionals in Cornwall have increased sharply, overall by roughly 20% annually since 2012 (with significant fluctuations during the pandemic) - referrals are now running at several times the commissioned capacity of providers.



## 1.3 Vision and strategy

*“Our prayer is simply this: that we become an ever more hopeful, confident church that seeks the mind, heart and will of God for Cornwall, for the communities he calls us to serve, and for the wider world beyond these shores.”*

These words are taken from *The Saints Way* (Appx 4.1) which is the starting point, vision and inspiration for this Diocesan plan. It is a plan built on the prayerful and careful work done in every Deanery through *On the Way*, by which every Deanery has discerned a plan for the fruitful and sustainable future to which God calls us.

This is a plan for change and renewal focussed on becoming fruitful and sustainable. It is likely to take 10 years to implement, will involve very significant change in every part of the Diocese and will lead to a Diocese in which:

- There are more Christians of every age and background, worshipping God and serving the people of Cornwall, especially the poorest.
- Church communities in Cornwall of every size, tradition, character and style are confident in their calling to worship, witness and service.
- There is significant investment of time, money, prayer, gifts and love in missional service to and with young people and families, and communities and people experiencing deprivation.
- We are more financially sustainable, so that reserves can be focussed on discerned priorities.
- The parish church is both developing, and working in partnership with, other forms of church including fresh expressions, pioneering, planting and chaplaincy, to connect and share faith with people and communities that we don't currently see in church.
- The majority of church communities are led by Local Ministers (both lay and ordained), with stipendiary priests in oversight roles, leading, enabling and ministering to groups of churches, communities and missional activities of different kinds.
- Lay and ordained people are working in closer partnership with each other for fruitfulness and sustainability, with new models of lay ministry, appropriate vocational pathways, patterns of training and ways of supporting them all.

Our planning is based on some key strategic decisions about leading change, including:

1. To put prayer and Scripture at the heart of our discernment and decision making.
2. To describe fruitfulness and sustainability through the lens of *The Saints Way*, using the five priorities, along with a determination to be good news for the poor and to commit to the faithful care of creation.
3. To give the local church, gathered in deaneries, responsibility for missional planning for fruitfulness and sustainability, and for implementation of deanery plans.
4. To work towards financially sustainable models of ministry in which parishes, the Diocese and the national church support the mission of the local church. This decision involves a shift from supporting some inherited patterns of ministry by a growing

deficit, to using resources to support locally planned and discerned priorities in a genuinely mixed ecology of Church.

5. To develop this diocesan plan, and through it our key central resources, on the basis of the decisions made at local level, with clear governance and oversight arrangements to ensure implementation.
6. To remove at least £800,000 of national Lower Income Community Funding (LICF) from general expenditure and for deaneries to use it to focus on the poorer communities for which it was intended.
7. To use the disciplines of programme and project management approaches to support the implementation of Deanery plans.

## 2. Plan for ministry and mission

This is the main section of the plan, it describes what we are going to do, and it begins with the way that we do things; culture, particularly the way in which we can expect our leaders to work.

Most of this section is drawn directly drawn from deanery plans, where that is not the case we make this clear.

### 2.1 Culture

This is a plan for significant change and therefore requires focused attention on our culture as well as our activity, and on the way we do things, as well as the things we do.

Rooted in the culture described in The Saints' Way, and in our distinctive Celtic and Cornish inheritance, as a whole diocese, we will be:

- more pioneering and adventurous
- more attentive to holiness of prayer and place
- more communal than organisational
- more open to wonder and expectant of the miraculous
- more caring of (each other) and creation
- more committed to learning and growing
- more willing to express and explore our faith in music and the arts
- more content to be on the margins
- no less local in our focus but broader in our horizons.

For our shared culture to grow in these ways, we need to pay clear and consistent attention to particular actions, activities and ways of being with one another. We will therefore be consistent in every level and encourage one another in our commitment to:

**Faithfulness** - through regular prayer and attention to nurturing faith, hope, trust and confidence in our God;

**Curiosity** - through listening attentively to one another and those we serve, and learning wherever we can;

**Mutuality** - by being trustworthy, responsible and transparently accountable to one to another.

Responsibility for nurturing and curating such a culture is a key responsibility of senior leaders and especially the bishops. These cultural commitments will be embodied in the way leaders behave and be built into communications and strategic plans in each part of the diocese.



## 2.2 Parish ministry - oversight and local

Deanery plans describe a more diverse range of ministries, a changing role for stipendiary clergy, a greater partnership between lay and ordained ministry, an emphasis on local missional connections with communities that we rarely see in church at present, encouragement to every local church community to discern their calling, and support for the cultural change that goes with team building and working with difference.

The key indicators of success that we will see as the plans are implemented are:

- More stipendiary clergy operating in oversight roles, leading and overseeing teams of ordained and lay ministers who are leading church communities, pioneering and mission initiatives, and service to the wider community. By the end of 2025 36 of our stipendiary posts will have been trained for this kind of role.
- More churches led by individuals commissioned as Local Leaders, lay or ordained, but trained and equipped for this ministry. By the end of 2025 we will have commissioned 105 Local Leaders.
- More people serving as pioneers and chaplains outside the existing patterns of church, especially with poorer communities and with schools. By the end of 2025 we will have commissioned 30 Pioneers and up to 20 people for new roles with children and young people.
- More support to churches, benefices and deaneries to grow in confidence, navigate change well, discern their priorities and build their team. In 2023, 2024 and 2025 we will offer change coaching support to every benefice where clergy roles are moving into Oversight Ministry, up to 15 benefices per year.
- More clergy and lay leaders describing themselves as confident, fulfilled, equipped and supported for the role they carry. We will see a year on year improvement in elements of the annual clergy and Reader surveys in these areas.

The key elements of the ministry plan are:

### 2.2.1 Training for ordained and lay roles

A review of training for ordained and lay leaders, including through regional ministry training organisations (SWMTC and St Mellitus) and other partners. This work to be done jointly with Exeter Diocese wasn't specifically envisaged in deanery plans.

We are looking for an updated means for training that is suitable for the roles required in the church over the next 15 years. The work began in December 2022, will deliver its outcomes in June 2023 and will begin to be implemented in September 2023.

### **2.2.2 Identifying and resourcing Oversight Ministers**

Developing pathways for clergy taking up Oversight Ministry roles, based on AMD and offering sustained and practical support and training that helps them:

- Reimagine the role they are doing
- Make practical changes in the way they work
- Teach skills for this new way of working

Through this we will train 36 clergy by September 2025

### **2.2.3 Identifying and resourcing Local Leaders**

Call, train and commission Local Leaders as the key leaders of local church communities, under the oversight of an incumbent oversight minister. This work is already underway through Sens Kernewek and needs to be significantly scaled up.

Through this we will train 25 Local Leaders in 2023, 40 in 2024 and 2025 and then scale back to provision for 15 per year for the foreseeable future.

### **2.2.4 Identifying and resourcing Pioneer Ministers**

Pathways for recruiting, training and commissioning pioneers are in place and will continue. Building on the work of the Pioneer training introduced in 2021 we will train and commission an average of 10 new Pioneers each year for the next 5 years. Targets beyond that will be subject to a review.

### **2.2.5 A more proactive approach to the recruitment of clergy.**

The plan relies both upon the release of many more lay and ordained people into ministry roles in and beyond the life of the local church. It also depends on Stipendiary clergy being the right people, in the right roles, with the right support. We will therefore:

- Run Open Days for clergy wanting to find out more about the church in Cornwall and about the life, culture and vision of this Diocese. We will run 2 days in 2023, 2 in 2024 and, subject to a review, further Open Days in the future.
- Review our interview and selection processes to ensure the very best appointment decisions are made for vacant posts. This will be done by Easter 2023 to begin immediately thereafter.

### 2.2.6 Change Coaches

Building on the well established approach used by Transition Advisors, build a team of change coaches who can work with churches and communities when changes in patterns of ministry are underway. They will work closely with the new Rural Deans (see the section on Deanery leadership section below) and will focus on developing:

- Shared vision
- Shared values
- Team dynamics
- Communication skills

We will build a team with the capacity to work with 15 benefices each year, focusing on benefices where the priest is moving into an oversight role.

### 2.2.7 Ministry wellbeing

Continued emphasis on clergy wellbeing, and increasing attention to wellbeing amongst lay leaders, focussing on the provision of quality supervision and support.

A Clergy wellbeing plan developed in 2022 and implementation began in 2023 with clear targets and timescales. It is based on 6 areas of focus:

- Tuning life to healthy rhythms
- Handling expectations
- Recognising times of vulnerability
- Identifying safe spaces to be heard
- Valuing and affirming
- Establishing healthy boundaries

### 2.2.8 Licensing, commissioning and authorisation of lay ministers

In line with the national strategy for lay ministry we want to be a church where:

- lay ministries are enabling of whole-life discipleship of the whole people of God and the ministry of the whole church in mission in God's world
- lay ministries are recognised, valued and celebrated as God-given and where all ministers, lay and ordained, are confident in their calling as co-labourers in the Kingdom of God
- where all those called into lay ministries are confident in exercising their gifts and ministry
- those involved in lay ministries have opportunities to share learning so that confidence is built, innovations are shared and inspiration is ignited.

Noting the importance of ensuring all those who minister in the name of the Church are appropriately trained and equipped for the roles we are asking of them, we have a clear structure and procedure for recognising, commissioning, and licensing:

- **Locally Recognised:** for local parish church activity, such as welcomer  
Responsibility for recruiting, training and recognising lies with the local church PCC and the Incumbent. Safer Recruitment procedures to be followed and appropriate Safeguarding training attended.
- **In the Community Commissioned/Authorised:** for local benefice or deanery ministry, such as Local Pastoral Minister, Local Worship Leader, Local Lay

Leader, Local Lay Pioneer and Chaplains.

Responsibility for recruiting, training and commissioning is shared between the local parish/benefice and the Diocesan Ministry Team. Safer Recruitment procedures to be followed, with recommendations from the Incumbent and the PCC, and training appropriate to the ministry plus Safeguarding training to be completed prior to commissioning.

- **Licensing:** for nationally accredited, episcopally licensed ministry such as Reader/Licensed Lay Ministers (LLMs), Church Army Evangelists. Responsibility for selection, training and licensing is shared between the diocesan Ministry Team and the Bishop's Office. Safer Recruitment procedures to be followed, with recommendations from the Incumbent and the PCC, and Reader Training plus Safeguarding Leadership training to be completed prior to being licensed.

All Commissioned and Licensed ministers are required to have a Working Agreement and regular 121 or group supervision with their Incumbent/Oversight Minister, with an annual review of their ministry.

### 2.2.9 Generous Giving

*Priority 4 of the Saints Way says that we will be a Church that rejoices in the generosity of God, because Jesus trusted wholly in his Father's provision.*

We believe that God has already given us everything we need. We are not working from a position of deficit, but of surplus; surplus (individually and corporately) which needs to be released to serve God. Our 3 (2FTE) Generous Giving Advisers (who are part funded by the Church Commissioners) will continue to work with parishes encouraging attitudes of generosity both within our congregations and within their wider communities.

The team provide theological and technical expertise and experience to help parishes grow their trust in the generosity of God, and to put that trust into action to support mission and ministry locally and further afield, and to care for their ancient and treasured buildings.

## 2.3 Pioneering ministry

Deanery Plans include proposals for different models of pioneer ministry, including rural pioneer priests to work with sparse and scattered communities and very small church congregations, pioneer ministry focussing on communities experiencing economic deprivation, pioneer ministry that seeks to work with young adult men for instance, and pioneer ministry in areas of new housing.

The diocesan approach to recruiting, training and commissioning pioneers is outlined above, deliberately in the context of the wider support for parish ministry of which pioneering is one part.

Deanery Plans propose a kind of “mixed ecology” of church across the diocese where parish churches flourish alongside church schools, with new churches planted in areas where the church has little contact or in areas of new housing, alongside chaplaincy and online services or other creative ways of proclaiming the love of God in this generation.

As part of the mixed ecology we see deanery plans integrating the existing Transforming Mission (TM) churches into their local planning so that the blessings brought by TM can become part of the “business as usual” of the church.

Pioneer ministry is a significant element in this mixed ecology, in some cases the pioneers will be ordained, but not always, in some cases in salaried or stipendiary roles, but again not always.

In all cases pioneering ministry will give a very high priority to safeguarding, particularly aware of ministry that takes place outside of established arrangements for safeguarding governance and accountability.

## 2.4 Children, young people, and families

All the Deanery plans include a commitment to engaging more fully with children and young people. Only a few of them, however, describe ways in which they will develop their missional connection to local schools.

Early research suggests that many schools - including secondary schools and colleges - would welcome stronger connections with the church, and we will develop a new project as a whole diocese to develop this connection. Beginning in June 2023 a project team will begin to work on the plan for this work. Their terms of reference will include the following:

- The project should be based on a clear missional model, working with the national church *Growing Faith* initiative, that connects schools, churches and families and which aims to significantly increase our engagement with young people, and which supports many to come to faith.
- The project should put children and young people at the centre of everything that is done.
- The project should include a range of approaches to school chaplaincy which are suitable for the varying needs of children, schools, and churches across Cornwall.

- The project will develop a range of models of engagement between school and church, ranging from traditional chaplaincy that provides a pastoral Christian presence, to approaches that aim to develop new worshipping communities for and with young people, school staff and families.
- The project will provide practical support for churches wanting to connect with schools.
- The project will provide training and resources for churches and chaplains working in and with schools.

The Project team will deliver their plan by the end of 2023 for implementation in 2024. We expect to bid for national church funding for this project.

## 2.5 Good news for the poor

Deanery plans show a clear commitment to service in, with and for people and communities experiencing poverty and deprivation, in particular in the use of Lower Income Community Funding (LICF).

The table below shows the areas of work in which LICF money is being used across the Diocese, a total of £850,000 per year, of which 50% is directly supporting stipendiary ministry in the poorest communities.

Area/types of work	LICF Allocation 2023
CAP	84,000
Ministry/ mission costs prioritising working with those in need in the community	444,613
Children, youth and family	95,950
MMF	73,000
Housing and mental health	13,850
Parish nurse	12,500
Foodbank	16,000
Social Justice Lead	27,120
Rural Poverty Officer	10,000
*BMO Project in Newquay plus local LICF spend in a range of areas identified above	72,680
TOTAL	849,713

We have reframed the role of the diocesan Social Responsibility Officer to directly support parishes in their use of LICF funding, to support networking between parishes and between parishes and statutory/non statutory agencies.

## 2.6 Cherish creation, cut carbon, and speak up

A detailed plan to ‘Cherish creation, cut carbon and speak up’ has been in place since 2020. This includes, but is not limited to, the clear goal of reaching carbon net zero by 2030.

Recognising that this commitment to Creation Care needs to run through the mission and ministry of the whole church we will:

- Cut carbon to net zero by 2030, focussing on work to diocesan properties, high emitting church buildings and schools.
- Support each part of the diocesan ‘eco system’ to play their part in this work through a Diocesan Environment Board which tracks progress on targets and allocates resources to the work
- Keep Creation care high on the agenda through a communications plan at local and diocesan level
- Ensure Creation Care is embedded in deanery plans for change and renewal through the On the Way process and subsequent implementation
- Develop the finance and expertise needed for carbon cutting in churches, diocesan properties and schools.

The underpinning vision and strategy for Creation Care, and the detailed plan, which includes targets and timescales, are available from Church House.

## 2.7 Small churches

We know that most churches in the diocese are small or very small by most measures. In 2019, 207 churches out of 300 reported a usual Sunday attendance of fewer than 30 people, 125 churches had a total worshipping community of less than 30, initial figures for 2022 suggest that these figures have declined further.

As deanery plans are implemented, the majority of our church communities will continue to be small. We rejoice in the faithfulness of these scattered small congregations who witness and serve season by season. It would be easy, but wrong, to imagine a narrative that celebrated what is new and big, while allowing what is longstanding and small to wither. The Diocesan Plan for Change and Renewal will provide support for small churches to flourish, to grow in numbers, faith and service. We do want our tiny churches to grow, but in a small congregation two or three people or one new family can be transformative.

With this in mind, we will consult on what support will be of value to small churches. This consultation will take place over the summer of 2023 with a plan in place in early 2024. We are likely to need to address governance and leadership issues as more small parishes struggle to fulfil the requirements for Parochial Church Councils, as well as offer practical support with the opportunity and challenge of historic church buildings.

## 2.8 Church Buildings

None of the deanery plans include proposals for closing churches, this allows us to plan for the support that will be needed to sustain something close to three hundred mostly historic buildings for the long term.

Over the last ten years a small handful of churches have closed, fewer than one a year, a decision that is typically very difficult, and always led locally. “The diocese” simply has not got the legal power, or the will, to close a church. The deanery plans don’t identify specific locations where churches might close, but we should expect this pattern of a few churches closing and a few churches opening to continue as it has for decades.

The commitment in this plan to work towards a model that can support and sustain close to three hundred church buildings is not a trivial one. The cost of repairs and maintenance, insurance and utilities, for Church of England buildings in Cornwall, without major restoration works, will typically be in the region of £4m per year. Unlike many dioceses, with a very small central team, Truro does not have a dedicated capacity for supporting the use of church buildings beyond the formal advisory provisions of the DAC.

Many of our church buildings are the only remaining public building in their community, yet they may have complicated access, poor heating and facilities, and furniture dedicated to one particular posture; all of which can make diverse community use difficult. Unlike more urban contexts where church buildings may offer significant commercial returns many of our buildings are isolated and in communities of lower economic activity. All this may be true, but it is also the case that many of our church buildings hold the story and identity of their communities in a unique way, they are often of significant architectural merit, and are powerful physical signs of the enduring presence of the church.

Solutions for the challenge of church buildings in Cornwall will not come easily but the plan recognises that if we are to continue to be stewards of this important inheritance then parishes will need diocesan support. We will look for increased community use of buildings and an improved environmental and financial sustainability, we expect diverse responses to the challenge - one size will not fit all!



### 3. Plan for resourcing and leading change

The church across western Europe is experiencing significant change. Often characterised as a simple story of decline the real picture is more complex and nuanced. On the Way recognises the change that the church in Cornwall has been experiencing for generations and asks how, in that context, we should now respond to God's unchanging call to faithfulness, love and worship.

On the Way and the deanery plans allow us to lead change, to make decisions together and shape the future, rather than simply being led by change that is out of our control. However, leading change is hard, particularly in communities that are themselves often experiencing decline. This part of the plan sets out how we will work together to support parishes and deaneries as they implement their plans. Some of the capacity described below will be temporary for the duration of the implementation of change plans, some is likely to continue for the medium to long term.

#### 3.1 Deanery Implementation Teams

Planning was led locally by deanery teams through On the Way. Implementation of the plans will also be led locally through Deanery Implementation Teams, these groups, reporting to deanery synod will oversee implementation locally, and unlock mission and LICF funding.

The Deanery Implementation Team is drawn from local lay and ordained leaders, it seeks to have good representation but will prioritise people with skills and experience that will support their work. The archdeacon has overall responsibility for the team, will often attend, and appoints that chair of the team.

The Deanery Implementation Teams will be supported by Project Support Officers (PSO). The PSO role will be to provide project support expertise, increase the capacity for change locally, ensure strong communication between deanery and diocese, establish learning networks and provide a clear route for resolving issues or changes. The PSO will play a key role in tracking progress towards fruitfulness and sustainability.

We will have twelve Deanery Implementation Teams in place and operating by summer 2023 and will have recruited 2 FTE PSO by the same time, these roles are expected to be limited duration appointments.

#### 3.2 Diocesan Support

A small diocesan team for Change and Renewal, led by the Director for Change and Renewal is now in place. With the Director and PSOs are roles to support communications, finance, and data management (Deanery Implementation Teams have told us that these roles are critical and very hard to resource locally). Again, these roles are likely to be of limited duration. The longstanding Social Responsibility Officer role has been reframed as described above at 2.5 - there is likely to be an ongoing need for this role in a diocese such as ours with higher than average levels of economic and social deprivation and where deaneries and parishes are accessing significant national funds.

The support roles at deanery and diocesan level are themselves supported by existing and requested financial assistance from the Church Commissioners.

### 3.3 Diocesan and Deanery Leadership

Our initial proposals for deanery implementation placed significant burdens on rural deans who almost unanimously told us that the increased levels of deanery leadership expected from them were incompatible with effective leadership of the local churches where they were actually benefited.

We are therefore consulting on a proposal to appoint to a number of new rural dean posts in addition to existing parish roles. This approach will provide significant capacity for supporting clergy and other ministers in their deanery, and leading change. In addition to this, where existing arrangements for the rural dean role are working and sustainable, we are proposing to offer the equivalent of a House for Duty post either as a substantive appointment or the cash equivalent to support administrative support locally.

Subject to consultation and further clarification the proposal is for an additional 4.5FTE clergy at an approximate cost of roughly £245,000 per annum, we will be seeking support from the Church Commissioners for these appointments.

We plan that these new arrangements will be in place during 2024 and are likely to be permanent.

### 3.4 Safeguarding

Recognising the importance of Safeguarding in all the work we do, and that abuse is fundamentally antithetical to the gospel, we will ensure that safeguarding considerations are central to all of this work and never an adjunct or after thought.

Led by the Diocesan Safeguarding team, we will:

- Ensure all new posts are embedded into the Safeguarding framework for safer recruitment and ongoing training
- Develop safeguarding policies and procedures for new models of church which do not easily fit the parish and benefice Safeguarding framework
- Ensure deanery implementation teams have questions about safeguarding at the top of their minds as they deliver their deanery plans
- Ensure project teams working on new missional work have questions about safeguarding at the top of their minds as they develop their project
- Ensure appropriate resource is available for safeguarding polices, procedures and delivery

## 3.5 Communication

The Diocese is a complex eco-system and high quality and focussed communication is critical at a time of major change. The Communications plan describes the resources that will be needed to communicate externally and internally, and in ways that support the flow of information, ideas and connection in multiple directions. It is closely connected to 2.1 Culture, above.

Key elements of the Communications plan:

- A **Communications and Engagement Officer** will help deaneries think about how to tell and share their good news stories through social media, leaflets in Churches, their websites (where they have them), and the diocesan website. This will ensure everyone is able to access stories, share experiences and hear the messages whether or not they are church members.
- Careful attention to communicating **key messages to key people**, in particular to the communication gate-keepers in each part of the diocesan eco-system, to ensure messaging is cascaded widely.
- **Supporting Deanery Implementation Teams** to get their message out locally, and across the Diocese.
- An emphasis on **relational communication** at every level, with members of the Change & Renewal team working alongside churches and deaneries to support them with implementation
- A plan for **sharing good news** stories beyond the church, including through local and Cornwall wide media outlets.
- **Quarterly Learning events**, bringing together members of Implementation Teams (including Transforming Mission (TM) work) sharing what is going well, the successes; sharing lessons learned where we might have done things differently; sharing how specific elements of worship, ministry, and social action are making a difference to their communities and churches.
- **Round Table events** with other partners will share our learning and build partnerships beyond the life of the church.
- **Annual visits by both bishops** to every deanery in the New Year, to share the vision, pray and answer questions.
- An **annual impact report** will show the difference that is being made by this work.

## 4. Appendices

### 4.1 The Saints Way - Fruitfulness and sustainability

#### The Saints' Way

Towards a narrative, theology and strategy of diocesan mission and ministry

##### 1. A Narrative:

*We in Cornwall are inheritors of a remarkable and distinctive Christian heritage stretching back many centuries, possibly to the very earliest days of the Christian faith. This is a land where the gospel has been shared with passion and commitment, and at risk to life and limb, from the days of Piran and Petroc through to the days of John Wesley, Henry Martyn and Billy Bray, to name just a few. And just as the good news has been shared within Cornwall, so it has been shared far and wide beyond these shores. This too has been a place of imagination and creativity which has significantly shaped the wider world. We are happy inheritors of that heritage.*

*And above all else, this has been a place which God has blessed richly, in which he is still imparting his blessing, and where he will do so in the future. He is at work here already, before us and beyond us. The challenge to us is to join in with what he is already doing, and to play our part faithfully in the story that he is still shaping here in the beautiful part of his creation that is Cornwall.*

*Thus our prayer is simply this: that we become an ever more hopeful, confident church that seeks the mind, heart and will of God for Cornwall, for the communities he calls us to serve, and for the wider world beyond these shores.*

*How are we to be such a church?*

*We will be so by being true to Christ and by drawing deeply on our heritage.*

*In the mission context in which we find ourselves we will be true to our Celtic inheritance. We will be people of prayer, holiness and generosity, responding to the wind of the Spirit leading us out beyond ourselves, seeking fresh and innovative opportunities to love and serve and share.*

*And we will be true to Christ by seeking in our obedience and devotion to him to ensure that his loving, transforming presence is made manifest amongst us through the quality of our community and our common life.*

*And all the ministry we exercise, whether lay or ordained, will be undertaken with that aim above all in mind: that Jesus Christ in all his glorious reality may be known, loved and worshipped in, through and beyond his Church.*

## 2. Theology:

What are the theological foundations upon which the narrative above stands?

The task of the Church of God in every time and in every place is to make Jesus Christ known in the context of each particular time and in each particular place. This is an imperative inherent in the incarnation of Jesus who was himself born in first century Palestine. Our task then is to make **Christ** known in our particular **Cornish context** in the third decade of the 21<sup>st</sup> Century. That must be the focus of our life and ministry together.

To reflect more specifically on those two:

### a. Christ:

Because the Church is in itself the Body of Christ, we are called to be the most Christ-like Church we can be, expressing most faithfully the presence, mind and heart of Christ in all we say, do and are. We are called to reflect in mind and heart and hand the passions and priorities of Jesus.

Our 'Five Priorities' help us to do just that. Thus we are to be:

*'A Church that conspicuously celebrates children and young people at its heart,'* because Jesus placed a child in the centre as a model for us all;

*'A Church that unashamedly embraces an innovative pioneering culture,'* because Jesus is 'the pioneer and perfecter of our faith' who in his incarnation, cross and resurrection crossed every boundary; Hebrews 12:2

*'A Church that is increasingly confident in its calling,'* because Jesus was wholly obedient to his Father's will;

*'A Church that rejoices in strong, warm and mutually encouraging international links,'* because we proclaim that Jesus is Lord of all, and his Kingdom knows no boundaries;

*'A Church that rejoices in the generosity of God,'* because Jesus trusted wholly in his Father's provision.

A Christ-like Church will, in particular, seek to *'reach the young, serve the poor and care for the earth'* because we believe those things are particularly close to Jesus' heart.

So we are called to take with utmost seriousness our identity as the Body of Christ: a community in which each member has a part only they can play, using the gifts only they have been given, so that Christ is known and made known in, through, and beyond the community that is his Church, as we commit ourselves to *discovering God's Kingdom; growing the Church.*

## The Saints Way - June 2020

The purpose of all ordained ministry is to enable the whole people of God to fulfil their calling as the Body of Christ, *to equip the saints for the work of ministry, for building up the body of Christ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. Ephesians 4.12-13* And the entering of the whole people of God into their God-given ministry, that Christ be made known in our midst and in our world, must therefore be the prime focus of our ordained ministers.

And the purpose of all ministry - both lay and ordained - is to enable the glorious, transforming reality of Jesus Christ to be known in and through his Church.

### **b.Cornish Context:**

There is strong evidence to suggest that the Celtic tradition was much more effective than the Roman in evangelising Britain. The conditions that prevail in Britain now, with a culture increasingly distanced from the Christian faith, are arguably closer to those of the 6<sup>th</sup> and 7<sup>th</sup> Centuries than at any time in the intervening period. At the same time there is perhaps a greater consciousness of -and pride in-Cornwall's distinctive Celtic heritage than ever before -a pride that extends towards a stewardship of creation deeply rooted in the heritage of a land surrounded by the sea.

There is every reason therefore to 'lean into' that heritage and history, learning from it, and being renewed in the light of it.

And to draw more deeply from our Celtic inheritance, and be more effective in mission, we should be:

- more pioneering and adventurous
- more attentive to holiness of prayer and place
- more communal than organisational
- more open to wonder and expectant of the miraculous
- more caring of creation
- more committed to learning and growing
- more willing to express and explore our faith in music and the arts
- more content to be on the margins
- no less local in our focus but broader in our horizons.

Thus our distinctive past should set the trajectory for our prophetic future.

### **c.Christ and our Cornish Context:**

Before our churches, which we rightly love, were built across Cornwall, Celtic Christians gathered around the high crosses which were dotted around the country. The crosses our Celtic forebears erected were not empty, but unapologetically proclaimed the crucified Christ at the heart of their faith: *'They weren't meant to be talked about in terms of aesthetics but to symbolise Christ and the Crucifixion. They were put up literally to stop people in their tracks.'* Ian Bradley, 'The Celtic Way' 1993

The Saints Way - June 2020

What would the equivalent be in our day? I am deeply persuaded by these words of Lesslie Newbigin:

*I have come to feel that the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross?*

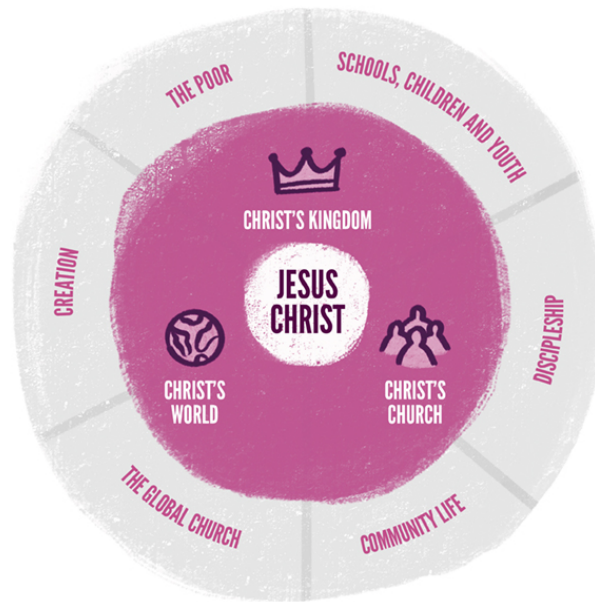
*I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it.*

Lesslie Newbigin, 'The Gospel in a Pluralist Society' 1989

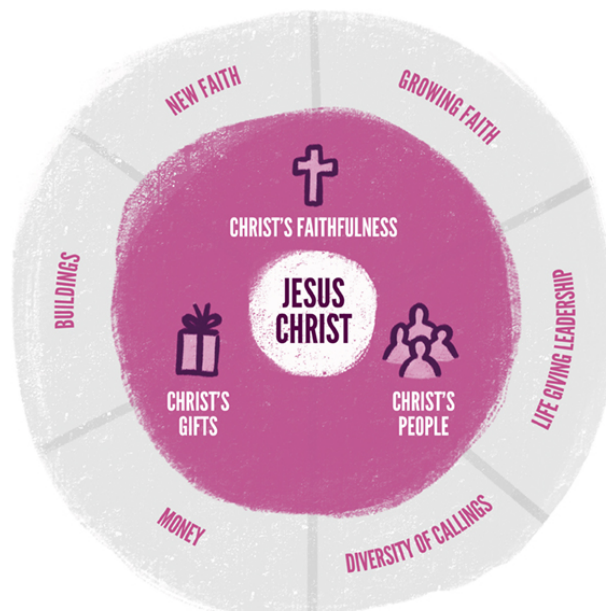
The challenge we face is to ask God the Father so to inhabit our Christian communities by his Holy Spirit that they become so evidently expressions of the glorious reality of Jesus Christ that people are indeed stopped dead in their tracks by them.

Ideas of "fruitfulness and sustainability" are at the heart of our planning, the 12 key elements of this are shown in the graphics below and formed the basic challenge for deanery planning in "On the Way" - the elements come from the priorities in "The Saints Way," our diocesan vision.

“On the Way” is the name given to the work to create deanery plans based on the priorities in “The Saints Way” - the priorities gave us twelve characteristics or measures of fruitfulness and susatainability.



**OUR CALLING TO FRUITFULNESS...**



**OUR CALLING TO SUSTAINABILITY...**



## 4.2 Finance

The church in Cornwall is funded jointly by local giving and fund raising, from diocesan reserves and income and fund raising, and from the national church via the Archbishops Council from the Church Commissioners. This three-way split is common to most dioceses but in Truro the proportion of funding from the national church is unusually high, largely because this national funding reflects levels of deprivation.

The total financial cost of the diocese, including DBF budget and all the PCC budgets, is roughly £14m per year. In total parishes spend about £9m a year, including roughly £3m on MMF contributions to the DBF. The table below shows the typical annual and overall budget for the change and renewal that we are proposing.

	Typical whole year costs			Whole programme	
	Diocesan	National	TOTAL	Diocesan	National
<b>Ministry</b>	1,000,000		1,000,000	10,000,000	
<b>Mission</b>	300,000		300,000	2,000,000	
<b>CYP</b>	300,000	300,000	600,000	3,000,000	3,000,000
<b>LICF</b>		900,000	900,000		9,000,000
<b>Net Zero</b>	350,000		350,000	3,000,000	
<b>Buildings</b>	200,000		200,000	2,000,000	
<b>C&amp;R Team</b>	126,000	126,000	280,000	630,000	630,000†
<b>Leadership</b>		245,000	245,000		2,500,000
<b>TM1&amp;2</b>	190,000	405,000	595,000	1,800,000	2,900,000
				22,800,000	

### Ministry.

Roughly half of this amount will honour our commitment to maintain the MMF call at the level of the “indicative costs” used in deanery planning. Beyond the levels of support already committed we are exploring the possible costs of an ongoing ambition to at least maintain and where possible increase levels of stipendiary ministry over the next ten years. We expect this entire cost line to be committed to supporting work described in deanery plans.

### Mission.

Funding already committed in deanery planning to non-TM deaneries. We expect the full year cost in the first half of the timeframe to be higher and then taper.

### CYP.

Children and Young People. Funding to support plans *in addition* to deanery plans. We can’t yet describe this in detail, but our current thinking is at 2.4 above. Recognising that the decline in the number of children, young people and families in our churches is one of the most acute challenges that we face we propose that this should attract a large proportion of our new spending.

### LICF.

Lowest Income Communities Funding committed for nine years and almost entirely allocated to deanery plans. Most of the spend is described in 2.5 above, we are working towards building in an annual increase that helps towards meeting local cost inflation.

**Net Zero.**

These are close to our current costings for the carbon net zero ambition for parsonage and diocesan housing.

**Buildings.**

Almost all deanery plans describe the challenges around the maintenance and use of church buildings to promote and support the mission of the church. Some plans propose surveys of existing buildings as a first step. This budget line assumes new officer or consultancy support for parishes in this area.

**C&R Team.**

Existing Strategic Capacity Funding plus an additional request from the Archbishops Council match funded from the DBF to support the Change and Renewal team.

† In addition to the allocations described above we are grateful for the support of the Benefact Trust to support the work of the Social Responsibility Officer

**Leadership.**

Described in 3.3 above, a new request for support from the national church to support leadership of change.

**TM1&2.**

Existing plans now integrated into deanery planning.

## 4.3 People

Much of the Diocesan Plan for Change and Renewal is about people, specifically:

- **supporting** our faithful existing teams, leaders, ministers and volunteers,
- **discerning** the vocations of those called into new roles as we look to the future,
- safely **recruiting** into new and existing roles,
- **training** those who are called and recruited, some in roles that are new to the church,
- promoting a culture of **networking** that doesn't rely on a large centre to the diocese,
- and **leading** for change and for faithfulness in ways that have integrity and can hold wide support.

This appendix is intended to give a sense of some of the roles that we will support, discern, recruit, train, network and lead, much more detailed plans sit behind this summary, including significant thinking about comms. Plans are much more developed in some areas than others

Role	Ongoing, changing or new role?	How many now? In post / posts	How many in 10 years?	What's the plan?	Who leads?
Incumbent	Ch	50/68	60	More investment in transitions and recruitment, then support for training.	ADs
Rural Dean	Ch	5/12	6	New role descriptions, recruitment, national support for funding	Bps
Oversight Minister	New	3	55	Connects to incumbent line, training for existing clergy, recruitment, mentoring etc	Ministry
Local Leader	New	6	105	Huge recruitment, training, equipping and supporting challenge	Ministry
Reader	Ong	82	75	Much more clear role description, need to renew diocesan commitment and vision for this role	Ministry
Children or Family worker	New	4	?? 24+	Project team to oversee, recruit, train, support employment models, likely to need additional core resource	Ministry
Pioneer	New	4	30+	Working with B&W & Salisbury dioceses will need additional core resource	Ministry
New School Chaplaincy	New			Project Team - need for a coherent plan and concrete proposals	Ministry
Churchwarden	Ong	358	500+		

Treasurer	Ong	197	200		
Safeguarding Officer	Ong	191	200	Recruiting and resourcing challenge identified	
LWL	Ong	228	300	Continuing work to recruit, promote, grow and resource these key ministries	Ministry
LPM	Ong	205	500		Ministry
Change leader	New	0	5		Ministry

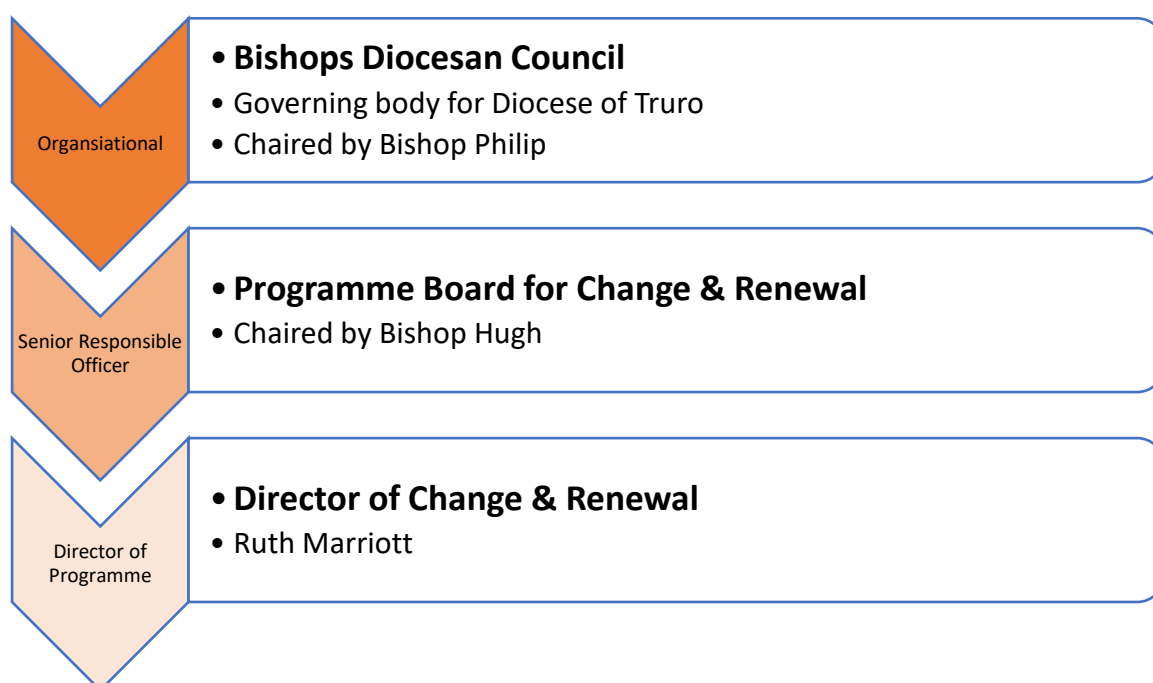
#### 4.4 Governance for change

The Change and Renewal Programme is accountable and responsible to the Bishops Diocesan Council (BDC) the trustees and directors of the Truro Diocesan Board of Finance. Episcopal College chaired by Bishop Philip, is responsible for the overall direction of the work of the programme. Bishop Hugh is the delegated lead on this area of work. He chairs the Programme Board for Change and Renewal, established to manage this programme.

The Programme Board includes members of the BDC, and in an advisory capacity, non-executive members with significant experience of managing complex organisations and change management processes. The Diocesan Secretary, the Director of Change and Renewal and Director of Finance and Assets are members of the Board.

The Director of Change and Renewal leads the team and has direct responsibility and accountability for the implementation of the Programme.

Governance accountability and delegated authority.



## 4.5 Outcomes, measurables and risk

Change and Renewal Implementation; what we are doing.	What difference we expect to see; outcomes.	How will we know we have achieved success; Measures of success	Risk/assumptions
<p><b>There are more Christians of every age and background, worshipping God and serving the people of Cornwall.</b></p>	<p>Deanery plan implementation Small churches strategy TM integrated into Deanery Plans and growing St Gregory's Pioneers Schools project LICF funding Successful Transitions</p>	<p>Congregation numbers LICF expenditure Number of Pioneers Children interacted with through the school chaplaincy project Number of churches with a mission plan Number of churches with an identifiable Local Minister Implementation of Deanery plan progress reports Greater evidence of intergenerational engagement Different forms of Church.</p>	<p>Assumption: the plans are robust for the localities in which they are based and we see more people engaging with church in a variety of ways and coming to faith. Risk: the plans make very little difference and there continues to be a decline in our churches. There is no Plan B. This is a 10 year plan that requires there to be positive significant change in practice and culture.</p>
<p><b>There are more local church communities of every size, tradition, character and style which are confident in their calling to worship, witness and service for the people of Cornwall.</b></p>	<p>Deanery plan implementation, Small churches strategy, Transitions, TM, St Gregory's Pioneers Ministry plan</p>	<p>Number of churches with a mission plan Implementation of Deanery plan progress reports New Church plants New ways of being Church Specific engagement with particular groups missing from Church, i.e. young men 18-25; 25-35 years,</p>	<p>Assumption: We see continued growth of with different patterns of ministry and different ways of being. Risk: we see growth for a time but without sustainability.</p>

<p><b>The Church in its many forms, is engaging effectively with the most socio and economically deprived communities in Cornwall effectively.</b></p>	<p>LICF funded Ministers engaging with communities of greatest need. Food projects that support immediate need to prevent hunger. Emotional well-being and mental health support. Safeguarding support</p>	<p>Quantitative data which shows the engagement of Ministers with communities most impacted by socio and economic deprivation and the improvements they are enabling. Anonymous stories which bring to life the work of Ministers. Increased and improved partnerships with other agencies, including ecumenical partnerships, supporting communities.</p>	<p>Assumption: we continue to build on the range, depth and breadth of existing links with our communities, form effective partnerships internally and externally. Risk: Churches remain largely insular and do not reach out to their communities effectively.</p>
<p><b>There is significant investment of time, money, prayer, gifts and love in missional service to and with young people and families, and communities.</b></p>	<p>Schools project, LICF funding Social Responsibility Officer Deanery plan implementation Depth and breadth of engagement with schools. Engagement with children, young people, and families.</p>	<p>Expenditure on children and young people Improved numbers of young people involved in some way with Church. Expenditure on deprivation Number of churches with a mission plan Implementation of Deanery plan progress reports Good News case studies showing the impact and benefit, for example, CAP stories. Work with older members of the community.</p>	<p>Assumption: we are able to reach out effectively and engage with young people in the places they are. Risk: children and young people do not see the church as attractive.</p>

<p><b>We are more financially sustainable, so that reserves can be focussed on discerned priorities.</b></p>	<p>Deanery plan implementation Budget Small churches strategy Transitions</p>	<p>Management accounts MMF payment levels affordable and greater understanding and transparency of their use. Increased use of Parish Giving Schemes with planned giving. Connectivity so visitors are able to give to the upkeep of historic buildings. A plan with the national church to reduce the amount individual parishes need to spend on the fabric of historical buildings. Increased Crowdfunding, and financial partnerships to support important community buildings. Increased heritage Lottery funding of buildings with increased community use.</p>	<p>Assumption: Deaneries and Parishes are confident in meeting their MMF claims and are their plans are financially sustainable. Smaller churches are confident in their calling and able to thrive. We are able to attract additional resources from the national church to help us implement our vision and plans. Risk: MMF is significantly not paid to the level required to implement current plans, therefore, plans would need rethinking. There is a tension for smaller churches that are unable to thrive to the point that they ask to close as they are unable to keep going with too few safe governance arrangements in place. We fail to attract any further funds from the national church and our reserves are used more or we have to take unpalatable decisions on which aspects of work cannot continue.</p>
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<p><b>The parish church is both developing, and working in partnership with, other forms of church including Fresh Expressions, pioneering, planting and chaplaincy, to connect and share faith with people and communities that we don't currently see in church.</b></p>	<p>Ministry plan, oversight training Pioneers TM Small church strategy Transitions</p>	<p>Number and quality of missional communities, projects and initiatives Implementation of Deanery plan progress reports Increased ecumenically programmes and projects. Increased number and range of partners in the community.</p>	<p>Assumption: we increase our ecumenical links and develop new partnerships with community services and members. Risk: we fail to build on the partnerships locally reducing the potential impacts we can have.</p>
<p><b>Church communities are led by lay Local Ministers, with stipendiary priests in Oversight roles, leading, enabling and ministering to groups of churches, communities and missional activities of different kinds.</b></p>	<p>Deanery plans Ministry plan Sens Kernewek TEI review Recruitment and Succession Planning</p>	<p>Number of Local Ministers Number of clergy in clear Oversight roles Number of clergy doing AMD oversight groups</p>	<p>Assumption: our vision and plans attract the right people being called by God to work in this place. Transitions go well. There is recognition that in periods of change this has an impact on people, whether they feel they still have a calling to this work, as well as the impact of significant numbers of retirements. Risk: we do not attract the right people to take the plans forward. Impact on the Ministry Team managing Transitions is too great.</p>



			The impact of change on people is seen as negative external to the Diocese.
<b>Lay and ordained people are working in closer partnership with each other for fruitfulness and sustainability, with new models of lay ministry, appropriate vocational pathways, patterns of training and ways of supporting them all.</b>	Ministry plan Change coaching Greater collaboration within and across deaneries. Greater collaboration with and between the Diocese.	Number of lay vocations Number of calls for conflict resolution in church communities	Assumptions: we see many more people coming forward wishing to become active lay members and take up roles in their church because we have increased intergenerational congregations. Risk: we are unable to attract new lay people, older members are unable to continue to carry out the roles they had; we continue to rely on an ever decreasing group of people.