

Growing Faith in the Diocese of Truro

with Children, Young People and Families



A plan for the priority of sharing the good news of Jesus Christ with children, young people and families in the Diocese of Truro

April 2025



DIOCESE
OF TRURO

Contents

1.	Introduction	4
2.	The Vision	5
3.	The proposal in outline.....	6
3.1	Two Objectives.....	6
3.2	Three levels.....	7
3.3	Five Foundations	8
4.	What the data tells us	9
5.	How we will do this	14
5.1	The two objectives in detail	14
5.1.1	Every child within reach of a worshipping community	14
5.1.2	A tenfold increase.....	15
5.2	The three levels in detail.....	16
5.2.1	For many	16
5.2.2	For some.....	20
5.2.3	For few	23
5.3	The five foundations in detail.....	27
6.	Bringing it all together	33
7.	A partnership approach.....	34
8.	Options analysis	36
9.	People planning.....	37

10. Culture	38
11. Comms	40
12. Finance	41
13. Phasing.....	43
13.1 Decision making process	43
13.2 Implementation	43
14. Safeguarding	44
15. Risks	46
15.1 People	46
15.2 Lessons from of TM	46
15.3 Funding.....	47
16. Supplementary papers.....	48

Figures

Figure 1 - CYP Usual Sunday Attendance, 2016 vs 2023	10
Figure 2 - CYP Growth in Bradoc Church between 2014 and 2023	19
Figure 3 - The Five Foundations	27

Tables

Table 1 - CYP Usual Sunday Attendance (USA), 2016 vs 2023	11
Table 2 - CYP Average Weekly Attendance (AWA), 2016 vs 2023	12
Table 3 - Young disciples from existing work and CYP plan	33
Table 4 - Options Analysis of approaches to CYP plan.....	36
Table 5 - Diocese of Truro CYP Budget	42

1. Introduction

This paper is addressed to the Bishop's Diocesan Council, the proposals are for work in support of the priority described in the Diocesan Plan for Change and Renewal for renewed engagement with children, young people and families.

The proposal comes from Episcopal College. It builds on the approach described in the research carried out in 2024 and summarised in the document *Growing Younger*¹ and the document has been drafted by those working on CYP&F's needs: Bishop Hugh Nelson, Ruth Marriott, Isaac McNish and Lee Moscato.

The Bishop's Diocesan Council is invited to approve the key strategic proposals contained in the document. Additional detailed work has been done on specific areas of this proposal. These have not been included in this pack and are available to anyone wanting to see them (see [16, Supplementary papers](#))

The paper includes details of areas in which further work will be done with the aim of submitting a proposal to the Strategic Mission and Ministry Board (SMMIB) at the beginning of 2026.

It highlights some of the examples and models currently operating in the Diocese which show the practical reality and give confidence that we can reach our objectives.

A presentation of the core elements of the proposal will be made to Diocesan Synod in June 2025, with encouragement to Synod members to report back to their PCCs and churches.

¹ [Growing Younger: Young People Change and Renewal in the Diocese of Truro, 2024.](#)

2. The Vision

The Diocese of Truro has the lowest number, both absolutely and proportionally, of children and young people in church of any diocese in the Church of England. Turning this around is a key priority of the diocesan plan for change and renewal.

This proposal describes how we plan to do this over the next 10 years.

This proposal is built on an invitation to the whole diocese, in every church, school, worshipping community and pioneering project to work towards a transformation in our engagement with children and young people.

This will mean being committed to working intergenerationally at every level, putting the voice and experience of children and young people at the centre of our ministry, working in partnership with schools and families, putting faith at the heart of all we do and developing new collaborative connections within and beyond the church.

By the end of ten years, we expect to see:

- many more of our churches connecting with young people in creative ways
- many more intergenerational communities, both within and beyond traditional church settings, that have prayer, scripture and faith at their heart
- church communities that have been transformed by listening deeply to children and their families, and welcoming them into the heart of their lives
- schools that have been changed by new experiences of prayer, worship and faith
- many more children and young people who call themselves Christian

In the Gospels, children and young people are shown to be agents in and participants of the in-breaking Kingdom of God. These principles represent a call to a process of culture change within the church, one in which children and young people are full participants. Forms of age-specific children and youth ministry are valued for their role of engaging a wide base of people and for enabling steps into personal faith.

In contrast to other diocesan approaches, this missional strategy places the formation of worshipping communities, with distinctively Christian practices and language, at the centre. In effect, this strategy leads with intergenerational Christian communities, rather than seeking to integrate children and young people at a later point.

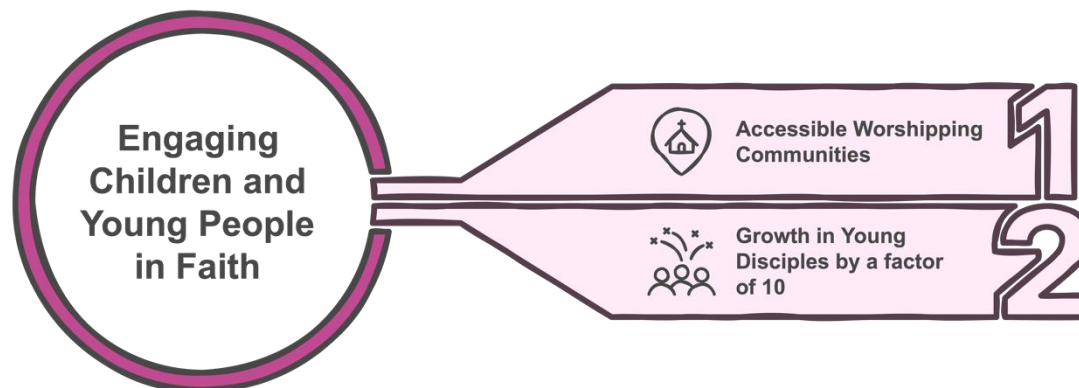
It is a bold ambition, and this proposal describes the practical steps required for this vision to become reality.

3. The proposal in outline

3.1 Two Objectives

This plan has two clear objectives:

1. That every child and young person in Cornwall should be within reach of a worshipping community where they can be at home and within which they can explore a journey of faith.
2. To increase by a factor of ten the number of children and young people who are young disciples within the church



These objectives are deliberately set to focus us both on increasing the number of young disciples and to ensure that, as the Church of England which has a care for every person in Cornwall, we are providing hospitable and welcoming communities in which every child and teenager can find a place. It is a therefore a plan which pertains to everyone.

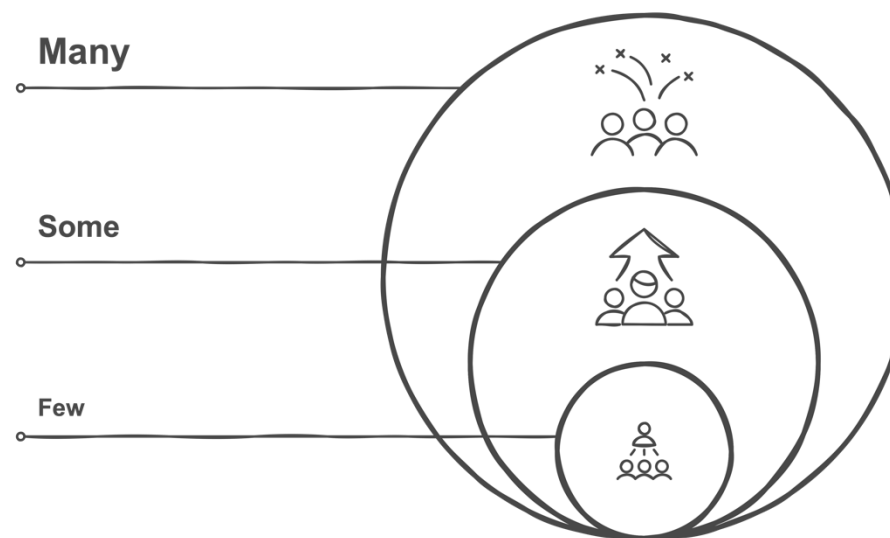
3.2 Three levels

The plan envisions work at three levels:

Many - Every church is invited to join in the work, taking up the offer of training, development and networking resourced mainly from Church House to support existing work, grow new work, and grow confidence in many churches across the diocese. This work will be specifically designed to be accessible and useful to small and very small churches. Over the 9 years we expect most benefices and many churches to be engaged. This work will also include development and resourcing of an App for children and young people to enable digital reach to children and young people across the whole Diocese.

Some - Using the model of “Flourish” and the principles of “Growing Faith” we will train and support 50 volunteer leaders to work with schools, families and churches to begin, nurture and support young people’s journey of spirituality, worship and faith.

Few - Significant interventions in six to eight deaneries where the DBF will resource mainly new work based on KS2/3 transition. These projects will be co-designed in partnership between the diocese and deaneries. Learning will come from *Flourish*, *Growing Faith*, national research and best practice, as well as the successes seen in existing deanery initiatives as part of their deanery plans or through Transforming Mission. Deaneries that engage in this work will be expected to work within the five foundations described below.



3.3 Five Foundations

At every level, we will work consistently within a framework made up of five foundations (see 5.3 The Five Foundations in Detail). These are evidenced based and based on the best national thinking and experience.

- ⇒ Intergenerational community
- ⇒ Children and young people's voice
- ⇒ Linking Church-Home-School
- ⇒ Intentional Faith Formation
- ⇒ Collaborative Leadership

These principles provide both a *foundation for* and a *test of* what we decide to do at every level, and they run through everything in the proposal. The five foundations therefore describe the culture that we are looking to develop; a culture that welcomes children and young people into the church as equals, with a calling and a voice; a culture which proactively seeks engagement with schools and families and which understands 'church' more broadly than an hour on Sunday; a culture which is intentional in developing faith in young people through habits of prayer, worship and service.

4. What the data tells us

Data for our work at parish level is patchy, but what data there is suggests that, outside church schools, our churches have significant regular engagement with fewer than 400 children, and that more than half of these are in a handful of locations. The number of children and young people with whom we engage closely and personally in exploring faith and discipleship, outside of church schools, is probably lower than this. These falls were compounded during Covid.

The vast majority of churches record no children as part of their regular worshipping community.

As a proportion of the total population in Cornwall, children and young people make up a slightly lower proportion than the national average, with those ages 0-19 years making 20.4% of the total population (570,300 people),² and the average age of people in Cornwall is slightly higher than the national average at about 48 years. The church, however, does not reflect the communities we serve; our latest data records that about 7% of our worshipping community are children and young people, and the average age of our worshipping communities is likely to be above 70 years of age.

We know from listening across the diocese that there is a deep desire in many of our churches to change these figures, and that a good number that are already doing this, often in and through connections with local schools. We also know that many of our congregations don't know where to start, or how to engage with young people today, saying 'we are longing to grow, but we don't know where to start.'

While the average age in Cornwall is slightly higher than the national average (median age in Cornwall is 47 years, rising from 45 in 2011; median age nationally is 40.7 years)³ there are almost 100,000 children and young people (19 and under) in the Duchy.

The most robust data source we have currently are the Statistics for Mission, submitted to the national church. There are three ways of measuring our engagement with children and young people, Usual Sunday Attendance (USA) which gives a snapshot of the number

² See: <https://www.ons.gov.uk/visualisations/censusareachanges/E06000052/>.

³ See: [Office for National Statistics](#) and [2021 Census: Cornwall](#).

of children on an average Sunday; Average Weekly Attendance (AWA) which includes the number of children who engage with a church over an average week and can include school clubs, school services and other activities; and Worshipping Communities (WC) which describes the total number of people, including children, with a connection to the life of the church (see diagrams 1 at the back of the paper for more detail).

During the early 2010s the diocese recorded some of the largest percentage falls in the number of children and young people of any diocese. There has been further decline over the last 5 years, which was exacerbated by COVID 19. The current USA figure is 400. However, this does not tell the full story.

Figure 1 - CYP Usual Sunday Attendance, 2016 vs 2023
(for churches with over 25 children and young people)

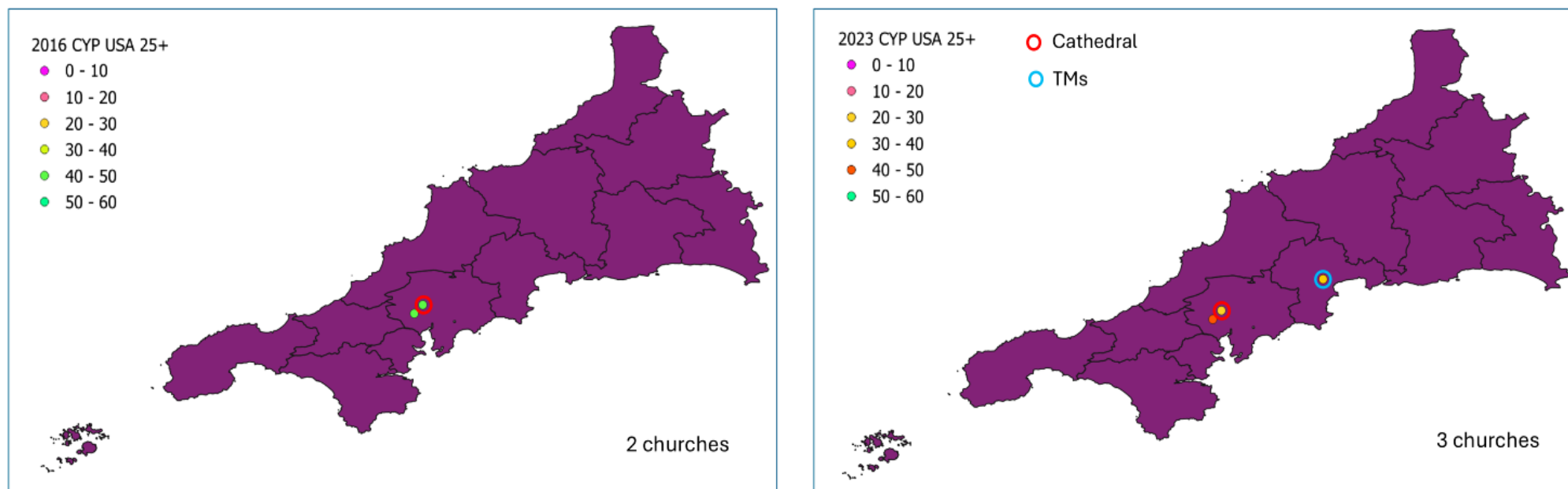


Figure 1 - CYP Usual Sunday Attendance, 2016 vs 2023

In figure 1 (above), ‘CYP Usual Sunday Attendance (USA), 2016 vs 2023,’ the map for USA shows the places where there are over 25 children and young people, and the detail of those churches show the churches in 2016 (on the left) and 2023 (on the right). The ringed places identify Transforming Mission places and the Cathedral (which includes some of TM Truro ‘Another Way’ data).

Table 1 - CYP Usual Sunday Attendance (USA), 2016 vs 2023

2016				2023			
Church Code	Church Name	Included Churches	Value	Church Code	Church Name	Included Churches	Value
639119	St Kea: All Hallows	639120	50	639119	St Kea: All Hallows	639120	42
CATHEDRAL				CATHEDRAL			
639340	St Marys Church		50	639340	St Marys Church		25
				TM			
				639165	St Austell: Holy Trinity	639166 639167	39

Table 1 - CYP Usual Sunday Attendance (USA), 2016 vs 2023

More widely the data shows that some churches have far more contact with children and young people during the week in church settings, schools and the wider community.

Average Weekly Attendance (AWA) figures may include contact at seasonal celebration times, clubs or collective worship that takes place in a church setting but they do not necessarily indicate the extent to which these young people are engaging in a faith journey. The Worshipping Community data also shows a higher figure of regular attendance if taken over a month.

Figure 3 - CYP Average Weekly Attendance (AWA), 2016 vs 2023

2016

Church Code	Church Name	Included Churches	Value
639038	Crowan: St Crewenna		30
639312	Pelynt: St Nun		30
639137	Cubert: St Cubert		32
639059	Wendron: St Wendron	639060	33
639139	Mawgan: St Mawgan		40
639037	Constantine: St Constantine		41
639119	St Kea: All Hallows	639120	45
639095	Chacewater: St Paul		46
639117	St-Just-in-Roseland: St Just	639118	48
639003	Camborne: St Martin & St Meriadoc		52
639098	Devoran: St John the Evangelist and St Petroc		53
639123	Ladock: St Ladoca		53
639135	Veryan: St Symphorian	639136	54
639140	Newquay: St Michael		54
639157	St Wenn: St Wenna		54
639178	Treverbyn: St Peter the Apostle		54
639276	Landrake: St Michael	639277	60
639108	Probus: St Probus & St Grace		62
639121	Kenwyn: St Keyne	639111	65
639052	Porthleven: St Bartholomew		66
639043	Helston: St Michael		72
639061	Carbis Bay: St Anta & All Saints		79
639335	Boscoppa: Bishops Bronescombe Centre		83
CATHEDRAL			
639340	St Marys Church		136

2023

Church Code	Church Name	Included Churches	Value
639282	Millbrook: All Saints		25
639295	Duloe: St Cuby		25
639265	St Tudy: St Tudy	639250	26
639259	St Teath: St Teatha		27
639312	Pelynt: St Nun		29
639154	St Issey: St Issey		30
639043	Helston: St Michael		32
639049	St Mawgan-in-Meneage: St Mawgan		33
639135	Veryan: St Symphorian		33
639073	Morvah: St Morwetha	639078	34
639195	Lostwithiel: St Bartholomew		34
639119	St Kea: All Hallows	639120	35
639155	St Merryn: St Merryn		38
639308	Menheniot: St Lalluw		43
639156	St Newlyn East: St Newlina		49
639052	Porthleven: St Bartholomew		50
639178	Treverbyn: St Peter the Apostle		53
639276	Landrake: St Michael	639277	53
639157	St Wenn: St Wenna		54
639121	Kenwyn: St Keyne	639111	56
639140	Newquay: St Michael		58
639313	St Cleer: St Clarus		59
639275	Downderry: St Nicholas	639274 639285 639291	70
639123	Ladock: St Ladoca		73
639294	Bradoc: Blessed Virgin Mary		88
CATHEDRAL			
639340	St Marys Church		86
TMs			
639165	St Austell: Holy Trinity	639166 639167	64
639010	Penponds: Holy Trinity		71
639020	Tuckingmill: All Saints		71
639018	Treslothan: St John the Evangelist		73
639306	Liskeard: St Martin		144
639003	Camborne: St Martin & St Meriadoc		179

Table 2 - CYP Average Weekly Attendance (AWA), 2016 vs 2023

Transforming Mission pilots, Bishops Mission Orders, and the Cathedral's data is not included in Statistics for Mission, so we have added them to this table to demonstrate the extent of engagement beyond USA.

A new *Shared Outcomes Framework*, using both qualitative and quantitative data, is in place developing baseline data from 2025 to bring together all data relating to children and young people from across the diocese. It is mapped against the 12 Fruitful and Sustainable outcomes; children and young people is point 1. Deaneries and Church House teams will share data twice a year to help us get a better picture of the story on the ground and more accurate local data feeding into the Diocesan Dashboard⁴. There is evidence from parish churches, TM, schools and Flourish that a combination of deliberate action to welcoming children, young people and their families to existing church communities, along with starting new communities beyond church settings will be necessary.

We recognise that the lack of clear and reliable data makes setting a baseline difficult. We also note that measuring ‘faith’, ‘discipleship’, ‘prayer’ and ‘community’ is impossible, and that attempting to do so may be actively unhelpful. We will therefore need to operate creatively and with a sophisticated approach to data measurement and understanding our progress towards our objectives.

However, we do want to express the scale of our ambition and have therefore chosen the USA figure of 400 children as the baseline figure in which we can have most confidence. A tenfold increase takes us to a total of 4000 children by 2035 which will include USA, AWA and WC’s.

Our aspiration is deliberately bold, to invite the whole diocese to join a renewed engagement with children and young people towards a tenfold increase in the number of children and young people and to ensure every child has access to a community in which they can be at home and explore the possibility of God.

⁴ The Diocesan Dashboard brings together key data on each deanery, including progress towards the 6 elements of fruitfulness and 6 elements of sustainability on which they are built.

5. How we will do this

5.1 The two objectives in detail

The proposal is for two equal objectives:

1. That every child and young person in the Diocese of Truro should be within reach of a worshipping community where they can be at home and within which they can explore a journey of faith
2. To increase by a factor of ten the number of children and young people who are young disciples within the church

We considered carefully whether it would be simpler and easier to focus on either one of these objectives alone. While we were confident that we could provide many communities for children and young people, we want to ensure that there is a constant focus on the centrality of faith and discipleship as the heart of the ministry of the church. We were equally confident that we could very significantly increase the number of young disciples, by focussing on a few places where there are many children and young people, but wanted to ensure we honoured our call, as the Church of England, to every child and young person in Cornwall.

Held together these two objectives focus us on both breadth and depth, and on geographical range and focussed missional work. Our conclusion was that both objectives are necessary, and that it is only by holding both as of equal importance, that we can fully respond to the call of Jesus Christ.

5.1.1 Every child within reach of a worshipping community

As the Church of England, we have a particular call to ‘the cure of souls’ of every person in Cornwall, and to serve them in the name of Jesus Christ. ‘Cure’ means both offering both practical care and providing communities in which faith can be explored and explained, in which a journey of faith can begin and continue and in which salvation in Jesus’ name can be found.

While we currently serve many children and young people through our churches and schools, the data shows that our connection is very limited in many places. Our objective therefore is to ensure that everyone under the age of 18 has access to a community in which worship and prayer take place, in which they can belong, and where they can explore the possibility of God.

We understand a *‘worshipping community where children and young people can be at home and within which they can explore a journey of faith’* to mean:

- ⇒ a group or community of people
 - ⇒ who gather regularly to worship Jesus Christ and to grow in their faith
 - ⇒ which has many of the characteristics described in the five foundations

This means that such communities will need to be explicitly intergenerational, to include age specific forms of engagement and ministry and to welcome young people as active ‘shapers of culture’. Such a definition is not intended to be proscriptive or restrictive, but to provide a broad framework within which churches, schools and other settings can consider how they will engage.

We expect these communities to be varied in size, location, style and tradition. As examples, such communities might include a Sunday church service in which young people fully participate, a Messy Church meeting in a church setting, an after school club meeting in a school, an activity session in which faith and sport are connected, a youth group in a community hall, an online app or portal that engages young people or a Youth Alpha course run in partnership with other local churches.

Developing worshipping communities of this kind will be a core role for those trained to minister in and with schools in the ‘Some’ level, and in the places that engage with the work established under the ‘Few’ level.

By *‘within reach’* we mean a combination of physical, relational, spiritual and missional accessibility. In particular physical accessibility may relate to the home base of a child or young person, or to the location of the school or college, or to the places where they spend leisure time - including online. Table 3 - Young disciples from existing work and CYP plan, shows the number of communities that we expect to see within each of the three levels at which this plan will operate.

5.1.2 A tenfold increase

If the first objective calls us to a very wide spread of communities, welcoming young people across Cornwall, the second calls us to the specific work of mission and evangelism, so that a much larger number of young people are invited into a living relationship with Jesus Christ.

The reason for the tenfold figure is described above in 2.1 Two Objectives. As noted there, the figure is aimed to describe our ambition, rather than a precise measurement.

This objective will only be met if churches across the diocese take up the invitation to engage in the cultural and practical work described in this proposal. Given the boldness of the ambition however, we expect that the greatest contribution to this increase will come through the focussed activity described in the ‘Few’ level and we expect that many of those who come to faith will do so in settings that do not currently exist within the life of the church in the diocese.

5.2 The three levels in detail

All of this work will be focussed towards the two objectives and built on the five foundations. Recognising that the bold objectives that we seek require a whole diocese approach, we will engage at three levels; many, some, few.

We expect that this will lead both to developments in what is already happening in churches, deaneries, schools, BMOs and pioneer projects, and to new work beginning.

5.2.1 For many

The ‘Many’ level is focused on parish churches, benefices and worshipping communities and will be offered to all. The invitation is based on an offer of training, development and networking to every church in the diocese that chooses to participate. We expect that over five to ten years the majority of churches in the diocese will have engaged this level. This level is about the long-term fruitfulness of the church, not “quick wins.”

Within this level, churches will be offered help to:

- support existing work,
- grow new work, and to
- grow confidence in what can be achieved.

The level will be intentional about supporting existing work, as well as being a catalyst for new work. We expect most of the work will be small scale and local, focussing initially on smaller churches, and medium sized churches over the longer term.

The offer will be proactive in looking for what local churches are asking for and responding to that, as well as working to “till the ground” where there is currently not a call for training or capacity/capacity from volunteers. This means we will take a long-term approach that is realistic about what is possible.

While being responsive, the work will consistently look for alignment with the five principles.

We will make some provision in budgeting for supporting parishes with small grants (£50k in total) per year, the Diocese will offer support to complete their proposals but most of the cost to the DBF will be in providing leadership and a trainer/networker role⁵.

The work will be supported by at least one full time equivalent (FTE) officer working from Church House and this level will be the first to start engaging churches.

Additional input from the Diocesan Education Team will be offered to participating churches, to focus on providing training, resources and insight from the life and work of schools in the diocese.

Part of the ‘many’ offer will include further support from the Education Team building on the success the implementation of the Diocese of Truro’s vision for Creation Care. This will see continued work to resource and network churches and schools to partner in a shared commitment to ‘Cherish Creation, Cut Carbon and Speak Up’.

⁵ See Appendix ‘Financial Forecast for Growing Faith’.

Case Study A: an example of 'Many'

Over the last ten years Bradoc Church in Trigg Minor and Bodmin has seen an amazing change in how their church, one of the least populated parishes in the Diocese with a population of 117, deprivation of 15 %, rural, with no village or hamlet, a remote church 2.5 miles from school with very narrow lanes meaning limited access for transport. They engage with children and young people by working with the local Church of England primary school. Bradoc PCC had a strategic plan to engage with children at primary school; to go to them.

Finding effective ways to become a bridge from the school to the church through activities which engage whole families bringing families into the church building and using the space intentionally for community life as well as Christian worship through junior bell ringing, Kidz Klub, Open the Book, Gold ECO Church and their latest project creating a Film Club.

They have achieved this remarkable change over 10 years engaging whole families and growing the number of volunteers who support activities in both school and church with little finance but great commitment from church leaders to revitalise their local church. They have successfully been able to grow the number of volunteers to 28 all are DBS checked and have undergone Safeguarding Training creating a sustainable approach in a small community and church.

The PCC Growth Plan has a representation from each 10-year age group including children and young people. Their aim is to act as a transition support, a bridge from primary school to secondary, secondary to college, college to work.

"Each week we see 135 different children and young people with footfall of 180 per week."

Figure 2 - CYP Growth in Bradoc Church between 2014 and 2023

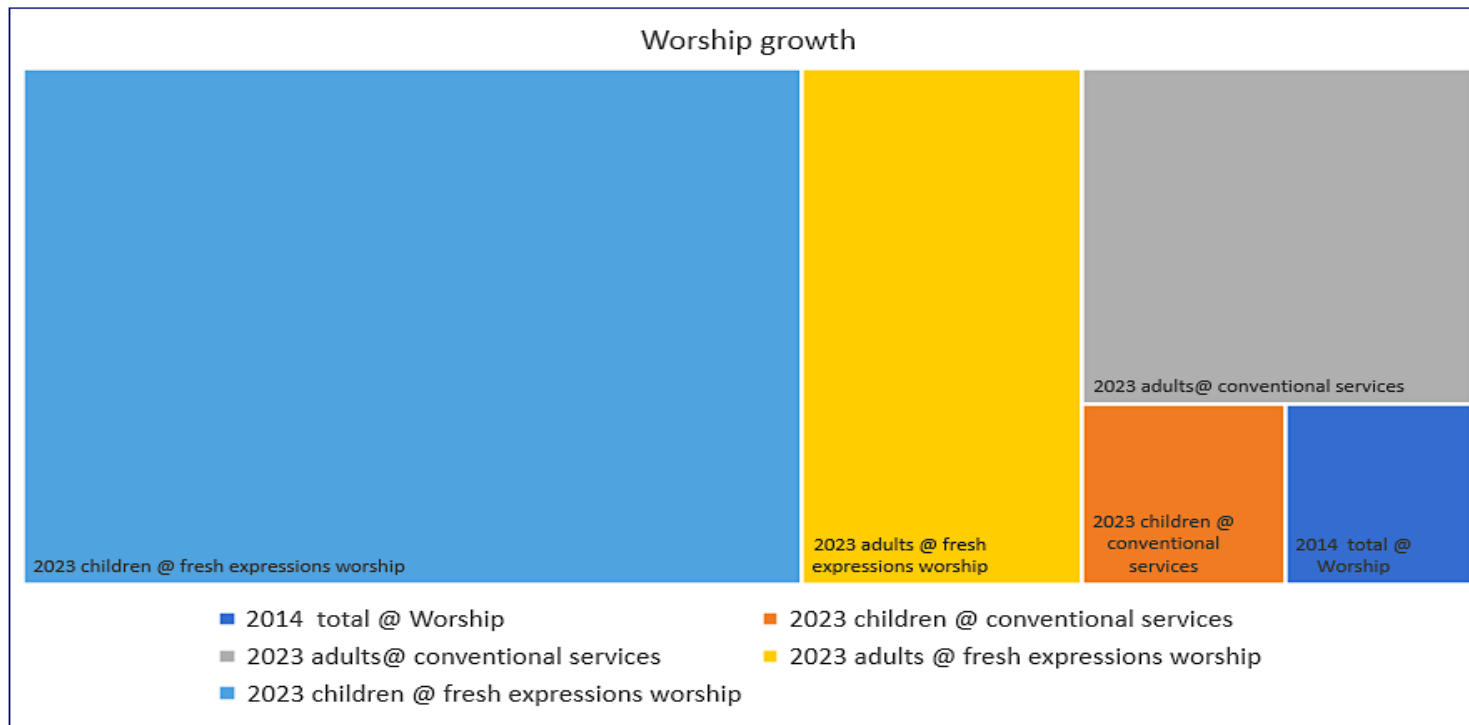


Figure 2 - CYP Growth in Bradoc Church between 2014 and 2023

5.2.2 For some

The proposal is to train and support 50 volunteer lay leaders over five to ten years who will work using the [Flourish](#) model to support young people's journeys of spirituality, worship and faith through the *home-school-church* nexus described in the five foundations, with high quality training offered by a suitable external provider. The process of selecting the provider will be based on the five foundations, ensuring the input is consistent with the objectives.

The two objectives point us clearly to focussing on the **spiritual, worshipping and faith life of young people**, rather than other areas of their lives. These new lay leaders will explicitly work to create and nurture intergenerational worshipping communities in which children and young people are in leadership roles and have a voice in shaping the content and culture. These communities will have worship, prayer and faith at their heart, and will build on learning from the schools currently hosting *Flourish*.

We expect these 50 people to be known as Chaplains, as this is a widely known title, although we recognise the risk that this implies they are primarily or solely available for pastoral care. We know from the *Flourish* projects that careful work around expectations with schools is critical to this work being properly understood and supported by the schools where they are located.

The work will be co-created with schools in the same way that existing *Flourish* pilots have been, but we are not proposing to offer funding at the level of the current *Flourish* pilots.

Although this ministry will be based in schools, it will pay attention to the 3rd of the five foundations - *Linking Church-Home-School*. This triangle of relationships has consistently been identified as key to good mission and ministry with children and young people. The training will therefore enable Chaplains to connect the life of their worshipping communities with the households of the young people and the local church. This connection is essential both because the evidence is that this combination gives the best opportunity for young people to come to faith and to be sustained in faith, and because the new communities have an important role to play in the culture change needed for the overall objectives to be met.

Although supported and trained through diocesan officers, the connection between a local church and a local school (or churches and schools) is vital - this isn't a model for satellite work disconnected from the local church. We expect that a local church or

churches will have “ownership” of the work at local level, and that those taking on these roles will explicitly work to build connections between school and church.

To support the implementation of local plans, we will expect members of both the school and church in each area to engage with the Growing Faith [Strategic Leaders Programme](#). This programme, currently being piloted in the South West ahead of a full delivery of the programme next year, sees leaders trained, coached and resourced to develop and implement strategic and operational plans to bring the work of schools, churches and families together. The programme, using research-led approaches and tried and tested resources supports local leaders to implement and sustain change in child-focused approaches to ministry.

The evidence from *Flourish* is that some of those taking on these roles come from local churches and that some come from schools. Wherever their initial ‘base’ they will work to build connections in the crucial church-home-school relational triangle. Our goal over ten years is to train fifty people to take on these roles, and that they will work in up to twenty-five locations.

Those selected for this ministry will have safeguarding training embedded in all they do. Although the work of the Chaplains will not prioritise mental ill-health, we will ensure volunteers and staff are trained in a Trauma Informed Approach and access training from the Child and Adolescent mental health team community to ensure they have a basic knowledge and awareness of mental illness and help them to support appropriate referrals.

From the diocesan perspective, the work will be to:

- Identify and negotiate **church/school** networks to host projects, the “diocese” will expect assurance regarding safeguarding, shared expectations and management of volunteers.
- Identify, commission and resource training, which is likely to be provided by a third-party trainer
- Support volunteer leaders through ongoing networking

From the parish or benefice perspective, the work will be to:

- Identify people who are called to this role and support them in their training and development
- Supervise them in their work, with the expectation that this will be part of the Oversight minister’s role
- Ensure their work is known and celebrated within the church community, and that the community(ies) they begin are connected to the church
- From the school perspective, the work will be to:
 - To support this work as part of their broad provision for the spiritual and emotional life of their students

- To provide relevant policies and procedures which volunteers will be expected to follow
- To agree relevant resources that enable the volunteers to operate and their groups to meet (for instance a suitable space in the school, access to school communications)

Case Study B: An example of 'some'

As we were developing our plans for children and young people in the Diocese the opportunity came up to apply for national funding to deliver FLOURISH, a national Education pilot. The Diocese of Truro successfully gained funding for 3 pilots out of 40 across the country from 11 Dioceses nationally.

We chose the FLOURISH sites based on our thinking of building upon school, church and family in places where we knew there was a willingness to work on elements of the five foundations:

- *Intergenerational communities*
- *The voice of children and young people*
- *The connections between church, home, and school*
- *Intentional faith formation*
- *Collaborative leadership*

The Diocese of Truro has more links with multi academy trusts than any other diocese. This places us in a strong position to build positive links with both Church schools and secular schools.

We wanted to build on existing work in either the church or the school and where there was a willingness to look at how a partnership approach to develop a worshipping community for children and young people. This has led to three very different models, enabling us to recruit from a wider group of adults to work with children and young people, and created stronger links between schools and local churches to create spaces where children and young people want to develop their faith and engage with Christian worship. We wanted the pilots to look at FLOURISH in different contexts, a primary school, a secondary schools and a community college (the only one on the national pilot).

The three sites chosen were Bishops Bronescombe Church of England Primary School in St Austell, Camborne Secondary School and Bodmin College. We are working together to tell the stories of what is working in creative ways to share the growth in these different settings.

The learning from these locations will inform local and national learning and provide 'blue prints' from which we can build similar ways of this partnership working in other locations across our diocese.

5.2.3 For few

We will support and resource six or seven significant projects that both build on existing work, and develop new missional connections with children and young people. These projects will be based in deaneries, bringing together churches and schools to work towards the two key objectives, always based on the five foundations. Of the three levels this is the most deanery based, and will be connected into the deanery plan. The project design will therefore either grow out of existing deanery plans, or require deanery plans to be revised.

The locations of this work will be identified by Episcopal College on the basis of the following criteria:

- The current level of engagement with children and young people across the deanery, with priority (and see below on phasing) to deaneries where there is already a foundation of this work in place
- A clear commitment in the deanery to this work, including the leadership required to make it happen and the willingness to make the cultural and practical changes required
- Children and young people are involved in every part of the planning and delivery of the project
- The potential for deep collaboration between churches and schools, with a clear strategic focus on delivering the 2 objectives
- The plans are built on the five foundations, with a clear plan for embedding them more fully in more places

We expect every project to vary in the way it works towards the 2 objectives, depending on the local needs, gifts and vision. The approach taken in each location will be co-designed between the participating Deaneries and a new CYP Lead post who will lead on this work for the whole diocese (see 0.

Finance)

The project development will take place with one deanery at a time. Planning, recruitment and launch of the projects will therefore be sequential over several years using a phased approach, with more deaneries joining over time. This is partly because we have learnt from other missional projects that major projects take time to be established and to come to maturity. It also allows us to share learning between projects as they develop. This means some outcomes will not be seen until well into, and beyond, the lifetime of the project.

Initial modelling suggests that from agreeing a location to recruiting paid staff and volunteers will take approximately 12 months, noting that planning and engagement needs to be at the speed of stakeholders, not at the maximum possible speed of diocesan leaders. This level can be scaled to reflect the level of any eventual national financial support (see Supplementary Paper H)

Case Study C: An example of ‘few’

All deanery plans have an aspiration to develop children and young people strategies, some have specific interventions they want to develop, i.e. Youth Work posts, Children and Young People Lead lay workers, or School Chaplains. Some have existing work to build from through either a Transforming Mission project (Camborne, St Austell, Liskeard) or Bishops Mission Order (BMO) for example, St Gregory’s.

We have mapped the places where there are more than 25 children and young people who regularly engage in worship (see Children and Young People Map)

Some deaneries are further ahead in creating the infrastructure needed to support lay workers, and volunteers, For example, they have either a Community Interest Company (CIC), Charitable Incorporated Organisation (CIO) or a PCC willing and able to effectively employ and supervise staff.

The Deanery Implementation Teams (DITs) are working with the Change & Renewal Team, Ministry Team and Education Team to look at how they can develop integrated approaches to working with children and

young people in their deanery. All Deanery Annual Plans have both an aim to create a Children and Young Peoples Strategy and develop Local Lay Leadership.

The Diocese is committed to continuing to work in partnership with deaneries using a top-down-bottom-up approach started in the On the Way with the creation of the deanery plans. Looking at the five principles EC will assess which deaneries are able to move forward first in Phase 1 and future phases, to support the co-creation of children and young people's plan for their deanery.

Deaneries will be assessed against an Evaluation Matrix based on the five core principles to understand their readiness to develop deanery wide strategies. A process will be put in place to work with deaneries to help them co-create a local plan. Phase 1 will begin from July 2025.

Deanery Infrastructure in place:

- *9/12 either have something in place or are developing either a Community Interest Company (CIC) or Community Interest Organisation (CIO)*
- *3/12 still to decide*

5.3 The Five Foundations in Detail

This document sets out the five foundations of a missional strategy for children, youth and family ministry within the Diocese of Truro. These five foundations are based on evidence presented in *‘Growing Younger: Young People, Change and Renewal in the Diocese of Truro, 2024’*. Amongst the lines of inquiry, this report drew on learning from national research, other diocesan approaches and experts in children, youth and family ministry.

This missional strategy centres on a commitment to nurturing a culture of intergenerational ministry across the Diocese of Truro. It is a whole diocesan approach to engaging with children and young people, not just a project for a few people who like that sort of thing.

It is widely recognised that faith is formed within a diverse ‘ecology’ of people, groups and contexts. Foremost amongst these are the contexts of home, church and school, which together form the focus of this strategy. For this missional strategy to be effective, forms of collaborative ministry and partnership between church, home and school will be essential, as well as our leaning from developing specific projects such as Transforming Mission and the FLOURISH pilot sites.

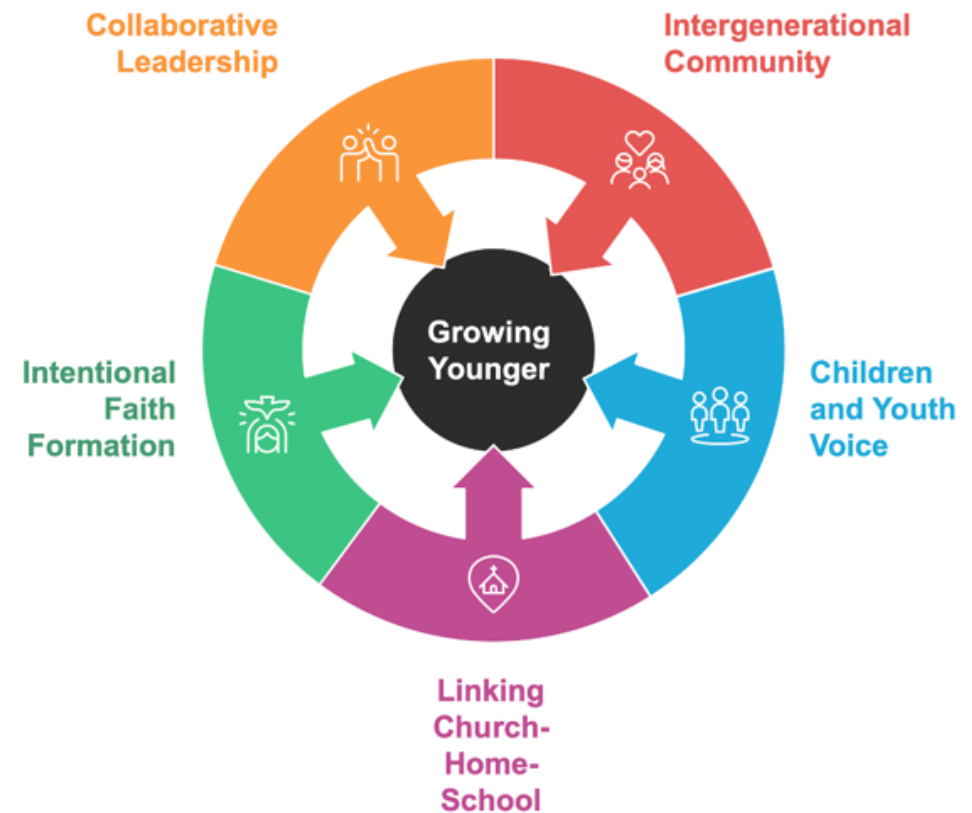


Figure 3 - The Five Foundations

Intergenerational Community

- 1.1 An explicitly intergenerational approach is taken, seeking opportunities for positive and meaningful interaction across generations. Age-specific forms of children and youth ministry are valued as part of the wider process of forming intergenerational Christian communities.
- 1.2 A culture of 'intergenerationality' that is embedded and owned at all levels and is characterised by warm, affirming and consistent relationships.
- 1.3 Parents, (great) grandparents and caregivers, alongside other faith role models are valued as key figures in the faith formation of children and young people.
- 1.4 Young people are appropriately invited and supported into leadership within the Christian community.

Children and Young People's Voice

- 1.1 The presence and participation of children and young people is advocated for in the structure, culture and values of the Christian community. Underpinning this is the belief that children and young people are genuine and full participants in the Kingdom and welcoming these people is a matter of welcoming Christ himself (Luke 9:46-48).
- 1.2 There is a clear commitment to change and adapt personal preferences in order enable the full participation of children and young people in the Christian community. This includes welcoming, listening and responding to children and young people of all backgrounds and those who have little or no prior experience of Christian community, and positively thinking about those who are disadvantaged.

- 1.3 Children and young people are meaningfully equipped and supported to navigate life in society today. This will involve the Christian community offering practical and spiritual care as well as being effective signposts to specialist forms of support.
- 1.4 The missional strategy will pay specific attention to transition points that children and young people navigate, particularly as they pertain to primary and secondary education through existing school approaches to ensuring pupil voice is at the centre of decision-making and evaluation.
- 1.5 There is a clear commitment to using inclusive participation strategies that embrace diverse communication methods. This includes training staff and volunteers on neurodiversity-affirming practices to create a supportive environment where all voices are heard and valued.

Linking Church-Home-School

- 1.1 The linking of church, school and home as a local 'ecology' of faith formation should be seen as foundational to this missional strategy.
- 1.2 Integrating children and young people into worshipping communities is an essential aspect of personal faith formation.
- 1.3 Designated local church leaders should be identified to establish and maintain consistent and positive relationships with local primary and secondary schools.
- 1.4 Local church mission should be shaped primarily around the context of the families and school(s) it seeks to serve, rather than structural boundaries (such as a parish or deanery).

Intentional Faith Formation

- 1.1 The local church should openly and confidently express the aim of forming faith in Christ amongst children and young people, both within the worshipping communities of churches and schools. Faith should be seen as something that is actively received and formed rather than passively develops.
- 1.2 The formation of Christian communities, characterised by distinctively Christian language and practices, are an essential part of the children and young people's faith formation. Whilst these Christian communities may or may not 'look' like traditional forms of church, they will be publicly and distinctively Christian.
- 1.3 The creative, sensitive and faithful use of the Bible is seen a vital resource for faith formation within church, school and home.
- 1.4 Opportunities for children and young people to access county and regional Christian events and residential should be offered as part of a yearly pattern of faith exploration and growth in discipleship.
- 1.5 Local leaders should recognise and value the range of liturgical traditions represented within the Diocese of Truro. These traditions should be drawn from in contextually appropriate ways in the formation of distinctively Christian worshipping communities.

Collaborative Leadership

- 1.1 Clergy and Local Leaders should be supported in their strategic role of shaping the culture and expectations around children and youth ministry at the local level.
- 1.2 Significant resource should be put into the training, formation and ongoing professional development of all those who work with children and young people. Where relevant, expertise in the training and development of children, youth and family (CYF) ministry should be provided through strategic partnerships.
- 1.3 A diocesan CYF network should be provided to facilitate corporate theological reflection, mutual encouragement and prayer amongst children, youth and family and school leaders.
- 1.4 For focused projects and interventions, a significant period of stakeholder consultation and discernment should be undertaken to determine its suitability. Similarly, mid- and end-term reviews should be conducted to listen to participants, assess effectiveness and share learning.

Case Study D: An example of linking church and school

Transforming Mission Camborne over the last four years has created a drop-in after school in the church hall for secondary age pupils. They consistently engage with over 100 young people each week from the local secondary school. They offer free food and a safe space for them to meet and engage with Christians.

This project started in the COVID 19 period and has developed continuing to meet young people's needs. 'Tea and Toast' has for these young people become their 'church'. They do not attend Church on a Sunday but regularly engage with clergy and lay youth workers in this space. The young people know it is run by Christians; faith is explicit.

Some young people have asked to develop leadership skills so that they can help out at a session, for some this has involved getting Hygiene Certificates, a transferable skill that will help them in their future employment as well as acting as leaders within their peer group.

Additionally, the secondary school approached the Diocesan Director of Education to see how they could work more closely with the Diocese. They already had a school chaplain from the Methodist Chapel and the local Church were engaging with them at key times in the Christian calendar. The school wanted to proactively develop more meaningful times and spaces for children and young people to engage in Christian specific activities. This led to the development of the FLOURISH pilot in the secondary school. Two of the teachers stepped up and applied to being the 'Flourish Lead' in the school and felt that as Christians they were able to use their faith in a meaningful way. A place in the school is being developed for young people to meet with the lead workers and church leaders on a regular basis. There is a commitment from both the school and the local church to work together.

This example ties together school, church and the community into providing spaces for young people to explore their Christian faith. The cost of this is paid for under the FLOURISH pilot which amounts to around £25k per year for 2 years⁶. The church takes nothing from this budget, but the time of the stipend clergy and Youth Worker are currently funded from Transforming Mission (due to finish 2026).

A key part of the work in all FLOURISH locations is that the aims and design of what the work looks like in each location is contextual and driven by the children and young people. This is a requirement of the FLOURISH pilot and the aims, as determined by the children, are used in the evaluation of the impact in each site. This is something that will be used in our work moving forward as we ensure that all such locations include the voices of young people in the continued evaluation.

⁶ There may be additional funds after the 2 year pilot from the national church which dioceses can apply for but this is as yet unknown.

Bringing it all together

The following Table to assess how this approach will reach the two objectives. To read the table, Column A gives the number of worshipping communities ‘in which children can be at home’ that we expect to see in 10 year’s time and where they will exist across different parts of the diocese. Column B gives the number of young disciples in each location. Column C gives the total.

Context	A Numbers of worshipping communities in which CYP are at home	B Anticipated number of young people from each location/work stream	C Total number of young disciples
Current work (in existing locations/churches)	10	Average 30 per location	300
New work in anticipated Deanery Plans	10	Average 40 per location	400
Growing TM & BMOs	6	Average 50 per location	300
Activity generated by the <i>Many</i> stream of work	40	20	800
Activity generated by the <i>Some</i> stream of work	40	1000*	1000
Activity generated by the <i>Few</i> stream of work	6-8	200	1200-1600
TOTAL	114		4000-4400

Table 3 - Young disciples from existing work and CYP plan

As described in Section 4, we know that there is more work to do on the baseline, but analysis suggests that these expected outcomes look reasonable against our aspiration and the current state of our work with children and young people and can form the basis for initial planning.

7. A partnership approach

The Diocese of Truro is a partnership between the people and communities that make up our churches, benefices, deaneries, BMOs, mission projects, schools, Church House staff, Trustees, members of synods, bishops and their senior staff colleagues (what we call Episcopal College). This partnership exists to further the mission and ministry of churches in serving the people of Cornwall in the name of Jesus Christ.

Much of the time, each part of this network exists in a loose connection, with each getting on with their particular mission and ministry.

The 12 Deanery plans and the Diocesan plan for change and renewal describe some areas and objectives which require many parts of this network to work together intentionally. In these priority areas every part of the diocesan network has a particular part to play in a whole diocese approach to change and renewal.

When the whole diocese is invited to work together in this way, we can describe the different roles that different people in these different parts have to play as follows:

- Episcopal College are tasked with discerning God's call for the mission and ministry of the Diocese of Truro as a whole, modelling and shaping the culture of the diocese in response to that call and developing proposals and plans that enable this call to become reality
- Bishop's Diocesan Council (BDC) is responsible for testing, improving and approving the proposals developed by Episcopal College and others, and for ensuring resources are available for the agreed work
- Deaneries are responsible for developing gospel partnerships that support parishes, schools and other projects in their mission and ministry, implementing the shared objectives described in deanery plans and deciding how to share resources for kingdom outcomes

- Parishes, BMOs and other worshipping communities are responsible for the cure of souls in the communities they are called to serve.

Taking this approach, which we sometimes describe as ‘top down/bottom up’, it is for Episcopal College to discern the key objectives and the framework for achieving these goals. This is done through consultation within and beyond the diocese, through analysis of data, frequent prayer and careful thought.

It is for parishes and other worshipping communities, including schools, to discern, within this framework, how they will work towards the shared objectives. Some of this discernment is for parishes alone, some of it is for churches to do with local partners - for instance schools - and some of it must be done in larger groupings, particularly deaneries.

Episcopal College is committed to supporting churches, deaneries and others to co-create plans that are contextually appropriate, within a clear framework and to specific outcomes. This means it may take longer to develop plans, and longer to implement them than in other organisations, as co-creation involving wide consultation, discernment and shared decision-making are time consuming.

This is the approach taken in this proposal.

8. Options analysis

In coming to the current proposal, a range of other options were considered. The table below gives details of each option considered, together with their advantages and disadvantages. The final option described is the proposal presented in this paper.

Options	Pros	Cons
A) Looking at developing a programme focusing on mental illness support for children and young people	Children and young people's mental illness is a significant issue.	The church is not the specialist in this area; better to refer to professional services. Our appropriate contribution to supporting children and young people's mental health and wellbeing is through faith, community and pastoral support.
B) Focusing resources on two deaneries	Focussing resources would maximise chances of affecting the lives of young people.	This would not be a diocesan wide strategy and would fail to provide faith opportunities for the majority of young people in Cornwall. Unlikely to get support from wider diocese.
C) Sharing monies available equally across all deaneries	Everyone gets a share.	Although the total sum allocated is high, spreading it equally across the diocese over ten years makes significant impact very unlikely. Does not follow a top-down-bottom-up partnership approach being implemented in the diocese through deanery plans and the Diocesan Plan for Change & Renewal. No clear model would be developed across the diocese; difficult to measure.
D) 'Many', 'Some' and 'Few'	Takes a sustainable approach to working with children and young people. Works effectively with key partners: churches, schools and families. Coheres with our approach of top-down-bottom-up with deaneries, developing at their pace, over phased periods. Enables the diocese to learn from what is working before next phase of implementation.	Need to ensure we get the communications right with each level of work (Many, Some, Few). Is not as focused an intervention as (A) or (B) in targeting a specific area or group. Whilst being a contextualised form of a number of evidence-based approaches from other dioceses, it nevertheless is a bespoke approach designed for the particular opportunities and context of the Diocese of Truro and therefore does not have a direct comparison.

Table 4 - Options Analysis of approaches to CYP plan

9. People planning

The Diocese People Plan has prioritised children and young people as one of the four areas required for us to succeed in meeting our priority areas of the Diocesan Plan for Change & Renewal. There is a limited pool to recruit from in Cornwall. The largest number of those required to work with children and young people will be volunteers.

We need a systemic approach that constructs pathways into new roles both lay and paid over the next 9 years to establish career paths over the medium and long term. We need to build confidence in working with children and young people, resource training and support. Both lay and paid roles will need to recruit from more than just the church community. The FLOURISH pilots have shown us that there are opportunities to employ people from schools and communities (Teachers, Teaching Assistants) with a Christian faith. This widens the pool of potential employees and volunteers beyond just churches. We know there is a strong appetite for collaboration across networks, as shown by a recent diocesan support day for those working with children and young people - which exceeded our capacity of 50 places by attracting 65 attendees. We need to develop this appetite by investing in training and providing support, including with external partners.

A key component to this aspect of the People Plan will be providing long-term stability and support. Employed roles which are focused on children and young people in church contexts tend to be limited in duration, with some roles renewing annually. This instability impacts the ability of the worker and church to consistently plan beyond each year and can result in a higher turnover of staff. This can prevent projects and churches from building momentum across multiple years, which is an essential feature of a missional strategy that aims at intergenerational community formation and working with children and young people across key transition points.

10. Culture

To achieve the plan's objectives, the Diocese of Truro must actively cultivate a culture shift rooted in the Five Foundations. This transformed culture will prioritize intergenerational relationships, elevate the voices of children and young people, strengthen the connections between church, home, and school, foster intentional faith formation, and champion collaborative leadership models.

This diocese-wide culture shift is the bedrock for fruitful and sustainable change in our work with and for children and young people.

However, when asked if we could do something differently, we are sometimes met with the response “the thing is...”

When we say, “the thing is,” what we’re often really saying is that deeply ingrained cultural norms are subtly shaping our understanding of what’s normal and possible in our churches. Culture change involves identifying, questioning and reimagining these norms.

This plan sets out five foundational “things” that we regard as essential to every child and young person being at home in and going on a journey of faith with a worshipping community. They must be continually pointed to and championed at every level, *in direct response* to “the things” that prevent this culture change.

1. Intergenerational Community

The thing is: We can act like church is for adults, and children are just along for the ride. We separate the generations without really thinking about it.

Culture change looks like: Seeing children and adults worshiping, learning, and serving alongside each other. It’s about recognising that whilst the responsibilities and needs of adults and children are different, we need each other to discover what it means to be one big family of faith.

2. Children and Young People's Voice

The thing is: We assume adults know best, and we don't always value the thoughts and feelings of children and young people. Their ideas can be overlooked.

Culture Change looks like: Actively listening to and valuing the perspectives of children and young people. It's creating spaces where they can share their thoughts, shape decisions, and lead with confidence.

3. Linking Church-Home-School

The thing is: We treat church, home, and school as wholly separate worlds, when actually, they should be working together to support children and young people.

Culture change looks like: Strengthening the connections between church, home, and school. It's about partnering with families and educators to nurture the whole child.

4. Intentional Faith Formation

The thing is: We sometimes treat faith like it is something that just “happens” or perhaps is absorbed passively through being at the right event, but faith in Christ is more like an adventure - it's something you actively explore, question, and discover for yourself, with others, in the power of God's Spirit.

Culture change looks like: Equipping children and young people with the tools to navigate their own spiritual journey. It's about creating a safe space where they can ask big questions, wrestle with doubt, and discover the unique ways God is calling them to live out their faith in the world.

5. Collaborative Leadership

The thing is: We sometimes treat different ministry areas like separate clubs, operating as individual groups, rather than a strong, collaborative network.

Culture change looks like: Recognising that, in different ways, everyone is involved in CYP ministry. It means churches and deaneries sharing best practices, partnering on initiatives, and working together to support the development of effective CYP ministry. It's about recognizing that we're stronger together and leveraging the God-given gifts and talents of all.

11. Communication

Effective communication will be essential to the success of this plan. We recognise the importance of clear, consistent messaging to engage parishes, families, and the wider community.

A detailed communication plan, outlining key strategies and channels, has been developed as a supplementary document and is available for review upon request (Supplementary Papers K). This plan addresses both internal and external communication needs, aligning with the diocesan communications strategy and ensuring consistent branding. It includes provisions for regular updates, feedback mechanisms, and opportunities for stakeholders to contribute to the ongoing narrative.

This work will require the CYP lead and Head of Ministry to work closely with the Comms Team to ensure key messages are communicated. This work is being anticipated now but will likely require ongoing review and development as the plan is implemented.

1. Finance

The Diocesan Assets Strategy, *Tending the Vineyard*, allocated £3m specifically to work with children and young people. Our intention is to seek to double this to £6m with national funding with a proposal to Significant Mission and Ministry Implementation Board (SMMIB).⁷

Diocese of Truro CYP budget		
	<u>No of projects</u>	<u>Annual Budget</u>
<u>Income</u>		<u>Project TOTAL</u>
		0
Total income	0	0
<u>Expenditure</u>		
Small grant for the 'many'		50,000
Train 50 for 'some' volunteers variety of roles Lay Leadership		75,000
'few' deanery projects <8	8	58,500
Project activity money for 'few'	8	5,000
		400,000
		600,000
		3,744,000
		320,000

⁷ Please see Supplementary Paper H: Plan B Options Analysis should we be unsuccessful in this bid.

Money for CYP parallel Diocesan Synod content		10,000		80,000
Staff Salaries - see below for details				766,964
Staff Travel Expenses		5,000		40,000
Consultancy Fees - planning in year 1				25,000
Develop CYP app				10,000
Total expenditure		203,500		5,985,964
Total net cost of project		-203,500		-5,985,964
<u>Staff salaries</u>	Annual salary	Annual salary with on costs	FTE	
Lead CYP	36,000	45,000	1	400,155
Trainer for the 'many'	33,000	41,250	1	366,809
	69,000		2	766,964

Table 5 - Diocese of Truro CYP Budget

13. Phased Implementation

13.1 Decision making process

EC sign off	March 2025
Board and BDC sign off	April 2025
Drafting SMIBB bid for national funding	February 2026
EC work to identify possible locations for “few” and “some”	May-July
Diocesan Synod	June 2025
SMIBB funding decision	March 2026 ⁸ .

Following agreement of Diocesan Synod, we plan to recruit to two new roles, a CYP Lead and a training officer, both to support the “many” level.

13.2 Implementation⁹

EC work to identify possible locations for “few” and “some”	May-July
Engagement/ co-design with “Few” #1	Sept 2025- Jul 2026
Identify “Some” training provider	September 2025
“Many” Launch	October 2025
Engagement/ co-design with “Few” #2	Feb 2026 - Dec 2026
Recruitment of staff to “Few” #1	Sept 2026
Recruitment of staff to “Few” #2	Jan 2027

⁸ Timing for SMMIB proposal depends on level of development for ‘few’ Phase 1 with specific agreed SMART outcomes.

⁹ In the Appendices List there is a Phasing Plan 2025-2034.

14. Safeguarding

This plan will uphold the national safeguarding standards of the Church of England at every level of implementation. This will require focused and consistent attention, at every level, to the following considerations:

1. Prevention, Recognising: Implementing proactive measures to prevent harm and equipping individuals to recognize potential safeguarding concerns.
2. Assessing and managing risk: Establishing clear procedures for assessing and managing risks associated with CYP activities.
3. Culture, leadership and capacity: Fostering a culture of safeguarding at every level, ensuring strong leadership and adequate resources.
4. Victims and survivors: Providing appropriate support and care for victims and survivors of abuse.
5. Learning, supervision and support: Promoting continuous learning, providing effective supervision, and ensuring adequate support for all involved in CYP ministry.

The Church of England's commitment to 'Promoting a Safer Church'¹⁰ requires recognising the unique challenges of expanded CYP engagement. To respond adequately to this challenge, embedding the culture, processes and practices of safeguarding from the outset will be essential.

As implementation of this plan will primarily take place through the work of the CYP Lead role, it will be essential for this person to have a close working relationship with the diocesan safeguarding team. This should be decided by co-production but will include:

- Full compliance with the Church of England's Safeguarding Policies and Procedures.
- Ongoing communication and clear guidance on who and how to report, with both physical posters and online channels.
- Integration of "Many, Some, Few" level with existing safeguarding systems (e.g., Parish Safeguarding Officers) or bespoke arrangements (e.g., Diocesan Safeguarding Dashboard and Hubs).
- Regular review of safeguarding training and DBS requirements for each role as the project is implemented.

¹⁰ <https://www.churchofengland.org/sites/default/files/2017-11/promoting-a-safer-church-policy-notes.pdf>

- Enhanced Training: All employees and volunteers in commissioned or licensed CYP roles will be required to complete a bespoke-to-role safeguarding module beyond basic certification, with refresher courses coordinated through TDBF
- A clear and enforced Digital Ministry Policy outlining guidelines for online interactions and social media use in youth work
- Trauma-informed approaches in light of NHS England's Adverse Childhood Experiences research (NHS England, 2020)
- Clear expectations, training, and support for CYP holding leadership roles (5.3 Five Foundations)

Funding for CYP initiatives will be directly linked to the presence of a robust local safeguarding culture and systems. For the 'Few' level, the CYP Lead and safeguarding team must both be fully aware and in agreement prior to implementing a deanery-level project.

This includes an assessment of the deanery's safeguarding compliance (using the diocesan safeguarding dashboard, among other means) to ensure readiness for focused work with CYP. Due to the varying relationships of each initiative with the local church (from Parish/Deanery embedded to BMO area connected), clearly defined Terms of Reference will be established to integrate safeguarding considerations into the DNA of each initiative from the outset and no later than the planning stage.

This safeguarding framework will be reviewed and updated annually to ensure alignment with best practices and evolving needs.

Safeguarding - Everyone Matters - Everyone's Responsibility



13. Risks

13.1. People

- The proposals rely on recruiting dozens of volunteer leaders and CYPF staff, albeit over a long timeframe.
- Volunteers will need to come from churches that may be fragile and where people are already overloaded.
- Employed staff will be drawn from an employment sector which has shrunk and with no credible pathway to employment of larger numbers of skilled workers to Cornwall.

We already know from TM and the current experience of implementing deanery plans that recruitment is very challenging. We recognise that there is no response to this challenge that is likely to be effective in the short term. In the medium to long term we can have a reasonable expectation that the approach to “many” will make a material difference. What we do know is that in recruiting for FLOURISH pilots we were able to recruit from the school employee cohort, which significantly increases the recruitment pool.

13.2. Lessons from of TM¹¹

To be effective, these proposals will require some degree of support from a broad base of the diocesan family. If they are characterised and received as being responsive to the real need of parish communities then they may receive that support. If, on the other hand, these proposals are characterised and received as being another bright, expensive, out of touch idea from Truro (focussing on young people again) then they may prove divisive and counterproductive.

Mitigating this risk will require careful and wise communications as well as identification of key partners.¹²

¹¹ Supplementary Paper E, TM Preliminary Learning.

¹² Supplementary Paper K, Communications Plan, has been prepared for this purpose.

There is learning from the experience of Transforming Mission built into these proposals, including:¹³

- Deliberately orienting towards “many” places rather than only a “few”
- Slower phased timelines, particularly for recruitment reflecting learning from previous cohorts
- Significant local co-design to ensure local buy-in
- Lower expectations of miraculous local funding
- Credible approach to longer term funding (i.e. the cost of individual projects is not disproportionate to the size of the local church and the diocese)

13.3. Funding

To be effective these proposals rely on significant funds to be drawn mainly from DBF reserves and the Archbishops’ Council.¹⁴

¹³ See Supplementary Paper E: TM Preliminary Learning.

¹⁴ See Supplementary Paper I: CYP Plan Risk Log.

Supplementary Papers

The following papers are not included here but can be made available upon request:

- A. Definition of Worshipping Communities
- B. Fruitfulness and Sustainability Shared Outcomes Framework
- C. Data Analysis of Children and Young People in Diocese of Truro
- D. Data Analysis Maps of Children and Young People in Diocese of Truro
- E. TM Preliminary Learning
- F. Evaluation Matrix for Deaneries for 'Few'
- G. Evaluation Matrix for churches readiness for 'Few'
- H. Plan B Option Analysis
- I. CYP Plan Risk Log
- J. Schools Offer CYP
- K. Communications plan