

Interim Ministry Source Book

A History of Interim Ministry in England

with Contents and Acknowledgments





Bogomil Mihaylov, *Unsplash*



Renewal & Reform

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The Church of England
in Essex and East London

Diocese of Chelmsford

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FOREWORD



I am writing on the Feast of the Presentation of Our Lord Jesus in the Temple, Candlemas. The scene is before me: the faithfulness of the Holy Family arriving at the Temple; the patience of Simeon and Anna, who turned up day after day, as they waited for the Messiah; and then the tender, precious moment when Mary and Joseph hand over Jesus to Simeon and Anna - they both burst forth in praise. Simeon proclaims Jesus, 'a light for revelation to the Gentiles and for glory to your people Israel.' You may ask, 'What's Candlemas to do with Interim Ministry?'

We introduced IM when I was Bishop of Chelmsford and were thankful for a SDF grant towards the Turnaround Project in 2015. As we analysed parishes across the Diocese we noted that many needed to reset the clock, to re-remember their vocation as the Body of Christ and to catch a vision of new possibilities – transformational change. IM provided an authentic and genuine way forward. We acknowledged there were particular circumstances when IM could shine fresh and healing light on a church family. All the churches had faithful souls who were looking ahead, just like Simeon and Anna. There were individuals and families who, like Mary and Joseph, practised their faith. These souls turned up day by day, but somehow the light had gone out. New light and a reminder of the light was needed. We discovered that IM could lead them to re-discover Jesus and take him in their arms.

I am grateful to the authors and contributors for their work. I am confident this will become a core resource as many Dioceses and parishes consider how the path towards revitalising a church might begin. This book will also foster new vocations to IM and weave it into the warp and weft of Church of England ministry and culture. The book grounds IM principles in Biblical stories. Readers can find no-nonsense guidance on how to conduct effective IM, based on the wisdom and experience of practitioners. The advice is straightforward, there is a recognition that the road to change and re-growth can be hard, but the writers suggest approaches which have the potential to build confidence as a church looks to the future. Thank you too to the Diocese of Chelmsford for continuing to support IM and the publication of this book.

IM is needed in particular circumstances, which I suspect will be more common as we turn the corner after the pandemic. Some parishes have definitely struggled and will seek a period of IM to provide light. IM will be a tool in the kit as we become a mixed ecology church. Christ-centred mission begins when our hearts are filled with praise which can no longer be held in but pours forth in a cascade of blessing from God.

The Most Revd Stephen Cottrell, Archbishop of York

FOREWORD



Interim ministry is disturbing!

Its essence and its purpose is to bring about Gospel change and transformation in churches that are stuck, damaged through a recent bad experience or have simply lost their way. That, of course, entails catching a new and Godly vision, which is almost always costly to all involved. It requires intentional, determined, yet sensitive leadership and that is the task of the Interim Minister.

Appointing clergy to parishes is one of the most significant responsibilities that Church of England bishops exercise. We should never regard parish appointments as routine. To get them right we must at times ask ourselves and the parishes concerned hard questions. Some parishes need a liminal period where re-envisioning is essential so that Kingdom transformation can follow.

Interim ministry is that liminal tool that can make a transforming difference, bring healing and closure to past hurts, turning God's people outward in Christian mission and preparing them for the right long term leadership in a new direction. Some people have termed it an ecclesiastical ZOUZ: a zone of uncomfortable debate. You see the Jesus do this with the disciples again and again as he takes them out of their comfort zones into liminal places of vulnerability and learning. Where parishes agree, interim ministry should be used wisely, discerningly to make that transformation, as it has done increasingly in parishes across the country, including a number in Chelmsford Diocese, which I have observed at close hand.

In this Interim Ministry Source Book, Helen Gheorghiu Gould lays out the history, theology and practice of Interim Ministry, lucidly and convincingly. For the past five years she has had oversight and care for the roll out and enabling of interim ministries in the Diocese of Chelmsford and has organised and facilitated two highly effective national conferences. She knows the territory and has practised transforming interim ministry herself.

I commend what follows to you, knowing that it bears the spiritual agency to turn round parishes, enable envisioning leadership and build the Kingdom of God. But bear in mind that as William Booth, the founder of the Salvation Army, said: 'You can't change the future without disturbing the present'.

The Rt Revd Peter Hill, Bishop of Barking, Diocese of Chelmsford

ACKNOWLEDGEMENTS

I would like to pay tribute to senior staff and colleagues at the Diocese of Chelmsford for their unstinting commitment to producing these resources for Interim Ministry, particularly to The Most Revd Stephen Cottrell, now Archbishop of York, who put us in business in Interim Ministry in the first place as the former Bishop of Chelmsford; to the Rt Revd Peter Hill for his wisdom, encouragement and support; to Revd Dr Elizabeth Jordan for her faithful collaboration and input; and to a great team of Interim Ministers and IM parishes in Chelmsford who have been willing to share the learning journey and their discoveries, to the enrichment of this material.

I give thanks also for the ever-widening circle of collaborators from the Interim Ministry 'community' in the Church of England, particularly Keith Wassall, Richard Impey, Chris Jones, Natasha Woodward, Tudor Griffiths and Gill Lovell for reviewing some of the early drafts. Thanks also for contributions from Keith Wassall, Louise Vincer, Chris Jones, Penny Cuthbert, Alex Summers, Natasha Woodward, Julie Bacon, Tudor Griffiths, Kate Lovesey and Susan Iskander.

Sincere thanks to Eugenie Dodd and team for their flair, ingenuity and attention to detail on the design for the logo and IM resource book. Thanks also to James Cottis at Digital Spirit for creating the IM Web Resource and for supporting the IM training and events.

This material also owes a great deal to the resourcing and guidance of the Interim Ministry Network USA, for their training and equipping in recent years, and particular thanks go to Revd Molly Dale Smith, CEO Cynthia Huheey and the team, and the Revd Susan Eibner. Thank you for travelling alongside us and encouraging IMs in the Church of England.

Finally, thanks to the Strategic Development Fund for enabling us to expand our learning on Interim Ministry from the Chelmsford Turnaround Project right through to the development of these resources to benefit the whole Church of England. IM has been a bit like Jesus' mustard seed in Matthew 13: the smallest part of the Turnaround programme, which grew into one of the most flourishing outputs!

This resource material will not have any value unless it is taken hold of in dioceses and parishes, by clergy, bishops and lay people, added to and adapted, and enabled to become a transformative set of tools which generates collaboration, partnership and energy to empower the future church.

Helen Gheorghiu Gould, *March 2021*

Helen Gheorghiu Gould is an Anglican priest. She served as Interim Ministry and Vacancy Development in the Diocese of Chelmsford from 2015-2021. After curacy, Helen became involved in IM serving a short-term appointment in a rural parish, leading healing and re-visioning following parish breakdown; and subsequently, undertaking IM in two further parishes going through reorganisation as well as leading the learning on IM as part of the Turnaround Project in the Diocese of Chelmsford. Prior to ordination, she served as parish development worker developing a community café and art project at a church in East London and for ten years ran Creative Exchange – a charity working with arts and culture in international and community development. She previously worked as a print journalist at The Stage, as Editor at the National Campaign for the Arts and in regional and national newspapers. She suffers intense anxiety facing change, so her IM journey has exemplified God making use of our weaknesses!

Helen Gheorghiu Gould exercises her moral right to be identified as the author of this material, unless material is otherwise attributed.

Design Team

Logo and Publication Eugenie Dodd and Jannie Brightman at eugenie@typographics.co.uk

Web resource James Cottis at Digital Spirit <https://www.digital-spirit.co.uk/>

SECTION ONE

A History of Interim Ministry in England

‘Christ’s great gift, the church – a body which needs constant nurturing and stewarding to ensure that its organisational life flourishes and resources our call to mission.¹’

Rt Revd Stephen Conway



In the beginning

Interim Ministry is fundamentally missional. Its evolution in the Church of England was inspired by its use in other parts of the UK and North America. It accelerated during the period of theological reflection and change around the Renewal and Reform programme announced by the Archbishops Council in 2015, and the Resourcing the Future Review, which preceded it in 2014. At the heart was a ‘spiritual challenge of reform and renewal as both personal and institutional’ which on one level was about structural and legal institutional changes to ‘ensure effective ministry and mission to the many communities we serve’²; and, on the other hand, about seeking to ‘respond and cooperate with the work of the Holy Spirit in reforming the church (including us) as a communion of persons’³

While Interim Ministry was both a structural and legal reform, to enable shorter, time-limited ministry appointments to support strategic change in parishes, in practice it is (ideally) a profoundly spirit-led process of supporting change and transition. In this ideal scenario IM builds collaboration and partnership between parishes and dioceses, bridging local concerns and diocesan strategy.

In this respect it is a good fit for the ecclesiological structure of the Church of England. Dr Jane Williams, addressing the first national IM Conference in 2017⁴, noted that the role of the IM was ‘to restore Anglican ecclesiology’ – to be part of the life-giving sacramental story of the whole community: to love the local people and know that God is there and loves them’, and ‘keep the locality conscious of wider issues.’

But Interim Ministry has been around in the Church of England long before it was known as such – dioceses have been experimenting for decades with creative approaches to the transitional time of vacancy and pastoral reorganisation. Intentional IM, as opposed to short term ‘stop-gap’ appointments, first emerged as a distinct approach in the Church of England as experimental processes in Durham and Newcastle in the early 2000s⁵ and there is evidence of informal IM appointments in Norwich⁶ in 2001–2 and Lichfield⁷ in 2010–11.

The Pioneers of Interim Ministry

Early IM practice in the Church of England was built on the experience of using IM in other provinces, particularly in the USA and Canada, where a body of professional IM experience, practice and training had evolved for 40 years, led by the Interim Ministry Network (IMN)⁸ and supported by the research and publishing outputs of the Alban Institute.⁹ The work of the IMN emerged from the application of Organisational Development insights to churches and congregations in the 1970s, based on inter-disciplinary approaches to organisational management using sociology, psychology and systems thinking. The Church of Scotland drew on the learnings of the IMN and Alban Institute in the 1990s to develop its own approach, appointing its first team of Interim Ministers in 1996.

Pioneering priests were significant in seeding the methodology in the Church of England. Amongst examples of these pioneers of IM in England, Richard Impey, latterly Bishops advisor for Parish Development in the Diocese of Sheffield, came across IM in a sabbatical in South Carolina, USA, in 1988, when the precursor to Interim Ministers – Temporary Shepherds – were being ‘road tested’. His work was influential for Elizabeth Jordan, with whom he worked, who went on to conduct research in this area and retained involvement in Chelmsford, supporting and evaluating IM work as part of the Turnaround Project. Another early pioneer, Hazel Ditchburn, a former Area Dean in the Diocese of Durham, experienced IM on sabbatical in the Episcopal Church in Baltimore in 1994 and brought her experience back with her, which stimulated a pilot project in the dioceses of Newcastle and Durham with a team of IM colleagues.

A more recent IM pioneer from Liverpool, Chris Jones, went on sabbatical to the Diocese of Virginia in The Episcopal Church to research Interim Ministry and contributed his experience into the emerging Growth Planning agenda of the Diocese of Liverpool in 2013. Jones’ involvement in IM was supplemented by the strategic appointment of Jennifer MacKenzie, who, having studied and worked as an IM in the Diocese of Virginia, in the Episcopal brought the professional IM skill set into her role as Archdeacon of Wigan and West Lancashire.

The Diocese of Chelmsford started exploring Interim Ministry when its Turnaround Project funded by the Church Commissioners’ Strategic Development Fund secured resources from 2015-2018 to use IM as one of a raft of approaches to transformation among a group of 60 parishes identified for pastoral, financial and strategic renewal. Over three years different forms of Interim Ministry and transitional ministry were tried in 46 different settings, from single parishes to multi-parish benefices, teams, ministry units and also in a deanery wide scenario. While the interventions did not always produce instant results or significant changes in attendance and parish share payments, the diocese tracked a wide range of improvements in communications, engagement, governance, vision, confidence and energy among those parishes. The Turnaround Project steering group considered IM to be ‘the biggest success, exploring transformational change in a significant number of parishes’¹⁰

Chelmsford also used SDF funding to initiate IM networking structures across England and to launch the first national conference on IM – *Interim Ministry: Stop Gap or Strategic Change?* – in 2017. A number of regional networking and training events and a regular IM Bulletin sharing news and current practice information have followed.

Meanwhile, other diocese and denominations had also been experimenting with transitional work in vacancies: The Diocese of Bristol adopted a transitional approach to vacancies in 2009, and developed a vacancy strategy in 2012, led by a lay Transition Manager, George Rendell, to harness vacancies as a '*a fruitful time for examining assumptions, creating a context for change and developing lay leadership*'. The aim of the strategy was to stimulate collaborative leadership during a vacancy. This gave rise to Interim Ministry appointments in 2017, often drawing on the skills of retired SSMs, ordained local ministers and curates.

The Diocese of Truro has followed a similar pattern, since 2016 developing its Transitions programme, in which lay transitions advisors support parishes through vacancy, working with a transition team of lay people on vision-making and building a parish profile.¹¹

In other denominations, Baptist Minister Sue Barclay researched Interim Ministry and developed and proposed to the Baptist Union of Great Britain a framework for Transitional Ministry – as 'a time limited period of intentional movement from one state to another, with defined aims and timescales, and supported by a specialist minister who was not a candidate for long term ministry within the church.' She considered the term 'Interim Ministry' open to confusion and apt to be misunderstood as caretaker ministry in the UK context.¹² There is also emerging thinking and practice on IM in the United Reformed Church.

In the secular context, Interim models of business management were also evolving in the UK with the launch of the Institute for Interim Management¹³ in 2001 as a spin-off of the Institute of Management, to support the use of professional independent business specialists for fixed-term appointments addressing turnaround, transformation and crisis/restructuring. There were common threads between interim assignments in distressed companies and parishes and common skill-sets for both types of role.¹⁴

The genesis of Interim Ministry in England has therefore not been a clear linear process but a 'bubbling up' of experience from the grassroots, borrowing skills and tools from other provinces and professions – and it has only happened where senior staff, clergy and lay people have been ready to innovate and learn from creative approaches to vacancies and transitions in parishes. Embracing IM as an approach to vacancy and transition in Church of England legislation may be seen as institutional endorsement of a process, which has been evolving for a quarter of a century.

The legal framework of IM in England

Legal provision for interim posts came about because bishops found that the clergy Terms of Service legislation did not provide enough flexibility to make short-term appointments in the range of circumstances in which dioceses would like to make them. There was a need for a balance between greater flexibility for dioceses, the interests of parishes, and the need to maintain common tenure's security of tenure for individual clergy. The Simplification Group of the Archbishop's Council, under the leadership of Bishop Pete Broadbent, recommended that changes were made to regulation 29 which were approved by the General Synod in July 2015.

The explanatory memorandum issued by the Legal Office to General Synod in 2015 stated:

'A number of diocesan responses expressed dissatisfaction with the lack of flexibility and the inability to make short-term appointment for 'interim ministry'.

A number of circumstances were cited as examples of cases where it would be very desirable to be able to make a fixed-term appointment: the most common examples were:

- (a) *cases where there is a desire to put a new person in and see if a parish can be revived, before moving to consider pastoral reorganisation*
- (b) *cases of relationship breakdown within a parish, where it may be helpful to appoint someone for a fixed period before making a fresh permanent appointment and*
- (c) *cases where a need has been identified for a change in direction before making a permanent appointment and a parish needs help with the transition.*

The memorandum stipulated that such appointments required the consent of the office holder and the diocesan mission and pastoral committee; and that posts could only be designated interim for terms of up to three years, renewable once only, *'to avoid some parishes becoming perpetual 'interim' appointments where no permanent appointment is ever made.*

Guidance on Interim Posts was issued by the Archbishops Council to which Bishops are legally 'required by the regulations to have regard.' These guidelines fleshed out the key principles behind Interim appointments that they:

- Should be in response to a pastoral need or mission opportunity
- There should be *'clear understanding and articulation'* of the benefits of the interim post before an appointment is made.
- The parish should be consulted at an early stage – noting that IM posts were only to work when the parish accepts that the post was to support transition.
- That IM appointments were not a substitute for a proper appointments process, for example *'just to see if it works'*.
- That IM appointments were a response to the *needs of the parish, not the minister.*

The guidance also indicated that potential circumstances which might justify interim appointments included:

- To enable a parish to equip itself more effectively for mission
- To determine what kind of minister is required in the longer term
- When the past has been difficult
- When there is an element of uncertainty about the future.

The same due process and care should be applied to IM appointments as permanent ones, particularly ensuring good communication with the parish, and ensuring that potential candidates matched the qualities required by the post. It also noted that while IM posts would usually be parochial they might also be archdeacons and cathedral posts; and it was possible to appoint a curate or licensed lay worker on an interim basis where there was a need for assistance or time-limited financial support for a post. Other options already existed in the legislation for fixed and time-limited appointments were an IM appointment to prove inappropriate.

Detailed supplementary advice was issued by the Archbishops Council in 2017 offering best practice in relation to IM appointments, including when an IM appointment was appropriate (and when not); terms and conditions, housing and other support systems; renewing and terminating appointments.

Significantly the supplementary advice described the process and nature of Interim Ministry, which mapped closely the traditional methodologies of IM used in the USA and Scotland. Specifically, it said that an Interim Priest can help a parish to:

- Come to terms with the past and discover a fresh identity
- Consider its future witness, mission and ministry
- Reassess its resources, needs and priorities
- See where and how it needs to change and work through transition
- Make plans and prepare for the next chapter of its life.

It offered the five main tasks, seen in traditional methodologies, as:

- Helping a parish to come to terms with history
- Enabling it to explore its identity and future direction
- Bringing about necessary changes in leadership, roles and structures
- Helping a parish renew links
- Commit the parish to looking in a new direction.

It noted the circumstances in which interim post was not appropriate, such as when a parish was no longer viable, or to label a parish as failing or in need of special measures, nor was it about finding temporary appointments for clergy. Nor was it possible to make interim appointments on a blanket basis to facilitate wider general reorganisation, or to use Interim Ministry as a means of avoiding compensating clergy for loss of office in the event of pastoral reorganisation. An interim appointment, it said, *‘should always be about the particular pastoral circumstances of the parish.’*

LINK: Church of England Interim Ministry Supplementary Guidance

<https://www.churchofengland.org/sites/default/files/2018-06/Interim-posts-Guidance-to-bishops.pdf>

<https://www.churchofengland.org/sites/default/files/2018-06/Guidance-interim-ministry-post.pdf>



Sean Stratton, Unsplash

Learning from the Temporary Shepherds

*'An essential part of the exercise is to avoid unhealthy dependency and to encourage a responsible confidence within the congregation about its ability to be the body of Christ in a particular place.'*¹⁵ Revd Dr Richard Impey

Richard Impey started experimenting with IM in Norwich in 2000. His own exploration was inspired during a Sabbatical spent in South Carolina in 1988, where he learned of parishes being looked after by 'temporary shepherds' between permanent appointments.

This strategy apparently emerged from the diocese of South Carolina having a surplus of clergy as a way of keeping them employed. It led to the important discovery that 'temporary shepherds' often made a real and important difference. Impey arrived at the time the diocese was beginning to clarify what these differences were, and how they could both enable them to occur more often, and then to build on them.

The findings were that the temporary shepherds fulfilled two strategic purposes very adequately:

- It kept 'surplus' clergy employed.
- It gave the search committee time to find the best next Rector, and gave them more time and space to fulfil this task rather better.

The accidental discoveries included:

- parishes which had had a 'bad' experience found some healing and restored confidence.
- parishes which had 'lost their way' or were facing challenges were able to discover a way forward (sometimes simply by giving lay leadership the 'freedom' to set a new course).
- Temporary Shepherds rarely made a mess of the post!

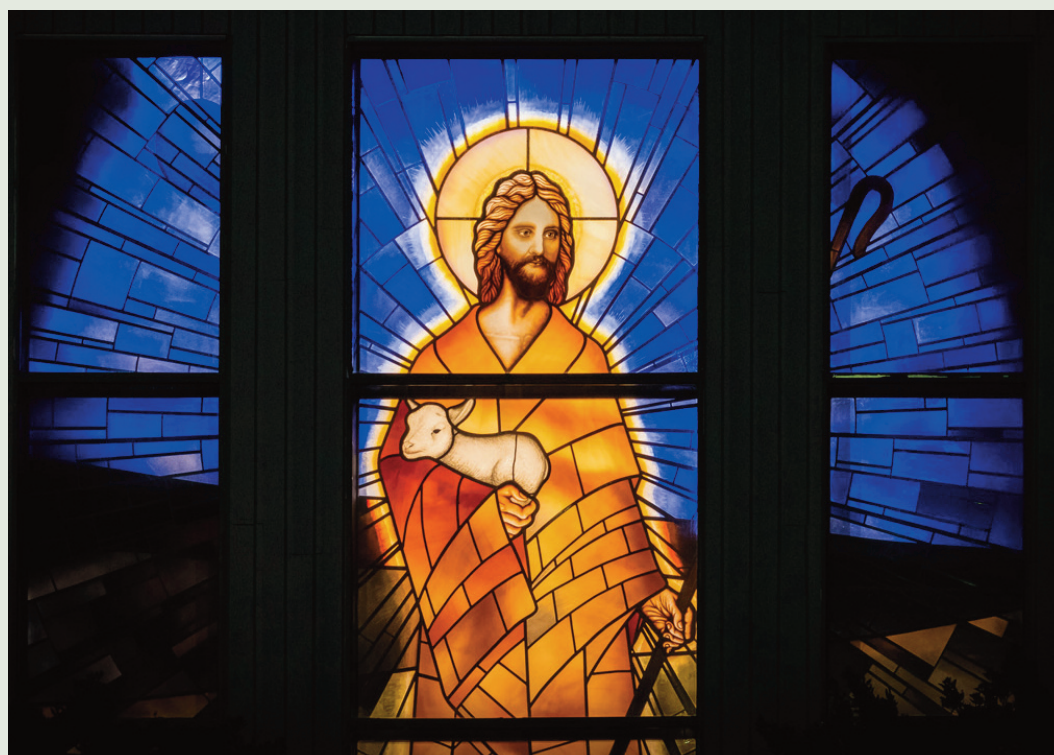
This led toward the deliberate policy of appointing a Temporary Shepherd when a parish clearly needed healing or a new direction or other identifiable need.

Richard Impey transposed these learnings to the English situation as an Interim Minister in Norwich, drawing on his previous research and experience as Director of Training in the dioceses of Bath and Wells and Norwich. He went on to document his learnings and methods for enabling transition in parishes in *How to Develop your Local Church* – see Bibliography.

LINK: Richard Impey, Why a church might need an Interim Vicar, Church Times, 3rd October 2007

<https://www.churchtimes.co.uk/articles/2007/5-october/comment/why-a-church-might-need-an-interim-vicar>

Bibliography Richard Impey, *How to develop your local church – working with the wisdom of the congregation*



Pioneering IM in Durham and Newcastle

*'IM Treats a vacancy not as an experience to be endured but as an opportunity to engage all the relevant parties in parish, deanery and diocese in discerning how best to address the missionary and ministerial needs identified in the locality.'*¹⁶

While working as an Area Dean in Durham for more than seven years, Hazel Ditchburn noted that the 'in between times' of parish vacancies were an opportunity for growth. 'The present process of parish appointments in the Church of England... militates against a realistic outline of needs and concerns,' Ditchburn noted. 'IM offered the opportunity for congregations to work more creatively towards 'a realistic vision of their needs and vision for the future'. During a sabbatical to the USA in 1994 Ditchburn researched Interim Ministry, then returned and undertook the Interim Ministry Network Training and became a Licensed Interim Minister for 15 months, supported by Richard Bryant as a work consultant, who was principal of the Newcastle Local Ministry Scheme. Others in the Diocese of Newcastle were exploring similar approaches to vacancies and the Cross-Tyne IM Working Group evolved, involving two further Interim Ministers: Keith Wassall and Peter Saddington in Durham, and the Archdeacon of Sunderland, Stuart Bain.

Richard Bryant observed that Interim Ministry and Local Ministry were enabling people in parishes to be heard and were 'centred on the apprehension of God's will for congregation and parish.'¹⁷ IM was, he suggested, an opportunity for creative and new thinking at a local level offering churches 'ways of becoming and continuing as healthy congregations.' Its strength lay in drawing together different perspectives at parish, deanery, diocesan and episcopal level, and offering wider ownership and engagement in the vacancy process.

The working group piloted a model of practical and theological training, involving tuition, parish 'fieldwork', theological reflection and mentoring, case studies and 'Critical Incident Reporting' of the IM's experience in

parishes. The IM process borrowed the 'Five Tasks of the Interim Minister' approach from IM in the USA – focused on history, leadership, identity, re-establishing links and commitment to a new direction.

They established a set of goals for the interim period:

- 1 To maintain the viability of the Church**
- 2 To resolve feelings of grief**
- 3 To reinforce the Ministry of the Laity**
- 4 To clarify the Mission of the Church**
- 5 To deal with special needs of the church**
- 6 To emphasize Fellowship and Reconciliation**
- 7 To strengthen Denominational ties.**
- 8 To increase the potential for a successful ministry by the next permanent incumbent**

A model of support emerged from the Cross Diocesan Vacancy Group in the North East. Appointments were undergirded by working agreements, setting out the length of the appointment, honoraria and expenses, and involved the Area Dean (as IM supervisor), Archdeacon and Bishop. Learnings highlighted the importance of Area Deans and Archdeacons preparing the ground; the need for transparency at all levels; appropriate support systems for IMs, structurally and personally, including peer support and mentors; and the need for a broader framework of 'entry to and exit from' appointments. Lay groups were encouraged to advise IMs and were found to be 'honest, confidential, creative and risk taking' resource. The project also started establishing a base line of skills for IM including collaborative ministry, active listening, enabling local laypeople, being a non-anxious presence, and 'being able to engage without becoming entangled.'

LINK to PDF document on Resources at www.interimministry.org.uk

Developing Interim Ministry in the North East – a Guidebook and Discussion Document (2008), Dioceses of Durham and Newcastle Working Group on Interim Ministry in the North East (Hazel Ditchburn, Richard Bryant, Stuart Bain, Peter Saddington, Keith Wassall).

The Church of Scotland

The Church of Scotland has also been using Interim Ministry for more than 20 years. It drew on the learnings of the IMN and Alban Institute in the 1990s to develop its own approach, appointing its first team of three Interim Ministers in 1996.

By 2017 it had worked in 70 different settings, and their approach had matured to appointing a national team of nine Interim Ministers (for shorter term appointments up to 2 years), three transition ministers (for longer-term turnaround appointments of 3-5 years) and an Interim Deacon. They are trained and led by an Interim Ministries Task Group and engage in ongoing shared learning and evaluation as a group.

The two types of roles have different functions:

- Interim Ministers are appointed where there has been a very long ministry, a very short ministry, a major change in the shape of the parish, or conflict.
- Transition Ministers are appointed where a new shape of ministry is needed across an area, such as a group of congregations experiencing long-term vacancies or a single congregation or where an area has been identified as needing additional leadership to effect change.

Interim Ministers are often deployed in full-time placements, but can also be deployed part-time as consultants or in more than one situation. Many Interim Ministers are also trained mediators using the reconciliation resources developed by Places of Hope.

LINK <https://www.placeforhope.org.uk/about>.

For further details:

LINK <https://www.churchofscotland.org.uk/serve/ministries-council/partnership-development/interim-ministry>

Notes

- 1 Rt Revd Stephen Conway response to The Green Report
- 2 Ibid Conway
- 3 The Revd Canon Jeremy Worthen, The roots of renewal and reform, p9
- 4 IM Conference – Stop-gap or strategic change? REF Chelmsford website link
- 5 Richard Bryant, Hazel Ditchburn, Peter Saddington, Keith Wassell, Developing Interim Ministry in the North East (2008) Diocese of Durham and Newcastle.
- 6 Revd Dr Richard Impey served as an interim vicar for 18 months in Norwich from 2001-2 (Church Times, 3rd October 2007: Why a church might need an 'interim vicar'.)
- 7 Elizabeth Jordan served as an Interim minister in Walsall, Lichfield diocese from 2010-2011.
- 8 Ref IMN website and Alban Institute
- 9 Alban Institute link
- 10 Turnaround Project Review, Diocese of Chelmsford, December 2019.
- 11 <https://trurodiocese.org.uk/res/transitions-magazine/> 'A Changing Season: Flourishing in a time of transition.'
- 12 Transitional Ministry: Reflections on Theory and Practice, Sue Barclay, 2012 (unpublished document)
- 13 <https://www.iim.org.uk/>
- 14 Tony Evans, joint Interim Chairman, Institute for Interim Management Address to National Conference on Interim Ministry; Stop Gap or Strategic Change.
- 15 Revd Richard Impey, Church Times, 3rd October 2007: Why a church might need an 'interim vicar'.
- 16 Developing Interim Ministry in the North East – A guidebook and discussion document (2008) Dioceses of Durham and Newcastle, p23.
- 17 Richard Bryant, Developing Interim Ministry in the North East – A guidebook and discussion document (2008) Dioceses of Durham and Newcastle, p6.