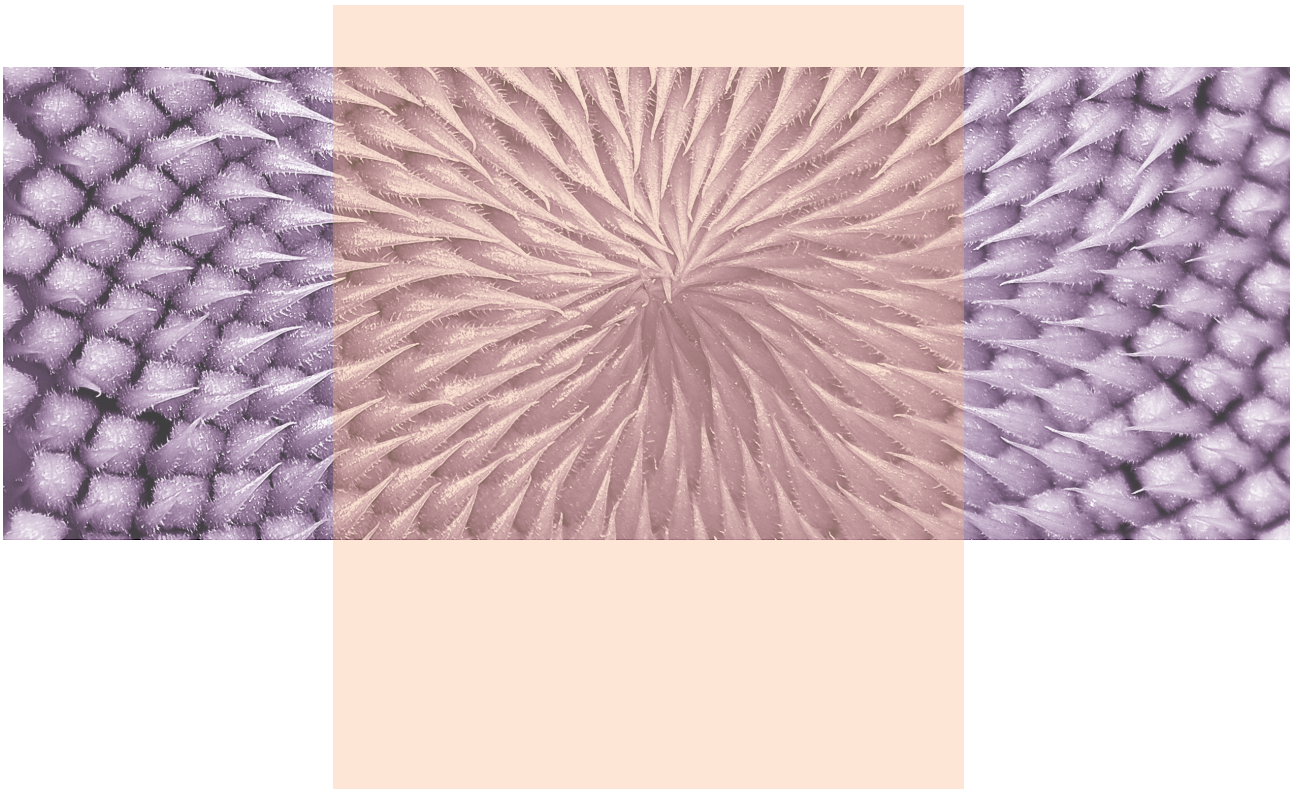


Interim Ministry Source Book

The God of Eternal Transition

Biblical and theological exploration of Interim Ministry



SECTION TWO

The God of Eternal Transition

‘The stories of the bible declare that God’s work of salvation is transitional, involving an ending, an in-between time and a new beginning...when we read the bible through the lens of transition, allowing scripture to shape our understanding as well as our response, both our favourite stories and many others reveal a God who continually transforms the world, a God who will not quit on us until the whole world is restored to the life God intends.’¹

Craig A Satterlee



Biblical and theological exploration of IM

The scope for theological reflection on IM in relation to scripture and theological and ministry models is vast and at present, and largely untapped in the context of the Church of England.

How does scripture help us interpret what God is doing in an interim period? How do we follow Jesus Christ in finding new gospel patterns for living as a renewed community? What does IM have to say about death, resurrection and salvation? How is our search for reconnection with our local communities and diocesan partnerships teaching us about God’s mission in the world – the *missio Dei* – and what we are being sent out afresh to do? How do we draw on pastoral theology in approaching grief, crisis and conflict within church communities? How are we to interpret IM in terms of our Anglican ecclesiology? What models of spirituality help support transition? What does Interim Ministry teach us about our vocational challenge as Christian people? The questions seem limitless but also highlight the degree to which Interim Ministry is a genuinely exciting area of theological enquiry.

Over the past 40 years there has been rich theological exploration of Interim Ministry in North America as it evolved. But we are at an early stage in this process in the Church of England. Some thought-provoking material has been and still is emerging through academic study and theological reflection of the IM experience. This chapter offers a snapshot of some strands of theological thinking in IM and some extracts of some of the emerging theological research of IMs working in the Church of England.

‘Theological and biblical perspectives of change are an integral part of the ‘Interim’ journey, sometimes feeding into liturgical expressions of repentance, forgiveness and hope and commitment for the future. Bringing together the theory and practice of ‘Interim Ministry’ provides a rich learning experience for both minister and congregation and offers another model for change.’²

Hazel Ditchburn

Many commentators have noted the parallels between the transitional period of Interim Ministry and key moments in biblical history. Scripture is a lens through which we frequently

observe the human response to change and God’s relentless reworking of the human clay and its environment to bring about new life. Genesis records these earliest transformations from emptiness, chaos and darkness to light, order and complex creation – transitions in ministry may be seen as another outworking of creation dynamism to bring about that which is good.

Key biblical episodes offer rich resources for reflection on the leadership of transition: Noah is the navigator of the flood of change which was God’s way of cleansing and renewing the earth; Abram and Sarai were called out of a settled life to journey to a new land in ‘retirement age’; the psalmist and prophets were heralds and watchmen, pointing out that God was doing something new in times of upheaval.

William Bridges, in his seminal leadership study, *‘Getting them through the wilderness’*, identifies Moses in Exodus as a successful transition leader, and the time in the wilderness as an essential journey for transformation. ‘Moses knew what we too often today forget,’ says Bridges ‘that people have to take a long journey through this second phase of transition before they can be transformed into the people who are ready for the Promised Land.’³

More recently, Andy Jolley, the Archdeacon of Bradford, has noted the close parallels between the vocation of John the Baptist and Interim Ministry: ‘IM is a short ministry which is preparing the way. It is about encouraging people to “Think differently!” It about unsettling the status quo, setting a new vision, addressing powerful groups, and looking to one who will come after.’

Jesus came as the ultimate agent of change marking a new human epoch, and episodes from the New Testament illustrate the trajectory of his life, death and resurrection was about ‘making all things new’.⁴ In The Acts of the Apostles we witness his disciples taking over as leaders of transition and establishing the new way which became Christianity; in the unfolding of lives of leaders such as Peter and Paul we observe personal responses to times of challenge and change.

In fact, there are few moments in biblical history where God isn’t reworking the status quo. We might be reminded that only one day out of seven God rested for the rest of the creation was transition time!

Thus scripture and biblical episodes of change and transition are a significant support framework for Interim Ministry – both for the spiritual stability of the interim minister and also for the collaborative process with church communities, to enable all to learn something new about the nature of God and their faith in the midst of change, and to consider their own call and response on a personal and communal level.

Furthermore, there are rich opportunities for reflection on the nature of Interim Ministry in respect of many areas of doctrine – some of which IMs have already touched upon. How do we come to know God’s presence and the working of the Holy Trinity? How do we see the Holy Spirit at work through times of transition? How does IM relate to the death, crucifixion and resurrection of Jesus? How might we relate to the doctrines of sin and salvation, particularly in times of crisis? How does IM speak to us of the nature of the church and its leadership and governance, and particularly how does it reflect Anglican ecclesiology? How is the process of transition part of a realised eschatology of hope and salvation in the present time?

Interim Ministers are called to be prophets and preachers speaking God’s word into the time of transition, helping a church community find renewed hope, purpose and direction, helping that community to explore its history, identity and faith and helping it to reshape its future. As Craig A Satterlee has noted: ‘Congregational transitions always affect people’s relationship with God. In every transition, congregations consider God’s nature, purpose, and participation in the light of the prevailing situation. Is God an anchor or a breeze? Is God comforting, challenging, punishing or abandoning the congregation? What is God calling the congregation to do and be? This situation and this transition – why are they happening? What is God’s purpose or is there no reason at all? To help congregations come to terms with these questions, preachers need to consider how they and their congregations might reflect theologically on the journey of transition.’⁵

Stirring the pot

An interim will serve a congregation well by revisiting key texts and themes of scripture that most address the nature and calling of the church. If renewal and new life are to happen, churches need to get in touch in a fresh way with the basics, with what the apostle Paul termed the “extraordinary power that belongs to God,” which we hold in “earthen vessels.” When churches lose touch with that “extraordinary power,” their tendency is to turn the earthen vessel—the form or organization of church we have known—into a idol.

Part of the challenge of the aforementioned cultural shifts is for congregations to re-think and re-discover their mission or purpose. A good sermon or study series on some of the key texts will help to till the soil and broaden the horizon. Texts which might be considered include, for example, Genesis 12: 1–4, Exodus 19: 1–6, Micah 6: 1–8, Matthew 5: 13–16, Matthew 28: 16–20, and Acts 1: 1–8. Each of these passages can help a congregation ask and explore the questions of what the church is and what the church's vocation is...such questions are ripe for asking at times of leadership change and transition. But the point of doing so, at least during an interim, is less to determine an answer than to stir the pot.⁶

Anthony B Robinson, *Congregations Magazine*, 01/09/2013 2012 Issue 4

The Gospel of Transition

Genesis 1.1-2.3	From chaos to order	Matthew 5.1-16	The Beatitudes
Genesis 6.11-8.18	Noah's journey through crisis to blessing	Matthew 9.14-17	Fresh wineskins for new wine
Genesis 12.1-5	The calling of Abram	Matthew 18.3-5	Becoming children
Genesis 28.10-19	Jacob's Dream at Bethel	Matthew 18.15-22	Being accountable, forgiving
Exodus 3.1-6	Moses at the Burning Bush	Matthew 28.16-20	The Commissioning of the Disciples
Exodus 20.1-2	The Ten Commandments	Mark 4.35-41	Jesus Stills a Storm
Numbers 11.1-17	Manna in the wilderness	Mark 8.1-10	Feeding the multitude
Deuteronomy 27.1-10	The Inscribed Stones and Altar on Mount Ebal	Mark 9.2-7	The Transfiguration
Deuteronomy 30.19b-20, 31.6-8	Moses last words to the people of Israel	Luke 24.13-31	The Walk to Emmaus
Joshua 24.1-28	The renewal of the covenant	Luke 7.11-16	The widow of Nain's son.
Isaiah 35.1-6	The flourishing of the wilderness	Luke 14.28-30	Counting the cost
Isaiah 42.5-9	The light to the nations	Luke 19: 11-27	The parable of the talents
Isaiah 43.1-17, 18-19	God is doing a new thing	John 2.1-11	The Wedding at Cana – Jesus transforms situations
Nehemiah 2.1-20	Nehemiah restores the walls of Jerusalem	John 9.7-11	A Man Born Blind Receives Sight – Jesus heals
Job 38.1-11	The Lord Answers Job	John 11.38-44	Jesus Raises Lazarus to Life – Jesus gives new life
Psalms 90.1-6, 10-13	The Lord, our dwelling-place in all generations.	John 15: 1-15	Living on the vine
Jeremiah 6.16	Standing at the crossroads	Acts 14.21-23	The Return to Antioch in Syria
Jeremiah 18.1-7	The Potter and the Clay	Romans 8.14-25	Obtaining freedom & Hoping for what we do not see
Ezekiel 36.22-36	Raising up the ruined places	Romans 11.33-12.7	Being transformed and renewed
Micah 4.1-8	Peace and Security through Obedience	Romans 12.1-21	The New Life in Christ
Micah 6-8	Restoration Promised after Exile	1 Corinthians 3.7-11	God gives the growth
Jeremiah 29.1-14	Jeremiah's Letter to the Exiles in Babylon	2 Corinthians 3.17-4.5	Transformed from glory to glory
Psalms 27	Triumphant Song of Confidence	2 Corinthians 4.1-18	Treasure in clay jays
Psalms 30	The Dedication of the Temple	2 Corinthians 5.17-21	A new creation
Psalms 37	Wounding and mourning	2 Corinthians 8-10	God blesses with abundance
Psalms 46	God is our refuge and strength	Ephesians 1.15-23	Knowing the hope we are called to
Psalms 51	Seeking healing and renewal	Ephesians 2.12-22	Citizens of God's household
Psalms 67	The blessing of God's harvest	Ephesians 3.14-21	Prayer for the Readers
Psalms 78.1-8	A call to listen	Ephesians 4.1-7	Unity in the Body of Christ
Psalms 80	A prayer for restoration	1 Timothy 5.17-19	Respect for leaders
Psalms 90	The Lord our dwelling place	Titus 1.5-9	Seeking good leadership
Psalms 98	Sing to the Lord a new song	James 5.13-16	The Prayer of Faith
Psalms 121	Lifting up our eyes	1 Peter 1.3-9	The Living Hope
Psalms 126	Hope of Restoration	Revelation 4.1-6	The Heavenly Worship
Psalms 127.1	Unless the Lord builds the house		

Emerging Theology of Interim Ministry

There is some interesting emerging theology as new reflections and understandings evolve with IM practice and research.

The extracts below are a sample of some of this emerging thinking.

Trinitarian Theology and IM

The theology underpinning IM is the Trinitarian nature of God as a community of persons themselves in relationship with communities of their making and loving. IM recognises various communities of interest in the vacancy and appointment processes, all of them interrelated and focused on participation in God's mission in the world.

These communities are vested in persons, such as the Parish Representatives, Area Dean, Archdeacon, Bishop. Each of them also has its own identity and purpose, which it can exercise only in cooperation with the others. As the Trinity's focus is on the world, so the local church's focus needs to be located there also, and the Interim Minister is appointed to help the local church honour this commitment, always, as with the Trinity, conscious of its own internal bonds of love.

Richard Bryant was Principal of the Newcastle Local Ministry Scheme and served as consultant to the team working on Developing Interim Ministry in the North East.⁷

Eschatology and IM

The emergence of Interim Ministry is a timely summons to deal with the present and the immediate future, of course within the framework of the longer term and eschatological future. Arguably, the “realised eschatology” which characterised much 20th century theological discourse has had its day: the eschaton quite clearly has not become manifest at every level of human or creation's life. This may tempt some into renewed effort to play their part in the coming of the kingdom and others into the quiescent passivism that rests content with present realities until God makes his decisive intervention. The question may be posed, “When does feverish activism become a betrayal of the gospel of grace?”.

Between these two poles Interim Ministry poses a realistic, faithful and hopeful alternative. There is, in Christ, a holding together of both the “already” of God's engagement with creation and the “not yet” of anticipation and hope. Interim Ministry sets out to enable a local church to retain the tension between these two dimensions in the context of a clerical vacancy.'

Richard Bryant and Hazel Ditchburn in *Developing Interim Ministry in the North East*



Scripture, transition and the emergence of new life

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep... Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness.

Genesis 1.1-4

Catherine Keller argues that the creation of the world according to Genesis 1 is from a 'primal chaos'.⁹ This means the process of creation is about bringing order to something that is already there and is disordered, separating day and night, the waters above from the waters below, and so on (Gen 1). The creation of life is the creation of order, everything finding a place and a purpose. The value of order and stability is expressed frequently in the Hebrew Bible, for example in the promise of the land for God's people and the establishment of traditions of worship, monarchy and law. In the New Testament Paul admonishes the churches to order their common life, most powerfully expressed in the image of the church as a body (1 Cor 12). The visions of the heavenly Jerusalem in Ezekiel and Revelation are also tributes to order, a gorgeous city whose precise measurements reflect a vision of holiness as order and certainty (Ezek 40-48, Rev 21).

But we also see through the Bible that God's action is often seen in the disruption of order. God calls Abram from his established life to uncertainty. In response to the orderly tower of Babel God divides human languages. When taking his people from Egypt God disrupts the order of that nation's ways. The prophets frequently call for the disruption of the established order. The arrival of Jesus disrupts the lives of Joseph and Mary, and he speaks of not coming to bring peace but a sword (Matt 10.34).¹⁰ Jesus' actions disrupt the established order – breaking Sabbath rules and social boundaries. His resurrection disrupts order at a cosmic level. The arrival of the Holy Spirit at Pentecost is expressed by the sound of many languages, not one language. The fact that the followers of Christ do not order their common life in the way they did previously is a sign of God's work in them (Acts 2.43ff). In scripture God's action is seen in disorder and disruption as well as order.¹¹

We may therefore suspect that God's action in creation is to bring the *right amount* of order for life to thrive: not too much, not too little. From science we learn that change is necessary for life, so for creation to truly live some disorder must remain. We also learn from science that what seems to be disordered chaos might reveal a pattern when you look at the bigger picture. Order may be based on chaos. Life itself comes out of this relation, as Dwight Friesen puts it, 'the dance of chaos with order.'^{xi} He sums up God's mission as 'to bring life', a mission which reaches its fullest expression in Christ who brings new life by disrupting the existing order.¹²

This has implications for our attitude to the disruption of order. Transformative change is not possible in a completely stable, static system, and so the kind of disruption that opens a system to change without destroying it is to be welcomed. Disruption of a stable system may be necessary for the development, which is essential to Christian discipleship. But there is a balance. No order means no relationships, no trust, no security, no cooperation, no common life. Psychology teaches us that a child must have a secure base from which to wander, to experiment and to learn, and be able to return to that place of security.¹³ So too with the people of God. The travails of the Hebrew people were to attain a land which could be their own, a place of safety, which would be a sign of blessing. But blessing, it turned out, would also come from disruption.

Transformative change, which is the aim of most IM, is enabled by finding the right level of order and disorder. It may be the life of a congregation is falling apart, there are no connections or relationships, and the IM's task is to nurture the emergence of a healthy, dynamic order which is based on good relationships and information flows. Or it may be that things have become ossified, static and in need of radical transformation. The task is to disrupt the order. Such disruption could help the congregation to change, and lead to the emergence of new life. It may be that most IM contexts will need a little bit of both: disruption in some aspects, the establishment of safety and security in others. Then order and chaos can come together to produce the life and love that are signs of God's new creation.

Extracted from **Natasha Woodward, Complex Changes: Interim Ministry and the Church of England.**¹⁴

Natasha Woodward is serving as an Interim Minister in the Diocese of London Gloucester.

A Holy Saturday theology of Interim Ministry

What kind of life comes to new birth among the dead? The question is at the heart of interim ministry and a theologising of this specialist ministry is nothing short of an appreciation of that question and the in-between, of its paradoxes and hopes, of its tensions and opportunities. A Holy Saturday lens enables a particular interpretation of interim ministry as being both within itself and outwardly signifying the profound *Saturdayness* of Christian ministry, our existence, and our life journey.

Interim Ministry can be shaped, informed by, and reflect the theologies of Holy Saturday; theologies which emphasise God's bodily presence and action in the in-between. These theologies have the potential to empower, guide, and inform those who are involved in this aspect of church life, and signpost the direction of new life, while acknowledging a very real 'death' of sorts. They, in light of their subject matter and concern, also have the potential to guide and inform a theology of interim ministry, a specialist, intentional ministry with broad concerns.

In light of theologies of Holy Saturday, a step towards a theology of interim ministry is proposed. Holy Saturday is a unique theological space that offers profound insight into interim ministry and, more broadly, Christian ministry and human experience as a whole.

A theology of interim ministry is to be a theology of the *in-between*: a theology of the (to repeat Steiner's phrase quoted earlier) 'long day's journey of the Saturday' – telling of the Christian journey; a microcosm of all human experience. Steiner's phrase perfectly encapsulates the theology which promises to underpin, deepen understanding, and intellectually enliven interim ministry, and it serves as a premise from which to begin. The Saturday journey is not an eventless void but a life-filled tension between death and resurrection; a redeeming tragedy; an Easter vigil made reality by the Lord of the Sabbath; a fertile ground, a rupture allowing new creation, change, and transformation. It is only so

because of God's actual presence (a God who in Balthasar's theology of Holy Saturday can be seen not so much in descent but in a 'going to' and 'being with') in the midst of it, seeking the lost and bringing life out of death.

The space that is Holy Saturday makes all things new. It is a place of both transformation and transition, where past, present, and future meet and are redeemed. The proposed theology of interim ministry will speak into and reflect upon something vast: on one level, the space between two church appointments – on another level a Saturday common to all. The in-between – the long day's journey, of the Second Day of the Triduum – is, in God's economy, the go-between uniting us all. This hope is encapsulated in Nicholas Lash's 'Easter Vigil' ; the patient waiting in darkness for the sun to appear on the horizon.

Finally, a theology of interim ministry speaks well beyond the particular intention of the interim minister placed in the in-between, holding up a powerful truth to human experience and, as Ramsay puts it, 'the realm of everyday ministry' , which is always concerned with and inhabits the tension between death and new life, between cross and resurrection.

In his appraisal of George Steiner's work, Lash should have the penultimate word: 'We live in Saturday.' The space that is Holy Saturday is the place where all things are made new. It is the long day's journey of interim ministry, all ministry, and human life.

However, there are possibilities and dangers in the making a link between theologies of Holy Saturday and Interim Ministry, not least the danger (if taken to one particular conclusion) of likening the Christ on Holy Saturday to the IM minister. The links need further exploration and this represents just one starting place.

Extracted from **Alex Summers**, Long Day's Journey; How Interim Ministry can be informed by – and reflect – theologies of Holy Saturday, MA thesis, September 2019.¹⁵

Alex Summers has served as an Interim Minister in the Diocese of Chelmsford.

Building up and Binding Together

Development is not simply a matter of numerical growth. It is more about a kind of change which builds up the church... We will only be able to build up the church effectively when we take the trouble to analyse these subtle...features of how we organise our life together as Christians. At the heart of the matter lies taking the trouble to ask the people most involved what they do, and how and why they do it. This is also to respect them and take them seriously, which in turn is part of the love we as Christians owe one another.'

Richard Impey, *How to develop your local church*, p. xii

How does Interim Ministry fit into an Anglican ecclesiology? A comprehensive Anglican understanding of what the church is has never been simply defined or uniformly held. At its core, says Paul Avis¹⁶, it is a 'real and living synthesis' of gospel, tradition and learning which, when 'bound together and held in a community life of prayer, study and service', should be 'stimulating, criticising and modifying each other', which leads not only to a 'meeting of minds but a true communion (*koinonia*) in the spirit'. The intention and process of Interim Ministry should be exactly this and the best experiences do have that spiritual dynamic.

Dr Jane Williams has spoken of the role of Interim Ministers as being 'to restore Anglican ecclesiology'. The parish is fundamental to Anglican sense of self-understanding in terms of 'loving where you are': the locality, the team, the population and the people of God living there. Thus, where an IM was appointed to bring renewal and change, to restore and heal, this process was one of recovering this model of church: 'IMs need to be listening to Churchwardens, the PCC and the parish but also helping them to restore what has been lost,' she said. It is about: 'team, locality, loving where the real people are, and knowing that God is there and loves them; keeping the locality conscious of wider issues. It's not just about maintaining but growing the church.'¹⁷

There are both challenges and opportunities in seeding IM within an Anglican self-understanding. The inherited patterns and expectations of the Church of England's parochial ministry are not always receptive to the transitional and temporary nature of IM. The parish priest ideal is ingrained, even decades after parishes have been conjoined in plural benefices. Interim

Ministers in longer-term posts often talk about a subtle creep of expectations which made them feel like the parish priest. It can be quite an effort to maintain that they are there for the short-term when to all intents and purposes they seem just like 'the vicar'. IM offers an opportunity for re-imagining the church's role in the community, and its partnership with deanery, diocese and other denominations, but this very process can be blocked by fear and hostility especially when it disturbs power and centuries old status quo.

The collaborative process of IM is entirely appropriate into the conciliar nature of the Church of England, in which bishops, clergy and laity expect to share in corporate decision-making about mission and ministry. IM appointments should involve consultation with Diocesan Mission and Pastoral Committees, deanery structures and should be discussed with and approved by PCCs. There are reports of PCCs feeling that IM posts have been 'forced' upon them which seriously undermines the process of IM. But it is also dubious in terms of Anglican ecclesiology – we are a people who share, consult, listen, pray, recognising as Richard Impey says, that this 'is part of the love we as Christians owe one another.'

The IM process itself binds us into our identity as a reformed church gathered around the principles of scripture, tradition, reason and experience - scripture should be at the heart of process of reflection and reform of parish life during Interim Ministry; exploring history is an exercise in reviewing change in the light of our tradition both within the parish, denomination, community and nation; reflecting on our Christian identity and vision for the future is an invitation to consider God's mission is in this place and how we might join in. When IMs support a process of healing and grieving, recovery from conflict, or challenge governance, behaviours, accountability and stewardship we are drawing on our experience of healthy models of church to bring about transformation. The whole IM process is an exercise in bringing together our corporate reason – that of people, priest and episcopal leaders – to find a new direction and purpose for the people of God in a particular place. Or at least, that's how it should be.

Often, this collaborative process can expose fault-lines in our Anglican understanding of authority, which can be particularly uncomfortable for the Interim Minister to navigate. An IM is appointed and commissioned by the bishop and acts under their authority, and final

decisions are ultimately the bishops'. There may be times when resources are limited and ideal scenarios elusive, which makes easy solutions and 'off-the-shelf' ministry models imported from other places seem compelling. However, it is to be hoped that senior staff can avoid the temptation to follow pre-conceived plans. The best IM outcomes result from genuinely open-minded enquiry about the best way forward for a parish and a true meeting of minds between the whole body of Christ. Having opened up to the possibilities of Interim Ministry, it undermines the Interim Minister, the laity and the will of the Holy Spirit to override the process with a quick fix outcome, and may store up further discontentment for the future.

IM does not always deliver neat outcomes but it is inclusive and allows the body to travel together to provisional solutions along the Anglican way of synthesis. In that sense, IM is true to Michael Ramsey's understanding of Anglican ecclesiology: 'Its credentials are its incompleteness...it is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as 'the best type of Christianity', but by its very brokenness to point to the universal church.'¹⁸

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Notes

- 1 Craig A Satterlee, *When God speaks through change – preaching in times of congregational transition*, 2005, The Alban Institute, Herndon, Virginia, pp.14-15.
- 2 Hazel Ditchburn, *Developing Interim Ministry in the North East – A guidebook and discussion document* (2008) Dioceses of Durham and Newcastle, p. 5.
- 3 William Bridges, *Getting them through the wilderness, A leaders guide to transition*, 1987 William Bridges and Associates, Larkspur, California.
- 4 The Ven Dr Andy Jolley, *This is an edited presentation to an IM Regional networking meeting, hosted by the Diocese of Leeds in May 2019.*
- 5 Craig A Satterlee, *When God speaks through change – Preaching in times of congregational transition*, 2005, The Alban Institute, p. 13.
- 6 Anthony B Robinson, *Rethinking Interim Ministry*, *Congregations Magazine*, 01/09/2013 2012 Issue 4, Alban Institute at Duke Divinity School.
- 7 Richard Bryant, *Developing Interim Ministry in the North East – A guidebook and discussion document* (2008) Dioceses of Durham and Newcastle, p.9.
- 8 Ibid.
- 9 I22 Catherine Keller, *Face of the Deep: A Theology of Becoming* (London: Routledge, 2003), xvii.
- 10 Dwight J. Friesen, *Thy Kingdom Connected* (Grand Rapids: Baker Books, 2009), p. 99.
- 11 Ibid., 97.
- 12 Ibid., 94.
- 13 Michael Jacobs, *The Presenting Past: The Core of Psychodynamic Counselling and Therapy*, 3rd ed. (Maidenhead: Open University Press, 2006), 87ff.
- 14 Natasha Woodward, *Complex Changes: Interim Ministry and the Church of England*, MA in *Christian Approaches to Leadership*, Sarum College/University of Winchester, August 2017.
- 15 Alex Summers, *Long Day's Journey; How Interim Ministry can be informed by – and reflect – theologies of Holy Saturday*, thesis for MA in Theology, Ministry and Mission, St Mellitus College/The University of Durham, September 2019.
- 16 Paul Avis, *The Anglican Understanding of the Church*, 2000, SPCK, pp. 48-49
- 17 Dr Jane Williams, *A Theological Reflection on Interim Ministry and Anglican Ecclesiology*, 22nd February 2017, First National IM Conference: Stop-gap or Strategic Change Outcomes Document, available from https://www.chelmsford.anglican.org/uploads-new/images/Interim_Ministry_Conference_Outcomes_Document.pdf
- 18 Ramsey, A.M. 1936, *The Gospel and the Catholic Church* (Longmans, Green and Co) p. 220