

# Interim Ministry Conference – Stop-Gap or Strategic Change?

22-14<sup>th</sup> February 2017, High Leigh

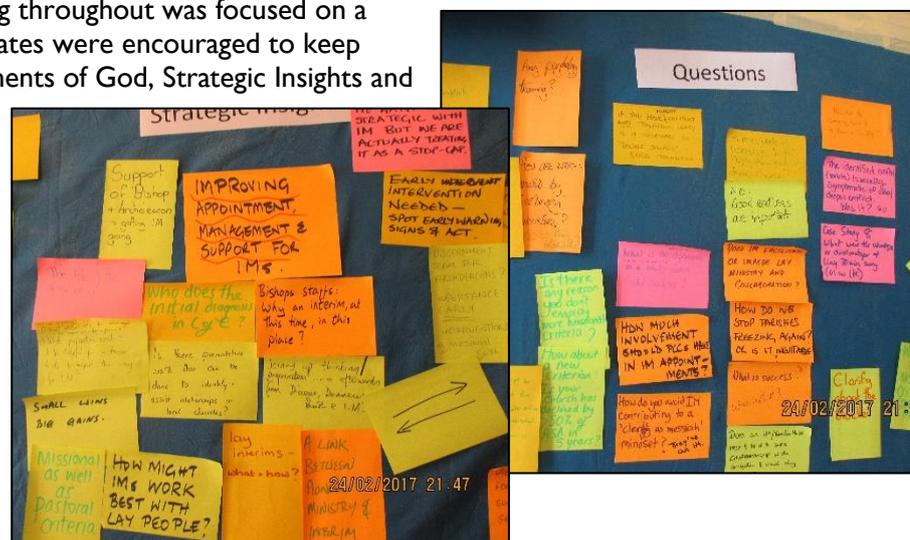


This was the first national Interim Ministry conference for the Church of England, held at a time when there was growing curiosity in and application of Interim Ministry of various types across many dioceses. The event was sponsored by the Diocese of Chelmsford and attended by 50 delegates from 19 dioceses, and included lay people, clergy serving as Interim Ministers, those responsible for learning and CMD, Directors of Ministry and a small contingent of those in senior staff roles.

The conference heard from a stimulating range of presenters and panellists, including The Revd Angus Mathieson, Partnerships Director for the Church of Scotland, who shared learnings from their experience of 20 years of Interim Ministry; Dr Jane Williams, Assistant Dean of St Mellitus, who explored how Interim Ministry might service Anglican Ecclesiology; Tony Evans from the Institute for Interim Management, who brought insights from his experience of interim management of large global businesses; and The Ven Julian Hubbard, Director of Ministry for the Archbishops' Council, who considered how IM might connect with national ministry strategy. Panellists and presenters from different diocese and levels of the church shared case study experiences, perspectives on IM and offered workshops and open space discussions to create a rich mix of learning opportunities.

Shared discussion and learning throughout was focused on a sticky wall (left), where delegates were encouraged to keep sharing their Questions, Moments of God, Strategic Insights and Ways Forward. It is from these responses - which became a *group narrative* emerging from the presenters and plenary discussions - that the Outcomes Summary (below) is drawn.

More detailed individual session reports follow, including links to resources in an annex.



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## **1. Outcomes Summary – Interim Ministry: Stop-Gap or Strategic Change?**

The IM conference was intended to be a learning experience in which different actors from across the church could come together and pool insights on Interim Ministry, in order to identify more effective ways of working in and deploying IM. So what have we learned?

### **1.1 IM is part of the landscape of intentional change in the Church of England**

Interim Ministry is not new: in the international context it has been refined for 40 years in the USA and Canada, and in the last 20 years in the Church of Scotland. In the Church of England there have been pockets of diocesan experimentation in Lincoln, Durham and Newcastle – a handbook of Interim Ministry was produced by the latter in 2008.

There is a however fresh energy and investment in Interim Ministry in the Church of England at present, as noted by Archdeacon Julian Hubbard. IM is part of the landscape of intentional change, spearheaded by *Renewal and Reform*, as Adn Hubbard notes: ‘Renewal and Reform is not dealing with new issues, but chronic issues, which are becoming more acute, and the local situation you encounter in IM mirrors the national situation.’ (IM Conference Report 2.3.1)

According to Dr Jane Williams, IM is perhaps helping us to rework some of the fundamental principles of what it means to be the Church of England nationally and locally. ‘The role of IM is to restore Anglican ecclesiology – to look at the situation and recognise that this is a parish where the stuff that matters has got lost...IMs need to be listening...and helping to restore what has been lost.’ (IM Conference Report 2.1.5)

At the core of this was partnership and participation at all levels of the church, said Dr Williams, a dialogue ‘of the whole church taking counsel together and sharing responsibility’. At a parish level it was of vital importance that ‘a team of lay and ordained people...share responsibility for the wellbeing of the people, buildings and mission of the church’ as part of the church’s ‘shared vocation to grow in strong and generous relationships.’ (IM Conference Report 2.1.5)

### **1.2 IM is part of identifying the ‘why?’**

What is the change that is needed? As Tony Evans noted, Interim Management always begins with this strategic ‘why?’ What are you there for? What needs to be achieved? What is the fundamental purpose of the organisation? How should we go about that change process? (IM Conference Report 2.2.2)

This would seem to be the invisible ‘elephant in the room’ to which IM is a response. As some of our delegates asked: ‘What does the increasing need for IM tell us about the health of the church?’ ‘Is IM a distraction from fundamental changes that might be needed in the way we appoint clergy and support congregations?’ (The Wall: Strategic Insights 1)

Tools from Interim Management, such as the Demise Curve (IM Conference Report 2.2.2) could help identify whether an organisation required ‘liquidation’, turnaround or transformation. There was parallels between the common problems faced by companies requiring Interim Management and parishes. Action required a sense of urgency, reliable information gathering (not assumptions), a wide leadership skill set and an ability to work within the culture of the local organisation to bring change.

### **1.3 Change needs to be led with courage**

To address this change requires courage to challenge the existing situation – a courage that delegates felt had sometimes been lacking among senior staff, who had allowed situations to get desperate before acting; or where parish and diocese had colluded in turning a blind eye, resulting in a breakdown in relationships and communication. ‘Some IM posts are organised because senior staff haven’t got the capacity or courage to intervene, say difficult things and speak honestly early enough.’ (The Wall: Strategic Insights 4). One churchwarden who had been through IM said they ‘felt abandoned, burnt out’ after waiting more than 3 years for IM intervention. (IM Conference Report 2.1.4)

There was a clear need for early, decisive action – especially in cases of church conflict, where IM may have to be the norm to ensure that congregational anxiety is managed and missional damage reduced (The Wall: Strategic Insights 5). In many parishes where IM has been used, delegates noted there was ‘an almost inherent sense of dysfunction’. This might require better preventative work on diagnosis, preparation, planning and handover for IM in partnership with Deaneries and PCC (The Wall: Strategic Insights 2).

#### **1.4 *IM needs to be applied more strategically***

While delegates noted that there was an underlying intention to use IM strategically, the way it was currently being applied treated it more like a ‘stop-gap’. (The Wall: Strategic Insights 2) There was a greater need for ‘clarity, transparency and flexibility’ in the way IM was being used (The Wall: Strategic Insights 4). ‘How far do diocesan and senior leadership understand and support IM? We need a clearer sense of Mission and Ministry priorities and how IM fits into that. There needs to be agreement about aims and objectives,’ said Adn Hubbard. (IM Conference Report 2.3.1)

Senior staff needed a clear rationale for appointing IMs: ‘why and IM, at this time, in this place’. Information was needed to help Bishops and Archdeacons ‘know and understand the value of IM...it benefits and what it can bring’. (The Wall: Strategic Insights 2, 3, 4) This could be supported by ‘creating a culture for IM’ through better communications, sharing what is being learned about IM (The Wall: Strategic Insights 7). Clarity is needed in the language of IM, noting differences between short term IM and long term ‘transitional or turnaround ministry’ (The Wall: Strategic Insights 8).

On the ground, there needed to be a structured ‘joined-up’ approach in which all stakeholders communicated and agreed to their expectations – akin to the covenant used for Church of Scotland IM posts. This needed to include behavioural covenants to prevent individuals derailing the IM process. (The Wall: Strategic Insights 2,3,4)

Where dioceses are appointing IMs, there needs to be a robust system of appointment, preparation, support and care of IMs, which included written objectives/expectations which were flexibly applied; clear line-management and support; ‘good beginnings and endings’: appropriate introduction to stakeholders and handover after post; networking and mentoring; and training and CMD pathways. More work may be needed on regulations to ensure appointments could be made quickly – in some cases it was taking longer to appoint an IM than the length of the post (6 months).

#### **1.5 *Support the vocation of IM***

IM is a prophetic task which is about watching/being, seeing and doing (IM Conference Report 2.1.1 and 2.2.1) – it is a very specific calling which requires the right discernment, selection and equipping. It did not need to be a clerical responsibility but could equally be done by lay people with the right ‘change management’ skills.

More strategic use of IM needed to be accompanied by greater corporate understanding of the theological background of IM and how it relates to priesthood and ministry. IM fitted into the pattern of emerging ministries, but was ‘an intensification of capacities of leadership we expect in any kind of ministry’ (IM Conference Report 2.3.1). IM was a form of episcopal ministry, noted Dr Jane Williams, (IM Conference Report 2.1.5), which both lay and ordained people could share in.

This has implications for selection and discernment, noted Adn Hubbard: ‘how do we find and support people who have these gifts’ and what experience provides the best preparation? Some delegates were concerned that out-of-date ministry training models were not equipping people with the skills they needed for IM (IM Conference Report 2.1.4). IMs often needed to be headhunted, and so it was necessary to look out for those with the capacities and develop a pool of trained interims with core skills.

## **1.6 Develop understanding of IM through learning partnerships**

There was a need to put in place standards and good practice for intentional IM, which included appropriate systems for training, appointing, managing and caring for IMs (The Wall: Strategic Insights 6 and IM Conference Report 2.3.1). Adn Hubbard suggested establishing an inter-diocesan learning 'community of practice', which set out standards and shared practice.

There was much to be learned about the strategic use of IM from The Church of Scotland and Revd Angus Mathieson (IM Conference Report 2.1.2) and their well-established structures and systems for appointing and managing IMs. The criteria for offering IM were clear: 'after the death, illness or absence of a minister; after a particularly long ministry; after a minister has been deposed; after a conflict; during a change in the parish, or when there is need for congregational development.' There was clear understanding and differentiation between IM models: from IM consultancy, IM appointments (short term) and Transition Ministry (3 years).

IMs were trained in key methodologies such as conflict management (all did the Bridge Builders course), family systems, 'asset-based approaches', appreciative inquiry and this learning continued through an IM learning community which met twice-yearly. IMs were centrally recruited and managed as a team and well supervised by the Church of Scotland; covenants for the IM process were negotiated before the appointment, and progress monitored collectively by all stakeholders.

## **1.7 Identifying the way forward**

Our learnings would seem to indicate the following ways forward:

### *1. Establish an inter-diocesan community of practice in IM*

Enable learning and best practice to be developed across the Church of England through a 'community of practice', involving a key group of dioceses and practitioners which are active in IM. It was noted that this process 'needs assisting not directing' (IM Conference Report 2.3.1). Learning and the development of theological insights and good practice are best developed at the grassroots and shared/compared through inter-diocesan learning and research, and the results of this should both inform, and be informed by, Renewal and Reform.

It is suggested that the focus of this learning community should be:

- a. Theological reflection – our theological understanding of IM is rooted in experience outside the Church of England. We need to invest in research and shared theological reflection of IM in our own context and in relation to Anglican ecclesiology and tradition.
- b. As part of (a) undertake research into the use and effectiveness of IM (longitudinal studies may now be possible as a result of 10 years of IM practice) and the gathering of effective tools and methodologies.
- c. Develop a body of 'tried and tested' good practice materials to inform local procedures (see 3 - below).

### *2. Communicate well and widely to develop 'a culture of IM'*

We want to develop a culture in which IM is accepted and understood at all levels in the Church of England. The appointment of IM posts needs to be supported by information and guidance for senior staff to help them make well-informed decisions about the use of IM. The language of IM needs to be clear and well defined. Learning needs to be shared at all levels to create a supportive culture for IM in congregations and to encourage dioceses to take it seriously. We propose that good practice information on IM is disseminated in ways which connects with local experience e.g. a national 'road show' with local IM input.

### *3. Improve strategic responses to IM*

IM appointments need to be accompanied by robust local procedures (written objectives, local covenants, line management, introduction/handover, CMD opportunities) which will offer adequate preparation, support and ongoing development of IMs. Better communication and inter-diocesan networking and learning will contribute to this. Resources need to be allocated to IM posts for training and ministerial support.

### *4. Support the vocation of IM*

Interim Ministry is a particular vocation which requires a broad skill-set and call to 'change management'. It is a ministry of 'watching/being, seeing and doing' and part of a contemporary evolution of new patterns of ministry. The requisite gifts may be found among lay and ordained people, but work needs to be done to isolate these gifts and explore how these can be identified and developed as part of the vocational process. This is a strand which may be best developed through the learning partnership and fed into the work of Renewal and Reform on Discipleship and Ministry.

## 2. IM CONFERENCE REPORT

### 2.1 Wednesday 22<sup>nd</sup> February

#### 2.1.1. Opening

##### **Jeremiah 1.4-12: Jeremiah's Call and Commission**

*Now the word of the LORD came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy.' But the LORD said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the LORD.' Then the LORD put out his hand and touched my mouth; and the LORD said to me, 'Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant. The word of the LORD came to me, saying, 'Jeremiah, what do you see?' And I said, 'I see a branch of an almond tree.' Then the LORD said to me, 'You have seen well, for I am watching over my word to perform it.'*

Bishop Peter Hill (Barking) opened with a reflection on Jeremiah's call, noting that watching, doing and seeing were all part of the prophetic task of ministering to parishes, communities and networks which were sick. Jeremiah was called to be an Interim Minister, it seemed. IM is a very specific calling in ministry – one of the toughest – to uproot, tear down, build, plant and overthrow. Part of Jeremiah's task was to watch, listen, to name the trouble and speak at the right time, but also step into action. Interim Ministry was also a Eucharistic task, in that the role of the Eucharist is to remember – to re-member the body of Christ: when people were not pulling together in ministry, the Interim must help that community re-member as the body of Christ: through Christ, with Christ and in Christ.

#### 2.1.2 Getting to know one another

The conference was divided into two groups to share who we are, where we were from and our interest and experience in Interim Ministry.

*Resources:* A full delegates list with email contacts has been approved to share, see annex.



#### 2.1.3. The Revd Angus Mathieson, Partnership Director, The Church of Scotland

*Resources:* A copy of Angus' Powerpoint presentation and additional resource materials on IM appointments, and a bibliography, are available in the annex.

The IM period is an 'In between time' for the congregation, between one phase of its life which is over, and another phase which is yet to begin, with the congregation looking out in faith and uncertainty. The Church of Scotland has been involved in IM for about 20 years, AM for 14. IM is a time of opportunity; a chance to look forward, to understand what the future might be; to look at the challenges and wider community; and to prepare for a good ending, and letting go: 'when joy in the morning becomes real'.

IM has been offered in 70 contexts from city, urban to rural and island. IM is offered in specific circumstances: after the death, illness or absence of a minister; after a particularly long ministry; after a minister has been deposed; after a conflict; during a change in the parish, or when there is need for congregational development.

The Church of Scotland currently had a team of 3 Transition Ministers and 9 IMs, on placements ranging from short interventions to 3 year 'transition' posts. All worked as employees and as a team. While this meant that there were limited opportunities to offer all parishes who need it an IM, in practice where parishes are in need of IM it was worth the wait.

IM in the CofS focused on three frames: past present and future: explore history; discover a new identity; make transitional changes; relate to the wider church in a new way and prepare for the next stage. The IM

aimed to draw out the 'deep stories' which lay underneath a congregation which nobody shared until somebody they trust was alongside them; to draw out what is familiar, deep and meaningful – the identity of a congregation: how they understood themselves and one another; to lead change – 'never accept a piano and always accept a resignation!'; to help re-engage where there is a diminished and fragmented relationship with authority. From the CofS' experience, churches are in a much better position to call a new minister having had an IM.

A request for IM will begin with the Presbytery and requires the support of the office bearers and congregation. A covenant is agreed between the congregation, IM and ministries council. The post is underpinned by a supervision and support system with input from all stakeholders and small group discussions 3-4 times a year to see how it is going. While they will indicate the length of the IM, they will not commit to a final timeframe. It is part of the covenantal relationship that IMs are not allowed to apply for the settled role. Transitional Ministers, who are there for longer, are allowed to apply.

The CofS initially appointed peripatetic IMs but many found the distances disruptive and they have since appointed regional teams, which has improved recruitment. A variety of models are applied – from IM consultancy, to full-time IM, and pairing of IMs with settled ministers to offer support for transition.

IMs are trained in conflict management with Bridge Builders and engage in a process of shared learning with other IMs. They are expected to have some key skills: pastoral, liturgical; calmness 'being a non-anxious presence'; to be able to manage change, draw on methodologies such as asset-based approaches; appreciative enquiry; family systems and mission development tools. The IM team is a learning community, with a conference twice a year and regular CMD and MDR.

### **Questions arising:**

*Delegates were asked to reflect on the presentation on tables and share questions, strategic insights, moments of God for Angus.*

**Statistics in Scotland** – 1 in 5 congregations in vacancy

Wouldn't it be better to leave some churches to die? *Response* – both Pioneer and IMs are needed.

How to introduce discussions of power? *Response*: Talk with key office bearers to learn about significant events that have happened and explore history and identity. May need to address varying *cultures* of power.

What has IM taught the church? *Response*: Early intervention often prevents later conflict – but the Bishops etc need to know and churches in difficulty often hide this. The Rural/Area dean may have a key role.

Does IM encourage or discourage lay ministry? *Response*: Firstly, Cof S has a different differentiation between lay and ordained – the elders of each church are ordained. But key to IM's brief is the development of the capacity of the congregation, so the response is, 'yes.' Some local leaders may be quite settled in their role and be obstructive to change – even if not intentionally so. Angus' suggestion was to establish behavioural contracts with a church – this is how we want to behave and on role of the IM is to enable them to do that.

Do congregations engage voluntarily? *Response*: Again, a different system of governance but many congregations aware of necessity for change even if they do not wish for it. Angus noted his alarm that any place should be labelled as failing or even beyond help as these can be self-fulfilling prophecies. 'There are no hopeless situations, just situations about which people have become hopeless.'

Would it be possible to have missional criteria for placing an IM – e.g. fall in membership? *Response*: The criteria have been lifted from N America and if they were to be adapted to the UK situation they would need to take an asset based approach, treating mission as more than buildings, numbers and cash.

Do parishes need to show potential to have an IM? *Response*: No, if church and presbytery (local governance) have decided it's viable, then the national church will resource it.

How can the process of appointment be both flexible and strategic? *Response:* Be pragmatic and realistic about what can be achieved! Those with oversight need to appoint only where church is consulted and church's requests need to be assessed with consistent criteria.

Is there a difference in practice between IM in a single parish and in a multi-parish benefice? *Response:* CofS are different and the question doesn't arise.

What is difference between Turnaround, transition and IM? *Response:* Turnaround is akin to transition ministry. IM is short term – average of 18 months.

How are IMs viewed by ordinary ministers? *Response:* IMs are paid more – additional £8,000pa, to recognise training, deployability, and length of experience. But some resentment!

How is handover to longer term appointee handled? *Response:* A handover pack has been written, laying down what should be said and done. But note that it is often a vacancy that follows an interim!

#### **2.1.4. Panel Discussion – Perspectives on Interim Ministry**

*Chair: Roger Matthews – Dean of Mission and Ministry, Chelmsford. Scribe: The Revd Natasha Woodward*

##### **Lea Brock (Chelmsford, Churchwarden)**

- The parish experienced over 3.5 years in interregnum. More than 30% left, those who had strong links with social groups. There was an explosion of gossip not related to facts. It was a broken church in schism.
- Advertised for permanent post. Asked for priest who could bring us together and grow. No response due to reputation. Felt abandoned, burnt out with the additional work. Very small PCC. Stress of fending off attacks and demonization.
- Then, implementation of diocesan strategy, asked to cluster, unlikely to get full-time priest.
- Offered interim minister for a year. Archdeacon vague about how it would work. Felt they would be guinea pigs. The IM used reconciliation techniques, team building and forward planning methodology. Met PCC members & those who had left in private, heard about break up. Healing service – both parties and wider community invited. Included reading out comments from both sides, names not mentioned but they knew who they were. Some were raw and angry, others more resigned. True reflection of feelings, out in the open. People were moved. A few came back some regularly, some occasionally. Gossip ended. Team building, forward planning, brainstorming for whole congregation continued.
- Forgiveness could begin because truth was out. Team building gave sense of worth. Forward planning gave a sense of purpose.
- Interregnum of 3.5 years too long for parish in schism. Pressure on those left is too great. Need greater intervention sooner, & practical help. A year is not long enough for an interim minister to heal, give new tools, and build parish's credibility. The IM was appointed on an SSM basis in tandem with a diocesan appointment for 5 years.

##### **The Revd Chris Jones (Liverpool, Interim minister)**

- Previously: varied ministry including areas that changed a great deal. In one post followed an incumbency that had a difficult ending (vicar lost son, divorced, married a member of the congregation offending various people in the process), in another followed pastoral breakdown, vicar blamed for everything – in neither case told beforehand.
- Sabbatical in Diocese of Virginia and Canada looking at IM. Importance of 'Intentional' Interim Ministry. 5 development tasks – time of self-reflection as church is unfrozen.
- IM is needed after change, conflict – and also when a church is large with a lot of staff.
- Bible: Exodus, Post-resurrection.
- Completed 2 interims. Employed on 3 year contract. Current one following 20 year incumbency where vicar and wife did everything.

### ***The Ven. Jennifer McKenzie (Archdeacon of Wigan and West Lancashire, Liverpool)***

She completed two 'unintentional' Interim posts in Virginia, USA. 1<sup>st</sup> as assistant in church where rector left after conflict. 2<sup>nd</sup> small congregation moving back into building that had been regained through litigation. Did the five steps without knowing about them.

- In the US interim ministers became standard. Metaphor of minister/church relationship as being like a marriage, so best not to move straight to another permanent minister without a bit of thought in between. Loren Mead (one of the originators of IM) –thinks that now the US overdoes it, it shouldn't be automatic. But nevertheless IM always helpful when there is disunity, unhelpfulness.
- Problems with C of E – Guidance/Regulations – up to three years, renewable for another three – is not interim, but turnaround minister. And was taking longer to appoint an interim than the length of the post (6 months).

*What makes a good interim?*

- Often: Those priests who are awkward who don't fit into the mould
- Can be people without many years of experience: experience can be an advantage or a disadvantage. Backgrounds can be very different – examples of successful appointments after curacy, in discernment about direction, after difficult time in another area of ministry
- Skills: conflict management, change leadership, family systems, power dynamics (heart of a lion, skin of a rhinoceros) – skills, self-awareness, spiritual maturity to be non-anxious and know you can't do it alone. You need people to walk with you.

*Challenges*

- Training of clergy is still for the church of 50 years ago.
- Customs, statutes, ideas of what a vicar is.
- Congregations just don't get it – fantasy of George Herbert model.
- As Archdeacon I need to let people know that I care, I see, I hear, let's give it a go together.

In practice – most important to articulate expectations, negotiate them and put them in writing. Regular check-ins. Be ready to ask 'what difference did it make?' Wrestle with challenge of sustaining change that comes out of interim work.

Larger context of need for change. Consider theme of *Great Emergence* by Phyllis Tickle: Christianity has 500 year shifts, and one of those is happening now. Mark Dyer observed that every 500 years the church needs to have a good yard sale. Translate this to the parish: every 50 years your church needs to have a good yard sale.

### ***Ulla Monberg (Diocese in Europe, Director of Ministry)***

- 300 congregations, 175 priests, 110 licensed/PTO readers; also readers-in-training and ordinands who train in the UK. Some ex-pat congregations, but more multi-cultural, multi-lingual, especially migrant communities.
- C of E minority church in countries where mostly there is one strong dominant church. Many places that have been at war with each other. Churches in major cities, but also some rural parishes the size of Wales.
- Want IM to address unhealthy patterns – almost inherent sense of dysfunction in certain parishes, regardless of the incumbent. Need help to look at how patterns of work may no longer be working, identify what needs to change, vision and community building. Any potential IMs would be very isolated – but we think it is possible.
- Challenges: transformation of Europe by migration, refugees. Diocese working to be part of this – e.g. Athens – Ecumenical; Brexit.

### **Peter Hill (Bishop of Barking, Chelmsford)**

- Eugene Peterson from *The Contemplative Pastor* – ‘Who are these particular people, and how can I be with them to make them the people God wants them to be?’
- Interim ministers need to be initiators, not sustainers.
- Interim ministry may accidentally be first part of ordinary post.
- Chelmsford is going after big wins – identify parishes that might need IM on the basis of the level of dysfunction: poor leadership, lack of growth in recent history and probably decline, poor parish share performance, conflict issues. These are the main criteria, there are others.
- 12 interim ministers, including 1 working alongside a priest in post. A few working in multiple parish benefices. Diversity of ministers, including a lay couple.
- Agreement of PCC, patron and any clergy, readers remaining is essential. Tough love might be needed. Appointment – usual vacancy system doesn’t work – how do you write a profile if you are dysfunctional? Might need an ad, but headhunting more successful.
- Vocabulary. How do you convince congregation there is a problem but be sensitive about it, avoiding labelling them as a ‘toxic congregation’
- Monitoring and Evaluation. Required by Church Commissioners due to some funding received. Hired in a firm; not convinced that is the best way – probably better to do it internally. (Birmingham diocese may be further along in this.)

### **Discussion**

*Why let things get so desperate? Would earlier intervention prevent the need for IM? Yes. But also collusion between parish and diocese wanting to turn a blind eye – lack of relationship and communication between parish and diocese.*

Lea: Early on PCC agreed it wanted help, spoke with Archdeacon who was supportive, but the practical help didn’t come, wardens felt isolated, lonely. Would have been helpful to be encouraged/enabled.

*Difference between interim and turnaround apart from timescale? Jennifer: Complexity of the problems. Turnaround: dysfunction has become the norm, there is a lot of unpicking to do before the building and growth. Interim: might just need to prevent serious dysfunction coming in by controlling anxiety. But a highly skilled person might be able to turn things around in a very short time. Need a plan to sustain the change, identify leaders in congregation, and to plan for new minister coming in.*

*Is there a case for specialised short, sharp training available to lay people? Peter: yes, should be action learning set style to be sufficiently contextual. Jennifer: US has cross-denominational training, two week modules. Liverpool running their own modules for their interims. Many ways of doing it. Anything better than nothing. Everyone would benefit from it. Ulla: Diocese of Europe running 5 day course in Woking, US course contextualised, and with ongoing contact.*

### 2.1.5. Dr Jane Williams: A Theological Reflection on Interim Ministry and Anglican Ecclesiology.



The doctrine and purpose of the church is to be a sign, instrument and foretaste of the kingdom of God. It points forward to something; it helps to bring something in: but it can be tasted now.

*Accidental and providential development* - The history of Anglican Ecclesiology is a 'history of accidental and providential development.' The period you can see this most clearly is under the Elizabethan Settlement.<sup>1</sup> We are in the best sense a political church. There as to be no belief statement; no tickbox for what you had to believe; they didn't want 'windows into men's souls'. The Act of Uniformity ensured that the way of measuring up was by worshipping together, and the way this was organised was on the principle of the whole nation coming together to worship in their parish church. There was a very deliberate decision to build a church and make room for as many people as possible – this idea of Englishness, which is underwritten by history, Shakespeare, the victories against Spain are part of that. Since those times, there have been people who would say think it is insufficiently reformed, and insufficiently Catholic – so it is both Catholic and Reformed. It was designed to be a church for the nation, but there were Puritans and Catholics, of course, so the myth of the church of the nation was never entirely true.

*Episcopally led and synodically governed* - the structure says something about the nature of the church. It is structured to involve as many people as possible. The idea is that a whole nation from different localities can hear what is going on: the local never loses touch with the national and the national never loses touch with the local. This dialogue continues between bishops, clergy and laity. It is held together by the charism (divine grace) of the whole church taking counsel together and sharing responsibility. The instrument of uniformity was the Prayer Book which gave a role to the laity for the first time, so that now the liturgy was more of a dialogue between priest and laity. A mass or sermon-based church is an authority-based church; a liturgy-based church says something different. The liturgy belongs to the whole people of God. The Prayer Book was the tool for growing a spirituality in which the laity shared responsibility – it was the role of all Christians to be praying.

*Parish* – underlying Anglican ecclesiology is the vital importance of the parish: the way in which people understand the parish as a territory, building or people, but we need to keep all three together. PCC regulations clearly indicate that the parish is to be led by a team of lay and ordained people, who together share responsibility for the wellbeing of the people, buildings and mission of the church in the wider community. The wider community is significant for the CofE's self-understanding as a church for the whole nation. It is providing for the community's spiritual needs – baptisms, weddings, funerals but also quite early on, the church started moving into chaplaincy in prisons, hospices etc. e.g. George Herbert saw himself as having a duty to find work for those who were unemployed in the parish; Parson Woodforde (James Woodforde 1740–1803) took responsibility for inviting the old men of the parish to dinner on Christmas Day. They didn't only engage with people who came to church. It was a case of 'loving where you are' – that locality, the people who lived there, to pray for it, care for it. There was a strong sense of being the people of God for that locality, and that God is here with these people that God loves. Parish life was a celebration of that locality, seen in such church events like beating the bounds, harvest festival, Plough Sunday, adopting holy wells, adopting local practices: if it is something people enjoy, then God will be in it and love it too. Augustine was given specific instructions to bless local events, not get rid of them: anything good and joyful was of God. Because of this the CofE was never good at mission: if all these people were assured of God's love, why would you need to convert them? The Industrial Revolution really exposed the fact that there

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<sup>1</sup> The **Elizabethan Religious Settlement**, which was made during the reign of [Elizabeth I](#), was a response to the religious divisions in England during the reigns of [Henry VIII](#), [Edward VI](#) and [Mary I](#). This response, described as "The Revolution of 1559", was set out in two Acts of the [Parliament of England](#). The [Act of Supremacy of 1558](#) re-established the [Church of England's](#) independence from [Rome](#), with Parliament conferring on Elizabeth the title [Supreme Governor of the Church of England](#), while the [Act of Uniformity of 1559](#) outlined what form the English Church should take, including the re-establishment of the [Book of Common Prayer](#). (Wikipedia 28/02/17)

were large tracts of unchurched people who did not know God loved them, so the church build large churches to show God loved them! We assume they were, at some point full, but they never were. This was a mission strategy not based on evidence and they were never full. Christians became involved in social welfare and great Victorian education missions to stop children working long hours, or going up chimneys. But Victorians didn't think of it as mission; it was just part of being the CofE. Mission was something which was done overseas. Having a parish priest has been central to our DNA and is part of being committed to every locality. At the end of the 19<sup>th</sup> century there was increasing recognition of different denominations and faiths. The CofE was considered to have the important role of helping people of all faiths to flourish. It was a natural extension of the CofE to take responsibility for the wellbeing and flourishing of the spirituality of the nation. Mission is about transforming the whole of life. The priesthood is obviously sacramental, but is also a praying presence in the local community – not just there to perform the churchy things; if it is just about that, it needs to rediscover Anglicanism. The story we enact in the sacraments needs to become the life-giving story for the whole community.

*Relationships* – the whole history of the parish priest has been beneficial, but also wrong at times. Tithes were supposed to be about priests sharing in the wealth but also the poverty of the community. Priests could not be paid but shared in whatever was produced in the locality and shared in times of plenty, and suffered with it when times were harsh. But tithes were unpopular. An important distinction of the CofE is that local churches do not call and choose their leadership, but they share in the responsibility for choosing a priest. They may be asked to take on someone because that is what it needs. There is a shared vocation to grow strong and generous relationships. Priests are there to help people feel secure, but not so secure that they cannot look at the wider vision.

#### *Some challenges for IM*

- How do IMs get into local relationship and engage with the deep culture of a locality, if they are not going to have time to build long-term relationships?
- How can interrelationships be developed so that there are teams to build churches in a locality – the danger at the moment is that the church is sucking all able bodied people into the institution. How might IMs help people reimagine their role?
- Episcopal ministry is about standing at the crossroads and holding together the church locally and universally, not being so embedded as to be fully involved locally; but speaking the local into the world, and speaking the world into the local. IM is a sharing in episcopal ministry.
- Nothing in IM is going to wreck our Anglican self-understanding. There have been massive changes in our understanding of the church but let's not panic, let's focus on 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.
- We haven't lived up to our ecclesiology – we need to release laity to be what they do and want to be; not be clergy.
- IM is present more as an episcopal figure than a parish priest. The role of the IM is therefore to restore Anglican ecclesiology – to look at the situation and recognise that this is a sick parish where the stuff that matters has got lost. IMs need to be listening to CWs, PCC and the parish but also helping them to restore what has been lost.

## 2.2 Thursday 23<sup>rd</sup> February

Morning Prayer was led by The Revds Chris Jones and Harry Steele.

### 2.2.1 Reviewing Case Studies on Interim Ministry

**Resources:** a full set of case studies is attached in the annex.



### 2.2.2 Tony Evans, Institute for Interim Management

**Resources:** Tony's Powerpoint presentation and links to a series of useful TED talks on leadership, are provided in the annex.

Interim Management evolved in the 1980s at a time of economic and corporate restructuring, and the IIM came into being to provide support for interim managers in the UK and overseas.

Tony has acted as Interim Chief Executive internationally.

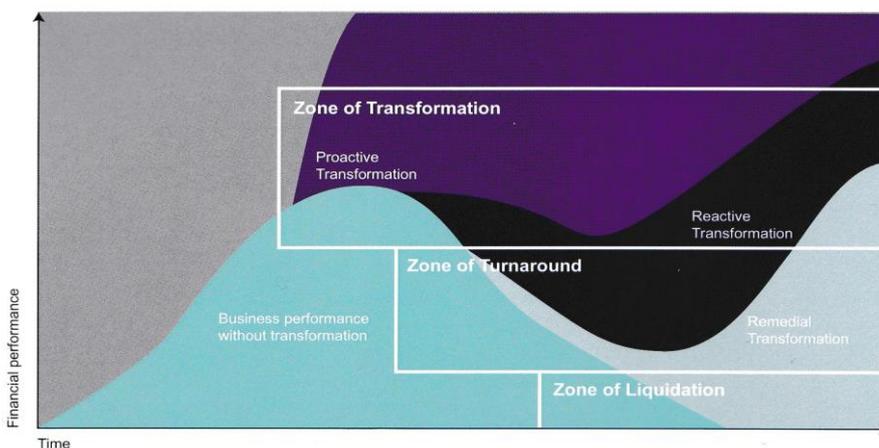
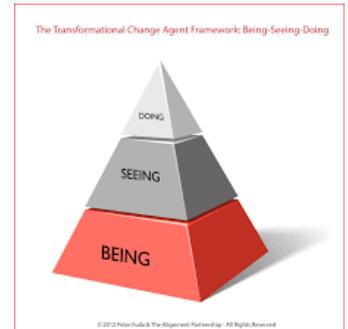
The Interim was a 'transformational change agent' whose role – in the same vein as Bp Peter described of Jeremiah – was 'being, seeing and doing'; and as a cog which connects the machinery of an organisation to help it function effectively. It involved being a fresh pair of eyes, and independent worker operating on your own account.

Common threads for Interim posts are that a skills gap exists: someone may have left the business; the company may not have the right expertise to move forward; there may be limited flexibility; or there is a sudden change in needs for which they do not have the skills.

Objectives are agreed with the client in advance. Who is the client? Who is putting you in business? The objectives need to be clearly defined. In 50% of assignments he will change the objectives because the circumstances on the ground are different to expectations. Good, early conversations and triangulation points allow you to find out what is really going on. Assumptions will catch you out.

The psychological contract is important. As an employee you go in with a master-servant relationship; as an IM there is independence. When you have a meeting with a client, it is a peer-to-peer transaction. As an employee you toe the line; as an Interim Manager you are there to bring transformation, with the client's authority – work cannot start until that decision-making authority is established. Staff ownership and involvement is important, and there may be a number of options, but the Interim Manager takes the decision. An Interim is not running things on a normal basis: there are serious problems, otherwise you would not be there. You need to tackle the problem and it's urgent. Interims do not do admin; they are there to add value for a client and are an expensive resource.

The characteristics found most frequently in distressed companies included (in order) inexperienced management –the biggest challenge; followed by financial or operational issues; inappropriate strategy; over-reliance on one market; fraud or criminal activity; an obsolete product.



The Demise Curve was used to identify whether or not transformation was possible (see left). The zone of turnaround was the most challenging area, requiring intervention to stop decline and stabilise the business before progress could be made. The zone of transformation was about doing better. Proactive transformation is about improvement; reactive transformation might indicate that it is too late. It is important to establish where you are on the

Demise Curve and why you are there, and articulate what is needed to achieve the next stage. If you haven't started to resolve the problem in 3-6 months the business could be dead, so it is important to instil a sense of urgency in the people you are working with so that they can respond.

Successful Interims had no special skills but research showed a series of common threads across a range of skill sets: being comfortable in your skin, which radiates credibility and peace to people around you (like a swan swimming on a fast flowing river); being comfortable with change; leadership skills; integrity and honesty, resilience and tenacity; people skills; communication skills. But in addition they need huge reserves of flexibility, adaptability, independence. It's not a popularity contest – you are there to earn respect; to use your experience to manage risk; to draw on your own intuition and judgment. As Mark Zuckerberg said: 'the biggest risk is not taking any risk'

Early stage interventions include the client handing over and making clear the power you have; working out who the key influencers are and establishing whether they are up for change (even in a voluntary organisation); you need to engender a sense of urgency; devise a strategy and implementation plan, build ownership, ensure there are quick wins, crediting others with success, and being relentlessly positive.

You also need to understand the culture of the organisation – culture eats strategy for breakfast: you cannot build strategy if it doesn't work in the prevailing culture. To turn things round may require new structures and systems, rather than fitting into the old mould.

Applying this model of Interim Management to the CofE will require attention to the following questions: why do this? Who is putting you in business (who is the charterer? Is there one?);

What is the need? There are different types of need and so what skill set is required to meet that need? Is the organisation fit for purpose? Why do you need to exist? What is the demand and how much of it is there?

What is the delivery mechanism? How do we go about this? What is the skill set you need for the environment? What resources and support can you give them to deliver?

The Interim's prayer has to be the Serenity Prayer, by Reinhold Niebuhr: 'God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.' Jesus gave us a revolutionary radical faith – he said let's go out and do it. We need to challenge as much as possible and not say we cannot do that. You are the change agents in the CofE. You need to have the courage to change the things that need to be changed. If it needs changing then don't say you can't do it. Challenge it and be forthright in doing so.

### **2.2.3. Workshops and Open Space**

*Resources: copies of the following are available in the annex.*

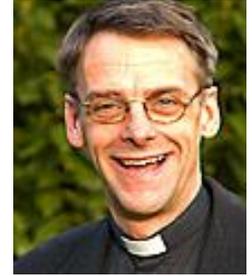
- *Supplementary Advice on IM appointments, courtesy of Patrick Shorrock, Church House.*
- *Workshop presentation on Family Systems theory by The Ven Jennifer McKenzie.*

## 2.3 Friday 24<sup>th</sup> February

A morning *Lectio Divina* was led by The Revd Dr Elizabeth Jordan.

### 2.3.1 The Ven. Julian Hubbard, Interim Ministry in National Ministry Strategy

It is plain that there was an energy in Interim Ministry at this time. IM is about change in moving from one state to another in an intentional way. The Renewal and Reform programme was trying to do the same thing: it began as small scale change in the institution, which explored why we do what we do and what is the reality of where we are; and has grown into an agenda about growth through turbulent change, and leadership which is at times refreshingly disruptive.



James Davison Hunter (*To Change the World*) talks about how change happens with culture: there is a process of change going on at present which is propelling us forward. IM is dealing with this change: but it is not new. Renewal and Reform is not dealing with new issues, but chronic issues which are becoming more acute, and the local situation you encounter in IM mirrors the national situation.

It might be easy to say with Renewal and Reform that we want to restore the church to the place it was. But history does not repeat: we have to deal with issues in their current context. So what kind of ministries are needed for the future? What solutions are being found? How does change happen in the CofE? Some things happen as a result of national intervention. But the church is also a community organisation. In a loose and federated way, local people do things.

IM can be assisted but it does not need directing. Like other resource ministries which have received funding, such as pioneer ministry, it is emerging on the edge. The standard form of expected ministry was the parish priest, serving one place, often life-long. But this mythical shape is being changed and sophisticated. What we are observing here is an intensification of the kind of capacities of leadership we expect in any kind of ministry.

How do we find and deploy IMs? IM fits into a pattern of emerging ministries. We need to find ways of encouraging vocations, advising on good practice and engaging in ways of supporting ministerial development. In parishes, what is the golden moment for IM? What is the broader mission aim which is being considered when IM is being appointed? The objective has to be more than a restoration of the past, but exploring what is the identity, charism of the CofE, in this place and its integrity for the future? IM has to enable the CofE to hold onto its charism while assisting change.

There has been a rise in bureaucratisation which is now receding again. Renewal and reform is about changing the culture – an abiding sin has been a dependency on the people above. One of the strengths of IM is enabling a realistic assessment of a situation to be made, looking at the options and taking of responsibility.

IM is rich with ministerial possibility but it is going against the assumption that clergy will commit to a place for the long-term. It's a creative way of saying: this is time limited, I will not be here forever. Look at Paul and Timothy's ministry.

Questions arising from the conference for Julian Hubbard:

- How can we make a good, principled judgment about the role of lay people and about the involvement of the whole community in which IM is happening? How can we make sure IM is not subject to the charge of clericalism and engages communities fully?
- How to know when the appointment of an IM is a good judgement?
- What are the theological aspects of this? What is right and good theologically about IM and how it relates to who and what a minister is? How does it relate to tradition and the gospel?

- How far do diocesan and senior leadership understand and support IM? We develop strategic plans for mission and ministry, but we sometimes struggle to tie it all up, and the whole strategy is not tied up with communities and what they want to achieve. We need a clearer sense of Mission and Ministry priorities and how IM fits into that: there needs to be agreement about aims and objectives.
- There is a need for Bishops and Archdeacons to know and understand the value of IM so that they can make a judgment about whether it is the right intervention at this time. There is correspondingly a need to explain the benefits of IM and what it can bring, to allow diocese to develop plans which include options for IM.
- What makes a good IM? If we need to develop a cohort of IMs where do we find these people? How do we ensure they come through early in selection and discernment? What charisms and gifts are we looking for? What discernment and selection process is best? How do we find and support people who have these gifts? Does experience in parish ministry or in some other setting provide the better preparation?
- How do we establish a community of practice? It is not best served by the dead hand of bureaucracy but by ways of engaging where practitioners are able to set out what is good, develop their art as a community, and to share practice through inter-diocesan learning.

### **Questions and discussion:**

- There is tension between lay and ordained priestly identity; between the priesthood of all believers (which is a Lutheran concept) and the Anglican understanding of the priesthood of the Christian community – a corporate priesthood, in which some are ordained and serve as priests. The priesthood of the ordained is not the same as the priesthood of all believers. There are new patterns of ministry beyond settled ministry and we need a theology of that. We have work to do on this understanding of priesthood.
- We have not got to hand contemporary accounts of what it means to be a priest and we need good new stories about that, rooted in the ordinal and New Testament. Interim Ministers tuck into these different ways of being a priest.
- The CofE is in an Interim phase at the moment – it faces an adaptive challenge. How can IM help raise the tide for the whole church? The statutes dis-incentivise IM. We can deploy locally, but there needs to be trained intentional interims: are some of these things to be addressed nationally? What help can be offered to get people to accept IM? What can be done to support standards and practices for IM?
- There is a need to develop core skill sets such as family systems, conflict management and facilitation training which all ministers need to have; however if these skills were more widely spread we would not need IMs. People need to be held in good ministerial practice.
- Tony Evans: What makes a good IM? A balance of enthusiasm and energy and a growth mind-set which applies learning to life. Again and again we have to ask the question why? Why are you doing it? IM is one tool in a tool box and different things are appropriate at different times. You already have enormous demand – more than can be fulfilled by the resource. So where can you make the most difference?
- There is a need to get in and work on the ground before IMs go in: work with laypeople; find out what the problem is and work out what is needed.
- Is the real issue leadership - the professional capacities of those that lead in the CofE?

## 5. Comments from The Wall

QUESTIONS	
	How much transformation is needed? Sometimes incremental change is better
	How much engineering is needed? Each context is different.
	When is IM used to stall rather than enable difficult decisions?
	How are Interims viewed by 'ordinary' ministers? How do they interact?
	(Is) any psychology training (necessary)?
	What if church is riven with conflict, dying, and won't request help?
	How can IM be deployed at the point when pro-active rather than remedial transformation is possible?
	How do we learn interim ministry?
	Is there a link between curacy and IM? I.e., are all curates in effect deployed as IMs?
	How do you avoid an IM contributing to a 'cleric as messiah' mind-set? <b>Answer: they are an IM (and therefore only temporary).</b>
	Is the focus of IM on the congregation? How about the wider parish community?
	How with a small IM team do you cover the variety of church issues?
	How do we ensure there is no unconscious bias when told the history of a parish?
	How much involvement should PCCs have in IM appointments?
	What is the difference in dynamic between a single and multi-parish IM context?
	Is you have moderate conflict and transition issues, is it necessary to tackle conflict before transition?
	Is it a waste of resources to put highly-skilled people into dying churches? <b>Answer: no, good endings are important.</b>
	Does IM facilitate or impede lay ministry and collaboration?
	How do we stop parishes freezing again? Or is it inevitable?
	What is success? What is an IM?
	Does an IM/transition minister need to be of the same churchmanship as the congregation to which they are sent? (PS I'm not!)
	What role does churchmanship play for churches and IMs in moving forward?
	How do we handle discussions about power?
	Does IM ever work if imposed on a congregation?
For Angus	Do IMs live in the Manse?
	How about a new criterion: if your church has declined by more than 50% of ASA in 5 years?
	Is there any reason you don't employ missional criteria?
	What is an asset-based approach to IM? <b>See <a href="https://alban.org/archive/need-based-planning-versus-asset-based-planning/">https://alban.org/archive/need-based-planning-versus-asset-based-planning/</a> also <a href="https://rowman.com/ISBN/9781566994293/Discovering-the-Other-Asset-Based-Approaches-for-Building-Community-Together#">https://rowman.com/ISBN/9781566994293/Discovering-the-Other-Asset-Based-Approaches-for-Building-Community-Together#</a></b>
	In the CofS, how many churches and what is the typical number of congregants?
	What does it cost?
	How do congregations respond?
	What have you learned from when IM has been unsuccessful?

<i>For other presenters</i>	The identified conflict (toilets) is usually symptomatic of older/deeper conflict. Was it?
	How did the community react to the closure in Case Study 5?
	What were the advantages/disadvantages of living 30 minutes away as an IM?
<i>For Tony</i>	How do we adapt secular management thinking to a 'volunteer' culture?

<b>Moments of God</b>	<b>Exploring the Theological Background of IM</b>
	There are no hopeless situations; only situations about which people have become hopeless.
	The role of IM in 'proclaiming afresh the gospel in each generation'
	Is there a biblical precedent for the role of IM? Cf apostle Paul.
	Joseph? Moses?
	Luke 13.6-9 – Parable of the Barren Fig Tree: 'Let me dig around it and put manure on it. If it bears fruit next year, good. If not, cut it down.'
	Feeling light and free as IMs.
	The church is in a time of interregnum – the High Priest has ascended and not come again.
	David v Goliath experience? Or big faith and trust in a big God?
	Arson and led theft can be opportunities for redemptive action.
	Unforeseen issues (graveyards/led theft) can be used to good ends.
	Restoration of vocation via Interim Ministry.
	A time to build up; a time to destroy.
	There's a tension between the need to listen and reflect; and respond promptly to the pain of a dysfunctional parish.
	I hadn't thought about it before, but the way we offer liturgy and manage liturgical change is very important to managing the anxiety of a congregation and building trust. It is key to being a non-anxious presence.
	Despite the difficulties, the church continues!
	Change is inevitable, except from vending machines!
	Consultants advise; interims decide?

6.

<b>Strategic Insights I</b>	<b>'Recognise the Elephant'</b> <i>i.e. what is the invisible shape of the problem which IM reveals?</i>
	Why?
	The issues that we are trying to deal with in IM and turnaround e.g. declining congregations, the effect of dysfunctional clergy, are widespread across the CofE. Why do we wait for a vacancy to try and address them? Is the need for IM/Turnaround pointing us to a bigger issue?
	What does the <u>increasing</u> need for IM tell us about the health of the church?
	Is IM a distraction from fundamental changes that might be needed in the way we appoint clergy and support congregations?
	What are archdeacons for? i.e. why are IMs needed?
	Train and equip people for the church of the future
	Shape by future not the past

<b>Strategic Insights 2</b>	<b>Improve appointment, management and support for IMs</b>
	We want to be strategic with IM but we are actually treating it as a stop-gap
	Bishops staff: why an Interim, at this time, in this place?
	Joined up thinking and preparation and afterwards from diocese, deanery, parish and IM.
	Set up questions – should potential IMs be interviewed in the normal way by a parish? What preparations would it be helpful for a diocese to do to prepare the way for an IM.
	Support of Bishop and Archdeacon in getting an IM going
	The role of an area dean?
	Is there preventative work that can be done to identify and assist relationships in local churches?
	Who does the initial diagnosis ( <i>for IM</i> ) in CofE?
	Is it right to change the appointments procedures – with involvement from parish, patron and diocese – just for interims or other appointments too?
	Missional as well as pastoral criteria
	Small gains, big wins
	Why not send in interim teams not interim individuals?
	How might IMs work best with lay people?
	Lay interims – what and how?
	A link between pioneer ministry and IM?
<b>Strategic Insights 3</b>	<b>Create appropriate support structures and processes</b>
	Structured approach for the IM: written with Bishop and archdeacon (and churchwardens perhaps) is vital – but can evolve and sometimes must, over time.
	Application process or other engagement with parish to clarify expectations/time limits of turnaround posts.
	Clarity of role and purpose is very important as if knowing what can't be tackled.
	Find out and tell the bishop can be a valid brief.
	How do we stop processes being too rigid and allow flexible appointments?
	How to shift binary and/or 'business as usual' thinking? (need a new vicar 'because of so many pastoral offices' is not the only solution!)
	Importance of listening
	Listen, listen. Listen!
	Free up interim from routine tasks
	Aims and objectives – the process itself can be a successful outcome.
	How does the IM hand over or pass on?
	What work needs to be done on handover with incoming ministers post-IM?
	IM role is to work yourself out of a role
	Use IM for structural change such as new team groupings etc.

<b>Strategic Insights 4</b>	<b><i>IM requires clarity, transparency and flexibility</i></b>
	Importance of clarity for – role description; expectations of parish, priest and bishop; transparency.
	Role description needs to be in place if flexibly applied.
	Inherent need for flexibility
	Full disclosure before appointment and/or two different narratives: Diocese/parish expectations.
	Change has to be consensual Greater openness/flexibility about outcomes is helpful
	Greater openness
	More consultancy available before Interregnum.
	Clear expectations about outcomes between parish, minister and diocese.
	Note the shift in power when bishop appoints an IM
	Managing expectations and power dynamics.
	Some leaders are in effect Interims albeit unintentional – can lead to good or bad results.
<b>Strategic Insights 5</b>	<b><i>Transforming conflict requires early, decisive and specific response</i></b>
	Feeling that some IM posts are organised because senior staff haven't got the capacity or courage to intervene, say difficult things and speak honestly early enough.
	Defining/sorting/establishing roles is an important early step towards resolving conflict
	(linked above) BUT managing anxiety in a time of change is crucial, as is avoiding a power vacuum.
	Multiple family systems
	Early intervention needed – spot early warning signs and act.
	Early, informed intervention is key
	Discernment team for archdeacons – importance of early intervention: nb. missional cost.
	Should IM posts become the norm post-conflict?
	'On occupying the land, all necessary cruelties should be committed at once.' , Machiavelli, The Prince.
<b>Strategic Insights 6</b>	<b><i>Offer better preparation, support and care for IMs</i></b>
	More details on support for IMs please (peer and senior staff)
	Diagnosis gifts and challenge
	Beginnings and endings of IMs
	Support – mutual; episcopal.
	Needs to be a definite training path for IMs.
	Need ways of supporting IMs pastorally – sharing, mentoring, bringing together.
	IMs need a support network and a community to be a part of.
	Need effective line management/relationship to diocese.
	(Ensure IMs are) free from living in the vicarage

<b>Strategic Insights 7</b>	<b>Create a culture for IM</b>
	Interim ministry roadshow
	How do I encourage the diocese to do IM seriously (it is a big diocese)?
	How did the Church of Scotland build a culture open to IM?
	How do we share what we are learning in/from IM at all levels in dioceses/CofE?
	Creating a desire for congregations to want IMs (application).
<b>Strategic Insights 8</b>	<b>Clarify the language and its use</b>
	Can we please develop a common language? Interim, turnaround, transition?
	Interim = short-term/stop-gap (6-9 months)
	Turnaround/transitional = longer term, change management

<b>Ways forward</b>	
	IMs need to be experts in change – enabling local lay and ordained to take new roles and work differently.
	Consider behavioural covenants for congregation
	More role descriptions please
	(Ensure there are) applications and evaluations
	An Interim team per archdeaconry or wider
	Bullying and harassment policies and procedures can address lay leadership issues.
	Have an in-built system of support and checking for IMs and congregations engaged in IM – with who?
	IM needs empowerment from Bishop, archdeacon, rural dean.
	Review and update the legal framework to enable Interim Ministry
	We'd like to steal the Scottish IMs!

*One person/team offered a cruciform pattern with the following:*

	Purpose	
	Cost	
	Time	
	Support	
	Team	
	Wider strategy	
Introductions		Risk taking
Healing	Interim	Good judgment
Implementation plans	Ministry	Flexibility
Quick wins		Communication
Praise in public		Tenacity
	Clear goals	
	Training	
	Alt. models	
	Courage	
	Opportunity	
	Speed	
	Honesty	
	Legal side	
	Implement/strategy/culture	
	Why?	
<b>Evaluation</b>		<b>Report</b>

**Interim Ministry Conference Evaluation Questionnaire responses**

<b>Question</b>	<b>*</b>	<b>**</b>	<b>***</b>	
How has this event been for you?			15	
Did it meet your hopes and expectations?		1	14	
Did this improve your understanding of IM?		2	13	
Did the speakers develop your understanding of IM?			15	
Are you happy with the outcomes and ways forward?		8	6	I not sure
How was the accommodation, food etc?		2	13	

**What would we do differently next time?:**

- Too many case studies, 4 would have been sufficient
- A bit too long, could have done without free time and finished that evening,
- Include information about next conference, venue, format etc
- Appreciate last session changes because of feedback – too task/'what' not 'why' focussed but felt a little bit of a fade out (2) – saved by Eucharist!
- Excellently thought through, lots of different angles covered. Good range of speakers although some not as prepared & relevant as others
- Well led
- Fabulous (4)! So positive
- Add more underlying theological content (3) addressing vocation in this context
- Good mix of officers/archdeacons/Bishop & practitioners

- Informative, stimulating & challenging
- Very well organised - Thanks for all your hard work
- So good to hear about people's experiences
- Where this goes next is not entirely clear, although I have some actions to do – this is not necessarily a bad thing
- Invite/persuade more lay people to come
- Tony Evan's input very good – different perspective
- Some more success stories
- Answer the question 'why?' – make it something people want to be a part of
- Build a group wide approach, set up actions with progress reporting to grow and develop the network
- Think about what makes a great interim and use the spirit to attract, recruit, retain and develop

**High Leigh** – have fruit available at morning coffee & afternoon tea for those unable to eat sweet things

Need upright chairs for meeting rooms

Vegetarian food not great