

Lay Ministry Data Project: Final Project Report

Church of England Research & Statistics Unit



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Executive Summary

Aside from numbers of Readers / Licensed Lay Ministers (LLMs) reported in Ministry Statistics (published annually by the Church of England Research & Statistics Unit), there are currently no systematic processes in place to track the scale and range of lay involvement and leadership across the Church of England. This project (known as the Lay Ministry Data Project) was commissioned using Strategic Development Funding to attempt to understand the breadth and depth of lay ministry in the Church of England and provide recommendations for its ongoing monitoring, in order to better celebrate and support those working in lay roles.

For the purposes of this report, “lay ministers” are those laity in roles which are publicly recognised as representative and enabling roles within the Church of England, though not necessarily within the place and space of the gathered church. According to the National Ministry Team, lay ministry is currently understood in 3 broad categories, which have been used within this report as follows

1. Licensed – laity are licensed by Canon, or have been in the past (e.g. retired Readers with Permission to Officiate).
2. Authorised or Commissioned – laity are part of a recognised diocesan scheme or similar, where there is official authorisation or commissioning that occurs as part of the role, at diocesan level (usually by a Bishop or the Diocesan office), and have usually received centralised, diocesan training.
3. Locally recognised – laity who are not licensed, authorised or commissioned in any of the ways described in the previous categories, and are therefore most likely recognised and trained in their locality only.

Overview of existing data sources

A number of published reports exist, outlining snapshots in time for various (but not all) types of lay ministry. Except for Readers / LLMs (Readers), none of these datasets are held centrally by the National Church Institutions (NCIs), and none are reported on a regular basis. Due to the contrasting nature of the data already available, we cannot reliably or robustly use existing data as a combined baseline due to the varying methods used to collect it. Whilst these data and additional analyses help to provide some additional information and context about lay ministers, they cannot provide baselines and as a result, other mechanisms of capturing data on remaining lay ministers were explored.

Primary data collection (dioceses)

Dioceses and cathedrals were asked to provide details of the types of lay ministry within their dioceses and, where known, total counts of the people in those roles. A total of 1,994 active lay ministry roles were reported and included in this report, grouped into 41 national reporting categories (where the same or similar roles were grouped together to enable comparison).

Dioceses reported that they held data (i.e. total number of, and information, such as demographics, about) laity in 1,462 of the 1,944 roles reported (totalling 125,170 people), meaning at least 25% of the roles reported were missing data about the people in those roles. It was found that data (i.e. number of, and information about, people) were missing for just 7% of licensed roles and for 12% of authorised or commissioned roles but for 28% of locally recognised roles. Half (48%) of all data held by dioceses were reported to be held in the national Contact Management System (CMS), and a third (35%) in other electronic formats. Two thirds (65%) of the data held by dioceses were reported to be complete (most complete when held in paper records) and three quarters (77%) of the data were reported to be kept up to date (most complete when held in databases other than the CMS).

Where analysis was possible:

- The majority (71%) of lay ministry roles reported were part-time and 17% were full-time. This equated to 89% of people reported working part-time and 1% of people reported working full-time. The remaining per cent of both roles and people were mixed (i.e. some people in those roles worked full-time, and some worked part-time).
- Of those roles reported, 61% of lay ministry roles were voluntary and 34% paid. Where the number of people was reported, this equated to 89% of people working voluntarily, and 8% of people being paid. The remaining per cent of both roles and people were mixed (i.e. some people in those roles were paid, and some were voluntary).
- Where training requirements were reported, it was reported that for 70% of the roles, role-specific training was mandatory for laity in order to carry out the lay ministry role. Around a third of this was in-house training (i.e. provided by the local church, cathedral or parish), and around another third was provided by dioceses.
- Locally recognised roles accounted for over two thirds (68%) of all reported roles and 77% of all reported people; authorised and commissioned accounted for 20% of reported roles and 14% of reported people; licensed were 13% of all reported roles and 9% of reported people.
- The only categories that were consistently reported across all dioceses were 'Reader or LLM' (Licensed Lay Minister) (equating to 5,690 people) and 'Church or Cathedral warden' (23,740, though data were missing for 4 dioceses).
- The most commonly reported lay ministry roles were categorised as 'Worship Leader, Musician or Chorister' (185 role titles reported by 39 dioceses), 'Children, Youth or Family' (166 role titles reported by 41 dioceses) and 'Parochial Church Council' (168 role titles by 42 dioceses).
- In terms of the number of people, the largest reported categories were 'Parochial Church Council' (23,740 people in 152 role titles across 38 dioceses), 'Church or Cathedral warden' (21,360 people in 61 role titles across 38 dioceses) and 'Synod Member' (18,500 people in 117 role titles across 37 dioceses).
- Locally recognised roles were slightly more likely to be part time than the other categories of recognition, whilst they were also more than twice as likely to be paid than licensed roles.
- The most commonly licensed roles, after 'Reader or LLM' and 'Reader or LLM with PTO' (Permission to Officiate) were 'Chaplain', 'Church Army Evangelist' and 'Other Lay Minister', though the largest numbers of people were reported in licensed roles were in 'Communion by Extension' and 'Funeral Minister'.
- The most commonly authorised or commissioned roles were 'Children, Youth or Family' and 'Worship Leader, Musician or Chorister', with the largest numbers of authorised or commissioned people reported in 'Communion by Extension', 'Worship Assistant or Facilitator' and 'Parish or Pastoral Assistant'.
- All 'Sidesperson or Welcomer' roles were reported as locally recognised, and similarly the vast majority of 'Synod Member' and 'Parochial Church Council' roles were reported as locally recognised. 'Church or Cathedral warden' accounted for the largest proportion of locally recognised people, after 'Parochial Church Council'.

Recommendations:

- If ongoing monitoring and reporting of lay ministers is required, a centralised and consistent categorisation of lay ministry role names / titles is required, with these categories shared with dioceses to ensure they record their data in a nationally consistent way.

- Again, from a data perspective, a national framework or agreed definition should be developed for the licensing and authorisation or commissioning of roles - without this it would be impossible to provide consistent, robust and periodic reporting of lay ministers.
- A more cohesive approach to storing data is required within dioceses, so that all offices of the diocese (and the various departments within that office) have access to a single, comprehensive data source. The Contact Management System (CMS) seems the most effective method, as it will directly feed the People and Data Programme.
- Dioceses should consider those people in locally recognised roles, to ensure that they are getting the support they need from both the diocese and the Church as a whole (where necessary).

Primary data collection (partnership organisations and mission agencies)

- Church Army reported 147 active lay Church Army Evangelists; over 100 more than reported during the primary data collection.
- Church Mission Society reported 28 Pioneers in their network, with an average of 5 new per year.
- The Church Lads' and Church Girls' Brigade reported 358 non-ordained people working in Children, Youth or Family roles as part of their companies – the majority of whom are based in Manchester and Leicester dioceses.
- Bible Reading Fellowship reported 75 active lay Anna Chaplains (laity working with older people as Chaplains, for example in care homes and sheltered housing complexes), the majority of whom are based in Newcastle and Rochester dioceses. This is around 50 more than reported during the primary data collection.

Secondary data analysis (CMS)

The Contact Management System (CMS) was originally devised in 2014 to create a single, consistent database for dioceses to use to store contact information of people, posts and places within the Church of England. As an indirect consequence of the nature of the CMS, it was possible to extract those people currently in lay ministry across the dioceses.

There were a number of data quality issues with the data on lay ministers, including 17% missing data for gender, 71% missing data for date of birth, missing national references (i.e. church, parish or benefice codes) for post locations, and a number of dummy roles included to indicate mailing lists and vacant posts. The data in the CMS were therefore found to be too ambiguous to use as a single source to produce a count of lay ministry in the dioceses.

Where analysis was possible:

- Nearly two thirds (63%) of lay posts were held by women.
- Licensed posts were less likely to be held by women than authorised/commissioned or locally recognised posts.
- 80% of those with lay roles recorded in the CMS had only one role. The remaining 20% had 2 roles on average.
- Around one third of parishes are in urban areas, but half of parish-based lay ministry posts are in urban parishes.

Recommendations:

- Ensure a national reference code is included for all CofE locations.
- Populate CMS with national reporting categories and ensure new roles added are coded by the diocese to use one of the national reporting categories.
- Add a field to indicate vacant roles so that name does not need to be used.

- Encourage completion of demographic data fields such as date of birth (DOB), and include ethnicity in core fields set.
- Introduce a field to tag “lay ministry” posts and ensure all lay ministry posts are recorded on the CMS.
- All Readers/LLMs and those with PTO should be included in the CMS.
- There should be consistent use of the terms “Reader/LLM” and “Reader/LLM with PTO” both between dioceses and between the CMS and the annual return that forms a part of the Ministry Statistics report.

Conclusions

This project has provided evidence of the huge breadth of lay ministry happening across churches in the Church of England, with at least 41 distinct categories of lay ministry roles identified, and the potential of at least 100,000 individuals carrying out lay ministry across the Church (compared to around 20,000 ordained ministers). However, within this breadth it has become apparent that there is much variety and inconsistency, both across and even within dioceses, and therefore further research is required.

I. Introduction

In February 2017, the Lay Leadership Task Group presented to General Synod a report called *Setting God's People Free*¹. It said:

“Lay involvement and leadership across the gathered and sent Church is clearly pervasive and essential to the mission and life of the Church of England. However, only a very sketchy and incomplete picture exists as to the nature and scale of this vital contribution. ... Firstly, there are no systematic processes in place to track the scale and range of lay involvement and leadership across the Church of England. Unlike the annual published Ministry Statistics, which measure the number of ordained ministers in the Church, there are no corresponding Lay Statistics which measure lay people in church-related roles.” (Page 9)

The Lay Ministry Data Project, reported here, was created using Strategic Development Funding to explore how we might quantify lay ministry in the Church of England.

(1.1) Aims of the project

- To understand the breadth and depth of lay ministry in the Church of England.
- To produce baseline data for lay ministers currently within the Church of England, in order to better celebrate their contribution and recognise their vocation across the national church.
- To provide recommendations for the effective mechanism of central, ongoing monitoring of lay ministers, in turn to help dioceses better support their lay ministers.

(1.2) Scope of project

a) Bring together existing different sources of data on all types of lay ministry to help quantify the scope, range and number of those in lay ministry. This includes (but is not limited to):

- Central Readers Council (CRC) – encompassing Readers and other Licensed Lay Ministers (LLMs) under Canon E4
- Other lay ministers licensed under Canon, not recorded by CRC
- Contact Management System (CMS)
- Fresh expressions research by Church Army's Research Unit (particularly pioneer ministry)
- *Setting God's People Free*
- Youth and Children's workers (both employed and volunteers)
- Existing diocesan initiatives and monitoring, noting that these will vary across all dioceses
- Other lay ministries, specifically those that are not currently known to dioceses or the NCIs

b) Categorise and quantify lay ministry using existing terminology:

- Licensed (those licensed under the Readers of Lay Workers Canons E4-E.8)
- Authorised or Commissioned (authorised to minister in a diocese, usually by the Bishop)
- Locally Recognised (those recognised solely in their benefice/parish, chaplaincy, Fresh Expression, church plant etc.)

c) Report on data currently available on lay ministry in the Church of England, particularly in terms of:

¹ 'Setting God's People Free', Archbishops' Council: <https://www.churchofengland.org/sites/default/files/2017-11/GS%20Misc%202056%20Setting%20God%27s%20People%20Free.pdf> (accessed 25/08/2020)

- Total counts
- Role title and description (in order to determine differences in terminology across dioceses)
- Demographic data (gender, age, ethnic group)
- Location (i.e. church / parish or diocese)
- Type of licensing and/or authorisation received (if any)
- Employment type / pay status (where relevant)
- Pathways and flows from / to becoming a lay minister
- Initial and ongoing training / support received

d) Agree, with project group made up of key stakeholders, the best process(es) for ongoing monitoring of lay ministry (mindful of good stewardship and the use of existing systems), particularly those categories above (where not already being collected).

e) Report on those recommendations for the best processes of ongoing monitoring of this data.

It is important to note that this project did not define what lay ministry is but rather, where data already exist, sought to quantify the various roles that lay people undertake across the Church, and provide recommendations for filling any gaps where these data didn't already exist.

(1.3) How is lay ministry understood in the Church of England?

As noted, this project did not attempt to define lay ministry, however there are many different ways that “lay ministry” is understood within the Church of England. One of these understandings is that lay ministers are those people officially licensed to undertake set tasks, as outlined in the Canons, Section E. These include:

Canon E 4 (Of readers)²

2. It shall be lawful for a reader:

- (a) to visit the sick, to read and pray with them, to teach in Sunday school and elsewhere, and generally to undertake such pastoral and educational work and to give such assistance to any minister as the bishop may direct;
- (b) during the time of divine service to read Morning and Evening Prayer (save for the Absolution), to publish banns of marriage at Morning and Evening Prayer (on occasions on which a layman is permitted by the statute law so to do, and in accordance with the requirements of that law), to read the word of God, to preach, to catechize the children, and to receive and present the offerings of the people;
- (c) to distribute the holy sacrament of the Lord's Supper to the people.

2A. The bishop may also authorize a reader to bury the dead or read the burial service before, at or after a cremation but only, in each case, with the goodwill of the persons responsible and at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972.

Canon E 7 (Of lay workers)²

4. A lay worker may:

- (a) in accordance with Canon B 11 be authorized and invited to say or sing Morning or Evening Prayer (save for the Absolution);

² 'The Lay Officers of the Church', Church of England: <https://www.churchofengland.org/more/policy-and-thinking/canons-church-england/section-e> (accessed 25/08/2020)

- (b) distribute the holy sacrament of the Lord's Supper to the people and read the Epistle and the Gospel.
5. The bishop may also authorize a lay worker to perform any of the following duties at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972:
- (a) to preach at divine service;
 - (b) to church women;
 - (c) with the goodwill of the person responsible, to bury the dead or read the burial service before, at or after a cremation;
 - (d) to publish banns of marriage at Morning and Evening Prayer (on occasions on which a lay person is permitted by the Statute Law so to do and in accordance with the requirements of that law).

However, as identified in *Setting God's People Free*, lay involvement in the church today is much wider than just licensed lay ministers and lay workers, and many dioceses have their own authorised or commissioned lay ministers undertaking a wide range of roles that are not set out within the Canons. Church Army's Research Unit, as published in *The Day of Small Things*³, recognised the contribution of a significant number of people in lay ministry without formal training or authorisation:

"One surprise from the first round of 10 dioceses researched by Church Army's Research Unit between 2012 and 2013 was discovering the presence of a large group of leaders that have become known as the 'lay-lay'. We invented this shorthand term to mean people with no centralised formal training, or official authorisation for this specific task, although a number bring significant work and life experience, including skills with people."

Additionally, *Setting God's People Free*⁴ recognised 4 main areas of lay "leadership":

"Lay involvement and leadership (influence) is expressed in four broad areas: in elected roles within the gathered church; in wider, unelected lay roles within the gathered church; in church-led community social action initiatives in the sent church; and in the workplace, wider community and society in the sent church."

It is also important to note that, theologically...⁵:

"In the New Testament 'ministry' is a public and commissioned role. It is something that God calls some individual disciples to and which is recognised by the Church. Ministry in this sense is different to discipleship or a particular sphere of service or activity exercised by individual Christians but which is not publicly commissioned. For this reason, while 'all ministers should be disciples ... not all disciples are ministers.'⁶

The scope of ministry is wide, including service, preaching, pastoral care and administration of the sacraments. At various points in the Church's history nearly all of these have been exercised by lay people, not only ordained ministers."

³ 'The Day of Small Things', Church Army's Research Unit: <https://www.churcharmy.org/Publisher/File.aspx?ID=204265> (accessed 25/08/2020)

⁴ 'Setting God's People Free', Archbishops' Council: <https://www.churchofengland.org/sites/default/files/2017-11/GS%20Misc%202056%20Setting%20God%27s%20People%20Free.pdf> (accessed 25/08/2020)

⁵ 'Speaking about God, Vocation and Ordained Vocations', Church of England Ministry Division: https://www.churchofengland.org/sites/default/files/2017-10/theology_of_vocation_0.pdf (accessed 25/08/2020)

⁶ *The Mission and Ministry of the Whole Church: Biblical, theological and contemporary perspectives*. The Faith and Order Advisory Group of the Church of England (Church House, 2007), p. 116

Additional theological understanding of lay ministry are also outlined in *Kingdom Calling*⁷, which builds on *Setting God's People Free* and hopes to “deepen conversations on how the church supports a sense of calling and vocation for all Christians”⁸.

In the recently published *Vision for Lay Ministries*⁹:

“ ‘Lay ministries’ is used to describe those roles which are publicly recognised as representative and enabling roles within the Church of England, though not necessarily within the place and space of the gathered church.”

This is the same definition adopted for use within the analysis in this report.

(1.4) Lay Ministry Framework

The National Ministry Team in the Church of England have broadly mapped Lay Ministry into three categories¹⁰, as described below. It should be noted that some roles may fall into more than one of the categories and they are not necessarily mutually exclusive.

- **Licensed** lay ministries represent the church in a public, representative or leadership role. Examples of licensed lay ministers include Readers, licensed lay ministers, Church Army evangelists, lay workers and some lay pioneers. Licensed lay ministers may be involved in evangelism, mission enabling, teaching, preaching, leading of worship, taking funerals, leading a Fresh Expression and community outreach. Licenses are issued by the diocesan bishop as required by Canon and are nationally recognised. Selection is carried out by dioceses, following national guidelines. Training is carried out by the diocese or on behalf of the diocese and there is provision for ongoing ministerial development.
- **Authorised** ministers represent the church in the wider community. Their authorisation (which might be called Commissioning) is from the bishop, and it may be time limited or reviewed regularly. Examples of authorised ministry includes pastoral assistants, worship leaders, preachers, and assistant youth and children's ministers. Selection may be local or diocesan, while training is usually through a diocesan programme.
- **Locally Recognised** ministries happen in the local parish, benefice, chaplaincy or fresh expression. Examples of recognised ministry include leading a home group, pastoral care, assisting with children and youth ministry, offering prayer and listening, acting as a chaplaincy assistant or exploring growing church locally. Selection, recognition and training is usually local, led by the minister in the parish or deanery. Some local ministry roles will have diocesan training too, for example safeguarding courses.

It is important to understand that whilst 'locally recognised' lay ministers may not be formally recognised outside their local area, in most cases they would have undertaken training locally and would always have the relevant safeguarding and/or DBS checks, where necessary, and they may also be part of national networks.

⁷ The Faith and Order Commission (2020) *Kingdom Calling*. London: Church House Publishing

⁸ 'Kingdom Calling', Church of England: <https://www.churchofengland.org/more/media-centre/news/new-resource-published-encourage-shift-churchs-understanding-vocation> (accessed 22/10/2020)

⁹ 'A Vision for Lay Ministries', Church of England: <https://www.churchofengland.org/sites/default/files/2020-11/GS%20Misc%201265%20A%20Vision%20for%20Lay%20Ministries.pdf> (accessed 16/11/2020)

¹⁰ 'Exploring lay ministry', Church of England: <https://www.churchofengland.org/life-events/vocations/exploring-lay-ministry#na> (accessed 05/11/2020)

For the purposes of this project, this framework will be used to categorise various known types of lay ministry and related data that may currently exist. Note that this framework does not imply a hierarchy in roles. The framework will also be used to help determine what data are missing, and an initial assumption to be explored throughout this report is that the lower the level of ‘formalisation’ the ministry has, the less data exist on it (i.e. nationally recognised lay ministries will have more data available than locally recognised ones). However, there are limitations to using this framework in isolation, for example, the framework is determined largely by the type of authorisation that the lay minister receives. Also, it does not distinguish between those who are paid and not paid which is a distinction which may be required for this project and therefore may require additional categorisation, or sub-categorisation.

(1.5) Project Workstreams

This project had 3 phases which will each be reported in turn through the main body of this report, before a final section drawing together conclusions and recommendations.

1. Overview of existing data sources: a literature review of data sources including data on Readers/LLMs, Religious Communities; children/youth workers and ministers, pioneer ministers, chaplains, and social action, outreach and community workers. [[Section 2](#)]
2. Primary data collection: analysis of data gathered from dioceses and national partner agencies [[Section 3](#)]
3. Secondary data analysis: analysis of data held within the diocesan Contact Management System [[Section 4](#)]

2. Overview of existing data sources

(2.1) Readers or Licensed Lay Ministers (LLMs)

Data on Readers / Licensed Lay Ministers (LLMs) are collected annually by the Research & Statistics Unit via surveys sent to all dioceses, on behalf of the Central Readers Council (CRC), and are usually completed by the Warden of Readers. The latest available data are reported in Ministry Statistics 2019¹¹, reproduced in summary below.

As of 31 December 2019 there were:

- 4,610 Readers / LLMs in active ministry, of which 57% were female.
- 3,220 retired Readers / LLMs (with Permission to Officiate), of which 49% were female.
- 600 in training to become a Reader / LLM, of which 43% had begun their training during 2019. Of all those in training, 65% were female.

In terms of demographics:

- Readers / LLMs were most commonly females aged between 60 and 69 (accounting for 33% of the total).
- Those in training were most commonly females aged between 40 and 59 years old (34% of all those in training).
- Based on data from 22 dioceses only, 4.3% of Readers / LLMs identified as Black, Asian or Minority Ethnic (BAME); the largest proportion of this was Black or Black British (3.2%).
- 7.0% of those in training to become readers / LLMs identified as BAME; the largest proportion of this was Black or Black British (4.4%).

Whilst this is the most comprehensive of any data held on lay ministry, it is important to note that data do not include all licensed lay people. For example, other roles licensed under Canons E4-6 (but not necessarily Readers) are most likely missing, and Licensed Lay Workers are not reported at all.

(2.2) Religious Communities

As with data on Licensed Lay Ministers / Readers, data are collected on members of Religious Communities annually. This is collected via surveys sent from the Research & Statistics Unit to every recognised and acknowledged community that is registered by The Advisory Council for Religious Communities. The latest available data are reported in Ministry Statistics 2019¹¹, reproduced in summary below.

As of 31 December 2019 there were:

- 190 professed lay members and 40 novice lay members, accounting for 77% of all members across 69 houses in 37 recognised religious communities
- 1,750 lay oblates, tertiaries, associates and outer brothers / sisters across 37 recognised religious communities (67% of the total in all recognised communities)
- 3,070 lay oblates, tertiaries, associates and outer brothers / sisters across 15 acknowledged communities (61% of the total in all acknowledged communities)

¹¹ 'Ministry Statistics 2019', Church of England Research & Statistics Unit: https://www.churchofengland.org/sites/default/files/2020-06/Ministry%20Statistics%202019%20report%20FINAL_0.pdf (accessed 08/10/2019)

Like the Reader/LLM data, whilst this is the most comprehensive of any data held on religious communities, it is important to note that data are only based on those responding to data requests (with any gaps filled by the Anglican Religious Life Yearbook, where possible) and therefore may not be fully comprehensive of all communities and members. Additionally, it is not possible to separate out people within different roles in the communities..

(2.3) Children, Youth and Family workers or ministers

In a report presented to Synod in February 2020¹², across all CofE parishes there were approximately 1,800 people working in paid children, youth or family roles, broken down as follows:

- 890 youth workers (259 of which were youth and children or youth and families workers)
- 628 children and families workers
- 78 degree students completing mixed mode training in a church based youth, children's or family ministry position
- 196 gap years and internships, mostly lasting one year but with a primary focus on church based youth, children's or family ministry.

There have been some one-off questions within the annual Statistics for Mission reports (produced by the Research & Statistics Unit) which give some additional indication of the landscape of children and youth work in parishes. Statistics for Mission 2013¹³ reported on a set of one-off questions that sought to measure the provision of support and activities for children, young people and families. It was reported that 80,000 (or 97%) of people working with children and young people on behalf of the church in question were volunteers, whilst 2,700 (3%) were paid.

A similar question was included in Statistics for Mission 2018¹⁴. In this question, churches were asked about their provision for young people aged 11-17. It was found that:

- 25% of churches offered regular (monthly or more often) youth-focused provision with young people aged 11-17.
- Of churches running youth provision, in 80% of cases it was run by volunteers; in 37% of cases it was run by paid youth workers and in 36% of cases it was run by ordained clergy.

It is important to note that the data are only a snapshot of the situation at the time of asking (i.e. in 2013 and 2018), and only for a small portion of lay ministry. Additionally, by using these data it is not possible to determine how many people / posts the answers represent. Lastly, whilst Statistics for Mission is the most comprehensive source of parish level data available, the 2013 one-off question data had a response rate of 47% of churches and 2018 had a response rate of 84% of churches, meaning that analysis may be indicative rather than fully representative of the Church of England as a whole, particularly for the 2013 data.

¹² 'GS2161: Children and Youth Ministry', General Synod: <https://www.churchofengland.org/sites/default/files/2020-01/GS%202161%20Children%20and%20Youth%20Ministry%20Full%20with%20Appendix%20-%20Final.pdf> (accessed 19/10/2020)

¹³ 'Statistics for Mission 2013', Church of England Research & Statistics Unit: <https://www.churchofengland.org/sites/default/files/2017-11/2013statisticsformission.pdf> (accessed 08/10/2019)

¹⁴ 'Statistics for Mission 2018', Church of England Research & Statistics Unit: https://www.churchofengland.org/sites/default/files/2019-10/2018StatisticsForMission_0.pdf (accessed 22/10/2019)

(2.4) Pioneers

A strategy document presented to Archbishops' Council's Ministry Council in 2017 contained some estimated data for pioneers within CofE, and in turn used these to outline aspirations to "double and double again" the number of pioneers by 2027¹⁵. The report estimated that there were a total of 1,090 active lay pioneers (270 licensed, either as lay workers or readers, and 820 authorised, for example by their diocese). It should be noted that these figures are estimated and not based on a detailed data collection exercise.

Church Army's Research Unit (CARU) conducted in-depth research into Fresh Expressions of Church (fxC) in 21 dioceses, between 2012 and 2016, as outlined in the report *The Day of Small Things*¹⁶. In summary they found that, of a total 1,576 fxC leaders:

- 12% were licensed lay, and 2.5% of the total were licensed lay Church Army Evangelists.
- A further 36% were found to be "lay-lay" (i.e. no centralised formal training, or official authorisation for this specific task)).

Therefore, almost half (48%) of all leaders of Fresh Expressions of Church in the sample were lay. Additionally, of the lay leaders who were not licensed):

- the majority (72%) were female.
- over half were in ministry roles in their spare time (59%), whilst just 17.3% were working full-time in ministry.
- almost three quarters (71%) were voluntary, whilst 29% were paid.

(2.5) Chaplains

Chaplains (including lay chaplains) play a vital role in the life of the Church but no consistent central data exist to show their reach and impact. In a report commissioned by the Mission and Public Affairs department of the Church of England, Todd et al., (2014)¹⁷ recognised that the scale of lay chaplaincy in the Church of England is largely unknown:

"Most hidden is the significant and growing work of lay volunteers, as well as the work of full-time chaplains who enable the lay involvement." (Page 7)

In summary, it was found that:

- The sum of all the chaplains reported as known to Church of England dioceses was 1,415 but the total number of people found during the research chaplaincy roles was 1,569.
- 16% of all chaplains reported were lay; this equated to 18% of all Church of England chaplains reported (as the research also included non-Anglican chaplains).
- 31% of all voluntary chaplains were lay, whilst just 3% of those employed full-time and 10% of part-time chaplains were lay. Of all lay chaplains, 79% of them were voluntary.

¹⁵ Archbishops' Council Ministry Council (2017). 'MC(17)33: Strategy for increase in the numbers of pioneers ministers', 1 November 2017, Church of England.

¹⁶ 'The Day of Small Things', Church Army's Research Unit: <https://www.churcharmy.org/Publisher/File.aspx?ID=204265> (accessed 26/09/2019)

¹⁷ 'The Church of England's Involvement in Chaplaincy', Todd et al: <http://orca.cf.ac.uk/62257/1/Todd%2C%20Slater%20%26%20Dunlop%202014%20Report%20on%20Church%20of%20England%20Chaplaincy.pdf> (accessed 05/11/2019)

- A quarter (25%) of emergency services chaplains were lay, 23% of workplace chaplains were lay and almost a fifth (19%) of health chaplains were lay. Of all lay chaplains, almost half (46%) worked in health.

In the report, further breakdown was provided to show how those lay chaplains receiving remuneration were paid and found that the large majority of both full-time (FT) and part-time (PT) lay chaplains were not paid by the Church of England and therefore most likely paid by their chaplaincy, for example the NHS, Armed Forces, Her Majesty's Prison Service and so on.

Whilst the report is one of the most comprehensive available in terms of chaplaincy numbers, relevant for this project is the fact that it recognises that lay chaplains are not accurately represented and they "stand out as being almost invisible in the quantitative data".

In 2019, the Research & Statistics Unit completed a pilot of a chaplaincy survey to fill this gap and found that over one fifth (21%) of all respondents were lay, and of these just one third were licensed. More information on this pilot can be found in Appendix I.

(2.6) Outreach and Community workers

In 2015 and 2016, the Cinnamon Network carried out a survey on social action with local churches and other faith groups across the UK, with a response rate of 46% (totalling 3,003 responses)¹⁸. These respondents were found to be generating almost 195,000 volunteer roles and 12,500 paid staff activities each year, with the average faith group contributing the following to their local community:

- 4 paid staff activities
- 65 volunteer roles
- 2,700 paid staff hours
- 10,000 volunteer hours

It is important to note that the survey was across all faiths, although 94% of responses were from Christian groups. Of this 94%, around a third (30%) of responses were from Anglican organisations. The nature of social action work suggests that a large proportion of the volunteer and paid roles described in the report may have been carried out by lay people, however it is not clear in the report if/to what extent this is the case and so the data cannot be reliability used in relation to lay ministry alone.

Christians in Practice¹⁹, from the Saltley Trust, consisted of a mixture of questionnaires and in-depth interviews, carried out with adults in Church of England churches in two dioceses (Lichfield, and Birmingham) in 2017. It was reported that "over two-thirds of respondents have been involved in some form of formal volunteering and almost one-third are currently involved in this way". However, it was also reported that "a significant proportion of this volunteering is not connected with the local church."

As with the research by the Cinnamon Network, the nature of the research places less emphasis on formal lay roles in church and is more about wider community action, therefore whilst some of the findings are relevant and provide interesting context, it is not possible to extract any baseline figures.

¹⁸ 'Cinnamon Faith Action Audit', Cinnamon Network: <https://www.cinnamonnetwork.co.uk/wp-content/uploads/2017/09/CFAA17-National-Report-update.pdf> (accessed 31/10/2019)

¹⁹ 'Christians in Practice', The Saltley Trust: <https://www.saltleytrust.org.uk/?download=1080> (accessed 31/10/2019)

(2.7) Conclusion

There are several issues with using existing data as a comprehensive baseline:

- Other than data on Readers/LLMs, all data provided is not collected in a consistent and/or continuous way, therefore only providing a snapshot in time and/or a sample of parishes and/or dioceses.
- Many of the data are now most likely out of date, with the earliest from 2012.
- There is no way to know who is being double counted, therefore figures can only be used to in isolation to provide a count of lay ministry *roles*, rather than *people*.
- Not all data are complete, for example data on pioneer ministers from Church Army's Research Unit are only available from 21 dioceses, and were not collected in a robust statistically sampled way.
- There are a whole host of missing lay roles not currently being captured by any of the existing data sources, meaning we are undercounting.

In summary, due to the contrasting nature of the central data sources already available, **we cannot reliably or robustly use the existing data as a combined baseline due to the varying methods used to collect them.** Whilst these data and additional analyses help to provide some additional information / context about lay ministers, they cannot provide baselines and as a result, other mechanisms of capturing data on remaining lay ministers need to be explored.

3. Primary data collection

(3.1) Diocesan data collection: Methodology

Following a review of the existing lay ministry data sources, it was determined that data on lay ministers were often held by dioceses rather than the national Church. Therefore, a primary data collection exercise was designed and carried out to gather and collate these data at a national level. Following a pilot of 8 dioceses, a survey was sent to all dioceses (via the People and Data Programme – see section (5.1) Future Planned Work for more information) asking about some specific categories of lay ministry, whilst leaving room for dioceses to provide additional categories of their own where missing. Key learning from this process has been captured in Appendix 2, for use in future research.

After this initial round of data collection, it was found that many diocesan offices, cathedrals, and to a certain extent, Bishop's offices, work independently of one another, and so a similar survey was sent to cathedrals to gather their data. A verification exercise of the original data collected was then undertaken, this time sent to Ministry teams within diocesan offices, to help to fill gaps that were missing and ask additional information that was deemed important once all the initial data had been collated at a national level. See Appendix 3 for the questions asked of dioceses and cathedral during this process.

Additional, one-off data requests were sent to partnership organisations and mission agencies where dioceses had told us they did not hold that data themselves – this is presented in section (3.5) National data from partnership organisations.

From the diocesan data collection, a total of 2,412 lines of data were received – that is to say, we were told about (or were able to determine) 2,412 different lay roles (i.e. one line of data equalled one role) across all 42 dioceses. For example, one diocese may have reported a role known as a “worship leader” and another diocese may have also reported a role called a “worship leader” – these would be counted as 2 separate roles because they are in different dioceses, even though they have the same role name.

These roles were then grouped into 51 categories (known in this report as “national reporting categories”), to enable comparison across dioceses. In the case of the previous example, the “worship leader” roles would be grouped together in the ‘Worship Leader, Musician or Chorister’ national reporting category, even though they are still counted as separate *roles*. Additionally, it may be the case that another diocese had 2 roles that could fall into the ‘Worship Leader, Musician or Chorister’ national reporting category – for example, “worship leader” and “musician”. Again, these would be counted as 2 separate *roles*, even though they both fall into the same national reporting category.

For reference, the ‘Worship Leader, Musician or Chorister’ category contains all those roles where laity lead congregations in worship through singing or music, for example worship leaders, choristers, musicians, organists and bell ringers (see Appendix 4 for the full definition and roles included).

Categorisation of the reported roles was necessary for a number of different reasons. Firstly, dioceses and cathedrals often reported different names for the same role, for example Virger and Verger, and so grouping them in this way enabled more robust comparison of like-for-like ministry (where possible). Additionally, it was found that differences in church tradition resulted in a variety of, sometimes ambiguous, role names. For example a “worship leader” could be associated purely with music and singing, or it could refer to liturgical leading that did not involve music, therefore having definitions alongside any national categories was imperative to avoid confusion and mis-categorisation. Lastly, it should be noted, that whilst some of the national reporting categories are specific roles (for example, Churchwarden; Verger; Reader; Pioneer), others are broader groupings of numerous roles (e.g. Children, Youth and Family; Worship Assistant or

Facilitator). This was done to create large enough categories for meaningful comparison – but it may be that some of these are split out in future.

Therefore, where the number of different roles reported is larger than the base number of dioceses (i.e. the total number of dioceses that reported the role) in Table 1 and Table 2, it is clear that there are a variety of different roles within the category in at least some of the dioceses. This gives an indication of how varied the roles are within certain categories, for example “Children, Youth or Family” covers a broad range of different role titles, whereas “Funeral Minister” is obviously a much more specific and consistently used title.

A list of these national reporting categories, with basic descriptions and the role / job titles reported by dioceses and cathedrals within that category (local or ‘known as’ names) can be found in Appendix 4. Of these 51 categories, 10 were deemed to either be outside of the scope of this project or were too broad and therefore lacking enough detailed data from all dioceses to make meaningful comparisons. These are shown in Table 1– but note that not all dioceses provided responses to all categories and so this is just a small snapshot of the current situation. Again, see Appendix 4 for descriptions of these roles and some examples of role titles provided.

Table 1: Roles reported by dioceses but excluded from further analysis in this report

Excluded national reporting categories	Number of roles reported	Base: Number of dioceses	Total number of people reported	Base: Number of dioceses (where total number of people were reported)
Emeritus or Honorary Roles	20	18	480	16
Partnership Organisation	8	8	50	1
Office staff (diocesan)	42	8	430	8
Office staff (parish)	153	32	5,740	23
Ordinand	12	10	150	8
Other (uncategorised)	1	1	20	1
Other Membership or Representative Role	127	23	1,990	19
Other roles within the Cathedral	61	14	140	11
School Governor	20	11	4,210	7
School Staff	24	5	1,250	3

(3.2) Data quality

Data were received directly from 41 dioceses, including detailed data from 25 cathedrals plus Westminster Abbey. Data from the missing diocese were taken from other sources, such as websites and Reader returns, where possible. Once the excluded roles (see Table 1) were removed from the dataset, there were 1,994 roles reported.

(3.2a) By national reporting category

Table 2 shows the breakdown of the remaining 41 national reporting categories, including how many different roles were reported, how many different roles were reported where the number of people was provided, and the number of people reported in those roles. The final column shows how much data are missing, based on those dioceses that told us the role(s) existed in their diocese, but were unable to provide a total number of people in that role for it (largely because they did not hold any data on it, or were unable to access the data). It is likely that some roles have not been reported by dioceses but are present on the ground in the diocese, such as administrators and synod members, thus increasing the likely % of missing

data. Additionally, we know from other data sources that some categories are larger than reported to this project, so we need to be aware that not all roles are being captured (for example, Readers / LLMs in training).

Taking ‘Administrator’ as an example, 56 different roles which could be categorised as ‘administrators’ were reported across 34 different dioceses (meaning that some dioceses reported more than one role classed as an ‘administrator’). Of these, 27 dioceses held data about the people in those roles, totalling 1,680 people across 42 different roles. Therefore, when we know that there are 56 different roles but we know only about the people in 42 of them, we know that data for 25% of the ‘Administrator’ roles are missing – which may equate to more than 25% of the people (so it’s not a case of simply adding an additional 25% on to the total number of people reported).

Table 2: Roles reported by dioceses and cathedrals, grouped by national reporting category

National reporting category	Number of roles reported	Base: Number of dioceses	Number of roles reported (where total no. of people were reported)	Total number of people reported	Base: Number of dioceses (where total no. of people were reported)	% roles where data are missing
Administrator	56	34	42	1,680	27	25%
Canon (Cathedral)	34	29	32	270	27	6%
Chaplain	78	38	57	480	28	27%
Children, Youth or Family	166	41	108	7,760	35	35%
Church Army Evangelist	16	16	13	40	13	19%
Church or Cathedral warden	68	42	61	21,360	38	10%
Communion by Extension	26	21	15	3,270	11	42%
Dean	5	5	4	30	4	20%
Digital Church	1	1	1	< 5	1	0%
Diocesan staff (with faith requirement)	44	19	39	100	14	11%
Environmental Ministry	1	1	1	< 5	1	0%
Evangelist	25	21	22	290	19	12%
Focal Minister	15	13	11	200	10	27%
Funeral Minister	17	15	13	400	13	24%
Healing Minister	16	15	6	40	6	63%
Legal	11	3	10	10	2	9%
MDR Facilitator	3	3	3	10	3	0%
Mothers Union	20	17	11	2,100	9	45%
Other Lay Minister	17	13	16	630	13	6%
Outreach or Community	53	26	29	420	17	45%
Parish or Pastoral Assistant	49	35	38	4,040	29	22%
Parochial Church Council	168	42	152	23,740	38	10%
Pastoral Visitor	67	33	42	1,130	21	37%
Pioneer	47	30	38	780	26	19%
Prayer Ministry	11	8	7	110	5	36%
Preacher	29	25	20	1,230	16	31%

National reporting category	Number of roles reported	Base: Number of dioceses	Number of roles reported (where total no. of people were reported)	Total number of people reported	Base: Number of dioceses (where total no. of people were reported)	% roles where data are missing
Reader or LLM	72	42	69	5,690	42	4%
Reader or LLM in Training	6	6	6	200	6	0%
Reader or LLM with PTO	39	36	38	3,080	35	3%
Safeguarding	57	39	54	10,620	36	5%
Sidesperson or Welcomer	59	33	26	1,210	19	56%
Small Group Leader	31	23	4	50	3	87%
Spiritual Director	35	31	28	950	25	20%
Student Minister	7	7	4	20	4	43%
Synod Member	130	39	117	18,500	37	10%
Trainer or Educator	31	23	22	190	16	29%
Verger or Virger (Cathedral)	49	29	46	170	26	6%
Visitor staff (Cathedral)	83	23	64	2,980	17	23%
Vocational Discernment	10	6	8	50	6	20%
Worship Assistant or Facilitator	107	33	65	9,190	21	39%
Worship Leader, Musician or Chorister	185	39	120	2,690	28	35%

(3.2b) By categories of recognition

Table 3 shows the breakdown of roles that were reported as either Licensed, Authorised or Commissioned, or Locally recognised (see section '(1.4) Lay Ministry Framework' for definitions). For the purposes of this report, it is important to note that these categories have been treated as mutually exclusive, however in reality they often aren't. Therefore, the way the categories have been used in this report is outlined below:

- **Licensed** – laity are licensed by Canon, or have been in the past (e.g. retired Readers with Permission to Officiate).
- **Authorised or Commissioned** – laity are part of a recognised diocesan scheme or similar, where there is official authorisation or commissioning that occurs as part of the role, at diocesan level (usually by a Bishop or the Diocesan office), and have usually received centralised, diocesan training.
- **Locally recognised** – laity who are not licensed, authorised or commissioned in any of the ways described in the previous categories, and are therefore most likely recognised and trained in their locality only.

It was not possible to determine the categories of recognition for 163 roles so these are excluded from Table 3 and any further analysis based on the categories of recognition. This is because the diocese did not categorise them and did not provide enough information about the recognition of the role for the project team to categorise them.

Table 3: Roles reported by dioceses and cathedrals, grouped by categories of recognition

National reporting category	Number of roles reported	Base: Number of dioceses	Number of roles reported (where total no. of people were reported)	Total number of people reported	Base: Number of dioceses (where total no. of people were reported)	% roles where data are missing
Licensed	227	41	211	10,010	41	7%
Authorised or Commissioned	349	40	308	16,490	38	12%
Locally recognised	1,205	39	868	91,640	39	28%

As Table 3 shows, the vast majority (1,205) of roles reported were categorised as ‘locally recognised’, meaning there was no formal authorisation at diocesan level for the people in these roles. Of these, a total number of people in the role was provided for 868 of them, equating to 91,640 people – but it should be noted that this category also has the largest proportion of roles with missing data (28%). It should however also be noted that this is only based on the roles reported to this project and it is likely that there are many other roles that dioceses did not report to us because they are only known about at parish level or similar, due to their local nature – whereas we can assume that dioceses have reported most (if not all) of the licensed and authorised or commissioned roles to us, because by their nature they are at a diocesan level.

As national recognition increased, so did the proportion of data held (and thus the proportion of roles with missing data decreased). For example, there were 349 authorised or commissioned roles reported, with data provided for 308 of these (equating to 16,490 people and just 12% of roles missing data). Similarly, there were 227 licensed roles reported, with data provided for 211 of these equating to 10,010 people (just 7% of roles with missing data).

(3.2c) Diocesan data quality

Where dioceses held data on their lay ministers (for 1,462 of the total 1,994 roles), half (48%) were reported to be held in the Contact Management System (CMS), as shown in Table 4. A further third (35%) of data were held in other electronic databases or bespoke diocesan or cathedral databases, the most common of which were MyDiocese, or other electronic formats, mostly in spreadsheets. Just 4% were reported to be held on paper (however this does equate to 1,620 people). The remaining 13% were held in unknown formats.

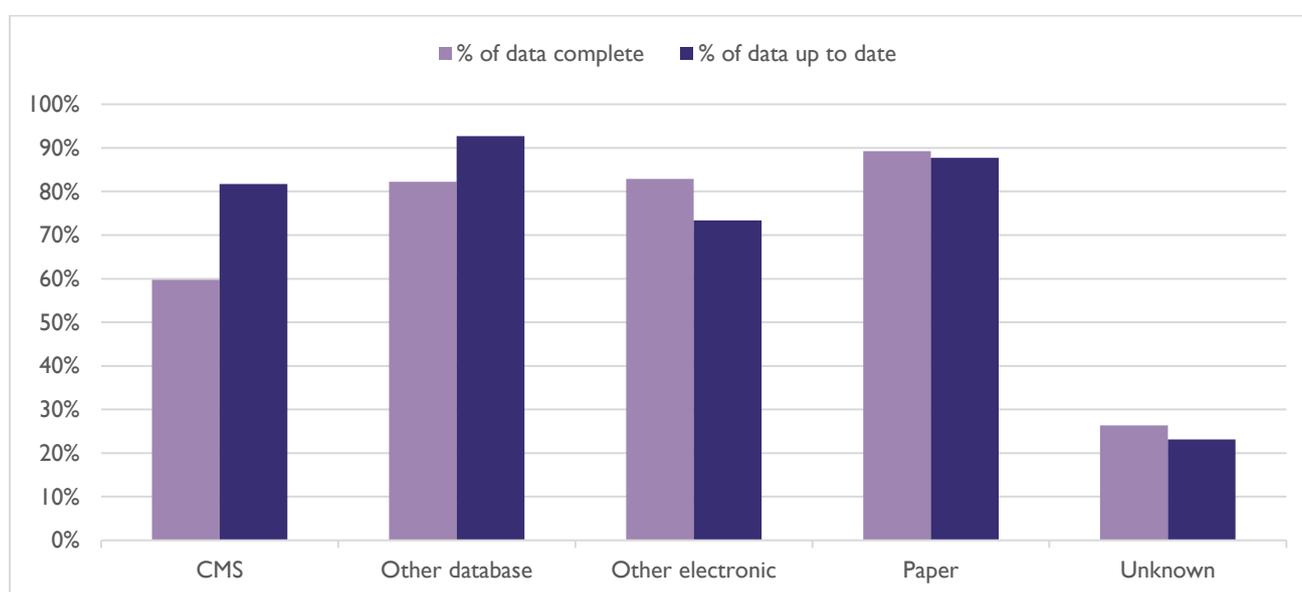
Table 4: Format of data, where held, on lay ministers

Format of data held	Number of roles reported	Total number of people reported	% of data reported to be ‘complete’	% of data reported to be ‘up to date’
CMS	695	68,990	60%	82%
Other database	411	35,550	82%	93%
Other electronic	105	4,860	83%	73%
Paper	65	1,620	89%	88%
Unknown	186	14,690	26%	23%
Total	1,462	125,710	65%	77%

Dioceses were asked, for the data they held, whether it was ‘complete’ (i.e. whether everyone in that role, in that diocese, was accounted for within the diocesan-held dataset) and ‘up to date’ (ie. whether changes were made in a timely way as people join and leave, regardless of whether the data were complete or not). Almost two thirds (65%) of the data held by dioceses were reported to be ‘complete’, whilst over three quarters (77%) of the data were reported to be kept ‘up to date’.

As shown in Figure 1, data were reported to be the most complete when held on paper, and least complete (i.e. dioceses knew that some laity in the role were not being captured in their records) when held on the CMS (except those in unknown formats). Comments provided with the responses suggest that dioceses were often not sure whether the data were complete as they rely on parishes, deaneries and so on, to tell them about the people in the roles. Data on the CMS were reported to be more up to date than that held in other electronic formats, though not as much as data held on paper or in other databases.

Figure 1: Completeness and timeliness of lay ministry data held by dioceses



(3.2d) Missing data

Where dioceses did not hold data on some of their lay ministers (for 482, or 25%, of roles), it was reported that for half of these, dioceses could not say where (or even, if) the data were held. However, as shown in Table 5, for around a quarter (27%) of the roles, dioceses reported that data were held at local level, for example in parishes, benefices or deaneries. Data on a fifth (20%) of the roles were held elsewhere in the diocese, for example a different department in the diocesan office, in a Bishop’s or Deanery Secretaries’ office, or in the cathedral, and were unable to be obtained easily. For the remaining roles, it was reported that data were held by partnership organisations or mission agencies – see section (3.5) National data from partnership organisations for a summary of the data that were able to be obtained separately.

Table 5: Location of missing data on lay ministers

Where are data held?	% of missing data
Bishop's office	1%
Cathedral	1%
Deanery Secretary's office	0.2%
Diocesan office	18%
External Organisation	2%
Parish	27%
Unknown	50%
Total	100%

Summary

- 1,994 lay ministry roles were reported and included in this report, grouped into 41 national reporting categories.
- Just 7% of licensed roles were missing data (i.e. number of people) and 12% of authorised or commissioned roles were missing data, whilst 28% of locally recognised roles were missing data.
- Dioceses reported data (i.e. number of people) for 1,462 out of the total 1,994 roles (meaning at least 25% of roles reported are missing data).
- Half (48%) of all data held by dioceses are in the Contact Management System (CMS), and a third (35%) in other electronic formats.
- Two thirds (65%) of the data held by dioceses were reported to be complete and three quarters (77%) of the data were reported to be kept up to date.
- Data on lay ministers were reported to be most complete when held in paper records, and least complete when held on the CMS.
- Data on lay ministers were reported to be most up to date when held in other databases, and least up to date in other electronic formats.

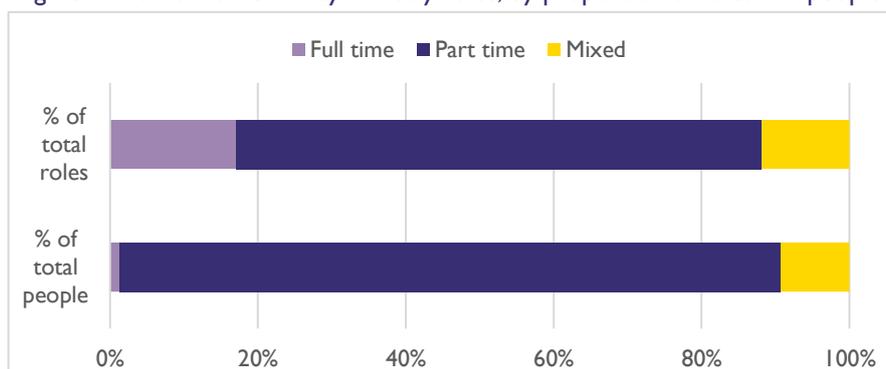
(3.3) Results

As mentioned in section (3.2) Data quality, 41 dioceses, including 25 cathedrals and Westminster Abbey, responded to the request for lay ministry data. Data from the missing diocese were obtained from other sources, such as websites and Reader returns (see section (2.1) Readers or Licensed Lay Ministers (LLMs)), where possible. Once the excluded roles (see Table 1) were removed from the dataset, there were a total of 1,994 roles reported. Of these, it was reported that there were 125,710 lay (i.e. non-ordained) people working across 1,462 of these roles (see Table 4). The following sections provide further analysis about these people. Note that these are not individual people, as we cannot be sure how many people are working in multiple roles, and therefore are being double-counted.

(3.3a) Are lay ministry roles full time or part time?

Hours worked was reported for 857 (44%) of the 1,944 total reported roles. As Figure 2 shows, of these, the majority of roles were reported as part time (71%), with just 17% of the roles being full time. The remaining 12% were a mixture (i.e. some of the people in those roles work full time, whilst others work part time).

Figure 2: Hours worked in lay ministry roles, by proportion of roles and people



Where the number of people in roles were reported (for 778 roles), this equated to 28,900 (or 89%) lay people working part time in 544 roles, 450 (or 1%) working full time in 141 roles, and 3,010 (or 9%) in 93 roles where the hours were a mix of full and part time working.

Table 6 shows the proportions by role, where reported (857 roles), split by national reporting category; note that the equivalent is not provided by proportion of people due to low numbers. See (3.3e) Categories of recognition section for breakdown by Licensed, Authorised or Commissioned and Locally Recognised roles. As Table 6 shows, the largest proportions of roles working full time were Administrator and Church Army Evangelists (50% of these roles were reported as full time). The majority of other roles were reported as part time.

Table 6: Hours worked, by national reporting category

National reporting category	Full time	Part time	Mixed working hours	Base: Number of roles (where working hours were reported)
Administrator	50%	30%	20%	20
Canon (Cathedral)	5%	95%	0%	20
Chaplain	5%	43%	53%	40
Children, Youth or Family	20%	66%	14%	59
Church Army Evangelist	50%	25%	25%	12
Church or Cathedral warden	0%	100%	0%	17
Communion by Extension	0%	100%	0%	9
Dean	0%	100%	0%	1
Digital Church	0%	100%	0%	1
Diocesan staff (with faith requirement)	44%	48%	7%	27
Environmental Ministry	0%	100%	0%	1
Evangelist	8%	69%	23%	13
Focal Minister	0%	63%	38%	8
Funeral Minister	0%	70%	30%	10
Healing Minister	0%	67%	33%	3
Legal	17%	83%	0%	6
MDR Facilitator	0%	100%	0%	3
Mothers Union	0%	60%	40%	5
Other Lay Minister	20%	40%	40%	10

National reporting category	Full time	Part time	Mixed working hours	Base: Number of roles (where working hours were reported)
Outreach or Community	0%	93%	7%	14
Parish or Pastoral Assistant	5%	82%	14%	22
Parochial Church Council	7%	93%	0%	27
Pastoral Visitor	0%	85%	15%	33
Pioneer	25%	46%	29%	24
Prayer Ministry	0%	100%	0%	4
Preacher	0%	90%	10%	10
Reader or LLM	0%	85%	15%	55
Reader or LLM in Training	0%	100%	0%	4
Reader or LLM with PTO	0%	89%	11%	28
Safeguarding	19%	69%	13%	16
Sidesperson or Welcomer	4%	96%	0%	26
Small Group Leader	0%	100%	0%	5
Spiritual Director	0%	88%	12%	17
Student Minister	0%	100%	0%	1
Synod Member	0%	100%	0%	12
Trainer or Educator	0%	64%	36%	11
Verger or Virger (Cathedral)	44%	33%	22%	36
Visitor staff (Cathedral)	45%	55%	0%	69
Vocational Discernment	0%	71%	29%	7
Worship Assistant or Facilitator	7%	92%	2%	59
Worship Leader, Musician or Chorister	31%	68%	1%	112
Total	17%	71%	12%	857

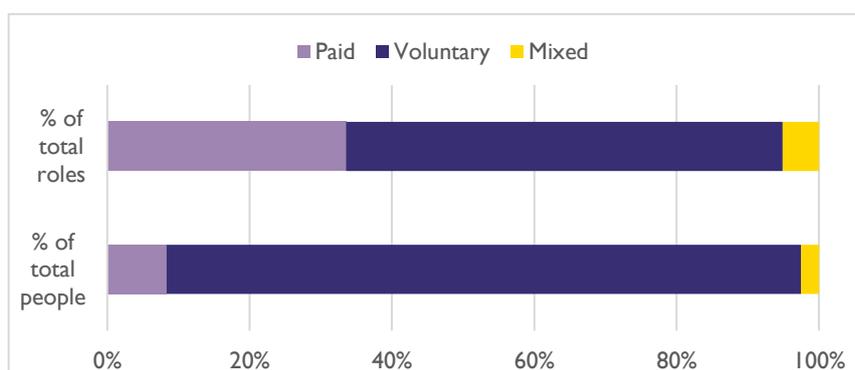
(3.3b) Are lay ministry roles paid or voluntary?

Pay status was reported for 959 (49%) of the 1,944 total reported roles. Of these, as shown in Figure 3, 61% of roles were voluntary, 34% paid and 5% mixed (i.e. some of the people in those roles were paid and some weren't).

Where the number of people in roles were reported (for 851 roles), this equated to 36,260 (or 89%, see Figure 3) lay people

working voluntarily in 525 roles, 3,390 (or 8%) being paid in 286 roles, and 1,030 (or 3%) people in 40 roles with a mix of paid and voluntary work. Table 7 shows the proportions by role, (where reported - 959 roles) split by national reporting category; note that the equivalent is not provided by proportion of people due to low numbers. See (3.3e) Categories of recognition section for breakdown by Licensed, Authorised or Commissioned and Locally Recognised roles.

Figure 3: Pay status in lay ministry roles, by proportion of roles and people



As Table 7 shows, the largest proportions of paid roles were Student Minister (100% of this role was reported as paid), Administrator, Legal and Verger or Virger (Cathedral), where 80% of these roles were reported as paid. Most of the other roles reported were voluntary, with 17 roles being only reported as voluntary (Canon (Cathedral), Church or Cathedral warden, Communion by Extension, Dean, Digital Church, Environmental Ministry, Focal Minister, Healing Minister, MDR Facilitator, Mothers Union, Prayer Ministry, Preacher, Reader or LLM in Training, Reader or LLM with PTO, Sidesperson or Welcomer, Small Group Leader and Vocational Discernment).

Table 7: Proportion of role by national reporting category and pay status

National reporting category	Paid	Voluntary	Mixed pay status	Base: Number of roles (where pay status was reported)
Administrator	80%	11%	9%	35
Canon (Cathedral)	0%	100%	0%	20
Chaplain	49%	28%	23%	47
Children, Youth or Family	53%	38%	9%	81
Church Army Evangelist	58%	25%	17%	12
Church or Cathedral warden	0%	100%	0%	18
Communion by Extension	0%	100%	0%	9
Dean	0%	100%	0%	1
Digital Church	0%	100%	0%	1
Diocesan staff (with faith requirement)	59%	38%	3%	29
Environmental Ministry	0%	100%	0%	1
Evangelist	7%	87%	7%	15
Focal Minister	0%	100%	0%	8
Funeral Minister	18%	64%	18%	11
Healing Minister	0%	100%	0%	3
Legal	80%	20%	0%	5
MDR Facilitator	0%	100%	0%	3
Mothers Union	0%	100%	0%	5
Other Lay Minister	18%	64%	18%	11
Outreach or Community	28%	67%	6%	18
Parish or Pastoral Assistant	15%	85%	0%	27
Parochial Church Council	15%	85%	0%	27
Pastoral Visitor	3%	95%	3%	37
Pioneer	50%	40%	10%	30
Prayer Ministry	0%	100%	0%	4
Preacher	0%	100%	0%	11
Reader or LLM	2%	97%	2%	58
Reader or LLM in Training	0%	100%	0%	4
Reader or LLM with PTO	0%	100%	0%	31
Safeguarding	29%	71%	0%	17
Sidesperson or Welcomer	0%	100%	0%	25
Small Group Leader	0%	100%	0%	6
Spiritual Director	12%	59%	29%	17
Student Minister	100%	0%	0%	2

National reporting category	Paid	Voluntary	Mixed pay status	Base: Number of roles (where pay status was reported)
Synod Member	7%	93%	0%	14
Trainer or Educator	35%	53%	12%	17
Verger or Virger (Cathedral)	80%	15%	5%	40
Visitor staff (Cathedral)	54%	46%	0%	69
Vocational Discernment	0%	100%	0%	7
Worship Assistant or Facilitator	10%	90%	0%	60
Worship Leader, Musician or Chorister	60%	36%	4%	123
Total	34%	61%	3%	959

(3.3c) Do lay ministry roles receive specialised training?

Training requirements were reported for 899 (46%) of the 1,944 total reported roles. That is to say, dioceses reported whether the laity are required (usually by the diocese) to complete specific training before being allowed to carry out the role. Of these, 70% of the roles reported needing some sort of role-specific training to carry out the role (note this does not include basic / general training, such as first aid or safeguarding). This equated to 31,750 people in 556 roles requiring specific, role-based training.

Where the type of training was known (for 234 roles), around a third (35%) of the training was provided in-house locally, for example on-the-job training in the church or cathedral, and around another third (30%) was provided centrally by the diocese, as shown in Figure 4.

The remainder of the training was all provided externally - either in the form of professional training (16%), for example musical training for musicians, or legal training for legal roles; courses by partners, mission agencies or external organisations (12%) provided by the likes of Church Army, Association of English Cathedrals, Guild of Vergers, Bible Reading Fellowship, Bible Society, Church Mission Society or Chaplaincies; or was provided by a theological college (6%).

Figure 4: Training providers for lay ministry roles, where reported

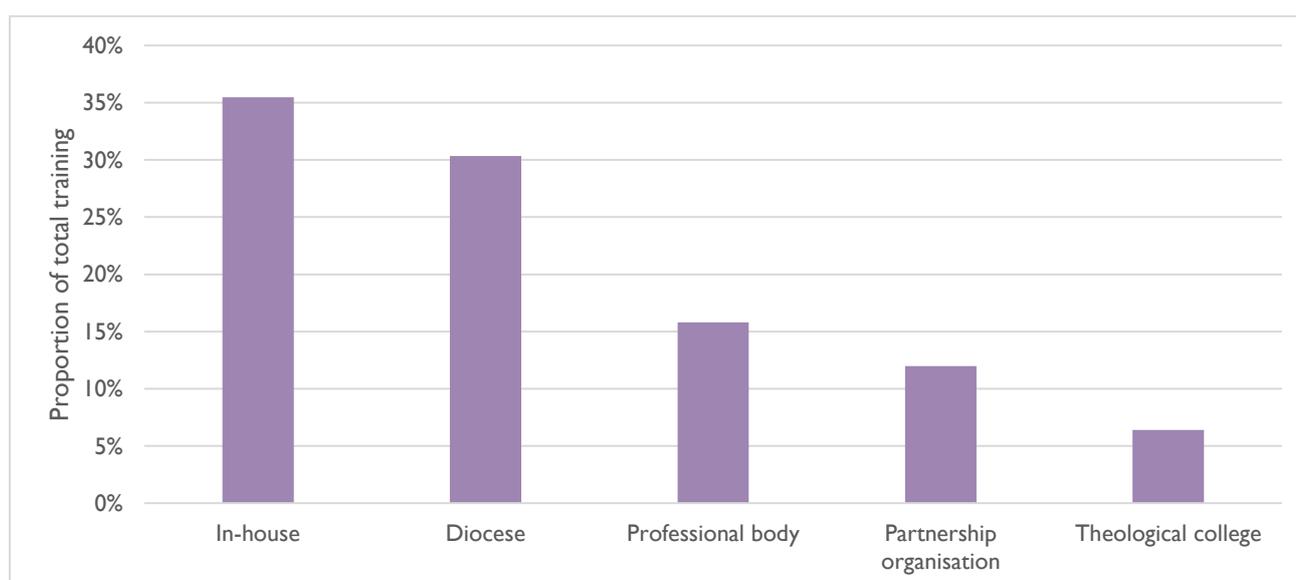


Table 8 shows the proportions by national reporting category, where training was required and training provider was reported (234 roles); see (3.3e) Categories of recognition section for breakdown by Licensed, Authorised or Commissioned and Locally Recognised roles.

As shown in Table 8, there were a number of roles where the only training reported was provided by the diocese (Evangelist, Focal Minister, Funeral Minister, Other Lay Minister, Safeguarding, Spiritual Director, Vocational Discernment). Similarly, Healing Minister and Sidesperson or Welcomer were reported to only be trained in-house (i.e. by the church or cathedral itself, for example “on the job” training). Perhaps unsurprisingly, Church Army Evangelists were all reported to be trained externally (by Church Army), whilst there were no roles solely reliant on professional bodies or theological colleges for training.

Table 8: Training provider, by national reporting category

National reporting category	In-house	Diocese	External	Professional	Theological college	Base: Number of roles (where training provider was reported)
Administrator	33%	33%	0%	33%	0%	6
Chaplain	8%	25%	67%	0%	0%	12
Children, Youth or Family	58%	25%	8%	8%	0%	12
Church Army Evangelist	0%	0%	100%	0%	0%	12
Church or Cathedral warden	80%	20%	0%	0%	0%	5
Communion by Extension	60%	40%	0%	0%	0%	5
Evangelist	0%	100%	0%	0%	0%	5
Focal Minister	0%	100%	0%	0%	0%	2
Funeral Minister	0%	100%	0%	0%	0%	3
Healing Minister	100%	0%	0%	0%	0%	1
Other Lay Minister	0%	100%	0%	0%	0%	1
Outreach or Community	33%	33%	0%	33%	0%	3
Parish or Pastoral Assistant	0%	86%	0%	0%	14%	7
Parochial Church Council	40%	0%	40%	20%	0%	5
Pastoral Visitor	67%	33%	0%	0%	0%	9
Pioneer	0%	75%	25%	0%	0%	4
Prayer Ministry	67%	33%	0%	0%	0%	3
Preacher	0%	67%	0%	0%	33%	3
Reader or LLM	5%	52%	0%	0%	43%	21
Reader or LLM with PTO	0%	71%	0%	0%	29%	7
Safeguarding	0%	100%	0%	0%	0%	4
Sidesperson or Welcomer	100%	0%	0%	0%	0%	6
Small Group Leader	0%	50%	0%	0%	50%	2
Spiritual Director	0%	100%	0%	0%	0%	2
Trainer or Educator	0%	75%	0%	0%	25%	4
Vergers or Virgers (Cathedral)	73%	0%	27%	0%	0%	11
Visitor staff (Cathedral)	77%	0%	8%	15%	0%	13
Vocational Discernment	0%	100%	0%	0%	0%	1
Worship Assistant or Facilitator	89%	6%	0%	6%	0%	18

National reporting category	In-house	Diocese	External	Professional	Theological college	Base: Number of roles (where training provider was reported)
Worship Leader, Musician or Chorister	28%	11%	0%	62%	0%	47
Total	35%	30%	16%	12%	6%	234

(3.3d) National reporting category

All roles provided by dioceses were categorised into one of the national reporting categories. As Table 2 shows, the most commonly reported roles fell into the categories of ‘Worship Leader, Musician or Chorister’ (185 different roles reported by 39 dioceses), ‘Children, Youth or Family’ (166 different roles reported by 41 dioceses) and ‘Parochial Church Council’ (168 different roles by 42 dioceses). Note that this means there are most likely multiple roles per diocese which fall into each of these different categories.

In terms of people in the role, the largest reported categories were ‘Parochial Church Council’ (23,740 people in 152 different roles across 38 dioceses), ‘Church or Cathedral warden’ (21,360 people in 61 different roles across 38 dioceses) and ‘Synod Member’ (18,500 people in 117 different roles across 37 dioceses).

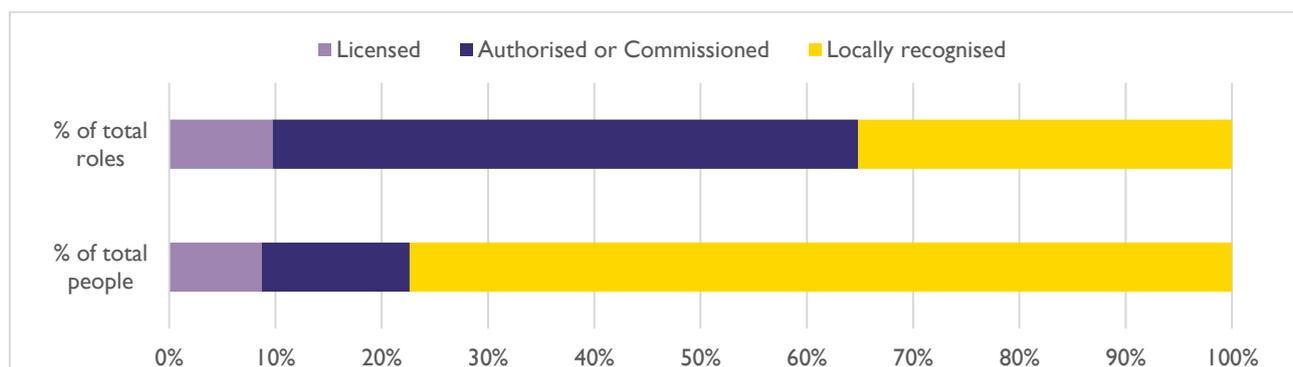
The only roles reported across all dioceses were ‘Reader or LLM’ (equating to 5,690 people) and ‘Church or Cathedral warden’, although the total number of people in this category were missing from 4 dioceses. We may assume that those people in training to become Readers or Licensed Lay Ministers are also present in all dioceses, but only 6 dioceses reported them separately so it may be that they were already captured in the ‘Reader or LLM’ category.

‘Safeguarding’ roles were reported across 39 dioceses, with 36 dioceses able to provide data on the people in the roles (10,620 across 54 roles in this case). Similarly, ‘Worship Leader, Musician or Chorister’ was reported across 39 dioceses, but only 28 were able to provide data on the people in the roles (2,690 people across 120 roles), and ‘Chaplain’ was reported in 38 dioceses but only 28 of them provided any data (480 people across 57 roles).

(3.3e) Categories of recognition

For this section, only those roles where a category of recognition (either licensed, authorised or commissioned, or locally recognised) could be determined are included (1,781 roles in total). As Table 3 and Figure 5 show, the vast majority (1,205, or 68% of the total, where a category of recognition was known) of roles reported were locally recognised, meaning there was no reported authorisation at diocesan level for the people in these roles.

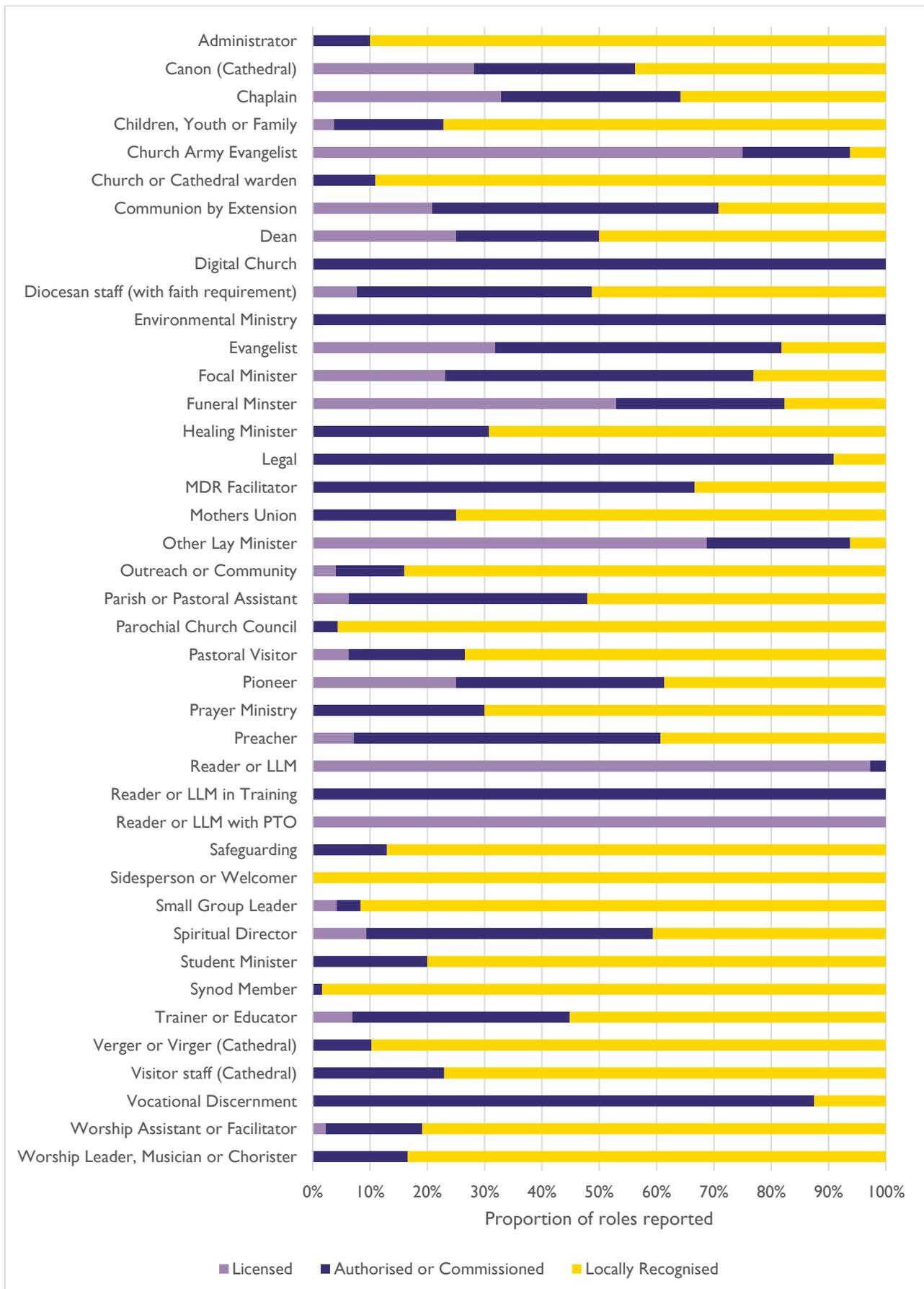
Figure 5: Categories of recognition in lay ministry roles, by proportion of roles and people



In terms of people, Figure 5 shows the proportions that dioceses reported; it is important to note that locally recognised roles were the least known about in terms of number of people, and yet still accounted for the largest proportion of people (77% - equating to 85,500 people) meaning that the true figure is likely much higher. Although those licensed accounted for the smallest proportion, this still equated to 9,630 (or 9%) people, with a further 15,360 (or 14%) people authorised or commissioned.

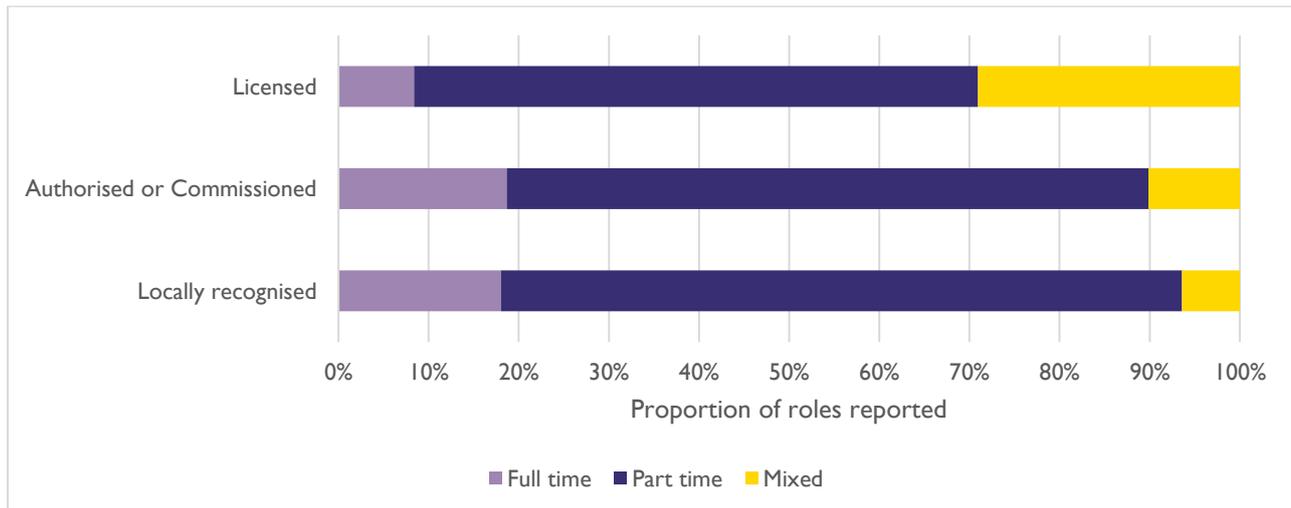
Figure 6 shows the type of authorisation for each of the national reporting categories and helps to highlight how common it is for most roles to be largely locally recognised.

Figure 6: Type of authorisation by national reporting category



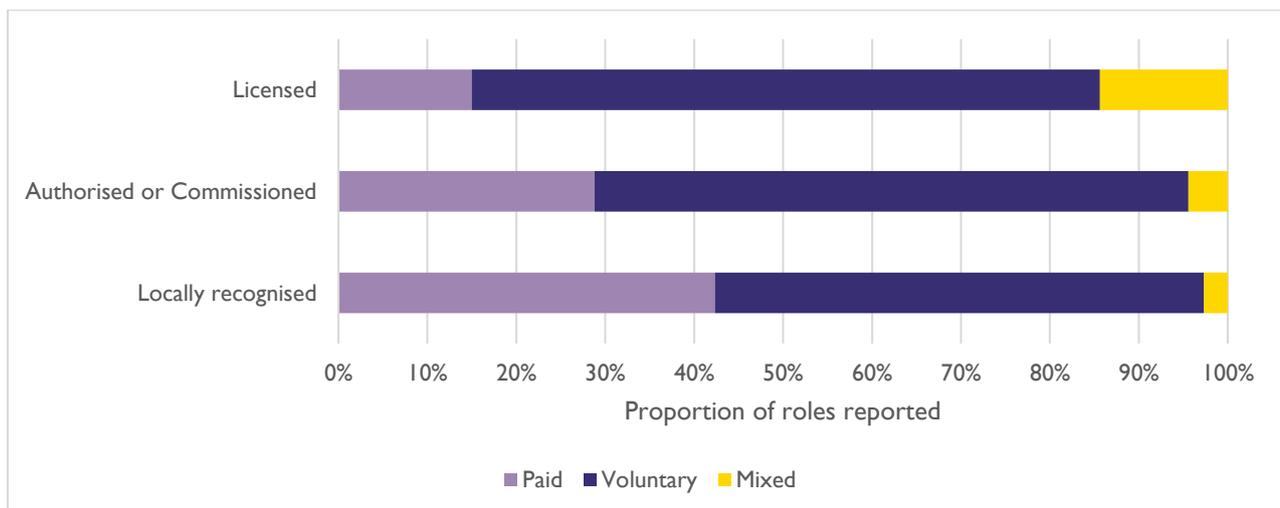
Breaking down hours worked by the 3 categories of recognition, Figure 7 shows that whilst the majority of roles are part time, locally recognised roles were slightly more likely to be part time than the other types (76% part time, compared to 71% of authorised or commissioned roles, and 63% of licensed roles). The largest proportion of full time roles were found in authorised or commissioned roles (19%), with licensed roles having the largest proportion of mixed working hours (29%).

Figure 7: Are lay ministry roles full time or part time? by categories of recognition



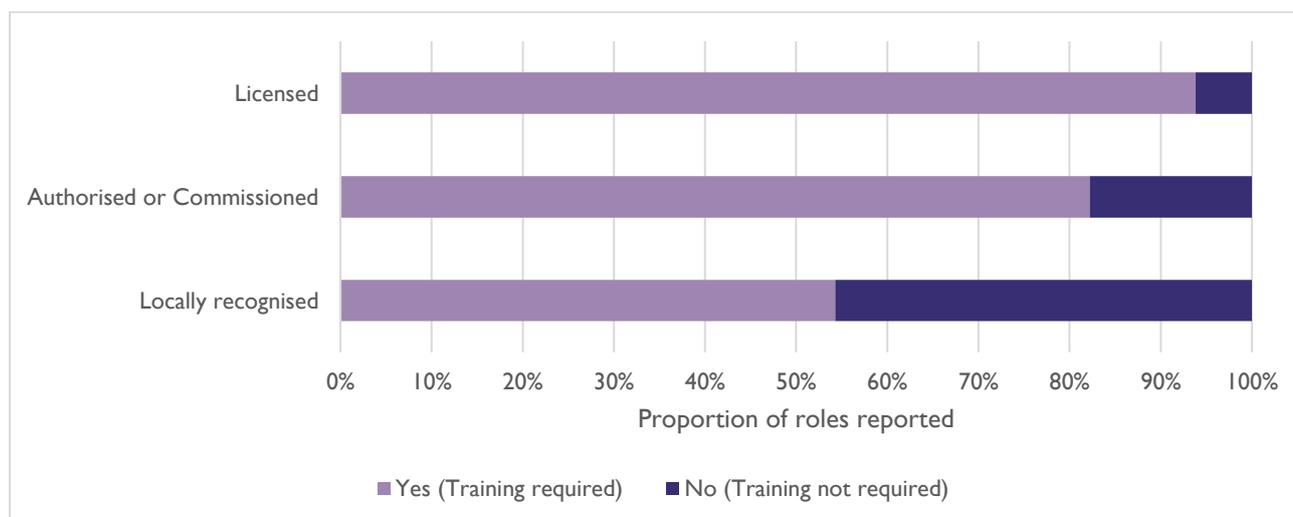
Looking at paid or voluntary roles across the categories of recognition, Figure 8 shows 42% of those in locally recognised roles were reported to be paid, compared to 29% in authorised or commissioned roles, and 15% in licensed roles. This could perhaps suggest that the locally recognised roles that dioceses are aware of are more commonly undertaken as paid jobs whilst licensed and authorised or commissioned roles are undertaken voluntarily, alongside other paid jobs.

Figure 8: Are lay ministry roles paid or voluntary? by categories of recognition



In terms of training, Figure 9 shows that 94% of licensed roles were reported as requiring training but just 54% of locally recognised ones were.

Figure 9: Is training required to carry out the role? by categories of recognition



(3.3f) Licensed roles

As shown in Table 3, there were 227 total roles reported as Licensed, equating to 10,010 people in 211 roles where data were reported (meaning that 7% of the roles didn't have 'number of people' data attached to them). All dioceses reported having at least one licensed lay role.

Although excluded from the main analysis, an interesting additional finding was that, of those dioceses that reported 'Ordinands' as lay ministers, half of them reported licensing their ordinands as Lay Workers (Canon E7-8) prior to them becoming ordained. However, it is unclear whether this was due to the exceptional circumstances of 2020 (i.e. the fact that ordinands were not able to be ordained when they were expected to, because of the Covid-19 pandemic).

In terms of the main analysis, proportionally, the 'Reader or LLM' and 'Reader or LLM with PTO' national reporting categories were the most commonly licensed roles, with 97% and 100% (respectively) of all roles in that category being licensed. Note, the 3% of the 'Reader or LLM' category that weren't licensed were because the category also contained people waiting for renewal of their license (which may or may not be due to delays caused by Covid-19) and members of different denominations (in a Local Ecumenical Partnership, or LEP, church) and so were ineligible for licensing by the Church of England. This in turn raises the question of whether these people should be included in this category at all, or whether Readers / LLMs (Readers) are always, by definition, licensed, or whether someone could be carrying out the role without being licensed.

It should also be noted that, as Table 9 shows, there were 70 different roles reported within the 'Reader or LLM' category, meaning that for some dioceses there are more than one role. This is partly because some cathedrals reported Readers that were specifically licensed to them (18 reported in total), therefore counting as an additional role; it is not known whether these people were also reported by dioceses, so note there may be double counting of people in these roles. Additionally, some dioceses reported two different roles within the 'Reader or LLM' category – usually, one called 'Reader' and one called 'Licensed Lay Minister'. It should be noted that this additional role of 'Licensed Lay Minister' largely accounts for the discrepancy in figures when compared with the annual Ministry Statistics¹¹, where 4,610 Readers were reported at the end of 2019 compared to 5,690 people reported in the 'Reader or LLM' category here. This highlights a potential language issue, where some dioceses (and indeed, this project) use Reader and LLM interchangeably to refer to the same role, whereas other dioceses see them as 2 distinct roles.

After ‘Reader or LLM’ and ‘Reader or LLM with PTO’, the next commonly licensed category was ‘Chaplain’, with 22 (out of a total 67) roles reported as licensed, followed by ‘Church Army Evangelist’ (12 out of 16 roles were licensed) and ‘Other Lay Minister’ (11 out of 16 were licensed - these include job titles such as Authorised, Accredited or Commissioned Lay Minister, or simply Licensed Lay Worker – see Appendix 4 for a full list). The majority of these were licensed as Lay Workers (Canons E7-8) by a Bishop. The fact that many of these job titles had ‘authorised’ or ‘commissioned’ in the title and yet were still reported as licensed by Canon highlights the variation in terms across dioceses and suggest the need for some sort of consistency in definition of terms nationally to avoid confusion.

In terms of number of people, ‘Funeral Minister’ accounted for a large proportion of those licensed (350 people licensed across 9 roles, with data missing for one of those), followed by ‘Communion by Extension’ (280 people licensed across 5 roles, with data missing for one of those). These were most commonly reported to be licensed as Readers (Canons E4-6) by the diocesan office (rather than by a Bishop). This is something that may need further research for clarification as, according to the Canons, all licenses *should* be given by a Bishop. It should also be noted that, whilst these people were reported in these categories by dioceses, we do not know how many of them were also reported in the ‘Reader or LLM’ category, so there is likely double counting. Based on the comments provided with the data, it is likely that some are being counted twice because communion by extension and/or funeral ministry was often cited to be an optional, additional training module for Readers / LLMs that not all would choose to undertake. All data for licensed roles can be found in Table 9.

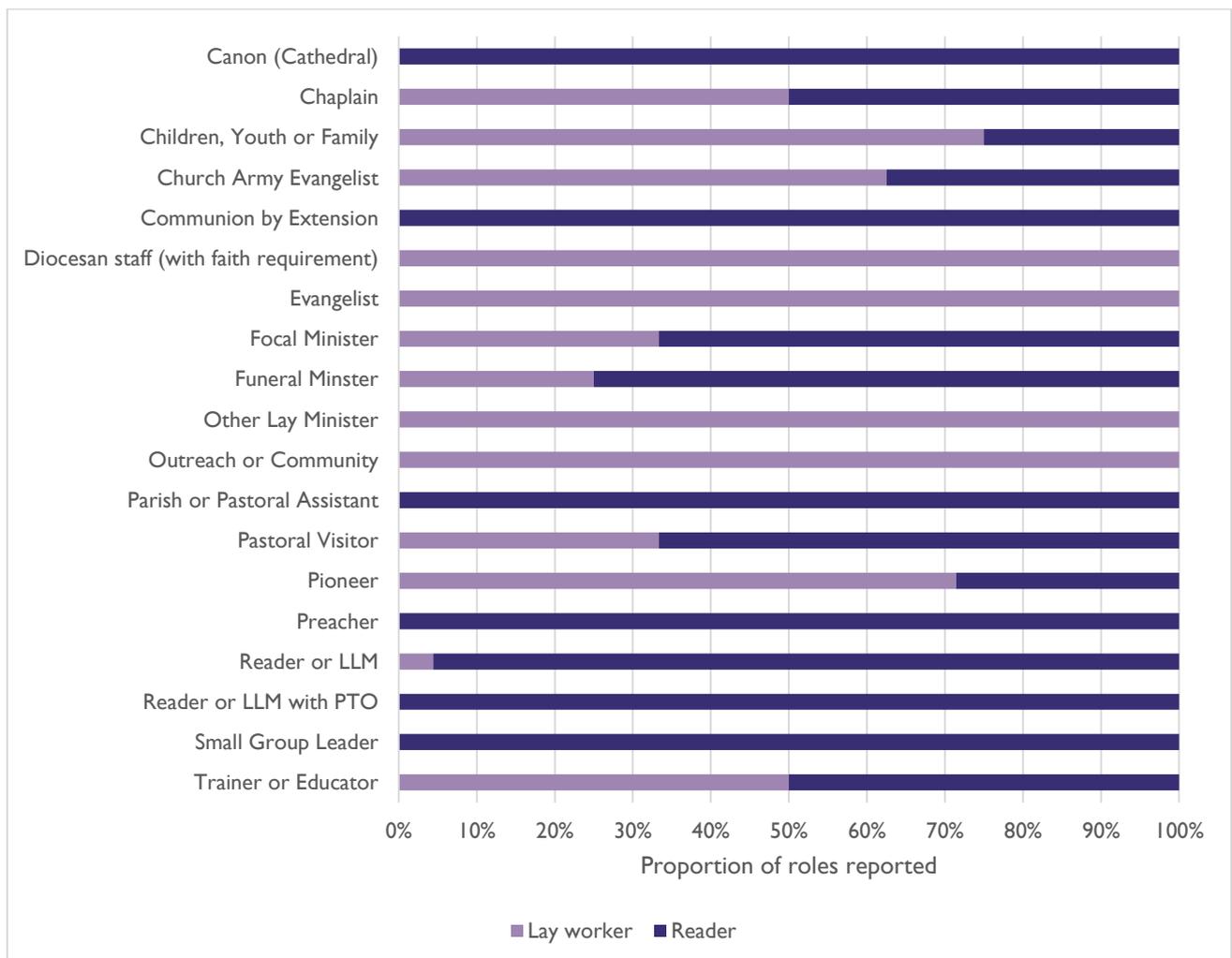
Table 9: Licensed roles, by national reporting category

National reporting category	% of the category licensed	Number of licensed roles reported	Number of licensed roles reported, where data was provided	Total number of licensed people reported
Canon (Cathedral)	28%	9	9	70
Chaplain	33%	22	16	50
Children, Youth or Family	4%	6	5	60
Church Army Evangelist	75%	12	11	30
Communion by Extension	21%	5	4	280
Dean	25%	1	1	0
Diocesan staff (with faith requirement)	8%	3	3	20
Evangelist	32%	7	7	30
Focal Minister	23%	3	3	10
Funeral Minister	53%	9	8	350
Other Lay Minister	69%	11	11	50
Outreach or Community	4%	2	2	20
Parish or Pastoral Assistant	6%	3	2	60
Pastoral Visitor	6%	4	4	100
Pioneer	25%	11	11	60
Preacher	7%	2	2	10
Reader or LLM	97%	70	68	5,690
Reader or LLM with PTO	100%	39	38	3,080
Small Group Leader	4%	1	0	0
Spiritual Director	9%	3	3	30
Trainer or Educator	7%	2	1	0
Worship Assistant or Facilitator	2%	2	2	40

Figure 10 shows the type of license (i.e. which Canon) for each national reporting category, where it was reported (135 roles, out of the total 227 licensed). Of these, the majority (71%) were licensed as Readers (Canons E4-6), the most common of which, unsurprisingly, was 'Reader or LLM' (5,660 people licensed across 65 roles, with data missing for 2 of these), followed by 'Funeral Ministers' (340 people licensed across 6 roles, with data missing for one of these).

The remaining 29% of roles were licensed as Lay Workers (Canons E7-8), the most common of which was 'Other Lay Minister' (40 people licensed across 9 roles). Additionally, 'Chaplain' (5 roles, with no data known about number of people), 'Church Army Evangelist' (10 people across 5 roles, with data missing for one of these) and 'Children, Youth or Family' (50 people licensed in 3 roles, with data missing for one of these) were common roles reported to be licensed as Lay Workers.

Figure 10: National Reporting Category, by type of license



(3.3g) Authorised or Commissioned roles

As shown in Table 3, there were 349 total roles reported as Authorised or Commissioned, equating to 16,490 people in 308 roles where data were reported (meaning that 12% of the roles didn't have 'number of people' data attached to them). All but two dioceses reported having at least one authorised or commissioned lay role.

Where reported (for 247 roles), the roles were authorised or commissioned by a Bishop (52%) or the Diocesan Office (40%). The remainder were authorised or commissioned by partnership organisations or mission agencies (6%), cathedral (1%), or the Queen (<1%).

The most commonly authorised or commissioned national reporting categories were 'Children, Youth or Family' (where 31 out of a total 162 roles were authorised or commissioned) and 'Worship Leader, Musician or Chorister' (26 out of 157). The roles within these two national reporting categories were authorised or commissioned by either by the diocesan office (55%), a Bishop (42%) or external organisation (3%), following compulsory training.

In terms of number of people, 'Communion by Extension' accounted for a largest proportion of those authorised or commissioned in their role (2,970 people authorised or commissioned across 12 roles, with data missing for 5 of these), followed by 'Worship Assistant or Facilitator' (2,600 people across 15 roles, with data missing for 2 of these) and 'Parish or Pastoral Assistant' (2,540 people in 20 roles). The roles within these three national reporting categories were authorised or commissioned by a Bishop (58%), the diocesan office (36%), partnership organisations or mission agencies (3%) or the Queen (3%).

All data for authorised or commissioned roles can be found in Table 10.

Table 10: Authorised or commissioned roles, by national reporting category

National reporting category	% of the category authorised or commissioned	Number of authorised or commissioned roles reported	Number of authorised or commissioned roles reported, where data was provided	Total number of authorised or commissioned people reported
Administrator	10%	5	4	70
Canon (Cathedral)	28%	9	8	80
Chaplain	31%	21	17	220
Children, Youth or Family	19%	31	28	390
Church Army Evangelist	19%	3	2	0
Church or Cathedral warden	11%	7	5	1,980
Communion by Extension	50%	12	7	2,970
Dean	25%	1	1	0
Digital Church	100%	1	1	0
Diocesan staff (with faith requirement)	41%	16	15	30
Environmental Ministry	100%	1	1	0
Evangelist	50%	11	10	100
Focal Minister	54%	7	7	160
Funeral Minister	29%	5	2	10
Healing Minister	31%	4	3	10
Legal	91%	10	10	10
MDR Facilitator	67%	2	2	10
Mothers Union	25%	4	4	10
Other Lay Minister	25%	4	4	530
Outreach or Community	12%	6	5	70
Parish or Pastoral Assistant	42%	20	20	2,540
Parochial Church Council	4%	7	6	550
Pastoral Visitor	20%	13	12	560
Pioneer	36%	16	14	70
Prayer Ministry	30%	3	3	40
Preacher	54%	15	13	300
Reader or LLM	3%	2	1	0
Reader or LLM in Training	100%	6	6	200
Safeguarding	13%	7	7	1,320
Small Group Leader	4%	1	0	0
Spiritual Director	50%	16	14	370
Student Minister	20%	1	1	0
Synod Member	2%	2	2	70
Trainer or Educator	38%	11	11	90
Verger or Virger (Cathedral)	10%	4	4	20
Visitor staff (Cathedral)	23%	17	17	30
Vocational Discernment	88%	7	5	40
Worship Assistant or Facilitator	17%	15	13	2,600
Worship Leader, Musician or Chorister	17%	26	23	1,060

(3.3h) Locally recognised roles

As shown in Table 3, there were 1,205 total roles reported as locally Recognised, equating to 91,640 people in 868 roles where data were reported (meaning that 28% of the roles didn't have 'number of people' data attached to them). All but two dioceses reported at least one locally recognised lay role.

All roles in the 'Sidesperson or Welcomer' national reporting category (55 in total) were reported as locally recognised, and similarly the vast majority (98% and 96% respectively) of roles in the 'Synod member' and 'Parochial Church Council' national reporting categories were locally recognised. After these, the most common national reporting categories with locally recognised roles were 'Worship Leader, Musician or Chorister' (131 roles of a total 157 were locally recognised) and 'Children, Youth or Family' (125 roles out of 162).

In terms of number of people, after 'Parochial Church Council' (20,190 people across 137 roles), 'Church or Cathedral warden' accounted for the largest proportion of locally recognised people (18,740 across 55 roles). 'Synod Member' accounted for the third largest proportion, at 17,150 people across 109 roles.

Where known (431 roles), role-specific training was reported to be required for over half (54%) of all locally recognised roles (note: this does not include basic/general training, such as first aid or safeguarding training), mostly taking place in-house in the locality, for example on-the-job training in the parish or cathedral.

Where known (1,054 roles), around 70% of locally recognised roles reported the need for 'sign-off' before laity were able to carry out the role locally, with the majority of this (84%) taking place at local level, for example by the local incumbent or Dean (in the case of cathedrals), PCC (or equivalent), or Archdeacon.

All data for locally recognised roles can be found in Table 11.

Table 11: Locally recognised roles, by national reporting category

National reporting category	% of the category locally recognised	Number of locally recognised roles reported	Number of locally recognised roles reported, where data was provided	Total number of locally recognised people reported
Administrator	90%	45	34	1,400
Canon (Cathedral)	44%	14	13	100
Chaplain	36%	24	17	190
Children, Youth or Family	77%	125	74	7,310
Church Army Evangelist	6%	1	0	0
Church or Cathedral warden	89%	57	55	18,740
Communion by Extension	29%	7	4	20
Dean	50%	2	1	20
Diocesan staff (with faith requirement)	51%	20	19	20
Evangelist	18%	4	4	160
Focal Minister	23%	3	1	30
Funeral Minister	18%	3	3	50
Healing Minister	69%	9	1	20
Legal	9%	1	0	0
MDR Facilitator	33%	1	1	10
Mothers Union	75%	12	5	2,050
Other Lay Minister	6%	1	0	0
Outreach or Community	84%	42	21	340
Parish or Pastoral Assistant	52%	25	16	1,440
Parochial Church Council	96%	152	137	20,190
Pastoral Visitor	73%	47	25	470
Pioneer	39%	17	12	360
Prayer Ministry	70%	7	4	70
Preacher	39%	11	5	930
Safeguarding	87%	47	44	8,670
Sidesperson or Welcomer	100%	55	25	760
Small Group Leader	92%	22	4	50
Spiritual Director	41%	13	9	490
Student Minister	80%	4	2	10
Synod Member	98%	122	109	17,150
Trainer or Educator	55%	16	10	100
Verger or Virger (Cathedral)	90%	35	33	120
Visitor staff (Cathedral)	77%	57	44	2,320
Vocational Discernment	13%	1	1	10
Worship Assistant or Facilitator	81%	72	46	6,520
Worship Leader, Musician or Chorister	83%	131	89	1,530

Summary

- A total of 1,994 roles were reported, which were grouped into 41 active lay ministry role categories (known as “national reporting categories”). Of these, it was reported that there were 125,710 lay (i.e. non-ordained) people (but not necessarily individuals) working across 1,462 of these roles.
- The majority (71%) of lay ministry roles reported were part-time and 17% were full-time. This equated to 89% of people reported working part-time and 1% of people reported working full-time. The remaining per cent of both roles and people were mixed (i.e. some people in those roles worked full-time, and some worked part-time).
- Of those roles reported, 61% of lay ministry roles were voluntary and 34% paid. Where the number of people was reported, this equated to 89% of people working voluntarily, and 8% of people being paid. The remaining per cent of both roles and people were mixed (i.e. some people in those roles were paid, and some were voluntary).
- Where training requirements were reported, it was reported that for 70% of the roles, role-specific training was mandatory for laity in order to carry out the lay ministry role. Around a third of this was in-house training (i.e. provided by the local church, cathedral or parish), and around another third was provided by dioceses.
- The most commonly reported lay ministry roles were categorised as ‘Worship Leader, Musician or Chorister’ (185 roles reported by 39 dioceses), ‘Children, Youth or Family’ (166 roles reported by 41 dioceses) and ‘Parochial Church Council’ (168 roles by 42 dioceses).
- In terms of number of people, the largest reported national reporting categories were ‘Parochial Church Council’ (23,740 people in 152 roles across 38 dioceses), ‘Church or Cathedral warden’ (21,360 people in 61 roles across 38 dioceses) and ‘Synod Member’ (18,500 people in 117 roles across 37 dioceses).
- The only roles that were consistently reported across all dioceses were ‘Reader or LLM’ (equating to 5,690 people) and ‘Church or Cathedral warden’ (23,740 people, although data were missing for 4 dioceses, so the total number would actually be higher).
- Locally recognised roles accounted for over two thirds (68%) of all reported roles and 77% of all reported people; authorised and commissioned accounted for 20% of reported roles and 14% of reported people; licensed were 13% of all reported roles and 9% of reported people.
- Locally recognised roles were slightly more likely to be part time than the other types, the largest proportion of full-time roles were found in authorised or commissioned roles and licensed roles reported the largest proportion of mixed (both full- and part-time) working hours.
- Locally recognised roles were more than twice as likely to be paid than licensed roles (42% and 15%, respectively).
- The most commonly licensed roles, after ‘Reader or LLM’ and ‘Reader or LLM with PTO’ were ‘Chaplain’, ‘Church Army Evangelist’ and ‘Other Lay Minister’, though the largest numbers of licensed people were reported in ‘Communion by Extension’ and ‘Funeral Minister’.
- The most commonly authorised or commissioned roles were ‘Children, Youth or Family’ and ‘Worship Leader, Musician or Chorister’, with the largest numbers of authorised or commissioned people reported in ‘Communion by Extension’, ‘Worship Assistant or Facilitator’ and ‘Parish or Pastoral Assistant’.
- All ‘Sidesperson or Welcomer’ roles were reported as locally recognised, and similarly the vast majority of ‘Synod Member’ and ‘Parochial Church Council’ roles were reported as locally recognised. ‘Church or Cathedral warden’ accounted for the largest proportion of locally recognised people, after ‘Parochial Church Council’.

(3.4) Recommendations

In order to continue to monitor, and in turn be better equipped to celebrate and support, the huge contribution of lay ministers in the future, a consistent categorisation of lay ministry, used across all dioceses and the NCIs, is required. This would not necessarily need to define what lay ministry is, but rather would allow for consistent monitoring and reporting of the same aspects of lay ministry across dioceses, as well as over time. Whilst this project has attempted to begin this categorisation (with the “national reporting categories”), more work needs to be done by subject matter experts (for example, the House of Bishops or the Lay Ministry Advisory Group) to correctly understand and account for the nuances in different role names and descriptions. Any classification of roles and/or categories would need to be shared with dioceses to ensure they record their data in a consistent way – it is hoped that this will form part of the work for phase 2 of the People and Data Programme (see section (5.1) Future Planned Work), though dioceses would also need the freedom to use their own terminology alongside these categories to account for local variations. This process would also need to be flexible and adaptive, to allow for the addition of new categories as and when they emerge.

Additionally, from a data perspective, we would advise that a central framework, or at least an agreed definition, is developed for the licensing and authorisation or commissioning of roles, again to assist with consistent reporting and monitoring between dioceses and at a national level. Without a consistent and comparable approach to licensing and authorisation, it will be impossible for any sort of consistent, robust and periodic reporting to occur.

This project highlighted that many offices within dioceses (i.e. the central diocesan office, the Bishop’s office, the cathedral office, and so on) hold data separately on their lay ministers (with possible duplication). We would advise that a more cohesive approach is adopted within dioceses, for example by using a database such as the CMS (or similar) to store information on their lay ministers, that all offices of the diocese (and the various departments within that office) have access to. For those licensed as Reader, the Canons state that Bishop’s office should “keep a register book wherein shall be entered the names of every person whom he has either admitted to the office of reader or licensed to exercise that office in any place” (Canon E4, part 3²). Therefore, there should be an easily accessible, complete record all of those licensed as Readers, and we would advise that a similar process is undertaken for those licensed as Lay Workers and for those authorised or commissioned by the Bishop or diocesan office (where not already taking place).

Dioceses should also consider those people in locally recognised roles. Whilst the analysis in this report has highlighted that monitoring and reporting on these people at a national level is difficult without a level of consistency between dioceses (and ultimately therefore may not be desirable), we would advise that dioceses ensure they are aware of these people to make sure they are getting the support they need from both the diocese and the Church as a whole (where necessary), even though many of these roles are the responsibly of the locality, for example the parish.

(3.5) National data from partnership organisations and mission agencies: Results

During the data collection with dioceses, it was reported that some data were not held by diocesan offices but rather by mission agencies and partnership organisations. Attempts were made to gather some of this data, as outlined in this section. Those organisations where we were unable to obtain data, largely because it was not held in a relevant format (for example not being able to determine those ordained from those lay, or only holding a subset of data) are listed below. Note that this also includes departments within the NCIs that were approached early on during the exploration phase of the project, for completeness.

- Bible Reading Fellowship (Messy Church, Messy Vintage leaders / helpers)

- Central Readers Council
- Church of England Life Events
- Church of England Pathways
- College of Evangelists
- National Mission Network

The national Church of England safeguarding team manage an online training site which currently has over 100,000 users, the majority of whom are lay members of the Church of England. There are few data contained in this system about the people using it, except from a free text field called 'Church Role'. Whilst there is nothing to suggest whether the user is lay or ordained, basic analysis on the role titles provided suggests that around 90,000 of the users of the site may be laity.

Unfortunately, little else can be done with this dataset without the use of assumptions around ordination status. However, it could be a rich source of data, particularly locally recognised roles, in the future if additional questions were added, for example a simple ordained / lay option, and some basic categorisation of roles.

(3.5a) Church Army: Church Army Evangelists

According to dioceses (as reported in 3. Primary data collection), there were at least 40 active Church Army Evangelists in the Church of England. Data provided by Church Army themselves reported a total of 147 active lay Church Army Evangelists (52 women and 95 men), as at end 2018 (the latest data available). These are Evangelists of stipendiary age (as opposed to retired), all qualifying to be licensed but not necessarily all in licensed ministry (this is because licensing is at the discretion of the diocese and not Church Army). This discrepancy in figures suggests that dioceses may not be licensing these people within their diocese, although they qualify to be so.

(3.5b) Church Mission Society: Pioneers

Church Mission Society provide training for lay pioneer ministers, and as a result have a network of those that have undertaken their training in the past. Whilst these pioneers are therefore formally recognised as having done this training and are eligible to be licensed (as Lay Workers – Canon E7), like with Church Army Evangelists, it is up to the diocese whether this occurs and are not licensed by Church Mission Society.

Using data kindly provided for use in this project, as of end 2019, there were 28 people in Church Mission Society's pioneer network. Additionally, they admitted 2 people who were already licensed as Readers and 1 who was already a Licensed Lay Worker to the network. Since 2014, an average 5 new pioneers a year have been admitted in this way. They also added that they estimate there to be an additional 300 pioneers who are active but may not be authorised or recognised in any formal way.

In the primary data collection (see section 3. Primary data collection), just 1 diocese reported pioneers that had undertaken training from Church Mission Society, but the diocese was unable to provide any further data about how many people this equated to.

(3.5c) Church Lads and Girls Brigade: Children, Youth and Family

The Church Lads' and Church Girls' Brigade (CLCGB), is a uniformed youth organisation specific for the Anglican Church²⁰. Each local group is known as a 'Company' and, although each of these is overseen by a local (ordained) clergy person, all of the other leaders and helpers are lay. Based on data provided by the

²⁰ 'What Is The CLCGB', Church Lads' & Church Girls' Brigade: <https://www.clcgb.org.uk/about-us/who-we-are> (accessed 20/10/2020)

National Coordinator for CLCGB, as of August 2020 there were 358 lay leaders or helpers across the Church of England. As shown in Table 12, the largest proportions of these were found in Manchester (119, or 33%) and Leicester (63, or 18%).

Training is provided centrally by the CLCGB, which provides a foundation in areas such as safeguarding, food safety and leadership, but also to help the leaders gain various ranks within the Company. Training is also provided for young leaders (14-18 years old), but numbers of these are not included in Table 12.

It should be noted that no CLCGB leaders were reported during the primary data collection (section 3. Primary data collection), suggesting they are not known by dioceses and therefore probably 'locally recognised' roles.

Table 12: Lay ministers reported by CLCGB

Diocese	Number of Lay Brigade Leaders	% of all Lay Brigade Leaders in CofE
Blackburn	29	8%
Bristol	21	6%
Chelmsford	9	3%
Chester	19	5%
Durham	34	9%
Leeds	2	1%
Leicester	63	18%
Lichfield	4	1%
Lincoln	2	1%
Liverpool	15	4%
London	7	2%
Manchester	119	33%
York	34	9%
Total	358	100%

(3.5d) Bible Reading Fellowship: Chaplains

Bible Reading Fellowship (BRF) run several national programmes which often engage laity as leaders. Of these, data were not available for Messy Church or Messy Vintage but were available for Anna Chaplains (some of which were also reported by dioceses themselves in section (3.3) Results).

Anna Chaplains mainly work with older people providing spiritual support, for example in care homes and sheltered housing complexes²¹. It was reported that there was a total of 75 active lay Anna Chaplains working in the Church of England, as at March 2020. The majority of these were in the diocese of Newcastle (36, or 48%), followed by the diocese of Rochester (21, or 28%). A full breakdown is found in Table 13.

Although not grouped into their own national reporting category in section 3. Primary data collection, based on role name we know that just 27 Anna Chaplains were reported across 3 dioceses during the primary data collection.

²¹ 'What does an Anna Chaplain do?', BRF: <https://www.annachaplaincy.org.uk/about-anna-chaplaincy> (accessed 20/10/2020)

Table 13: Lay ministers reported by BRF

Diocese	Number of Anna Chaplains	% of all Anna Chaplains in CofE
Bath & Wells	1	1%
Birmingham	2	3%
Canterbury	2	3%
Chester	1	1%
Chichester	1	1%
Coventry	1	1%
Exeter	1	1%
Newcastle	36	48%
Rochester	21	28%
Winchester	9	12%
Total	75	100%

According to BRF, Anna Chaplains tend to be commissioned either by their local church or by their diocesan Bishop (varying by diocese). Training is provided by BRF (either an annual 5 day certificated course or a weekend Introduction course), but completion of this is not necessarily required to become an Anna Chaplain. There is however an agreement between the diocese or local church (known as the Head Licensee) giving permission to use the name 'Anna Chaplain' as it is a registered trademark to BRF, therefore we can assume that all Anna Chaplains are recorded and known to BRF.

Alongside the Anna Chaplains are Anna Friends, who often work together as part of a team supervised by the Anna Chaplain. The total number of Anna Friends in the Church of England is not known by BRF, however they cannot be appointed until an Anna Chaplain is in place and are also required to be signed off by their local Head Licensee. A total of 63 Anna Friends were reported during the primary data collection, by just 1 diocese.

Summary

- Church Army reported 147 active lay Church Army Evangelists; over 100 more than reported during the primary data collection.
- Church Mission Society reported 28 Pioneers in their network, with an average of 5 new per year.
- The Church Lads' and Church Girls' Brigade reported 358 non-ordained people working in Children, Youth or Family roles as part of their companies – the majority of whom are based in Manchester and Leicester dioceses. None were reported during the primary data collection.
- Bible Reading Fellowship reported 75 active lay Anna Chaplains, working with older people as Chaplains, for example in care homes and sheltered housing complexes – the majority of whom are based in Newcastle and Rochester. This was almost 50 more than reported during the primary data collection.

4. Secondary data analysis (CMS)

(4.1) Contact Management System (CMS)

The Contact Management System (CMS) was originally devised in 2014 to create a single, consistent database for dioceses to use to store contact information of people, posts and places within the Church of England. These data are then used by dioceses to communicate with relevant groups of people in a more efficient way. As at October 2020, there were 34 dioceses signed up to use the CMS, of which all are represented on a CMS user group, led by an Executive Committee (members elected by the User Group) plus the project manager (Fraser McNish) and head of the Research & Statistics Unit, Bev Botting. As an indirect consequence of the nature of the CMS, it is possible to extract all those contacts currently in lay ministry across the dioceses.

We know from section (3.2) Data quality that the CMS is the largest single data source for data on lay ministers (half of all diocesan data regarding their lay ministers was reported to be held on the CMS) and so this section of the report explores whether this could potentially be a source of data to capture people level lay ministry information.

(4.2) Methodology

(4.2a) Data availability

The 34 dioceses signed up to the CMS were asked to tag their lay posts and set up a feed so that the Church of England's Research and Statistics Unit (R&S) could access the data. 21 dioceses were able to do so. A further 4 dioceses were able to provide data extracts from databases similar to the CMS. In this analysis we make clear where these further four datasets have been included.

(4.2b) Unique identifiers

When details about people are added to the CMS they are automatically assigned a unique Contact ID number. However, since each diocese operates the CMS separately, an individual who works across multiple dioceses will have a different Contact ID in each diocese. To remove the need for name fields, a consistently formed unique ID was created for each person across the whole CMS. This was built as follows:

[Date of birth][Sex][First letter of first name][First 3 letters of surname] e.g. 01011965MJSMI

Note that it was not possible to do this with posts listed in datasets from other systems.

(4.2c) Data quality and preparation

The CMS includes data on posts that have now ended. An appointment end date can be used to exclude those posts that are no longer current, or to enable analysis at a snap shot in time, for example 31st December, as is done for Ministry Statistics¹¹.

Whilst dioceses used a "lay" flag to identify people with lay roles, a column providing ordination date was included to enable removal of those people who were ordained. It is not clear how complete the ordination date data are, therefore it is possible a small number of ordained people might have been included.

The CMS is first and foremost a tool for dioceses, and as such, individual dioceses have used it to meet their specific needs in the best way. One issue has been how to record vacant posts. In some dioceses the most straightforward way to do this was to assign a person with the name "Vacant" to posts. These individuals can be removed from the dataset where "VAC" are the last 3 characters of the unique ID. There is a small

chance that VAC could be the first 3 letters of a genuine surname, therefore this isn't an ideal data cleaning process.

There are a number of fields available for use in the CMS, but the extent to which these are populated vary. Ethnicity is an available field but currently not used by dioceses. Those dioceses who have recorded ethnicity information have done so using their own custom field. Table 11 provides information on data coverage for the demographic fields of interest for analysis.

Table 14: Missing data in CMS

Field	Per cent missing data
Sex	17%
Date of Birth (age)	71%

The CMS, as suggested by its name, is primarily used for contacting people. Therefore, a number of dioceses have set up dummy roles to indicate that a person should be included on a specific mailing list, for example "youth mailing". These were removed where obvious.

In addition, many lay people were included who would not be included in "lay ministry" counts and could be removed based on their role titles. These include staff working in the dioceses without a faith requirement for the role. It is not always obvious from the role title whether it could be considered lay ministry (in the context of this report). For example, an administrator could be based in a parish and considered lay ministry, or could be based in the diocese and would be considered an employed role. The location can be used as a clue. The national church location references are included within the CMS, though it must be noted that there are some instances where these codes have not been included. Where included they can be used to exclude roles that are not located at a church, parish or benefice where appropriate. As an example, analysis of this extract from the CMS revealed 65 posts of "Administrator" that did not have a national reference code, though on inspection of the location details it was clear these were local roles.

As found in a CMS user-group survey at the beginning of this project (see Appendix 5), whilst dioceses do use the CMS to record some of their lay ministry roles, this is not exhaustive. During the primary data collection in section 3. Primary data collection, dioceses were asked for a list of ministry roles in their diocese, and then where the data about them are recorded (if at all). For some dioceses there was considerable variation between the count of roles submitted during this process and the number of roles found in the CMS using the datalink to the Research & Statistics Unit. Mostly this was because the data on the CMS looks to be incomplete, however in a few dioceses there are more roles listed in the CMS, possibly due to ambiguous role titles or the structure of the CMS (see (4.3) Results, multiple roles section). Therefore, at present, it would not be possible to use the CMS alone to report a count of lay ministry posts or people in lay ministry roles, and some further information from the diocese would be required, for example tagging of roles within the CMS as "lay ministry post". In addition, the CMS would need to be used to record all lay ministry posts in the diocese to ensure complete data, at least within any given category such as "Reader or LLM".

Summary and recommendations

There were a number of data quality issues, including 17% missing data for gender, 71% missing data for date of birth, missing national references for post locations, and a number of dummy roles to indicate mailing lists and vacant posts. The data in the CMS is too ambiguous to use alone to produce a count of lay ministry in the diocese.

Recommendations:

- Ensure a national reference code is included for all CofE locations.
- Populate CMS with national role titles and ensure new roles added are coded by the diocese to use one of the national role titles.
- Add a field to indicate vacant roles so that name does not need to be used
- Encourage population of demographic data fields such as date of birth and include ethnicity in core fields set.
- Introduce a field to tag posts as “lay ministry” and ensure all lay ministry posts are recorded on the CMS.

(4.3) Results

(4.3a) Categorisation of lay roles

The role titles in the CMS and other contact databases were given 2 categories: firstly, a national reporting category, and secondly, whether that role was licensed, authorised/commissioned, or locally recognised. Table 15 shows how many of the dioceses recorded these roles in the CMS or their own database.

Table 15: Categorisation of role titles used in the CMS and other diocesan datasets (number of dioceses)

National reporting category	Licensed	Authorised or Commissioned	Locally recognised
Administrator	0	0	12
Canon (Cathedral)	2	3	1
Chaplain	4	5	7
Children, Youth or Family	1	5	13
Church or Cathedral warden	0	1	18
Communion by Extension	1	2	0
Dean	0	1	0
Diocesan Staff (with faith requirement)	0	2	1
Evangelist	3	4	2
Focal Minister	0	2	0
Funeral Minister	1	2	1
Healing Minister	0	1	0
Legal	0	4	0
Mothers Union	0	2	5
Outreach or Community	0	1	3
Parish or Pastoral Assistant	2	10	9
Parochial Church Council	0	0	18
Pastoral Visitor	0	4	2
Pioneer	0	4	2

National reporting category	Licensed	Authorised or Commissioned	Locally recognised
Preacher	2	2	0
Reader or LLM	23	0	0
Reader of LLM in training	0	3	0
Reader or LLM with PTO	14	0	0
Safeguarding	0	5	15
Sidesperson or Welcomer	0	0	2
Spiritual Director	0	3	0
Synod member	0	1	15
Trainer or Educator	1	7	0
Verger or Virger (Cathedral)	0	1	3
Worship Assistant or Facilitator	0	1	2
Worship Leader, Musician or Chorister	0	7	3
Total	23	20	21

Given the data quality issues identified in section (4.2c) Data quality and preparation, it was possible to explore the following questions through this dataset:

1. What is the gender profile of lay ministers? Does this vary by role type?
2. Do lay ministers serve in multiple roles?
3. Are there any rural/urban differences in lay posts?
4. What is the age profile of Readers/LLMs?

(4.3b) Gender

Data from the CMS for 21 dioceses and datasets from other systems for a further 3 dioceses were compiled. Considering those roles included in the definition of lay ministry, 80% of posts (44,000) included data on the gender of the post holder.

Nearly two thirds (63%) of posts were held by females. Table 16 below is ordered to show how the gender mix of roles varies by role type. The “Base” column gives an indication of how much data are included in the analysis, for example there were fewer than 10 CMS entries for “Sidesperson or Welcomer”, therefore the gender split for this role is highly caveated. Note that the base refers to the number of posts, not the number of people.

Table 16: Gender balance of lay ministry roles (CMS and other diocesan datasets)

National reporting category	Female	Male	Total	Base: Number of posts
Dean	39%	61%	100%	20
Legal	44%	56%	100%	20
Evangelist	46%	54%	100%	80
Pioneer	47%	53%	100%	20
Reader or LLM with PTO	48%	52%	100%	1,190
Sidesperson or Welcomer	50%	50%	100%	<10
Canon (Cathedral)	51%	49%	100%	60
Chaplain	52%	48%	100%	190
Church or Cathedral warden	53%	47%	100%	7,690
Preacher	54%	46%	100%	110
Prayer Ministry	55%	45%	100%	90
Worship Leader, Musician or Chorister	56%	44%	100%	950
Reader or LLM	56%	44%	100%	3,210
Synod member	57%	43%	100%	7,200
Diocesan staff (with faith requirement)	58%	42%	100%	40
Communion by Extension	59%	41%	100%	1,980
Parochial Church Council	59%	41%	100%	8,400
Verger or Virger (Cathedral)	60%	40%	100%	60
Funeral Minister	62%	38%	100%	100
Worship Assistant or Facilitator	66%	34%	100%	910
Trainer or Educator	70%	30%	100%	350
Outreach or Community	70%	30%	100%	200
Pastoral Visitor	74%	26%	100%	240
Focal Minister	76%	24%	100%	120
Children, Youth or Family	77%	23%	100%	1,480
Parish or Pastoral Assistant	77%	23%	100%	3,190
Administrator	79%	21%	100%	890
Safeguarding	81%	19%	100%	5,060
Spiritual Director	85%	15%	100%	70
Healing Minister	100%	0%	100%	<10
Mothers Union	100%	0%	100%	30
Total	63%	37%	100%	43,920

Licensed posts were less likely to be held by females than authorised/commissioned or locally recognised posts, as shown in Table 17.

Table 17: Gender balance by category of recognition (CMS and other diocesan datasets)

Category of recognition	Female	Male	Total	Base: Number of posts
Licensed	55%	45%	100%	4,690
Authorised or Commissioned	68%	32%	100%	4,960
Locally recognised	63%	37%	100%	30,720
Total	63%	37%	100%	40,370

(4.3c) Age

Age data are missing for the majority of posts, but it is possible to look at the age breakdown Reader or LLM posts, and Reader or LLM posts with PTO. Data are missing for 20% of people listed on the CMS. As mentioned in section (2.1) Readers or Licensed Lay Ministers (LLMs), age data are also collected and reported as part of Ministry Statistics 2019¹¹.

Comparison of the datasets revealed that, for a number of dioceses in the CMS, people listed as “Readers/LLMs with PTO” on the Ministry Statistics return are listed as “Reader/LLM” in the CMS. This likely accounts for the notable proportion of Readers/LLMs aged 75+.

Table 18: Age breakdown of Readers/LLMs (CMS and other diocesan datasets)

Age grouping	Reader or LLM	Reader or LLM with PTO	Total
Under 25	<1%	0%	<1%
25-34	1%	0%	0%
35-44	3%	0%	2%
45-54	11%	1%	8%
55-64	35%	1%	28%
65-74	42%	37%	41%
75+	9%	62%	21%
Total	100%	100%	100%
unknown	20%	20%	20%
Base	2,460	690	3,140

Combining “Readers/LLMs” with “Readers/LLMs with PTO” enables us to compare the age data with that from the Ministry Statistics report, looking just at those dioceses that are in both datasets. Age data for Ministry statistics are collected using age bands and there is a higher proportion of missing data (30% missing data) when compared to the CMS dataset (20% missing data), though it’s clear from the total figures that there are a number of Readers/LLMs and Readers/LLMs with PTO that are not included in the CMS.

Table 19: Comparison between Ministry Statistics 2019¹¹ and CMS 2020 analysis

Age band	Ministry Statistics 2019	CMS analysis
<40	1%	1%
40 - 59	21%	21%
60 - 69	36%	37%
70+	43%	40%
Total	100%	100%
unknown	31%	20%
Base	4,710	3,140

Recommendation:

- All Readers/LLMs and those with PTO should be included in the CMS.
- For the purposes of data collection, there should be consistent use of the terms “Reader/LLM” and “Reader/LLM with PTO” both between dioceses, and between the CMS and the annual return that forms a part of the Ministry Statistics report.

(4.3d) Multiple roles

A unique ID was created for each individual in the CMS based on their date of birth, sex, and name as a way to track individuals who serve across multiple dioceses (see section (4.2b) Unique identifiers). Due to missing data this created a number of duplicate IDs. Therefore, for the multiple role analysis, the CMS unique ID code was used. There will be examples where individuals have roles in multiple dioceses and this analysis has not been able to look at that. However, if the data were complete, future analysis would be possible. There was ambiguity in the unique ID in the datasets from dioceses who do not use the CMS, therefore these datasets were excluded from this analysis.

Analysis of the CMS revealed that where individuals work across multiple churches they are sometimes listed multiple times for what is likely the same role. For example, one individual has 22 entries in the CMS. He is in a parish of 5 churches and is a treasurer, church warden, Reader and Local Funeral Minister, and each of his 4 roles are listed against each of the 5 churches separately, and two listed in addition against the Team ministry as a whole. To analyse the data further it was assumed that where individuals had multiple listings of the same role title, then it was most likely a reflection of the church structure rather than a reflection of the role. In this example, the person in question was taken to have 4 roles. However, dependent on how the churches work across a parish, benefice, or team it's possible that the 22 roles could indeed be 22 very different roles. Further information would be required to remove this ambiguity.

It was found that 80% of those with lay roles recorded in the CMS had only one role. The remaining 20% had 2 roles on average, though as noted this could be higher if multiple listings of roles with the same role title are seen as unique roles. It must be noted, however, that this analysis is only based on the roles that are recorded in the CMS. Individuals may well have other roles in their local church, for example helping in Sunday School, that would not be recorded on the CMS.

(4.3e) Urban/rural roles

Where posts were at a benefice, parish or church level it was possible to append data about whether the post was in a rural or urban area, using the government definition of rural / urban areas²². This definition takes all output areas in the UK and assigns them a rural or urban status, which we are able to transpose onto parishes and benefices by looking at the proportion of the parish (or benefice) that falls into each of the output area categories. Due to the nature of output areas and parishes/benefices not having the same boundaries as each other, this is an indicative process and therefore we are unable to break this analysis down any further, for example into the more nuanced versions of the government definition such “fringe” or suburban areas.

Using this definition, the Church of England is about two thirds rural, and since benefices in rural areas often comprise multiple parishes, around a half of benefices are rural. Those lay ministry posts held at the benefice level recorded in the CMS were just over half rural, matching what we'd expect to see. Interestingly, the figures were the same for posts in parishes. Around a third of parishes are in urban areas, but a half of parish based lay ministry posts are in urban parishes. This may reflect the larger attendance in urban areas, with around two thirds of attendance being in the urban church. Further work would be required to understand whether urban bias seen in lay ministry as recorded in the CMS is true on the ground, or whether it is a quirk of how data are recorded in the CMS.

²² 'Rural / urban definition (England and Wales)', ONS:

<https://www.ons.gov.uk/methodology/geography/geographicalproducts/ruralurbanclassifications/2001ruralurbanclassification/ruralurbandefinitionenglandandwales> (accessed 17/11/2020)

Summary and recommendations:

Where analysis was possible:

- Nearly two thirds (63%) of posts were held by females
- Licensed posts were less likely to be held by females than authorised/commissioned or locally recognised posts.
- 80% of those with lay roles recorded in the CMS had only one role. The remaining 20% had 2 roles on average.
- Around a third of parishes are in urban areas, but a half of parish based lay ministry posts are in urban parishes.

Recommendations:

- All Readers/LLMs and those with PTO should be included in the CMS
- There should be consistent use of the terms “Reader/LLM” and “Reader/LLM with PTO” both between dioceses and between the CMS and the annual return that forms a part of the Ministry Statistics report.

(4.4) Conclusion

There is much potential in being able to use the CMS as a data source to monitor lay ministry, however at present the data quality prevents using it to provide counts of those in lay ministry or much meaningful analysis. However, this analysis has demonstrated some potential uses of the dataset. Whilst some of the recommendations might be easy to implement, by its nature the CMS is designed by dioceses to be helpful in their context, therefore a drive for consistency in use might not be welcome and therefore these recommendations would need to be discussed with, and ultimately agreed upon by, the user group.

5. Conclusions

This project has provided evidence of the huge breadth of lay ministry happening across churches in the Church of England, with at least 41 distinct categories of lay ministry roles identified, and the potential of at least 100,000 individuals carrying out lay ministry across the Church (compared to around 20,000 ordained ministers¹¹). However, within this breadth it has become apparent that there is much variety and inconsistency, both across and even within dioceses, and therefore further research is required.

From a data perspective, there is always a desire to make things as consistent as possible to enable clear categorisation and counting. However, the very nature of lay ministry means that, in many ways, moving towards consistency could inadvertently suppress the creativity that dioceses and churches have shown. It's likely that in order to form an accurate baseline and monitor lay ministry, these tensions will need to be balanced.

(5.1) Future Planned Work

(5.1a) The Big Church Survey / Church Development Tool

The project has revealed that one of the largest areas of lay ministry least well understood is locally recognised lay ministry. In the original project plan, it was intended that data about locally recognised lay ministry would be collected through a national congregational survey called "The Big Church Survey"²³. Due to the Covid-19 pandemic this survey was postponed. It is hoped that it will run in 2021, under the new name of the Church Development Tool, and data about local recognised lay ministry can be captured to build on the work in this report. The originally drafted question to be included is reproduced in Appendix 6.

(5.1b) People and Data Programme

As of 2017, the NCIs began the process of designing, procuring and delivering a new people system software solution, an integration platform that connects other systems using people data, and adopt a new aligned strategy for how that people data are handled. The People and Data Programme²⁴ is a substantial piece of work that will bring together people data, systems and processes from across the Church of England. The aims of this project are to:

- Create a national register of those with Permission to Officiate
- Replace the outdated HR & payroll system the NCIs use
- Connect the existing Contact Management System (CMS), pensions, payroll, Pathways and Crockford's systems
- Create a unique ID number, per person, for the Church of England to use across all platforms
- Offer robust and meaningful reporting to dioceses & cathedrals

This project is currently in Phase 1 which aims to capture all those ordained people who have a current authorisation from a diocesan bishop or archbishop to minister as deacon or priest or bishop in the Church of England. Phase 2, which is relevant to lay ministry, will aim to capture all those people holding other forms of licenced ministry authorised by a diocesan bishop in the Church of England than those already accounted for in phase one, and will begin work in 2021. This may include, amongst others, all those people licensed as Readers / Licensed Lay Ministers or Licensed Lay Workers (including Church Army Evangelists) and

²³ The BIG Church Survey, Church of England: <https://www.bigchurchsurvey.org/> (accessed 21/10/2020)

²⁴ People and Data Programme Overview, Church of England: <https://jobs.churchofengland.org/psproject/> (accessed 21/10/2020)

Diocesan/Bishop-authorized or commissioned lay ministers, many of which were discovered during the primary data collection in this project (see 3. Primary data collection).

It is hoped that this report will help to inform Phase 2 of the People and Data Programme, by highlighting the varied nature of those roles categorised as licensed and authorised or commissioned. Whilst the national reporting categories used in this report do not align directly with 'Posts' and 'Positions' (which will be used in the new system), much of the research in determining what they might be has begun as part of this project, therefore reducing the burden and duplication of work for both the NCIs and dioceses, including cathedrals and Bishop's offices.

It is important to remember that the data captured in phase 2 (and future phases) of the People and Data Programme will be collected and stored for different purposes than the scope of this project, and therefore it will be important to determine an ongoing mechanism for some of the more in depth aspects of lay ministry where they are not within scope of the People and Data Programme.

(5.2) Future Potential Work

As defined in section (1.1) Aims of the project, one of the main aims of this project was to provide recommendations on how to monitor the numbers and types of lay ministers in the future. As a result of the primary data collection in this project, we have a relatively comprehensive list, per diocese, of the lay ministry roles within each. Therefore, we could explore annual data collection in the form of a survey, sent to all dioceses, in a similar way to how Reader data is currently recorded. However, it is evident that the data collected in this way is not fully comprehensive, as highlighted when compared with data held on the Contact Management System (see section 4. Secondary data analysis (CMS)). Therefore, a more preferential and consistent approach for monitoring lay ministers would be to use a national system, such as the CMS, to track individuals, as this would reduce duplicate counting and provide consistency across all dioceses, and would also save dioceses time in not having to complete a survey each year. However, this relies on dioceses knowing about those people in order to record their details at a diocesan level. For those roles that require some sort of 'sign-off', the Bishop or diocesan office (found to be the most common to sign off such roles in section (3.3) Results) *should* be aware of those who have been licensed and/or authorised / commissioned within the diocese, and therefore it *should* be possible to collect this data across all dioceses, however it would need to be a centrally-led, formalised, and potentially automated, process to reduce the burden on dioceses of providing this data to us annually. This may be within the scope of phase 2 of the People and Data Programme (see section (5.1b) People and Data Programme) however we cannot assume that all required data would be captured via this method.

Locally recognised roles were found to be lacking the most data in this report. Whatever future iteration TBCS may take will be a good starting point to collect this, though this may not provide a means of monitoring this type of lay ministry due to the sampling methodology. Again, the CMS seems to be the most consistent way of recording these individuals, but that would require open dialogue between parishes, cathedrals and diocesan offices to ensure the data were kept up to date. Additionally, we know that there are roles that exist in all dioceses but were not reported to us during this project, so either dioceses or the central Church need to find a way of capturing these. However, as noted in section (3.4) Recommendations, it may not be desirable for dioceses and/or the NCIs to have records of these locally recognised people, so it is likely that further discussions between relevant stakeholders will be needed to determine the requirements of any ongoing monitoring and reporting.

In terms of cathedral data, the People and Data Programme contacts used during the original data collection were largely based in diocesan offices, meaning that data were collected from cathedrals later than originally

planned during the primary research phase. Additionally, this request was sent during the Covid-19 pandemic meaning that only around two thirds of them were able to respond to the request for in-depth data. Therefore, it would be preferable to run a similar data exploration exercise to that done with diocesan offices, with cathedrals in the future, to ensure that all lay ministry roles specific to cathedrals are captured effectively and consistently.

It may also be desirable to pick out a few of the key national reporting categories where data in this report are particularly lacking, for example Chaplains or Pioneers, and carry out in depth surveys with the laity in those specific roles. For example, building on the pilot chaplaincy survey which was carried out in early 2020 (see Appendix 1) would provide much richer and more in-depth data for this area of ministry than is currently available.

Resulting from the initial conversations with key stakeholders within the NCIs, a number of key questions relating to the aims emerged in the initial scoping report. As a result, the variables shown in Table 20 are likely to be **essential** (at a minimum) for any ongoing monitoring processes.

Table 20: List of essential variables for ongoing monitoring of lay ministers

Variable	Description and/or issues to consider
Name / unique ID or similar	To QA check for duplicates and analyse multiple role holders.
National reporting category	Based on a set list of consistent roles, to be determined centrally – for robust comparison and reporting.
Local role(s)	What the role is known as to that person and/or by the diocese (where different).
Church, parish and/or benefice code	To match up with other data sources, for example geographical and attendance variables.
Diocese	This could be derived variable if we have church / parish code.
Remuneration status	Employed (paid) or volunteer (unpaid)?
Working hours	Full time or part time roles?
Training record	Where training is required, what courses have been undertaken with dates of renewal where relevant.
Date of Birth	For demographic analysis to enable comparison with existing ordained Ministry Statistics reporting.
Gender	
Ethnic group	
Framework category	i.e. are they licensed, authorised or recognised? (this may be a derived variable, based on the other variables below).
Date of license	For those in the “Licensed” framework category only
Type of license	For those in the “Licensed” framework category only – i.e. which canon
Date of authorisation	For those in the “Authorised” framework category only
Type of authorisation	For those in the “Authorised” framework category only – i.e. diocesan specific or national scheme name, Bishop or diocesan authorisation, etc.
Date of ordination	<i>This would be a QA check for lay (so would always be blank) – however, it could also be useful in determining change across years in the future, i.e. those that were lay ministers that have become ordained between datasets.</i>

Appendix I

Research & Statistics Research Unit Chaplaincy pilot survey: Executive summary

Individual invitation emails were sent to 65 chaplains, asking them to take part in the pilot survey. Prison chaplains were excluded from the survey at this stage due to ethics board considerations, however they would be included in any full survey. Out of the 59 chaplains with a valid email address, 42 took part in the survey, a response rate of 71%. Of these, 74% of respondents were Anglican.

The majority of respondents to take part were ordained, with 23% of those answering being lay. Of the lay respondents, a third were licensed and 2 thirds not. The ordained respondent who selected “no” to “PTO” answered “yes” the question about having a lay license.

Context, roles and responsibilities

42 chaplains from a range of sectors in the diocese of Carlisle took part, a response rate of 71%. Three quarters (74%) were Anglican, and three quarters (74%) were ordained.

The vast majority of respondents were part time, many of whom working less than 8 hours a week. A large proportion of those working in chaplaincy part time were in some kind of parochial role alongside their chaplaincy. Respondents were evenly split between those paid and not paid for their chaplaincy work.

Spiritual support

33 respondents answered the question about conducting Sunday/weekly services. Of those, 20 provided an answer greater than zero. Answers ranged between 1 and 108, with an average of 30. The 20 respondents who reported conducting Sunday/weekly services conducted a total of 600 services between them, with an average of 34 people attending. 15 chaplains provided an answer greater than zero about the number of field services conducted, with attendance ranging between 1 and 800.

53% of respondents reported being involved in press/journal articles in the last year, and 50% were involved in social media outreach.

22 chaplains reported supporting/signposting people with no faith, estimating doing so 1,420 times between them over the last year.

Prayer with and for individuals was by far the most reported pastoral/sacramental activity, with 24 chaplains estimating doing so 4,563 times over the last year, an average of 190 per chaplain.

19 chaplains reported leading services in local churches, 790 services were led over the last year in total. 167 occasional offices were conducted, an average of 12 per chaplain reporting doing so.

Pastoral care

Discussing questions of faith or belief; discussing wellbeing and general mental health; and providing bereavement support were the most frequently reported types of support offered. The 24 chaplains who reported discussing questions of faith or belief held 900 meetings over the past month.

The two types of moral guidance most frequently reported were being an advisor/critical friend to their organisation (17 chaplains) and advocating on behalf of an individual seeking support (11 chaplains). The 11 chaplains who had advocated on behalf of an individual had done so 241 times over the past month,

Interaction with sector and denomination/national church

Over half of chaplains (59%) had attended denomination specific continuing professional development (CPD) courses over the last year. About a half (52%) had interacted with the national lead for chaplaincy in their sector.

75% of respondents said they did have access to a mentor/spiritual director. Respondents who had answered “Yes” were then asked how often they meet with answered ranging from “weekly” to “when necessary”.

The majority of chaplains (78%) had attended local chapters, training events or quiet days. 59% provided for placements/visits/study opportunities for local clergy/ordinands.

Appendix 2

Key learning from the primary data collection

Need to consult multiple people

The need to talk to multiple people within each diocese was highlighted during each conversation in the pilot dioceses, as well as the main data collection exercise, since different people were aware of different data sources and different categories of lay ministry roles, both within and across each diocese. However, during the pilot exercise, the process of talking to the 26 people over 8 dioceses was extremely resource intensive and took many person hours (yet still resulting in an incomplete dataset).

Pre-research and triangulation of data

Before each initial conversation with a diocese, some pre-research was done (mainly via diocesan websites and by speaking to the National Lay Ministries Officer) to determine what types of lay ministry may exist within that diocese. This research proved essential, as in many cases it prompted discussions on types of lay ministry that may otherwise have been forgotten or not mentioned. In some cases, it also highlighted a disconnect between, for example, the public facing offer and what was actually happening on the ground – possibly then prompting the dioceses to get their website or publications updated.

Certain types of lay ministry exist across all dioceses

The pilot research was conducted through a series of in-depth phone / in-person interviews with relevant contacts across dioceses. The conversations would start as a general discussion, often based on the pre-research, but a series of prompts were also used later in the conversation where certain lay ministry roles had not been mentioned. This proved essential, as there were many consistent types across dioceses which people may not have initially mentioned of when asked about their “lay ministry, but which had been mentioned by other dioceses (also highlighting the problem of differing definitions of what lay ministry actually is) – therefore by using this approach, some consistency in data collection could be applied. However, this did mean that those dioceses spoken to earlier in the process may have missed out on prompts which emerged during conversations with later ones.

Personal interaction

Although conducting phone / in-person conversations was very resource intensive, it did enable a clearer explanation of what this project was trying to achieve, as well as being able to listen to thoughts / concerns of those that may be affected by the project. It also enabled us to gather additional information and insight relating to lay ministry that may not otherwise have arisen.

Those not spoken to

Of the 10 pilot dioceses contacted, we had conversations with just 8. Of the 55 relevant contacts determined via pre-research (across all 10 dioceses), we were able to engage with just 26. As found in much research, it is likely that those people that didn't respond to the requests felt that this project was not high on their priority list and/or not worth their time to engage. Therefore, it is imperative that any further research / ongoing monitoring communicates the importance of the research, and if possible, gains some level of gravitas, for example by being endorsed by the House of Bishops or General Synod. It is also important that dioceses understand the benefit of any data requests, for example how it will help them in their ministry planning for the future, and so this should be clearly communicated.

Appendix 3

Data collection form sent to Dioceses (2nd round)

A pre-populated excel spreadsheet was sent to Ministry teams in diocesan offices, pre-populated with information and data already obtained, for example from websites, Reader returns or the National Lay Ministry Officer, plus information obtained during the first round of data collection.

The following questions were asked for each role outlined in Appendix 4, where the diocese had already told us it existed in their diocese.

Name of Column	Description of Column
Diocesan / local / 'known as' name(s)	This is what you told us previously the role is called in your diocese. Although this exercise is partly being undertaken to create a shared, national language around lay ministry, we want to still capture what you in the diocese call this role - you may think of it as a local, diocesan or 'known as' name. It would be helpful to also include the name of the role as it is in the Contact Management System (CMS), if different (and relevant).
National category	We have created a number of groupings (called 'National Categories') for all the various types of lay ministry that dioceses have told us about. This is not to say that dioceses need to start re-naming their roles - these are simply being used to help begin the building of a shared, national language around lay ministry, and will help to ensure consistent and robust comparison across dioceses in terms of data analysis. We have tried to categorise as much as we can, but if this field is blank, please read through the definitions and let us know which National Category describes the role best.
Categories of recognition - diocesan description	<i>No action needed: this shows what you told us originally about the role and is included here to jog memories or provide helpful information if you did not fill out the initial spreadsheet.</i>
Categories of recognition - nationally coded	We have coded what you told us into 3 categories, based on the definitions of lay ministry created by the National Ministry Team. More information on these and what they mean can be found here: In short: <u>Licensed</u> - these are roles that are specifically licensed by Canon, for example Canon E5 (Readers) or Canon E8 (Lay Workers). Those in a previously licensed role but that now have Permission to Officiate (e.g. retired Readers) are also included in this category. <u>Authorised or Commissioned</u> - these are roles that are not licensed by Canon, but receive authorisation or commissioning from the diocese, usually the Bishop, and usually with central training required (provided by the diocese or an external partner organisation). <u>Locally recognised</u> - these are roles local to a church, cathedral, parish or other worshipping community setting. There is no requirement for laity to undertake a centralised training course, certification etc or to get authorisation from the diocese and/or Bishop to do this role. We have tried to categorise as much as we can, but if this field is blank, please read through the three types above and let us know which describes the role best.
Licensed only: Canon	<i>For roles that are Licensed (above) only.</i> This is to show by which Canon the role is licensed as - either Reader (Canons E4-E6) or Lay Worker (Canons E7-E8). For those people previously licensed, for example retired Readers, who now have Permission to Officiate, please enter PTO here. If the role is not licensed as any of these, please tell us which Canon it is licensed under. If the role is not licensed under a Canon or granted PTO, the 'Categories of recognition' should be changed to 'Authorised or Commissioned'.
Is training required for the role?	In order to carry out this role in the diocese, do laity need to complete any role-specific training course(s)?

	<i>Please answer Yes or No and provide basic details if known, for example who provides the training, how long it is, and so on</i>
Is there formal "sign off"?	In order to carry out this role in the diocese, do laity receive any specific "sign off", such as authorisation, licensing, commissioning (for example during a church or cathedral service), before they can officially perform the role? This is in addition to any training that may or may not have taken place. For example, Church Army train evangelists but in order to minister in the diocese, these laity should then be formally licensed by the Bishop.
If yes: Who provides this?	If yes, who provides this "sign off"? For example, this could be a Bishop, Diocesan office, local incumbent, PCC and so on.
If yes: Does this expire?	If yes, does this "sign off" ever run out and get renewed periodically? Or are laity authorised to carry out this role for life after the initial "sign off"? <i>Please answer Yes or No and provide details about how frequently it expires (for example, annually, every 5 years, etc), if relevant.</i>
Full time / Part time?	Do laity carry out this role as a full or part time job? Please think about the role in general - if some people in the role are full time but some are not, please try to give an estimate of the proportions (e.g. 60% are full time, 40% are part time)
Paid / voluntary?	Do laity get paid to carry out this role, or is it voluntary? Please think about the role in general - if some people in the role are paid but some are not, please try to give an estimate of the proportions (e.g. 60% are paid, 40% are voluntary)
Does the diocesan office hold this data?	This shows what you told us originally about the role - i.e. whether the diocesan office holds data about the laity in this role.
If no, where are data held?	This shows what you told us originally about the role - i.e. where data are held, for example by parishes or external organisations, where the diocesan office does not hold it.
Total count of lay ministers	This shows what you told us originally about the role - i.e. the total number of laity in this role in the diocese. If this is blank, where possible please provide us with a total number of the laity in this role in your diocese.
Where are the data held?	This shows what you told us originally about the role - i.e. where data are held. We have categorised answers as follows, which will help us to determine possible future data migration into the People System (where relevant): <u>CMS</u> - data are held on the Contact Management System (CMS). <u>Other Database</u> - data are held on a similar system to the CMS, but a diocesan specific version. <u>Other electronic</u> - data are held in a standalone but electronic format, for example an Excel spreadsheet. <u>Paper</u> - data are held only on paper and not electronically.
Are data complete?	This shows what you told us originally about the role - i.e. are the data held complete, meaning is everyone in this role known to the diocese and accounted for within this dataset?
Are data kept up to date?	This shows what you told us originally about the role - i.e. are the data held kept up to date?

Data collection form sent to Cathedrals

These were pre-populated with any information or data already obtained from the diocesan office.

The categories provided to cathedrals to complete, with notes, were as follows:

Role	Examples and notes
Canon	<i>We are interested in those lay people that have an active role in the cathedral and not retired or emeritus (inactive) Lay Canons</i>
Church Warden or Cathedral Warden	
Verger	
Sides Person or Welcomer	<i>We are interested in those lay people that welcome and greet the congregation at a cathedral service (particularly newcomers), often carrying out roles such as handing out hymn books/prayer sheets or counting attendance at services.</i>
Worship Leader, Musician or Chorister	<i>We are interested in lay people whose role it is to lead or support the congregation in worship singing. This could include choristers, bell ringers, organists, bands and so on. Please add as many rows as required for each different type.</i>
Children, youth or family worker / minister	<i>For example, Children's Minister, Youth Group Leader, Toddler Group leader, those leading / helping with Messy Church. Please add as many rows as required for each different type.</i>
Worship Assistant or Facilitator	<i>We are interested in lay people who assist with gathered worship. For example, this may include Communion, Eucharist or Chalice assistants, Crucifers, Acolytes, Altar Servers, Sacristans, and so on.</i>
Communion by extension	<i>Laity providing communion outside the cathedral, e.g. in other churches, care homes, etc, using items previously consecrated by a priest.</i>
Pastoral Visitor	<i>For example, those doing hospital / nursing home visits, bereavement support, befriending, and so on.</i>
Preacher	<i>We are interested in finding out about lay people who regularly preach during cathedral services. This may or may not include Readers with permission to preach.</i>
Outreach or community worker / minister	<i>We are interested in finding out about lay people who work in the local community on behalf of the cathedral.</i>
Small Group Leader	<i>Those that lead or teach small groups in the cathedral setting, or on behalf of the cathedral elsewhere.</i>
Readers or Licensed Lay Minister	<i>We are interested in those that are licensed specifically to the Cathedral.</i>
Administrator, operations or office staff	
Cathedral Council (lay members)	
Any other lay members of Cathedral chapter not already mentioned	
Any other lay members of Cathedral committees not already mentioned	
Any other employed Cathedral staff not already mentioned	<i>For example, those employed behind the scenes.</i>
Any other voluntary Cathedral staff not already mentioned	<i>For example, volunteers that give tours or provide information to visitors.</i>
Any other lay roles not already mentioned	

Questions asked, with explanations, were as follows:

Note: This form has been pre-populated as much as possible using data provided by the diocesan office. If this form is blank, your diocesan office have been unable to provide any data about the lay people working in your cathedral.

Before starting the steps below, please review the existing data and if you think anything is incorrect, make a note and change it to be correct.

Step 1. Look at each row and firstly decide whether this type of lay ministry exists in your cathedral. The 'Examples and notes' column should help you to determine the sorts of roles we are trying to describe. We are imagining most types will be relevant to all cathedrals, however also recognise that not all types are - if this is the case, please enter NO and move on to the next row.

Note: If there are multiple types of this lay ministry within the cathedral, please insert (an) additional row(s), if appropriate.

Step 2. If that type of lay ministry exists in your cathedral, think about whether it is known as any other names locally. This is to help us ensure we are all using the same, shared language. Please enter as many different aliases as you can think of for that particular type of lay ministry.

Step 3. In these questions we are interested in learning about how (and if) this specific lay ministry is recognised within the cathedral and/or diocese as a whole, and how someone might go about beginning in this role. For example, what (if any) pre-requisites are required? Do the people in this role need to pass a specific training course, or be licensed (as a Reader or Lay worker), or authorised (for example by a Bishop) in order to minister? Or could anyone apply to do this role with little / no formal recognition or training?

It may be helpful to think about words such as "licensed", "authorised", "commissioned", "certified", "trained", and also think about who provides the recognition (for example, licensed by the Bishop; authorised by the diocese; recognised locally only in the cathedral).

Note: If there are multiple categories of recognition for this type of lay ministry, please insert (an) additional row(s), if appropriate.

Step 4. Next, we are interested to know if the people doing this role are paid or working as volunteers. Additionally, is this a full-time or part-time job, or done in spare time?

Step 5. Next, does the cathedral hold data about these lay ministers (regardless of how complete this data may be)? If NO, please mention if data are held elsewhere, for example at the diocesan or Bishop's office, or by an external / partnership organisation (or where the data SHOULD be held, if you are unsure)

Note: If there are multiple types of this lay ministry resulting in multiple datasets, please insert (an) additional row(s), if appropriate.

Step 6. If the cathedral has data, please provide a total count of the number of people in this type of lay ministry.

Step 7. If the cathedral has data, please describe which fields of data the diocese has. For example, potential fields could be: name; contact details; role title; other roles held; demographics (age, gender, ethnicity - please specify which); training received; date of licensing / commissioning; DBS / safeguarding expiry date. If the only data held are simply just a count of all people, please say so.

Step 8. If the cathedral has data, please describe where that data are held. This is to help us determine how we might gather this data in the next stage of the work . Possible data sources could be the Contact Management System (CMS), a cathedral or central diocesan database, internal spreadsheet, paper files, and so on.

Step 9. If the cathedral has data, please let us know whether it is complete (i.e. if it contains all people within that grouping). If it is not complete, please give an approximate completeness level (in %) and, if relevant, a description of the scale of missing data. For example, a dataset may be approx. 75% complete due to the fact that changes in volunteers are not always fed through to administration staff at the cathedral.

Step 10. If the cathedral has data, please let us know if it is up to date and when data were last updated (date, month / year). If it is not up to date, please let us know how often data are updated, for example in real-time, weekly, monthly, annually or more ad hoc.

Repeat this process for each row, adding as many extra rows as necessary (for example where there are multiple data sets, categories of recognition, etc and/or for any missing categories)

Appendix 4

National Reporting Categories

Notes:

- These categories may not be exhaustive of all lay ministry roles but are based on what dioceses have told us they know exist within their diocese or cathedral.
- Categorisation was largely undertaken by the Research & Statistics Unit, based on the role title, with dioceses verifying this using the descriptions below. However, it may be the case that a few of the roles have been incorrectly categorised – something that we hope will become less common once national categories are finalised and embedded into the diocesan lexicon.
- Whilst some roles will be relevant to both parishes and cathedrals, there are some categories specific to cathedrals – these are shown with (Cathedral) after the name.

National Category	Description	Local or 'Known As' names
Administrator	Laity working as administration staff in their church, cathedral, parish or similar office.	Administration Officer; Administrator; ALM: Administrator; Authorised Lay Minister (ALM): Administration; Benefice Administrator; Cathedral Secretary; Church Administrator; Church Centre Administrator; Comptroller; DCC Administrator; Lay specialist: Administration; Mission Partnership Development Worker; Music Administrator; Operations Manager; Parish Administrator; PCC Administrator; Precentor's Office Manager
Canon (Cathedral)	An active lay member of the Cathedral Chapter, sharing in governance and oversight across the whole of the Cathedral's work. The role often also includes some attendance at and appropriate participation in Cathedral worship.	Canon; Canon (Cathedral); Capitular canons; Ecumenical Lay Canon; Honorary Lay Canon; Honorary Canons; Honorary Ecumenical Canon; Honorary Lay Canons (College of Canons); Lay Canon; Lay Canon Emeritus; Lay Canon of Derby Cathedral; Lay Canon with Stall; Lay Canons; Non Residentiary Lay Canon; Residentiary Canon
Chaplain	Laity working in chaplaincy roles, usually in external (often secular) environments such as healthcare, education, armed forces, industry, etc.	Agricultural Chaplain; Airport Chaplain; Anna Chaplain; Anna Friend; Assistant Chaplain; Bishop's Lay Chaplain; Cathedral Lay Chaplain; Chaplain; Chaplain (non parochial); Chaplain- Healthcare; Chaplain- School/College; Chaplain for Readers; Chaplain to the Readers in Training; Chaplain- Workplace; Chaplaincies: Deaf Community; Chaplaincy Assistant; Commissioned Lay Anna Chaplain; Commissioned Lay Chaplain; Ecumenical Lay Chaplain; Education Chaplain; Examining Chaplain (lay); Foundations in Christian Ministry Course (FICM) Chaplain; Hospice Chaplain; Hospital chaplain; Industrial Chaplain; Lay Anglican Chaplain; Lay Chaplain; Lay Chaplain of Living Well; Lay chaplain: town centre; Lay chaplain: village; Lay hospital chaplain; Lay prison chaplain; Lay school chaplain; Lay university chaplain; Licensed Chaplain; Licensed lay chaplain; Port chaplain; Prison chaplain; School Chaplain; to Deaf, Chaplain; University Chaplain; Workplace chaplain; YMCA Chaplain;
Children, Youth or Family	Laity working in children, youth and family roles related to their church, cathedral or parish.	ALM Children/Youth/Fellow Pilgrim; ALM Children's and Youth; ALM: Children's Minister; ALM: Lay Chaplain in Schools; ALM: Youth Minister; Assistant Education Officer; Authorised Children's Minister; Authorised Lay Minister (ALM): Children's Ministry; Authorised Lay Minister (ALM): Youth Work; Authorised Lay Minister Children's and Youth Worker; Authorised Youth Minister; Breakfast Natter; Caterpillar Club Leader (Toddlers Group); Children & Families Leader; Children & Family Missioner; Children & family worker (paid); Children & family worker (volunteer); Children & Youth worker; Children / youth rep; Children and Families Minister; Children and Families Worker (CYFW); Children and Family Worker; Children and Youth

		<p>Champion; Children and Youth Ministry Leader; Children and Youth worker; Children, Youth and Families Worker; Children/families worker; Children's & Youth Worker; Children's and Families' Minister; Children's and Families Missioner; Children's and Families Worker; Childrens Church; Children's Church Leader; Children's Co-ordinator; Children's groups Leader or Helper; Childrens Leader; Childrens Minister; Children's minister; Children's Space; Childrens Worker; Children's Worker - Resource Church; Children's Worker (Employed); Children's Worker (Paid); Childrens/Youth Worker (Volunteer); Church and Community Development Worker; Commissioned Children's Worker; Commissioned Childrens/Youth Worker (Volunteer); Commissioned Youth Worker; Community Development Team Leader; Community Development Worker; Community Missioner; Deanery Youth Leader; Development Worker; Education Guide; Education Officer; Employed & Volunteer Y.C.F Worker; Employed children, youth or schools ministers/worker; Employed schools, youth workers; Family Worker; Head of Family Engagement and School; Junior church leader; Junior Church team; Junior Church Worker; Lay Local Minister: Youth and Children Minister; Lay specialist: Children's Work; Lay specialist: Youth Work; Licensed Childrens/Youth Workers (Employed); Licensed Youth Minister; MC Helper; Messy Cathedral; Messy Church; Messy Church leader; Open the Book leader; Open the Book Team Worker (OTB); Paid youth / childrens workers; Paid youth and children's minister; Paid Youth/Children/Families Worker; Parish Contact - Children; Parish Contact - Young People; Parish Youth Leader; Pathfinder Leader; Revolution Leaders (Open Youth Club); Rural Youth Visitor; School Assembly Leader; Schools Volunteer; SS Leader; Sunday Club Assistant; Sunday School; Sunday School Helper; Sunday School Leader; Sunday School Teacher; Toddler Group; Toddler Group Helper; Toddler Group leader; Voluntary children, youth, families and/or schools worker; Volunteer Children's Worker; Volunteer Youth and Childrens worker; Volunteer Youth Worker; Volunteer Youth/Children/Families Worker; Young Families Worker; Youth and Children's Minister; Youth and Childrens Pastor; Youth Club Leader; Youth Co-ordinator; Youth Group Helper; Youth Group Leader; Youth Hub Leader; Youth Leader; Youth Minister; Youth Ministry (Going 4 Growth); Youth Officer; Youth Pastor; Youth worker; Youth Worker - Resource Church; Youth Worker (Employed); Youth, Childrens, Family Worker; Youth/Children's Worker</p>
Church Army Evangelist	Laity trained and authorised by Church Army to share the good news of Jesus.	Accredited Lay Worker: Church Army; Church Army; Church Army Evangelist; Church Army Officer; Lay Evangelist; Licensed Lay Ministers; Pioneer Evangelist; Pioneer Minister
Church or Cathedral warden	As described by Churchwardens' Measure 2001.	Assistant Churchwarden; Cathedral Warden; Church Warden; Churchwarden; Churchwarden (first named); Churchwarden (First); Churchwarden (fourth named); Churchwarden (second named); Churchwarden (Second); Churchwarden (third named); Churchwarden 1; Churchwarden 2; CW; DCC Warden; Deputy Churchwarden; Deputy Churchwarden 1; Deputy Warden; District Churchwarden; First Named Churchwarden; Lay specialist: Church Warden; Local assistant warden; PCC Warden; Warden
Communion by Extension	Laity providing communion outside their church, e.g. in care homes or other churches, using items previously consecrated by a priest. This is usually with the Bishop's permission to use the rite of Communion by Extension.	ALM Eucharistic Assistant; Authorised Leading of Services of Communion by Extension; Communion Assistant; Communion by Extension; Communion Minister; Communion visitor; Eucharist assistant- in Church and the community; Eucharistic Minister; H/C Assistant; Home Communion Assistant; Lay ministers of holy communion; Led by Laity; Pastoral assistant; Worship Leader in Residential Homes
Dean	Laity sharing in the responsibility of the leadership	Dean; Dean of Retired Clergy; Lay Dean

	of a deanery, usually alongside (an) ordained Dean(s).	
Digital Church	Laity working with a specific focus on digital services and social media, particularly throughout the Covid-19 pandemic.	Authorised Lay Minister (ALM): Digital Church & Communication
Diocesan staff (with faith requirement)	Laity working within a diocesan (or Bishop's) office, with a specific faith requirement for their role.	Archdeaconry Children and Youth Missioner; Archdeacons Assistant; Assistant Bishop; Assistant Diocesan Director of Ordinands; Assistant Warden of Reader; Bishop's Officer for Reader; Bridging the Gap Officer; Buildings for Mission Secretary; Chair DBF; Chaplain to the Reader; Chief Executive/Diocesan Secretary; Children and Families Leader; Children's Ministry Adviser; Diocesan Director of Education; Diocesan Director of Lay Discipleship; Diocesan Disability Adviser; Diocesan Ecumenical Officer; Diocesan Safeguarding Adviser; Diocesan Secretary; Director Children and Youth; Director of Education; Director of Finance; Director of Governance & Operations; Director of Operation; Growing Faith Project Lead; Lay Ministry Administrator; Lay Ministry Officer; Lay Ministry Sub Warden; Leader of Youth Mission and Ministry; Licensed Lay Worker; Mission and Ministry team member; Press Officer; Programme Manager; Reader Selector; Readers Archdeaconry Secretary; School of Mission staff; Secretary of Reader; Secretary of Readers; Warden of lay ministry; Warden of Readers; Youth Ministry Officer; Youth mission leader
Environmental Ministry	Laity working with a specific focus on the environment and protecting God's creation.	Authorised Lay Minister (ALM): Ecology
Evangelist	Laity called and equipped by God to share the good news of Jesus.	ALM: Evangelist; Authorised Lay Minister (ALM): Mission; Commissioned Evangelist; Commissioned Evangelist with Permission to Minister; Commissioned Lay Evangelist; Diocesan Evangelist; Evangelist; Evangelism Enabler; Lay Evangelist; Lay Local Minister: Evangelism and Outreach Minister; Lay Parish Evangelist; Lay Parish Mission Enabler; Lay specialist: Evangelism & Mission; Licensed Evangelist; Licensed Lay Evangelist; LLM: Evangelist; London City Missioner; Missioner; Parish Evangelist; Parish Evangelist PTO
Focal Minister	Laity acting as a key point of contact in the church or congregation, especially in places where a full-time incumbent may not be present all the time.	Focal Minister; Lay Local Minister: Community Minister; LLM; Local Church Leader (Licensed Lay Worker); Local Lay Minister; Local Minister; Local Missional Leader; Non-Stipendiary Minister (NSM); Reader; Recognised Lay Minister (RLM); Recognised Local Minister
Funeral Minister	Laity who have been trained and/or given special permission to conduct funerals in their church or parish. This may include Readers or LLMs with specific permission (usually following a training module) to conduct funerals.	ALM Funeral & Bereavement; Authorised Funeral Minister; Authorised Lay Funeral Ministry; Funeral Minister; Funeral Officiant; Lay funeral leader; Lay Local Minister (Lay Funeral Minister); Licensed lay funeral minister; Licensed Lay Minister; Local Funeral Minister; Permission to take Funerals; Readers (who have undertaken a course); Readers in Training with Permission to Conduct Funerals; Readers with permission to Conduct Funerals
Healing Minister	Laity offering prayer, preaching and/or teaching, specifically about healing.	ALM Healing & Wholeness; Bishop's Advisor; Churches Ministry Healing; God for All Support; Healing Minister; Healing Ministry Team; Healing Prayer Minister; Healing Team; Healing Team Member; Members of healing ministry team
Legal	Laity with a specific legal role in the parish or diocese, usually with professional legal training required for the role.	Cathedral Registrar; Clerk; Deputy Diocesan Chancellor; Deputy Diocesan Registrar; Diocesan Chancellor; Diocesan Registrar

MDR Facilitator	Laity supporting those in the Ministerial Development Review (MDR) process.	Bishop's Reviewer's; MDR Facilitator; MDR Reviewer; Ministerial Development Review (MDR) facilitators
Mothers Union	A lay person in a role related to the Mothers Union.	Chairman of the Diocesan Branch of the Mother's Union; Diocesan Mothers Union Chaplain; Mothers Union; Mothers Union (President); Mothers Union (Secretary); Mothers Union (Treasurer); Mothers Union Deanery Officer; Mothers' Union Diocesan President; Mothers Union member; Mothers Union Officer; Mothers Union President; Mothers Union rep; Mothers Union Representative (Church); Mothers Union Representative (Deanery); Mothers Union Staff; MU branches
Other Lay Minister	Laity in an authorised or licensed lay role which does not easily fall into any other category, due to the varied tasks undertaken.	Accredited Lay Minister; Associate Lay Minister; Authorised Lay Minister; Commissioned Lay Minister; Lay Elder; Lay Harassment Advisor; Lay Worker; Lay Worker - Licensed; Licensed Lay Worker; LLW; Single Consecrated Life; Stipendiary Licensed Lay Minister
Outreach or Community	Laity working in outreach or community-based roles, or with outreach or community-based projects led by their church, cathedral or parish. This does not include those volunteering with external organisations or charities, such as Street Pastors.	Affirmed Lay Ministry; ALM Community Worker; APAs; Authorised Lay Minister (ALM): Community; Big Table Café Manager; CAP Debt Centre Manager; Choral Outreach volunteer; Commissioned Anna Friend; Community Café Leader; Community Engagement Advisor; Community Minister; Community Worker; Debt Counsellor; Delivery Driver (During Covid 19); Diocesan Digest; Diocesan growth funded jobs; Domestic Violence Contact; Early Bird Breakfasts (for homeless); Education and community involvement team; Food Bank team member; Hearing Champion; Intergenerational Lay Worker; Late Night Listener; Lay Workers: Parish Nurse; Modern Slavery Champion; Musicians for Music Outreach; Night Church Volunteer; Night Shelter Volunteer; Outreach Coordinator; Outreach or community minister; Outreach Worker; Outreach/Community Worker; Parish Nurse; Pastoral Minister; Support Worker; White Ribbon Ambassador; Work Coach
Parish or Pastoral Assistant	Laity working in their parish or a group of parishes, usually under the direction of their Incumbent, supporting the many and varied areas of parish life. This may include gap year or placement students in a short-term role who are looking to discern their calling.	ALM (Authorised Lay Minister); ALM: Pastoral Assistant; Authorised Lay Minister; Authorised Pastoral Assistant; Authorised Pastoral Assistant with Permission to Minister; Bishops' Commission for Mission; Commissioned LPA; Commissioned Pastoral Assistant; Connect Ministry Experience Scheme (CEMES); Discover Intern; Intern / apprentice with CEMES; Lay Assistant; Lay Local Minister: Authorised Lay Minister; Lay Pastoral Assistants (LPAs); Lay Pastoral Minister; Licensed Lay Minister; Licensed Lay Worker; Liturgical Assistant; Local Pastoral Minister; Locally Commissioned Lay Minister; Parish Lay Minister; Parish Worker; Pastoral assistant; Pastoral Assistant PTO; Pastoral Assistant, PA; Pastoral Care Worker; Pastoral Support Minister; Pastoral Worker; Permission as a Pastoral Assistant (PPA); Placement Student; Recognised Parish Assistants (RPA); Recognised Parish Pastors/ LPA; Voluntary Church Worker; Volunteer
Parochial Church Council	A lay member of the executive committee of a Church of England parish (PCC) or equivalent, such as District Church Council (DCC) or Chapter, in the case of a Cathedral.	Acting DCC Secretary; Acting DCC Treasurer; Acting PCC Secretary; Acting PCC Treasurer; Acting Secretary; Acting Treasurer; Additional Members of Chapter; Assistant Treasurer; Benefice Secretary; Benefice Treasurer; Bishops Nominee; Cathedral Chapter; Cathedral Chapter - Lay; Cathedral Council (lay member); Cathedral Council member; Chapter member; Chapter Secretary (Cathedral); Church Secretary; Church Treasurer; Council; DCC Secretary; DCC Treasurer; Deanery Lay Chair; Deanery Organiser; Deanery Secretary; Deanery Treasurer; District Secretary; ECC Treasurer; Group Treasurer; JCC Treasurer; Joint PCC Secretary; Joint Secretary; Lay Chair; Lay Chapter Member; Lay Members of Chapter; Lay Members of Council; Lay specialist: Treasurer; Lay Vice Chair (PCC/DCC); Local Cathedral Council; Members of Chapter (Lay); Members of Council; Members of the Cathedral Council (Lay Canons); Mission Partnership; PCC; PCC Assistant Treasurer; PCC elected lay member; PCC Member; PCC Rep; PCC Role;

		PCC Secretary; PCC Secretary (acting); PCC Secretary / DCC Secretary; PCC Treasurer; PCC Treasurer (Acting); PCC Trustee; Secretary; Secretary (PCC or DCC); Team Secretary; Team Treasurer; Treasurer; Treasurer - PCC
Pastoral Visitor	Laity that provide pastoral care in the parish, for example hospital / nursing home visits, bereavement support, befriending, and so on.	ALM: Pastoral Worker; Archdeaconry SPA; Authorised Lay Minister (ALM): Pastoral; Authorised Ministries: pastoral care; Bereavement Team; Bereavement Visitor; Bishop's Advisor in Pastoral Care & Counselling; Bishop's Visitor; CAP befriender; Close Pastor; Diocesan Counsellor; Home visitor; Hospital Visiting Team Member; Hospital Visitor; Lay Local Minister: Pastoral Care Minister; Lay Pastoral Minister; Lay Pastoral Minister - Locally Commissioned; Lay Pastoral Minister - Trainee; Lay specialist: Pastoral (bereavement, marriage, baptism); Licensed Lay Pastor; Licensed Lay Worker; Listener (Cathedral); Mental Health Awareness guide (MHAG); Parish Befriender; Pastoral assistant; Pastoral Care Team; Pastoral carer; Pastoral Committee Member; Pastoral Co-ordinator; Pastoral Group; Pastoral Support Visitor; Pastoral team; Pastoral visiting; Pastoral Visitor; Pastoral Visitor (PV); Pastoral Worker; Recognised Parish Pastor; Retired Clergy Rep; Southwark Pastoral Auxiliary Ministry (SPA); Visitor; Visitor Chaplain
Pioneer	Laity leading a Fresh Expression of Church or new worshipping community.	20s-40s Minsters (Lay); ALM Mission enabler; Authorised Lay Pioneer; Bishop's Representative; Café Church; Commissioned Lay Pioneer (CLP); Fresh Expression Leader; Fresh Expression Leadership Team; Ignite Enabler; Ignite Leader; Lay Associate Minister and Mission Enabler; Lay Local Minister (Lay Pioneer Minister); Lay ministers - Joshua Centre leader; Lay people with pioneering interest; Lay Pioneer; Lay Pioneer (Commissioned); Lay Pioneer (Licenced); Lay pioneer minister; Lay specialist: Entrepreneurial Mission; Lead Pioneer Minister; Licensed Lay Pioneer; Licensed Pioneer Minister; Locally Authorised Lay Pioneer; Messy Church Leader; Pioneer; Pioneer Developer; Pioneer Leader; Pioneer Minister; Pioneer Mission; Recognised Lay Pioneer; Stipendiary Lay Worker; Transform North West Project; Volunteer Pioneer Minister
Prayer Ministry	Laity who pray with individuals, often during or after services.	Authorised Lay Minister (ALM): Prayer & Spirituality; Lay Local Minister: Prayer Guide; Liturgical Rota + Prayer List; Prayer and Spirituality Coordinator; Prayer leader; Prayer leader (post service); Prayer Ministry; Prayer Ministry Team Member; Prayer Team Member
Preacher	Laity who deliver religious sermons to their church or parish.	Authorised local Preacher; Authorised Preacher; Bishops' Permission to Preach; Commissioned Lay Preacher; Lay Public Preacher; Lay specialist: Preaching; Licensed Lay Preacher; LTP (Licensed to Preach); Occasional Preacher; Permission to Preach; Preacher; Releasing Ministry
Reader or LLM in Training	Laity who are training to become licensed by a Bishop under Canon E5.	BCM/LLW/LLMs in training; Reader - In Training; Reader – Trainee; Reader in Training
Reader or LLM	Laity who, after training, are licensed by a Bishop under Canon E5.	Area Warden of Reader; Lay licenced minister – Reader; Lay Local Minister (Reader); Lay Reader; Licensed Lay Minister; Licensed Lay Minister (LLM); Licensed Lay Worker; Licensed Reader; LLM; LLM (Reader); Reader; Reader - Deanery Licence; Reader - Licensed; Reader - Parochial Licence; Reader (includes active over 70s); Reader (Licensed); Reader (Methodist); Reader / LLM; Reader Licensed; Reader or Licensed lay Minister; Reader Renewals; Reader Transfer; Reader: Deployable; Readers (without funeral licence); Southwark Pastoral Auxiliary
Reader or LLM with PTO	An active Reader or Licensed Lay Minister (LLM) without an active licence, and often with restrictions on what and/or where they can minister defined by special permission provided by the diocese	Lay Local Minister (Reader PtO); Licensed lay minister; Licensed Lay Minister (LLM) with PTO; Licensed Lay Minister PTO; Licensed Lay Minister with PTO; LLM (PtO); LLM (Reader) with Permission to Officiate; LLM PTO; LLM with PTO; PTO; PTO Lay Minister; PTO Reader (new PTO is no longer granted at age 70); Reader; Reader - Permission to Officiate; Reader - PTO; Reader (APTO); Reader (PTO); Reader Emeritus - Reader with PTO; Reader Licensed PTO; Reader PTO; Reader with Permission; Reader with Permission

	(known as Permission to Officiate).	to Officiate; Reader with PTO; Reader-PTO; Readers with Permission To Officiate (PTO) (without with funeral licence); Readers with PTO; Retired LLM with PTO; Retired LLMs with Permission to Officiate (PTO); Retired Readers (or LLMs) with Permission to Officiate (PTO)
Safeguarding	Laity with a parish safeguarding role.	31:8 Lead Recruiter; Acting Parish Safeguarding Officer; Adult Protection Co-ordinator; Alternate Parish Safeguarding Officer; Assistant Diocesan Safeguarding Adviser; Assistant Parish Safeguarding Officer; Benefice Safeguarding Officer; Child Protection Co-ordinator; DBS Administrator; DBS Validator; Deputy Parish Safeguarding Officer; Diocesan Safeguarding Adviser; DSA, SO Adults SO Children, SO Guild of Bell Ringer; HR and Safeguarding; Parish Safeguard Co-Ordinator; Parish safeguarding advisor; Parish Safeguarding Coordinator; Parish Safeguarding Officer; Parish Safeguarding Officer/Parish Safeguarding Officer (Acting); Parish safeguarding officers / advisor; Parish Safeguarding Representative; PCC Safeguarding Lead; PCC Safeguarding Officer First/Second; PSO; Safeguarding; Safeguarding Administrator; Safeguarding Adults Coordinator; Safeguarding Advisor; Safeguarding Authorised Listener; Safeguarding Co-ordinator; Safeguarding Officer; Safeguarding Officer- Adult; Safeguarding Officer- Child; Safeguarding Officer, SO; Safeguarding Training Officer; Vulnerable Adults Co-ordinator
Sidesperson or Welcomer	Laity who welcome and greet the congregation at a church service (particularly newcomers), often carrying out roles such as handing out hymn books/prayer sheets or counting attendance at services.	Bedesman; Cathedral Guide; Church Welcomer; Coffee Welcomers & Catering Committee; Daily Steward; Seedsmen; Select Vestry; Sides Man; Sides people; Sides Person; Sides woman; Sidesmen; Sidespeople; Sidesperson; Sideswomen; Sipesperson; Special Service Steward; Steward; Steward (for services); Sunday Service Steward; Welcomer
Small Group Leader	Laity that lead or teach small groups in a church or parish setting.	Alpha Course Leader; Bible Reader; Bible Study Group Leader; Bible Study Leader; Breakfast with the Bible; Cell Group Leader; Connect Group Leader; Education - Forest Group; Education volunteer; Fellowship Group Leader; Fellowship Home Group; Home Group leader; Homegroup Leader; House Group Host; House Group Leader; Leaders of small group; Lesson Reader; Living Faith Course Leader; Pilgrim Course Leader; Small Group Leader
Spiritual Director	Laity that enable another person to discern God at work in their lives, and to hear God's call and direction.	Bath and Wells Spiritual Director; Lay Director for Cursillo; Spiritual accompanier; Spiritual Care Coordinator; Spiritual companion; Spiritual Companion - Lay; Spiritual direction; Spiritual Director; Spiritual Director for Cursillo; Spiritual Directors (Lay); Spiritual Director
Student Minister	Laity who have a responsibility for engaging with students; usually only found in towns or cities containing universities or large colleges.	Student Ambassador; Student and Youth Pastor; Student Minister; Student Worker
Synod Member	Elected, lay members of General Synod, and diocesan and deanery Synods.	Acting Deanery Synod Secretary; Archdeaconry Synod Treasurer; Assistant Deanery Lay Chair; Chair of House of Laity; Deanery Finance Officer; Deanery Lay Chair; Deanery Lay Chairman; Deanery Rep; Deanery Secretary; Deanery Staff; Deanery Synod; Deanery Synod - Laity; Deanery Synod - Lay Member; Deanery Synod - Parochial Rep; Deanery Synod (Laity); Deanery Synod (Laity, Elected); Deanery Synod (Laity, Elected, Ex-Officio); Deanery Synod (Laity, Ex-Officio); Deanery Synod (lay); Deanery Synod (Secretary); Deanery Synod [Laity, Co-opted]; Deanery Synod [Laity, Ex-officio]; Deanery Synod [Laity, In attendance]; Deanery Synod [Laity, Non-Parochial]; Deanery Synod [Laity]; Deanery Synod Co-opted; Deanery Synod Elected Member; Deanery Synod Ex-officio; Deanery Synod House of Laity (2017-20) [Laity, Elected]; Deanery Synod House of Laity (2017-20) [Laity, Ex-officio]; Deanery Synod Laity; Deanery Synod Laity Chair; Deanery Synod Laity Co-Opted; Deanery Synod Laity ex-officio; Deanery Synod Lay; Deanery Synod Lay Chair; Deanery Synod Lay Chairman; Deanery Synod Lay Member; Deanery Synod Lay Parish Rep; Deanery Synod Lay Representative 2020 - 2023;

		<p>Deanery Synod Lay Secretary; Deanery Synod Member; Deanery Synod Parish Lay Representative; Deanery Synod Rep; Deanery Synod Representative; Deanery Synod Secretary; Deanery Synod Treasurer;</p> <p>Deanery treasurer; Deanery Synod Member; Diocesan Synod; Diocesan Synod - Clergy; Diocesan Synod - Elected Lay Member; Diocesan Synod - in attendance; Diocesan Synod - Laity; Diocesan Synod (Laity); Diocesan Synod (Laity, Elected & Ex-officio); Diocesan Synod (Laity, Elected); Diocesan Synod (Laity, Ex-Officio); Diocesan Synod (lay members);</p> <p>Diocesan Synod (lay); Diocesan Synod [Bishop's Nominee]; Diocesan Synod [Laity, Bishop's Nominee]; Diocesan Synod [Laity, Co-opted]; Diocesan Synod [Laity, Elected]; Diocesan Synod [Laity, Ex-Officio]; Diocesan Synod [Secretary]; Diocesan Synod [Vice Chair]; Diocesan Synod 2018 - 21 (Observer); Diocesan Synod Deanery Lay Representative; Diocesan Synod House of Laity (2018-2021) - Archbishop's Nominee [Laity, Bishop's Nominee]; Diocesan Synod House of Laity (2018-2021) [Laity, Elected]; Diocesan Synod Laity; Diocesan Synod Laity Bishop's Nominee; Diocesan Synod Laity Chair; Diocesan Synod Laity Co-opted; Diocesan Synod Laity Elected; Diocesan Synod Laity ex-Officio; Diocesan Synod Laity House cop-option; Diocesan Synod Laity Vice-chair; Diocesan Synod Lay Member; Diocesan Synod Lay/Clergy Member; Diocesan Synod Member; Diocesan Synod Member 2018 - 21 [Laity, Bishop's Nominee]; Diocesan Synod Member 2018 - 21 [Laity, Elected]; Diocesan Synod Member 2018 - 21 [Laity, Ex-officio]; Diocesan Synod Nominated; Diocesan Synod Non-Member; Diocesan Synod Rep;</p> <p>General Synod; General Synod (Laity); General Synod [Laity, Elected]; General Synod Lay; General Synod Member; Independent Examiner; Lay Chair; Lay Chairman; Member - Deanery Synod; Member - Diocesan Synod; Members of the House of Laity of the General Synod; Standing Committee member; Synodical Secretary; Treasurer</p>
Trainer or Educator	Laity whose role is to train others in their church or parish, for example in safeguarding.	<p>Adult educator; AMD advisor; AMD/FICM facilitator; Coach; Consultant; Educator; Facilitator; IME Phase 2 teacher; Lay Local Minister: Adult Education Minister; Lay Ministry Tutor of Lindisfarne College of Theology; Lay tutor; Licensed Lay Minister; Licensed Tutor; Mental health contact; Mentor; Mission Apprentice; Parish Safeguarding Trainer; Parish trainer; Safeguarding Trainer; School of Ministry Tutor; Trainer; Training Team;</p> <p>Tutor; Tutors for LLM and Bishops Certificate Course; Vocational Consultant; Volunteer Safeguarding Trainer</p>
Verger or Virger (Cathedral)	Laity with a historically important ceremonial role, usually in a cathedral. The role often also includes management responsibilities, such as the care of people, the behind-the-scenes management of worship, and the care of vestments, plate and other valuable objects.	<p>Canons' Verger; Canon's Verger; Casual Verger; Cathedral Verger; College Verger; Dean's Verger; Deputy Head Verger; Full-time Virger; Head Verger; Head Virger; Honorary Verger; Part-time Virger; Relief Verger; Sacristan; Scarist (Head Verger); Verger; Verger (Liturgical Role); Vestry As; Virger; Virgir (Cathedral); Voluntary Verger; Volunteer Verger;</p> <p>Volunteer Virger</p>
Visitor staff (Cathedral)	Laity whose role is to welcome and look after visitors to the Cathedral, which may also include providing information and/or tours.	<p>Adult Group Visits Staff; Archivist; broderer; Café Volunteer; Cathedral Guide; Cathedral Visitors Team; Coffee Team; Congregation activity helper; Counter; Education and Visitor Team(s); Education Officer; Education volunteer; Embroiderer; Embroidery Group; Embroidery Guild Volunteer; Enterprises staff (shop, café, exhibition); Events Assistant; Exhibitions Officer; Floor Guides / Tower Guides ; Flower arranger; Garden guide; Garden volunteer; Guide; History/Heritage Vol; Learning As; Librarian; Library volunteer; Mappa Mundi & Chained Library Exhibition volunteer; Occasional event; Office and shop volunteer; Open Treasure Staff; Pastoral Visitor; Robing Mistress; Roof Tour Leader; schools team guide; Shop Assistant; Shop Manager; Shop Volunteer; Southwell Minster Guild of Steward; St</p>

		Christopher; Staff volunteer; Steward; Tour Guide; Tourism Assistant Manager; Tower guide; Usher; Visitor Staff (Cathedral); Visitor Welcome Desk Staff; Visitors' Officer & Volunteer Manager; Volunteer Co-ordinator; volunteer guide; Volunteer management; Volunteer Manager; Volunteer staff; Welcome Assistant; Welcomer; Welcomer (greeting tourists)
Vocational Discernment	Laity who help others recognise, or discern, their vocation (lay or ordained) in the church	Area Vocational Advisor; BAP Adviser (lay); BAP Advisor; Bishops Selector; Calling Chaplain (discernment of Vocations); Chaplain for Discerning of Calling (vocations); Examining Chaplains and ADDO; Vocations Adviser; Vocations Advisors (Lay); Vocations Development Support Officer
Worship Assistant or Facilitator	Laity assisting with and/or supporting gathered worship in church or a cathedral (but not through music).	Acolyte; Administrators (chalice assistants); Altar Server; Authorised Lay Minister (ALM): Worship; Authorised Worship Assistant; Boat; Boat Bearer; Broderer; Chalice Administrant; Chalice Assistant; Church Worker; Coffee Team Member; Communion Assistant; Crucifer; Eucharist Assistant; Eucharist assistant- in Church; Eucharist Reader; Eucharistic assistant; Eucharistic assistant (in local church only); Eucharistic Minister; First Lesson Reader; Flower Arranger; Flower Guild; Healing Prayer; Holy Communion Assistant; Intercession Organiser; Intercessions leader (Eucharist); Intercessor; Lay Administrant; Lay Assistant; Lay Communion Assistant; Lay Communion Assistant (extended); Lay Communion Assistants (LCAs); Lay Eucharistic Assistant; Lay Eucharistic Minister; Lay Sub-Deacon; Lesson Reader; Lesson Readers rota organiser; Liturgical Assistant; Liturgy Assistant; MC; No. 4 (Intercessor); Offertory; Reader; Reader (of lessons); Refreshment Provider; Releasing Ministry; Sacristant; Server; Serving Team; Sexton; Sub-deacon; Thurifer; Worship Assistant; Worship Facilitator
Worship Leader, Musician or Chorister	Laity whose role it is to lead the congregation in worship through singing or music. This includes worship music, choirs and bellringing.	Academical Clerk; Adult singer; ALM Music Ministry; ALM Worship Leader; ALM: Music Minister; ALM: Worship Leader; Assistant Director of Music; Assistant Organist; Authorised Worship Assistant; Auxiliary Lay Clerk; Bell Major and Team; Bell ringer; Bell Tower Captain; Bellringer; Boy chorister; Cathedral Organist; Choir Chaperone; Choir Deputy; Choir Leader; Choir master; Choir Matron; Choir member; Choir Trainer; Choirmaster; Choirs As; Choral clerk; Choral Development lead; Choral Scholar; Chorister; Chorister (girls and boys); Chorister Probationer; Chorister Tutor; Choristers (school age); Church Musician; Church Organist; Collective worship leader; Commissioned LWL; Director of Music; Director of Music (DoM); Girl chorister; Handbell ringers; Junior Organ Scholar; Lay Clerk; Lay Leader of Worship - in training; Lay Leaders of Worship; Lay Led Worship; Lay Local Minister: Worship Leader; Lay specialist: Worship leading; Lay Vicar; Lay Worship Leader; Lay Worship Leaders (LWLs); Leaders of worship; Liturgy and Music Assistant; Local Worship Leader; Master of Chorister; Music Administrator; music group; Music List Assistant; Musician; Occasional worship leader; Organ Scholar; Organist; Recognised Worship Leaders/ LWA; Rector Choris; Scholar; Singing Gentlemen; steeple keeper; Sub-Assistant Organist; Sub-Organist; TAIZE worship leader; TAIZE worship musician; Tower Captain; Tower warden; Worship assistant; Worship Band; Worship Group Member; worship leader; Worship Leader - Resource Church

Roles currently being excluded from any analysis:

National Category	Description	Examples of reported role names
Cathedral Other	Other roles specific only to cathedrals that did not fall into any other category	Almshouse warden; Architect; Archivist; Caretaker; Catering Staff; Cemetery Clerk; Cleaner; Conservator; Embroiderer; Gardener; Handyman; Holy Duster; Hospitality Leader; Linen carer; Operations Manager; Photographer; Security Guard; Stonemason; Treasury Curator
Emeritus	Laity, usually retired, with no licence and no authority to carry out duties and therefore inactive in ministry. May serve in an honorary role, again with no active duties.	Emeritus Reader; honorary canon; Honorary Lay Canon; Lay Canon Emeritu; Licensed Lay minister emeritu; LLM Emeritu; Reader (Emeritus); Retired readers (emeritus)
Partnership Organisation	Laity working or volunteering for projects or charities linked to their church, for example as a Street Pastor or Street Angel, but not centrally-led by the Church of England (and are often cross-denominational). Note this does not include Mothers Union and Church Army, who are included in categories within this analysis.	Street Angel; Street Pastor
Office staff (diocesan)	Laity working in a Diocesan or Bishop's office setting with no specific faith requirement for their role.	Administration Support Officer; Bishops' Assistant; Bishop's Driver; Bishop's Housekeeper; Bishop's Personal Assistant; Bishop's Secretary; Business Manager; Catering Worker; Company Secretary; Diocesan Officer; Director of Education; Director; Events Coordinator; Executive Principal; Finance Manager; Finance Resources Co-Ordinator; Giving Officer; Governance Support Officer; Inspecting Architect (for DAC); IT and Systems Administration; Mission Support Partner; Office Manager; PA to Diocesan Secretary; Parish Giving Champion; Property Administration Assistant; Property Manager/Surveyor; Safeguarding Trainer; Senior Accounts Officer; Staff Member; Stewardship and Funding Officer
Office staff (parish)	Laity working in a parish (or church / cathedral) office setting with no specific faith requirement for their role.	Booking Officer; Caretaker; Cash counter; Chapter Office staff; Chief Operating Officer; Cleaner; Commercial Director; Commercial Manager; Communications Director; Communications officer; Deanery Information Officer; Deanery Leadership Team Member; Dean's PA; Director of Op; Education Officer; Electoral Roll Officer; Environment Link Officer; Events and Services Assistant; Events Coordinator; Events Manager; Executive Assistant; Executive Director; Finance Bursar; Finance Manager; Finance Officer; Fundraising; Gift Aid Secretary; Head of Estate; Health & Safety Officer; Magazine Editor; Marketing Assistant; Marketing Manager; Operations Manager; Operations Team member; Parish Disability Officer; Parish Electoral Roll Officer; Parish Environment Officer; Parish Giving Scheme Co-ordinator; Parish Magazine Editor; Planned Giving Officer; Project Manager; Property and Facilities Manager; Public Engagement Manager; Receptionist; Secretary; Social Media Assistant; Social Responsibility Officer; Stewardship Adviser; Stewardship Promoter; Volunteer Co-ordinator
Ordinand	Those people currently in training to become ordained ministers.	Enquiry Postulants or Ordinand; Licenced Lay Worker Ordinand; Stipendiary Lay Worker; Trainee vicar
Other: Membership or Representative Role	Laity in any other elected role, for example on a committee or board, that is not covered by any other category.	Audit and Risk Committee; Bishop's Council; Board of Education; Board of Patronage; Borough SACRE (Standing Advisory Council for Religious Education) Representative; Business Committee; Chair of Diocesan Board of Finance; Chair of Fabric Committee; Chair of

		Trust; Clerk to Member; Clerk to Trust Board; DAC for the Care of Churches - in attendance; DBE Member; Diocesan Advisory Committee: Quinquennial Inspector; Diocesan Chair Secretary; Diocesan Environment Group; Diocesan Finance Group; Diocesan Mission Fund Committee; Diocesan Safeguarding Advisory Panel: Chair and Member; Diocesan Trustee; Education Advisory Panel; Estates Committee; Fabric Advisory Committee; Finance Advisory Group; Finance and Property Committee; Finance Committee; Foundation Member; Foundation Trustee; Friend; Glebe Committee; Health and Safety; Investment and Glebe Committee; Investment Committee: Chair and Member; Investment Sub-Committee; Joint Education Team: Chair and Member; Mappa Mundi Trust; Members of Readers Council; Parsonages Committee; Prebend of St Endellion; Safeguarding Management Committee; SDBE Foundation Member; Trustee
Other: School Governor	Laity acting as governor or trustee of Church of England school(s) – often responsible for setting the aims, objectives, policies and targets for the school or group of schools.	Associate Governor; C of E School Governor; Clerk to Governor; Co-opted Governor; Ex officio Foundation Governor; Foundation Governor; Governor; LA Governor; Parent Governor; School governor; Schools: Chairs of gov; Schools: Foundation governor; Staff Governor
School staff	Laity working within a Church of England school.	Acting headteacher; Assistant Head; Deputy Headteacher; Executive Headteacher; Head teacher; Head's PA; Headteacher; Principal; RE Leader; School Secretary; Schools: Head; Schools: office; Schools: RE Coordinator

Appendix 5

Contact Management System (CMS) user-group survey results

A small survey of 11 members of the Contact Management System (CMS) project group was undertaken at the end of 2018, in order to very roughly gauge how much dioceses know about their lay ministers, and how much of this is recorded on the CMS.

In summary, all said their dioceses recorded lay ministers on the CMS. However, when questioned further, only 27% (3 respondents) said that all three of the framework categories were being recorded on the CMS. Of those 8 respondents that acknowledged not all lay ministers were in fact being recorded, all said that locally recognised lay ministers weren't being recorded, and half said that authorised lay ministers were also not being recorded. All respondents said that licensed lay ministers were being recorded on the CMS (however, as previous data comparison between CMS and Reader/LLM forms show, there are discrepancies that need to be explored).

When asked why locally recognised and authorised lay ministers may not be recorded on the CMS, reasons were given as follows:

- "It is not asked for."
- "It would be very difficult to collect this data and keep it up to date. We are currently auditing pastoral assistants and will then be auditing occasional preachers."
- "No accurate information incoming from parishes on these parts."
- "Not all recorded."
- "Only [record] those holding a bishops license - some youth workers employed by church not diocese. [We record] Chaplains when we are informed."
- "Parishes etc do not share this information with us."
- "We just [do not] hold all of this information."
- "We only keep details of ministers authorised by the bishop."

In terms of timeliness, all respondents said that the lay ministry data on the CMS is and/or would be kept up to date, with 91% saying it would be updated in real-time or weekly, but 18% also said certain data would only be updated yearly.

When asked about the main barriers of keeping accurate, up to date data on lay ministers, the following responses were given:

- [Dependent on] "receiving up to date accurate information from parishes"
- "Getting the information out of the people who know!"
- "Lack of communication from bishops office"
- "None. We [simply] don't record local authorised"
- "Not being informed when a person has left a post. This is especially in the case of pastoral assistants. Our LLM warden is very good at informing us of changes."
- "PCC responses"
- "Person responsible was on long-term sick so no one was updating Readers - trying to catch up now - not always being informed"
- "Time! Resource of staffing"

Lastly, when asked what (if anything) could be done to encourage dioceses to record all types of lay ministers on the CMS, the following responses were given:

- “A greater understanding of the 'context' of lay ministry in the diocese, and consistency or role names. Need a system for 'tracking' where local lay ministers (and SSMs) are.”
- [None] “already record all we have”
- “Definition of which lay roles require DBS checks.”
- “GDPR makes it very difficult to keep records of volunteers as this would need a lot of extra resources and input.”
- “Having an employed data controller.”
- “Local lay ministers - information supplied and updated regularly by parishes.”
- “More publicity / awareness in parishes of the importance and process of updating the diocese with this information.”
- “Working to improve information gathering and exchange.”

Appendix 6

The Big Church Survey question

(as proposed for the original 2020 survey, postponed due to COVID-19 pandemic)

Church ministry – role and interests

7. This question is only for those who are **not ordained clergy**.

Do you participate in your church in any of the following ways? *(please tick one per row)*

If none of the below is applicable to you, please tick here and move on to question 16

	Regularly participate	Occasionally help	No but would like to	Not interested
Children, youth or family work (e.g. leading / helping with Sunday School, toddler group, youth group)				
Pastoral care (e.g. hospital / nursing home visits, bereavement support)				
Leading worship bands, choirs or musicians				
Leading intercession prayers or readings				
Preaching				
Leading or teaching small groups (e.g. Alpha, Pilgrim, Bible study, Lent or Advent courses)				
Assisting with eucharist / communion in church (e.g. serving or administering)				
Serving as sides people/ welcomers				
Serving in roles such as on PCC, synods, treasurer, safeguarding officer etc.				
Being a parish / pastoral assistant				
Outreach or community work (e.g. street pastor, parish nurse, church-based food banks or homeless shelter)				
Chaplaincy				
Leading a Fresh Expression of Church (e.g. Messy Church)				
Administration for this church (e.g. operations manager, administrator etc.)				
Running or promoting activities to support Christians in living out their faith in the workplace or other 'everyday faith' settings				
Other <i>(please specify this below)</i>				
.....				

8. This question is only for those who are **not ordained clergy**.

Are you any of the following? (please tick all that apply) If none of the below applies to you, please tick here

	Yes	No
In a licensed role, such as a Reader / Licensed Lay Minister (including with Permission to Officiate) or Licensed Lay Worker		
A churchwarden		
Employed by this church / parish		
A Pioneer (e.g. formally recognised in this role by the diocese/Church Mission Society or locally trained through course such as Mission Shaped Ministry)		
An Evangelist (e.g. through Church Army, Church Mission Society or College of Evangelism)		
In any other diocesan authorised / commissioned / certified role (e.g. Authorised Lay Minister, Recognised Lay Minister)		

Abbreviations

BRF – Bible Reading Fellowship

CARU – Church Army Research Unit

CLCGB – Church Lads and Church Girls Brigade

CMS – Contact Management System

CofE – Church of England

CRC – Central Readers Council

DOB – Date of Birth

fxC – Fresh expression of Church

LLM – Licensed Lay Minister

NClS – National Church Institutions

PTO – Permission to Officiate

R&S – Church of England Research and Statistics Unit

TBCS – The Big Church Survey