

## Diocesan Finances Review Phase II: Project Principles with Theology

The new financial arrangements should uphold the following principles:

Principle	Description	Theology
<b>Mutuality / partnership</b>	We want to recognise that <b>we are all in this together</b> – parishes, dioceses, the Archbishops' Council and the Church Commissioners – with everyone <b>working together</b> to find solutions, make a <b>contribution</b> and take <b>collective responsibility</b> for ensuring that and <b>ministry is supported</b> [in parishes and worshipping communities <b>right across the country</b>	The NT concept of <i>koinonia</i> ('fellowship', 'partnership,' 'participation') links together bonds of affection (Philippians 2:1) and working together in a common mission (Galatians 2:9, Philippians 1:5), all held within the vision of mutual communal responsibility: 'They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers' (Acts 2:42). It describes the bond the believers have with God in Christ (1 Corinthians 1:9) and with one another (1 John 1:3, 7). Sharing of resources emerges as a key aspect of <i>koinonia</i> (Romans 15:26; 2 Corinthians 8:4, 9:13). Hebrews 13:16 sums it up: 'Do not neglect to do good and to share what you have, for such sacrifices are pleasing to the Lord.'
<b>Enabling the Vision &amp; strategy</b>	We want our financial resources to <b>enable the shared priorities</b> and <b>bold outcomes</b> articulated in the Vision & Strategy so that we can become "a Church for the whole nation which is Jesus Christ centred, and shaped by, the five marks of mission. A church that is simpler, humbler, bolder"  <b>Three priorities:</b> <ul style="list-style-type: none"> <li>to become a church of missionary disciples where all God's people are free to live the Christian life, wherever we spend our time Sunday to Saturday.</li> <li>To be a church where mixed ecology is the norm* – where every person in England has access to an enriching and compelling community of faith by adding new churches and new forms of Church to our parishes, cathedrals, schools and chaplaincies.</li> <li>To be a church that is younger and more diverse.</li> </ul>	<b>Financial resources to enable V&amp;S</b> Jesus commends the wisdom of costing out a project before embarking upon it (Luke 14:28-29). Planning how best to resource the Vision and Strategy is part of the church's responsible stewardship of what God has generously provided.  Jesus taught 'where your treasure is, there your heart will be also' (Matthew 6:19-21). The Vision and Strategy seeks to offer the service of the Church as a gift to the nation, and the 'heart' of our Church is Jesus Christ. In enabling our 'treasure' for this resourcing work we bring it to the 'heart' of why, and what, we are - the Body of Christ in this place and this time.  <b>Becoming a church of missionary disciples</b> Being a church of missionary disciples means investing in mission. Mission and evangelism have always needed faith-filled financing to be possible (e.g. 3 John 1:5-8, Philippians 4:14-19).  <b>Doubling the number of children and young active disciples</b> Providing for one's children is a holy

	<p><b>Six bold outcomes</b></p> <p>A church for everyone through:</p> <ul style="list-style-type: none"> <li>• Doubling the number of children and young active disciples in the Church of England by 2030.</li> <li>• A Church of England which fully represents the communities we serve in age and diversity.</li> </ul> <p>A pathway for everyone into an accessible and contextual expression of church through:</p> <ul style="list-style-type: none"> <li>• A parish system revitalised for mission so churches can reach and serve everyone in their community.</li> <li>• Creating ten thousand new Christian communities across the four areas of home, work/education, social and digital.</li> </ul> <p><i>Empowered by:</i></p> <ul style="list-style-type: none"> <li>• All Christians in the Church of England envisioned, resourced, and released to live as disciples of Jesus Christ in the whole of life, bringing transformation to the church and world.</li> </ul> <p>All local churches, supported by their diocese, becoming communities and hubs for initial and ongoing formation</p>	<p>obligation in both the Old and New Testament (Proverbs 13:22, 1 Timothy 5:8). In addition, Scripture observes and affirms that there is an essential asymmetry in the relationship between old and young, parents and children (2 Corinthians 12:14). Prioritising young people in the Vision and Strategy, and reflecting that in the allocation of resources, is part of recognising that it is the gift of children and young people to be dependent on their elders, and the joyful responsibility of elders to provide for the young.</p> <p><b>Bringing transformation to the world</b></p> <p>Believers' attitude to and use of money is itself an act of witness. 'Those who in the present age are rich' are instructed to 'be rich in good works, generous, and ready to share' as a sign of their hope being set on God and on his gift of eternal life (1 Timothy 6:17-19). The Church itself expresses its corporate faithful discipleship by being 'rich in good works' that bring gospel transformation to the local communities in which it subsists.</p>
<p><b>Prioritising areas of deprivation and need</b></p>	<p>We want to <b>prioritise ministry in areas of greatest need, poverty and deprivation</b>, so that our lowest income parishes and worshipping communities can thrive recognising that some may never be economically sustainable without ongoing support</p>	<p>The Spirit of the Lord anointed Jesus 'to bring good news to the poor' (Luke 4:18). For the Church of England to continue to bring this good news to the poor in England today, it must gladly embrace the fact that church life in some parishes will require ongoing financial support. The 'privilege of sharing in this ministry to the saints' is one to be exercised not with grudging reluctance as if a problem to be overcome, but with 'abundant joy' as a grace-gift of God (2 Corinthians 8:1-3). Lower income parishes, moreover, must not be seen or described as 'dependent' or 'subsidised.' Rather, it is that some communities supply another</p>

		kind of riches to the church (cf. 2 Corinthians 8:14) within the economy of one Body whereby each part is dependent – in differing ways – on all the others (1 Corinthians 12:12-27).
<b>Intentional missional focus</b>	We want to <b>apply our resources strategically and intentionally</b> to grow mission and ministry in a sustainable way, focusing on areas of <b>need and opportunity</b> – we want to incentivise effective (and sometimes difficult) decisions about how resources are allocated	In both the Parable of the Talents (Matthew 25:14-30), industry and effectiveness in business is rewarded by the master's gift of proportionally increased responsibilities, while merely seeking to preserve - out of fear - what has been entrusted is condemned. In making decisions about allocations of resources, it is wise and godly to invest further in what is proving fruitful, and to reconsider what is not.
<b>Transparency / clarity</b>	We want to be able to <b>explain easily</b> how money flows around the church; where it originates; what determines the quantum of key financial flows; and how is it ultimately spent, in order to <b>promote mutual trust and understanding</b> across the church from parishes to dioceses to the NCIs	The Christian moral vision is one of bringing everything into the light of Christ, 'so that it may be clearly seen that their deeds have been done in God' (John 3:21). This is certainly true concerning money, not least because of its attendant spiritual dangers ('the love of money is the root of all kinds of evil,' 1 Timothy 6:10). The early church's first internal crisis was brought about by secrecy and deception concerning money (when Ananias and Sapphira kept back part of the proceeds of a land sale while telling the fellowship they had given the entire sum – Acts 5:1-11). The greater the openness and transparency regarding finance, the more such dangers are mitigated.
<b>Simplicity</b>	We want to <b>minimise the number of different financial flows</b> around the church in order to <b>reduce the administrative cost</b> burden associated with moving money around and accounting for it, releasing people for mission and ministry	'God is a God not of disorder but of peace' (1 Corinthians 14:33). The chaotic or convoluted can be distracting and burdensome; while an overly complex bureaucracy provides a cover for economic injustice (Ecclesiastes 5:8).
<b>Generosity &amp; Sacrifice</b>	We want to <b>encourage generosity throughout the Church</b> , not delegating responsibility to others, but giving of whatever we have generously, faithfully and cheerfully so that all parts of the body may thrive  We want to <b>serve one another sacrificially</b> , recognising that this	Jesus valued the pittance offered by a poor widow far more than the large sums donated by the wealthy (Mark 12:41-44). What matters to God is the quality, rather than quantity, of our giving (2 Corinthians 9:6-7).  The way we manage our finances as a church needs to be shaped by the gospel – by our responsive love for the One who, 'though he was rich, yet for your sakes he became poor, so that by

	<p>may mean some are called to give something up in order to enable others to flourish</p>	<p>his poverty you might become rich' (2 Corinthians 8:9). Christ's generous, sacrificial love for us calls us to a generous, sacrificial love for one another and for those who have not yet tasted Christ's love for themselves.</p>
<p><b>Accountability</b></p>	<p>We want to be <b>accountable for the good stewardship and use of resources</b>; we want to <b>manage our assets well</b> to generate more resources and <b>ensure money is spent effectively</b> so that we know we are doing as much as we can with what we have</p>	<p>The whole of the Christian life is lived <i>coram Deo</i> (before the face of God). All our resources come from him (1 Chronicles 29:12, 14); and to him will we each give an account for what we have done with his gifts (Hebrews 4:13); hoping to have been found 'trustworthy in a few things' and receive his commendation (Matthew 25:20ff.).</p> <p>Being accountable to one another regarding money is part of what enables trust and encourages generosity. Paul explained his plans for the collection and outlined how it would be administered because, 'we want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of people' (2 Corinthians 8:20-21). Paul sought the scrutiny of others (sending two others alongside Titus to make the collection) so that there could be no hint of impropriety.</p>
<p><b>Compliance / Governance</b></p>	<p>As a family of independent charities, we want to ensure that our financial arrangements <b>enable effective governance</b> in accordance with charity law so that trustee responsibilities can be fulfilled, and the Church <b>demonstrate best practice</b>. This should incorporate support for diocesan senior teams and trustees to develop, review and maintain sustainable people and financial plans.</p>	<p>Jesus' disciples, 'in the world' but not 'of the world' (John 17:14-16), are to be 'subject to the governing authorities' since they have been 'instituted by God' (Romans 13:1) - including being subject to its laws regarding money (Romans 13:6-7). Abiding by charity law and financial regulations is not, however, only a matter of avoiding 'possible punishment' for transgression (Romans 13:5, NIV), but is also a positive apologetic and evangelistic witness: by 'conducting ourselves honourably among the Gentiles,' the watching world may 'see our honourable deeds and glorify God when he comes to judge' (1 Peter 2:12-17; cf. Matthew 5:16).</p>