



**EFCC**

exalting Christ in growing  
healthy churches

# Annual Review 2026



## THE CHURCH OF CHRIST

Leadership, Gifts, and Ministry

# The Evangelical Fellowship of Congregational Churches

Latimer Congregational Church, Grovehill Road, Beverley, HU17 0JD

[www.efcc.org.uk](http://www.efcc.org.uk)

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# Reformed-Facing Congregational Church Governance

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Tom Brand  
Ministry Director

## Welcome to the EFCC Annual Review 2026!

Over the last few years, we've worked hard to establish and clarify our identity as the Evangelical Fellowship of Congregational Churches. Our vision statement, *'Exalting Christ in Growing Healthy Churches,'* tells us where we're heading, our direction of travel. Our *Basis of Faith* and the recent *Positions Paper* tell us our boundary markers. And more recently, we've clarified the place of the *Savoy Declaration* in the EFCC – the pole in the middle of the EFCC tent. We've done this with the phrase *'Reformed-Facing Gospel Generosity.'*

As a network of Gospel-centred churches, we are Reformed-facing; this primarily means that our congregationalism is *Reformed Congregationalism*. We don't require subscription to the Savoy Declaration for our churches; we can't because we're independent. But we look

to that Confession as a clear example of Reformed Congregationalism, our historic lineage.

As we've gone through this process, we've also been able to work towards a much clearer understanding of church government in the local church that is biblically faithful. In the 2025 Annual Review, I focused in my introductory article on 'Reformed-Facing Gospel Generosity' in general and the shape and direction of the EFCC. This year, I want to focus on the specific roles of deacons in relation to elders and the role of the members' meeting.

## Pastors, Elders and Deacons

The office of pastor and elder are word-based leadership ministries; the office of deacon is a service ministry. The Bible speaks of teaching elders and ruling elders (1 Timothy 5:17). The teaching elder is the pastor, and the ruling elders may teach, and must be 'able to teach' (1 Timothy 3:2; Titus 1:9), but would gen-

erally not be working full-time for the church. The eldership is called to rule (1 Timothy 5:17), to teach (1 Timothy 3:2) and to shepherd and oversee (Acts 20:28) the local church, feeding the people with the word of God.

The office of deacon is a service ministry. Like elders, deacons are called to an incredibly high standard of godliness (1 Timothy 3:8-13). The difference is that the office of deacon is not a ruling or teaching office; it is a service ministry- we see something of what this looks like in Acts 6. Elders and deacons are always spoken of in the plural in the New Testament. This means that to follow the biblical pattern, we need to work towards more than one elder (including the pastor) and more than one deacon in each church. Together, the elders and deacons form the leadership of the church (Philippians 1:1).

When the deacons meet, they are not there to lead the church; they are there to serve the church practically under the leadership of the elders. When this works well, and mutual trust between elders and deacons flourishes, this is a beautiful and Christ-honouring partnership. When it works badly there can be all sorts of misunderstanding, unnecessary disagreement and damage in the church.

## The Authority of the Members' Meeting

In Reformed Congregationalism, the authority lies with the membership on key issues like church discipline, communicating and excommunicating members and appointing and removing pastors,

elders and deacons; but the members are clearly led and guided by the eldership. Many churches may take more decisions in the members' meeting, but the above points are the minimum requirement for Reformed Congregationalism.

We see this worked out in Scripture when the Lord Jesus Christ gives the keys of the Kingdom upon hearing the apostolic confession of faith spoken by Peter in Matthew 16:17-19. Two chapters later in Matthew 18:17-20, the Lord teaches us about the process of church discipline. The final stage involves bringing the unrepentant person before the church. Jesus then uses the same language (binding and loosing on earth and in heaven) about the authority of the church in the case of discipline that He used about the authority of the Apostle Peter. In other words, the keys of the Kingdom are given to the church, that is, in the Reformed Congregational context, to the members' meeting.

Let's imagine some concrete examples- A growing church is thinking about appointing an assistant pastor who will be on the eldership. Appointing new elders/pastors is clearly a matter that involves the members of the church, but again, the process and final decision should be led by the elders. What does this look like? The elders would raise it in a members' meeting, saying that they believe that this is the way that the Lord is leading the church. Then the members should trust the elders to go through the process in a biblical and God-honouring way. The members don't need to be involved in every step, but it is certainly important that the members are not kept in


the dark, particularly once candidates come to preach with a view. Then the elders should seek to make a unanimous recommendation to the membership, and the members make their decision and vote about calling the assistant pastor.

Now let's imagine an example at the other extreme—The pastor wants to re-decorate one of the bedrooms in the manse because his wife is expecting their second child. Do we need a members' meeting for this decision? Nope! The elders might want to mention it to the members, but normally, a church should have someone who acts as a 'go-to' for the manse. The pastor runs it past that person, and we're good to go.

What about church discipline? A member has had an affair and is unrepentant. In following Christ's commands in Matthew 18, the member has been challenged lovingly by one elder, then by two people together. Finally, it has come to the church members' meeting. The elders should again bring a unanimous recommendation to the meeting, and the members should trust their elders, but it is the members who remove the unrepentant man from membership.

Reformed Congregationalism is elder-led Congregationalism. As we seek to follow biblical teaching on the government of the local church, we are together, as a family of churches in the EFCC, 'Exalting Christ in Growing Healthy Churches.'





*“In Reformed Congregationalism  
the authority lies with the  
membership on key issues...”*



# The Work of the Trust Board

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Gwynne Evans

Chairman of Trust Board

**T**he Psalmist David calls us to ‘Bless the Lord, O my soul, and forget not all His benefits’. The word *benefits* speaks about God’s actions and work in his dealings with us in creation and providence. John Calvin says, ‘God is not deficient in furnishing us with abundant matters for praising him.’

How true this is in all our lives and in the life of the Lord’s Church. This is certainly true in the way the Lord has guided and provided for the work of the Fellowship through the work of the Trust Board in enabling the Fellowship to fulfil its core objectives over the years.

The objects of the Trust Board are the ‘advancement of the Evangelical Christian Faith in the United Kingdom and overseas’. This work is fulfilled in functioning as the Trustees of the Fellowship and acting as corporate holding trustee for many of the EFCC churches. The Trust Board is also the trustee of ‘Charities Administered in connection with EFCC’, which concerns the administration of historic Congregational endowed funds to the benefit of our churches today.

The work of the Trust has grown enormously since it was formed in 1993; the Trust Board is responsible for over 40 church trusteeships and will often advise on governance even where a church isn’t in trust. It also oversees investments that are used to finance the EFCC’s work and enable the EFCC to support our churches spiritually, operationally and financially. All aspects of seeking to grow healthy churches come together in our meetings in which the wisdom of Godly colleagues is brought to bear.

## Strategic Support

Over the past two years, the Trust Board has held three of its meetings in conjunction with the Committee Members’ meetings. This has been helpful as it enables good communication between the Trustees and Committee members, helps understanding of the complexity of many of the situations in which decisions are made, and we hope ensures our decisions are well-rounded and thought through from both spiritual and operational angles. Grants were given to churches to assist in the repair and up-

grading of church buildings, and also personal financial support to ministers on a low stipend. The Trust Board has continued in giving strategic grants to enable church revitalisation projects. Here we often facilitate a church being able to call a pastor, so vital to revitalisation, in circumstances the church would otherwise not be able to afford to do. It is particularly rewarding as we see churches develop from survival to flourishing under revitalisation work.

We have also promoted healthy church governance in providing guidance and advice around alternative legal structures, areas of regulation and charity law policies and procedures through the work of the Operations Manager, Trusteeship Coordinator and the EFCC Office. The aim here is to do all things well and to God's glory.

Through the Trust Board, substantial grants were made to the Fellowship, this has enabled our Ministry Director; Ministry Coordinators and the Women's Ministry Coordinator to function in giving spiritual advice and support to those in ministry; the organising and financial assistance of the Ministers Prayer Conference and also in more recent years the Ladies Conference which is a source of much blessing and encouragement.

## Closed Churches

Over the past few years, sadly, churches have closed. The Trust Board, as trustee of these churches, has been involved in the orderly closure and sale of the properties. The proceeds from the sale generally require special permission from the

Charity Commission with a scheme for their use in line with the closed church's objects; the Board's aim here is to ensure that funds are stewarded and used well to support the work of our churches. The Trust Board is blessed with a 'bird's eye view' of the needs of our churches and can sometimes, like moving pieces strategically on a chessboard, direct legacy capital from closed churches to fan the flames of revitalisation in areas of great social and spiritual need. It is always wonderful to see the Lord's hand in such opportunities, for example, we have recently been able to apply funds from a closed church Manse trust to be able to purchase a Manse for a church, freeing them from the problem of affording accommodation for their Pastor.

## Giving Thanks

In a short report like this, I can only briefly indicate something of the important work that is being done each year by the Trust Board and the Fellowship in seeking to grow healthy churches.

I would like to express my thanks to all the Trustees, Committee members and our spiritual and operational teams for their hard work during the past year. Their diligence and direction in pulling together the multifaceted aspects of EFCC Trust Corporation enable the Board to function so effectively.

May we, as a fellowship, as we journey together, daily be praising our God for all His benefits to us, but most of all for the Salvation we have in our Blessed Saviour Jesus Christ.



# Getting to Know The EFCC Committee Chairman

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Digby James  
Committee Chairman

I was born in Seer Green, in south Buckinghamshire, where I attended the local Church of England primary school and the local Anglican Sunday School. I learnt the power of David's slingshot when the vicar demonstrated and broke one of the windows, and also the problems that "Mr I" had crossing from this world to the next. At Wycombe Technical High School, I discovered a love of printing and of chemistry

Moving to Fareham in Hampshire in 1966, I attended Price's Grammar School, where I excelled at chemistry. Getting the necessary 'A' levels, I went to Imperial College, London, where I studied chemistry from 1971 to 1974. It was during my second year at college that I became a Christian on Christmas Eve 1972, after God had opened my eyes to see my own sinfulness following attendance at Bible studies on Romans 1. Trying to make bargains with God, I finally called out for mercy and remembered a verse from Sunday School: "He died that we might be forgiven" and found peace with God.

Everyone was amazed at the transformation that came over me.

On graduating, I broke off my engagement to my fiancée as I believed I was obeying God's will in joining Campus Crusade for Christ (now Agapé). I was sent to work at Birmingham University in student evangelism. Campus Crusade practices what is called "easy-believism" and though I saw twenty people "pray to receive Christ", not a single one gave evidence of true conversion.

After reading *Knowing God* by JI Packer in the summer of 1975, I read Paul's letter to the Romans repeatedly over the following three months. When I was invited to a Bible study on Romans, I leapt at the chance. This was not the sort of "pooling of ignorance" Bible study I was used to as a friend expounded Paul's teaching. I discovered that this was the mainstream teaching of the churches of the Reformation, and that the teaching of Campus Crusade differed seriously from it, especially with regard to the

content of the Gospel message and the nature of conversion.

Campus Crusade moved me to Liverpool to get me away from this “bad influence”. But I found it impossible to continue to teach their methods, and in October 1976, I left. I was asked to write an article for Evangelical Times about Campus Crusade. Various people in the church read it and said how good they thought it was. But Marianne was critical of the overly American style. She went through it with me line by line. As a consequence, romance blossomed. After spending a year at Strathclyde University studying for a Master’s degree in analytical chemistry, we were married in 1978 and moved to London, where I worked for the Laboratory of the Government Chemist, analysing nitrosamines and forensic drugs (mainly heroin and cocaine from Customs seizures) and then, from 1984, the Department of Trade and Industry supporting the scientific instruments industry. In 1980 I began the Evangelical Movement of Wales four-year Theological Training course. My son, Isaac, arrived in 1981. In 1982 I was called to Mitcham Congregational Church, where I laboured for four years.

In 1990 I was called to the ministry of the Quinta Congregational Church (later renamed the Quinta Independent Evangelical Church by the members) where I have been ever since. For the first two years I supported myself working for a scientific

instrument manufacturer in Manchester. In 1995, after nine years of study, I was awarded a Doctor of Ministry degree by the Trinity Theological Seminary in America.

I was elected to the EFCC committee in 1997 and subsequently appointed to represent EFCC on the Congregational Library Committee, the Friends of The Congregational Library, The Unaffiliated Congregational Church Charities, and the Congregational Memorial Hall Trust.

I have spent much of the last 40 years working on reprinting old books (mainly through Quinta Press). Major titles are the Works of George Whitefield (on CD-ROM, the inspiration was reading Dallimore’s biography), the Works of John Cotton (published recently in modernized English by Reformation Heritage Books, the inspiration being having to write an essay about Cotton for the EMW TTC), the Works of John Angell James (of Birmingham), and the Works of William Jay (Bath), these latter two being noted 19th century Congregational ministers.

I am strongly committed to Congregational principles, as is apparent from my work on reprinting many old congregational writings (on my website as PDFs: [quintapress.com](http://quintapress.com)).

Outside of church life I love railways (especially the Great Western Railway) and Tottenham Hotspur.



# Calling a Pastor: Introducing a New EFCC Resource

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Tom Brand  
Ministry Director

There are loads of different ways that we help churches in the EFCC, but one of the most important is helping churches through the process of calling a pastor. This runs right from initial discussions with the church about the possibility of calling a pastor through to the ordination of the man and then onwards to continued support for the pastor.

In Ephesians 4:11, Paul the Apostle makes it clear that the pastor is a gift from the risen Lord Jesus Christ to the local church; having a pastor is a great biblical blessing. In the EFCC, we're committed to *'Exalting Christ in Growing Healthy Churches'* – a core part of this health is that each local church should have a pastor, 'For the equipping of the saints for the work of service, to the building up of the body of Christ' (Ephesians 4:12).

## A New Resource

But some of our churches don't currently have a pastor, and because of this, at the EFCC Day Conference 2026 we're thrilled to release our new digital and print resource, 'Calling a Pastor.' It is a step-by-step guide to the whole process, with loads of practical help alongside the big biblical picture of church government under Christ for pastors, elders, deacons and members in a biblically healthy church. I'd really like to thank all those involved in writing and producing this resource.

If your church doesn't have a pastor, we'd love to meet with you and walk through the resource with you. Grab some of the booklets and talk to the EFCC Ministry Director or one of the Ministry Coordinators. We'd love to help you in your church. It's a long process, but it is abundantly worthwhile! And if you're reading this and are considering a call to the ministry, we'd love to talk with you, too—you

may be one of Christ's gifts to the church! That is seriously humbling and exciting.

Even if your church has a pastor, the 'Calling a Pastor' resource is an important refresher on lots of key biblical issues. It will help you think through some key biblical questions about church government. Issues like the differences between the pastor, the elders and the deacons; the role of the membership; and the way

that the pastor, with the elders, leads the church.

The crucial starting point and way forward in calling a pastor is the prayerfulness of the church. Prayer is the foundation of all the ministries of the church, and without prayer, we shouldn't expect the Lord's blessing. Our hope and prayer is that the Lord will use this resource to build and strengthen our churches for his glory – and our joy!

*You can request a copy of 'Calling a Pastor' from the EFCC website. It's free for affiliated churches!*





# Governing Documents and Advice for Appointing Elders

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Paul Walker

Operations Manager

**D**rawing the spiritual strands concerning Reformed-Facing Gospel Generosity together, there follows a practical legal question as to how churches may establish an eldership within the framework of their existing governing documents.

Historically, Congregational churches were established legally by charitable land trusts. Such Trust Deeds follow a similar pattern in the way that they are framed. They fail to make any reference to elders or an eldership but do reference the roles of pastor and deacons in several clauses. This reflects a strand of thinking that saw 'diaconates' as incorporating both the offices of elders and deacons.

Though Biblical spiritual leadership and legal governance are often an imperfect fit, the Congregational independency principle expressed in trust deeds does provide sufficient elasticity under the direction of the church for the creation of an eldership. The following wording or similar is used to reflect the church's in-

dependent power to organise its affairs (emphasis added):

*"in all matters relating to the internal government of the said Church, the same should be; conducted on Congregational or independent principles, namely; that the members for the time being of the said Church shall have full and uncontrolled power to manage and arrange all of their internal or Church affairs; whether regarding admission, suspension or exclusion of members, the election, suspension or dismissal of pastors, deacons or otherwise, however (except only in cases by these presents otherwise expressly provided for); according to their own interpretation of the Holy Scriptures."*

In the absence of any provision forbidding the appointment of elders, this type of provision provides independent congregations with a wide ambit to organise their affairs to create an eldership according to their interpretation of the Holy Scriptures.

Historic Trust Deed clauses relating to the office of the pastor almost always seek to legally entrench Paedobaptist theology by requiring that he hold paedobaptist convictions. As the primary teacher and preacher of the church, it is easy to see why this simple legal device was applied as a convenient way of ensuring that the overarching position of the church remained paedobaptist.

Aligning well with *Reformed-Facing Gospel Generosity's* recognition that some church leaders may hold believers' baptist convictions, we again see the elasticity of independency in that no such requirement is placed on any other spiritual office in the trust deed, whether mentioned, such as deacons, or, often unmentioned, in the case of elders. The hazy and unsatisfactory dual function diaconate strand of thinking reflected in trust deeds does at least help to illustrate that it was not the intention of such trusts to preclude men of baptist convictions serving as elders or deacons, but only that of the pastor.

The biblical standards for elders and deacons are high. The local church should therefore prayerfully seek to discern a calling to these ministries. In cases where an elder or deacon is appointed whose view on baptism differs from the church's governing documents and its teaching. It is important in such instances that the individual does not seek to undermine the church's position and teaching.

## Church Constitutions

A further consideration is that, alongside the historic charitable land trust, much more recently, churches may have adopted a Church Constitution or similarly worded document. Such Constitutions often fill in more governance and operational detail as to how the church functions that may not be found in the trust deed.

Church Constitutions have a much looser legal status than the charitable land trust and create what is termed an unincorporated association. In simple terms, they are formed around a group of people agreeing to abide by a particular set of 'rules'. A classic example outside of churches would be a bowls club. A Church Constitution should never conflict with the governance provisions in the Trust Deed and should also be amended to reflect the establishment of an eldership. The mechanism for amending the terms of the Constitution should be set out in the Constitution itself.

## Other governance structures

It is beyond the scope of this document to consider modern governance structures such as Charitable Incorporated Organisations (CIO's) and Charitable Companies Limited by Guarantee (CLG). However, if you require help in this area or more generally, please contact me.



# Serving as a Pastor's Wife

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Hilary Wilkinson

Women's Ministry Coordinator

**W**e know that 'pastor's wife' is not a scriptural role as such. It is not an office. Pastors' wives do not carry special authority from the Lord within the church, and so in many ways, being married to the minister is just like being any other church member. We could stop there and keep this very brief! And yet, if we believe that a wife is to be a helper to her husband, and that the word 'helper' there carries weight, we won't underestimate the ways that God can use a godly wife to strengthen her husband and, therefore, indirectly, the church. Serving as a minister's wife is one of the greatest privileges of my life, and I don't take it lightly. Furthermore, in my role within EFCC as Women's Ministry Coordinator, I have the joy of getting to know ministry wives across the country and am regularly encouraged by them.

Although this piece is on the pastor's wife, I'd like to state at the outset that much of this applies, of course, to elders' wives too.

## Helping and Caring

One of the main ways a pastor's wife helps the minister is in the behind-the-scenes care of the church. In God's wisdom, He doesn't give prescriptive commands on how we work out our roles within marriage, and so ministry couples will work out differently what 'helper' means in this area. Several factors will come into play, such as the temperament and specific giftings of the wife, the degree to which she works outside the home or church and other commitments such as care of children or elderly relatives. It's sometimes assumed by a church that the minister's wife will be responsible for all care of women in the church. That is clearly not a helpful assumption and is creating a 'role' for the ministry wife that the Bible doesn't give. However, whatever the circumstances, she will be involved as they pray as a couple for church members together and inevitably discuss various situations.

Though there is no list of qualifications for a minister's wife (as with elders, for example), if an elder is to be an example in how he offers hospitality, it will be very difficult in practice if the wife is not fully on board with this. That is not to say that she has to be an amazing cook or even that she has to do the cooking! How this is done will vary from family to family. In a previous church we were in, my husband was involved in three services every Sunday. It made having people on Sundays very difficult, especially when the children were all very small. We looked to have people over more in the evenings, and that worked better for that season.

## Modeling Vulnerability


We have established that the role of ministry wife is not an 'office' in Scripture or a leadership position. That said, whether we like it or not, the congregation will look to the pastor's wife to be an example. One of the most helpful things I heard was, 'Be the best Christian and church member you can be.' Obviously, that should be any believer's aim! But it's helpful to be reminded of the best way you can have an impact. By that, I don't mean that the minister's wife should pretend that she has everything sorted and never be vulnerable with others in the church. In fact, modelling appropriate vulnerability can be extremely helpful to a church culture.

## 'The Overwhelm'

If we're going to support ministers' wives within EFCC, we need to recognise some of the difficulties they face. While we

could list them all, we can summarise these under the heading of 'overwhelm'. One of the hardest things about being a minister's wife is that you end up knowing a lot without actually being able to do much about it at times. You absorb a lot emotionally as you listen to your husband talk about situations and people in the church, but unlike him, you don't then head off to a meeting where you think about what you positively can do about it.

Don't misunderstand me. I'm not saying that ministers' wives have a harder time than their husbands. I've often been very grateful to be the one at home praying while I watch my husband head off to a meeting. I am saying that there is something unique about being a minister's wife, and it can feel overwhelming at times. In addition, as a minister's wife, you publicly end up with less of a voice. In a member's meeting, while I might have a strength of feeling about a certain issue, it is usually wiser for me to keep quiet for fear of looking like my husband has asked me to say something, or for fear of saying too much, especially as I often know more (than other members) about the behind-the-scenes dynamics of a particular situation. We can add to this the fact that women have been created with huge nurturing and relational potential. This is such a gift from God. And yet, at times, this quality can mean that we feel tensions between people and the fallout from conflict in a deeper way than our husbands. As a grouping of churches, we want to make sure that our ministers and their wives know they can find support and help

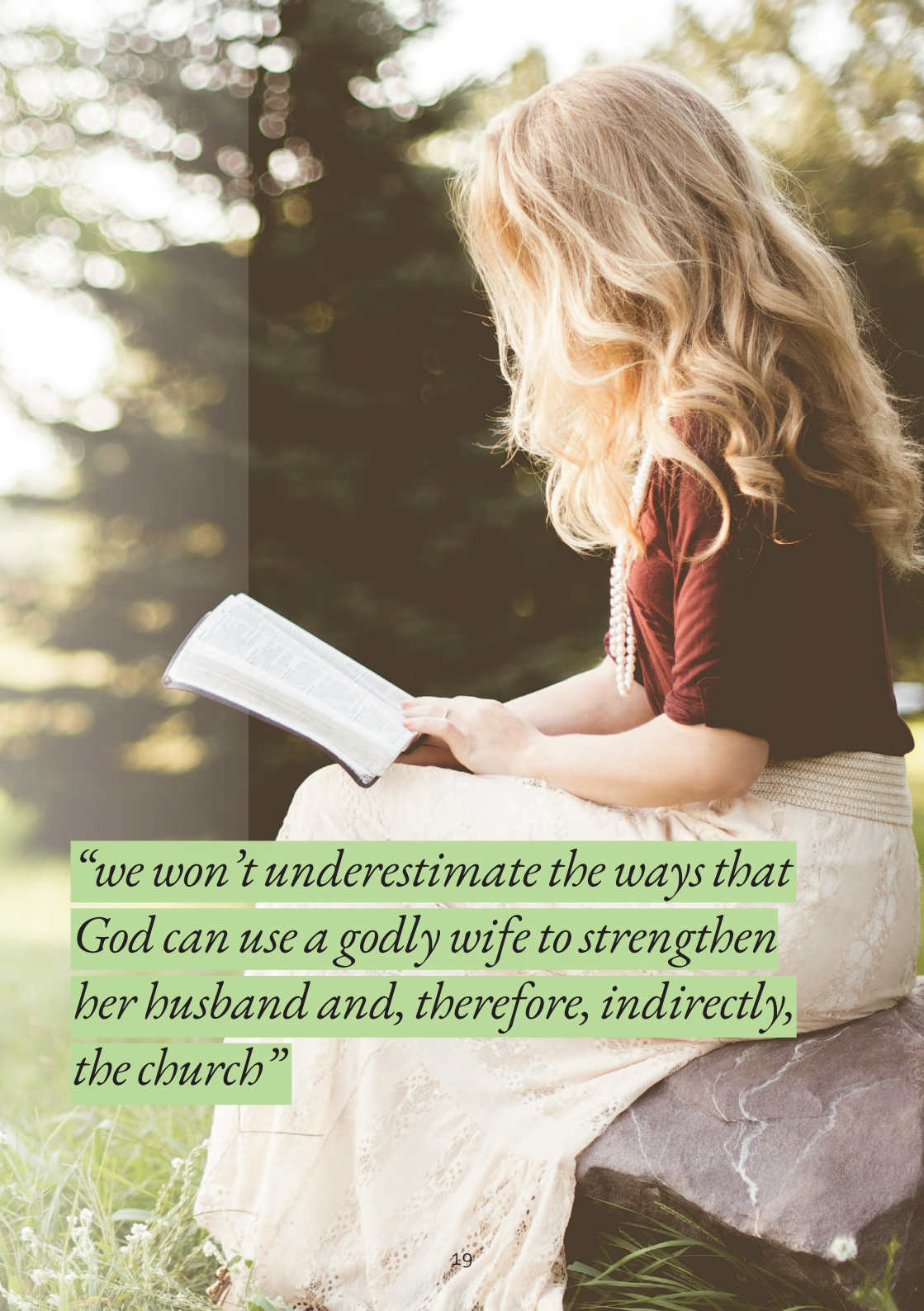


when things feel overwhelming. At times of stress in church life, it may be that the wife is the only one who knows just how much her husband is carrying. At those times, where does she go?

Another aspect of the overwhelm can be the workload. I see pastors' wives who feel incredibly stretched with the juggle of working life, home life and church life. While many pastors' wives I speak to serve the Lord gladly in this way, it is good for us to be aware of the pressures. Indeed, having elders who will check in with the ministry couple in question and ask how they are and how the church can support them is invaluable.

I would like to encourage ministers' wives currently feeling overwhelmed to make sure that they have good support. Please don't hesitate to get in touch or ask for help. Many of us have been where you are now. Please pray for our ministry wives and for the EFCC as we seek to support our ministry couples well. As we care for them, we are indirectly caring for our churches and fulfilling our vision: Exalting Christ in growing healthy churches.

Hillary attends Alderholt Chapel and is married to Ross Wilkinson.



*“we won’t underestimate the ways that God can use a godly wife to strengthen her husband and, therefore, indirectly, the church”*



# Financial Summary for the Year Ended 31 December 2025

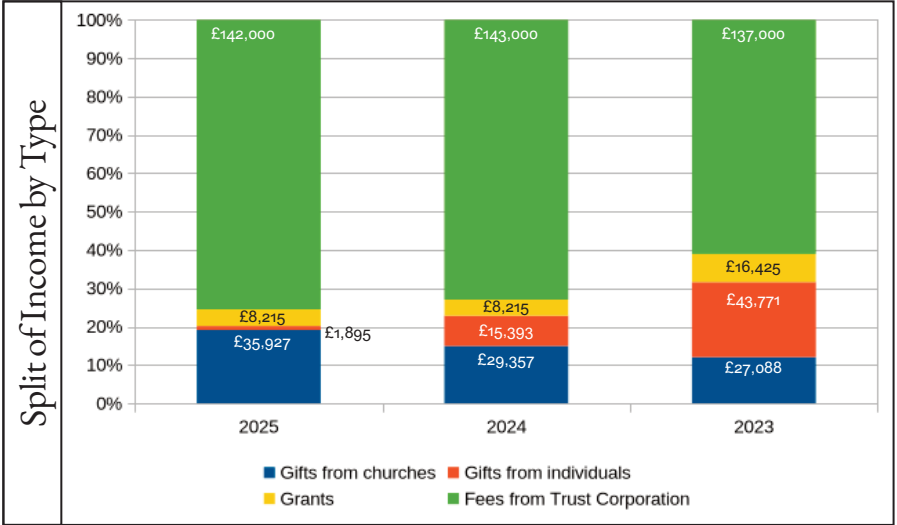
Luke Taylor

Partner, Smailes Goldie Accountants

This report provides an overview of the financial statements of the General Purposes Fund, which covers the everyday running costs of the Evangelical Fellowship of Congregational Churches (EFCC). In simple terms, it shows the money that came in during the year, what it was spent on, and the position at the year-end.

## Overall picture for 2025

During 2025, the cost of running the Fellowship increased. Total day to day expenses rose to £205,727, which is an increase of £10,536 (around 5%) compared to 2024. Total income for the year was £188,037, which was not enough to cover these costs. As a result, the Fund spent more than it received during the year.



This overspend has resulted in the reserves held in the General Purposes Fund reducing to £63,097 at 31 December 2025. These reserves act as a financial buffer, so a reduction means there is less flexibility going forward.

## Where the income came from

The General Purposes Fund receives income from four main sources:

- Donations from churches
- Donations from individuals
- Grants
- Management charges paid by the Trust Corporation

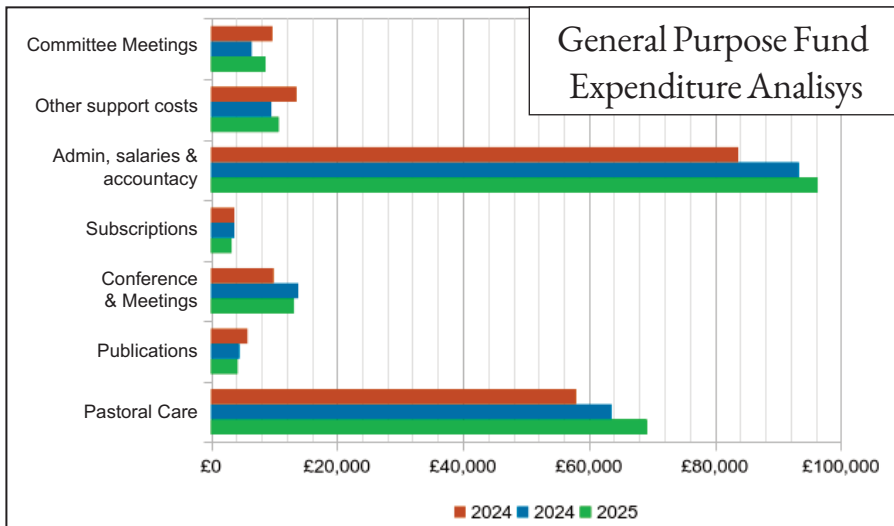
Donations from churches increased noticeably in 2025, rising to £35,927 compared with £29,357 in 2024, which is a very positive sign of support. However, donations from individuals fell sharply, with only £1,895 received in 2025 compared with £15,393 in the previous year. It is important to note that the 2024 fig-

ure included two one off legacies totalling £14,000, which were not repeated in 2025.

Grant income remained steady at £8,215, which relates entirely to the Memorial Hall Grant.

The largest source of income is the management charge paid by the Trust Corporation, which supports the running of the Fellowship. This remained stable at £142,000 in 2025 (2024: £143,000). The management charge payments are made to ensure the General Purposes Fund has enough cash to meet its ongoing commitments.

Additional amounts were also paid by the Trust Corporation during the year to cover costs relating to K Davies' remuneration and expenses. These costs are incurred initially by the General Purposes Fund but are recharged annually to the Trust Corporation.



## How the money was spent

Spending on charitable activities increased by £4,172 compared with 2024. This was mainly due to higher costs for the General and Regional Secretaries, although there were savings in meeting and publication costs.

Support and running costs also increased. Total support costs were £115,797, up by £6,363 on the previous year. This was largely driven by higher staffing costs, alongside general increases in everyday operating expenses and committee meeting costs.

## Summary

In summary, during 2025, the Fellowship experienced lower donation income overall, particularly from individuals and higher costs to deliver charitable work and to run the organisation, resulting in a reported shortfall, where spending exceeded income, leading to a reduction in reserves to just over £63,000 at the year-end.

The continued trend of reducing income from Grants and Donations again highlights the crucial role that the Trust Corporation plays in providing financial support for the day-to-day activities of the fellowship.





## Mission Statement: Exalting Christ in growing healthy churches

This is why the EFCC exists, it our direction and purpose. It is the Lord Jesus Christ who is building his Church, we must keep our eyes on him in all things because he is our Saviour and the head of the church which is the body.

### We seek to meet our mission with 6 core objectives

No.	Core Objectives	Practical Steps
1	Calling Pastors	We recognise that the provision of a pastor is a gift from God to his Church and vital to the growth and life of our churches. Churches need leaders who are spiritually qualified, committed to the work of the Gospel and able to preach, teach and spiritually nourish the people of God. Without an effective and godly pastor many churches simply wither on the vine. The EFCC is committed to helping to enable its churches to find and call pastors by being committed to practically supporting them, as partners in the gospel, through the finding process with prayer, godly discernment and with practical commitment.
2	Supporting Pastors	The EFCC is committed to nourishing and growing its pastors spiritually and supporting their ministry practically to allow them to flourish in their calling to lead and sustain healthy churches.
3	Replanting and Revitalising Churches	In partnership with the local church, the EFCC will seek to discern God given opportunities to support replanting and revitalisation work with spiritual and practical support with the aim of restoring living, vibrant and Christ focused local churches.
4	Sharing, Growing and Connecting	The EFCC provides a spiritual family for a diverse group of Christ's churches connected together as Evangelical Congregational Churches, united in a shared Basis of Faith and agreement with the EFCC's Position Papers, with a shared desire to care, support and encourage each other prayerfully, spiritually and materially.
5	Supporting Healthy Church Governance	Particularly through the EFCC Trust Corporation, the EFCC actively and practically supports churches in ensuring that they are well managed and meet their financial and legal obligations, thereby ensuring that the Church of Christ is of good repute in acting wisely, judiciously and well in the management of its activities.
6	Caring and providing for the welfare of Christ's Church	Remembering Christ's example, the EFCC actively and carefully stewards its resources to enable it make provision for the welfare of individuals within the EFCC church family.