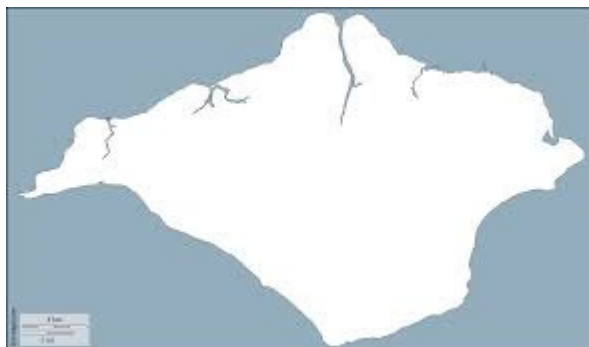


Living Together



A Paper for the Joint Synods and parishes of East and West Wight as they move towards forming one Deanery for the Isle of Wight and in the development of an Island Plan for the Church for the next ten years.

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7th January 2015

1. Introduction

The title 'Living Together' has come about as the two deaneries in 2014 explored the possibility of becoming one deanery coterminous with the Archdeaconry. Before the 'marriage' there is a sense in which the two deaneries are first going to 'live together' for whilst committed to creating one deanery there is also uncertainty about what the structure will ultimately look like. There is always uncertainty in moves of this kind because although this change will generate only a small amount of attention in the pews it still involves the risk of not knowing where it will lead.

'Only those who risk going too far will find out how far it is possible to go' T.S.Eliot

This paper to be presented at the first Joint Meeting of January Synod takes account of this element of risk and sets out to explore the outcomes of what this new way of working will mean. The coming year gives us the opportunity (a kind of 'pre-nup') to get things as right as we can before making the final commitment.

The great advantage of being an Island is that we have a clearly defined mission field. We are though in a state of decline even though there are encouraging signs of growth in some areas. This process is not about managing decline but rather looking to turn the tide and once again to become a growing Church both in terms of our numbers and the depth of our Christian discipleship.

There is common understanding that remaining where we are is not an option and that we are at a tipping point. There is worry about churches losing their resident priest or minister and clear evidence to show that where there is no local leadership there is no growth. There is also a clear desire that no one, clergy or lay should be exploited in their role. However, there is further evidence to suggest that ministers and laity alike are not so much stressed by the fact of change but by the uncertainty that change might bring. The intention of this paper is to give clarity by developing a plan that we can all support.

Working and living together will mean that as the Church on the Island we have:

A clear mission strategy

A training strategy for effective ministry

A strategy to develop vocations

A structure which supports the mission and ministry.

The intention is to put the Church in as good a position for the future as possible. Some of our Church buildings have served communities for nearly a thousand years – we might not have a future vision which looks forward quite that far but we must be prepared to leave a church in excellent shape for future generations of disciples. Integral to this is working to ensure that our buildings can support the above and not vice versa.

Why are we at this point?

At the end of 2014 we have a collective shortfall in Parish Share of £264,000 which between more than 60 churches (with an average weekly attendance of 32 people) means that maintaining the number of stipendiary clergy allocated to this archdeaconry is not sustainable. Even if it were, there are not enough people being ordained to replace those who are retiring or the numbers of people who are willing to serve on the Island.

We also need to be mindful of the age spread of those in licensed ministry and those with Permission to Officiate. Amongst the stipendiary clergy the average age is 56, amongst self-supporting clergy the average age is 66 and whilst the Island has long been blessed with a high number of clergy with Permission to Officiate their average age is 75.

Many Churches on the Island are saying that parishes that have not been able to maintain their parish share should not as a matter of course be able to replace clergy when vacancies occur. Pastoral re-organisation should happen under these circumstances and it is better to plan in advance for that re-organisation than simply to wait until the times when present clergy leave or retire.

There are issues around Island life such as the insularity of parish working which have not encouraged collaborative ways of working.

In more general terms many would argue that there is an inexorable move towards a secular society in which the Church is shifting from being an institution to becoming a movement. This means that the presence of Church life and activity in every community has significantly changed. Others suggest that uncertainty for the future means that in reality we have no idea where we are going! Some suggest that within 10 years the changes confronting the Church will be greater than those of the Reformation.

Principles and Values

A plan for the future of the Church on the Island should not be the plan of one person but something which we can all agree and commit to. It will need to be an evolving plan, one which can respond to the unexpected changes that confront us. With this in mind we should have principles and values that lie at the foundation of how we will work together as Christians. These might include the following.

There should be some key values around which Joint Synods and ultimately one Synod can agree as we move forward. We might for example commit:

- to be faithful to the Gospel
- to be faithful disciples - to be clearer about what we want to be than about what we want to do
- to be open to new ways of working/doing things differently
- to recognise that we can learn from those outside our church walls and to value their gifts and skills
- to work collaboratively wherever we can
- to seek fairness and justice for all we seek to serve
- to be open, welcoming and inclusive
- to serve the Island and not just our congregations
- to acknowledge our capacity for vulnerability
- to work with integrity
- to work and minister with compassion
- to value the breadth of the Anglican tradition
- to be mindful of the whole Church of Christ and its needs throughout the world
- to use our buildings and not be used by them

As matter of principle (for example) we will:

- listen to God and respectfully to every voice
- make appropriate compromises
- be open and honest about our successes and our failures and be open to scrutiny
- acknowledge and endeavour to meet the costs of ministry and mission
- be clear in describing our vision and set distinct priorities for action
- seek to build good friendships because change comes from friendship not isolation
- seek to earn a good reputation
- value the treasured past but look forward to the future
- look to see what we can do rather than what we can't
- foster the wellbeing of those who minister to us
- expect authentic leadership – that those who lead will 'walk the talk'

Is this going to be straightforward?

No – in fact it will test our faith considerably.

We face the challenge of huge change in the world around us whilst still trying to find a way in which the Church of God can play its part in the transformative power of the Gospel to build the Kingdom. We work with limited means and with broken vessels so listening to God and to each other is of the essence. Simply being able to comprehend the issues and the size of the problem is not an easy task and so prayer and conversation in testing the ideas is important.

Only knowing that the future will be different should be enough to remind us that we do not begin this process with a clear idea of what 'the Church' will look like in ten years time. It does though have to be different and this process is about finding God's hope for His Church in this place.

'If you have understood, what you have understood is not God.'

St Augustine

*Old men ought to be explorers
Here and there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning.*

East Coker, T.S.Eliot

2. A Review of 2014 from the Archdeacon

Clergy movements

Revd Christopher Etherton moved from Binstead and Havenstreet to a post on the mainland

Revd Sandra Lloyd retired from Niton and Whitwell

Revd Mike Johnson retired from St Lawrence

Judith Swaine became Chaplain at HMP IoW

Revd Veronica Brown changed her Title Parish from the Newport Minster to continue at St Mildred's Whippingham and St James' East Cowes

Revd Sue Theobald became priest in charge of St John's Oakfield with Holy Trinity Ryde

Revd Jane Isaac began her Title Curacy at All Saints' with St Michael and All Angels Ryde

Revd Chris Feak resigned as Area Dean of East Wight

Revd Canon Andrew Menniss retired from Bembridge

Revd Peter Pimentel resigned from Barton to become Chaplain on Ibiza

Revd Canon Karen Schmidt retired from the Brighstone Five

Revd Clive Leech resigned from his post at Christ the King to become a head teacher on the mainland and also as Assistant Priest moves from Shalfleet, Calbourne, Newtown and Thorley

Rosie Deedes resigned from her post as Co-ordinating Chaplain at HMP IoW to become Chaplain at Coventry University

Revd Kath Abbott retired as Vicar of Wootton and Area Dean of West Wight

Revd Andrew Poppe has been appointed to the post at Cowes St Mary and Holy Trinity to begin in early 2015

Revd Michael Taylor retired as Chapter Clerk for East Wight Deanery

The curacy for Revd Nigel Porter concluded at the end of June and he has just been appointed to become the new priest for the parishes of Niton, Whitwell, St Lawrence and Chale (from which Revd Helen O'Sullivan is resigning as Rector) and to be Lay Training Officer for the Island to be licensed in early 2015

Ongoing Pastoral Consideration

We are currently convening meetings for Shanklin clergy and Churchwardens and in due course also with PCC members to discuss the future of the Church there. These meetings may be widened to include Sandown parishes. The Bishop of Richborough has offered to assist in this process.

Binstead and Havenstreet are meeting with Wootton and Whippingham and East Cowes PCC members to consider the future of the Church in these communities.

Clusters

The Ryde and West Wight Clusters have been the most effective in meeting and looking for ways of enabling clergy and parishes to work more collaboratively.

Church Buildings

The Church of Holy Trinity Ryde was formally closed for Anglican Worship on 25th January 2014. The parish has become joined with St John's Oakfield by Pastoral Order and the church building is in the process of being taken over by Aspire which is developing community projects as well as being a centre for Fresh Expressions.

The Church of Cowes St Faith has been sold to Apex who are developing the Church for Christian worship and community projects.

Parish Share

Pages 7 and 8 of this report show the extent of the financial difficulty we face in East and West Wight Deaneries. Page 9 shows the situation with parishes in alphabetical order.

In summary at the end of 2014 the Island has an ongoing shortfall (from 2013) of £93,512. In 2014 we contributed £703,528 of our allocation £1,096,767 amounting to 64%.

A big thank you is due to all those who work to manage these resources. Around half of parishes now contribute Parish Share on a monthly basis.

One Deanery

At Synods in November in response to discussions on moving towards one deanery the votes were as follows:

On the debate to move towards one Deanery a paper was introduced to Synods early in the year followed by a seminar with Bishop Christopher and clergy; Revd Charlie Peer and PCC members in November and a further meeting to 'unpack the Plan' with clergy and Readers with PtO.

On the 19th November East Wight Deanery Synod amended the proposed words of the motion to vote that:

'This Synod agrees that the two Deaneries of the Archdeaconry move towards a merger to form one Deanery of the Isle of Wight'

with 36 votes in favour, 0 votes against and with 3 abstentions

On the 20th November West Wight Deanery Synod voted on the proposal that:

'This Synod agrees that the two Deaneries of the Archdeaconry be merged to form one Deanery of the Isle of Wight'

with 34 in favour, 0 votes against and with 1 abstention.

Following these meetings the Archdeacon proposed dates for joint Synods working together from January 2015 and a commitment to present a paper (of which this report is part) for the first of those Synods in January.

East Wight Parish Share 2014

East Wight Parishes	2014 Allocation	Shortfall B/F	Shortfall paid off	Total cash paid	Allocation paid	Allocation %
Arreton	9,754	4,485	2,000	2,000	0	0%
Newchurch	25,659	18,053	8,500	8,500	0	0%
Bembridge	63,966			63,966	63,966	100%
Binstead	33,032	8,178	8,178	34,179	26,000	79%
Havenstreet	8,068	3,448	3,448	6,814	3,366	42%
Brading	18,911			18,911	18,911	100%
Yaverland	8,904			8,904	8,904	100%
Godshill	9,545			9,545	9,545	100%
Ventnor St Alban	6,364	1,901	1,901	4,545	2,962	47%
Wroxall	19,556	7,999	7,999	15,556	7,556	39%
Lake	17,601	7,412	7,412	8,000	587	3%
Shanklin St Saviour	36,464	28,950	13,000	13,000	0	0%
Ryde All Saints	38,489			38,489	38,489	100%
Swanmore St Michael	7,542			7,542	7,542	100%
Ryde St John	24,112	2,031	2,031	18,106	18,074	67%
St Helens	19,280			19,280	19,280	100%
Seaview	23,968			23,966	23,968	100%
Sandown Christ Church	16,246	36,703	6,000	6,000	0	0%
Sandown St John	14,221	1,147	1,147	8,740	7,592	53%
Sandown St Blasius	26,994	17,957	17,957	18,000	42	0%
Shanklin St Paul	13,177	1,136	1,136	5,490	4,353	33%
Ventnor St Catherine	22,311			22,311	22,,311	100%
Ventnor Holy Trinity	14,661			14,661	14,661	100%
Bonchurch	17,780			17,780	17,780	100%
Whitwell	12,448			11,410	11,410	92%
St Lawrence	9,791	262	262	9,191	8,928	91%
Niton	19,280			19,280	19,280	100%
	638,137	139,670	80,977	434,488		66%

West Wight Parish Share 2014

West Wight Parishes	2014 Allocation	Shortfall B/F	Shortfall paid off	Total cash paid	Allocation paid	Allocation %
Barton	19,579			19,585	19,596	100
Brighstone	37,063	321	321	25,997	25,676	69
Brook w Mottistone	9,869	6,466	6,466	13,466	7,000	71
Calbourne	7,181	7,181	7,181	8,681	1,500	21
Gatcombe	10,305			7,728	7,728	75
Newtown	7,638			7,536	7,541	97
Shalfleet	13,829	82	82	13,374	13,292	96
Carisbrook	39,718	11,754	11,574	40,280	28,525	72
Cowes Holy Trinity	16,318			15,780	16,318	100
Cowes St Mary	39,354	29,364	24,000	24,000	0	0
Cowes St Faith	-	3,472	3,472	3,472	0	0
Freshwater	32,039			35,528	35,528	110
Yarmouth	21,134			21,133	21,138	100
Newport St John	26,763			20,825	20,825	72
Newport Minster	27,286	49,965	19,500	19,500	0	0
Northwood	19,046			18,873	18,873	99
Gurnard	30,369			30,390	30,390	100
Shorwell	8,941			10,490	10,490	117
Chale	4,857	15	15	4,872	4,857	100
Totland	25,059			24,782	24,782	99
Thorley	5,463			5,463	5,463	100
Whippingham	9,029			9,030	9,030	100
East Cowes	20,469			20,469	20,469	100
Wootton	34,870			21,000	21,000	60
	465,630	104,888	70,069	420,092	350,023	75

Parishes in alphabetical order Parish Share 2014

Parishes	2014 Allocation	Shortfall B/F	Shortfall paid off	Total cash paid	Allocation paid	Allocation %
Arreton	9,754	4,485	2,000	2,000	0	0%
Barton	19,579			19,585	19,596	100
Bembridge	63,966			63,966	63,966	100%
Binstead	33,032	8,178	8,178	34,179	26,000	79%
Bonchurch	17,780			17,780	17,780	100%
Brading	18,911			18,911	18,911	100%
Brighstone	37,063	321	321	25,997	25,676	69
Brook w Mottistone	9,869	6,466	6,466	13,466	7,000	71
Calbourne	7,181	7,181	7,181	8,681	1,500	21
Chale	4,857	15	15	4,872	4,857	100
Cowes Holy Trinity	16,318			15,780	16,318	100
Cowes St Mary	39,354	29,364	24,000	24,000	0	0
Cowes St Faith	-	3,472	3,472	3,472	0	0
Carisbrook	39,718	11,754	11,574	40,280	28,525	72
East Cowes	20,469			20,469	20,469	100
Freshwater	32,039			35,528	35,528	110
Gatcombe	10,305			7,728	7,728	75
Godshill	9,545			9,545	9,545	100%
Gurnard	30,369			30,390	30,390	100
Havenstreet	8,068	3,448	3,448	6,814	3,366	42%
Lake	17,601	7,412	7,412	8,000	587	3%
Newchurch	25,659	18,053	8,500	8,500	0	0%
Newport St John	26,763			20,825	20,825	72
Newport Minster	27,286	49,965	19,500	19,500	0	0
Newtown	7,638			7,536	7,541	97
Niton	19,280			19,280	19,280	100%
Northwood	19,046			18,873	18,873	99
Ryde All Saints	38,489			38,489	38,489	100%
Ryde St John	24,112	2,031	2,031	18,106	18,074	67%
St Helens	19,280			19,280	19,280	100%
St Lawrence	9,791	262	262	9,191	8,928	91%
Sandown Christ Church	16,246	36,703	6,000	6,000	0	0%
Sandown St Blasius	26,994	17,957	17,957	18,000	42	0%
Sandown St John	14,221	1,147	1,147	8,740	7,592	53%
Seaview	23,968			23,966	23,968	100%
Shalfleet	13,829	82	82	13,374	13,292	96
Shanklin St Paul	13,177	1,136	1,136	5,490	4,353	33%
Shanklin St Saviour	36,464	28,950	13,000	13,000	0	0%
Shorwell	8,941			10,490	10,490	117
Swanmore St Michael	7,542			7,542	7,542	100%
Thorley	5,463			5,463	5,463	100
Totland	25,059			24,782	24,782	99
Ventnor Holy Trinity	14,661			14,661	14,661	100%
Ventnor St Alban	6,364	1,901	1,901	4,545	2,962	47%
Ventnor St Catherine	22,311			22,311	22,311	100%
Whippingham	9,029			9,030	9,030	100
Whitwell	12,448			11,410	11,410	92%
Wootton	34,870			21,000	21,000	60
Wroxall	19,556	7,999	7,999	15,556	7,556	39%
Yarmouth	21,134			21,133	21,138	100
Yaverland	8,904			8,904	8,904	100%

Parish Share by Cluster 2014

South and West Wight		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Brighstone	37,063	11,386.95
Brook w Mottistone	9,869	2869.00
Calbourne	7,181	5681.00
Newtown	7,638	97.00
Shalfleet	13,829	537.00
Freshwater	32,039	-3489.40
Yarmouth	21,134	-4.27
Shorwell	8,941	1549.00
Chale	4,857	
Totland Bay	25,059	277.00
Thorley	5,463	
Totals	£173,073	£15,805.28

Cowes		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Cowes Holy Trinity	16,318	
Cowes St Mary	39,354	44,708.00
Northwood	19,046	173.00
Gurnard	30,369	-21.00
Whippingham	9,029	1.00
East Cowes	20,469	
Totals	£134,585	£44,859

Newport (Central)		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Wootton	34,870	13,870.00
Gatcombe	10,305	2,576.25
Carisbrooke	39,718	11,192.50
Barton	19,579	-17.00
Newport St John	26,763	5,938.00
Newport St Thomas	27,286	56,751.00
Totals	£158,521	£90,311

Northern		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Bembridge	63,966	
Binstead	33,032	7,031.45
Havenstreet	8,068	4,701.81
Ryde All Saints	38,489	
Ryde St Michael	7,542	
Ryde St John	24,112	8,037.48
St Helens	19,280	
Seaview	23,968	
Totals	£218,458	£19,770.74

Middle		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Brading	18,911	
Yaverland	8,904	
Lake	17,601	17,013.53
Shanklin St Saviour	36,474	52,424.15
Shanklin St Blasius	26,994	26,951.78
Shanklin St Paul	13,177	8,823.62
Arreton	9,754	12,239.70
Newchurch	25,659	35,212.80
Sandown Christ Church	16,248	46,952.19
Sandown St John	14,221	6,628.12
Totals	£187,944	£206,245.88

Southern		
Parish	Deanery Allocation £	Shortfall at 31 Dec 2014 £
Godshill	9,545	
Ventnor St Alban	6,364	3,400.81
Wroxall	19,556	12,000.02
Ventnor St Catherine	22,311	
Ventnor Holy Trinity	14,661	
Bonchurch	17,780	
Whitwell	12,448	1,036.98
St Lawrence	9,790	861.57
Niton	19,280	
Totals	£131,736	£17,299.38

Additional Data on page 12

Additional data has been added here and whilst slightly arbitrary in terms of figures available gives a flavour of parish situation in terms of numbers.

ER 2013 is the Electoral Roll number submitted by parishes for 2013

Avg AWA is the Average Weekly Attendance figure (used as a 10 year rolling figure to help calculate Parish Share). The figure alongside is the usual Sunday attendance in 2012.

Baptism and Wedding figures are offered to give a an idea of parish activity in Occasional Offices.

Additional Data

Parishes	ER 2013	Avg AWA 2002-2011 (2012 usual)	Infant Baptisms 2011 (2007)	Weddings 2011 (2007)	2014 Parish Share contribution per person required based on usual 2012 weekly attendance figure
Arreton	56	20 (18)	2 (0)	3 (5)	£10.42
Barton	146	66 (69)	3 (5)	3 (3)	£5.45
Bembridge	238	145 (133)	9 (13)	13 (12)	£9.25
Binstead	112	78 (49)	4 (3)	15 (10)	£12.96
Bonchurch	49	38 (31)	4 (0)	14 (9)	£11.03
Brading	55	49 (35)	0 (2)	1 (3)	£10.39
Brighstone	118	83 (79)	5 (2)	3 (7)	£9.02
Brook w Mott	41	17 (38)	0 (3)	5 (1)	£4.99
Calbourne	36	14 (10)	0 (2)	3 (1)	£13.80
Chale	31	12 (11)	3 (1)	1 (2)	£8.49
Cowes H T	75	36 (35)	0 (1)	5 (3)	£8.96
Cowes St Mary	137	93 (60)	9 (16)	10 (9)	£12.61
Cowes St Faith	-	-	-	-	-
Carisbrook	104	99 (74)	6 (9)	4 (4)	£10.32
East Cowes	84	54 (49)	5 (3)	3 (2)	£8.03
Freshwater	117	84 (62)	9 (6)	11 (12)	£9.94
Gatcombe	78	21 (25)	8 (3)	4 (6)	£7.93
Godshill	70	44 (33)	1 (0)	1 (1)	£5.56
Gurnard	98	62 (56)	3 (6)	4 (3)	£10.43
Havenstreet	46	18 (12)	0 (1)	2 (1)	£12.93
Lake	63	52 (48)	2 (5)	2 (0)	£7.05
Newchurch	99	54 (49)	5 (5)	3 (6)	£10.07
Newport St John	102	67 (56)	1 (2)	4 (1)	£9.20
Newport Minster	132	80 (73)	3 (4)	8 (1)	£7.19
Newtown	26	16 (12)	4 (3)	3 (2)	£12.24
Niton	88	44 (38)	0 (0)	4 (4)	£9.75
Northwood	72	44 (40)	6 (5)	5 (5)	£9.16
Ryde All Saints	121	108 (120)	8 (3)	5 (6)	£6.17
Ryde St John	97	71 (56)	8 (5)	7 (7)	£8.28
St Helens	63	44 (31)	1 (6)	4 (4)	£11.97
St Lawrence	39	21 (16)	0 (1)	5 (0)	£11.77
Sandown C C	60	45 (38)	4 (4)	5 (3)	£8.22
Sandown St B	96	71 (50)	10 (14)	11 (11)	£10.38
Sandown St J	51	43 (33)	4 (0)	5 (7)	£8.29
Seaview	77	54 (40)	4 (1)	5 (5)	£11.52
Shalfleet	60	27 (21)	3 (0)	1 (5)	£12.66
Shanklin St Paul	47	41 (25)	0 (0)	0 (1)	£10.14
Shanklin St Sav	71	97 (105)	13 (1)	4 (2)	£6.68
Shorwell	31	17 (11)	2 (0)	2 (3)	£15.63
Swanmore St M	14	20 (17)	1 (2)	2 (1)	£8.53
Thorley	41	13 (12)	0 (2)	0 (0)	£8.75
Totland	111	68 (55)	2 (0)	2 (4)	£8.76
Ventnor H T	46	43 (25)	2 (0)	1 (2)	£11.28
Ventnor St Alban	-	-	-	-	-
Ventnor St C	72	67 (50)	5 (3)	6 (3)	£8.58
Whippingham	43	23 (22)	5 (3)	1 (10)	£7.89
Whitwell	53	26 (19)	6 (6)	0 (0)	£12.60
Wootton	115	83 (58)	6 (6)	4 (2)	£11.57
Wroxall	94	51 (40)	4 (3)	1 (1)	£9.40
Yarmouth	99	55 (37)	4 (5)	4 (4)	£10.98
Yaverland	27	23 (22)	2 (1)	4 (2)	£7.78

3. Mission

Introduction

It is argued by some that the Church of England appears sometimes to be running away from the public square and into the ghetto. On an Island where parishes working in isolation has been the norm how are we to turn this around? Do we want to? Why is it that the churches we have 'closed' and given back to their communities are now buzzing with new life? We need a clear Mission Strategy based on our shared acceptance of the transforming power of the Gospel and desire to build the Kingdom.

We should be working to be part of a healthy Island Church with healthy churches at the forefront of mission.

Taken from the Healthy Churches Handbook, by Robert Warren, this list identifies common characteristics of healthy churches and will provide a helpful checklist for individual churches as to their 'state of health'.

1. Energized by faith

rather than just keeping things going or trying to survive

- worship and sacramental life: moves people to experience God's love
- motivation: energy comes from a desire to serve God and one another
- engaging with Scripture: in creative ways connect with life
- nurtures faith in Christ: helping people to grow in, and share their faith

2. Outward-looking focus

with a 'whole life' rather than a 'church life' concern

- deeply rooted in the local community, working in partnership with other denominations, faiths, secular groups and networks
- passionate and prophetic about justice and peace, locally and globally
- makes connections between faith and daily living
- responds to human need by loving service

3. Seeks to find out what God wants

discerning the Spirit's leading rather than trying to please everyone

- vocation: seeks to explore what God wants it to be and do
- vision: develops and communicates a shared sense of where it is going
- mission priorities: consciously sets both immediate and long-term goals
- able to call for, and make, sacrifices, personal and corporate, in bringing about the above and living out the faith

4. Faces the cost of change and growth

rather than resisting change and avoiding failure

- while embracing the past, it dares to take on new ways of doing things
- takes risks: and admits when things are not working, and learns from experience
- crises: responds creatively to challenges that face the church and community
- positive experiences of change: however small, are affirmed and built on

5. Operates as a community

rather than functioning as a club or religious organisation

- relationships: are nurtured, often in small groups, so people feel accepted and are helped to grow in faith and service
- leadership: lay and ordained work as a team to develop locally appropriate expressions of all seven marks of a healthy church
- lay ministry: the different gifts, experiences and faith journeys of all are valued and given expression in and beyond the life of the church

6. Makes room for all

being inclusive rather than exclusive.

- welcome: works to include newcomers into the life of the church
- children and young people: are helped to belong, contribute and be nurtured in their faith
- enquirers are encouraged to explore and experience faith in Christ
- diversities: different social and ethnic backgrounds, mental and physical abilities, and ages, are seen as a strength

7. Does a few things and does them well

focused rather than frenetic

- does the basics well: especially public worship, pastoral care, stewardship and administration
- occasional offices: make sense of life and communicate faith
- being good news as a church in its attitudes and ways of working
- enjoys what it does and is relaxed about what is not being done

Within the Island context we might conclude that **Every Church ...**

- **should be open and welcoming to all** (with an 'A' Board to communicate this)
- **should have at least one clear mission priority and a plan to develop that area of mission** (eg Children and young Families (School Pastors/Messy Church/Baptism Families/Christingle and Crib services); Men; Tourism; Second Home Owners; Older People & Dementia Friendly)
- **should, in addition to welcoming the stranger, will have at least one area of focus that expresses the Gospel Imperatives** (Food bank; Credit Union; Prison; Homelessness; Partnership with NHS or Mental Health)
- **should identify at least one specific way in which it relates to the community**
- **should aim to effectively communicate its activity**
- **should know its place within the wider Church and have a focus to develop that understanding** Christian Aid, Us, CMS, Melanesian Mission, Idwal, DiY
- **will relate to Christ the King College**
- **will relate to either the Hospital or Prison Chaplaincy in a tangible way**
- **will encourage their PCC to review how effectively their church communicates the Gospel**
- **will consider Parish Share as 'Mission Giving'** and should make a monthly contribution
- **will see concerts and other events as mission opportunities**

and **every Cluster**

- **should offer the full range of Anglican worship every Sunday**
- **should have at least one FX**
- **should have at least one focus for mission**

but **as an Island** we should have particular strategies for ...

- **schools and education**
- **tourism and visitors** making sure that we welcome the visitor
- **second home owners** making sure that they connect with their Island parish
- **festivals goes** as a primary focus for Pioneering to build new worship communities

Each Church on the Island has individual characteristics, strengths and particular areas on which to focus and these depend upon context, tradition and the particular areas of enthusiasm of their leadership. Each church should play to their strengths but be aware of our place within the wider community of churches working collectively. For some 'mission' will mean Biblically based teaching programmes and for others it will mean being witnesses to the faith in particular areas of community life. Aware of our differences we should be aware of our common strengths and work together whenever this is practical and desirable.

The Archdeacon to make a joint Deanery (subject to January Synod meeting) bid to the Mission Opportunities Fund to secure 'A' Boards for open churches.

4. Ministry and Discipleship

Introduction

‘The Church sometimes has treated its laity like children and expected them to behave as adults.’

‘We have been an excessively over-clericalised Church where lay Christians have too often been disenfranchised.’

‘We have domesticated the wildness of Jesus and need to look again at the way we minister in His name.’

Just some of the comments made by participants at a recent conference and which give a view on where some people who are in ministry see the need for change. With a retirement bubble waiting to burst and not enough people being ready to fill those places nor the funds to pay for the same number we have a golden opportunity to rethink how it is that we undertake the ministry of the Church. If we are to keep the number of buildings that we have, and that is a question we also need to address, then we need to be enabling new forms of ministry to take us into the future and not rely on a model which was designed for a different age and which arguably, has not worked.

Ministry is sometimes seen as the ‘jobs department’ of the Christian Church rather than the expression of every baptised person. We easily lose sight of the fact that Jesus called people to discipleship; to become followers who are changed by their experience and who then help others to change and grow in faith as well.

There are jobs that need to be done and we have over centuries of formation created ‘ministries’ to reflect the Church’s development. The Church has created bishops to oversee and promote unity; priests to offer a sacramental ministry; deacons to serve; chaplains to minister to communities with a particular focus and many others to work in a lay capacity. Churchwardens to act as local officers of the bishop; treasurers to manage resources; Readers to be lay theologians; musicians to lead worship; officers to manage councils and synods and many others to focus on particular aspects of Christian life that range from working with children and young people to leading home groups, caring for our buildings and keeping them beautiful and suitable for worship.

At the end of this paper there is an appendix which seeks to summarise what each of these roles enable and there will be many others not listed but which are part and parcel of the rich pattern of ministry and aid to discipleship.

The questions for us on the Island are

- How are we to become better disciples of the living Christ?
- What forms of ministry will enable us to flourish in faith and to grow in number?
- How do we need to resource the forms of ministry that we have, improve the well-being of those who currently minister on this Island and develop the ministry of those who feel called by God to live out their faith in this way?

These are questions for us all to consider but some immediate responses might be helpful. We can only become better disciples if we set our mind to the task. We can only identify forms of ministry that will help us flourish and grow if we recognise that where we are is a place that requires significant change and finally, we need to have a sense of where God is calling us to if we are to identify both the needs of ministry and ministers. To have an idea of God's call we need to be praying and studying and doing that together whenever we can.

This is a process that will take time but what is clear is that the model of stipendiary clergy in many of the Island parishes whether they are responsible for one church or a collection of churches and working in isolation from others in ministry is not a viable option for the future. We will need to develop both lay and ordained ministries but in the short term:

- The 2015 Study or Lent Course exploring these themes will open the discussion at different levels across the Island to help us engage with this process
- An 'off the shelf' ten week course to develop Lay Pastoral Assistants beginning after Easter 2015 and available twice a year in 2015 and 2016 will set the ball rolling until and if we should decide that something more particular is needed. This course will facilitate the commissioning of Lay Pastoral Assistants who will help local congregations to function, to flourish and to grow.
- The 'Exploring Christianity' Course will be promoted as the means for those who want to explore these issues in much greater detail
- Other 'one off' courses such as two evening introductions to pastoral care and lay people leading worship and an introduction to Extended Communion will be offered for the next two years.
- A 2016 Study or Lent Course will move the process on to help develop the next stage of ministry and discipleship development
- A monthly 'Ministry Eucharist' to be a focus point for those 'in ministry' to meet and to be fed as part of their own discipleship led and co-ordinated by the Archdeacon and when in post, the Area Dean.

In addition to this:

- We need to integrate parishes and the Island chaplaincies more effectively so that where appropriate parishes relate more closely to hospital, school and prison chaplaincies
- We need to develop the role of Local Ministers who as lay or ordained people will be commissioned to be the first point of contact in parishes where there is no local stipendiary priest
- All stipendiary posts will now be linked to an Island wide responsibility
- The two deaneries of East and West Wight have both expressed the view that pastoral re-organisation will be the norm in parishes where Parish Share is not paid in full
- The number of stipendiary clergy will be reduced to a number that the Island can afford to sustain

5. Vocations

Introduction

We all have a vocation. For some this is to be a husband or wife, a mother, father and often, to be a carer. For some it is to be a bishop and for others it is to be the person who unlocks or locks the church building. For some it is to help unlock the complexities of life through the sharing of wisdom gained from life and faith experience whilst for others it is to help others lock their lives into a journey of faith with the risen Christ where otherwise their lives might have lacked purpose or direction.

We all have a vocation. For some it is to be a priest, a Reader, a visitor, a chalice bearer or organist. For others it is to use the very particular gifts and skills of being able to work with children and young people, to decorate our churches or to look after our resources of money and buildings.

There is anxiety on the Island that no one should be asked to do too much or be exploited in the work and ministry that they undertake. We all therefore need to consider our vocation which this piece by Kevin Lewis explores...

i am the vicar, i am

I am the vicar, I am.

I am the pastor, the carer, the listener

the one with the time to drop everything and

I also understand global politics and immigration and

I am the one who knows about Afghanistan

and cares about 'our boys'

and I care about speed-humps

graffiti

litter

and the positioning of zebra crossings near schools.

I am passionate about school assemblies

council meetings

mums and toddlers and also

I am good at one-to-one and small groups and

I listen and empathise and at the same time

I am the one who plans and strategizes and

I am the one who understands budgets and decides if we can buy any staples
or replace the heating system.

I am the vicar, I am.

I am the quiet reflective prayer and

I am the speaker, the enthuser, the motivator, the learned teacher and

I can engage a room of 10, 50, 300 people with no problem because

I am the one who relates particularly well to children

older people

the middle-aged

the jobless

the employed

the doctors
teenagers and
I am the one who is always one step ahead and
I am the one who is endearingly disorganised.
I am the vicar, I am.

I care passionately about church politics
I care passionately about domestic abuse
I care passionately about the plight of Anglo Catholics
women priests
gay clergy
evangelicals and
I listen to the pope
the archbishop and
Rob Bell.

I am up-to-date with theological developments.
I understand the history of the reformation
the armed forces
the war
the government
the deanery
the Jewish background of Jesus and
I care about the excluded and
I manage my admin and
I know how to access children's services.
I am the vicar, I am.

I am the one in whom trust is placed
I am the one in whom grumbles are placed
I am the one who is always talking to everyone else
I am the one who models worship
marriage
family
gardening
conversation
baking
prayer
listening
talking
planning.

I often get it wrong.
I am the one who has to keep my doubts under wraps and
I am also the one who is vulnerable and
dependable
stable
trustworthy.

I am the one who chairs meetings
I am the one who manages group discussions
I am the manager of an organisation that employs only me
I am the volunteer co-ordinator
the opinion co-ordinator
the trespasser on the territory of people who have been around a lot longer than me
and will be there after me.
I understand the heating system
the financial system
the rota system.
I love committees.
I drink tea with older people
And coffee with younger people
I listen to stories of bus routes and hospital visits and
I believe in transforming our community through the power of Jesus.
I am the one who is very tired.
I am the one who hates wearing dresses but still smiles
and would love to be muddy all the time.
I am the one who only works one day a week.
I am the one who loves this job.
I am the one who is making it up as I go along.
I am the one who would not swap this for anything.
I am the vicar, I am.

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We often forget that every baptized member of the Church, whatever their age, their gifts and their abilities has a vocation and in forgetting it we do two things. We pile too much on to too few and wonder why they collapse under the strain and forget the nature of their own calling whilst doing the work of many others.

The challenge for us on the Island is for every individual to explore their own vocation, for priests to be priests, Readers to be Readers, Churchwardens to be Churchwardens etc., etc., and to discover how we will be the Church with fewer Kevins! This is not only because we cannot afford to keep the Kevins in situ but because there is a better way of doing it.

Predicting the actual numbers and timing of reductions in stipendiary clergy is not easy but will happen as clergy vacancies happen. We should expect to reduce our stipendiary allocation by around a third within ten years.

Appendix 14 gives a list of the current ministry of stipendiary, self-supporting, licensed and clergy and Readers with Permission to Officiate (PtO). Of course everyone has a vocation and a ministry and we should expect this list to change radically in the coming years.

In 2015

1. Lent/Study Course

The Lent Course will begin to focus our minds on our vocation and the vocation of those around us as well as being an opportunity to pray for ourselves as we ask the question: 'For what is God calling me?'

2. IoW Vocations Sunday 19th April

Curates from the Island and the Mainland will visit Churches on the Island to speak about their vocational journey and talk to anyone after the service about the process that brought them to ordination.

3. Ordinations Service

Every Island Church will be invited to send two representatives to the Ordination of Deacons service and reception on July 4th and then to report back to their Church about the experience.

4. Readers' Admission Service

Every Island Church will be invited to send two representatives to the Readers' Admission Service and then to report back to their church about the experience.

5. Vocations Leaflet

What Vocation? A leaflet for every church member which describes the usual roles of ministries within the Church.

6. Associate Diocesan Director of Ordinands at Bembridge

The post at Bembridge is linked with that of Associate Diocesan Director of Ordinands who will take on the work of encouraging and forming new vocations to ordained ministry.

And beyond ...

As the number of stipendiary clergy decreases we will need to increase other forms of ministry in terms of new SSMS, Readers, LPAs and Pioneers, Local Ministers as well as Churchwardens, Treasurers etc. Asking people directly to consider their vocation will become the norm.

6. Training

Introduction

It has long been part of the Framework for Ministry and Mission that being 'Trained for Growth' is an essential part of Church life. For many Islanders training that has been offered on the mainland has been difficult to attend and often training that has happened on the Island has not been well attended. We need to understand our need for training and for as much as possible on the Island itself.

Training offered from within the Diocese can take place in three forms.

Training within Clusters

Some training will be offered for the parishes of a Cluster if this will help build relationships between Churches and individuals. For example, some training for Treasurers, Churchwardens and PCC Secretaries might be offered in this context as might sessions for particular forms of work or mission such as Messy Church, working with young people, training in pastoral care or lay leadership of worship. The principle for training being located in a Cluster as opposed to the Deanery will be if it specifically helps to build up relationships in the Cluster as a consequence of training happening in this way.

Training within the Deanery

Some training will be offered for the Deanery as a whole. In particular this will be training that helps to develop our ministry and our mission. For example, the training course for Lay Pastoral Assistants will be offered twice a year and will be based at the Barton Christian Centre in Newport.

Other courses offered by the Diocesan Team on themes such as Pioneer and Fresh Expressions (FX) will be offered in this way.

Training within the Diocese and wider Church

Further courses for those exploring or recommended for authorised or licensed ministry will be offered by the Diocese and based in Portsmouth *and when possible on the Island*. For those looking towards ordination training will be provided by Ripon College Cuddesdon through sessions in Portsmouth and residentially in Oxford.

In 2015 proposed courses are:

Deanery:

Extended Communion - A single workshop to explore how this can be used on the Island with Bishop Christopher.

Lay Pastoral Assistants – A Diocese of Salisbury Course – Developing the Role of Lay Pastoral Assistants – a ten week course which.

Exploring Christianity – A deeper exploration of theology.

Leading Intercessions – A single workshop led by Revd Ruth Tuschling

Reading in Church – A single workshop to help those who read lessons.

Training for Churchwardens – A single workshop led by Revd Wendy Kennedy for new Churchwardens or as a refresher for existing Churchwardens.

Training for submitting Faculty Applications

Training for Treasurers

Training for PCC Secretaries

Safeguarding

Children and Messy Church

Clusters:

Pastoral Care - two workshops lead by the Archdeacon as an introduction to pastoral care and a good introduction for anyone thinking about the LPA Course.

Lay People Leading Worship - two workshops lead by the Archdeacon as an introduction to leading or helping to lead worship and a good introduction for anyone thinking about the LPA Course.

Study or Lent Course 2015

For any parish or cluster wishing to explore this in detail a Study or Lent Course for 2015 is available at the end of this paper in Appendix 3.

7. Buildings

Introductions

In 1991 Island architect and DAC member Ian Smith wrote for an MA in Building Conservation a report 'Too Many Mansions' which took a careful look at all of the Churches on the Island. More than twenty years later with congregations pretty much halved the problem of how to sustain and develop them for the future is more difficult.

We might be inclined to criticise our predecessors on the Island for building so many churches. That they did however expressed something of their self-confidence and also their confidence in the importance of buildings as part of the mission of the Church. This process is compelling us to take a fresh look at our own understanding of what 'Church' is. In the past Christians have expressed their confidence in buildings. We need to express our confidence in the people who are the Church.

What is our understanding of 'Church'? What is our ecclesiology?

Mission in the past has often been understood as the process of filling our buildings whereas our mission ought really to be about building the Kingdom of God and using our resources in the most appropriate way to support that mission. We need our priorities right on this and some buildings may either need to be developed for completely different mission uses or in some cases disposed of appropriately.

The truth of the matter is that just because we close a building doesn't mean it is closed! In some cases it is only when we close them to current use that they actually then begin to bounce back to life. We should therefore not be rushing to close buildings but rather to use them for the mission and ministry of the church. We should be using our buildings for God and not be used by them!

The story of Christianity on the Island from the 7th Century to the start of the 19th Century was similar to the story of communities in many other parts of the UK. In the middle of the 19th Century, the building of Osborne House and its use by Queen Victoria gave impetus to a Victorian 'Restoration' of churches which swept away much of the character of medieval churches and the building of many new ones. Almost half of the churches on the Island can be described as Victorian and too many of them were built in towns, particularly Ryde, Sandown, Shanklin, Ventnor and Cowes.

The key questions are these:

If there is more than one church in a single community how many do we need to proclaim the Gospel and build the Kingdom?

How might these buildings be used differently to proclaim the Gospel and build the Kingdom more effectively?

Who does the building belong to?

Does this building have to be used every Sunday?

Two stories:

East Anglia

A Church in East Anglia dedicated to St Andrew had virtually no congregation and was surrounded by just a few houses. The question was to close or not to close but first they decided to not have regular services but leave the church open for as much of the day as possible so that anyone wishing to enter could do so. The priest wanted there to be candles for people to light. The Churchwarden argued against this for health and safety reasons and so, since Andrew was a fisherman, in place of candles they hung a large fisherman's net from one of the beams and left in a lobster basket beneath it many long blue and silver ribbons. A notice invited people to pray and to tie a ribbon (instead of lighting a candle) into the netting which of course loosely resembled a fish caught. Within weeks hundreds of ribbons were tied, taken down and then as other people came to say their prayers tied them in again. The church, though no longer used on Sundays by the small congregation that had served it, was refreshed by new people who came there to offer their prayers in a new way.

North Wales

A Church in Conwy had been closed in the village of some 900 people. The body of a serviceman who had been killed in Afghanistan was brought back to his village where the community opened up the church for his funeral. Realising how much they needed the building they persuaded the priest in the neighbouring village to organise two services per month, one on a Sunday morning and one in the afternoon and apart from that the church was kept open daily, kept warm, a coffee machine installed and used as a community resource and meeting place. The community then paid the equivalent of the parish share to keep it going. In a sense the Church which had been taken over by a congregation was given back to the community and then given new life.

The buildings whether we like it or not are part of our ministry and mission and are sometimes on their own more effective than the people who seek to serve within them. We need to think how we can most effectively use our buildings today.

What are these buildings for?

They exist to proclaim the Gospel but often we fail to let them do so.

Which buildings are 'closed'?

Thorley, Kingston, St Faith's Cowes, St Thomas's Ryde and Holy Trinity Ryde but we need to ask the question: what does 'being closed' actually mean? Closed churches clearly continue to have a place in the spiritual and cultural life of their community. If we are going to bring their current use to an end then we need to have a clear vision of what will happen to them next.

Which buildings are essential?

The answer to this question must be none but do we believe it? Buildings are an aid to the Gospel and should not be to the detriment of why the Church exists. This is for us one of our biggest challenges.

How might we best use them in a way that proclaims the Gospel and builds the Kingdom but doesn't swamp us?

We need to be sure about which buildings will play a part in the long term future of the Church and be frank about those buildings that have a question mark over their future as places of worship. It is in the large towns that Clusters need to address this by asking 'which buildings do we need?' and 'what can happen to those buildings which can be used in other ways?'

The Joint Meeting of Synod in January 2016 should expect to hear from Clusters their answers to these questions.

Pilgrimage Churches

Despite the many problems we should not be blind to the importance and value of buildings to us, to our parishes and to the thousands of visitors who come to the island. Our Churches carry much of the story that we seek to proclaim.

Revd Ruth Tuschling will help parishes seeking to become 'Pilgrimage Churches' to develop a spiritual footprint, a leaflet/web page and will lead an Island Pilgrimage in 2016. The list of churches in Appendix 2 indicates which churches might consider being part of this though the designation is at this stage only a suggestion for discussion.

A Pilgrimage Church is a church that one goes to and in which there is something to see, do or experience. There will be times when the concepts of pilgrimage and tourism rub shoulders but we should not forget that whilst our buildings are one of our biggest headaches they also represent for us a mission opportunity.

There is work to be done on the understanding of Island spirituality. Islands have historically been good places for monastic communities and we need to rediscover what it is that is special about this place for future generations.

8. Structure

Introduction

The Island has long been constituted as an Archdeaconry and consists of two deaneries. When there were forty or more stipendiary clergy on the Island this made sense but not now at a time when the provision is likely to fall to well below twenty. In addition, just as some parishes find difficulty in appointing officers such as churchwardens and treasurers, the deaneries find it difficult to appoint lay chairs etc.

One of the great advantages for the Island is that it has a clear mission field – we know our boundaries and it makes sense to have one deanery structure that allows us to plan effectively for the future. Historically parishes have tended to be insular and even now find working with other parishes, no matter how close, something of a challenge.

Parishes, Clusters, Groupings, Deanery and Offices

Parishes

Parishes are or should be at the coalface of mission. A parish should have:

- local ministry and leadership which enables congregations and communities to grow
- a building or buildings which are fit for purpose
- an awareness of its place within the wider Church
- soft boundaries

Clusters

Within a larger formal framework (the Deanery) there are smaller relational and missional networks (clusters and groupings) which provide support and fellowship. They are not formally constituted and can over time be changed. They will be a guide and an important factor in the process of deployment of stipendiary clergy and the placing of curacy posts.

A Cluster should:

- make reasonable sense geographically
- be not too large or too small – everyone should be able to get to the geographical centre in not more than 20 minutes by car
- find ways to meet appropriately to their context and in a way that promotes growth
- be a place where Ministry Teams and other officers of Churches know each other; where they are comfortable to meet, pray and train together
- be a place where on Sundays there isn't excessive repetition of service patterns
- be a place where there is collaboration and sharing of resources
- have good reason to come together for special occasions and events (for example patronal festivals or study courses)
- be a place where there are developing ecumenical relationships
- be a place where there is at least one Fresh Expression (FX)

- be an environment where there is a common mind between churches on priorities for mission
- have someone (lay or ordained) who will act as a coordinator

In the short term we need to agree the current situation with clusters as there is some uncertainty about their configuration. The current situation with six clusters is:

West Wight

Brighstone, Chale, Shorwell, Brook, Mottistone, Shalfleet, Calbourne, Thorley, Newtown, Totland, Freshwater and Yarmouth.

Central

Newport Minster, Newport St John, Barton, Carisbrooke and Gatcombe.

Medina

Cowes St Mary, Cowes Holy Trinity, Gurnard, Northwood, Whippingham and East Cowes

Ryde Area

Bembridge, St Helen's, Seaview, Ryde St John, Ryde All Saints', Ryde St James, Swanmore, Binstead, Havenstreet and Wootton.

Sandown Bay

Brading, Yaverland, Newchurch, Arreton, Sandown St John, Sandown Christ Church, Lake, Shanklin St Saviour, Shanklin St Blasius, Shanklin St Paul.

East Wight South

Godshill, Ventnor St Alban, Ventnor St Catherine, Ventnor Holy Trinity, Bonchurch, Godshill, Wroxall, Niton, Whitwell and St Lawrence

Various discussions are ongoing with a current new proposal being:

Because of the natural divide of the Medina moving Whippingham and East Cowes into the Ryde Area Cluster

Moving Bembridge into the Sandown Bay Cluster

Moving Chale into the East Wight South Cluster

Groupings of Churches

Some churches will also wish to group or relate to each other for other reasons such as by tradition. Evangelical and Anglo-Catholic Churches will wish to enjoy mutual support and opportunities to work together for worship, training and study days. Such groupings which are in addition to Clusters will be an important way of preventing Clusters from becoming 'little deaneries' and of keeping churches connected with the wider Church.

Newport Minster

This is an opportunity to set up a group to review the purpose and role of the Minster on the Island.

Deanery

The larger framework which thinks, prays, advises and decides strategically within the context of the wider Church and the needs of the Church on the Island.

The Deanery should have:

- have a simple structure which permits good representation
- have the opportunity to meet formally three times per year to discuss and to plan but also to inspire
- be aware of the different contexts for Ministry and Mission on the Island
- give oversight and leadership for mission, training and vocational development

Licensed Offices

These include clergy and Readers, Area Dean and Archdeacon.

Authorised Offices

These include those with Permission to Officiate and those who are Commissioned (for example as Lay Pastoral Assistants) or as Local Ministers by the Archdeacon.

In the short term while the Deaneries explore the precise structure of how the new Deanery will be formed:

The existing two Synods of East and West Wight will meet together as a joint Synod and if appropriate will vote separately

The existing two Standing, Mission and Pastoral and Finance Committees of East and West Wight will come together to meet as a Joint Deanery Council

The Membership of Joint Deanery Council will work on the details of how a newly formed Synod will be constituted.

The Diocesan Secretary will be asked to begin the formal process for consultation on the merging of the two deaneries to create one deanery coterminous with the Archdeaconry.

9. Timetable for 2015

Joint Deanery Synod Standing Committee/Finance Committee/ AM&P Committee	5 th January
Bishop's Council	20 th January
Deanery Synod	21 st January
<ul style="list-style-type: none"> • Presentation of Living Together – Interim arrangement and stage 2 of IoW Plan • Education on the IoW 	
Packing the Bags – Seminar for Clergy on 'Living Together' St Paul's Barton	7pm 3 rd February -
Packing the Bags – Consultation for PCC Members on 'Living Together' The Minster	7pm 4 th February -
Packing the Bags – Consultation for Clergy and Readers with PtO Paul's Barton Church Hall	10am 5 th February - St
Bishop's Council	18 th March
Finance Advisory Group	TBA
IME 4-7 IoW Vocations Day	19 th April
Joint Deanery Synod Standing Committee/Finance Committee/ AM&P Committee	22 nd April
Bishop's Council	16 th May
Deanery Synod	27 th May
<ul style="list-style-type: none"> • Update on IoW Plan • Working with Hospital and Hospice Chaplaincy 	
Archdeacon's Visitation	25 th June
Ordinations at the Cathedral (and Vocations Event)	4 th July
Bishop's Council	21 st July
Finance Advisory Group	TBA
Joint Deanery Synod Standing Committee/Finance Committee/ AM&P Committee	2 nd September
Archdeaconry Consultation	TBA
Readers' Licensing Service (and Vocations Event)	TBA
Deanery Synod	23 rd September
Bishop's Council	5 th October
Joint Deanery Synod Standing Committee/Finance Committee/ AM&P Committee	2 nd December

Dates to be added: Training Events

10. Conclusion

There is for some a suggestion that 'living together' equates uncomfortably with 'living in sin' which is the reality of where we are – an imperfect state but nonetheless one in which we are moving forward to find a way of being Church that can work in the coming years.

The reality of any plan is provisional and this one will need to be amended as circumstances change along the way and the structure allows for this to happen through Synods and the various meetings that consider the implications. Only one thing is certain – we cannot stay where we are and with God's help, with courage on our part and the willingness to take risks then the possibility for building up God's Church exists.

We are at a point where the Church has declined numerically in terms of worshipping congregations, availability of licensed ministers and an abundance of buildings. We need to remind ourselves of why we are here and work hard to make a difference.

Appendix 1 - Glossary of Roles

Area Dean (and Associate Area Dean)

The Area Dean is appointed to look after those in Ministry in a defined geographical area known as a *deanery* and also to preside, with a lay chair, over the relevant *deanery synod*. The Area Dean has a particularly important role in the process of parish vacancy. In many deaneries the Area Dean is assisted in this role by an associate Area Dean. In the coming years the Area Dean will share with the Archdeacon the mentoring of clergy.

Archdeacon

The Archdeacon works with the bishop in the pastoral care of the clergy and ensures that parishes are administered properly. S/he is responsible for church buildings and vicarages. In the coming years the Archdeacon will share with the Area Dean the mentoring of clergy.

Bishop

Bishops are called to serve and care for the flock of Christ. Mindful of the Good Shepherd, who laid down his life for his sheep, they are to love and pray for those committed to their charge, knowing their people and being known by them. As principal ministers of word and sacrament, stewards of the mysteries of God, they are to preside at the Lord's table and to lead the offering of prayer and praise. They are to feed God's pilgrim people, and so build up the Body of Christ.

They are to baptize and confirm, nurturing God's people in the life of the Spirit and leading them in the way of holiness. They are to discern and foster the gifts of the Spirit in all who follow Christ, commissioning them to minister in his name. They are to preside over the ordination of deacons and priests, and join together in the ordination of bishops.

As chief pastors, it is their duty to share with their fellow presbyters the oversight of the Church, speaking in the name of God and expounding the gospel of salvation. With the Shepherd's love, they are to be merciful, but with firmness; to minister discipline, but with compassion. They are to have a special care for the poor, the outcast and those who are in need. They are to seek out those who are lost and lead them home with rejoicing, declaring the absolution and forgiveness of sins to those who turn to Christ.

Following the example of the prophets and the teaching of the apostles, they are to proclaim the gospel boldly, confront injustice and work for righteousness and peace in all the world.

(Common Worship Ordinal)

Chaplains

Chaplains can be lay or ordained and work primarily within an institution or sector such as prisons, hospitals, schools or in industry to offer pastoral care and support in a non-parochial setting.

Churchwardens

1. Churchwardens are officers of the bishop. They work with him and his representative, the archdeacon.
2. Churchwardens are expected to be supportive of their ministers and their families. Ministry is very stressful. The clergy are entitled to expect care and consideration from their wardens. Pray with and for the clergy. Relieve them of as much administrative work as possible. If you have occasional differences discuss them in private.
3. Churchwardens are the representatives of the whole parish. Foster good relations with the secular organisations in the community. It is the PCC's job to represent the church-going congregation. Sometimes there is a conflict of interests. Churchwardens should not take sides, but should attempt to arbitrate. Their conduct will be observed, commented upon, and will influence the attitude of parishioners towards the Church as a whole.
4. Churchwardens are leaders of and members of the PCC, but their responsibilities are different. It is the PCC's job to pay the diocesan share, to insure, maintain and repair the fabric of the church and churchyard; but the wardens are the owners of, and must account for, the contents of the church. They may not dispose of any church property without a faculty or the archdeacon's permission.
5. Records must be kept. The church log book, property register and inventory have to be kept up to date and presented for inspection every year. The log book records alterations removals and repairs to the fabric, fixtures and fittings. The property register (also called 'the terrier') refers to all church land and buildings in the parish and to all endowments from which there is income. The inventory is a complete record of all the movable contents of the church which should be regularly inspected and checked. (A movable organ is the wardens' responsibility, an unmovable one is the PCC's, as it is regarded as part of the fabric). The archdeacon's articles of enquiry are sent to wardens every year prior to the visitation.

In addition to the formal records listed above, various bodies associated with the Church have, in recent years, looked to churchwardens to complete questionnaires and compile statistics. There is no obligation on wardens to undertake such extra work and those who feel that they have enough to do already can politely decline.

6. Church services are when the wardens' work comes under public scrutiny. Sidesmen should be chosen and trained carefully, for their help is vital in preparing the church, meeting and greeting the congregation, taking and counting the collection. The wardens themselves have the responsibility for allocating seating and keeping order in the church and churchyard.
7. It is also the wardens' job to ensure that there is sufficient wine and bread for the Holy Communion, and that there are candles and clean linen.
8. When there are visiting clergy or organists they must be greeted, shown the ropes, introduced to members of the congregation and, if appropriate, properly reimbursed.
9. When there is no priest or reader available to take the service, one of the churchwardens has to step in. Wardens may lead Morning and Evening Prayer (Matins and Evensong) but they have no authority to give Absolution, nor may they preach a sermon without the bishop's permission. Only a priest may conduct any part of the Holy Communion service. A wise incumbent will instruct the wardens and train them how to face such emergencies.
10. A mountain of new legislation affecting churches has been introduced. Health and safety, fire and theft prevention, safeguarding (the protection of children and vulnerable adults) and other measures are all necessary precautions. The first instinct of diocesan authorities who pass the implementation of these policies on to the parishes is to look to the churchwardens. However, these matters are not strictly the responsibility of wardens and can be passed to the PCC, or even politely refused. A warden who is overburdened is more of a liability than an asset to the parish.

(Churchwarden's Handbook 2015)

Cluster Organisers

The role of a Cluster Organiser is to convene meetings and to ensure the dissemination of information about cluster events and activities. The Cluster Organiser can be lay or ordained and will be expected to work with ministry teams and the Area Dean in helping to develop ministry and mission in the cluster.

Curates

The term Curate usually refers now to clergy in their first four years of training.

Deacons

Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.

Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.

Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.

(Common Worship Ordinal)

Deanery Lay Chair

The Chairing of Deanery Synod is shared between the Area Dean and the Lay Chair who is elected as the senior lay person in the Deanery.

Deanery Secretary

The Deanery Secretary keeps records of Deanery Meetings and prepares agendas etc.

Deanery Treasurer

Each parish is invited to pay a regular amount into the Deanery Account which is managed by the Deanery Treasurer who also has oversight of parish finances and keeps appropriate updates on Parish Share.

Lay Pastoral Assistants (LPAs)

LPAs are trained and authorised to engage in pastoral ministry on behalf of the local church, working as part of a team of clergy and laity.

All LPAs focus on pastoral care, but an individual's ministry varies according to their gifts and skills, and the local situation.

In all cases the ministry calls for a loving and compassionate heart, and a willingness to listen and support those in need.

LPAs may be involved in:

- Welcoming newcomers to both our churches and our communities
- Visiting families before and after baptism
- Work with children and young people
- Marriage preparation
- Hospital visiting
- Visiting people in their homes [not just the elderly and housebound]
- Supporting the bereaved
- Prayer and healing
- Hospitality
- Training and nurture, including confirmation preparation & home groups
- Evangelism, including Alpha, Emmaus and Pilgrim groups
- Participating in worship

Local Ministers

In Parishes where there is no resident priest it will be important to designate and authorise someone as the 'Local Minister'. The Local Minister may be ordained or lay, non-stipendiary or sometimes employed by the parish and will primarily be the first point of contact in the parish and in effect the person who is seen as one who leads. They will be authorised by the Archdeacon but will relate most closely to the priest who has overall oversight of the parish or benefice. In the absence of a parish priest offering this oversight this role will be taken by the Area Dean.

It has been established that when parishes are grouped together and where there is no resident priest or minister they are almost certainly going to decline. The purpose of the Local Minister is to give that sense of local leadership but under the oversight and direction of a priest who is licensed to the parish.

Priests

Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

(Common Worship Ordinal)

PCC Secretaries

The PCC Secretary deals with all paperwork for meetings of the PCC

Pioneer Ministers

A pioneer minister is someone who has the necessary vision and gifts to be a **missionary entrepreneur**: with the capacity to form and lead fresh expressions and new forms of church appropriate to a particular culture. Pioneer ministers may be ordained or lay (not ordained) and different denominations and streams have ways of training and authorising pioneer ministers.

(Fresh Expressions Website)

Readers

Readers are lay people who have been selected, trained and licensed by the Bishop of a diocese to preach, teach and lead worship in a pastoral context. There are more than 10,000 active Readers in the Church of England. Most are licensed to a parish but some are chaplains in prisons, hospitals, hospices or schools. A few are in charge of parishes.

Readers give their services to the Church so do not receive payment. Readers are supported by a Warden of Readers and a Secretary in each diocese and in Portsmouth by a Sub-Warden of Readers in each deanery; and by the Central Readers Council based at Church House, Westminster.

The work of Readers is varied but as lay theologians they form an essential part of the Church's teaching provision.

(Church of England Website)

Treasurers

The PCC Treasurer is an officer of the PCC and his/her work is done on behalf of the PCC. The treasurer is responsible for keeping good financial records of all financial transactions.

Appendix 2 - Buildings List

	Town/Village	Dedication	Listing	Date	Postcode	Focus
1	Arreton	St George	Grade I	11/13c	PO30 3AA	P,T, 2H, TR, LM, CS
2	Barton	St Paul	Grade II*	1834	PO30 2HZ	CRD,
3	Bembridge	Holy Trinity	Grade II	1846	PO35 5NA	LT,T, 2H, CS
4	Bembridge	St Luke			PO35 5NU	
5	Binstead	Holy Cross	Grade II	13c	PO33 3SZ	P,T, TR, LM
6	Bonchurch	Old Church	Grade II*	11/14c	PO38 1RG	P,T, TR, LM, EH@R
7	Bonchurch	St Boniface	Grade II	1848		T, TR, LM
8	Brading	St Mary the Virgin	Grade II*	12/14c	PO36 0HX	P,T, TR, LM, CS
9	Brighstone	St Mary the Virgin	Grade I	12c	PO30 4QH	P,T, TR, CS
10	Brook	St Mary the Virgin	Grade II	1862		T, TR, LM
11	Calbourne	All Saints	Grade II*	13/19c	PO30 4HU	T, TR, LM
12	Carisbrooke	St Mary the Virgin	Grade I	11c	PO30 1NR	T, TR, CS
13	Carisbrooke	St Nicholas in Castro			PO30 1XY	P,T,
14	Chale	St Andrew	Grade II*	12/15c	PO38 2HA	P,T, TR, CRD, LM
15	Cowes	St Mary the Virgin	Grade II*	1867	PO31 8HA	LT,T, 2H, EH@R
16	Cowes	Holy Trinity	Grade II	1832	PO31 8BW	LT,T, 2H,
17	Cowes	<i>St Faith</i>				
18	East Cowes	St James	Grade II	1833	PO32 6RL	LT,T, EH@R
19	Freshwater	All Saints	Grade II*	12/19c	PO40 9AX	P,LT,T, 2H,
20	Freshwater	St Agnes	Grade II	1908	PO40 9QD	P,T, 2H, TR, LM
21	Gatcombe	St Olave	Grade I	13/15c	PO30 3EJ	P, TR, LM
22	Godshill	All Saints	Grade I	14/16c	PO36 9JP	P,T, TR, EH@R
23	Gurnard	All Saints			PO31 8BP	TR, LM
24	Havenstreet	St Peter	Grade II	1852	PO33 4DT	TR, CRD, LM
25	<i>Kingston</i>	<i>St James</i>		1872		T,
26	Lake	Good Shepherd	Grade II	1904	PO36 9JT	LT, LM
27	Mottistone	St Peter and St Paul	Grade I	12/15c		P,T, TR, LM
28	Newchurch	All Saints		12/14c	PO36 0NN	P,T, TR, LM
29	Newtown	Holy Spirit	Grade II	1837	PO30 4PA	T, 2H, TR, LM
30	Newport	St John the Baptist	Grade II	1837	PO30 1LP	LT, CRD, LM, CS
31	Newport	St Thomas	Grade I	1854	PO30 1SG	P,LT, T, CRD, EH@R
32	Niton	St John the Baptist	Grade II*	12/13c	PO38 3EH	T, TR, EH@R
33	Northwood	St John the Baptist	Grade I	12/19c	PO31 8PR	P,T, TR,
34	Ryde	All Saints'	Grade II*	1864	PO33 3AB	LT,T,
35	<i>Ryde</i>	<i>Holy Trinity</i>	?	1845		LT, EH@R
36	Ryde	St James	Grade II*		PO33 2NG	LT,
37	Ryde	St John's	Grade II	1843	PO33 1BP	LT, CS
38	Sandown	Christ Church	Grade II	1847	PO36 8NT	LT, CRD, LM, CS
39	Sandown	St John the Evangelist		1881	PO36 8HH	LT, CRD, LM, EH@R, CS
40	Seaview	St Peter	Grade II	1859	PO34 5BN	LT, 2H, LM
41	Shalfleet	St Michael the Arch	Grade I	11/12c	PO30 4NF	P,T, CS
42	Shanklin	St Blasius	Grade II*	1852	PO37 6NX	LT,T, LM, CS
43	Shanklin	St Paul	Grade II	1876	PO37 7AW	LT, CRD, EH@R
44	Shanklin	St Saviour	Grade II	1869	PO37 6AW	LT,T, LM, EH@R
45	Shorwell	St Peter	Grade I	11/15c		P,T, TR, LM
46	St Helen's	St Helen's	Grade II*	18/19c	PO33 1UH	P,T, 2H, TR,
47	St Helen's	St Catherine				
48	St Lawrence	St Lawrence	Grade II*	1876		P,T, TR, CRD, H, LM
49	St Lawrence	St Lawrence	Grade II	12c		P,T, TR, LM
50	Swanmore	St Michael & All Agls	Grade II*	1857	PO33 3ED	LT, CRD, LM

51	Thorley	St Swithin	Grade II	1871	PO41 4SH	TR, LM
52	<i>Thorley</i>	<i>Old Church</i>				P,T,
53	Totland Bay	Christ Church		1875	PO39 OES	2H, TR, CRD, LM
54	Ventnor	Holy Trinity	Grade II	1862	PO38 1ED	LT, CRD, LM, EH@R
55	Ventnor	St Alban		1922	PO38 1DE	P,LT,T, CRD, LM
56	Ventnor	St Catherine	Grade II	1837	PO38 1SW	LT, CS
57	Whippingham	St Mildred	Grade II	1854	PO32 6LP	P,T, TR, LM
58	Whitwell	St Mary & St Rhadegund	Grade II*	12/13c	PO38 2QT	P,T, TR, LM
59	Wootton	St Edmund	Grade II*	11/12c	PO33 4PX	P, LT, LM
60	Wootton	St Mark		1909	PO33 4RA	LT, CRD, LM
61	Wroxall	St John the Evangelist	Grade II		PO38 3EL	TR, LM
62	Yarmouth	St James	Grade II*	17c	PO41 0NU	P,T,2H, TR, LM, CS
63	Yaverland	St John the Baptist	Grade I	12/19c	PO36 8QW	P,T, TR, LM

As a guide for discussion the final column identifies certain characteristics and offers some possible ideas for future focus.

Codes

CRD Consider radical development of buildings and purpose

CS Church School Parishes

EH@R English Heritage at Risk List

H Focus on healing ministry

LM Possible Church for Local Minister

LT Large Town Church – so larger population issues

P Possible Pilgrimage Church

T Focus for Tourism

TR Traditional Village Church

2H Significant number of 2nd homeowners

Appendix 3 - A Five Week Study Course for use in parishes and clusters which could be used as a Lent Course

A simple course to use over 5 weeks for individuals or groups either in parishes or in clusters as part of our exploration of God's will for his Church here and for us as disciples.

Introduction

Each of the five sessions follows a simple pattern.

A Bible passage to be read aloud with an introduction to the material which should be read by one person. A period of silence to reflect upon what has been read alongside the Bible passage before the group considers the questions offered as a starter for discussion.

The Group should finish with a brief time of silence after which time the group may say together the prayer from the end of the communion service.

Guidance for Group Leaders will be issued separately.

Week 1 Living together or going it alone?

(Participants are encouraged to have read Section 1 before the meeting)

Read aloud the Biblical Passage

Luke 10:1-16 (NRSV)

10 After this the Lord appointed seventy^[a] others and sent them on ahead of him in pairs to every town and place where he himself intended to go. ² He said to them, "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. ³ Go on your way. See, I am sending you out like lambs into the midst of wolves. ⁴ Carry no purse, no bag, no sandals; and greet no one on the road. ⁵ Whatever house you enter, first say, 'Peace to this house!' ⁶ And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. ⁷ Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. ⁸ Whenever you enter a town and its people welcome you, eat what is set before you; ⁹ cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'^[b] ¹⁰ But whenever you enter a town and they do not welcome you, go out into its streets and say, ¹¹ 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'^[c] ¹² I tell you, on that day it will be more tolerable for Sodom than for that town. ¹³ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ But at the judgment it will be more tolerable for Tyre and Sidon than for you. ¹⁵ And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. ¹⁶ "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

Introduction by the group leader

This course is designed to help us look at the future of the role of the Church on the Island at a time when for some Christianity appears to be in retreat. Of the 140,000 people who live on the Island a lot less than 2000 attend an Anglican Church each Sunday and often it seems that buildings dominate our thinking rather than the message Christ calls us to live and to proclaim.

Churches that become very small are amongst the hardest of places for new disciples to join and some can appear to be more like clubs for like-minded people than the essential place for resourcing our faith. We have maintained a structure for an Island Church that once had many more members and significantly more leaders but this is no longer tenable and financially we are at a crisis point. We could continue to 'go it alone' or we could try 'living together' not just as one Deanery but as Christians working together to proclaim the transforming love of Christ in in our own small way to help build the Kingdom. T.S. Eliot wrote: 'Only those who risk going too far will find out how far it is possible to go'. Spend a few minutes in silence to read the Bible passage to yourself and then in the group ask what strikes you as important for us now.

Questions for Group discussion

What are the biggest challenges facing the Church today?

What are the most important principles and values around which we should agree?

What kind of risks should we be prepared to take?

Time for prayer

Be silent for a moment and then pray together..... **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Week 2 Mission

(Participants are encouraged to have read Section 3 before the meeting)

Read aloud the Biblical Passage

Matthew 28: 16 – 20 (NRSV)

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

¹⁷ When they saw him, they worshiped him; but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."^[a]

Introduction read by group leader

It is argued by some that the Church of England is running away from the public square and into the ghetto. A Church in retreat is a long way from where we are called to be and in fact from how Jesus taught his disciples to go out, to baptise and to make disciples of all nations. On the Island with more than a thousand people affirming their faith every Sunday have we stepped to one side or even stepped back as a Church?

T.S. Eliot said in East Coker 'Old men ought to be explorers' and the uncertainty of where we are strikes a chord with the notion that we must not be too comfortable in our journey of faith. The facts are stark for less than twenty five years ago there were more than four times as many people affirming their faith each Sunday in Island Churches. We exist not to maintain the buildings they are only tools albeit often very beautiful tools but not the purpose for why we are here.

Spend a few minutes in silence to read the Bible passage to yourself and then in the group ask what strikes you as important for us now.

Questions for Group discussion

The disciples followed and worshipped Jesus but some Matthew says doubted. Jesus responded not by giving advice or teaching – but by sharing his authority. What authority do we need to be mission minded disciples today?

What should the focus for the Church's mission? You may wish to think in terms of your own Church and then the Church on the Island as a whole.

What are the costs of mission?

What are the elements of Section 3 that excite and worry you most?

Time for prayer

Be silent for a moment and then pray together..... **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Week 3 Ministry and Discipleship

(Participants are encouraged to have read Section 4 before the meeting and the glossary in Section 13)

Read aloud the Biblical Passage

Matthew 25: 31 – 46

³¹“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ ³⁷Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?’ ⁴⁰And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family,^[a] you did it to me.’ ⁴¹Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ ⁴⁴Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ ⁴⁵Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.”

Introduction read by group leader

Comments recently made at a conference on Church leadership:

‘The Church sometimes has treated its laity like children and expected them to behave as adults.’

‘We have been an excessively over clericalised Church where lay Christians have too often been disenfranchised.’

‘We have domesticated the wildness of Jesus and need to look again at the way we minister in His name.’

Ministry is sometimes seen as the ‘jobs department’ of the Christian Church rather than the expression of every baptised person. We easily lose sight of the fact that Jesus called people to discipleship; to become followers who are changed by their experience and who then help others to change and grow in faith as well.

There are jobs that need to be done and we have over centuries of formation created 'ministries' to reflect the Church's development. The Church has created bishops to oversee and promote unity; priests to offer a sacramental ministry; deacons to serve; chaplains to minister to communities with a particular focus and many others to work in a lay capacity. Churchwardens to act as local officers of the bishop; treasurers to manage resources; Readers to be lay theologians; musicians to lead worship; officers to manage councils and synods and many others to focus on particular aspects of Christian life that range from working with children and young people to leading home groups, caring for our buildings and keeping them beautiful and suitable for worship.

Spend a few minutes in silence to read the Bible passage to yourself and then in the group ask what strikes you as important for us now.

Questions for Group discussion

How are we to become better disciples of the living Christ?

What forms of ministry will enable us to flourish in faith and to grow in number?

How do we need to resource the forms of ministry that we have, improve the well-being of those who currently minister on this Island and to develop the ministry of those who feel called by God to live out their faith in this way?

Time for prayer

Be silent for a moment and then pray together..... **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Week 4 Vocation

(Participants are encouraged to have read Section 5 before the meeting)

Read aloud the Biblical Passage

Matthew 19: 16 – 30

¹⁶ Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?"
¹⁷ And he said to him, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." ¹⁸ He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; ¹⁹ Honour your father and mother; also, You shall love your neighbour as yourself." ²⁰ The young man said to him, "I have kept all these; ^a what do I still lack?" ²¹ Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money ^b to the poor, and you will have treasure in heaven; then come, follow me." ²² When the young man heard this word, he went away grieving, for he had many possessions.

²³ Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. ²⁴ Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." ²⁵ When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" ²⁶ But Jesus looked at them and said, "For mortals it is impossible, but for God all things are possible."

²⁷ Then Peter said in reply, "Look, we have left everything and followed you. What then will we have?"
²⁸ Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, ^c and will inherit eternal life. ³⁰ But many who are first will be last, and the last will be first.

Introduction

From Section 5 ask one person to read *I am the Vicar, I am* by Kevin Lewis.

Spend a few minutes in silence to read the Bible passage to yourself and then in the group ask what strikes you as important for us now.

Questions for Group discussion

Who are the 'vicars' in your Church?

Are the right people doing the right things?

What roles and tasks might be shared more effectively?

Why have we failed to encourage sufficient vocations to ordained and lay ministries in the past?

Time for prayer

Be silent for a moment and then pray together..... **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Week 5 Buildings and Church Structure

(Participants are encouraged to have read Sections 7 and 8 before the meeting)

Read aloud the Biblical Passage

Ephesians 1:15 - 23

¹⁵ I have heard of your faith in the Lord Jesus and your love^[a] toward all the saints, and for this reason
¹⁶ I do not cease to give thanks for you as I remember you in my prayers. ¹⁷ I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, ¹⁸ so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹ and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰ God^[b] put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²² And he has put all things under his feet and has made him the head over all things for the church, ²³ which is his body, the fullness of him who fills all in all.

Introduction

The structure of our Church is often bound by the structures which are our church buildings but it is easy to lose sight of the image as chief cornerstone of God's people as opposed to the cornerstone of a great building. 'Church' too easily means building not God's people. We do though need to be organised and for centuries we have been organised around parishes at the centre of which is a parish church.

Evidence shows that in parishes where there is no resident leader the church will begin to decline and since we are not in a position to place leaders in parishes in the same way as we have done for several hundred years we need to rethink the way in which we structure the Church in this place.

Spend a few minutes in silence to read the Bible passage to yourself and then in the group ask what strikes you as important for us now.

Questions for Group discussion

What are our buildings actually for?

Why is it so difficult to 'close' churches?

What is the future for the Parish Church – to work alone or in partnership with others?

Time for prayer

Be silent for a moment and then pray together..... **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Appendix 4 – Ministry List as at 31st December 2014

Stipendiary Clergy	SSM Clergy	Clergy PtO	Readers	Readers PtO
Kath Abbott	Keith Adlam	David Abington	Hilda Arkell	Lucie Bell
Philip Allen	Linda Bushell	Howard Barker	Sylvia Beardsmore	John Bonaker
Kevin Arkell	James Cook	John Bean	Gwen Bevington	Brian Bowers
Marcus Bagg	Janet Hallam	Paul Bell	Steve Brett-Hill	Rodney Fox
David Bevington	Di Netherway	Dorothy Bellamy	Malcolm Cardy	John Garrett
Veronica Brown	Tony Richards	Alan Brown	Gill Chaloner	Janet Harding
Kelvin Burke	Victor Standing	Clive Burland	Peter Corbett	Jackie Hoare
Amanda Collinson		Jill Carman	Anne Davies	Barbara Holbrook
John Davies		Mike Clarke	Hilary Davis	John Honeychurch
Drucilla Dennis		John Coombes	Ian Day	Jenny Hopkins-Holder
Chris Feak		Howard Cunnington	Judith Dixon	Gill Murray
Jane Isaac		Barry Downer	Rita Goddard	Elizabeth Peace
Allie Kerr		Mike Exell	Peter Johnson	Peter Scares
James Leggett		Annis Fessey	Anne Linnington	Margaret Spencer
Graham Morris		Brian Fessey	David Lisseter	Hilary Spurgeon
Janice O'Shaughnessy		Len Fox	Richard Smout	David Tamcken
Helen O'Sullivan		Graham Fuller	Stephen Sutcliffe	
Nigel Porter		John Geilinger	Gillian Smith	
John Ryder		Jonathan Hall	David Webber	
Peter Sutton		Richard Harding	Ethne Whitlock	
Judith Swaine		Valerie Hards		
Sue Theobald		David Heatley		
Mark Whatson		Vivienne Heenan		
Hugh Wright		Jonathan Herapath		
Rob Wynford-Harris		Michael Hodge		
		Grenda Hurt		
		David Isaac		
		Mike Johnston		
		Ray Jones		Readers Emeritus
		Dennis Lloyd		Brian Carter
		Sandra Lloyd		
		David Low		
		Jenny Manners		
		Kirsteen Morris		
		Molly O'Donnell		
		George Rayner		
		Gerald Reddington		
		Ken Robinson		
		Bob Rudd		
		Carol Smart		
		Wendy Smith		
		Mary Strange		
		Alan Swanborough		
		Michael Taylor		
		Noel Toogood		
		Lyndi Trombetti		
		Albert Waterman		
		Roger Whatley		
		Andrew Wright		
		Anthea Wynford-Harris		

There is a degree of inevitability that a paper of this kind will contain some mistakes and apologies are offered especially if there are any inaccuracies in this particular page. Please notify the Archdeacon of any errors or omissions. Thank you.

