

Framland Deanery and Mission Partnership
Pastoral Plan to 2020
28 February 2012

Framland Deanery Pastoral Plan 2012

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1. Introduction and History

a. Introduction

From the early stages of the Bishop's 2020 Vision initiative it became clear that the response of the Framland Deanery needed to be about both 'planning' and 'mission'. On the one hand, our response self-evidently required a strong element of planning given the predicted reduction of clergy stipendiary posts within the Deanery from 10.8 to 10 by 2020. On the other hand, it was felt strongly that if this planning task was not to become an exercise in managing decline then our response needed to be situated within the broader context of a commitment to mission. Consequently, this Deanery Pastoral Plan is an attempt to hold together a vision for 2020 that is about both planning and mission.

Towards this purpose of 'planning for mission', as well as some detailed background information found in the appendices of this document, Sections 2 through 5 detail the four key proposals of our Deanery Plan:

i. Appointment of 'Deanery Pastoral Committee' (DPC)

The primary role of the DPC will be to monitor mission and ministry within the Deanery and as a result be in a position to recommend how best the 0.8 reduction might be achieved, as well as suggesting a more effective use of remaining posts.

ii. Formation of three 'Families'

The primary role of the Families, which initially are loose and informal affiliations, will be to encourage mutual support and the sharing of resources and good practice.

iii. Appointment of 'Specialists'

The primary role of the Specialists will be to aid the sharing of resources and personnel across the Deanery by focusing on a particular area of the Church's mission and ministry.

iv. Encouraging 'Planning'

In order to promote an appropriate focus on growth, both numerical and spiritual, each church community will be encouraged to provide an annual 'plan' for its own mission and ministry.

This Deanery Plan is a living document which will grow organically and will hopefully provide the shape of our thinking and working together in the years ahead at both local church and deanery level.

b. History

- Starting in July 2010, following a request from the diocese, a subgroup of Deanery clergy and lay representatives was tasked with formulating the response to the Bishop's 2020 initiative, which was initially focussed on the reduction of numbers of stipendiary clergy.

- The first task was to review and revalidate the detailed information base first assembled in 2006 - Appendix 1 contains the results of that work, namely the Deanery map and associated data tables of 2011. Another important task, early on in the process was, to place the 2020 process within a mission and growth context - Appendix 2 contains a set of ideas to assist in mission and growth which is also available on the Deanery Mission Partnership website (www.framlandmissionpartnership.com).
- At a Deanery meeting, the Bishop encouraged us to consider the following questions when formulating our new plan:
 - What are we being called to let go of to make space for something new?
 - What resources has God provided us with – that we have not the eyes to see?
 - What money is God providing that we are not yet releasing?
 - What vocations is God providing that we do not see?
 - As we try to see a vision for the future, how do we enable God to provide it?
- Appendix 3 resulted from a Deanery Synod brainstorming session on 31st January 2011.
- This current Deanery Pastoral Plan results from various revisions arising from responses to the circulation of Draft 2 in May 2011, the Powerpoint of the main points of the plan presented to the Framland Deanery Synod on 31st January 2012 and the circulation of Draft 3 for approval at the Extraordinary Meeting of Framland Deanery Synod on 28th February 2012. It is intended that Deanery Synod will review it at least annually.
- The current Deanery Pastoral Plan will be presented for consideration by the Diocese on March 1st 2012

Contributors

The present planning group consists of:

Vic Allsop
 Revd Kevin Ashby (Area Dean)
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 Revd Jeff Hopewell
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 Revd Susan Paterson
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 Peter Yates (Diocesan Facilitator)

Past contributors to the process have been:

Revd Canon Beverley Stark
Revd Philip MacDonald (Methodist)

Also consulted:

Revd Jane Carter (Methodist)

2 *The Purpose of the Deanery / Why Are We Here?*

2.1 Mission Statement:

At the heart of our deanery plan are the “Nine Marks of Mission” of the Diocese’s initiative “Shaped by God”...

- Lives and communities transformed (*through the Good News of Jesus Christ.*)
- Worship in a way that renews and inspires (*echoing the praise of heaven*)
- Being rooted in prayer (*because prayer is part of our loving response to the needs of the world*)
- Becoming child friendly (*following our Lord’s example of putting children at a central place in His ministry*)
- The welcome of newcomers (*helping those who come close to the Church to feel welcomed and cherished by God*)
- Self-giving service to the community (*because the Church is called to be local and outward looking*)
- Lifelong Christian nurture (*because our mission overflows from our own discipleship*)
- Confident and sensitive evangelism (*responding to Jesus’ call to share our faith in word and deed*)
- Celebration of people and places (*because Godly celebration is at the heart of the gospel*)

2.1.1 ... as well as our own Framland Deanery Mission Statement:

“To grow the kingdom of God by sharing the message of Jesus, our Saviour, with all communities in the Framland Deanery”.

2.1.2 The whole Deanery is a Mission Partnership, and where “Deanery” is referred to “Mission Partnership” is also intended.

2.1.3 By reducing the number of deanery stipendiary posts from 10.8 to 10

Stipendiary clergy posts at present:

- Asfordby / Ab Kettleby & Holwell ½ time
- High Framland ½ time
- Ironstone Villages 1 full-time
- Melton Mowbray Team Parish 2 full-time
- Old Dalby 1 full-time
- South Framland 0.8 post at present
(The previous incumbent was full-time with 0.2 paid by the diocese to support the Mission Partnership)
- South West Framland Group (S. Croxton/Burrough Hill & Upper Wreake) 2 full-time
- Vale of Belvoir 2 full-time
- Whatborough ½ time
- Loddington / Launde not included
- + Mission Partnership Co-Ordinator ½ time

2.1.4 Proposal:

- That a Deanery Pastoral Committee (DPC) is appointed, separate from the Deanery Standing Committee.
- That the DPC will continue to monitor relationships between communities within the existing structures, the viability of churches and their worshipping communities and the effectiveness and practicality of the half-time posts.
- That, through this process, the .8 reduction will be achieved, as well as a more effective use of the remaining posts.

3 Structures

- 3.1 Framland is a large deanery with very little contact at the “parish level” between its “far north” and “deep south”. However, there is no great desire or perceived need for the deanery to be subdivided into smaller deaneries. We feel there are other ways we can be true to our Mission Statement and the “Nine Marks of Mission”.

3.2 Proposal:

- That the Deanery be sub-divided into three “Families” which could be:
 - a. The north east: Belvoir / High Framland / The Ironstone Villages
 - b. The middle: Old Dalby / Asfordby, Ab Kettleby & Holwell / Melton Mowbray Team / South Framland
 - c. The south west: The South West Framland Group / Whatborough / Loddington

The DPC will consider the details of this proposal in due course.

3.2.1 The “Families” would be loose and informal affiliations for:

- Communication
- Training
- Mission and ministry
- Sharing resources e.g. children’s and youth work, Mothers’ Union, Alpha
- Mutual support
- Sharing of “good practice”
- Administration (access to a shared office?)
- Close co-operation with ecumenical contacts

[Question for the diocese to consider: is it possible for Methodist ministers to be “licensed” / “recognised” as Anglican ministers?]

- We recognise that the “south west” may have to look to the “middle” for some of its resourcing
- Focal Ministers MAY be a part of this scheme, but we feel that more work must be done on this concept.

[Questions for the diocese to consider:

- 1. Can the office of ordained local ministers (OLM or LOM) or NSM Associate Priest be explored at a diocesan level?***
- 2. Can the possibility of lay administration or a lay licence for extended communion be explored at diocesan level?]***

- 3.2.2 The “Families” will each develop their own method of working, recognising local variations.
- 3.2.3 The “Families” will be co-ordinated by a clergy-person and a lay-person.
- 3.2.4 The DPC will consider the make-up and working arrangements of the “Families”.

4.0 Sharing of Resources and Good Practice

- 4.1 It is recognised that smaller congregations do not have the breadth of experience necessary for achieving our Mission Statement, hence the need for a sharing of resources and good practice.
- 4.2 We see this being aided by a sharing of resources and personnel within the “families” and / or across the deanery.

4.3 Proposal:

- That the deanery appoint “specialists” to focus on a particular area of the Church’s ministry.
- 4.3.1 These specialists may be clergy or laity, and will be appointed for a period of two years.
- 4.3.2 The “specialist’s” role will be to maintain an interest in their “area” and to gather, collate and disseminate information about that “area” to relevant people / groups as necessary.
- 4.3.3 These posts may be deanery-wide or “family-wide” or both.
- 4.3.4 Consideration should be made about whether some of these “Specialists” could work ecumenically.
- 4.3.5 A Mission Partnership Co-ordinator and a Lay Training Deanery Link are already in place.
- 4.3.6 Further “Specialist” areas may include:
- Bereavement
 - Children’s work
 - Education / Schools
 - The Elderly
 - Families (e.g. Parenting Courses)
 - Farming communities
 - Finance (including “Share”)
 - Health
 - Marriage (preparation and courses)
 - Medieval buildings and their maintenance

- Pastoral Care
- Prayer
- Rural communities
- Social Responsibility
- Vocations
- Worship
- Youth work

5.0 Encouraging and Self-Evaluating

- 5.1 How can we gauge our effectiveness at “grow(ing) the Kingdom of God”?
- 5.1.1 Each “church community” will be encouraged to take responsibility for its “growth”, within the “benefice” and “Family” of which it is a part.
- 5.1.2. Each “church community” will provide a “plan” for its own ministry and mission for the coming year.
- 5.1.3 Each “plan” will become a part of an appendix to this Deanery Plan.
- 5.1.4 Each “church community’s” “plan” will be discussed annually both locally and by the “Family” and the DPC. Any necessary training or resources can then be considered.

[Questions for the diocese to consider:

- ***Is it possible for the diocese to provide a trained facilitator to walk our 2020 journey with us?***
- ***Is it possible for a “Leading Your Church Into Growth” course to be run for the deanery?]***

Appendices

Appendix 1

The Framland Deanery in 2012

1. The Church

Framland Deanery is an area in the north east of Leicester diocese and contains some 63 Anglican churches, 60 of which are in regular use.

The following map and data tables show the state of the deanery at the current time.

2. Churches in the Deanery by Benefice

Ab Kettleby with Holwell and Asfordby

Belvoir Parishes: Barkestone, Bottesford, Harby, Hose, Long Clawson, Muston, Plungar, Redmile, Stathern

Burrough Hill Parishes (part of South West Framland Group) Burrough-on-the-Hill, Great Dalby, Little Dalby, Pickwell, Somerby

High Framland Parishes: Branston by Belvoir, Croxton Kerrial, Harston, Knipton, Saltby, Sproxton

Ironstone Villages Family of Churches: Eastwell, Eaton, Goadby Marwood, Scaford with Wycomb and Chadwell, Stonesby, Waltham-on-the-Wolds

Loddington with Launde Abbey

Melton Mowbray Team Ministry: Burton Lazars, Freeby, Melton Mowbray, Sysonby, Thorpe Arnold, Welby

Old Dalby Group: Old Dalby, Nether Broughton, Saxelbye with Shoby, Grimston, Wartnaby

South Croxton Group (part of the South West Framland Group): Ashby Folville, Gaddesby, South Croxton with Beeby, Twyford with Thorpe Satchville

South Framland: Buckminster with Sewstern, Coston, Saxby with Stapleford and Wyfordby, Wymondham, Edmondthorpe and Garthorpe

Upper Wreake (part of the South West Framland Group): Brooksby, Frisby, Hoby, Kirby Bellars, Ragdale, Rotherby

Whatborough Parishes: Cold Overton, Knossington, Lowesby, Owston and Withcote, Tilton-on-the-Hill

3 Clergy and other Licensed Ministers

The number of stipendiary posts is currently 10.8 distributed as on the map and following tables.

The distribution of stipendiary clergy is in order to maintain a clergy presence across the deanery. Population is not the only factor.

3.1 Non-Stipendiary Ministers

South West Framland Group – 1
Belvoir Team – 1

3.2 Readers in the Deanery

Ab Kettleby and Holwell, with Asfordby - 1
Belvoir Team - 1
Ironstone Villages Family - 2
Melton Mowbray - 3
Old Dalby - 1
South Framland - 2
South West Framland Group - 2
Whatborough – 1

4. Pastoral Assistants in the Deanery

Melton Team - 5
Ironstone Villages – 1

5. Evangelists in the Deanery

Melton Team – 1

6. Pioneer Ministers in the Deanery

Melton Team - 1

7. Licensed Lay Leadership Teams

Belvoir Team - 1

7. 2011 Data by Benefice / Parish (Shares based on 2009 Data)

Benefice	Village	Parish Share 2009	Parish Share 2009 % of total	Population	Population 2009 % of total	Stipends
Belvoir Team	Barkestone	£ 3,440.00	0.70%	253	0.52%	
	Plungar	£ 5,739.00	1.17%	226	0.46%	
	Redmile	£ 2,055.00	0.42%	316	0.64%	
	Stathern	£ 8,358.00	1.71%	636	1.30%	
	Bottesford	£ 50,766.00	10.37%	3358	6.85%	
	Muston	£ 6,577.00	1.34%	231	0.47%	
	Harby (Rented out)	£ 10,793.00	2.20%	864	1.76%	
	Long Clawson	£ 9,922.00	2.03%	971	1.98%	
	Hose	£ 5,440.00	1.11%	515	1.05%	2.0
Asfordby	Ab Kettleby	£ 1,523.00	0.31%	410	0.84%	
	Holwell	£ 1,016.00	0.21%	128	0.26%	
	Asfordby	£ 26,466.00	5.41%	3106	6.34%	0.5
					0.00%	
Old Dalby	Wartnaby	£ 4,885.00	1.00%	50	0.10%	
	Saxelbye with Shoby	£ 3,775.00	0.77%	65	0.13%	
	Grimston	£ 4,855.00	0.99%	261	0.53%	
	Old Dalby	£ 16,884.00	3.45%	641	1.31%	
	Nether Broughton	£ 10,713.00	2.19%	748	1.53%	1.0
Burrough Hill Group	Somerby (rented out)	£ 6,293.00	1.29%	446	0.91%	
	Burrough on the Hill	£ 4,070.00	0.83%	179	0.37%	
	Pickwell	£ 3,440.00	0.70%	105	0.21%	
	Great Dalby	£ 5,602.00	1.14%	400	0.82%	
	Little Dalby	£ 1,573.00	0.32%	139	0.28%	0.0
						0.00%
High Framland	Croxtan Kerrial	£ 5,957.00	1.22%	379	0.77%	
	Knipton	£ 5,377.00	1.10%	121	0.25%	
	Harston	£ 4,718.00	0.96%	81	0.17%	
	Branston by Belvoir	£ 4,963.00	1.01%	139	0.28%	
	Saltby	£ 3,557.00	0.73%	143	0.29%	
	Sproxtan	£ 5,214.00	1.06%	182	0.37%	0.5
Melton Team	Melton Mowbray (x 2)	£ 73,360.00	14.98%	25252	51.54%	
	Thorpe Arnold	£ 25,173.00	5.14%	122	0.25%	
	Burton Lazars	£ 10,815.00	2.21%	463	0.95%	
	Freeby	£ 785.00	0.16%	53	0.11%	
	Sysonby	£ 522.00	0.11%	250	0.51%	
	Welby	£ 2,618.00	0.53%	38	0.08%	2.0

Ironstone Village Family	Scalford	£	5,245.00	1.07%	514	1.05%	
	Goadby Marwood	£	3,993.00	0.82%	136	0.28%	
	Eastwell	£	4,195.00	0.86%	219	0.45%	
	Eaton	£	4,550.00	0.93%	259	0.53%	
	Waltham on the Wolds	£	10,030.00	2.05%	779	1.59%	
	Stonesby	£	5,834.00	1.19%	168	0.34%	1.0
	Wycombe & Chadwell				79	0.16%	
South Croxton	Ashby Folville	£	5,244.00	1.07%	284	0.58%	
	Twyford	£	5,993.00	1.22%	356	0.73%	
	Thorpe Satchville	£	4,119.00	0.84%	239	0.49%	
	Gaddesby	£	7,493.00	1.53%	479	0.98%	
	South Croxton	£	5,620.00	1.15%	236	0.48%	1.0
C	Beeby				88	0.18%	
Upper Wreake	Upper Wreake	£	25,473.00	5.20%	1471	3.00%	1.0
South Framland	Saxby cum Stapleford	£	-		72	0.15%	
	Wyfordby	£	3,182.00	0.65%	53	0.11%	
	Wymondham (Rented Out)	£	17,643.00	3.60%	520	1.06%	
	Buckminster	£	11,742.00	2.40%	213	0.43%	
	Coston	£	1,093.00	0.22%	35	0.07%	0.8
	Sewstern				158	0.32%	
	C	Edmondthorpe				87	0.18%
C	Garthorpe				56	0.11%	
C	Stapleford				87	0.18%	
Whatborough	Tilton on the Hill	£	9,179.00	1.87%	534	1.09%	
	Lowesby	£	4,296.00	0.88%	73	0.15%	
	Knossington	£	9,673.00	1.98%	251	0.51%	
	Cold Overton	£	3,863.00	0.79%	82	0.17%	
	Owston with Withcote	£	3,895.00	0.80%	130	0.27%	0.5
Totals		£	489,599.00		48994		10.8

Highlighted locations indicate where there are parsonage Housing.
Details in Brackets either indicate Number or status.
Curates Housing is not included.

We have 13 properties that need reducing to 11. The DPC will consider this.

8. 2011 Data, Benefice Totals

Benefice	Parish Share 2009 £	Parish Share 2009 % of total	Population	Population 2009 % of total	Stipends	Avrge Sunday Attendance	Churches
Belvoir Team	103,090.00	21.1%	7370	15.02%	2.0	189	9
Asfordby	29,005.00	5.9%	3644	7.43%	0.5	50	3
Old Dalby	41,112.00	8.4%	1830	3.73%	1.0	48	5
Burrough Hill Group	20,978.00	4.3%	1269	2.59%	0.0	36	5
High Framland	29,786.00	6.1%	1045	2.13%	1.0	37	6
Melton Team	113,273.00	23.1%	26178	53.35%	2.0	205	6
Ironstone Village Family	33,847.00	6.9%	2154	4.39%	1.0	55	7
South Croxton	28,469.00	5.8%	1682	3.43%	1.0	45	5
Upper Wreake	25,473.00	5.2%	1471	3.00%	1.0	41	6
South Framland	33,660.00	6.9%	1281	2.61%	0.8	53	5
Whatborough	30,906.00	6.3%	1070	2.18%	0.5	35	5
Launde			76				
Totals	£ 489,599.00		49070		10.8	794	62

The above stipends relate to purely parochial element of our clergy. In addition the Deanery has 0.5 post for Mission partnership Convenor and 0.2 for Mission Partnership Spirituality Developer (paid by the Diocese).

**9. Provisional Deanery Map for Consideration by DPC
and 10. Deanery Map 2012**

See separate document

Appendix 2

Mission Ideas for growth

Here are some ideas of mission activities that are already up and running in Framland and that could perhaps be shared more widely to ease us more into the mission scene.

Alpha Courses are an opportunity to share the faith and grow in small groups leading to encouraging models of ministry, pastoral care and growth.

1. Open church. If your church can be opened during the day and people encouraged to come in this is a useful mission activity. The most it will cost (at basic level) is someone unlocking and locking up again. Move up a grade, and you can have tea/coffee facilities (if you have running water) or a flask of hot water available if not. Cost: a few disposable cups and some coffee/tea/milk sachets. If you are worried about possible damage/theft, a rota of people to sit in for a couple of hours is not too hard to arrange, though you might want to get them to arrange their own cover if they are going to be unavailable.
2. Personal Prayer Space. If your church can be open, find a space to set up an area for personal prayer. Clear an area of the usual chairs, and put in it instead a couple of easy chairs, a bit of carpet or rug, a writing table and chair, and a few books to tempt people into prayer. Any other artefacts can be added as and when finance permits: pictures/posters, collage materials, glue, pens, crayons and paper, pastel paints, CD player + CDs, bean bag, water feature (for that living water suggestion), pebbles, drapes, space to put up prayers (e.g. display board and Post-it notes)... Leave leaflets advertising future events and/or regular services lying around. Shift things around periodically to keep the display looking fresh and inviting.
3. Have a nominated day of prayer: invite people to come in and use the prayer area. Get them to sign up for a minimum of half an hour at a time and explore how they might discover new ways of praying using the prayer area resources.
4. Ask someone to come and run a Closer to God prayer series for 5 weeks. (Resources available from Richard King or Sue Paterson). This might best be done in people's homes, with some food to start with or to finish with – nothing fancy, cake and hot drink is fine.
5. For people who have no time for established church services: the Supper With God (SWIG) movement! This is great for atheists or agnostics who have questions but nowhere to ask them. Puddings and wine are followed by a "hot topic" to discuss. Run on a monthly basis, it is important to stress that this is not a sneaky way to get people into church but a way of engaging with their questions in a way that respects their integrity.
6. Limited term events (e.g. during Lent or Advent). Posada is a great way of gathering people during Advent – Mary and Joseph crib figures undertake a pilgrimage round people's homes in the parish, staying 24 hours, then moving on. There is a hand-over prayer, but the key idea is that church folk

deliver to unchurched folk, getting to know each other slightly. Other possibilities are a series of concerts, cream teas, lectures, lunches, whatever interests you can discover. If you can turn an event into a way of communicating just one aspect of the Christian faith, you will have "done" evangelism!

7. Open the Book. Groups of people read interactive Bible stories to school children. May need some props – see Ironstone Villages for details of how it works. The bonus is that elderly people can be just as good as younger ones, and schools are keen because it helps with the assembly slot. Children recognising parishioners in the street because they have seen them in school is a good way to start building relationships.
8. Men's breakfast. Have a real (greasy) men's breakfast event once a month. Begin with it as a social event and then gradually introduce speakers. Men are under-represented in most churches, so this has to be a male only group. Depending on your church's facilities this need not cost too much: mission grants may be available to buy e.g. camping gas rings.
9. Funeral care. A letter to the bereaved telling them that their loved ones will be prayed for on the Sundays before and after the funeral, an All Souls service invitation, the offer of visits if required...Financially this is no cost at all, but you need to make sure that intercessors are clued up to include names and that contacts for visits are maintained.
10. Baptism and wedding reunion services. If you have a lot of baptisms and weddings, an annual reunion service where the last year's candidates are invited back, with a party and cake after the service, can be a good PR move. So too can Teddy Bears' Picnics, which are easy to organise and less stressful than full-blown activity days/holiday clubs – though you might work up to these...
11. Open prayer gardens. Quiet gardens are a good way of inspiring some time with God outside church. Have a prayer trail around the village and offer a pilgrimage experience. Have set points where refreshments are available, but make sure the emphasis is on finding God rather than on socialising.
12. Twining. Offer to host an event to which another church (maybe a town church, or maybe a similar village church) is invited. (NB This should ideally not be a fundraising event – we are not trying to rip off another gullible group!) This is more a morale-raising exercise than anything else, and possibly a way of exploring the experiences of other Christians.
13. Messy Church. Can be run as an after school club for children and their carers, either in school or at a village hall. You will need a small team of dedicated people and the co-operation of the school. The Messy Church handbook costs £8.99 and is full of ideas and "lesson plans" for each session.
14. Prayer boards. Have a well-displayed prayer board for anyone to pin up their prayer concerns. If you are creative, this could be a tree with paper leaves, a fishing net with paper fish, a dark sky with stars.... Ask your local

supermarket to make space for it, perhaps? Or have it in the church porch, where anyone can access it.

15. Church café. Once a month offer free fizzy drinks and doughnuts for teenagers with nothing else to do. Let them hang out safely and build a few bridges. Not to be confused with...
16. Café church. An informal ecumenical church service for those who don't regularly attend. As the name implies, refreshments are available and the seating is in small groups. Every café church has its own ethos: Upper Wreake's is called "Sunday Xpress" and runs once a month, led by a group of lay and ordained working together.
17. Teamwork Club Association. Outdoor pursuits for teenagers (and younger) at Rutland Water. You will need a couple of adults prepared to transport children to the venue, but all instruction and kit is provided. Costs around £5 per head, but churches might be able to subsidise it. Ask John Robertson for details (Wymondham church).
18. Lunch club outreach. See if the local pub can do a good deal and invite anyone who is home during the day to turn up. Depending on your circumstances, it is possible to have a speaker as well as a lunch...or, if this is a pre-evangelism event, simply build bridges and then invite the newly met group to other events on a regular basis.
19. Rogation events. Lambing, lammas, harvest, etc. Find a rural tradition and give it a Christian touch. After all, that's how Christmas started!
20. Church picnic. Either outside your church or in carloads. You will need to consider provision of toilets, and how best to entertain children outdoors. Again, good for inviting outsiders to and for building relationships within the church.
21. 100 Club (200 Club, 300 Club....etc.!) Get people together if only for the monthly prize draw, which is a useful forum for inviting to other events and building connections. See what happens when the entire congregation turns up in the pub for the draw. Costs nothing to resource, but labour intensive for whoever does the admin.
22. "Everybody Welcome!"
 - How many people 'try out' your church each year?
 - Do they feel welcome?
 - Do they come back?
 - What would happen if 10%, 25% or even 50% of your visitors became regular members of your congregation?

Everybody Welcome is the complete course to transform your church by improving your approach to newcomers.

In five teaching sessions, it will help you review your attitudes to newcomers, learn new approaches and identify areas of improvement and change.

This course is on offer to any church in the Mission Partnership that wants to grow. Distance and numbers no object: contact Rev Sue Paterson to book someone to come and run it.

Appendix 3

Results of Deanery Synod Brainstorm Evening 31st Jan 11

Precis of Deanery Synod flipchart work on 30th January 2011

- 1 Each place is different and God has a plan for each and every community, which includes a minister, lay or ordained, of whatever denomination.

Everywhere is different: town church from rural church, rural churches from each other. Even same size villages have different communities. The church building is loved by the community and financially supported by many who want it to be there when they want it, unchanged, and with each village having available their own ordained, identifiable minister.

There is a question about villages who are unable to raise up their own local leadership: also whether this a different person from churchwarden? Can different roles be identified in the local church so that churchwarden and focal minister roles can be seen to be different? Some villages have used focal ministers for years informally: we are now formalising the informal.

There is a perception that a high percentage of population in any village come to church compared to urban/suburban/town communities and that Christian presence is important in every community. If we are to have an identifiable minister "of whatever denomination" in every community, we need to be specific about which denominations we mean.

2. Our task is to proclaim the Kingdom of God in the belief that the Gospel message enhances the lives of individuals and communities.

Numerous examples of outreach were cited, ranging from church-based services and events to involvement within the community. Important issues were using the church building for the community, meeting people where they are, and needing to create a feeling that the church and the community are one. There was an emphasis on relationships, seen as a vital precursor to proclaiming the gospel. The key question was how to progress the faith of others and encourage seeking, given that there is a lot of good will towards the church. A perceived problem was that people visit church buildings but are not interested in services, and a further problem was that although we ought to be proclaiming the Gospel, we are not very good at it. This had its roots in the need to encourage more learning about the faith, and it was commented that ministers and evangelists seldom received any requests for help regarding courses, retreats, evangelism or spirituality.

It was felt that a spirituality of place and encouraging a sense of otherness were important aspects of proclaiming the gospel.

- 3 The gifts of the laity need to be brought out and allowed to blossom.
People need to be equipped and enabled.

People's gifts and experience are currently being identified and used in the following areas: intercessions, reading and leading services; listening;

hospitality; clerical; fellowship; music; visiting; house groups/cell groups; children's work. There is a need to involve others by rotation of jobs and fixed term appointments, also a need to encourage new groups to start, with a temporary trained leader training new leaders. There is also a need to resource and support through local training, and a need to encourage lay vocations. Clergy need to encourage and lead time and talents type exercises, e.g Pass It On.

Question: how do we get people involved?

Suggestions: reduce the number of meetings; share good practice; listen to God.

4 Evangelism and discipleship are key to every parish.

Evangelism and discipleship are a scriptural and theological imperative (The Great Commission) but often give rise to embarrassment due to poor practice. Evangelism has acquired a bad name and can be offensive. By contrast, authentic good practice and experiences are enriching: e.g. Street Pastors, Dove Cottage. Therefore it is important to equip the churches by teaching good practice to both leaders and flock.

In dealing with emotional needs and spiritual needs the church needs to discern the difference between them. The former is a question of relationships: relationships to God and to his people. The Church is the family of God in action, supposedly an integrating, open, non-judgemental community, sharing the love of Jesus Christ and providing an opportunity to experience Christian love by people and for all people. Through being outward-looking and reviewing church attitudes and “our place” in community, sharing and supporting, the Church enables faith to be caught before it is taught. In short, when the relationships are right between church and community, and the emotional needs of both are met, then the church has credibility to influence others and move towards discipleship, notably through telling our story and living it out.

Discipleship is only effective with a firm prayer foundation. There is a need for focused leadership with appropriate experience and a committed church. This potentially involves a number of pastoral opportunities through the occasional offices: preparation for baptisms and weddings, funeral aftercare, follow-up from evangelism. But also liturgy is important to complement daily prayer. The Church needs to welcome the stranger at the door, the un-churched and the young in our worship while also offering the sense of “otherness” mentioned in statement 2 above.

5. We seek to work in close harmony with other Christian denominations, particularly the Methodist Church.

There are various levels of working together, ranging from praying for and with each other to buildings sharing and shared services. The context is fragile, and there is a need to focus on what can be done rather than on what cannot. Key opportunities for ecumenism include:

- Sharing resources/people/best practice
- Relationships/listening/openness
- Outreach events in the community (e.g. lunch clubs, coffee mornings, IT café etc.) and community based projects (e.g. Farming Crisis, transport, affordable housing, village hall/parish council liaison etc.)
- Nurture groups e.g. cells groups, bible study groups, Lent groups, programmes for new disciples (Alpha, Emmaus)
- Celebrating major festivals together, more than 5th Sunday worship
- Fresh Expressions
- Making Churches Together a model of good practice as a vehicle for community outreach (cf Street Pastors)

Structures and Sunday worship present the most difficulties: therefore ecumenism is more easily achieved in mission (what we can do more effectively together, celebrating our different strengths) than in maintenance (what we can do less easily together, focussing on competitiveness).

6. General synopsis comments and questions

From vision to plan: but how is this to be achieved? The vision has to come first, but that is not an excuse for not planning nor doing the job we have been asked to do. There is an element of risk in any proposed plan.

Some challenges:

- Encouraging and deepening the prayer life of churches
- Becoming more confident in the proclamation of our faith
- Training lay ministry teams
- Freeing the clergy to do the task they were called to do (NB What can only the clergy do?)
- Responding to the changes and needs in modern society
- Being relevant to young people today
- Building more church/school links
- Enabling the church to be seen as part of the community

Some comments:

- Remember it is about people

- Proclaim the Gospel by all means – if necessary use words
- Buildings are a mission opportunity: maintaining a building is a source of community fellowship

Some questions:

- Where do congregations meet?
- Why do we maintain more than one church building in each community?

Appendix 4

Questions for the diocese

- 1) ***Is it possible for Methodist ministers to be “licensed” / “recognised” as Anglican ministers?***
- 2) ***Can the office of ordained local ministers (OLM or LOM) or NSM Associate Priest be explored at a diocesan level?***
- 3) ***Can the possibility of lay administration or a lay licence for extended communion be explored at diocesan level?***
- 4) ***Is it possible for the diocese to provide a trained facilitator to walk our 2020 journey with us?***
- 5) ***Is it possible for a “leading your church into growth course” to be run in and for the deanery?***

Appendix 5

Returns ("plans") from each "parish"

Questions will be circulated... and responses included here.