SALISBURY
DEANERY

STRATEGIC PLAN
FOR MISSION
AND MINISTRY

2007
EXECUTIVE SUMMARY

0.1 The Deanery’s Strategic Plan for Ministry, dated 2000, stated that: ‘The Church in Salisbury Deanery seeks to be the Body of Christ in microcosm, ministering to both churched and unchurched in our congregations and parishes, rejoicing in our own diversity and in the diversity of humanity as we find it.’ The present review was undertaken in recognition of the need to update the 2000 document, and as a response to the continuing concerns expressed in the Diocese, and across the Church of England, about the decline in the numbers of clergy available for stipendiary ministry. However, Salisbury Deanery Synod agreed in November 2005 that a more thoroughgoing review would be of considerable value, with the aim of identifying the priorities for mission, and seeing how the provision of ministry could serve that end. (See Section 1)

0.2 Salisbury Deanery is at an exciting and challenging time. Faced with a steady decline in church attendance across the country and a shortage of stipendiary clergy completing training, the Deanery, fired up by Bob Jackson’s book “A Road to Growth”, is committed to reversing ‘the cycle of decline’ and are positioning the churches in Salisbury so that they are able to live out Jesus’ Great Commission ‘to go and make disciples of all nations.’ (See Section 2)

0.3 The Deanery is made up of a disparate collection of benefices and churches from village churches, through market town, suburban and urban churches to the Cathedral. Each church has its own distinct style of worship, from traditional, through Anglo-catholic to evangelical. The Deanery is not easily described or defined. (See Section 3)

0.4 The Deanery is determined that this review is based on sound theology and has identified two different perspectives. The first represents the set of imperatives on which we reflected as we began the process, and the second consists of an agreed statement on mission and ministry in a diverse deanery. (See Section 4)

0.5 The Deanery spent some time considering where their ministry was effective at present, what aspects of it could be developed further and to try to identify who was missing out, or where there were gaps. A “SWOT” analysis of the review by the Parishes has helped to identify what we believe are our current Strengths and Weaknesses, and the Opportunities and Threats which are going to challenge us in the Short and Medium terms. (See Section 5)

0.6 The Parishes were then asked to draw up their own ‘Mission Action Plans’ for the Short and Medium terms. These plans, along with the SWOT analysis, have had a direct influence on our Strategic Plan for Mission and Ministry and the resultant recommendations for both the Deanery and the Diocese. (See Section 6)

0.7 The Deanery spent time identifying the Challenges which it will face over the next five years. These include: matching priests to congregations, affording alternative patterns of ministry, building up the Body of Christ and ministering to all ages, providing support to schools, reaching out to the community, and developing our social care. (See Section 7)

0.8 The Deanery then came up with a number of initiatives which it believed would address these challenges. The initiatives fall into three distinct categories; those which will position ourselves as a Deanery so that we are able to accommodate change in allocation of stipendiary clergy, those which will strengthen us as a Deanery as we learn to work together and share resources, and those which will enable us to reach out to the wider community by learning how to serve others. (See Section 8)

0.9 Central to all these initiatives is the need to work together for mission. The Deanery has therefore decided to designate itself as a Mission Partnership where parishes and clergy commit themselves; to accept diversity, to work collaboratively, to meet regularly as
incumbents; to learn and train together as congregations; to take on specific parish responsibilities, and to conduct an annual review of progress. (See Section 9)

0.10 A number of specific recommendations for St Mark’s currently going through a vacancy, and for Wilton and Harnham planning to do so in the near future have been drawn up. These recommendations will be developed further as and when the parishes approach that time, and new ones will be drawn up over the next two years as other parishes come into the frame, notably St Thomas’s and St Paul’s. (See Section 10)

0.11 The Strategic Plan makes the following six recommendations for the Deanery. (See Section 11)

- Maintaining all existing church buildings and places of worship with a specific priest having pastoral charge under direction of the incumbent.
- The new incumbent for St Mark’s will take on the specific responsibility for co-ordinating chaplaincy to secondary schools.
- An Interim Minister is appointed on vacancy of Wilton to allow the parish and Deanery to discern the way forward and assess parish boundaries.
- Review the mission requirements of new housing estates within the Deanery where there are no physical Anglican presence.
- Accept that the current parish boundaries do not allow the Deanery to work together, and conduct a review of the parish boundaries in order that request can be made for formal changes where appropriate.
- To effect the transition to a Mission Partnership over the next three years.

0.12 The Strategic Plan has the following two recommendations for the Diocese. (See Section 12)

- Responsibility for the deployment and planning of all ministerial posts should be understood as the Deanery’s, and the Rural Dean and Lay Chair should have authority to liaise with the Bishop’s staff on the Deanery’s behalf.
- Recognise that some parishes with predominantly retired congregations have had to draw on reserves to cover Share, and conduct a review to ensure that they are able to contribute in the future.
1 INTRODUCTION

1.1 The Deanery’s Strategic Plan for Ministry, dated 2000, stated that: ‘The Church in Salisbury Deanery seeks to be the Body of Christ in microcosm, ministering to both churched and unchurched in our congregations and parishes, rejoicing in our own diversity and in the diversity of humanity as we find it.’ The celebration of diversity remains a key characteristic of the life of the Deanery, and churches are as committed as before not to do apart what can be done together, whilst recognising limits to what can be shared with integrity.

1.2 The present review was undertaken in recognition of the need to update the 2000 document, and as a response to the continuing concerns expressed in the Diocese, and across the Church of England, about the decline in the numbers of clergy available for stipendiary ministry. As a rough guide, each deanery had been asked to consider whether and where it was possible to plan to reduce the number of stipendiary priests by one in the next 2 or 3 years. However, Salisbury Deanery Synod agreed in November 2005 that a more thoroughgoing review would be of considerable value, with the aim of identifying the priorities for mission, and seeing how the provision of ministry could serve that end.

1.3 There has been a clear sense of commitment to the process from each parish, and all of their representatives on the Synod, and a determination to refocus on how the Church locally can do the job of proclaiming and living the Gospel. The continuing demands made on finances by the need to maintain both buildings and stipendiary ministry have been acknowledged as secondary to the importance of developing and equipping the parishes for active service in the community. It is in the light of this refocusing that the Deanery now identifies itself as a Mission Partnership, in which the parishes share a commitment to work together in the proclamation of Jesus Christ and the Kingdom preached.

1.4 The broad-brush descriptions of the Deanery’s life which follow provide the groundwork for identifying the significant challenges that we face for the future. Some of these can be approached internally, but, to be effective, others require addressing through dialogue with diocesan authorities. It is these latter areas which have prevented the Synod from being able to follow through certain ideas to their desired conclusions: we are aware, for example, that it is not possible simply to ignore parish boundaries for certain activities or aspects of our life, but we believe strongly that our desire to act effectively as a Mission Partnership could only be enhanced by their removal.
THE ROAD TO GROWTH

2.1 A book called “The Road to Growth”\(^1\) by Bob Jackson, had been studied by the Deanery Chapter during the Spring of 2006. The book identified what it called “The Cycle of Decline,” whereby fewer people going through training for stipendiary ministry leads to parishes with fewer numbers which means that there will be less giving, leading to a financial deficit within the Diocese which results in fewer Clergy and so on.

![The Cycle of Decline diagram]

2.2 The book gives a stark warning, “When the major items on the PCC agenda and in church life are fund-raising events and initiatives, then a church has forgotten its main purpose in life and is unlikely to be attracting new people to the free grace and unconditional love of God in Christ”. The book spends time studying the problems with how clergy are employed within the Church and highlights the following negative policies, which should be avoided to prevent further decline:

- Team Ministries - leading to introspection.
- Short Incumbencies - the effect of moving incumbents on before they have time to become effective in their ministry.
- Older Ordinands - the discouraging of young people to start ordination training resulting in the average age of new ordinands being over 50 yrs old.
- Lengthy Vacancies - the decline in attendance resulting from extending the length of vacancies beyond nine months.

2.3 The book goes on to discuss growing churches and states that these churches are more likely to have a younger female incumbent with a commitment to stay; to have an active ministry among children and young people; to have clear and set service times; and to have services which match differing generational and social needs. The book then lists eight changes that a church should make to encourage growth:

- Planting young congregations
- Less formal and more relaxed worship
- Better provision for children and young people
- Improving the welcome and integration of new people
- Better small groups and pastoral care
- Running regular courses as part of an evangelism strategy

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\(^1\) Published 2005 by Church House Publishing ISBN 0 7151 4073 6
Version 1 2 dated 20 May 07
• More lay involvement in leadership
• Making improvements to buildings

2.4 The book finally introduces the concepts of Church Life Audits and Mission Action Plans, the former being a review of where parishes are, and the latter being what this Strategic Plan is all about.

3 THE STORY OF THE DEANERY

3.1 The Deanery is made up of a disparate collection of benefices and churches from village churches, through market town, suburban and urban churches to the Cathedral. Each church has its own distinct style of worship, from traditional, through Anglo-catholic to evangelical. The Deanery is therefore not easily described or defined.

3.2 The City of Salisbury has seen a lot of change over the last 800 years since the then Bishop moved the cathedral from Old Sarum down the hill to its present position in 1217. However the Christian presence has remained central to the City and currently has one of the highest per capita churchgoing populations in the country, and the highest number of church schools in the country in a single area.

3.3 Recent developments including the ring road in the 1960s have seen parishes cut in half, new housing developments have shifted the centre of gravity of the parishes away from their churches, and a number of parishes have recently merged, uniting ‘village’ churches with their ‘suburban’ neighbours.

3.4 The eight parishes and the cathedral between them administer 17 churches with a usual Sunday attendance of over 2,000, and oversee the running of 12 church schools. More details on the make-up of the Deanery and maps of the parish boundaries are at Annex A.

4 THE THEOLOGICAL IMPERATIVES

4.1 The Deanery is determined that this review is based on sound theology and has identified two different perspectives. The first represents the set of imperatives on which we reflected as we began the process, and the second consists of an agreed statement on mission and ministry in a diverse deanery.

4.2 At the outset of the Review Process, the Synod discussed three theological imperatives: Health, Social and Gospel, that expressed the need for the review. At the heart of this thinking was a profound sense that the Deanery could not continue in the patterns set by past approaches without a need for careful reflection and, where necessary, an attempt to reshape the future priorities for the churches and parishes. (See Annex B)

4.3 As the process continued, John Birchall and David Linaker offered some theological reflections on ministry in a diverse deanery based on; The Missionary Heart of God, The Missionary Heartbeat of God, and Leadership in the Missionary Church.

5 REVIEW OF MINISTRY WITHIN THE PARISHES

5.1 Before we could develop a plan, it was felt necessary for parishes to spend some time considering where their ministry was effective at present, what aspects of it could be developed further and to try to identify who was missing out, or where there were gaps. (See Annex C)

5.2 A “SWOT” analysis of the review and plans by the Parishes has helped to identify what we believe are our current Strengths and Weaknesses, and the Opportunities and Threats which are going to challenge us in the Short and Medium terms. The findings from this SWOT
analysis have had a direct influence on our Strategic Plan for Mission and Ministry and the resultant recommendations for both the Deanery and the Diocese.

**Strengths**
- Churches with strong congregations and a wide variety of worship styles
- Well established House Groups
- A strong Children’s and now Youth work with strong Christian Unions established in Secondary Schools
- Good buildings and modern facilities

**Weaknesses**
- Failing to encourage people into church
- No corporate prayer and development of spiritual gifts
- Lack of specific ministry for young(er) adults and men
- Lack of Outreach to the community
- Poor social care

**Opportunities**
- Develop Mission Partnerships
- Use of “Fresh Expressions” Mission posts to extend outreach to different communities
- Use of Diocesan Staff, Retired Clergy and Lay Ministers in leadership roles
- Shared Training utilising Parish skills
- Working ecumenically across Salisbury
- New housing estates without places of worship

**Threats**
- Fall in Stipendiary Clergy numbers
- Short incumbencies and lengthy interregna
- Fixed Parish boundaries
- Pressures on Reserves from Parish Share

6 **PARISH SHORT AND MEDIUM TERM PLANS**

6.1 The parishes were asked to identify, during the Spring of 2006, Short (1-2 yrs) and Medium (3-5 yrs) action priorities for mission in the light of their responses about the effectiveness of their ministry. This was to prove more difficult for some parishes than others: because the parish responses were going to be used to shape the Deanery Strategic Plan, they needed the full backing of the PCCs and individual congregations. At the May 2006 meeting, those parishes which had been able to complete their plans presented them, and it was possible to identify a number of common themes developing: namely a desire to increase attendance and the importance of investing in the children, youth and young families.

6.2 The parishes were then asked to spend more time over the Summer of 2006 developing their own plans further, because they were going to be fundamental to the development of the Deanery Strategic Plan. The second set of parish responses was presented in September 2006 and identified a number of other themes in addition to those identified earlier in the spring. These included:

- The need to encourage people in to church, to help them encounter God.
- To develop outreach in Primary, Secondary, Tertiary and Adult Education.
- To be prepared to explore other vocations as Christians.
- The need to maximise the use of our parish resources.
- To communicate better through the use of parish websites.

6.3 The individual Parish plans are at Annex D.

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7 THE CHALLENGES

7.1 Matching Priests to Congregations. The Deanery is committed to maintaining our existing church buildings and providing each worshipping congregation with a dedicated priest. However the threats of reductions in clergy numbers, the relatively large numbers of retired clergy and lay ministers, the large number of church buildings which we have in relatively small benefices, and the diversity of traditions makes this matching of available priests to our many and diverse congregations a challenge. The individual challenges are outlined in more detail below:

7.1.1 Clergy Numbers

7.1.1.1 In “The Road to Growth”, Bob Jackson observes that the average number of clergy retiring in the years 1998 to 2002 was 360 per annum across the Church of England (about 4% of the total); whereas, in the same period, only 282 stipendiary clergy were ordained per annum, on average. Although the numbers of ordinations to non-stipendiary ministry and ordained local ministry have kept the overall clergy ‘workforce’ at about the same level as it was over 10 years ago, the shift away from stipendiary ministry, and towards older ordinands, creates problems in relation to the leadership of parishes and the ability to provide full-time incumbencies.

7.1.1.2 The Sheffield allocation is a system which has been devised to ensure that the limited number of stipendiary clergy available nationally is shared equitably across the Church of England. The allocation covers all stipendiary clergy in post in the Diocese, including Bishops, Archdeacons, Cathedral staff, other diocesan posts, first curacies and parochial posts, less budgeted vacancies. The 2005 projection for our Diocesan share of stipendiary clergy is that from our current level of 220 stipendiary clergy, we are likely to have 203 posts filled in 2009 (24 fewer) and 185 posts filled in 2014 (42 fewer).

7.1.1.3 The effect of this pressure is to compel the parishes to review their priorities for mission and ministry, and discern whether stipendiary ministry is the most effective way of developing the life and witness of the Church in the deanery. It may be that for reasons of cost, as well as the incorporating of the gifts and abilities of all members of the congregations, mission would be better served anyway by a reduction in stipendiary clergy input.

7.1.2 Retired Clergy and Lay Ministers

7.1.2.1 Another very unusual feature of the Deanery is the number of people available to assist with leading worship and pastoral functions. In 2004 one of the parishes reported that there were then 29 retired clergy living within its boundaries although not all of them had had permission to officiate. Of those 24, “only” four were wishing to help in the parish: others were associated with the Cathedral or elsewhere, or were no longer in sufficiently good health to function.

7.1.2.2 There are also many willing readers, non-stipendiary clergy, and an ordained local minister, alongside a fair sprinkling of Lay Pastoral Assistants, either licensed or quietly but unofficially working away in support of people in the parishes.

7.1.2.3 The presence of the Cathedral, Sarum College and the Diocesan Office offers yet further opportunities for leading worship, and assistance in the life of the Deanery.

7.1.2.4 The range of skills available from non-stipendiary staff is considerable, and potentially it suggests that there is scope for an alternative approach to the way in which ministry is provided. If much of the worship and the pastoral care can be offered by willing volunteers, is it necessary to have so many stipendiary incumbents? Furthermore, is there a possibility that the Deanery might wish the stipendiary posts to be allocated in
other and more specialist ways, so as to maximise their use, rather than simply for more
generalist parish clergy, as at present?

7.1.3 Many Buildings and Small Benefices

7.1.3.1 The Salisbury area (including Wilton) is extremely well-endowed with church buildings, of
a variety of sizes, shapes and ages. The population of the Deanery is approximately
47,000, and yet (excluding the cathedral and the Deaf Church) there are 17 centres of
regular Anglican worship, cared for by 8 incumbents. The scale of Anglican presence is
significantly higher than in many similar sized communities².

7.1.3.2 Although there is a strong desire to maintain the historical presence of the church, as
manifested by the number of buildings in use, the number of clergy serving this
predominantly urban area is higher than might be expected under the nationally agreed
Sheffield formula.

7.1.4 Diversity in Tradition

7.1.4.1 It is probably typical of towns or cities the size of Salisbury that their parishes exhibit
considerable diversity in style and churchmanship, and certainly Salisbury is no exception
to that.

7.1.4.2 St. Martin’s continues to offer worship and ministry in the Anglo-Catholic tradition, as part
of the Forward in Faith network, while St. Paul’s is distinctively Evangelical. As alluded to
earlier, each of the other churches has a particular feel and style of its own, including the
‘village’ churches of Laverstock and Stratford-sub-Castle, and the extraordinary gas-lit
traditional church of St. Peter’s at Fugglestone.

7.1.4.3 While this diversity is believed to be one of the Deanery’s strengths, it may offer some
constraints on the scope for mergers of parishes or ministries. It is not simply that “we do
things differently” in the various places; there are theological and historical reasons why
worship is offered in particular ways in particular places, and these aspects of each
church’s life need addressing if significant change is to be considered.

7.2 Affording Alternative Patterns of Ministry

7.2.1 Despite improvements across the Diocese which have followed the introduction of the
Fairer Share method of Parish Share assessment, and the abandonment of the Clergy Unit
system, there remain some difficulties for parishes which seek to make changes in the
provision of ministry.

7.2.2 During the process of consultation towards this review, serious consideration was given to
appointing a half-time incumbent at the parish of St. Mark’s in succession to Peter
Hawksworth, who had been full-time. On the face of it, this would have helped the Deanery
in facing the challenge of declining clergy numbers, and for a relatively small urban parish
(7558 residents according to the 2001 Census) blessed with an Ordained Local Minister
and five readers, (plus a stipendiary curate for the time being), it provided the opportunity to
consider doing something new.

7.2.3 The PCC and wardens at St Mark’s were keen to explore whether they could use the
monies saved by having only a half-time incumbent in appointing someone to undertake
youth ministry. But it became clear that the 50% reduction in clergy time would only be

² For example, the town of Loughborough in the East Midlands has a population of approximately 56,000, and just five parish churches, one of
which is currently undergoing redundancy, such that the area of the parish will be divided among the remaining four.
matched by about 25.8% reduction in share\(^3\). In 2006, St. Mark’s share was £42,467; the amount saved would therefore be only £10,326, and insufficient to create a new leadership role.

7.2.4 In the same way, one of a number of issues which had to be taken into account in considering the future provision of stipendiary clergy input at St. Paul’s was the potential for reducing share if the second incumbent-status post were cut. Although there were other good reasons for maintaining the status quo, the limited scope for reducing share served to restrict the possibilities for imaginative thinking.

7.3 **Building up the Body of Christ.** The Deanery identifies the importance of building up the congregation as the Body of Christ.

7.3.1 **Evangelism.** Some parishes are good at teaching and evangelism through Alpha and other recognised courses, but others are having difficulties setting up courses.

7.3.2 **Corporate Prayer.** Many churches run successful House Groups and other fellowship groups, which provide opportunities to pray for one another. There is however a desire to develop the corporate prayer life of the church as this is seen as instrumental for preparing the church for mission.

7.3.3 **Spiritual Gifts.** God has given his Church spiritual gifts through the Holy Spirit which we are to use to build up the Church. Again the practice of spiritual gifts is patchy within Churches and across the Deanery. There is a desire that the use of spiritual gifts becomes a normal part of our worship and that all gifts, not just prayer ministry are fully developed.

7.4 **Ministry to All Ages.** The Deanery realises the importance of reaching out to all ages and although some churches are good at particular age groups, there is a challenge to us all to ensure that we cater for them all. In particular the Deanery has noticed that it is failing in its ministry to the younger people, particularly young men, and may not be doing as much as it should with the older people both in the Church and in the community.

7.4.1 **Younger People**

7.4.1.1 Each of the parishes responded to questions about their current activities and their mission priorities with a concern for developing work among young people. For most, this reflected a concern that the present congregations were ageing, and that younger generations were barely represented if at all. Many churches would agree that St. Paul’s in particular offers specialised and appropriate ministry for young people, and they are not surprised that teenagers gather where there are other teenagers.

7.4.1.2 But the absence of younger people is not simply a lack of teenagers. Few of our churches have many people in their 20s or 30s either, implying that another generation of children is being brought up without any familiarity with the Church or with the Gospel. For these age groups, provision of more traditional youth work may be something of a blunt instrument; what might be required is an approach which enables younger couples, some with children, to engage with the Church in more appropriate times and ways.

7.4.2 **Older People**

7.4.2.1 A number of the parishes reported that they have significant numbers of older people, living either alone or in residential homes. According to the 2001 Census, 8.71% of the population of the whole Salisbury District is over 75, and 28.3% of all households are

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\(^3\) St. Mark’s share would drop three bands at 8.6% per band as the membership per stipendiary post doubles from the current figure of 118 to 236
occupied by only one person. These data suggest that Salisbury acts as a retirement area which is certainly true for retiring clergy.

7.4.2.2 There are a number of initiatives run by churches to cater for the older person. St. Paul’s runs a full day of activities on a Tuesday, starting with “Call in for Coffee”, followed by a light lunch and then a “Good Neighbours Club” for the retired in the afternoon. St Martin’s has a very active ministry to the elderly, primarily through the provision of home communions, and St Thomas’s is also active in ministering to older people. It is not clear to what extent other churches are effectively addressing the needs of older people in the community, and further research is needed.

7.5 School Chaplaincy

7.5.1 Alongside the desire to draw all the generations closer to the life and witness of the Church is a recognition that the Church also needs to be where people are. Reflecting on the considerable number of schools in the Deanery, many of which serve a far wider catchment area than the immediate Salisbury environs, there have been some discussions about the opportunities for support and service by creating a chaplaincy.

7.5.2 Since 2005 Pat Clegg has explored the opportunities for developing a ministry to schools on the Laverstock campus, where – alongside St. Joseph’s Roman Catholic comprehensive school – St. Edmund’s Girls School has long been Voluntary Controlled, and Wyvern School for Boys has recently become Voluntary Aided. It was initially difficult to make progress at St. Edmund’s, because of confusion in the school about Pat’s role, but she now takes assemblies there once a term. The impact of her ministry at Wyvern has been highly significant, and she was able to travel alongside the school through a particularly difficult period which saw the sudden departure of the former Head. It was after a year that the school itself asked Pat if it could refer to her as its chaplain, although that was not a title she herself had used. However, Pat’s work has underlined the desire for and value of chaplaincy in our secondary schools.

7.5.3 Churches in the Deanery are very aware of the continuing evangelistic work undertaken by the Bridge Project, on behalf of most of the denominations in the town. The focus of a chaplaincy would be complementary to that initiative, in providing pastoral care for staff, governors and students, and also a point of contact between Church and parents. Initially, a new chaplaincy initiative would focus on secondary schools, since primary schools tend to have closer contact with their parish churches and clergy, and similarly have a much smaller catchment area. It would also be important to maintain continuing liaison with parish clergy, to avoid the possibility of a schools ministry becoming detached from the rest of the life of the Deanery.

7.6 Reaching out to the Community

7.6.1 The Deanery recognises the Community work which is being done by a variety of other denominations in the Salisbury area, including lively Baptist, Methodist, United Reformed, Brethren, Vineyard, Elim and Roman Catholic churches. Despite the predominance of Anglicans in Salisbury, many of the recent significant examples of Christian social action have been rooted in these other denominations. The Food-bank, operated by Trussell Trust, was certainly set up by a member of St. Paul’s congregation, but relied for much of its early support on the Elim church. Alabare, working with people who are homeless or have disabilities, has been rooted in the outreach of the Roman Catholic Church. The Listening Place, offering a Christian counselling service, is based at the Methodist Church, and a ministry to travellers is offered by the Baptist Church.

7.6.2 Is this only an impression, or is there something that restricts the ability of our Anglican congregations to engage with wider ministry in the community? Is the care of ancient buildings or the burden of financial responsibilities getting in the way? Or is it simply that all
committed Anglicans are engaging in their outreach on a personal and one-to-one basis? What about the many Anglicans that work with our Christian partners in social action? Is the only valuable contribution one through a Christian venture?

7.7 Social Care. The Deanery identifies the lack of formal involvement in social care which could be taken on by a parish in the future. Two areas of concern have been highlighted; Ministry to Carers, and Helping the Disabled.

7.7.1 Ministry to Carers. There is a hidden but needful community of older people, as well as a wider community of carers who have but limited contact with the Church. These are not only people who care for the elderly and housebound, but also those taking responsibility for both adults and children with disabilities. An effective ministry to carers would mean helping them to shoulder the heavy burden of care which so many of them face silently. Again this is an identifiable area where further research is required if the Church is to be true to its calling.

7.7.2 Helping the Disabled. Parishes have taken and are taking whatever steps they can to comply with the Disability Discrimination Act, in relation to physical access to buildings. There is also a wide awareness of the need for t-loops and for large-print books for use in worship. Certain parishes also have particular links with organisations and communities for people with disabilities. For example, there is a significant centre of the Riding for the Disabled Association in Wilton, and Exeter House Special School, based in St. Mark’s parish, has a large catchment area stretching out a considerable distance beyond the Deanery.

8 ADDRESSING THE CHALLENGES

8.1 It is not practicable for each parish to take on the challenges by itself. There are simply not the trained manpower or resources to achieve any kind of success. These challenges must therefore be addressed by the Deanery as a whole, utilising the strengths which individual clergy and parishes have to help out others who do not. The challenges fall into three distinct categories – those which will position ourselves as a Deanery so that we are able to accommodate change in allocation of stipendiary clergy, those which will strengthen us as a Deanery as we learn to work together and share resources, and those which will enable us to reach out to the wider community by learning how to serve others.

8.2 Positioning ourselves as a Deanery. The reduction in the numbers of stipendiary clergy will inevitably put pressure on us as a Deanery. We therefore need to rise to the challenge to see how we can continue our ministry in the Deanery with fewer stipendiary clergy. This is not straight forward for a number of reasons. Our parish boundaries do not easily allow us to unite benefices, our parishes are diverse in tradition, and some stipendiary clergy are already fully engaged in ministering to their existing large congregations and might not be in a position to take over running additional churches. However a number of opportunities arise if one is able to think ‘outside the box’ and challenge some of the more traditional working practices within the Deanery and Diocese.

8.2.1 Parish Boundaries. The existing Parish boundaries provide a physical barrier across which no one can tread without seeming to be encroaching onto another’s parishes patch. The parish sizes are not even in terms of the population they contain with some parishes being over twice the size as others. There may be merit in considering the Parliamentary boundaries as a possible way of dividing up the Deanery and, if adopted, could offer further opportunities to reducing the workload on parishes with more churches by handing over one to a neighbouring parish.

8.2.2 A Priest for every worshipping Congregation. It is important that congregations have a regular priest to minister to them and to whom they can turn to for support. Where parishes have more than one church (the majority have two and some three), it is difficult for the
stipendiary clergy to spend sufficient time with each congregation. The Deanery has expressed a desire to retain all the existing church buildings because they offer a visible sign of the presence of worshipping Christian communities. It is also clear that it would be possible to allocate a priest to each of the buildings, in the light of the number of retired and non-stipendiary clergy ministering in the Deanery. These priests would be under the direction and supervision of a stipendiary incumbent from the ‘mother’ church. For this to happen, it is important that the right individuals are identified and offered sufficient training to allow them to run the majority of the services in that church.

8.2.3 Licensing Clergy to the Deanery. It might be helpful if a way could be found to license future clergy to the Deanery rather than to individual parishes. It is suggested that all such non-stipendiary appointments are made initially for periods of no more than three years, under licence, and that annual reviews take place which involve the Incumbent, Rural Dean, and a consultant appointed externally by the Bishop. A system of this sort would give space for the Rural Dean to encourage regular movement of non-stipendiary assistants where that would be useful. We acknowledge that this does not accord with the current methods of appointment, nor the system of patronage, yet it seems clear to us that the primary focus of parish-based ministry nowadays is no longer the parish as a piece of territory, but the church as a congregation or congregations within a less clearly defined area. We urge the Diocese to investigate the possibilities for devising alternative ways of appointing clergy so that they can relate more effectively to the mission communities that their churches represent.

8.2.4 Interim Ministry. With the pressures on stipendiary clergy numbers, it will be likely that the length of time without an incumbent will increase. This can have a negative effect on parishes and it has been identified as one of the main factors for the ‘The Cycle of Decline’. One solution is the appointment of Interim Ministers to fill the gap during an Interregnum and allow the parish and the Deanery time to consider the best way forward for the parish.

8.2.5 Fresh Expressions. The Diocese has established a number of ‘Fresh Expression’ funded positions to fill the gaps caused by a fall in stipendiary clergy. The Deanery may wish to consider appointing a ‘Fresh Expressions’ post if appropriate to fill any vacancies should it be not possible to find a replacement stipendiary clergy for a parish.

8.3 Strengthening ourselves as a Deanery. The Deanery realises that if it is to move forward in mission, it must learn to share responsibilities and work closer together. A number of initiatives detailed below will help to strengthen us as a Deanery by building on each others strengths, learning and training together, and sharing the financial burden.

8.3.1 Specific Parish Responsibilities. The review of the parish Short and Medium Term plans has shown that a number of parishes have a desire to minister to a particular section of the community. St Thomas’s has expressed interest in developing a ministry within the city workers and amongst the tourists. Bemerton has forged new links with The Trussell Trust since they recently moved into St Michael’s Church Centre. St Paul’s has a vibrant Youth ministry and regularly holds youth events for all the churches across denominations. Wilton sees the military as an area it could get more involved with, although the future of Erskine Barracks is under debate. St Mark’s has a heart for the schools and actively support the Bridge Project. They have included schools chaplaincy on the job description for their future clergy. There are many more areas which the parishes may wish to take on special responsibility for organisations; the hospital, the law courts, the police, the fire service, South West Trains, or for specific communities; the elderly, the homeless to name a few.

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4 This would help avoid the difficulties that may arise from long-term appointments that begin to create difficulties

Version 1 10 dated 20 May 07
8.3.2 Learning and Training Together. To help us grow as Christians, it is essential that we have the opportunity to learn and train together. A number of parishes run sermon series or allocate a Sunday to a specific topic which provides ideal opportunities for members of other parishes to join in and learn together. Other opportunities exist with training evenings. Some parishes hold Children’s and Youth Ministry training evenings which again could be of benefit to members of other parishes as they seek to develop specific ministries in their own churches. The willingness to share teaching and training opportunities is key to building up the Body of Christ.

8.3.3 Sharing Financial Burden. The recent move from the old method of Share allocation based on clergy units to the new Fairer Share method has put financial pressures on a number of parishes, forcing them to dig into their reserves. The introduction of Fairer Share has also shifted the financial responsibility from the Deanery to the individual parish. Share affects all parishes to a greater or lesser extent, but there is scope within the Deanery for some parishes who find it easier to cover Share, to assist those who find it more difficult. If the Deanery were able to regain the control, this would open up opportunities for parishes to take on specific responsibilities knowing that they are fully supported financially by the other parishes in the Deanery.5

8.4 Reaching out as a Deanery. Once we have positioned ourselves as a Deanery, and strengthened ourselves as a body, we will be in a position to reach out as a Deanery to serve those in Salisbury and across the Diocese. First we need to learn how to serve others before we can reach out to those in Salisbury and across the Diocese.

8.4.1 Learning how to Serve. The extraordinary number of highly talented and skilled people who are able to offer leadership and ministry reflects a citywide community that is predominantly well-educated, professional, and self-motivated. The problem with having so many very able people in some of our churches is that it can feel that there are too many chiefs; the call to serve can be interpreted as a call to organise others, where in fact what might be needed is a readiness to listen and respond in more measured ways. There may be scope in some churches for arranging teaching and guidance on what it might mean to serve rather than lead; it will be through this approach that the experience of single mothers, older people with Alzheimer’s disease, or families with disabled children can be identified and understood.

8.4.2 Serving the people of Salisbury. Key to serving others is being prepared to go to where they are and not expect them to come to us. For example, the recent construction of housing estates in East Harnham and Bishopdown has resulted in a significant proportion of the population of St Mark’s and Harnham without a 'local' church. There are a number of Christians who live on these estates, but do not necessarily worship in the parish church. If we were able to work as a Deanery, there would be scope for these Christians to establish new congregations on the estates sharing existing buildings, and may one day be in a position to build new churches.

8.4.3 Serving the Wider Diocese. By virtue of Salisbury’s position as a significant market town, it is inevitable that all activities, including those of churches, draw people from a much wider area than the immediate environs.6 In view of the particular role of the Deanery’s churches, the Deanery is keen to investigate to what extent they can offer support and assistance to smaller churches across Salisbury’s wider hinterland. St. Paul’s already offers SPATS, St. Paul’s Away Teams, with a view to helping enliven and support small churches in their

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5 For example, a 50% cut in clergy time at St. Mark’s would only generate a 25.8% reduction in share – not enough to enable a new appointment of any significance to be made and paid for by the parish.

6 For many years central churches like St. Martin’s, St. Paul’s and St. Thomas’s have had many adherents who travel from many miles away each week, as does the Cathedral.
worship, and the new appointment at St. Mark’s has the potential for offering a support for schools whose catchment area is far wider than the Deanery.

9 MISSION PARTNERSHIPS

9.1 Central to Addressing the Challenges is the need to work together. We will need to look to one another for fresh perspectives, so that they can discern more clearly what they are being called to do. Celebrating Diversity will mean listening more openly and readily to the experience of others. Consideration has been given to clustering parishes and benefices into Mission Partnerships, which would be alliances of local churches working together across traditional parish boundaries, sharing resources, gifts and ministry in order to make mission more effective.

9.2 Theologically, a Mission Partnership would express the Trinitarian view that God is a God of relationship, such that the Deanery would become a community of communities. Partnerships provide a scenario in which diverse gifts are shared, and complementary strengths and weaknesses can be held alongside one another.

9.3 Essentially though, the purpose of a Mission Partnership is Mission, and to designate the Deanery in such a way would be to maintain a primary focus on how the parishes are working together to address the Five Marks of Mission. The Five Marks are included in the Church of England’s statement on Mission and Evangelism at Annex E. It would provide a constant reminder that questions about parish share and buildings are always secondary, because the point of what we have is to make us effective in mission.

9.4 Designation of Salisbury Deanery as a Mission Partnership would involve inviting parishes and clergy to agree to the following commitments, with a view primarily to extending and improving the mission of the whole Church in the Deanery:

- Commitment to the diversity of practice and churchmanship across the Deanery, in which our various approaches and traditions are valued mutually;
- Commitment to collaborative working across parish boundaries wherever possible and practicable;
- Commitment to bimonthly meetings of incumbents specifically to review progress on shared initiatives, and address shared concerns;
- Commitment to exploring training and educational opportunities together as a Deanery: e.g. marriage preparation, or training for lay pastoral assistants;
- Commitment to identifying responsibilities that can be adopted across the Deanery and held by specific parishes and clergy (e.g. St. Mark’s taking responsibility for secondary school chaplaincy development);
- Commitment to annual review of progress with mission priorities at Synod meetings;

9.5 As part of the development of partnership, questions to be addressed will include the effectiveness of administration in the parishes and for the Deanery as a whole, and continuing review of the costs of staffing, including the payment of Share.

10 SPECIFIC RECOMMENDATIONS

10.1 In light of Addressing the Challenges, a number of specific recommendations have been drawn up for individual parishes; for St Mark’s currently going through a vacancy, and for Wilton and Harnham planning to do so in the near future. These recommendations will be developed further as and when the parishes approach that time, and new ones will be drawn
up over the next two years as other parishes come into the frame, notably St Thomas’s and St Paul’s. (See Annex F)

10.2 At the time of writing, presentation has been suspended at both St. Mark’s and St. Thomas’ parishes and it is proposed at Wilton. Whereas in the past, suspensions were put into effect because there were members of the Bishop’s staff who aspired to create one team ministry to cover the Deanery, the Synod wishes to record that this is neither its intention nor desire.

10.3 While there are territorial questions to be addressed, not least because of the bizarre effects of certain existing parish boundaries, there are more important questions which arise from the Deanery’s intention to work more closely as one unit. It is our aim that each new incumbent should have a responsibility for an aspect of the whole Deanery’s mission, just as St. Mark’s is intending in its embracing of a secondary-schools chaplaincy role.

10.4 The continuing suspension of presentation at St. Thomas’ allows for the development of discussions with both the Cathedral and other parishes about boundaries and the sharing of responsibilities. David Linaker already takes responsibility for ministry to the centre of Salisbury together with the other denominations through Churches Together in Salisbury, and there is considerable scope for drawing in the talents and insights of clergy elsewhere in the Deanery to assist him.

11 RECOMMENDATIONS FOR DEANERY

11.1 All existing church buildings and places of worship will be maintained and supported, and, in the case of the smaller centres, wherever possible a specific priest will be given pastoral charge under the direction of the incumbent.

11.2 The new incumbent to be appointed to St. Mark’s will have a Deanery-wide responsibility as Chaplaincy Officer to Secondary Schools, for a third of his time, as part of their mission strategy. This role will be a developmental one, initially exploring the needs of the six secondary schools which may lead into a more formal chaplaincy scheme. This appointment will become a pilot for future vacancies, each of which will be considered as having both a parish/church dimension and a deanery-wide mission dimension, enhancing the commitment of the Deanery to work as a Mission Partnership.

11.3 The forthcoming vacancy at Wilton creates a new opportunity for review and the possibility of developing a Deanery-wide focus on other social issues. Following Bede’s long, dedicated incumbency, the Deanery proposes that an Interim Minister is appointed on vacancy to enable the Parish and Deanery together to discern the way forward. Both the changing shape of ministerial provision, and the opportunity to reconsider parish boundaries (see para. 11.5), as e.g. in the Fugglestone Red and Bemerton Heath areas lead to a request that Presentation to the Benefice be suspended.

11.4 The location of the two traditional church buildings in Harnham restricts their usefulness to the area of new estate to the eastern end of the parish. The location of church and the Barrington Centre in St Mark’s also does not serve the new housing estate at Bishopdown. It is proposed that the Deanery undertakes a thorough review, alongside the two incumbents, into the mission requirements of these new housing areas. In the light of that review, it may be that parishes and even deanery boundaries will need to be reconsidered if the areas are to be served effectively.

11.5 Parish Boundaries are inappropriate to present-day configurations of both roads and housing, in many areas. As a Mission Partnership, the Deanery Synod proposes to ignore

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7 Suspension of presentation means the temporary removal of a patron’s right to present an incumbent for appointment to the freehold of a parish. It provides time in which parishes can prepare and be prepared for possible pastoral reorganisation.
parish boundaries within the deanery for most practical purposes, and to focus the ministry of clergy on worshipping communities rather than territory. Acknowledging that the parish boundaries retain some legal force, there are a number of areas where formal changes need to be considered, including for example parts of Wilton, and the area of St. Mark’s parish that lies within the Ring Road. Within the next three years, the Synod will undertake a review of boundaries in order to make requests and recommendations to the Diocesan Pastoral Committee for changes. This will add weight to the need for suspending presentation in vacancies that occur within the next three years.

11.6 The period 2007 to 2010 represents a stage of transition as the Deanery takes on the character of a Mission Partnership. During this 3 year period there will be a review of parish boundaries, development and review of the Schools Chaplaincy Officer based at St. Mark’s, consolidation of the new ministry at St. Thomas’, the creation of a newly mission-focussed ministry at Wilton, and an opportunity for St. Paul's to develop its mission and ministry further with John Birchall alongside Andrew Cullis. Further reflection on the significance of Salisbury’s churches within the wider diocese may create the possibility of newly-shaped appointments crossing deanery boundaries, beyond 2010.

12 RECOMMENDATIONS FOR DIOCESE

12.1 Devolution to deaneries of the responsibility for planning and deployment of clergy will be of limited usefulness if there is not a parallel devolution of responsibility for the allocation of funding for ministry. There have been significant limitations on the deanery’s ability to dream dreams as a result of the restricted ways in which funds can be used. Deanery Synod urges the Bishop's staff to look again at the expectations inherent in the planning process before the next round of Deanery Strategic Planning begins.

12.2 A number of parishes advise that they are faced with declining reserves, and that it may shortly become impossible to cover parish share. While it will be important to check whether stewardship initiatives could assist them, Deanery Synod recognises that churches attended predominantly by older people on fixed pension income may have little latitude for dramatically increasing giving. We wish to support and encourage the review being undertaken by the Diocesan Finance Committee on this subject.

Annexes:

A. The Story of the Deanery
B. Theological Imperatives
C. Review of Ministry within the Parishes
D. Parish Short and Medium Term Plans
E. Mission and Evangelism
F. Specific Recommendations for Parishes
Annex A

A THE STORY OF THE DEANERY

A.1 The thing which is immediately apparent from looking at the map of the local area at Appendix 3 to Annex A is what a disparate collection of benefices and churches make up Salisbury Deanery: village churches at Stratford-sub-Castle and Laverstock; market town church at Wilton; suburban churches at St. Mark’s, St. Francis’, Harnham and Bemerton (also an urban priority area), the so-called ‘eclectic churches’ of St. Paul’s a thriving evangelical church and St. Thomas’s, a traditional, city-centre and civic church, and St. Martin’s an Anglo-catholic, Forward-in-Faith church; lastly, of course, the church which more than all the others gives visibility to the city’s Anglican heritage – the Cathedral. Thus, it quickly becomes apparent that the Deanery is not easily described or defined.

A.2 The recent history of Salisbury begins with the founding of the new Cathedral by Bishop Poore in the early 13th century. Of course, Wilton can look down its historical nose and remind everybody of its having been sacked by the Danes in AD 1003! St. Martin’s can claim the grandfather rights of having existed when the area was still called Myrfield (or Maryfield) and St. Lawrence Stratford-sub-Castle is, at the latest, Saxon in origin. But the modern history of the area has been distinctly Christian from the very first. A survey some years ago suggested that the City of Salisbury had one of the highest per capita churchgoing populations in the country, and Churches Together in Salisbury produces a leaflet which lists 30 different Christian worshipping communities in the City (not including Wilton). The Deanery also has one of the highest numbers (or even possibly the highest number) of church schools in the country in a single area.

A.3 But change has come too. Recent urban development has not made things easy. St. Martin’s parish was cut in half by the ring road in the 1960s. More recent developments at Bishopdown Farm and Rowbarrow have no buildings with crosses on them. Some residents of Bishopdown Farm in particular, are unclear as to which parish they belong – part of the civic parish of Laverstock, it actually belongs to St. Mark’s. It is also easy to identify with the language of Mission Shaped Church: Salisbury has a lot of networks within it, and lots of people belong to significant networks which may have nothing to do with this locality at all – commuters, and the military for example. What this means in practice is that every Sunday Salisbury is full of people travelling past their parish church to worship somewhere else! Of course neither Diocesan nor Deanery structure is designed to take account of that fact. It should also be borne in mind that the ‘mergers’ of St. Martin’s & Laverstock and St. Francis’ & Stratford-sub-Castle are both recent happenings. Wilton’s inclusion into the Deanery likewise happened only in the recent past.

A.4 We are extremely blessed to be part of the Church in this place. To be a drop in the river of faith which has flowed through this area, like the five rivers, for many centuries is an enormous privilege. But we are also conscious that, unlike the five rivers, our course is changing quite rapidly, and we would like to move forward in a coordinated way. We think that there is much, very much, which is good, both in the individual and corporate life of the Deanery, but we would like to do more. We are very thankful for the excellent relationships which exist between all the members of the various churches, but we would like to transform good relations into affirming action. As has already been suggested, a consistent theme to our corporate life over the last few years has been ‘unity in diversity’; a unity which is most obviously celebrated in breaking bread together. When we do that, we do well to reflect on the words of our own Bishop David:

“At the heart of every sacramental experience of the Church is a moment of disjunction and conjunction. There is always a death and resurrection. A sacramental celebration involves a radical change, a death to a past state, before a new life emerges… A sacrament offers a moment in which this changed quality of relationship between people or within a community is signalled; where suddenly distinctiveness or individuality is experienced not as a sign of...
disunity but the raw material for a deeper kind of complementarity. It is unity, not uniformity, that is the divine gift.8

Appendices:

1. Salisbury Deanery Background Information and Current Resources
2. Salisbury Deanery Statistics for Mission
3. Salisbury Deanery Parish Boundary Map
4. Salisbury Parliamentary Boundary Map
## SALISBURY DEANERY BACKGROUND INFORMATION AND CURRENT RESOURCES

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9 Lay Staff include those involved with Ministry. It does not include Administration or Finance Staff
10 Until mid 2007
11 2 are ordinands, one completes training in July 2007, the other in July 2008

Version 1  A - 1 - 1  dated 20 May 07
SALISBURY DEANERY STATISTICS FOR MISSION

Data to follow once received from Diocesan Office
SALISBURY DEANERY PARISH BOUNDARY MAP

Version 1

dated 20 May 07
B  THE THEOLOGICAL IMPERATIVES

B.1 At the outset of the Review Process, the Synod discussed three theological imperatives that expressed the need for the review. At the heart of this thinking was a profound sense that the Deane could not, in the patterns set by past approaches, without a need for careful reflection and, where necessary, an attempt to reshape the future priorities for the churches and parishes. The imperatives were as follows:

B.1.1 The Health Imperative. The more a people shut themselves away, the more introspective and ill they become. Survival and Regeneration depend entirely on our engagement with others. The Eucharist is a reminder to share what we have and to go out into the world.

B.1.2 The Social Imperative. The Church exists within a social context; Jesus Christ presents God as alongside men and women (incarnation), listening to them and receiving from them. For the Church to offer Faith and Good News it is necessary to stay in touch, giving and receiving from the world around us.

B.1.3 The Gospel Imperative. From the Gospels we learn that “every good tree bears good fruit... but onlywho does the will of my Father [will enter the kingdom of heaven].” But what is the Father’s will? As followers of Jesus, we note that we are to “go and make disciples of all nations”; that we need “to preach good news to the poor”; and that we should “let your light shine before men, that they may see your good deeds and praise your Father in heaven” as we aim and attempt to understand and discern the way forward.

B.2 Ministry and Mission. As the process continued, John Birchall and David Linaker offered the following theological reflections on ministry in a diverse deanery:

B.2.1 The Missionary Heart of God. The Church’s ministry flows from a clear understanding of the nature of God. The incarnation reveals to us that God has a deep concern for the world. The great commission of St. Matthew’s gospel, leads us to affirm that the Church’s primary purpose is missionary. The overall message of scripture in both Old and New Testaments reminds us that God longs for all people to find fullness of life through faith in Jesus Christ. This approach might be characterised by two quotations:

> It is not so much that the Church of God has a mission but that the God of mission has a Church.

> The church is the only institution which should exist primarily for the benefit of those who are not its members – Archbishop William Temple

This is not to deny either the pastoral duty or the worshipping identity of the Church, both of which are central. However, even in these, our focus is missionary: we are to facilitate an encounter with the living God.

B.2.2 The Missionary Heartbeat of the Church. The mission of the Church belongs to the whole people of God. This idea is developed most clearly in the First Letter of Peter who refers to the baptised people of God as a ‘royal priesthood’ and a ‘holy nation’. These
images focus our identity on worship and witness. As we worship God, acknowledging and adoring Him, we find ourselves compelled to make Him known to others, so that they may worship Him too.

B.2.3 **Leadership in the Missionary Church.** Leaders within the Church have the particular task of ordering and guarding the faith and encouraging the life of its fellowship. The Church of England has recognised the benefits in maintaining the three-fold order of deacon, priest and bishop, and this three-fold order emerges from the priesthood of all God’s people. If there are changes in the current pattern of leadership in the Deanery, there will need to be strong and consistent investment in leaders at every level in each congregation. Ordained leadership, with the benefit of proper training and formation, can offer focus, vision and an informed theological analysis. However, it must always operate in consultation with all of God’s people to ensure that the gifts and experience of each person are properly used in the service of the God of mission. The ordained leader must, therefore, be prepared to enable the priesthood of all.

B.2.4 **Handling Diversity whilst Committed to Unity.** Whilst we were delighted and excited to find a great deal of common ground in our interpretation of the theology of ministry, we recognised that there exist, nonetheless, some very profound differences in our reading of scripture on other issues. We were clear, however, that our Anglican tradition witnesses to a commitment to ongoing conversation. Richard Hooker, one of the great founders of Anglican theological method at the time of Elizabeth I, was clear that the diversity of interpretation present in his own day could best be contained when Christian met together to discuss and debate in an atmosphere of love. Although the Church of England has frequently failed to live up to this ideal, it has consistently returned to it as a pattern of Christian love, care and respect for the conscience of others. We are certain that an approach to ministry in the Deanery which moved beyond the fellowship of licensed ministers to involve a regular fellowship of diverse groups of laity would only serve to break down barriers erected by prejudices or false-assumptions. This means that those in leadership will need to be pro-active in this regard and that the recruitment and deployment of ministers of all kinds will need to be shaped with this imperative in mind. However, a commitment to the building of loving trust within the Anglican family in Salisbury will only increase the confidence with which we are able to share that love with all God’s people.

1 Corinthians 13
C REVIEW OF MINISTRY WITHIN THE PARISHES

C.1 In November 2005, the parishes were asked to spend some time considering where their ministry was effective at present, what aspects of it could be developed further and to try to identify who was missing out, or where there were gaps. The parishes worked on their responses over the Christmas period and these were analysed and put into a tabular format to try to get a feel of what was going on in the Deanery.

C.2 The examples of ministry were varied and an attempt was made to group them into some broad areas; furthermore, they were colour coded to indicate how effective the parishes thought their ministry was. The findings divided up into the two broad areas of “Our Church” and “Our Community” are below and a summary sheet of the individual parish responses is at Annex C:

C.2.1 Our Church. We split up the ministry in our Church into the following areas:

C.2.1.1 Services. In our churches we all felt that our services were of a good quality, we had good worship, we were ecumenical and we were welcoming to newcomers. We did feel that we could make more use of our clergy and laity, and what we were failing to do was to encourage attendance.

C.2.1.2 Building the Body. In general we felt that we were good at teaching, offering hospitality and pastoral care. Although most churches were running House Groups, there was a feeling that these could be improved and that we should be looking at the mid-sized groups or ‘Clusters’ as a way of involving more people and running more effective courses. Our corporate prayer and development of our spiritual gifts were other areas which we felt we should be concentrating on.

C.2.1.3 All Ages. With many differing types of churches, our reaching out to all age groups in our congregation was varied. Congregations without young families were either content not to encourage them, or were frustrated that they were unable to draw them in. Those churches with young families were being particularly effective in children’s work and in ministering to young mothers, and as the children grew up, were developing their Youth work. However it was evident that the 20’s – 30’s and 30’s – 40’s age groups were areas in which we should be concentrating. Women’s work was effective where it was being done, but the men were missing out.

C.2.1.4 Outreach. We felt that we were good at our charitable giving and supporting our church missionaries. However, we were not so good at contact across the Deanery or our outreach across the Diocese. This could be because we feel that we can give our money to support others doing outreach, but we are not prepared to get involved ourselves here in Salisbury and Wiltshire.

C.2.2 Our Community. Turning to our community it became evident that some churches were fully involved and others had very little involvement at all. We broke the results up into the following six areas:

C.2.2.1 Social Care. A few parishes were actively involved in social care, whilst others were looking to become involved. However, across the Deanery, the majority of social care groupings were being covered by one or more parishes.

C.2.2.2 Ethical Living. This area was about how we care for our environment and, whilst some parishes had embraced ethical trading, only one parish had shown interest in energy efficiency. With renewed interest from the Diocese, this area may well develop over the next few years.
C.2.2.3 **Information.** This area was concerned with how well we communicate with our community. The majority of parishes were making use of parish newsletters and specific leaflets for events; however, there was a desire to make more use of the internet and to develop more parish websites, which could be linked together.

C.2.2.4 **Outreach.** There is a real gap in the area of reaching out to those who live and work in our parishes. Some parishes have recognised this area of ministry and are seeking ways of reaching out to workers, to the new housing estates, to tourists and to shoppers.

C.2.2.5 **Schools.** This area was particularly well supported with the majority of parish clergy actively involved in supporting their church primary schools. There were fewer parishes involved in running assemblies, possibly because The Bridge Project, is involved in assisting schools in Salisbury and the surrounding areas. We observed that the size and catchment areas of secondary schools made it difficult for parish clergy to be so involved, particularly in the benefice of St. Martin’s with Laverstock, which contains a total of 12 schools plus a college of further education. Two Church of England secondary schools form part of the Laverstock site, one being voluntary controlled (St. Edmund’s), and one voluntary aided (Wyvern).

C.2.2.6 **Activities.** This last area showed that some parishes were fully involved with services for the local community and participating in community events.

C.2.3 The parishes were invited to outline their findings during the February 2006 meeting, which was a very useful forum for pulling together the results. It let parishes find out what others were doing and the showed that they were not alone in facing the challenges. There was also a sense of commitment between parishes to work together on mission and evangelism. Where a particular ministry within a parish was either ‘Yellow’ or ‘Red’ it gave opportunities for them to seek help from a ‘Green’ parish.

C.3 **The Cathedral’s place in the Deanery.** Although the Cathedral is inside the Deanery boundaries and draws the majority of its congregation from the local area, it is outside the Deanery with respect to the position it holds at the centre of the Diocese, and that its staff are not under the control of the Deanery. That said, the Cathedral is keen to take an active part in the development of church and community life in the Diocese, and the Diocesan staff are willing to be considered as resources which can be employed within the Deanery.

Appendices:

1. Ministry within the Parishes
## MINISTRY WITHIN THE PARISHES

<table>
<thead>
<tr>
<th>Our Church</th>
<th>Services</th>
<th>Building the Body</th>
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<td>Occasional Officers</td>
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**Legend:**
- 1 - Effective ministry
- 2 - Could be developed further
- 3 - Missing out / Gaps
- 4 - Not relevant

Version 1
C - 1 - 1
dated 20 May 07
<table>
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<th>Our Community</th>
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<th>School Activity</th>
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<td>Wilton</td>
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1 - Effective ministry  2 - Could be developed further  3 - Missing out / Gaps  4 - Not relevant

Version 1  C - 1 - 2  dated 20 May 07


Annex D

D  PARISH SHORT AND MEDIUM TERM PLANS

The individual Parish Short and Medium Term plans are attached.

Appendices:

1. Bemerton
2. Cathedral
3. Harnham
4. St Francis
5. St Lawrence
6. St Mark’s
7. St Andrew’s
8. St Martin’s
9. St Paul’s
10. St Thomas’s
11. Wilton
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

SALISBURY CATHEDRAL

The Cathedral is in the process of a major piece of Strategic Planning which will result in the launch of its Strategic Plan in either July or September, and contained within it will be many short, medium and long term goals.

Following extensive consultation with the many constituencies that make up the Cathedral Community a fresh look was taken at our core values and corporate life – the result of which has been the Mission Statement:

Salisbury Cathedral exists to make real the glory and presence of God in the world.

Our commitment is to

- live out the teachings of Jesus Christ in today’s world
- celebrate the presence of God through worship, music and art
- offer a warm welcome to all who come to the Cathedral
- strengthen church and community life in the diocese
- challenge injustice at home and abroad
- promote learning, personal development & spiritual growth

Following on from this has been the Vision Statement which contains 8 key aims to which have been appended in red just some of the short and medium term priorities within each of these aims; although there are many others which different departments of the Cathedral are working upon – this just gives a flavour of where we are and what we’re at!

OUR VISION:

By 2015 Salisbury Cathedral will have

- created opportunities to encourage more people to encounter God through promoting discovery, learning and education
  - Expand the Cathedral’s educational facilities to encompass primary, secondary, tertiary and adult education in their many forms, both on-site and externally
  - Promote Christian understanding through guide training
  - Introduce "seasonal" information board
  - developed stronger working partnerships with the diocese, the parishes and the various external bodies with whom we interact
  - Identify & agree shared objectives, increase active participation through Committee working and developing links directly with parishes, co-ordinate long term diary planning, explore areas of admin overlap/cost savings, maintain focus on the Sudan and Latvia, provide appropriate space for the range of Diocesan meeting.
- built a larger, more diverse congregation, inspired by our reputation for innovation and excellence in music and worship
- Maintain and enhance use made of Cathedral instruments (organs & piano),
  improve choir rehearsal facilities, develop the liturgical & spiritual life of the Cathedral,
  improve choir library facilities, build partnership with RSCM, develop a worship & music
  policy, build partnerships with the musical world at large

- experienced an upward trend in visitor numbers through maximising the advantage of
  our unique profile and the quality of our welcome

  - Implement new range of guide books & leaflets, improve interpretation of Magna
    Carta, review the provision of interpretative material within the Cathedral, introduce
    displays explaining the different Christian festivals, improve facilities for non-English
    speaking visitors, provide new Visitor Centre

  - Continue to develop set up in-service staff/volunteer training

  - Promote Christian understanding through guide training.

- met the targets necessary to complete the Major Repair Programme by 2015 and have
  made significant progress towards implementing our long term building strategy

- This aim probably doesn’t fall within the areas that the Deanery is considering.

- achieved open and transparent ways of working, that support, nurture, motivate and
  respect our staff and volunteers

  - Clarify roles & responsibilities for all staff, review committee/meeting structure,
    ensure transparency of decision making, improve internal communications, value
    people as individuals and ensuring that behaviour match the Cathedral’s ethos.

  - Employ HR Manager to monitor performance.

- created a secure financial base with sufficient cash reserves through increased income
  from all sources

  - Institute a Development/Fundraising policy to identify and communicate priorities,
    agree co-ordinated approach with other linked (and potentially competing)
    organisations, nurture all donors. Continue to promote internal financial discipline
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

HARNHAM PARISH

- Home Groups
- Coffee, cake and Christ
- Review service times and patterns
- Church family photos + badges to identify one another
- What’s on board
- More arrowed/focused prayers with prayer groups
- Website progression
- All Saints interior working
- Develop outreach by using the new All Saints
- Review/overview of pastoral care
- Follow up of occasional offices
- Enhance welcome both in the building and by people
- Midweek activities - coffee at AS?
- Youth what might we do and encourage others to do on our behalf.
- Encourage younger parents to do things i.e. make cakes
- Identify gifts and skills to be offered and asked for.
- Futures group to meet at a regular interval but not as a closed group
- Pastoral sub group on PCC
- Market or rent out the Parish Hall
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

ST FRANCIS SALISBURY

NEXT TWO YEARS

We want to develop in many areas of church life aiming to continue as a local parish church for every age and stage. We would wish to respond to God working among us and adjust our plans accordingly. Within that we see Three Main Targets…

Youth

- To grow more leaders to support our growing Christian Youth Work (this has grown from 4 – 30 young people in the last two years) To play our part in a Salisbury Youth Community where the young people are pastored in their own church groups but come together for big events and outreach. To find ways to hold on to our youth and nurture them as key leaders as they enter the 18-30’s age group.

Families and Children

- Developing children and families work – this is growing slowly but is hampered by lack of leadership time due to busy lives of younger people and shortage of Vicar’s time to resource the work.

- We aim to draw whole families from the established fringe groups (Toddler Worship, Parent Toddler Group, Pre School meeting on premises, Sunday children’s Groups, Annual Children’s Holiday Club, Mum’s Bible Study and Men’s Breakfast) into the weekly Informal Worship service each Sunday.

- We would like to appoint a part time Families and Children’s Worker. If we were given £10,000 from the growth fund we would use this to pay a worker for three years by which time we would hopefully be able to support them ourselves.

Renovation Project

- To complete the first Phase of our £500,000 project to renew the building to support the growth of the Church and to forward our Sudan School Project as the Lord leads £40,000)

NEXT FIVE YEARS

- We would aim to have completed our development project and to be looking out much more than we can at present.

- We will continue to develop our links with the Sudan and the hoped for Juba Secondary School.

- We would want to share expertise with other churches who would like us to help them run courses eg Alpha, Marriage, Evangelism, LPA training etc.

- Growth in Youth Work might require us to appoint a full time Youth Worker
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS
ST LAWRENCE PARISH, STRATFORD SUB CASTLE

TWO YEAR PLAN

A Caring Church:

- Village weekend from Friday 14th July 2006 organised by the Friends of St Lawrence which will culminate with Evensong led by the Canon Mark Bonney to celebrate our Patronal Festival on the afternoon of Sunday 16th July.

- Outreach with the village primary school.

- Events happening on a regular basis which involve people other than Church members.

FIVE YEAR PLAN

- Extending the Reading Room (church hall) to upgrade the facilities and allow for greater use by the community.

- Involvement with improvements to the school.
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

ST MARK’S PARISH

TWO YEAR PLAN

- Leadership focus is essential for the further development of our mission strategy. Therefore St Mark’s major short term goal is to appoint a leader to work creatively with the congregation and to be a unifying leadership focus.

- St Mark’s will actively explore with the Deanery an alternative appointment to lead the church on a full or part time basis, as appropriate.

- The PCC will find ways of improving the church’s financial position.

- We will commission and implement practical ways of fulfilling the church’s mission statement (see below: Seeking God; sharing his love) which would be continued into the medium term goals.

FIVE YEAR PLAN

- On an ongoing basis, to ensure the short term goals promote a common vision and relate to our mission statement.

- Offer Biblically based teaching, enabling church members in personal spiritual growth and equipping them to share their faith in the community and in the work place.

- Develop and implement a strategy for mission.

- Offer support, prayer, encouragement and space for personal development to the appointed leader.

- Offer mutual support, prayer and encouragement to one another.

Note: Although these goals are presented as short term and medium term, they should not be read independently of each other. The short term goals flow into the medium term goals and the medium term goals encompass the short term goals.
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

ST ANDREW’S, LAVERSTOCK

NEXT TWO YEARS

Celebration of 150 years of Christian witness in Laverstock through special Services and Projects to draw in the local and wider community.

- Celebrating the 150th Anniversary of the laying of the Foundation Stone of the new church of St. Andrew’s in 1857
- Celebrating the Consecration of the completed building (July 2008)
- History of the Parish Project – exploratory meeting to be held in March 2007
- Churchyard Project – celebrating our churchyard as a wildlife area, guiding groups, setting up a display panel to identify species
- Garden Party
- Wedding Exhibition in Church on Cycle Ride Saturday 2007

We also hope to:

- Revisit the timing of our services in order to attract families more readily
- Improve communication between the PCC and the congregation
- Reach out more to the wider community including the schools in the parish and to the new housing development

NEXT FIVE YEARS

Give ourselves targets to try to grow our house groups for the 20 - 40s age range alongside our re-launched Family Service, perhaps including Discussion Groups on controversial/ethical issues in a different kind of venue (eg Sports Club)
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

SARUM ST MARTIN

NEXT TWO YEARS

Worship

• Ensure that services continue to be planned creatively.
• Provide a variety of services and opportunities for worship.
• Increase the high standard of music to enhance the worship during the services.
• Ensure the daily celebration of the Eucharist continues.

Mission

• Encourage closer contact and mutual support with Resolution C Parishes.
• Broaden our contact with other parishes within the Diocese.
• Encourage more parishioners to use the Church for rites of passage (baptisms, weddings and funerals).
• Deepen our awareness of and sense of belonging to the Universal Church, as well as the Church of England.
• Involve the congregation more fully with initiatives involving social needs such as homelessness and drug abuse.
• Challenge members to consider opportunities for full or part-time Christian mission.
• Ensure all school governor posts are filled with appropriate people.

Evangelism

• Reach out into the Parish, and beyond, and add 20 new members to our congregation.
• Build up St Martin’s Centre usage so that it enhances our opportunities for evangelism.

Pastoral Care

• Establish a support system whereby the sick or lonely would be visited within 24 hours of notification of need.
• Establish a cell of competent people (practical and professional) who would offer help or advice to any needy church member.
• Ensure that all those associated with pastoral care are fully trained, suitably qualified and/or cleared, and aware of all relevant regulations.

Sunday School

Version 1 dated 20 May 07
• Maintain sufficient helpers to run the class.
• Double the number of children who attend.
• Encourage St Martin’s Primary School children to attend.

Youth Ministry
• Establish a Youth Ministry
• Establish a programme of social and spiritual events
• Reach out to the young people who will be studying with the Salisbury School of English.

Stewardship
• Ensure that a realistic budget is set that both satisfies the parish share and our annual contribution to charities.
• Encourage Christian stewardship and raise financial awareness within the congregation.
• Convert 10 new members to regular giving (standing order/direct debit or envelope).
• Ensure value for money in all expenditure.

Buildings and Facilities
• Ensure full occupancy/usage of the St Martin’s Centre.
• Further develop the use of the Church for musical events.
• Obtain finance for the remaining sanctuary re-development.

NEXT FIVE YEARS
In addition to the aims outlined in our 2-year vision:

Evangelism
• Double the size of our congregation.

Sunday School
• Re-double the number of children who attend.

Youth Ministry
• Increase the numbers who attend by 20%.

Stewardship
• Maximise the members who give regularly (standing order/direct debit or envelope).
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

ST PAUL’S CHURCH

NEXT TWO YEARS

Learning Well. To be devoted followers of Jesus

- Continuing to resource our Children’s and Youth Programmes with quality personnel
- Providing a consistent programme of Alpha, Christianity Explored, Alpha 2 etc, so that personal faith is established and growing
- Enabling suitable opportunities outside the normal church programme (e.g. New Wine) which challenge levels of discipleship

Shaping Up. To be the right vehicle to carry the vision through

- Focusing on Mid Size Groups for care, evangelism and release of gifting
- Appointing just the right Director of Music
- Articulating the case for two stipendiary clergy at St Paul’s

Building New. To provide suitable accommodation for all activities (learning, administration and outreach)

- Choosing from amongst the various options we have considered

Moving Out. To connect with more people outside St Paul’s church

- Assisting in planning the Alpha Beacon Supper (September 2007)
- Continuing to make connections with the Parish and Community (via School, leafleting, other events)
- Developing SPAT (St Paul’s Away Teams) to resource other churches

NEXT FIVE YEARS

Learning Well. To be devoted followers of Jesus

- Providing many more opportunities for prayer
- Developing a pattern for spotting and growing leaders

Shaping Up. To be the right vehicle to carry the vision through

- Putting in place an appropriate pattern for welcoming people and helping them to be integrated
- Understanding what size and shape of staff team will best help the vision.

Building New. To provide suitable accommodation for all activities (learning, administration and outreach)

Version 1 D - 9 - 1 dated 20 May 07
• Seeing the project to completion

**Moving Out.** To connect with more people outside St Paul’s Church

• Developing new links with the Community via New building.

• Becoming more of a resource church: Alpha, conferences, SPAT’s
DEANERY STRATEGIC PLAN - PARISH SHORT AND MEDIUM TERM PLANS

WILTON PARISH

TWO YEAR PLAN

- Development and implementation of a Parish web site
- Implement the requirements for disabled access for Wilton and Netherhampton.
- Encourage more attendance at various church services.
- Develop a ‘lift to church’ scheme for those otherwise unable to attend.
- Development/review parish profile.

FIVE YEAR PLAN

- Development of further laity outreach to support the ministry.
- Increase the congregation attendance at church between 25-50%.
- Review and implement work/improvements on the Parish Church that are eco-friendly i.e. energy saving.
- Development of a comprehensive music group.
- Deanery Youth Worker.
E MISSION AND EVANGELISM

E.1 God's Mission

E.1.1 "Mission goes out from God. Mission is God's way of loving and saving the world..." As Christians we follow Jesus who said “As the Father has sent me, so I send you.” (John 20.21). We are called to serve God's mission by living and proclaiming the good news. “It's not the church of God that has a mission, but the God of mission who has a church”.

E.1.2 For Anglican Christians God’s mission is about transformation – transforming individual lives, transforming communities and transforming the world. As we follow Jesus Christ, we believe that God’s mission is revealed to us by the Holy Spirit in three ways: through the Bible, through the tradition and life of the Church, and through our own listening, praying, thinking and sharing as we respond to our own context.

E.2 Five Marks of Mission

E.2.1 In 1984 the Anglican Consultative Council began to develop a “mission statement” for the worldwide Anglican Communion, and the bishops of the Lambeth Conference adopted these “Five Marks Of Mission” in 1988. They were then adopted by the General Synod of the Church of England in 1996.

- To proclaim the good news of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and to sustain the life of the earth

E.2.2 The Anglican Consultative Council notes, “The first mark of mission… is really a summary of what all mission is about, because it is based on Jesus' own summary of his mission. Instead of being just one of five distinct activities, this should be the key statement about everything we do in mission.”

E.3 Mission-Shaped Church

E.3.1 In 2004 the General Synod commended the report “Mission-shaped church” to the whole of the Church of England. Building on the five marks of mission, this report speaks of five values for a missionary church:

- A missionary church is focused on God the Trinity - Worship lies at the heart of a missionary church, and to love and know God as Father, Son and Spirit is its chief inspiration and primary purpose...

- A missionary church is incarnational - It seeks to shape itself in relation to the culture in which it is located or to which it is called...

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19 Lambeth Conference 1998, Section II p121
A missionary church is transformational. It exists for the transformation of the community that it serves, through the power of the Gospel and the Holy Spirit…

A missionary church makes disciples - It is active in calling people to faith in Jesus Christ… it is concerned for the transformation of individuals, as well as for the transformation of communities.

A missionary church is relational - It is characterized by welcome and hospitality. Its ethos and style are open to change when new members join.

E.3.2 These values are an outworking of the traditional Declaration of Assent which Anglican clergy, readers and licensed lay workers make on taking up a new appointment. The Declaration speaks of the faith we hold, “which faith the Church is called upon to proclaim afresh in each generation”.

E.3.3 The Church is committed to encourage these “fresh expressions of church” and they may be seen in many places, contexts, neighbourhoods and networks, alongside the traditional worship and work of Christians in the church and in the world. “Mission-shaped church” is full of examples.

E.4 Evangelism

E.4.1 Evangelism is about enabling personal awakening of faith in Jesus Christ. It involves sharing that faith person to person so that people have the opportunity to respond freely to the Gospel (good news) of God’s love in their own setting. It is a key part of the wider Christian mission.

E.4.2 In the 1990s, the “Decade of Evangelism”, the church explored appropriate ways to share faith in God in our culture and context, so that people might hear and respond to the good news of Jesus in ways that made sense for them, and so that their questions and problems could be honestly faced and discussed.

E.4.3 Now, in the new millennium, the lessons of the Decade are being refined and put into practice as we learn together how to fulfil St. Peter’s words: “…in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence.”

21 1 Peter 3:15,16 New Revised Standard Version of the Bible
SPECIFIC RECOMMENDATIONS FOR PARISHES

Individual parish recommendations are attached. Recommendations for other parishes will be developed in accordance with the Strategic Plan when they are required.

Appendices:

1. St Mark's
2. Wilton
3. Harnham
Appendix 1 to Annex F

F.1  St. Mark’s

F.1.1 According to the 2001 Census, St. Mark’s parish has a population of just over 7,500, and it covers a residential area of north-east Salisbury. The church building, situated on the ring road, is no longer appropriately situated in relation to the parish it serves.

F.1.2 The vacancy at St. Mark’s coincided in 2005 with another in St. Thomas’s parish, in the centre of Salisbury, and the Deanery Synod then started work on a thorough review of its strategic plan, to gauge whether there was scope for pastoral reorganisation. It is intended that the review will be completed in 2007. The Deanery takes seriously the need to become shaped by and for mission. In the light of proposed pastoral reorganisation, and the commitment of the Deanery to operate as a Mission Partnership, the new priest-in-charge at St. Mark’s will take up a specific specialist role in relation to the whole Deanery.

F.1.3 There is a considerable number of very able lay people, supported by David Stokes a stipendiary curate who is due to move on in the summer of 2007, and Jill Offer, an Ordained Local Minister. Other clergy worship at St Mark’s from time to time, and also help out at the Barrington Centre, a daughter church on Bishopdown.

F.1.4 St Mark’s sees work with the secondary schools as part of their mission strategy. To that end, they are willing to accept that their new full-time incumbent would be appointed on the basis that he/she offers a third of their time to this role. They see this role as a developmental one, the work being phased: initially exploring the needs of the six secondary schools in Salisbury, and then, dependent on the outcome, a second phase would be initiating an appropriate chaplaincy scheme and developing the role of the Chaplaincy Officer.

F.1.5 In the autumn of 2006, St. Mark’s PCC adopted the following recommendation:

F.1.5.1 “The PCC welcomes the proposal for the appointment of a full-time priest-in-charge for St. Mark’s church, which will include a developmental role in line with St. Mark’s strategic plan and the needs identified within the Deanery, particularly in relation to schools.”

F.1.5.2 Recognising the need for closer co-ordination of ministry to young people and the role of schools chaplaincy co-ordinator, the Deanery has warmly endorsed this recommendation. The Chapter and Synod look forward to welcoming the new appointee at St. Mark’s as part of a diverse and outward-looking Deanery team.
F.2 Wilton

F.2.1 The next likely vacancy in the Deanery following that at St. Mark’s will occur with Canon Bede Cooper’s retirement from Wilton in the September 2007, after 20 years of service. Inevitably, the forthcoming vacancy creates a further opportunity for considering alternative patterns of ministry and reviewing relationships with neighbouring parishes.

F.2.2 The idea has been mooted that it might be possible to link the benefice with a neighbouring parish or benefice, the options within the Deanery being either Harnham or Bemerton. This was prompted by noting the planned closure of HQ Land Command within the parish, and the size of the population relative to other parishes, at just over 4000.

F.2.3 However, it quickly became clear that linking would not be straightforward, for the following reasons. Firstly, the church membership record for 2006 places Wilton as the third highest in the Deanery. Secondly, as a small market town with its own distinct identity, the benefice offers a mix of traditional and contemporary across its four centres of worship in a way which requires its own committed priest. The effective development of ministry to older and retired people is highly valued, and is a particular attribute that Wilton brings to the wider Deanery.

F.2.4 In view of the length of Bede Cooper’s incumbency, we conclude that the presentation to the benefice should be suspended, and it should be placed under the temporary oversight of an experienced retired or non-stipendiary priest. This will allow for a period of further reflection on the strengths of the benefice and what sort of ministry is required for the future, as well as ensuring that there is not a long vacancy with the inevitable effect that would have on the congregations. An early decision is therefore required on the appointment of an Interim Minister so that he/she is ready to take over on Bede’s retirement in September 2007 and that that work should start in early 2008 on appointing a new incumbent to be in place by September 2008.

F.2.5 The suspension of presentation to the benefice will allow some limited enquiry to take place into whether some of the rural hinterland in neighbouring deaneries should be added to Wilton, or, alternatively, whether say Netherhampton should be attached elsewhere. This requires work that cannot be undertaken within the scope and timescale of the present review.
F.3 Harnham

F.3.1 Recent housing developments towards the east side of the Harnham benefice have not only created new opportunities for mission, but have caused some head scratching, because the existing church buildings are some distance away. On the face of it, there is little incentive for residents of the new houses to venture west to either All Saints or St. George’s when Harnham Free Church is already well-established on the estate. Those who do tend to migrate to the Cathedral or St. Thomas’ church as they are easy to reach, given that the roads naturally take them there.

F.3.2 In addition, Harnham, Wilton and the Deanery have been anxious to support Pat Clegg’s ministry at the Sunday Car Boot sales which take place at the Livestock Market. Pat’s role as Deanery Missioner has allowed for the exploration of a Sunday service there as a Fresh Expression of Church, but there have been difficulties integrating this ministry into the already busy life of the benefice. The annual Carol Service is well attended by non-regular churchgoers.

F.3.3 It is proposed that the Deanery supports a thorough review by the parish into the mission requirements of the new housing area. In the light of that review, it may be that parish and even deanery boundaries will need to be reconsidered.