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BRIDGE  
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FAR**

**Sixth Deaneries' Consultation 1998**

### **Compiled by Peter J. Bates**

This booklet is a compilation of the talks given, the discussions which took place and some stories and snippets offered to the delegates at the Sixth National Conference on the Deanery. The conference was held at Stoke Rochford Hall, near Grantham, in October 1998, and organised on behalf of CHDG - the Church House Deaneries Group (see later in the report for more information on the group), by Canon Colin Hill (Chairman), Mrs Nicolete Fisher, Mr Dave Maxwell (Secretary/Treasurer), Revd John Hammersley and Mr Roy Martin.

The conference was fully subscribed with some 120 deanery and other representatives from 36 dioceses. A Bridge Thus Far is a reference to the report from the Synodical Government Review Group, chaired by Lord Bridge.

### **Main Speakers:**

Robert Warren,	National Officer for Evangelism
Professor Michael Clarke,	Member of the Bridge Commission, Head of Public Policy Department, Birmingham University

Consultant:	Rt Revd Tim Stevens, then Bishop of Dunwich, since appointed as Bishop of Leicester
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Parish and People

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## Conference Sessions

### Mission in the Deanery: Robert Warren

#### What is Mission?

The Decade of Evangelism has at least helped to make people slightly less frightened about evangelism. Thank goodness, it doesn't mean going to Africa, or converting everyone who happens to be in the railway carriage here! We are more comfortable with the words, these days too - there is a 'mission statement' in every firm, and even in every school. Everyone seems to be using religious language.

Mission is the wide-angle approach; evangelism is the sharp focus at the centre of mission. Robin Greenwood in Practising Community says:

*What is mission if not the engagement of God in the entire enterprise of bringing the whole of creation to its intended destiny? (page 28)*

The phrase 'Missio Dei' reminds us that it is God who is at work in mission. Our place is to join in. God is bringing transformation to society, to creation, individuals and groups - as the phrase in Ephesians puts it, 'gathering up all things ...'

We too easily think of the church first, and then mission. Actually mission, in other words what God is doing, comes first. We need to stop starting with the church!

Evangelism is at the other end of the spectrum, where we invite people to join in with person and social transformation. We need an integrated view that holds the two together - not assuming that mission will automatically lead to evangelism, nor that evangelism will automatically lead to mission. Robin Greenwood, again:

*Evangelism is inviting people to share in God's free and gracious invitation to be a part of his great mission to bring all things to a good End. (page 34)*

So conversion is about shifting away from me as the prime focus, towards God as the centre.

There are three ways in which mission is manifested in the local church:

- a) in organised activity - usual things like mother and toddler groups, or work with the elderly or a drop-in centre with the unemployed.
- b) in community life - where the church is seen to be an expression of the Good News, finding a prophetic edge to the Gospel in our culture - for God's way of being fully human has been demonstrated in Jesus Christ, available through the Holy Spirit, and can be seen at a church near you ... (the question, of course, is 'Can it?')

*Asked about what it is that makes a good school, an educationalist said 'A school with a good spirit.' But, if we were asked what it is that makes a good church, how many of us would speak about the organised activities, rather than about the culture? The church began as a fellowship of people; it moved to Greece and became a philosophy; it moved to Rome and became an organisation; it moved to America and became an enterprise . . . Perhaps it's about time it became a fellowship of men and women gathered around Jesus Christ.*

- c) in dispersal. The third element of where mission is seen in the local church is the one that is more often ignored, the dispersed church.

*There was a woman priest who went to a new parish and found 18 people in the congregation, a faith community' if ever there was one. On Good Friday, all 18 of them were present in church. And then came Easter Day. Only 15 of them were present. She went home depressed. 'Have I not communicated the wonder of Easter to them?' she thought. The*

*following Thursday, she took out sick communion, and at one house found the three missing people there, with an old lady who was approaching her end. All three of them had felt they must befriend this elderly lady, and had resolved they would stay with her until she died. Before she did die, a fortnight later, she said this had been the best part of her life, because she had been able to spend it in company with friends.*

This is a story of the church dispersed in its mission. In rural churches, it is likely to be much more important, for the organisations are likely to be few - and, in any case, they are (rightly) more likely to be community organisations, not church ones.

*There was a confirmation at the church, and the vicar introduced one member of the congregation to the Bishop. 'This,' he said proudly, 'is a senior server in our church.' Afterwards, someone else managed to say to the Bishop that perhaps he should also know that he is the Head of Planning for the largest conurbation in the Diocese!*

### **Why the Deanery may not be relevant to mission.**

Because of changing patterns of mobility in our day, geographical location is becoming less and less significant.

*In Stowmarket, there's a story of two men sitting on a park bench. 'Your son doesn't live at home, these days?' said one. 'No - he's working in Saudi Arabia, now.' 'Where's that?' 'Oh, I don't know where it is, but it must be a very long way away, because he had to change at Ipswich.'*

*Or in Manchester, there was someone only seen previously in the south of England. 'What are you doing in Manchester?' 'It's because I wanted to be near my daughter.' 'Oh, I see, so where's your daughter, then?' (expecting to hear that she was in some part of Manchester, or its immediate environs). 'In Durham.'*

Culture, of course, is always changing. Like the continental plates under the earth's surface, however, the movement is only recognised rarely, when through an earthquake, perhaps, the shift is visible.

*There was a special service arranged to mark the 10th anniversary of the closing of a local pit. It was held in a field, where 15 acres had been levelled and cleared. It looked nothing like a mine, and was completely unrecognisable as a place where once so many people had worked, and where some had died.*

So we have seen a shift from the former 'Christendom Culture' where the church seemed to be at the centre of the whole of society, when people had a clearer sense of the 10 Commandments, and when the language of faith was on everyone's lips. But things have certainly changed, and we don't always recognise it.

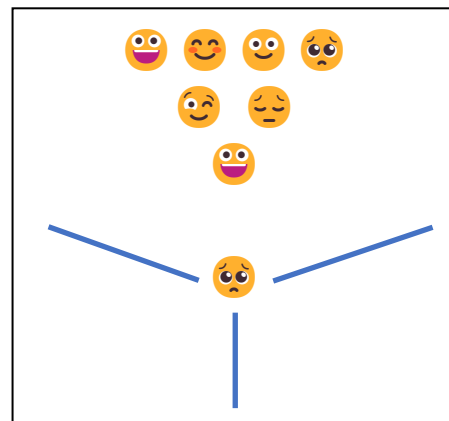
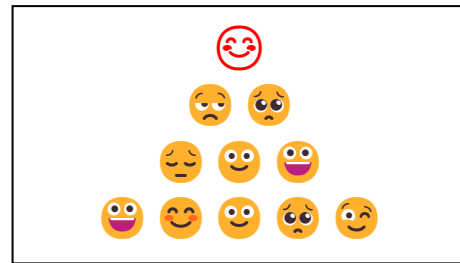
- Five out of six people now do not know what the Millennium is celebrating
- Pilot recruits in the Air Force were asked what the 'Battle of Britain' was - less than half of them knew that it was anything at all to do with the Royal Air Force

Nowadays, we live in a Post-Christendom Culture, in which (for example) you need to know someone quite well before you know their surname! We live, not in a geographical neighbourhood, but a sociological neighbourhood. There is a great emphasis on 'place' and 'land' in scripture. We shouldn't simply abandon the tradition, but we need to recognise that there are a great many other ways in which we meet one another - at work, or leisure, or in other ways, we can choose our friendships and make our contacts with our 'neighbours' in the community.

*Travelling to churches in Lancashire, it was not a very good idea to say to people 'Tell me about your local community.' but instead it had to be 'Tell me about your local communities.' The farmers spoke about 'agri-business' no longer the old family farms. But there was also the older community in the centre of the village in poverty and living in bad housing. Then there's the new executive estate. And of course, there's the Secondary School, where 60% of the students are Muslims. And so on ... An incredible mosaic of communities, even in rural Lancashire.*

We live now in a materialistic, individualistic, success oriented, consumer culture. And the Bible has some things to say that run directly against these things! As a former Rural Dean, I find it's so easy to think of a deanery as deanery activities. But, as well as that, there is a new attitude towards authority.

- There is still a popular perception of the church as a hierarchy. It's a kind of triangle, with the Vicar at the top, then the churchwardens, then the PCC, finishing up with just the 'pew-fodder' to make up the broad base of the triangle at the bottom, Surely there's more to discipleship than this!
- More realistic is the upside-down triangle, with the Vicar at the bottom, trying to balance on top of him all sorts of activities and organisation. The motto might be 'Make sure nobody moves' - they might all tumble into a heap! That would be somewhat lacking as a 'mission statement' for a modern church!
- Perhaps we should be thinking of a horizontal triangle. This would be affirming to those, not at the top of the structure (as there isn't any top), but around the outsides of the group, those who are looking outwards, working in the world.



Beware of looking at the deanery from too narrow an organisational stance, for a deanery is not a mechanical model that needs to be fixed before it will work properly, but a biological organism that needs nurturing. What is important is for us to be more participatory.

*One church held what they called an energy audit - asking questions like 'What would you really like to see the church doing?', or, more directly, 'What have you got energy for?' They found, surprisingly, that about 70% of people were really wanting to ask for help with how to be a Christian at home and at work.*

We need to be willing to let things die. 'My Father is the gardener...' who goes around pruning, especially the really important plants, because even the good things need cutting! In Sunderland recently, the Durham Diocese tried to discover what was happening, with attendance at church greatly in decline, but with 25 churches that were actually growing. Together, these 25 seemed to represent every kind of churchmanship, every kind of area - urban, suburban, rural, pit village. For there's more than one way of helping the church to grow. But several characteristics were common to them, including:

'doing a quality job' (that is, doing less but being more focused) and working with the energy that people have

## **Why the Deanery may be relevant to mission**

The Deanery gives a wonderful opportunity for appropriate creativity especially in patterns of worship. It is necessary for a congregation to make their own discoveries about what God is asking them to do. We used to look for the one way in which we all should be working. Nowadays, we need to 'let a thousand flowers bloom' (Mao Tse Tung). That means looking, not for uniformity, but for originality and creativity - 'improvising in ways that surprise and delight, and yet that fit in with the tradition.' We need a 'paradigm shift' - to be able to see the familiar in a new light.

## **How may the Deanery be relevant to mission?**

First, by establishing a 'think-tank' on different ways of establishing mission.

*'The seven habits of highly effective people' points to the difference between things that are IMPORTANT and those that are URGENT. Ministry can be 'the tyranny of the urgent'. The temptation for us all is to be reactive, to deal first with things that are not important, but urgent. (We could compare the attitude of Jesus - discerning what needed to be done by going to a solitary place to pray, and when the disciples said 'Everyone's looking for you', he responded by saying, 'Let's go somewhere else!')*

*Then there are the things that are not important and not urgent, either, like the elderly lady who kept a box in the attic labelled 'pieces of string too short to keep'! There are things that are important but not urgent - like loving your spouse, or seeking the will of God... and we tend not to give time for those things, things that are both important and urgent, which we should be doing anyway. President Eisenhower used to say 'Important things are rarely urgent, and urgent things are rarely important.'*

The Deanery give us a chance to address the important things, and begin to face the challenge to 'be still and know that you are God'.

Secondly, by collaboration: churches often have - say - only one teacher in a Secondary School. In a deanery, there could well be a group of them who may be able to help one another. But this view of the church will involve us in less church activity - we need more meeting, but fewer meetings.

We can also engage collaboratively in a deanery. We might want to appoint a Youth Officer... Notice that we are relatively happy to have one person doing youth work for us, but how about a deanery treasurer who looks after all the money within the deanery, or one person looking after all the fabric. What would be better still would be people who can really give attention to 'where nature is being destroyed, where people are suffering injustice, where is the peace issue' in our deanery?

Thirdly, a model for such engagement. There are three elements in church - the community (what is around us), the mission (going outwards), and worship (looking upwards). Spirituality is what holds all this together, like the bloodstream and the heart. But beware of a hardening of the arteries - if worship is in gridlock, community is in a tangle, and mission is everyone cancelling each other out, then spirituality is a problem!

The church deals well with needs (perhaps because we like the idea of a dependency culture?) but we should be much better dealing with people's aspirations.

## **Points from Discussion**

Nourishing the prayer life of members of the church is a crucial task ('we sometimes think there's more prayer going on than there actually is!')



Is the local congregation really 'the church' - is 'church' a gathered church or a parish church? The distinction had perhaps worn rather thin. There are many churches in a locality where the deanery may be the appropriate grouping, but it may be, in many places, that other groupings would be better to be working with. It's sometimes said that the Church at Ephesus was about 50,000 people, while the Church at Corinth was about 50 ... maybe both can be important.

How do we get people to relinquish their status? (There may be difficulties in having only one treasurer in a deanery!) What is needed, especially between churches, is a quality of trust. And you can't switch that on, it needs growing and nurturing. Leadership needs to have openness to change with a 'Capability Brown mentality'. (He never saw the results of what he planted.)

If spirituality is at the centre of it all, what about the 'secular spirituality' of today? That may be called 'displaced spirituality' - football is a religion, the shopping centre has a dome and spires, like a cathedral, and the Sunday trading laws were changed because our society wanted to shop. On the other hand, we are also a more honest, more open, more informal society and the church does work with all this in our society. Perhaps the question for us is the 'Tony Blair question' - has he translated socialism for our time, or has he betrayed it? Have we translated the faith or betrayed it?

### **Bridge and Beyond: Michael Clarke**

The conference was reminded of the origins of the Bridge Review and the process it had followed; that a great deal of evidence had been submitted from dioceses, deaneries and parishes, and that, in addition, the group had visited a number of dioceses. Since Lord Bridge was a retired high court judge he had made sure that the group stuck to the evidence in arguing its case and reaching its conclusions! The report was now out for consultation and decisions would be taken after the year end about how to move the issues forward.

The report had given a clean bill of health to Synodical government. For the most part it was working well. The group's recommendations were mostly to do with tidying up matters of detail.

The report had been debated at General Synod in November 1997, and it had been an angry debate. This was partly because it had come at the end of the Turnbull process and was therefore caught up in the frustrations which many in Synod felt.

There was another structural review, and its key recommendations were also uncomfortable for many - a reduced membership of General Synod, the removal of a number of special constituencies (Archdeacons, Deans etc); the abolition of the convocations; and the deanery issues.

The chapter on deaneries had proved to be among the most contentious parts of the report. Some of this seems to have to do with a straight misunderstanding. Many seem to confuse the recommendations about deanery synods with deaneries themselves. The report is absolutely clear about the importance of the deaneries in the life of the church. Indeed, the recommendations were premised on the importance of strengthening this further.

The report has three key recommendations about deaneries:

- ❖ that deanery synods should be removed from the hierarchical structure of synodical government;
- ❖ that each diocese and synod must approve a scheme for deaneries covering:
  - provision for clergy and laity to share in the development of strategy,
  - provision for a lay chair person to share the leadership role with the rural or area dean, a clear definition of functions for deaneries and expectations of them,

- provision for consultation on pastoral reorganisation;
- ❖ a repeal of the statutory provision which requires the change of deanery boundaries to go to the Church Commissioners, leaving it to the diocese to draw boundaries.

The proposal to remove the deanery synod from the synodical structure led to a further recommendation - about the creation of new electoral arrangements for lay representatives on diocesan and general synods. The Committee proposed that each parish should elect lay electors (one for every 50 members on the electoral roll) whose responsibilities would be to vote for representatives on the Diocesan and General Synods. Again there have been misunderstandings. The group's assumption is that these lay electors would be lay leaders in their parishes, familiar with the life of the church in deanery and diocese. The interpretation given to this recommendation seems to imply a belief that these people would have no other responsibility, would not be key members of their parishes and would have no knowledge of the church beyond the parish boundary.

The recommendations are designed to help deaneries develop. There is immense diversity across the country - size, circumstances, density of population and so on. The problem with having the deanery synod as part of the national structure is to impose an unnecessary uniformity. To release it from the structure is to allow for local arrangements to fit local circumstances. The group based its thinking on what was said to it. Not only was diversity very clear, but the majority of those who gave evidence spoke of the weakness of the deanery synod as part of the national structure. Not only this, but the hierarchical business of the church seemed, to many, to get in the way of developing the collaborative aspects of ministry and mission.

To take the deanery synod out of the national structure is not to rule out a representative body at deanery level. The group's expectation is that each diocesan scheme would make provision for some kind of representative body of parishes in the deanery. This might be constituted on the same basis as the present synod; it might be a bigger or smaller representative council; it might be a body nearer in size to a standing or pastoral committee; or it might be - as some have argued - a gathering of churchwardens and parish treasurers or the like. What matters is that dioceses should encourage what works. Moreover, there is no reason why any diocese should have a uniform set of arrangements for the whole of its area. A fear that deanery conciliar gatherings are to go is completely unjustified.

Flexibility will be further enhanced by the suggestion that boundaries can be drawn locally. The reality is that many of our deanery boundaries are derived from 19th century patterns. Not only are they likely to be outdated, but changing patterns and ways of life mean that there should be the capacity to respond locally to new demands and - on shorter timescales than is implied by the present bureaucratic rituals. Boundaries probably also need to be treated as porous. The reality in many places is that fixed boundaries are inappropriate and contiguous parishes or benefices need to group and regroup for different purposes.

In talking about these possibilities, Michael Clarke went on to address the challenges which face the deanery. Picking up two themes from Robert Warren, he reminded the conference that communities of interest were as important as communities of place. This implied a scale of operation wider than the parish and more suited to the deanery. He also suggested that the trends towards globalisation were matched - paradoxically - by a strengthening of local ties. Deaneries should be well placed to pick these up.

Referring to another of Robert Warren's contributions, he picked up the three-way characterisation of church life - its organised activity, its community life and its dispersed

witness. He challenged us to think through these categories for deaneries and suggested that we were well placed to respond.

The organised activity of parishes could be nurtured, supported and extended by deanery activity. The leaders of various parts of church life (youth leaders, treasurers, Mothers' Union, choirs and music and so on) could gain a great deal from sharing experience and working collaboratively to develop their activity.

The community life of each parish could similarly be enriched by the inter-mixing within the deanery. The community life of the church is enriched by prayer, bible study and a range of educational activities, for example. Any of these - or all of them are capable of being taken further on the deanery stage.

The third category - dispersed witness - raised the most important challenge for the deanery. The engagement of the church with the world through the witness of its members is, as Robert Warren argued, absolutely crucial. The deanery is best placed to provide resources to support this witness, establish arenas for action and underpin shared engagement. Deaneries which are 'fizzing' are ones which are getting to grips with each of the three - but particularly the last.

The ways in which people will react and develop will vary. This is not a criticism. We all face different needs and different issues. While the challenge may be the same, the response will be different. If the Bridge report is right, a thousand different flowers will bloom - and they will bloom because they are free of the constraints of the system!

### **Comments from Discussion**

Since the ordination of women, deaneries have not been inundated with paper.

If we lose the deanery synod, we only have the diocesan synod to relate to.

The deanery synod is the only organisation at which every parish has a voice.

Deanery synods are necessary if there is a theory of mission that is greater than the parish.

Clergy need to give more time and importance to the deanery synod.

There was a family with an elderly grandfather in a delicate state of health. He had had two heart attacks and the doctor had told the family that what he needed most was a settled environment, with no kind of shock, or he might have another attack. His one pleasure of the week was filling in the Pools. One week, he won the jackpot. Now what ever was the family going to do? Tell him, and cause him to have an immediate heart attack ... Eventually, they decided to call on the help of the local Vicar - he must be good at breaking news gently to people. He came, and talked with the old man about the good old days, reminiscing about the war. Grandfather had a wonderful time. And then the vicar said, "I see you do the Pools what would you do if ever you were to win?" "Well, Vicar," said the old man in his good mood, "you know, I think I'd give it all to the Church." The Vicar immediately collapsed and died!

*A bishop decided to consult his clergy through a pastoral visitation in their homes. In one vicarage he met the vicar and his six-year-old daughter. The vicar went off to the kitchen to put on the kettle for coffee, so the daughter took her opportunity to ask the bishop a 'very difficult question which my daddy cannot answer.' The bishop began to look interested. 'My daddy cannot understand how you became a bishop,' she said.*

The first references to Rural Deans are found from the time of Edward the Confessor. Later references are to Archdeacons, but Rural Deans re-emerged in the 19th Century.

## **Views from the World: Conference Delegates**

Due to illness, and at short notice, Rosemary Harthill, independent writer, producer and broadcaster, and Director of Ethical Investment Research and Information Services, was unable to present the programmed plenary session 'A View from the World'. It was decided to invite conference members to give their own personal views from the world.

### **Suzi McKenzie, Lay Chair from Bath and Wells - The National Health Service**

The NHS has changed in the 30 years since I trained as a nurse. It is a structure with layers of management and its own hierarchy, in which low pay and poor conditions of service have led to a decline in nurse numbers and the value placed on their work. A highly qualified and experienced nurse is paid only between £13,000 and £14,000 per annum.

The lack of man(nurse)power on wards stretches the care of patients to a point where it is not acceptable, and can cause harm. It also causes pressure and stress to nurses who are unable to provide the care that they want to. The lack of nurses is going to seriously damage the NHS and all related care services in the future.

### **Graham Corneck, Rural Dean from London - Community Culture Cohesion**

In a disparate community, in terms of ethnic origin, language, culture and outlook, community can be enhanced by outward expressions of its reality, in statues, parks and trusts. Annual celebrations associated with such incarnation will nourish the diversity within the community into a cohesive experience.

### **Lesley Hopwood-Smith, Lay Chair from Manchester - Christian Values**

I speak as a Christian Inner City Education Welfare Officer. I witness daily, and often experience, amongst the people with whom I work, fear and despair in the environment. I also have the opportunity to see and experience laughter, joy, caring, concern and hope amongst the community and my colleagues.

My work locations are often described as 'Little Beirut', with boarded-up houses, burnt-out cars and stolen cars screaming through the streets. Why do I continue? Well, I'm an eternal optimist - my cup is always half full. Is it my Christian values that make me who I am? Is it my environment? Is it my upbringing? Whatever it is, I believe my core values as a Christian encourage me to continue to care, even in the face of adversity.

It is also those core values that I believe are at the heart of many professionals. I believe we need to celebrate Christianity in the world place, thereby valuing Christianity. The skills we

use in our daily lives should be transferred to our church roles. My role as an Education Welfare Officer demands of my skills as an enabler, an advocate - the 'go-between'. These skills are also important in my role as Lay Chairman, the deanery being the extended family. My other dream, or ideal, is that we become part of the real world, the world of 'other religions' - 24 hour shopping. We should emphasise the need to be 24 hours a day, 7 days a week, Christians.

### **Mostyn Davies, Industrial Chaplain from Peterborough - Contract Culture**

I minister to an inner city parish with a population of 5,300, where the school next to my church has 383 children, 382 of whom are Pakistani. In 1980 the diocesan response to staffing the parish was to identify that, as Industrial Chaplain, I was free at weekends, so I could look after the parish as a weekend job and be an industrial chaplain through the week. In another deanery, comprising quite affluent villages, there are 9 full-time clergy for 12,500 people - the Church's priorities are plain!

As an industrial chaplain I worry that the Church may copy some of the worst aspects of our commercialised culture. We live in a kind of new totalitarianism - totalitarian capitalism in which all values are commercialised and every aspect of culture is controlled by business people, business interests and business norms. The church, too, is in just such a danger.

Our contract culture, though speaking much of devolution, subsidiarity and regionalisation, actually gives Secretaries of State enormous power in the way they specify contracts from top to bottom. There is also a strange untruth in the way that sub-contractors are required to predict the unpredictable - precisely so that budgets can be neatly and exactly controlled.

The Church does not, should not, have to propose the economic and political answers to our social dilemmas, but it should speak with prophetic insight to declare the truth and to challenge hypocrisy and double-standards. We should say where it is hurting and who is suffering - distinguishing between fat cats and thin, and challenging the differences.

### **Maurice Vassie, Lay Chair from York - Market Economics**

We have heard the call for the Church to speak out and we wait for the voice of the Church Prophetic. Adam Smith's 'market economics' is based on what he considered to be two self-evident truths. Firstly: that if men are left to act in their self-interest, this works inevitably to the common good. Secondly: that the common good can be defined precisely - it is the growth of the gross domestic product. Neither the means nor the ends of market economics are compatible with our Christian faith.

The Church must speak out. Who else is there to do so? Not the political parties, as they are all signed up to market economics. Not academics, since universities are increasingly dependent on sponsorship.

Market economics has this grip because its exponents can say that this is the clear expression of the will of the people as consumers. A company that buys goods from overseas because they are cheaper can justify its action on the grounds that this is what sells. We are all drawn in as accessories to the act. If we deplore market economics and its effects, it is in our own hands to change it. We must know where and how what we are buying is made. If it is cheap because that cheapness is achieved by exploitation and therefore at the expense of the powerless, then don't buy it. Do not blame governments - righting the wrongs of market economics lies in our own hands.

### **Fred Jones, Lay Chair from Manchester - Citizens' Advice Bureaux**

Made redundant from ICI in 1991, I am financially comfortable, but needed to use my time. My Christian faith prompted me to look for a way of serving others, and I chose the Citizens'

Advice Bureau - empathising, listening, advising. It is enjoyable, rewarding and helping me to live out my faith, BUT:

My own difficulties are that it is advice giving, not counselling - it cannot be directive, and some advice being sought conflicts with my own beliefs, e.g. How do I get an abortion?

CAB'S difficulties are that advice must be impartial - one cannot preach or use Christian ethics. (I must not wear my Scripture Union badge as it is too challenging to those of other faiths or no faith.) CAB claims that clients find Christianity threatening - if Christianity (with a small 'c') is taken to equate with 'good worker', that is all right, but not with a capital 'C'.

### **John (Tug) Wilson, Lay chair from Lichfield - Funding Ethics**

Working in the voluntary sector I see many organisations providing care services on behalf of statutory agencies, such as Local Authority Social Services. These agencies are being squeezed to reduce costs because of capped or reduced funding, and as a result the voluntary organisations are having their funding cut or reduced to the point where they can no longer provide the care services.

The question arises whether they should stop providing knowing that the service is needed and when it stops the clients will suffer. Is it ethically right that they fund raise to provide services which should really be funded from statutory sources? What should they do? I suggest that one quick answer is for the government to increase income tax.

## **Looking To the Future**

### **Group Discussions on the Deanery**

The Bridge Report proposes that each diocese should produce a scheme or schemes for deanery arrangements. Delegates were allocated to one of ten groups according to type of deanery (rural; rural/market town; suburban; large town/ small city; urban/inner city) and each group was asked to try to reach a consensus on three questions:

- a) What would your ideal deanery organisation look like?
- b) How would it function?
- c) What would be its major function - shared community, mission, training, youth work ...?

Some of the answers follow - these were shared through displayed wall charts.

- a) It should reflect realistic boundaries, co-terminus with local authority boundaries and school catchment areas. 10-12 full time clergy.  
Synod of about 70 people

A network of trusting people, drawn from every parish, to move forward the church of Christ

A body which will fully share its whole resources among/across the parishes

Every parish adequately represented, both on paper and in attendance

Accountability and appraisal to be built into the structure

- b) Responsible for a pastoral plan for deployment of clergy and development of ministries

Enable parochial clergy also to have deanery ministries which can benefit from their specific skills

Quality communications, between synod and PCCs, and between synod and diocesan synod

RD should be a charismatic leader, and should be commissioned to have authority and accountability

Lay Chair should be commissioned publicly to have the role affirmed

Deanery should be guided by an agreed mission statement

Social element(s) essential

Corporate worship to be integral to deanery life

Creating and enabling 'trust' and 'openness'

Responding to the specific needs of the area

Each locality will generate ways of being church that is organic and is best for that area, not necessarily the same in all areas

c) Identify and engage in mission with all sections of the community(ies)

Empower laity and clergy to take the church's mission into the life of the community

Network with common interest groups, including ecumenical

Support, inspire and resource the parishes to fulfil the deanery mission statement

Resource training (e.g. deanery school of ministry - still going after 10 years)

Facilitating parishes

Engage with ecumenical and community partners to forward God's mission in the world

Some deanery mission statements or statements of purpose:

*Wolverhampton.* To promote cooperation between parishes and ecumenical partners, especially in the development and sharing of resources, for the furtherance of effective mission in the area.

*Homcastle.* To provide a worshipping, celebrating, proclaiming, growing and caring Christian presence in each community of our deanery.

*Dartford.* This synod exists for the encouragement and inspiration of member churches.

To foster a sense of community and interdependence among those parishes, and generally to promote in the deanery the whole mission of the Church, evangelistic, social and ecumenical - *Synodical Government Measure 1969* (paragraph 5) - functions of a deanery synod.

## **Key Issues for The Future**

Arising out of group discussions, the key issues to flag up for the future are summarised under six headings:

### **1. Mission**

There was talk about the relationship of the deanery and local government, especially among those working on the questions of the urban/city deanery. There was the opportunity for the deanery to be able to provide personnel and support for all sorts of voluntary and statutory agencies. It is important for us to make ourselves known as churches that might be consulted about real needs in the community.

In rural Cornwall, an ex-tin mining area set up drop-in centres as a deanery initiative. In Slough, the 'sector ministries', including industrial mission, have the use of a church centre in the middle of the town, enabling greater engagement with the local authority and voluntary agencies. At Warley in Birmingham, the RD chairs the Single Regeneration Budget Committee (as in other places, the RD can sometimes provide a real focus for the local community). In the Bromley Archdeaconry, three deaneries employ a social worker to support single parent families. Sonning deanery works with bereft youngsters in a deanery-supported youth centre.

There was some discussion of 'mission events' - the Church Army Training College working in Stoke-on-Trent; a Deanery Mission led by the Bishop; plans for the deanery to concentrate work, every two years, on one of the weaker parishes; Leominster keeping a vital link with a community in southern Tanzania; the Ely Diocesan 'Walk of 1000 Men' in one deanery.

## **2. Collaborative Ministry**

Collaborative ministry may be blocked by the way clergy (including accredited ministers) are trained to see any new place as their own fiefdom! Training in group work should enable us to learn to be vulnerable in engaging with other people. We can also learn to cooperate with other agencies - for example by learning from the local authority the way it does its budgeting. An ecumenical outlook is required, so we can work with many kinds of 'others'.

A five-year mission plan in Peterborough began to see the deanery as 'the new parish' relating to the city as a whole. Alfreton shares in the diocesan policy of collaborative ministry to enable the ministry of all the baptised, starting with the training of clergy, and there is an associate priest assigned to the deanery as a training officer for both clergy and parishes. Gloucester City is working with clusters of churches, as well as with the established deanery. Homcastle explored the impact of collaborative ministry on clergy, and an 'open' chapter meets with accredited ministers four times a year. They have been impressed by the Ordained Local Ministry requirement of half a dozen lay people being required to train with an ordinand. So they have become aware of clergy having to give away some of their role, and the need for clergy trained long ago having to change their style of working. In Alnwick deanery, they are aware of resistance from younger clergy! Rural areas also reported the need for help to break down fear (clergy afraid of 'assessment' for example). The creation of Local Ministry Teams became easier when the clergy recognised themselves as the problem!

Clergy roles have to change and develop, there needs to be greater flexibility and vulnerability. But deaneries do respond in very different ways. What kind of learning is it possible to do in a chapter, for example?

## **3. Ecumenism**

In future, we shall need to be aware of a much wider 'ecumenism' - the Single Regeneration Budget recognises 'faith communities' not just the C of E! And local authorities may well be interested in hearing the views of the wider group, rather than just the Anglican deanery. Yarborough in Lincoln has a chapter meeting in sub-sections with other local ministers. Newcastle Central deanery has had a new housing development offering a church centre that should be ecumenical, but it is the Anglican deanery that has the ability to take up the offer. Large youth centres or big evangelistic ventures can work better ecumenically. Winchester diocese has opened a new church every year - all of them in a Local Ecumenical Partnership. The point was also made that, in rural areas, it is often only the C of E that has a church building, so ecumenism happens by default.



#### **4. Role of the Rural Dean**

People often say they will not go to synod because it is too boring. 'Charisma' (enthusiasm?) is required from those involved in leadership roles. Horncastle deanery, starting from the previous Deaneries Conference in 1996, has worked out a scheme through their pastoral committee, enabling a 75% RD and 25% parish priest (a major selling point to the parishes was that, if they voted for this scheme, their incumbent would not have to be the RD!). Wolverhampton is also working on a scheme for a half-time post for the next RD. It was pointed out that many dioceses have a term of office of five years for the RD - meaning that some training may be provided after about two years, but much of the time a RD works with no training at all! If all the plans for full-time RDs are suggested in order to solve problems of clerical stress, would an assistant RD help? The role could also be greatly eased if RDs would lean on their Lay Chair a bit more! Southwell has no clear candidate for RD, so they have applied for an acting RD role for an NSM, while they work on a Job Description, including the option of job sharing. Guildford diocese has been working on the Parish & People booklet *Leading the Deanery*.

#### **5. Spirituality**

One person movingly described involvement in a funeral with an American Indian, finding so many echoes in it of Christian spirituality, and vice-versa. Another spoke of a full church of not regular churchgoers at an early morning service. There was some discussion of the ways of praying with elderly Alzheimer sufferers in nursing homes.

#### **6. The Bridge Report**

One response was 'If it ain't broke,, don't fix it.' Could we improve by building on existing structures, rather than taking a sledge hammer to crack a nut? We should be providing opportunities for sharing and training, so that we work towards a demonstration that we 'may all be one'.

Bracknell explored the job description, and thought that clergy might well be licensed to a deanery - we need to find ways of being able to share gifts around more. It is the enormous disparity of task and role that has encouraged the Bridge Commission to allow for variety of practice - perhaps they should have suggested either to kill off the deanery entirely, or to give it a clear role. The amazing amount of excitement in this exchange showed that the deanery is still alive and well.

If deaneries are not working and flourishing, then the diocese is disabled.
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#### **Issues and their Implications: Tim Stevens**

What are 'first order issues' and what are 'second order issues'? We have been reminded at this conference that the quality of care given by a nurse diminishes with the amount of stress on that nurse; that the joy of educating children seems harder to come by because of the pressure on teachers at present. So prayer and the life of the Spirit and the Kingdom is a 'first order issue'. How does the deanery need to behave so that the important issues can be resourced better? The deanery isn't intrinsically a primary unit, but it is a vital second order structure, to enable the units to function better.

The test of all church structures and hierarchies must be to enable the real jobs to be done better - that must be true of the new Archbishops' Council, too! We speak of structures as if they were all in a series of hierarchies, in which those at the top' are more important than those at the bottom'. But in fact the deanery is just as important as any other. We all need to

be given permission to ask 'What does this deanery need to be now?' and to start, if necessary, with a blank sheet.

This conference has given a warm reception to Robert Warren speaking to us about the need for flexible structures, and the taking of risks. Michael Clarke's presentation was clear and professional, but we had some reservations about the context of what he was saying. What happens to us when some suggestion is made about subtracting something from our life? We seem to be happier with additions to our structures rather than subtractions!

There were quite a lot of references in the group reports to 'the diocese'. This perhaps raises the question about what is the institution in our mind? What do we mean when we use the word 'deanery'? Does it also carry similar projections in the minds of parishioners? What is the primary working unit of the church - the parish and the parish church? But not because the deanery is unimportant. Or are we now beginning to see, in some places at least, the beginnings of a deanery becoming the primary unit? But, even if that is true, it is still the parish that is normative.

We are learning about handling 'otherness' - the Lambeth Conference included people from utterly different cultures. In Suffolk, bishops are told that it's no use trying to join village A to village B - 'because A didn't inform B when the Vikings were coming!' And 'communion' (like the Anglican Communion) must mean an inclusive group holding together experiences and people who are 'other' than us.

How is money handled? Allocating quotas, and how seriously we take each other, is a profoundly spiritual question. It is a question about mutual financial support, as well as any other kind of support for each other. Living in a materialist market culture means money becomes the judge of what significance we have. It is also the saviour, when the sudden release of lottery cash can release us from the disabling effect of poverty. The church has to learn to be counter-cultural.

There have been some interesting stories of how the deanery can serve and deepen the lives of congregations. Addressing the important, rather than just the urgent, issues is vital to deepen our spirituality. Taking the longer view, the deanery could become the place where this deepening can happen.

'Change fatigue' is a common experience - but there isn't some 'change-free' place that we can snuggle up into and be comfortable! It isn't mechanistic change that is happening (like the flicking of a switch) but biological organic change (like the changing of a living organism) where all the parts function in relation to each other. So it is vital that deaneries are functioning within a diocese. We only stay alive if we take in air and food, and expel things as well. How do we enable the church to be a body like that? The only environment we have is to be in the world where we are. Those of us engaged in leadership can easily believe that society has given up on us, but in fact there are many looking to us for partnership and encouragement. There are far more people looking for our help than there have been before.

*A doctor was asked whether it's true that people are living longer as a result of jogging. He replied, 'No, but they're certainly dying fitter!'*

*Schoolboy howler about the 'Golden Rule' - he recognised that it was given to us by Jesus Christ, but quoted it as To do one to others before they do one to you!*

*The Archbishop of Canterbury set up some market research to ask how the church might be revived. They came up with 'felt spirituality'. Maybe they used those two words because 'ecstasy' has another meaning - there's not so much of that around as there used to be! Young people may perhaps be forgiven for feeling that what they see in church doesn't look much like that.*

**DUNWICH** - a place of 'ultimate minimality', 130 yards beyond the east coast of England.

## **Submission To Revision Committee Re Bridge Report**

### **From the Church House Deaneries Group: November 1998**

This section, arising largely from the conference, is included for information. Introduction

The Church House Deaneries Group is an independent group of clergy and laity who have a personal and active interest in the work of deaneries. Our current membership and brief information about our origins and work is at the end of this paper. This paper provides reaction, gleaned from a wide constituency, to the recommendations of the Bridge Commission, particularly as they affect deaneries.

### **Summary response**

There is clear evidence that an increasing number of deaneries have made the existing structure (synodical based) work well for furthering and developing Mission in their parishes. It would need to be crystal clear to them that something much better was being proposed before they would wish to engage in yet another stage of local change.

### **The Synodical Government Review - Our Process**

In August 1994 we submitted a paper to the Review Group. Over 50 members of General Synod attended our fringe meeting at the Summer 1997 Groups of Sessions when the Bridge Report had been 'received'. We determined to consult further before preparing this response. The title of the Sixth National Conference on the Deanery, held at Stoke Rochford Hall (near Grantham in Lincolnshire) in October this year, was "A Bridge Thus Far" and focused upon reactions to the recommendations pertaining to the Deanery contained in the Bridge Report. 101 representatives of 80 deaneries from 36 dioceses and 7 Archdeacons met at Stoke Rochford for a residential weekend. The Conference began with a timely reminder of the Church's Mission by Canon Robert Warren, the National Officer for Evangelism. Professor Michael Clarke, a member of the Synodical Government Review Group, made a spirited presentation of the Bridge Report, emphasising that it had been led by the evidence it had acquired. Three separate sessions were given over to discussions in groups and time was taken on Sunday morning, under the guidance of the Conference Consultant, the Right Reverend Timothy Stevens, Bishop of Dunwich, to pull together the various ideas and thoughts to emerge. The next few sections summarise those.

### **The Deanery and Mission and Ecumenism**

The Deanery, through its members, is often better placed to engage with local politicians, local government officers, other statutory and voluntary agencies. Frequently it is the only organisation that can speak authoritatively for the local Church and be in a position to take forward any emerging initiative. It has, therefore, a duty to engage with local issues and to work with others to resolve them. Where this has been done the results can be surprisingly successful. Deanery Missions, as opposed to single Parish Missions, can be hugely enriching. Overseas links can take on a whole new dimension with organised exchange visits that really build a sense of engagement and commitment across both parties.

In general our work in Spreading God's Mission should not be solely centred open the Church of England, but wherever humanly possible ecumenically based. The Government's latest instruction on Single Regeneration Budget funding has a place for 'faith communities', but not denominational ones. So, to obtain Government Funds for social projects will increasingly mean working wholly alongside others.

Sometimes, and Bridge tends to emphasise this point, the synodical structure appears to impede this broadly based working; but it has been proved in many places that where there is a will, there is a way. Its strength comes from its formal representative base. Local 'Churches Together' groups need to find ways of integrating with Anglican Deaneries, Methodist

Circuits and other denominational organisational structures. Our deaneries can be best placed to achieve this.

### **Deaneries and Collaborative Ministries**

We are beginning to see the emergence of exciting new appointments that set out to breakdown perceived barriers to networking, collaboration and training. The wisdom of the group (that is, a number of people working together), is being proved in practice to be greater than the sum of the individual gems of wisdom. After considerable initial resistance, the last five years - since Bridge began its work - have seen an enormous growth in mutual confidence on financial planning and budgets, as more and more deaneries assume the responsibility for allocating and collecting parochial shares for the diocesan quota. The deanery chapter has in many places become the forum for training, incorporating all accredited ministries licensed in the deanery.

### **Role of Rural/Area Dean and Lay Chair(man)**

The role is vital to the development of local mission. Selection and training of rural deans is, therefore, becoming a matter of concern for the Church and requires more resources. Only this way can the best available leaders be appointed, who can inspire and lead throughout the deanery. Increasingly it means giving them the time, training and resources to do this. Some exciting initiatives in appointing deans with one-third to three-quarters of their time devoted to the deanery are emerging across the country. At least two are direct consequences of earlier conferences. The appointment of Assistant Deans and Assistant Lay Chairs are other initiatives being taken. The skills and experience of non-stipendiary ministers are also, in places, being fully utilised in this role.

### **Spirituality and the Deanery**

A deanery can find the common ground between many different forms of spirituality in prayer and worship and thereby be strongly placed to build up strong contacts and share experiences. In leading the secular world a deanery, more broadly based than a single parish, can help to fill that 'spiritual hole' felt by many non-church people. It can grapple with medical ethics, such as illness in old age, and the changing social patterns of behaviour, for example, in relation to Sunday shopping and increasing mobility between communities.

### **Deanery Structures**

A recurring message was 'if it ain't broke, don't mend it'. Increasingly, the fact is being realised that a deanery can work effectively for mission without its synod. But, the message runs, do not remove the synod because a familiar workable representative structure comes with it that is very usable. What seemed to many twenty (or even six) years ago a 'white elephant' structure has begun to emerge as a source of real mission and developing spirituality, giving its parishes support that was undreamt of when Synodical Government came upon us. The synodical aspect of the structure itself has not been the driving force; rather the Holy Spirit working with a group of committed parochial representatives who have been prepared to go several steps beyond and slightly sideways from what appeared to be expected of them. In a few rare cases a small deanery has been made into a single parish, thereby eliminating a number of non-essential structures that had in their particular circumstances hindered growth. It is clear that deaneries sustain much mission activity of their parishes in ways that neither the individual parishes nor their more remote dioceses could ever achieve.

If undue emphasis continues to be given to the apparent vertical line of synodical command down from General Synod, through Diocesan Synods to the Deanery Synods, as happened in the early days of synodical government, then the horizontal axis of collaborative work amongst the wider local community in all its aspects can never be made to work effectively.

The will and enthusiasm of the local members needs to be harnessed with the support the Church can muster through good local leadership. Then the local structures will be moulded to meet local need and to match local resources.

In a sense the Bridge Report implied either kill off the deanery synod or make it work; the Commission could see no good reason for the Synod to be a mandatory and uniform countrywide structure. There is, on the ground however, ample evidence that it can and does work. With increasing financial and ministerial resource pressure upon the parishes, it is now more than ever essential that there remains a clear structured local church organisation bigger than a parish but much smaller than a diocese. Bridge fully acknowledges the disparity of deaneries and their roles and recognised the need not to place them in a national straight-jacket that would impede their mission. Parishioners have seen so much change at parish, diocesan and national 'levels' in recent years as to become very wary of any proposed change that appears to be less than wholly necessary.

### **Conclusion**

The deanery is alive and well. The clear conclusion is, therefore, do not break up something that twenty years after its inception is really taking off, but to improve it where required and play down its imperfections. If there is a problem of detail, then devise a simple solution to fix it.

### **Taking it forward**

In practical terms, the financial arrangements between dioceses, deaneries and parishes need to be placed on a firmer legal footing. The whole arena of financial openness in the publication of accounts and the Inland Revenue's tightening of control upon charitable status, requires the Church to find a simple and effective way for dioceses to collect money for stipends etc. that has the back-up of being legally enforceable; the deaneries need to be able to collect, hold and pass on that money, whilst being able to collect bank interest gross, without deduction of tax. With more and more appointments being made to deaneries, as opposed to parishes, there needs to be a way of licensing ministers to deaneries that is better than the fudge of licensing them to the rural dean and, in the longer term, it would be sensible for deaneries themselves to be able to employ staff (whether clerical or lay need not at this stage be an issue).

All this suggests that deaneries themselves need some kind of structure that emulates a company limited by guarantee with charitable status, but without the huge amount of administration with Companies House and the Charity Commission that this, prima facie, implies. The diocesan structures ought to be able to provide real practical support to enable this to happen. But some kind of national model is probably desirable. We are willing to work with whatever agency seems appropriate to take this task forward.

(Signed) Canon Colin Hill  
Chairman, on behalf of the Group

## Endpiece

About 90 delegates completed the conference evaluation sheets, which help the organising group to plan for future events. Here are a selection of the comments made, compiled by Simon Brown.

### Pre-Conference Arrangements

More information on nature of accommodation, swimming pool, dress code. It would be useful to know that toilets and bathroom were not en-suite. Info on sports facilities would help us bring the right kit.

### Scheme for the Deanery and other group discussion

Very hard work - a lot of depression about Discussion good; wrong questions posed

The most helpful session, sharing good practice from the deaneries; telling the stories of what God has done

Too hypothetical - too nerve racking for me as convenor Better briefing and better prepared chairmen Group work needs more nitty gritty

The most disappointing feature was the quality of good discussion  
Diocesan/Regional groups were not natural - more thought please

### Worship

A bit liturgically incoherent - worship on Saturday morning might have helped  
Final Eucharist great - a real sense of the Body of Christ!

Daily corporate worship needs beefing up - more biblical input Place for quiet prayer and MP and EP available for those who want it  
Worship was a major disappointment - what about a 'chaplain'?

Eucharist - ugh

### Content

Could build weekend on developing Roles/Work/Functioning of  
Deaneries/Deanery Synods How does the Deanery enable the church to be  
interactive with its environment?

Could several RDs actually talk about how they've taken mission to their  
deanery?

How can Lay Chairs be given clout - at present at mercy of RD

Is there a place for inviting CME / Parish Development Officers to reflect on  
the role of training and development of RDs and LCs?

How can Dioceses be encouraged to think about who they send - need to be  
more strategic.

### Conclusion

Overwhelming support for another conference in two years - venue generally approved.

*'If over 100 people can find it worthwhile spending 3 days in the company of fellow deanery people from all over the country, then the deanery must have a future.'*

## Background to the Church House Deaneries Group

In the early years of Synodical Government, a number of courses were held at St George's House, Windsor, which addressed issues relating to the life of the deanery. Brunei University, through its Institute for Organisational and Social Studies, was closely connected with these courses. The then Bishop of St Albans, the Lord Runcie, invited Brunei to undertake an in-depth study of Hitchin Deanery. The Hitchin Deanery Project took nine years and generated much material for the consultations at St George's House. A large amount of work being done in various other places also found its way into St George's.

In 1985 a number of people did not wish to see the impetus created at St George's House evaporate and formed the Church House Deaneries Group to take the work forward. They came from different parts of England and included both clergy and laity with deanery, diocesan and national responsibilities. Five Boards of the General Synod contributed £100 each to aid the continuing work. Since then no central church grant has been made. The Group's membership has changed over the intervening years, but they continue to meet regularly, about three times a year, at Church House Westminster and at their own expense.

The Group stimulates local and national considerations of the real life, work and nature of the deanery and its developing role. This is primarily achieved through National Consultations on the Deanery. The first three of which were held under the auspices of the Edward King Institute for Ministry Development at Lincoln in 1988, 1990 and 1992. It became apparent that the interest was growing and that the Consultation had outgrown the space available at the Edward King Institute. The next Consultation was held at Swanwick in 1994 and since then the last two, 1996 and 1998, have been held at the NUT Conference Centre at Stoke Rochford Hall, near Grantham.

The Group also serves deaneries and dioceses who are seeking assistance in various ways. It facilitates an informal network about deanery thinking and initiatives that impinge upon the church's deanery, diocesan and national structures. Research projects are undertaken. An annual mailing to deanery lay chairmen takes place. There is interest and participation in the work of "Parish and People", through which much of the Group's work is published.

The Group has a strong and on-going conviction about the importance and relevance of a national forum to present the deanery with its tremendous mission potential to the church at large, demonstrating that the life of the deanery may not, nor need to, fit very easily into conventional Synod patterns.

Its current membership is:

The Revd Canon Simon Brown  
The Rectory, Burnham,  
Slough

The Revd Graham Comeck  
St Nicholas Vicarage,  
London SE8

The Revd Canon Peter Croft  
Cambridge

The Revd John Hammersley  
St Mary's Vicarage,  
Slough

The Revd Canon Dr Colin Hill  
Church House, Carlisle

Mrs Nicolette Fisher  
Thurlby, Lines

Mr Roy Martin  
London Diocesan House

Mr David Maxwell  
Frindsbury, Kent

Mr John Reddington  
Braintree, Essex

Mrs Margaret Roe  
Staplegrove, Somerset

Dr Anne Richards  
Board of Mission  
Church House  
Westminster



## **About Parish and People**

PARISH AND PEOPLE was founded in 1949 and was instrumental in effecting a quiet revolution in popularising the parish communion. In 1963 it merged with the Keble Conference Group to spearhead movements towards team ministry, synodical government and church unity. In 1970 it was largely responsible for the formation of the ecumenical 'ONE for Christian Renewal'.

PARISH AND PEOPLE has, however, continued to promote new life in the Anglican denomination, and publishes a range of stimulating material for parishes and deaneries in order to enable the growth from the grass roots up of a lively open people's church in which lay ministry can blossom.

THE DEANERY RESOURCE UNIT was launched in 1989, and now over 250 deaneries throughout the C of E now subscribe to this bi-annual mailing, which includes the well-established Deanery Exchange broadsheet, together with copies of books, pamphlets and briefings on matters of deanery concern. Further details are given below. The Unit is working in co-operation with the Church House Deaneries Group and other bodies to bring a breath of fresh air to the 'missing link' in the C of E's structure, and your ideas for future developments are most welcome.

### **Booklets**

The Rise of the Deanery  
Chairing the Synod  
Total Mission  
Making the Deanery Work  
Leading the Deanery  
Flying Deanery Kites  
Some Deanery Doings  
Deaneries, Evangelism and Unity  
Devolution to the Deanery

Ministry in the Deanery  
Costing the Earth?  
Working Together in Teams and Groups  
Devolution 2, loosing the Apron Strings  
Deanery Alive  
A Look at Rural Deans and Deaneries  
Training for Local Ministry  
Pastoral Re-Organisation

### **Specials**

Psalms of Life  
The Parish Magazine Inset

A New Workbook for Rural Evangelism  
Folk Religion and Evangelism

### **Parish and People**

The Old Mill, Spetisbury  
BLANDFORD FORUM  
Dorset DT1 1 9DF

Phone: 01258 453939