

Annex H

A copy of the letter referring the representations to the
Bishop of Portsmouth together
with a copy of his reply

6



 THE CHURCH
OF ENGLAND

CHURCH
COMMISSIONERS

The Rt Revd the Bishop of Portsmouth
Bishopsgrove
26 Osborne Road
Fareham
PO16 7DQ

Rex Andrew
Pastoral

Our ref: NB29/3

10 June 2019

Dear Bishop

**Mission and Pastoral Measure 2011
Benefices of Barton; Carisbrooke; St Nicholas in the Castle, Carisbrooke;
Gatcombe; Newport; and Newport St John
Proposed Pastoral Scheme**

Following the publication of the draft Pastoral Scheme providing for:

- (i) terminating the plurality established for the benefices of Carisbrooke; St Nicholas in the Castle, Carisbrooke; and Gatcombe;
- (ii) uniting the five benefices and parishes of Barton; Carisbrooke; St Nicholas in the Castle, Carisbrooke; Newport St John; and Newport and establishing a team ministry for the area of the new benefice of Newport Minster, St John, Carisbrooke and Barton;
- (iii) the cure of souls in the new benefice to be shared by a team rector and two team vicars; their housing arrangements and the patronage arrangements for the new benefice; and
- (iv) the new benefice to be held in plurality with the benefice of Gatcombe, and for the team ministry to extend to the latter benefice;

we received 73 representations.

The draft Scheme carried the following as the diocesan rationale:

The proposed union of benefices and parishes is necessary to free up people and finances, as well as decrease the burden of administration and buildings, from maintaining a declining/static church and to support cohesive working across the whole area of Newport and Carisbrooke. The benefice of Gatcombe

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○ *will be held in plurality with the proposed new benefice whilst its longer-term future is determined.*

Footnotes to the draft Scheme stated that all the current office holders would be dispossessed from their current offices and become entitled to compensation for loss of office and that appointments to all the offices in the new benefice would be by an open and transparent process, with office holders who would be dispossessed being welcome to apply

There were sixty-nine representations against the draft Scheme (including 65 from individual members of St Paul's, Barton), and four in favour, with the Carisbrooke PCC saying it is broadly in favour while raising some concerns. A list of the representors is attached (see **Appendix 1**).

I enclose copies of all the correspondence.

Summary of the representations against

Newport (Minster) PCC and Canon Arkell, incumbent of that benefice, strongly object to the draft scheme and share many of their concerns.

The PCC says its primary grounds for objecting are:

- (i) the proposals are not solely concerned with the cure of souls;
- (ii) the evidence base for them is flawed;
- (iii) the proposals put at risk the restoration and mission of Newport Minster; and
- (iv) it is not clear from the proposed Scheme and consultations how the practicalities of maintaining the different traditions of the churches will be addressed.

Canon Arkell has six main concerns:

- (i) the proposals for reorganisation were prejudged in favour of a team ministry;
- (ii) the Gaulby judgement, set out in Paragraph 2.13 of the Code of Practice, has been disregarded;
- (iii) the advice regarding dispossession of clergy in paragraph 4.12 of the Code has not been followed;
- (iv) the proposals are illogical and irrational in that they contradict the recommendations in your Review of Newport Minster and are likely to harm ministry and waste Commissioners' funding;
- (v) there has been no mediation to resolve differing responses to the consultations;
- (vi) the Diocese has shown bad faith in respect of the churches in Newport.

Both the PCC and Canon Arkell say the proposed reorganisation is not being considered solely in relation to the better cure of souls, as required by the Mission and Pastoral Measure. They say that presenting it alongside a bid for Strategic Development Funding from the Commissioners is confusing as

securing funding is not a purpose of pastoral reorganisation and reorganisation is not a requirement for receiving funding. They say this is an example of bad faith.

They say that the evidence base for the proposals is flawed. The PCC feels that the Diocese has relied on Church Commissioners' statistics without understanding the context. It says the 22% decline in Newport Minster's congregation over 12 years should be considered in the light of local demographics and that its Sunday morning congregation numbers are now growing, while the average age is substantially lower than ten years ago. It and Canon Arkell refer to other signs of growth: a candidate exploring a vocation in priesthood, an increase in active lay ministry and growth in weekday ministry, new strands of worship from their Gospel choir and coffee shop, an increase in visitors and the Christmas congregation and they say that the Isle of Wight has a high number of competing churches.

They also say that the Minster is already fully engaged with works that a 'pioneer minister' is expected to do, including a food bank, debt counselling and a good neighbour scheme, and participates fully in Newport Churches Together as a common agent for social outreach and evangelism that allows each partner church to focus upon its strengths and gain support from the others. The PCC also says that it has instigated two daily acts of worship, often led by laity, and also other mission initiatives including the establishment of a growing social media presence that reaches a younger audience and has directly resulted in attendance at services and events.

Canon Arkell and the PCC provide a copy of your Review of Newport Minster from 2016 and give details of the steps that they have taken to implement its recommendations. The PCC says it has actively reduced its accumulated financial shortfall and has already raised a substantial amount towards the initial restoration of the Minster and has also secured additional funding of £1m for the actual restoration and internal reordering of the building. This in turn allows their bidding for the same again from the National Heritage Lottery Fund. The PCC and Canon Arkell both say that the Minster needs stability in the next 18 months to fulfil meeting its building's goals. They also point out that one of the recommendations of the review was to separate the Minster from St John's, Newport so that it could concentrate on its distinctive role, which is contradictory to the current proposal for a united parish.

They have concerns about the way the consultations resulting in your proposals were undertaken, particularly the short notice given for the initial informal meeting, together with its time and location, which were inconvenient, especially for members of the congregation with young families.

They say that concerns raised during the consultation, particularly regarding the differing churchmanship of the parishes involved, have not been addressed. They say that the way the issues were presented showed that there had been a pre-judgement in favour of a team ministry and alternatives, particularly a group ministry which was raised by all the PCCs, were not properly discussed. They say that the Archdeacon of Portsdown acknowledged in her written response that the experience of team ministries across the wider Church has been mixed,

and Canon Arkell says that from his experience their success depends on the extent to which those involved are committed to the concept, and here only two of the parishes favour it. They say that you should have come to the parishes with a blank piece of paper on proposed ways forward, rather than having a predetermined one.

The PCC thinks that telling the clergy at the outset before formal consultations commenced that they would be dispossessed also indicates pre-determination. Canon Arkell says that the proposed dispossessions contradict the advice in the Code of Practice that they should be rare.

Both he and the PCC say that there should have been a mediation process given the different views expressed by the PCCs and Canon Arkell says that he specifically suggested this.

The PCC thinks that the benefit of extra staffing resulting from the proposals has been exaggerated, as the ministry of one reader will be lost if the draft Scheme goes ahead. It says the Scheme would result in an increase only from 2.8 to 3.0 clergy posts and from 4.2 posts to 5.0 overall, with the two non-clergy posts only funded for five years.

The PCC says that the Newport Minster parsonage house which has been designated as the team rector's residence is not fit for purpose and that travelling from it to the Parish Office, which should be a two-minute journey, can take over half an hour due to the road layout.

Canon Arkell thinks the proposals will harm the mission of the Church and are likely to waste Church Commissioners' grants. He fears that they would lead to many people leaving their churches and also several long interregnums.

Barton (St Paul) PCC and many of its congregation in individual representations say that your proposals do not reflect God's will for either Newport or St Paul's church family and parish. They say that St Paul's is distinctive in its evangelical theological convictions, and in its position in the Church of England community and on the Island.

They say that the benefice has been in interregnum for four and a half years with no priest appointed for temporary pastoral oversight, but has continued to flourish, spiritually as well as numerically. During this time, it has received very little support from the Diocese, and at times has felt that senior clergy did not appear to be acting in its best interest. They say they were highly encouraged last summer by an agreement with its overseeing Archdeacon (of the Meon) and area dean to connect its half-time parish post to a half-time pioneer post covering the town of Newport, for which funding was already available, and think this would have been an excellent way forward with extensive missional opportunities for both St. Paul's and the town.

They say this would be lost under the current proposals and that their parish profile makes it clear that the congregation would be unable to work within a team where a team rector or overseeing clergy did not meet the needs or theological convictions of the majority of St Paul's congregation. They are

concerned that there would not be sufficient lay involvement in the selection of a team vicar with responsibility for St Paul's. Some also say that the recent appointment of an Archdeacon with very different views to their own on sexuality issues makes it unlikely that any genuine orthodox evangelical priest would consider taking up a position in Newport, nor even on the Island. They say this would not be in accordance with the idea of "mutual flourishing".

They say that over the last four years Barton had paid its parish share in full, a total of £96,000, but it is currently withholding share payments and members of the congregation are putting their tithes and offerings aside until the situation is satisfactorily resolved and there is a positive way forward for them as a congregation.

They also point out that St Paul's Church would not accept grant funding from any source that had conditions attached, unlike possibly some of the other churches and are also concerned that funds from St Paul's would be diverted to the restoration project for Newport Minster.

They say that the effect of the draft Scheme will detrimentally impact on the likes of Messy Church and other youth and community activities operating out of or through St Paul's. It may drive many members of what is the largest and most flourishing Anglican congregation in Newport, which takes the most active part in 'Churches working together in Newport' and has established excellent relations with other non-Anglican congregations in the town, out of the Church of England. One says that this is particularly so, because he and many in their congregation come originally from a Free Church background.

St Paul's congregation members also think that there has been little or no opportunity to discuss the proposals with diocesan representatives other than at the formal consultation meetings. They say St Paul's is not opposed to change, but proper and meaningful consultation is required in the first place, something that is lacking here; feedback from St Paul's appears to have been not listened to by the Diocese. They also question why pastoral reorganisation is needed to secure the Commissioners' funding.

A number are concerned that the proposed union of parishes may eventually lead to the closure of St Paul's. The spouse of a wheelchair user is particularly concerned as St Paul's has easy access and parking and no pews, which enables the congregation to sit together.

Carisbrooke (St Mary) PCC is broadly in favour of your proposals but expresses some significant concerns. It says it has been reassured that the proposals now recognise the existing outer boundaries of the Carisbrooke community and that a range of worshipping styles will be retained, as will the link between the two Carisbrooke churches. It has a preference for a team rather than a group ministry, as it believes this is more likely to achieve the stated aims and benefit the whole area. Engaging with neighbouring parishes and cooperation will ensure less duplication.

It says that it had initial concerns over an extra layer of councils but is now satisfied that this would not necessarily mean more meetings in total for the new

PCC and the DCCs. It feels the latter, which would maintain a sense of identification and in making individuals feel empowered, particularly important for local fundraising. It is however concerned over wasting time getting entangled in protracted wrangles over the detail.

The PCC is also happy that the three clergy proposed under the team structure would have incumbent status. It asks that St Mary's should have an identifiable priest. It is grateful to the Diocese for altering its earlier boundary proposals but asks that 'Carisbrooke' be included in the name of the proposed team ministry and patronage board, in line with the name of the proposed new benefice and parish.

Although not part of the proposals, it also does not believe that devoting resources to a church plant in the Newport area is the correct response. It also echoes the concern that the two extra posts for which grant funding will be needed will not be self-supporting at the end of the five years.

Summary of the representations in favour

The Archdeacon of the Isle of Wight says that although only recently licensed and installed, he has been involved in the discussion of these proposals for some time as acting Dean of Portsmouth Cathedral and a member of the Bishop's senior staff team.

He strongly supports the proposals, which he says were arrived at after extensive consultations, and believes that the new structure will enable the Church to be more engaged with the communities it serves and thus develop mission and growth. He believes that a single parish team structure will offer a wider range of gifts, skills and opportunities to tackle the needs of the area in a more strategic way but still allow individual places of worship to flourish. He says that for example, having Newport Minster at the heart of the town will enable it to perform its civic and island wide role while also benefitting from the support of a wider team from a missional perspective.

The Rev Allie Kerr, the interim priest-in-charge of St John the Baptist, Newport and Area Dean of the Isle of Wight (and Mission Development Adviser), says she is about to leave to take up a new appointment within the Diocese. She sees the proposals as promoting growth in Newport and says that her moving on will enable a new team, with the necessary gifts and experience, to be recruited. She feels St John's, Newport might have been hindered in accepting the proposals if she remained, through a loyalty to her and desire to protect her post. As it stands the parish had previously been almost unanimously opposed to the proposals but is now unanimously in favour (subject to some concerns about the makeup of DCCs), as it feels that its concerns have been heard.

Mrs Kerr says that radical change to mission and ministry in Newport is needed as under the current parish structures a large percentage of its residents will never come to the existing services. The draft Scheme will result in the provision of ministers with specialist vocations to release mission to those that the Church currently does not reach. As well as a pioneer minister with a specialism working with children and families, she would like to see an

operations manager with responsibility for the fabric of the buildings and associated matters.

She says that a special meeting of the Deanery Synod held on March 26th passed a motion welcoming the proposed re-organisation of the Newport area while asking that the strengths and weaknesses of a Group rather than a Team Ministry be considered by the Bishop's Council. She notes that a proposed amendment to defer the proposed reorganisation pending a mediation process to find common ground was clearly defeated. She also feels that the issues which may cause some at St Paul's, Barton to leave the Church of England are separate from these proposed structural changes.

Newport St John PCC confirms its support for the draft Scheme. It accepts the need to redevelop witness to those not yet part of the Christian family while recognising that there is still much that is unclear as to what its implementation would look like.

Gatcombe PCC notes that Gatcombe would be held in plurality with the combined other benefices under the Scheme. In offering its support to the proposals it sought formal confirmation that while very much the minor partner in the proposed plurality, Gatcombe PCC would be represented on the new PCC to deal with matters concerning the provision of ministerial resources and pastoral care to the Gatcombe benefice.

If you wish the Scheme to proceed as drafted notwithstanding the representations against it, it will be necessary for our Mission, Pastoral and Church Property Committee to consider the matter. In that case, I should be grateful for your comments on the representations in general and on the following points: -

1. What were the main reasons for proposing to terminate the current plurality established for the Carisbrooke benefices and Gatcombe, unite the five benefices concerned (less Gatcombe) and their constituent parishes, and establish a team ministry for its area, and for a new plurality to be established for the new benefice and Gatcombe, and how would this further the Mission of the Church in this area? Please comment on the view that the evidence base for the proposals is flawed.
2. Please set out the local consultation procedure in relation to the development of these proposals and comment on specific concerns raised by the representors, that short notice was given for the initial consultation meeting, about its location and timing, the poor acoustics at the venue, and their view that the record of the meeting does not fully represent the views expressed.
3. What level of support was there for what was proposed during these consultations? What account was taken of those raising concerns? Was mediation considered, given (according to the representors) the variety of views expressed; if so, why was it decided not to pursue this?

4. Was consideration given to a group ministry, for which representors against suggest there was more support, rather than a team ministry, and if so why was a team ministry preferred? Please comment on the views that there was a pre-judgement in favour of a team ministry and that presentation of the proposals was skewed in favour of that, and that some members of the DMPC appeared not to understand the difference between a team and a group.
5. Please also comment on the view that a team ministry is unlikely to be successful if the congregations concerned are not committed to it at the outset.
6. How would you expect the wide differences in churchmanship between the congregations to be accommodated in the operation of the team ministry and a single united parish? How would they affect appointments to the team? In particular how would the Barton congregation's views of acceptable sources of funding be reconciled with the Newport Minster congregation's aspirations for funding its restoration project?
7. How would the administrative burden be reduced if there are to be District Church Councils in addition to the PCC of the united parish? Please comment on the view that the Scheme will have the effect of replacing unpaid administration with a paid administrator.
8. Why have none of the clergy currently in post been named as the first holders of offices in the proposed team ministry? Please comment on how this decision sits with the advice given in paragraphs 2.13 and 4.12 of the Code of Practice to the Mission and Pastoral Measure (copies attached).
9. What is your response to the suggestion that these proposals contradict the recommendations in your Review of the Newport Minster? In particular, how does the creation of a united parish sit with the recommendation in that Review that the Minster should be separated from St John's Newport in order to concentrate on its distinctive role? Would the draft Scheme be likely to hinder the restoration project for the Minster? Should its implementation be deferred until that project is completed?
10. To what extent have financial considerations, in particular the application for Strategic Development Funding from the Commissioners, influenced these proposals? Is the funding dependent on them? If not, would they have been brought forward even it was not available? Please comment on the view that the proposals have been brought forward in bad faith as they are not concerned only with the better provision for the cure of souls.
11. What is your response to the concerns expressed that the proposed union of parishes may lead to the closure of St Paul's Church, Barton for regular public worship in the foreseeable future?
12. Why has the Newport (Minster) parsonage house been designated as the team rector's residence in the proposed new benefice? Is it intended to replace this house in due course? How do the three houses compare in

terms of Green Guide recommendations? It would be helpful if you would arrange for the attached housing grid (**Appendix 2**) to be completed and returned as part of your response.

13. Please comment on the view that the number of clergy will not be significantly increased under these proposals and on the concern that funding for the other two posts will not be sustained beyond five years.
14. Please comment on the concerns expressed by representors about possible adverse effects of the draft Scheme, in particular that it is likely to lead to interregnums in the appointment of clergy; to Commissioners' funding being wasted; and to many of the St Paul's, Barton congregation leaving the Church. To what extent are issues regarding St Paul's Barton separate from this draft Scheme?
15. Are there any other factors which the Commissioners should be aware of in their consideration of these representations?

In considering what information to include in your reply, I should be grateful if you would bear in mind that the Commissioners are required to consider representations under the process laid down by the 2011 Measure. A legal challenge may arise from the Commissioners' decision if, among other things, it is based materially on incorrect information. In some cases, this might necessitate the withdrawal of the Scheme. Of necessity, the Commissioners rely on others to provide the information to assist their deliberations and to this end I should be grateful for your help.

I am hoping that this matter can be considered at the 17th July meeting of our Mission, Pastoral and Church Property Committee. If the matter is to be considered at that meeting, we will need to receive your response by Thursday 20 June, please. This is to allow time for this letter and your reply to be sent to the representors, for them to make any further comments and, if necessary, for you to respond. As you know we also ask representors if they wish to speak to their representations to the Committee in the event that a public hearing is held.

If a hearing is held, there will also be an opportunity for you or a diocesan representative to attend and speak in favour of the proposals. The diocesan representative may be any appropriate person (e.g. the Chairman of or a member or the Secretary of the Diocesan Mission and Pastoral Committee or an Archdeacon) but should not be the Diocesan Registrar or other legal representative. We do not wish the Mission and Pastoral Measure process to take on the characteristics of an adversarial tribunal and have advised the representors that they too should not be legally represented. If a hearing is held, anyone may attend the relevant meeting of the Commissioners' Committee and representors may have an opportunity to speak to the Committee concerned. Otherwise, if a hearing is not to be held, the case will be considered in private and you will be informed accordingly.

It would be helpful if you would indicate whether in principle you would wish to attend or send a representative to speak at the Committee although I

understand that you may not wish to make a final decision about this until you know whether there will be a hearing.

We would normally expect the representations to be considered at the earliest opportunity but please let me know if you are unable to meet the timetable for the 17th July meeting or wish to give the matter further consideration, or undertake further local consultations, before replying. Once we have informed the representors of the meeting date (which we will do when sending them a copy of your reply) we would hope not to have to defer it. However, all parties will have the right to ask us to defer the matter to a subsequent meeting if justifiable reasons arise.

I am sending a copy of this letter to Jenny Hollingsworth for her information.

Yours sincerely

A handwritten signature in black ink that reads "Rex Andrew". The signature is written in a cursive style with a large initial 'R'.

Rex Andrew

List of Representors

Against

- (1) Newport (Minster) PCC
- (2) The Rev Canon Kevin Arkell, incumbent of the Newport (Minster) benefice
- (3) St Paul's Barton PCC
- (4) Mr Andrew and Mrs Elizabeth Day, Churchwarden and PCC Secretary at Barton (St Paul)
- (5) Miss Louise Anderssen-Matthews, member of St Paul's, Barton
- (6) Mr David J Beau(?), member of St Paul's, Barton
- (7) Mrs S M Brading, member of St Paul's, Barton
- (8) Miss Sandra Brook, member of St Paul's, Barton
- (9) Mrs Diane Clark, member of St Paul's, Barton
- (10) Mrs E J Clack, member of St Paul's, Barton
- (11) Miss Sharon Cooper, member of St Paul's, Barton
- (12) Miss Felicity Day (aged 13), member of St Paul's, Barton
- (13) Mr Tristan Day, member of St Paul's, Barton
- (14) Mr Brian and Mrs Brenda Drake, members of St Paul's, Barton
- (15) Mrs E J Elliott, member of St Paul's, Barton
- (16) Mr R E Elliott, member of St Paul's, Barton
- (17) Ms Lena Feridoomi, member of St Paul's, Barton
- (18) Mr Darren Goddard, member of St Paul's, Barton
- (19) Mr John Goddard, member of St Paul's, Barton
- (20) Mrs M Goddard, member of St Paul's, Barton
- (21) Ms Eira Goldsworthy, member of St Paul's, Barton
- (22) Ms Veronica Gould, member of St Paul's, Barton
- (23) Mrs Heather Grant, member of St Paul's, Barton
- (24) Mr Peter Greig-Allen, member of St Paul's, Barton
- (25) Mrs C M Harding, member of St Paul's, Barton
- (26) Ms Judith Harvey, member of St Paul's, Barton
- (27) Ms Stephanie Hinton, member of St Paul's, Barton
- (28) Mr Gary Hughes, member of St Paul's, Barton
- (29) Ms Susan Mary Jones, member of St Paul's, Barton
- (30) Mrs Kirsty Le Floch, member of St Paul's, Barton and on its PCC
- (31) Mr Malcolm and Mrs Norma Littlejohn, members of St Paul's, Barton
- (32) Mr Kevin McCoy, member of St Paul's, Barton, and a PCC deanery synod rep
- (33) Mrs Penny McCoy, member of St Paul's, Barton
- (34) Mr Alex A McGhee, member of St Paul's, Barton
- (35) Mrs Jane McGhee, member of St Paul's, Barton
- (36) C A Meer, member of St Paul's, Barton
- (37) Mrs Anita Monk, member of St Paul's, Barton
- (38) Mr Chris and Mrs Michele Neal, members of St Paul's, Barton
- (39) Mrs Stella Page, member of St Paul's, Barton
- (40) Mrs Michelle Pepperrell, member of St Paul's, Barton
- (41) Mr Paul Pepperrell, member of St Paul's, Barton

- (42) Mrs G M Purcell, member of St Paul's, Barton
- (43) Mrs Pauline E Poynter, member of St Paul's, Barton
- (44) Mrs Mary Prangnell, member of St Paul's, Barton
- (45) Mrs M A Prangnell, member of St Paul's, Barton
- (46) Mrs Gillian Przysocki, member of St Paul's, Barton
- (47) Mr Ian G Pugh, member of St Paul's, Barton
- (48) Mrs Kathleen Pugh, member of St Paul's, Barton
- (49) Mr John and Mrs Barbara Quinlan, members of St Paul's, Barton
- (50) Mrs Barbara Rees, member of St Paul's, Barton
- (51) Mrs Beryl Ryall, member of St Paul's, Barton
- (52) Mr Jeffrey Ryall, member of St Paul's, Barton
- (53) Mr F G Ryall and Mrs P K Ryall, members of St Paul's, Barton
- (54) Mr Brian Smith, member of St Paul's, Barton
- (55) Ms Wendy Ann Smith, member of St Paul's, Barton
- (56) Ms Tina Snow, member of St Paul's, Barton
- (57) Mrs Betty Swallow, member of St Paul's, Barton
- (58) Mr G C Taylor, member of St Paul's, Barton
- (59) Mr P G Taylor, member of St Paul's, Barton
- (60) Ms Valerie Taylor, member of St Paul's, Barton
- (61) Mrs Wendy Taylor, member of St Paul's, Barton
- (62) Mr Ivan S Thomas, member of St Paul's, Barton
- (63) Mrs Margaret Thomas, member of St Paul's, Barton
- (64) V Toeriem, member of St Paul's, Barton
- (65) Mrs P M Trevett, member of St Paul's, Barton
- (66) Ms Gwen Way, member of St Paul's, Barton
- (67) Mr Keith Way, member of St Paul's, Barton
- (68) M Wilder, member of St Paul's, Barton
- (69) Ms Lin Williams, member of St Paul's, Barton

For

- (1) The Ven Peter Leonard, Archdeacon of the Isle of Wight
- (2) The Rev Allie Kerr, Area Dean and Priest-in-charge Newport St John since 2017, moving to a new appointment within the diocese in July
- (3) Newport St John PCC
- (4) Gatcombe PCC (but also asking for something not legally permissible)

In favour with some concerns

- (1) Carisbrooke (St Mary) PCC

Comparison of proposed new-build property with Green Guide Standards

GREEN GUIDE	Newport Vicarage	Carisbrooke (St Mary)	St Pauls Vicarage, Barton
Floor area 181-190 sq m (1950 - 2050 sq ft)			
Well located within benefice for pastoral ministry			
Directly accessible and visible from road with clear view of drive from house			
Convenient and adjacent on-street parking			
Access to public transport			
Church within 10 min walk			
Level access to front door from path or driveway			
Lobby with waiting space for 2-3 people with direct access to study and WC			
Back door, desirable not to be directly accessible from road			
Study 18 –20 sq m (200 –220 sq ft), well separated from domestic parts of house, not to be designed as admin centre			
Kitchen 6m x 3.4m (19' 7" x 11' 2") (20.4 sq m or 222 sq ft). Space for family meals			
2 Reception rooms at least one between 20 and 22 sq m (220-240 sq ft)			
Bedrooms: 1 double, 2 twin, 1 single. Three above 11.55 sq m (125 sq ft)			
Bathroom / WC 1 st floor bathroom, separate WC, shower room or 2 nd bathroom			
Garden with some privacy.			

The Gaulby Judgement

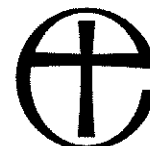
2.13 In 1999 the Judicial Committee of the Privy Council dismissed an appeal from the Reverend A F B Cheesman & others against a decision by the Commissioners to proceed with a pastoral scheme affecting the benefice of Gaulby in the diocese of Leicester. The issue was whether it was right to bring forward proposals to reduce the size of the benefice of Gaulby by pastoral reorganisation when pastoral breakdown procedures under the Incumbents (Vacation of Benefices) Measure had been brought against the incumbent then discontinued. The Judicial Committee concluded that use of the then Pastoral Measure was appropriate in this case.

The following points emerge from the judgement:

- The need to have regard to the traditions, needs and characteristics of individual parishes in a proposed pastoral reorganisation can include consideration of 'interpersonal factors';
- Such consideration can include the relationships between parishes, between parishioners, or between clergy as well as the ability of particular incumbents to contribute to the better cure of souls;
- The organisation of the diocese into parishes is for the ease and benefit of the people and not the incumbent;
- The justification for a pastoral scheme must be the better cure of souls (with due regard to the furtherance of the mission of the Church of England); if **the sole or dominant purpose** of a scheme was to punish an incumbent or deprive him or her of office solely to remedy a breakdown in the relationship with his or her parishioners, it could not be upheld;
- There must be adequate evidence of any factors taken into consideration in a proposed reorganisation; any bad faith would invalidate a proposed scheme.

Dispossession of clergy

4.12 The vast majority of dispossessions resulting from pastoral reorganisation schemes will be "technical dispossessions" as it will usually be intended to appoint the person(s) concerned to comparable offices in the new benefices created by the reorganisation as a consequential provision of the scheme and they will therefore not be entitled to compensation. However, amendment of their licenses or statements of particulars to take account of their different responsibilities may be necessary.



THE CHURCH
OF ENGLAND

The Bishop of Portsmouth
The Rt Revd Christopher Foster

Mr Rex Andrew
Pastoral Division
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20 June 2019

Mission and Pastoral Measure 2011
Benefices of Barton; Carisbrooke; St Nicholas in the Castle, Carisbrooke;
Gatcombe; Newport; and Newport St John
Proposed Pastoral Scheme

Dear Rex,

Thank you very much for your letter and for the copies of the representations you have received about this proposed scheme.

The consultation process, which has resulted in the draft Scheme before you, began in October 2018. During this period, there have been multiple meetings with incumbents, PCCs, and the Deanery Synod. The time, views and hospitality that have been shared by all involved are greatly appreciated.

The changes contained in the draft Scheme are considerable and a range of views has been shared by those affected. I recognise this process has not been an easy process for anyone to experience and for any distress that has been felt, I am sorry.

This draft Scheme, if it were to proceed, would mean that the current incumbents would be dispossessed of their offices and they would not be designated to posts in the new structure. I recognise that there are members of the community and our congregations who are very distressed at the thought of the dispossession of their beloved clergy. This is something that both I and the Diocesan Mission and Pastoral Committee (DMPC) have prayed on, deliberated and debated extensively and agreed is necessary to ensure that the right structure is created to care for the cure of souls and to further the Mission of the Church across the greater Newport and Carisbrooke area. Therefore, I do wish the Scheme to proceed.

In order to help the Mission, Pastoral and Church Property Committee to consider this proposal I offer below my responses to the points raised in your letter dated 10 June 2019.

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- 1. What were the main reasons for proposing to terminate the current plurality established for the Carisbrooke benefices and Gatcombe, unite the five benefices concerned (less Gatcombe) and their constituent parishes, and establish a team ministry for its area, and for a new plurality to be established for the new benefice and Gatcombe, and how would this further the Mission of the Church in this area? Please comment on the view that the evidence base for the proposals is flawed.**

Since the establishment of the Diocese of Portsmouth in 1927, each bishop has presided over a steady decline in its congregations, in step with the rest of the Church of England. However, with the success of the Pioneer Project in 2016, the diocese saw a small increase in average weekly church attendance. This emboldened the diocese to aim for and strategically resource our churches for growth. The diocese asked the Strategic Development Unit for insights as to where this would have the most impact.

Key indicators were provided to the diocese by the Strategic Development Unit. These indicators allowed the diocese to identify areas of challenge and opportunity where a combination of the following factors applied:

- higher than average decrease in attendance over the previous ten years;
- low attendance when calculated as a percentage of local population;
- areas of strategic importance, such as main towns within a wider area;
- a large centre of population geographically distinct from other population centres and/or lacking local amenities.

The three areas identified for pastoral reorganisation, including Barton; Carisbrooke; Carisbrooke, St Nicholas in the Castle; Newport, St John; and Newport Sts Thomas (also known as Newport Minster) have the potential in terms of population, but not currently the capacity within their existing individual congregations, to make a significant impact in mission even if they were only to increase their attendance to around 2% of the local population.

The aim of the draft Scheme is to create the right structures and to resource these with the appropriate staffing to enable church communities to grow in depth, impact and number in line with our diocesan vision. We want to do this by developing sustainable mission focussed church communities that can concentrate on the primary calling of the church to make new disciples. To do this we know that as well as adding new resources, we need to free the existing churches from the burdens of finances, administration and buildings so that rather than feeling forced to focus on maintaining the existing church structures they will also be able to support new projects, opportunities and communities. We will do this by:

- Undertaking pastoral reorganisation to create one mission unit consisting of a single parish benefice, with united leadership, ministry team, finance, governance, and administration; some local decision making would be delegated to individual congregations. This new structure would enable the other developments:
- Creating new ministry structure, including at least an ordained stipendiary team leader, a church planting minister, operations support, and specialist ministers to focus on children/young families, outreach and social engagement;
- Planting a new congregation or congregations with a church planting team gathered from inside and outside of the new parish;

- Resourcing existing congregations to promote outreach and growth alongside good teaching and pastoral care;
- Deploying pioneer ministers to engage with points of social need, such as via food bank and debt advice centres, with an emphasis on addressing life issues in the context of whole-life discipleship.

A new diocesan intern scheme, in conjunction with the national CEMES scheme, would be used to enhance elements of the new ministry structures: this would encourage interns, including as many as possible from the local area, to gain experience themselves in church planting, mission, and ministry in a variety of contexts while developing their own vocations. This builds on learning from the Discovery Gap Year and the Harbour Residency Year.

Development of social enterprise opportunities suitable for the needs of the local area and other income generation activities will be explored with the community.

Creating a new single parish benefice across the areas of Carisbrooke and Newport will allow better coordination of mission energy, finance, and staffing, with strong vision and leadership, aided by skilled operations/administrative support, underpinning all ministry and mission in the area.

Making growth intentional and putting the right structure in place to reduce legislative and administrative burdens is a proven method for achieving numerical growth and so furthering the Mission of the Church. There are equally examples from around the country where not getting the structure right in the beginning hampers the ability of the parish leadership to be able to effect change and grow.

All of the parishes have stated that they wish for the mission of the Church to grow in Newport and Carisbrooke, working more closely together and with Churches Working Together in Newport. The concerns raised by the representors objecting to the draft Scheme are in relation to the structure, and the dispossession of the clergy, not the shared aims.

During the informal consultation the possibility of uniting the benefices of Arreton, Newchurch and Gatcombe was explored. It was suggested that this configuration could allow for a full-time stipendiary minister and house for duty post as a pilot project. However, some PCCs were not in favour and so it was not looked at further as part of this pastoral reorganisation. Hence, the draft Scheme allows for the benefice of Gatcombe to be held in plurality with the proposed new benefice of Newport.

Total Sunday attendance for the five affected parishes is 265 people from a population of 24,996 which is 1.06% of the population. Parish share contributions total £139k (though one parish carries a debt of £29k) and ministry cost is £154k. Rates of Sunday attendance are not as low as in Leigh Park and Gosport, but the rate of decline, in this the IOW's most strategically important town, is significantly faster than in most other areas of Portsmouth Diocese.

These statistics come from numbers supplied by the parishes annually via the Mission Statistics. I agree that such figures do not give a complete picture of the life of a parish. However, usual Sunday attendance remains the figure that most accurately reflects members of the church that can contribute to mission and ministry as well as giving financially to the life of the church and so underpinning its sustainability for the future.

These figures, coupled with the response from Newport, Sts Thomas PCC, demonstrate the need to continue to nurture and grow traditional ministry while also seeking to plant new congregations to increase the impact of the church on the 98%-99% of the population that do not currently engage with the church.

Table 1

Usual Sunday Attendance (Adult + Child)												
	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	Percentage change past 5 Years	Percentage change past 10 Years
Barton: St Paul	94	85	78	80	71	74	70	79	80	73	-1.35%	-22.34%
Newport: St John the Baptist	79	43	79	78	88	75	89	71	73	62	-17.33%	-21.62%
Newport: St Thomas	79	80	73	82	69	64	60	62	59	58	-9.38%	-26.58%
Carisbrooke: St Mary the Virgin	183	167	76	80	85	65	64	60	56	54	-16.92%	-70.49%
Gatcombe: St Olave	19	18	25	26	23	23	19	20	20	18	-21.74%	-5.26%
Newport Parish	454	393	331	344	336	301	302	292	288	265	-11.96%	-41.63%

Table 2

Percentage of Parish Population											
Parish population 2011		2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
5,184	Barton: St Paul	1.8%	1.6%	1.5%	1.5%	1.4%	1.4%	1.4%	1.5%	1.5%	1.4%
5,790	Newport: St John the Baptist	1.4%	0.7%	1.4%	1.3%	1.5%	1.3%	1.5%	1.2%	1.3%	1.1%
5,686	Newport: St Thomas	1.4%	1.4%	1.3%	1.4%	1.2%	1.1%	1.1%	1.1%	1.0%	1.0%
7,689	Carisbrooke: St Mary the Virgin	2.4%	2.2%	1.0%	1.0%	1.1%	0.8%	0.8%	0.8%	0.7%	0.7%
667	Gatcombe: St Olave	2.8%	2.7%	3.7%	3.9%	3.4%	3.4%	2.8%	3.0%	3.0%	2.7%
24,996	Newport Parish	1.8%	1.6%	1.3%	1.4%	1.3%	1.2%	1.2%	1.2%	1.2%	1.1%

2. Please set out the local consultation procedure in relation to the development of these proposals and comment on specific concerns raised by the representors, that short notice was given for the initial consultation meeting, about its location and timing, the poor acoustics at the venue and their view that the record of the meeting does not fully represent the views expressed.

The timeline for the consultation process was as follows:

- a) **Tuesday 2 October 2018 and Thursday 4 October 2018:** Private meeting with clergy who may be dispossessed of office should the DMPC decide to proceed with pastoral reorganisation.
- b) **Monday 8 October 2018:** DMPC decide to proceed to informal consultations on proposed pastoral reorganisation.
- c) **Monday 15 October 2018:** Public deanery meeting held on proposed pastoral reorganisation at All Saints, Ryde.
- d) **Friday 19 October 2018:** Informal consultation letters sent to all interested parties and to all who attended the public meeting.
- e) **Wednesday 7 November 2018:** The PCCs of the Carisbrooke benefices and Newport, St John met separately with the diocesan team to discuss the draft proposals.
- f) **Tuesday 13 November 2018:** St Paul, Barton PCC met with the diocesan team to discuss the draft proposals.
- g) **Wednesday 14 November 2018:** St Olave, Gatcombe PCC met with the diocesan team to discuss the draft proposals.

- h) **Friday 16 November 2018:** The PCCs of Arreton, St George and Newchurch, All Saints met separately with the diocesan team to discuss the draft proposals.
- i) **Tuesday 27 November 2018:** The PCC of Newport, St Thomas met with the diocesan team to discuss the draft proposals
- j) **Friday 30 November 2018:** The PCCs of Arreton, St George; Newchurch, All Saints; Barton, St Paul; Carisbrooke, St Mary the Virgin; Carisbrooke, St Nicholas in the Castle; Gatcombe, St Olave; Newport, St John; and Newport, Sts Thomas met with representatives of the DMPC to give their views on the draft proposals.
- k) **Friday 30 November 2018:** Deadline for receipt of responses to the informal consultation.
- l) **Wednesday 5 December 2018:** DMPC met to consider the responses to the informal consultation. Due to the volume of responses and the short period of time between the closing date for such and this meeting, the DMPC deferred its decision on whether to proceed to formal consultations or not until the next meeting.
- m) **Wednesday 16 January 2019:** The Isle of Wight Deanery Synod met with members of the diocesan team to discuss the draft proposals.
- n) **Monday 28 January 2019:** DMPC discussed the statements of view and agreed to proceed with formal consultations on the draft proposals.
- o) **Friday 1 February 2019:** s.6 formal consultation letters were sent to all interested parties. Those who attended the public meeting were also informed of the decision.
- p) **Monday 25 February 2019:** The PCCs of Barton, St Paul; Carisbrooke, St Mary the Virgin; Carisbrooke, St Nicholas in the Castle; Gatcombe, St Olave; Newport, St John; and Newport, Sts Thomas met with members of the diocesan team to discuss the draft scheme.
- q) **Friday 8 March 2019:** The PCCs of Barton, St Paul; Carisbrooke, St Mary the Virgin; Carisbrooke, St Nicholas in the Castle; Gatcombe, St Olave; Newport, St John; and Newport, Sts Thomas met with representatives of the DMPC to give their views on the draft scheme.
- r) **Tuesday 26 March 2019:** The Deanery Synod of the Isle of Wight met with members of the diocesan team to discuss its views on the draft scheme.
- s) **Friday 29 March 2019:** Deadline for receipt of responses to the s.6 formal consultation.
- t) **Wednesday 3 April 2019:** DMPC heard representations from the Revd Canon Kevin Arkell and the Revd Marcus Bagg, received a written statement from the Revd Allie Kerr (as she was unwell), discussed the statements of view and recommended the draft proposals to the Bishop and he approved the draft proposals. It was agreed that the draft scheme would be submitted to the Church Commissioners and they would be asked to undertake the notice and publication of the draft scheme.

- u) **Thursday 4 April 2019:** A letter was sent to the interested parties informing them of the DMPC's decision. It also said a further letter would be sent within ten days giving more detail on the discussions.
- v) **Friday 5 April 2019:** The draft scheme and supporting documentation were sent to the Church Commissioners.
- w) **Friday 5 April 2019:** An email was sent to all those that attended the public meetings letting them know of the DMPC's decision.
- x) **Friday 12 April 2019:** A letter was sent to all interested parties with further details of the issues discussed at the meeting of the DMPC on 3 April. It offered a further meeting with representatives of the DMPC should the PCCs wish to discuss the decision of the Committee.
- y) **Monday 15 April 2019:** Church Commissioners publish the draft scheme.
- z) **Wednesday 29 May 2019:** Deadline for representations for or against the draft scheme.

The informal consultation period began with a public meeting at All Saints, Ryde on Monday 15 October 2018. The meeting was advertised in the Isle of Wight County Press on 12 October 2018. It is accepted that the decision to hold the meeting in a neutral venue was unhelpful for some of those who wished to attend and that one of the churches in Newport would have been more convenient. However, approximately 100 people attended the public meeting.

All Saints, Ryde regularly holds music recitals and events and so there was a presumption that the acoustics and large screen would be suitable for the meeting. This was not the case for a number of people who attended the meeting.

The notes taken at the meeting were made for use by the Secretary to the DMPC. As such they were constructed as an aide memoire and not intended as a formal record. However, when they were requested, they were shared on the diocesan website.

3. What level of support was there for what was proposed during these consultations? What account was taken of those raising concerns? Was mediation considered, given (according to representors) the variety of views expressed; if so, why was it decided not to pursue this?

At the public meeting at the beginning of the informal consultation numerous concerns were raised such as that the diocese was seeking to close churches; that current clergy would be lost; that the dividing of the rural and urban parts of the Carisbrooke benefice showed no understanding of the history of the parish or its importance to its inhabitants; that there was no understanding of the issue of travelling around between rural parishes with no regular public transport services.

There was a presumption that the diocese did not know or understand the work already undertaken by the parishes. However, in one to one conversations with members of the diocesan team, both during and after the meeting, there was also some recognition that uniting the benefices made sense. Whilst many expressed sadness that they might lose their current clergy, there was also hope that with more resources the churches could grow and could be more missionally outward facing.

The informal consultation was purposefully focussed at the benefice level in the first instance to enable the possible parish structure to be shaped by the meetings with PCCs during this period.

During these meetings the PCCs agreed that less administrative burden and duplication of administration across the parishes would be welcomed; that they would be happy to work more closely together; that they wished to retain their current pattern of services; that each parish should retain its church; that each parish should retain control of its historic finances, bequests etc. and that parishes should not become burdened with the historic debt of other parishes.

Other views shared included that Carisbrooke has a strong sense of the identity and geography of their historic parish such that it would not be appropriate for it to be separated or partitioned; that Carisbrooke has a good working relationship with Gatcombe and that it would be a shame to separate at this time; that Gatcombe was open to the prospect of working with both Arreton and Newchurch.

A further proposal was made at the PCC meetings to include a house for duty post in the vacant property in Brading in order to increase resource to the proposed rural united benefice of Gatcombe, Arreton and Newchurch and thus better enable a rural ministry pilot project. However, the majority of PCC members of Arreton and Newchurch did not seem content with that amendment and so it was decided to leave Gatcombe to be held in plurality, for the time being, with the proposed new benefice of Newport Minster, St John, Carisbrooke and Barton and therefore not to proceed with any pastoral reorganisation of Arreton and Newchurch.

These views were subsequently incorporated into the initial draft proposals that were brought to the DMPC meeting on 3 December 2019.

On 29 January 2019, the DMPC agreed to proceed to a formal consultation under section 6 of the Mission and Pastoral Measure 2011 with draft proposals seeking to unite the benefices and parishes of Barton; Carisbrooke; Carisbrooke, St Nicholas in the Castle; Newport, St John; Newport, Sts Thomas and to hold Gatcombe in plurality; and to create a team ministry for the new benefice.

The meeting of the DMPC on Wednesday 3 April 2019 was addressed by the Revd Canon Kevin Arkell. His statement, the written responses to the s. 6 consultation, and the views garnered by the members of the DMPC that had attended meetings with affected PCCs were discussed at length. However, the DMPC agreed that the single parish benefice structure with a team ministry was the most appropriate base for future mission in the area. Therefore, with all members voting in favour with the exception of one abstention, the DMPC decided to recommend the draft Scheme to me without any amendments.

The suggestion of mediation was raised, however, some affected clergy also stated that the length of this process, whilst necessary, was proving very difficult for them and that they did not therefore wish to see a further delay to the process that would not necessarily result in all parties moving any closer towards agreement.

- 4. Was consideration given to a group ministry, for which representors against suggest there was more support, rather than a team ministry, and if so why was a team ministry preferred? Please comment on the views that there was a pre-judgement in favour of a team ministry and that presentation of the proposals**

was skewed in favour of that, and that some members of the DMPC appeared not to understand the difference between a team and a group.

The DMPC believes that a single parish benefice with the necessary team ministry will offer the most suitable structure to enable a coordinated approach to mission across Newport and Carisbrooke. This is a densely populated urban/suburban area where parish boundaries are either unknown or irrelevant to most of the 98%-99% of people who do not currently attend any church.

The diocese believes that the benefits of this structure are:

- One decision-making body (PCC) which sets the vision and strategy for mission and ministry and which makes overall decisions about how finance supports this work.
- A coordinated plan for ministry and mission, including the provision across the geographical area of traditional and modern forms of worship, the creation of a new church plant, the focussing of pioneering ministry around children and young families, and the integration of social engagement work with discipleship development across the team's churches.
- An unrelenting focus, across traditions, on creating space in church for those who do not currently have an active Christian faith.
- The protection of both traditional and new forms of worship within the team, creating a mixed economy approach across the whole team area, and encouraging mutual flourishing.
- The ability to appoint lay and ordained stipendiary and self-supporting ministers across the team, to coordinate their energies, and to create some economies of scale in the delivery of their work. This will include a combination of a team rector, team vicars (of which one would be for church planting), operations manager, pioneer specialising in children and families' ministry, and pioneer specialising in social engagement and whole life discipleship development.
- One coordinated approach to the use and management of buildings, including decisions about long-term viability, social enterprise and rental opportunities, and location and equipping of any future church plants.
- Planning across the team for encouraging stewardship, generating income from external sources, including grants and social enterprise, and ensuring the sustainability of ministry for this area for the future.

A group ministry could serve a similar purpose of cooperating in ministry across an area. Some of the affected parishes asked us to consider this as an alternative. However, the DMPC did not believe that a group ministry was the most appropriate structure for the following reasons:

- This pastoral reorganisation works from the belief that a sustainable structure for this area involves strategic, mission-focussed decisions being made by one PCC for the whole area.
- The diocesan experience of other group ministries has been that, whilst a group ministry may work well in its first iteration, when existing clergy share a joint vision, this relational working does not always survive clergy changes or differences in personality;
- group ministry provides a far weaker structure on which to base the deployment of additional posts, such as operations manager, community worker etc., than would be the case for a single parish with a team ministry. A group ministry cannot itself legally act as employer for paid posts;

- a group ministry does not give authority to other incumbent members of the team to act outside of their own parish when it comes to being involved in matters such as agendas for PCC meetings and the strategic decision making about mission, ministry, and finance which happens there.
- in a group ministry, responsibility for the cure of souls for all areas is not shared between all members of the group.

With a team ministry, there would be one benefice, one parish, and therefore one Parochial Church Council (PCC), delegating some functions to small local District Church Councils (DCCs). Decisions about ministry and mission, including working towards significant outreach to those who do not currently attend church, will be made by the PCC, allowing finance and resources to follow strategic mission decisions across the team.

DCCs would remain in control of finances related to their immediate congregational worship and the more minor aspects of their buildings. DCCs would retain any funds or future legacies that are restricted in use to a specific church and congregation.

DCCs would relate to the PCC via common elected members and by the clergy who may attend any of the DCC meetings. The DCC would make sufficient record of its proceedings and make these available to the PCC in an appropriate form at regular intervals.

There was no prejudgement in favour of a team ministry or skewing of proposals in favour of one. The initial informal consultation asked that the following proposals be considered:

- the proposed termination of any pluralities affecting the above named benefices;
- the proposed alteration of the boundaries between the parishes of Carisbrooke; and Gatcombe;
- the proposed union of the *benefice of Barton, the benefice Carisbrooke, the benefice Newport Minster, and the benefice Newport St John the Baptist;*
- *the proposed union of the benefice of Arreton, the benefice of Gatcombe, and the benefice Newchurch.*

There was no suggestion in the letter or in the informal consultation meetings as to what the structure in the levels below the benefice should look like. Each of the parishes concerned raised a variety of issues in the informal consultation meetings and every effort was made to accommodate their concerns in the draft proposals that the DMPC subsequently sent out for formal consultation on 1 February 2019.

Following a meeting with representatives of the DMPC on Friday 8 March 2019, a concern was raised from one of the parishes that one of the DMPC representatives did not appear to understand the distinctions between a group and a team ministry. However, in order to ensure that every member of the DMPC was clear about precisely these distinctions, and prior to any resolution being made in reference to the proposed schemes, there was a full discussion on this issue at the meeting of the DMPC on 3 April 2019.

- 5. Please also comment on the view that a team ministry is unlikely to be successful if the congregations concerned are not committed to it at the outset.**

The PCCs of Newport, St John and Carisbrooke, St Mary are supportive of the proposed new structure of a single parish benefice and at the joint meeting of all of five of the affected benefices, the incumbent of Newport, Sts Thomas publically stated that it would be helpful to have a meeting of all PCCs together to start discussing what the proposed future working relationship could look like should the draft scheme proceed.

Equally, the PCC of Barton, St Paul have been clear in previous meetings as well as its written submissions, that as long as their churchmanship is catered for appropriately in the new structure, it would be keen to work in a more mission focussed, co-ordinated way with fellow Anglican churches in the Newport area in ways that are complementary to the Churches Working Together in Newport network.

- 6. How would you expect the wide differences in churchmanship between the congregations to be accommodated in the operation of the team ministry and a single united parish? How would they affect appointments to the team? In particular how would the Barton congregation's view of acceptable sources of funding be reconciled with the Newport Minster congregation's aspirations for funding its restoration project?**

The Registrar has advised that the s.11 and s.12 meetings as required by the Patronage (Benefices) Measure could be undertaken with the parishes being treated as individual parishes (as they could continue to be prior to the coming into effect of the Scheme) but with the meetings held jointly with appropriate representation from each of the parishes. Therefore, there would be joint s.11 and s.12 to agree the new parish profile, and the roles of team rector and team vicars. These roles would then be advertised together so that all applying would have a clear sense of the broad team they would be a member of if appointed.

It would be the intention going forward that each district would retain responsibility for its own church building and the restricted funds related to it. So funds for the restoration work for Newport Minster would not be used, for example, for any work on St Paul's Church in Barton.

- 7. How would the administrative burden be reduced if there are to be District Church Councils in addition to the PCC of the united parish? Please comment on the view that the Scheme will have the effect of replacing unpaid administration with a paid administrator.**

PCCs are required to operate under statute through the Church Representation Rules and have powers with responsibilities that cannot be delegated. District Church Councils are created at the discretion of the PCC to undertake responsibilities pertaining to the church building in its district and may have oversight of day to day management of funds related to the church.

A DCC enables people from the district to participate fully in the life of their church but does not have the same responsibilities of the PCC; and under the Church Representation and Ministers Measure any clergy member within the team ministry may attend the DCC (though they are not required to).

The intention is to employ an operations manager who would have operational responsibility for resourcing all churches and ensuring that all systems, policies and infrastructure adequately support the ministry and mission of the parish. This would be in addition to existing administrative support.

8. **Why have none of the clergy currently in post been named as the first holders of offices in the proposed team ministry? Please comment on how this decision sits with the advice given in paragraphs 2.13 and 4.12 of the Code of Practice to the Mission and Pastoral Measure (copies attached).**

At the meeting of the DMPC on 3 April 2019, members recognised that in the past the committee had dealt with proposed pastoral schemes in which certain existing clergy were 'designated' to a new post. An example was given of the recent West Wight Team Ministry scheme. In that case, both clergy had been recruited, with the agreement and input of the affected parishes, and with the possible future team ministry structure explicitly described in the role advertisements.

In our current case, although the number of clergy posts in the proposed draft Scheme remains the same, the roles themselves will be different to the clergy roles that currently exist. The example of the 'team rector' and 'church-planting team vicar' has been widely circulated, as this is a potential team ministry model that DMPC members would like to see – a team rector with strategic oversight for both traditional parish ministry and the creation of new congregations in a range of traditions; and a team vicar with the specific expertise to create brand new worshipping communities; plus other clergy and lay people with different skills. However, this model is not set in stone – it could equally be that the team rector or a pioneer minister has the church-planting expertise.

Members therefore agreed that an open and transparent recruitment process was beneficial to ensure that clergy and lay ministers are appointed with the relevant gifts for these new roles.

The changes regarding compensation for loss of office under the 2018 amendment were specifically created to enable dioceses to undertake pastoral reorganisation which may result in the dispossession of clergy, as long as this furthers, the Mission of the Church.

When General Synod voted on these 2018 amendments, there was considerable support from within the House of Clergy as well as the House of Laity. We believe this indicates a recognition in the wider Church that we need to find ways of being able to undertake such pastoral reorganisations when they are justified by missional need. .

Neither the DMPC nor I take lightly the dispossession of existing incumbents without subsequent designation. In all four draft Schemes that have come before you, the new offices in the proposed Schemes will not obviously accommodate or suit all of our existing clergy. Where such Schemes involve a reduction in similar posts, the DMPC do not feel that they can make a decision to designate one clergy person over another to that office. Some of the existing clergy have felt called to other roles in the Church or have been unsure as to whether they are yet called to a proposed new office in their current area; the legislation enables them to be compensated for their loss of office while they discern the next phase of their ministry.

Currently the church is not reaching 98%-99% of the population of Carisbrooke and Newport. There is huge potential to expand the impact of the Church on the lives of people in the area by diversifying the way that we bring the message of Jesus to

those people. In order to provide traditional ministry and new forms of worship through church planting in a strategically coherent way, we need a structure in place that releases ordained and lay ministers to minister and promotes mutual, sustainable flourishing. The DMPC believes that a single parish benefice structure with a team ministry is the best structure to support this mission. This is in line with advice in relation to the Gaulby judgement.

- 9. What is your response to the suggestion that these proposals contradict the recommendations in your Review of the Newport Minster? In particular, how does the creation of a united parish sit with the recommendation in that Review that the Minster should be separated from St John's Newport in order to concentrate on its distinctive role? Would the draft Scheme be likely to hinder the restoration project for the Minster? Should its implementation be deferred until that project is completed?**

The proposed draft Scheme does not hinder any of the recommendations in the Review of Newport Minster. The review suggested that St John's, Newport be separated from the Minster as it received limited pastoral and liturgical support from the vicar whose time was very tied up with the Minster.

The proposed union of benefices and parishes would enable the Minster to concentrate on its Island wide and civic responsibilities and enable parishioners who live in the area to have more pastoral support through an increased number of clergy and a wider team of pioneer and lay ministers.

Should this Scheme proceed the Friends of the Minster would continue to oversee the work of the part-time grant writer and support would be offered via the Archdeacon and the diocesan office to ensure that the restoration project for the Minster would continue. Therefore, I am not inclined to delay this Scheme until the restoration of the Minster is completed.

- 10. To what extent have financial considerations, in particular the application for Strategic Development Funding from the Commissioners, influenced these proposals? Is the funding dependent on them? If not, would they have been brought forward even if it was not available? Please comment on the view that the proposals have been brought forward in bad faith as they are not concerned only with the better provision for the cure of souls.**

Strategic Development Funding has influenced these proposals, in the sense that the Pioneer Project and the planting of Harbour Church in 2016 have proven to the DMPC and to me that strategic use of resources focussed on intentional growth can make a difference. Congregations can be grown from people who previously did not have faith or interact with church. Hence, the diocese turned to the Strategic Development Unit for advice as to where we could focus our energies and resources next in order to achieve the most significant impact.

The possibility of Strategic Development Funding has enabled us to make a bid for additional resources to nurture and grow existing traditional congregations and the community outreach that they undertake, as well as to plant new congregations in this area. However, I am clear that whether or not the funding is available, this a structural change that we need to put in place to enable us to work strategically and coherently across the area of Carisbrooke and Newport.

These changes are Gospel driven with mission as the motivation. We should do all we can to draw others into friendship, relationship and discipleship with Jesus.

11. What is your response to the concerns expressed that the proposed union of parishes may lead to the closure of St Paul's Church, Barton for regular public worship in the foreseeable future?

Should this draft Scheme proceed, the intention is to recruit a team vicar with specific responsibility for St Paul's, Barton. Though the Scheme allows for the Team Rector and I to appoint the Team Vicars, the views of the PCC would inform the appointment. St Paul's Church would not be closed for regular public worship.

12. Why has the Newport (Minster) parsonage house been designated as the team rector's residence in the proposed new benefice? Is it intended to replace this house in due course? How do the three houses compare in terms of the Green Guide recommendations? It would be helpful if you would arrange for the attached housing and (Appendix 2) to be completed and returned as part of your response.

The parsonage for the parish of Newport, Sts Thomas is the only property owned by the diocese in the centre of Newport. It is a nine minute walk from the church and parish office. There are no current plans to replace the house. The diocese has sought an alternative house in Newport over the past year, but it has proven extremely difficult to find a property that could be adapted to comply with the Green Guide recommendations. The requested appendix is attached.

13. Please comment on the view that the number of clergy will not be significantly increased under these proposals and on the concern that funding for the other two posts will not be sustained beyond five years.

The Minster Review (2016) noted that a group of those consulted were of the view that the future of the Minster depended on recognising and utilising the different skills and gifts of people. This is also true for the wider area of Carisbrooke and Newport.

Our bid to the Strategic Development Fund seeks funding for a pioneer minister and an operations manager to work across the area. The operations manager would be in addition to the existing administration support in the parishes.

This is an increase from 2.8 clergy posts to 4 ministry posts plus 1 full-time operations manager. This is a not insignificant increase of resources for Newport and Carisbrooke.

In addition, the Isle of Wight has a significant number of lay pastoral assistants and retired clergy. It is envisaged that their skills would also be used to increase the ability of the expanded team to care for parishioners of the area.

The long-term sustainability of the additional 2.2 full-time equivalent posts is rooted in the anticipated growth of our churches during this period.

14. Please comment on the concerns expressed by representors about possible adverse effects of the draft Scheme, in particular that it is likely to lead to interregnums in the appointment of clergy; to Commissioners' funding being wasted; and to many of the St Paul's, Barton congregation leaving the Church.

To what extent are issues regarding St Paul's Barton separate from this draft Scheme?

Interregnums:

In the past, we had encountered difficulties in recruiting clergy to posts on the Isle of Wight. Recently, however, recruitment has focussed on the positive aspects of working collegially with neighbouring parishes and the attractive lifestyle that comes with living on an island off the south of England. Taster days have allowed potential recruits and their families to experience the Island. This approach, coupled with a significant programme of improvements to our vicarages on the Island, has already seen a substantial increase in people being called to explore ministry here.

Should this Scheme proceed, a recruitment process for the team offices would be undertaken during the six month notice period between the making of the Scheme and its coming into effect.

Commissioners' funding:

The Strategic Investment Board has received our application for strategic development funding to support some of the proposals for our vision for Carisbrooke and Newport. The application has been worked on with the support of the Strategy and Development Unit. Any SDF application requires both a thorough risk analysis and a long-term sustainability plan. It will be for the SIB to determine if the funds would be at risk if invested in proposed work in this area.

St Paul's, Barton:

St Paul's have suffered several disappointments over the past four years with the inability to appoint a vicar despite three rounds of recruitment. Despite this, the congregation has shown resilience and faith and has grown in numbers.

A key concern in the representations against the proposed Scheme is that there is no specific provision within the Scheme to provide for an orthodox evangelical parish. Whilst there is no way under the existing legislation to enumerate what provisions one will make for differing forms of churchmanship; it has always been my practice only to licence a priest to a cure of souls in the belief that s/he can minister appropriately to the cure of souls. Furthermore, I always seek the explicit support of parish representatives (whether the appointment is of an incumbent or a priest in charge). This approach has been consistently followed across the Diocese for all parish appointments.

I pray that, should this Scheme be made, our work together will enable us to find the person who is called to lead St Paul's and that there will be no cause for members to seek an alternative spiritual home.

15. Are there any other factors which the Commissioners should be aware of in their consideration of these representations?

There are no further factors to my knowledge.

Should this matter be brought to an oral hearing of the Mission, Pastoral and Church Property Committee, my representatives will attend and respond to any questions raised. Should it be dealt with on the papers and there are any further questions please let me know and we will supply further written responses as soon as possible.

With good wishes.

Yours sincerely,

Chimboras Portsmouth:

ANNEX - Comparison of clergy housing, Newport, Isle of Wight

GREEN GUIDE	Newport Vicarage	Carisbrooke St Mary)	St Paul's Vicarage Barton
Floor area 181-190 sq m (1950 -2050 sq ft).	171 sq m plus Conservatory – 21 sq m.	264 sq m No outbuildings	177 sq m Garage and outbuildings – 20 sq m.
Well located within benefice for pastoral ministry.	Yes	No	Yes
Directly accessible and visible from road with clear view of drive from house.	Yes	Yes	Yes
Convenient and adjacent on-street parking.	Yes but limited	Yes but limited	Yes but limited
Access to public transport.	Yes	Yes	Yes
Level access to front door from path or driveway.	Yes	Yes	Yes
Lobby with waiting space for 2-3 people with direct access to study and WC.	Lobby but small with access Study. Access to WC via main Entrance Hall	No separate lobby. Access to Study and WC via main Entrance Hall	No separate Lobby. Access to Study and WC via main Entrance Hall
Back door, desirable not to be directly accessible from road.	Yes	Yes	Yes
Study 18-20 sq m (200-220 sq ft), well separated from domestic parts of house, not to be designed as admin centre.	12 sq m	26 sq m	17 sq m
Kitchen 6m x 3.4m (17'7" x 11'2") (20.4 sq m or 222 sq ft). Space for family meals.	14.5 sq m plus Utility Room	12 sq m plus Utility Room	14 sq m no Utility Room

2 Reception Rooms at least one between 20-22 sq m (220-240 sq ft).	Lounge: 17.5 sq m Dining: 12 sq m Conservatory: 21 sq m	Lounge: 38 sq m	Lounge: 22 sq m Dining: 12.5 sq m
Bedrooms: 1 double, 2 win and 1 single. Three above 11.55 sq m (125 sq ft).	Bed 1: 18 sq m Bed 2: 11 sq m Bed 3: 8 sq m Bed 4: 9 sq m	Bed 1: 25 sq m Bed 2: 17 sq m Bed 3: 15 sq m Bed 4: 15 sq m	Bed 1: 13 sq m Bed 2: 13 sq m Bed 3: 12 sq m Bed 4: 7 sq m
Bathroom/WC 1st floor bathroom, separate WC, shower room or 2nd bathroom.	Bathroom and En-suite Shower Room	4 Bath/shower rooms all En-suite	Bathroom and Separate Shower Room.
Garden with some privacy.	Yes	Yes	Yes



The Bishop's explanation of Diocesan Strategy

Bishop's Statement of Diocesan Strategy

Since the establishment of the Diocese of Portsmouth in 1927, each bishop has presided over a steady decline in its congregations, in step with the rest of the Church of England. However, with the success of the Pioneer Project in 2016 and other initiatives, the Diocese saw a small increase in average weekly church attendance. This emboldened the diocese to aim for and strategically resource our churches for growth. The diocese asked the Strategic Development Unit for insights as to where this would have the most impact.

Key indicators were provided to the diocese by the Strategic Development Unit. These indicators allowed the diocese to identify areas of challenge and opportunity where a combination of the following factors applied:

- higher than average decrease in attendance over the previous ten years;
- low attendance when calculated as a percentage of local population;
- areas of strategic importance, such as main towns within a wider area;
- a large centre of population geographically distinct from other population centres and/or lacking local amenities.

The four areas identified for pastoral reorganisation, in this context, have the potential in terms of population, but not currently the capacity within their existing congregations, to make a significant impact in mission even if they were only to seek to increase their attendance to around 2% of the local population.

The aim of the draft Schemes is to create the right structures and to resource these with the appropriate staffing to enable church communities to grow in depth, impact and number in line with our diocesan vision. We want to do this by developing sustainable mission focussed church communities that can concentrate on the primary calling of the church to make new disciples. To do this we know that as well as adding new resources, we need to free the existing churches from the burdens of finances, administration and buildings so that rather than feeling forced to focus on maintaining the existing church structures they will also be able to support new projects, opportunities and communities. We will do this by:

- Undertaking pastoral reorganisation to create one mission unit consisting of a single parish benefice, with united leadership, ministry team, finance, governance, and administration; supported by some local decision making would be delegated to individual congregations. This new structure would enable the other developments:
- Creating new ministry structure, including at least an ordained stipendiary team leader, a church planting minister, operations support, and specialist ministers to focus on children/young families, outreach and social engagement;
- Planting a new congregation or congregations with a church planting team gathered from inside and outside of the new parish;
- Resourcing existing congregations to promote outreach and growth alongside good teaching and pastoral care;

- Deploying pioneer ministers to engage with points of social need, such as via the food bank and debt advice centre, with an emphasis on addressing life issues in the context of whole-life discipleship.

A new diocesan intern scheme, in conjunction with the national CEMES scheme, would be used to enhance elements of the new ministry structures: this would encourage interns, including as many as possible from the local area, to gain experience themselves in church planting, mission, and ministry in a variety of contexts while developing their own vocations. This builds on learning from the Discovery Gap Year and the Harbour Residency Year.

Development of social enterprise opportunities suitable for the needs of the local area and other income generation activities will be explored with the community.

Creating new single parish benefices will allow better coordination of mission energy, finance, and staffing, with strong vision and leadership, aided by skilled operations/administrative support, underpinning all ministry and mission in the area.

Making growth intentional and putting the right structure in place to reduce legislative and administrative burden is a proven method for achieving numerical growth and so furthering the Mission of the Church. There are equally examples from around the country where not getting the structure right in the beginning hampers the ability of the parish leadership to be able to effect change and grow.

Copies of the further comments received from
representors regarding the draft Scheme

From: Richard Smout <
Sent: 07 July 2019 17:4
To: James Davidson-Brett
Subject: Fwd: Consultation relating to the parishes of Barton, Carisbrooke and Newport
Attachments: Church Commissioners request for meeting.docx

Apologies the original was sent before complete.

Carisbrooke and Newport

Dear James,

I am replying formally on behalf of the PCC of St Mary's Carisbrooke to Rex Andrew's helpful email to representors and statutory interested parties.

Having examined the representations and responses I have been asked to forward to you as an attachment some additional information and clarifications / corrections, which I hope will be found helpful.

I can confirm that the PCC of St Mary's Carisbrooke wishes to send two of its members: Rev Marcus Bagg as PCC Chair, and Peter Ednay as PCC Lay Chair to attend the meeting of the Mission, Pastoral and Property Committee, and to have the opportunity to speak about the points made in our representations.

The addresses for those who are attending are the Rev Marcus Bagg, 56 Castle Road, Newport, Isle of Wight PO30 1DP, and Mr Peter Ednay, 37 Kingfisher Close, Newport, Isle of Wight PO30 5FP.

Please let me know whether there are any difficulties over this. I understand that Marcus has already been in touch to check that he would be able to do this

Best wishes

Richard

From the PCC of St Mary's Carisbrooke.

We thank you for your recent documentation with details of the hearing to be heard on Wednesday 17th July. We would request that Rev Marcus Bagg (Chair of the PCC) be given an opportunity to speak to the committee on our behalf. The Lay Chairman – Peter Ednay will also attend.

We would wish to make the following statement with regard to our representation.

We would also wish to comment on some inaccuracies concerning St Mary's which can be found in the documentation presented to the Church Commissioners.

Statement to the Church Commissioners

As the largest parish in the area in terms of population and geographical size we recognise that this scheme should benefit our development and administration with the extra resources that are envisaged. It will give us the opportunity to work more closely with colleagues.

Carisbrooke is the oldest parish – The Minster and St John's were originally daughter churches. We believe that a sense of identity is important to our community and that respecting this is critical if we are to gain support for this proposal in the wider community. We believe that the parish and benefice should have the joint names of Newport and Carisbrooke. The importance that is attached to this is borne out by the fact that Newport Parish Council recently changed its name to Newport and Carisbrooke Parish Council.

We are reassured that a range of worship styles will be retained and that the special link between St Mary's and St Nicholas in Castro will be maintained. We believe that it is vital that Carisbrooke has a clearly identified incumbent.

Whilst wishing to maintain our particular parish and church we recognise that we can develop our outreach and better serve our community by working with others and we hope that they will reciprocate so that we can speedily move forward in the love of Christ

Comments on some inaccuracies in documentation sent to the Commissioners concerning St Mary's Carisbrooke

1. Response by Bishop Christopher Page 4 Table 1 and Table 2

The high figures for 2009 and 2010 are not accurate. Whether this is because we supplied the incorrect information at the time, or whether there has been an error made elsewhere we do not know. The service registers at this date have been revisited. We believe that the correct figures based on these registers, calculating the numbers as we would today, are 75 as an average attendance in 2009, and 73 in 2010. For those in the parish at the time it is these figures that ring true. There was no halving of attendance in the early years of the current incumbency. This is important when looking at the changes in attendance over the last ten years, but has no impact on the stated figures for the last five years, which are agreed.

2. Newport Minster response: 28th May

Page 5 pt 46 St Mary's has never expressed the view that a "group ministry was the preferred way."

Page 9 pt 74 The staffing of 1 for Carisbrooke is for Carisbrooke and Gatcombe.

This is broken down as .7 for Carisbrooke and .3 for Gatcombe

Page 9 pt 75 As a point of information Carisbrooke has 2 Readers plus a Reader in training.

3. Letter from K McCoy

Page 2 point 6 Our Vicar and his wife are mentioned here. The PCC wish to state that we received no new information or guidance from them in these roles. In fact, they both made the deliberate decision not to be involved in our PCC discussions on the issue. They came to the final meetings to hear and support our conclusions.

Page 3 point 7 The original proposals split the parish of Carisbrooke into urban and rural. The St Mary's PCC made strong representation concerning this and in the revised plans the parish was kept as a whole.

Page 7 point vi On two occasions a warden from St Paul's made contact with us suggesting meetings. We agreed to these requests. Rev Marcus was fully aware of this, and was supportive. The meetings never materialised.

From: John Quinlan
Sent: 07 July 2019 11:33
To: James Davidson-Brett
Cc: 'Andrew Day'
Subject: Representation against Newport Parish reorganisation

Dear Sirs

Having considered the further correspondence I am writing to confirm that our representation against Newport Parish reorganisation still stands.

Our concerns are still as follows:-

1. Our PCC has tried to actively engage in the discussions to find a mutually agreeable way forward but from what we can see, all ideas from St Pauls have been ignored.
2. We at St Pauls are a conservative evangelical charismatic congregation holding to traditional Biblical teaching which has led us to an understanding of Gods purposes for modern day Israel as laid out in Bible prophecy. We're the largest CE congregation in Newport but what we believe to be our God given mission looks as though it will be lost through this process.

Having spoken with our Church Warden Andrew Day about coming to your meeting with its limited space and time constraints, we are happy for a small number of delegates from St Pauls Barton to speak on our behalf.

Yours faithfully

John & Barbara Quinlan

james.davidson-brett@churchofengland.org

Re Proposed Newport Parish Reorganisation.

Further to my correspondence with the Church Commissioners regarding the proposals for the reorganisation of the Parishes of Barton, Carisbrooke, Newport and Newport St. John and the Bishop's response, I would like to add certain comments ;-

1 – The Bishop has recognised the **differences in churchmanship** between the congregations, St. Paul's being quite different from the others – a point emphasised by the submission from the Minster. There is awareness that any attempt to combine St. Paul's with the other three Parishes would be counter-productive.

2 – There appear to be no plans to close St. Paul's for public worship.

3 – There is an acknowledgement that St. Paul's is an '*orthodox evangelical parish*'.

4 – 'St Paul's has suffered several disappointments over the past four years with the inability to appoint a vicar despite three rounds of recruitment. Despite this, the congregation has shown resilience and faith and has grown in numbers'. *(Bishop's words.)*

5 – The Bishop has undertaken to work with St. Paul's to find 'the person who is called to lead St Paul's and that there will be no cause for members to seek an alternative spiritual home'.

All of this is good news and I am thankful for the Bishop's undertaking.

We are grateful to the LORD that He has led us and fed and grown us over the last several years. To Him be the glory.

However, I respectfully suggest that the Bishop consider allowing St. Paul's to seek its own appropriate clerical oversight - a person who has a commitment to both the Hebrew Scriptures and the book of the New covenant, and who shares the LORD's heart for His Land and His People, Israel.

I offer my thanks to the Commissioners for making so much material available to me.

Mary E. Prangnell (Mrs.)

Response from the Reverend Canon Kevin Arkell, Vicar of Newport.

1. What were the main reasons for proposing to terminate the current plurality for the Carisbrooke benefice and Gatcombe, unite the five benefices concerned (less Gatcombe) and their constituent parishes, and establish a team ministry for its area, and a new plurality to be established for the new benefice and Gatcombe, and how would this further the Mission of the Church in this area?

- No evidence is supplied that Team Ministry is a better structure than others.
- The merits of alternative structures such as mission communities, joining particular benefices etc are not considered.
- The former Archdeacon of Portsdown is specific in her written evidence to me is no research is available to show that intentional growth is best achieved through Team Ministries.
- No consideration is given to socio- economic factors revealed in the indices of deprivation. Newport is among the bottom 17% of the country.
- Within the three schemes being presented for Pastoral Reorganisation I note that all three area are those of significant deprivation and no consideration has been given for how the church looks for intentional growth in these areas and how this compares with similar areas.

Please comment on the view that the evidence base for this proposal is flawed.

- To simply repeat an evidence base is a failure to respond.
- The Archdeacon of the Isle of Wight at his installation preached on the nature of the church and talked about fishing on the other side – an analogy of the disciples fishing. The point being made was that the church has to be more than a Sunday morning service and you should have authentic expressions of the church on every day.
- In examining church registers from 2009 -2012 the figures recorded on annual returns are overly optimistic. Registers up to 2011 are characterised by large gaps in relation to attendance.

- The October 2018 head count reveals that apart from Sunday usual services occasional worship for special occasions attracted 1252 attendees.
- The figures take no account of the numbers at daily worship.
- The figures take no account of the large number of visitors to the Minster, many who come for prayer, silence, a friendly ear as well as history. Last years footfall was c28,000 and refers to a seven day a week ministry.

2. Please set out the local consultation procedure in relation to the development of these proposals and comment on specific concerns raised by representors, that short notice was given for the initial consultation meeting, about its location and timing, the poor acoustics at the venue and their view that the record of the meeting does not fully represent the views expressed.

The response about the initial consultative meeting is inadequate:

- Publicity in the local weekly newspaper published on a Friday for a Monday meeting does not enhance an argument about adequate notice that gives real opportunity for consultation.
- The presumption that All Saints Ryde was a suitable venue is not supported by evidence that is meaningful. A large church with a portable screen simply shows lack of thought about visibility and real consultation. The poor PA system and acoustics supports the argument of a Diocese not knowing its parishes. All Saints Ryde in the advertisement in the Church Times for a new incumbent is described as a flagship parish of the Island.

The response concerning the record of the meeting is inadequate:

- An aid memoire should properly record the anger and distress of a meeting and it fails to do so.
- The aide memoire fails to record the Archdeacons comment about age and the subsequent anger it received. I understand Newport PCC representation has evidenced this.
- The aide memoire quotes a comment from me about the loss of office holders. The note is inaccurate in that the comment I made was to challenge the presentation because

it failed to inform the audience of dispossession. This was received as bad faith and misrepresentation of the proposal.

- I conclude that the aide memoire is not a proper record, in any sense, of the meeting because it is inaccurate.

3. What level of support was there for what was proposed during these consultations? What account was taken of those raising concerns?

The response is inaccurate:

- The Bishop says: "There was a presumption that the Diocese did not know or understand the work already undertaken in parishes." The reality is, and the recording of the meeting supports this, is that the Archdeacon was clear that she did not know the parishes and had not visited them.
- "The informal consultation was purposefully focussed at the benefice level in the first instance to enable possible parish structure to be shaped by the meetings with PCC during this period" – does not reflect reality. The informal consultation announces a Team Ministry and clearly ties it to a bid for SDF money as a primary motivation. A transcript from a widely circulated recording says:

The response from the Diocesan representative was, 'In terms of the bid that we are doing, one of the things we in our discussions with the Church Commissioners they are very clear that they are not just going to give us more money to add on to existing structures. So when in Newport where we currently have got four parishes that run four PCCs and four sets of accounts and four lots of administrative systems, that uses up a lot of resources. So by combining those areas together we actually save a lot of work, effort and distraction by doing that kind of way, and that enables us to show to the Church Commissioners that we are taking our side seriously and they then will give us hopefully some more money.'

- The response carefully shows positive and supportive comments concerning SDF money but this is to confuse the issue which is that pastoral reorganisation is for the better cure of souls. Supportive views for SDF money does not presuppose support for pastoral reorganisation or a Team Ministry.

Was mediation considered, given (according to representors) the variety of views expressed; if so why was it decided not to pursue this?

The decision not to use mediation is challenged:

- Par2.39 and 2.40 refer to the possibility of reducing local tensions and the Judicial Committee of the Privy Council where the modern desire of the judiciary to encourage parties to resolve differences..... the response from the Bishop is inadequate because he fails to give reasonable weight to this guidance.
- The Bishop's defence includes that mediation would not necessarily result in all parties moving any closer towards agreement is to second guess the outcome of a procedure. My own verbal submission to the DMPC during questions suggested that with good will a resolution should be achievable. I still believe that is possible and desirable.
- The Bishop rightly points to the individual difficulty of clergy. This difficulty is caused in a large measure by the threatened dispossession of 10 clergy within the Diocese. Local mediation would be less stressful than submissions and hearings by the Church Commissioners in that hearings before central bodies with further gathering of evidence promote an almost adversarial approach between Diocese and those who make representation against a scheme. Reasonable people at a local level where personalities, theology and churchmanship are known are more likely to perceive a way that brings resolution that satisfies all parties.

4. Was consideration given to a group ministry, for which representors suggest there was more support, rather than a team ministry, and if so why was a team ministry preferred.

The initial presentation and subsequent discussions were focussed upon a team ministry. The Diocese failed to suggest or explore a variety of other possibilities including a group ministry. It was the late suggestion of a group ministry by me and Newport Minster PCC that enabled a discussion. No evidence is provided that any structure, except a team ministry, was presented or allowed by the diocese in meetings with PCC's. No evidence is supplied that the Diocese thought about all possible structures before it decided to promote a team ministry.

Please comment on the views that there was a prejudgement in favour of a team ministry and the presentation was skewed in favour of that,

There is a useful distinction between a proposal from a diocese predisposed to a team ministry and one of prejudgement. I would argue that a reasonable person would say that there was prejudgement because:

- The declaration of a specific plan linked to SDF money that has previously been evidenced is pointing strongly towards prejudgement.
- The failure to include other possible structures for discussion a reasonable view of prejudgement.
- The previously evidenced initial announcement at a meeting called without due regard to location, period of notice etc points to a process of prejudgement.
- The Bishop's representation majors on structures, coordination , focus and planning. He does not demonstrate that this is not possible in any other possible structures but merely records the choice of the DMPC of team over group ministry. He does not acknowledge the mixed results of team ministry across the country .
- The Bishop does not evidence why and a how a team ministry in Newport can work when only one parish is wholly in favour out of four. A reasonable person might suggest that this is to prejudge an outcome.

Some members of the DMPC appeared not to understand the difference between a team and a group.

- I accept the evidence given in relation to the meeting on Friday 8th March. However, this does not negate an experience at a PCC discussion where those from the DMPC did not understand and were therefore were inadequately prepared for their task.
- In my verbal presentation to the DMPC I received a question that persuaded me that not all members of the DMPC understood the distinction between a team and a group ministry.

5. Please also comment on the view that a team ministry is unlikely to be successful if the congregations are not committed at the outset.

- The Bishop misrepresents my comments. I did say that I would find a meeting helpful because discussion enables better understanding and will be beneficial regardless of whether the pastoral scheme is approved. My view is that 6 months notice of a pastoral scheme would make proper preparation to meet the time line difficult. I remain strongly opposed to the proposal.
- The PCC of St Paul's will make their own representation but are clear that significant numbers of the church may leave if the proposal is allowed. The pastoral consequences for this are severe and include reputational risk.
- I understand from the PCC that key figures in leadership roles within the Minster are liable to leave if this scheme is approved.
- 2 out of 4 PCC's are opposed to this scheme and one has qualifications. If at least half of the benefices are opposed a team it is unlikely to succeed.
- The Minster is a church with a mission statement that is clear that it is an inclusive church and its record of ministry to the LGBT community is clear and public. In contrast Paul's PCC describes its community as orthodox conservative evangelical and hold views around human sexuality deeply opposed to those of the Minster. A Team Rector needs to be accepted by all churches in a team even though he may have no direct pastoral responsibility. I think it impossible to appoint a Team Rector who can satisfy these deeply opposed viewpoints.
- Given the evangelical nature of St John's church and the Bishop's view of the distinctive mission of the Minster, a different team structure that excludes the Minster may be preferable and free the Minster for its role described in the Review.
- I suspect that all churches are keen to be more mission focussed. The Bishop's view expressed in relation to St Paul's does not suggest a team ministry will work.
- The Bishop fails to understand the need to capture the commitment and enthusiasm of all parishes because ultimately it is the local people who are needed to enable team ministry to work.
- The Bishop fails to say how this proposal, with significant opposition, can be for the better cure of souls.

- The Bishop simply does not adequately reply to the question because his answers do not directly refer to the question.
- 6. How would you expect the wide differences in churchmanship between the congregations to be accommodated in the operation of as team ministry and a single united parish? etc**
- I refer to my answers in question 5 in respect of appointments.
 - I accept the answer in respect of funds.
- 7. How would the administrative burden be reduced if there are District Councils in addition to the PCC of the united parish? Please comment on the view that the Scheme will have the effect of replacing unpaid administration with paid administration.**

The Bishop's response is inadequate:

- While there is an explanation of the committee structure of a team ministry no attempt is made to answer the question about administrative burden. The proposed structure gives a further level of committees to a single parish structure. It also indicates the possibility of clergy needing to attend more meetings rather than less.
 - The intention to employ an operations manager has failed to examine carefully both paid and unpaid administrative help in place. In respect of the Minster a published job description for an operations manager in the Diocese of Portsmouth replicates many activities already undertaken by a paid administrator and church officers. I note St Paul's Barton have successfully undertaken parochial administration during a prolonged interregnum by unpaid volunteers.
 - The reply has no knowledge of existing systems, policies and infrastructure and have been unable to make a satisfactory response.
- 8. Why have none of the clergy currently in post been named as the first holders of offices in the proposed team ministry? Please comment on how this decision sits with the advice of paragraphs 2.13 and 4.12 of the Code of Practice to the Mission and Pastoral Measure.**

The Bishop argues the logic of his decision but fails to justify why he thinks it is in line with the advice found in the Code of Practice. I would challenge both his arguments and his conclusion:

- The argument surrounding roles and responsibilities is directly related to the arguments in other responses for a mission based structure for intentional growth. The Bishop's Council has a Canon Missioner for advice on mission and it is a matter of record that he was not consulted. Equally Rev Allie Kerr has a .2 role for mission on the Isle of Wight and she was not consulted. How can an argument be coherent when there has been no exploration with professional advisors as to the nature of the opportunities and challenges for mission in Newport and Carisbrooke and therefore what may be appropriate roles and responsibilities.
 - Pastoral relationships cannot be manufactured by episcopal edict nor the will of the DMPC. They are carefully nurtured, and the better cure of souls is arrived at through pastoral development that encompasses the needs of communities and churches. The Minster congregation has been active in seeking to develop new forms of worship. This proposal, if allowed, would have a negative effect on pastoral relationships and the cure of souls when 2 parishes are firmly opposed and only one is fully in support.
 - The justification for a pastoral scheme must be for the better cure of souls. While the Bishop expounds the possibilities of developments he does not address the need for the better cure of souls and how this might be achieved when only one parish is wholly in favour of the proposal.
 - The Bishop is invited to argue his case in respect of par 4.13 of the Code of Practice. What he actually does is to argue for the benefit of the manner in which he wishes to undertake pastoral reorganisation and the dispossession of office holders. The key to par 4.13 is that dispossession should be rare and unavoidable. Given that 10 clergy in 3 pastoral schemes have been warned of dispossession and have not been given any indication that a post may be found for them – I can only conclude that the actions of those involved is contrary to par 4.13
 - The Bishop's assertion that his argument is in line with the Gaulby Judgement fails to address the detail of all of the points within the judgement. While some points may be covered elsewhere I have seen no argument that the organisation of the diocese into parishes is for the ease and benefit of the people when there is so much opposition.
- 9. What is your response to the suggestion that these proposals contradict the Review of Newport Minster? In particular, how**

does the creation of a united parish sit with recommendation in the Review that the Minster should be separated from St John's Newport in order to concentrate on its distinctive role?

- There has already and recently been a pastoral reorganisation in that I resigned as Vicar of St John's Newport and a new interim Priest was appointed. Given the detail of the Review I would have expected a proposal, at this stage, to have actively considered the place of the Minster within Newport and opened up any necessary further pastoral reorganisation.
- The Bishop fails to grasp the pastoral implications of 2 reorganisations in a short space of time without adequate justification. The PCC will make their own submission. My own view is that 2 pastoral reorganisations in a short period can not be for the better cure of souls.

Would the draft scheme be likely to hinder the restoration project for the Minster? Should its implementation be deferred until that project is completed?

- Paragraph 3 is factually incorrect in relation to the Friends of Newport Minster and its current role in the renewal and restoration project. The current work is led by the Heritage Board of the PCC of Newport Minster that the Vicar chairs. Membership is from within and outside the PCC to bring together a team with wide experience who have employed a Project Officer to lead this work. The current position is that a £260,000 is being spent on professional fees to deliver a bid that enables a project of £2.5 million to be achieved.
- The Friends administrator has 3 roles:
 - To provide administrative support for the Project Officer.
 - To assist the PCC with the joint enterprise with the Friends of marketing the work of the Minster and the Friends.
 - To provide organisational support an administrative support for the Friends.
- The Bishop fails to understand the nature and complexity of this project. At the heart of this work is the need to understand and develop a project to a high professional level that will compete with other bidders from a diverse heritage community including country houses, waterways, industrial heritage etc. This work will conclude in September 2020 and its approach is mission focussed. To suggest that a newly appointed

Archdeacon or a member of Diocesan Offices can provide support is mistaken.

- There has been no suggestion that any pastoral reorganisation proposals be abandoned until after the completion of the project.
- Major changes in the Heritage Board would occur as a result of this proposal. An Incumbent dispossessed, a PCC secretary resigning and the loss of a Church Warden. This would destabilise the Heritage Board at the crucial moment when a bid for a large project needs to show continuity, credibility and vision that understands a community heritage project while also having a clear view how this can have a mission focus.

10. To what extent have financial considerations, in particular the application for Strategic Development Funding from the Commissioners, influenced these proposals? Is the funding dependent on them? If not, would they have been brought forward even if it was not available? Please comment on the view that the proposals have been brought forward in bad faith as they are not concerned with the better provision for the cure of souls.

- The Bishop says: "I am clear that whether or not the funding is available, this is a structural change that we need to put in place to enable us to work strategically and coherently across the area of Carisbrooke and Newport". I would comment that this was not apparent in the Minster Review and while the ministry of the Minster has moved on, the situation in respect of other churches remains broadly similar. Given there has been no further consultation either with professional staff or parishes I am left wondering where this new direction of thought arises from.
- The Bishop does not address the issue of bad faith that I highlighted in my original submission. Does this mean that he accepts my contention of bad faith?

11. What is your response to the concerns expressed that the proposed union of parishes may lead to the closure of St Paul's Church, Barton for regular public worship in the foreseeable future?

I have no comment to make.

12. Why has the Newport(Minster) parsonage house been designated as the team rector's residence in the proposed new benefice? Is it intended to replace the house in due course? How do these three houses compare in terms of the Green Guide recommendations?

The Bishops response is inadequate.

- The diocese did look for a property for Rev Allie Kerr and was unable to find one.
- The previous Archdeacon of the Isle of Wight understood that the current Minster Vicarage is unsuitable. The lead officer of the Property Board in undertaking the quinquennial survey understood the short comings of the house.
- I agree that finding a property is problematic -over 7 years I have periodically pointed to properties on the market that might be suitable, but no action has been taken. I have also pointed to 2 building plots, both strategically in good positions, that could allow for a good Vicarage to be built. The response has simply been the Newport Vicarage is not on the list to be replaced.
- The Vicarage falls substantially below standard in several respects. I have been clear that my wife and I can manage and will not complain about the Vicarage, but I agree with my predecessor that the current Vicarage is unsuitable for the long term. My real concern is a small lounge with no independent source of light or fresh air, lack of sound insulation that makes privacy impossible. Building regulations are specific about adequate ventilation. The Lounge has no ventilation.
- On a matter of accuracy, the Vicarage does not lie within the benefice bit within St John's parish.

13. Please comment on the view that the number of clergy will not be significantly increased under these proposals and on the concern that funding for the other two posts will not be sustained beyond five years

The Bishop's response is overly optimistic.

- There is confusion in the response in that the question is about clergy and the response is about ministry posts.
- The use of retired clergy has not been explored with those involved. The new regulations in respect of recording occasions of ministry in worship and review with an incumbent have caused dissatisfaction. It

is overly optimistic to suggest that retired clergy will give significantly more time than they already do. Significant numbers of retired clergy have been making a huge contribution to ministry of the Island for several years.

- The use of lay pastoral assistants is speculative. The implicit suggestion is the lay pastoral assistants have more time to give. This has not been explored and is unlikely to be the case with those authorised in the Minster.
- The Bishop suggests that an increase in posts for 5 years can then become sustainable for the long term is wildly optimistic and has no supporting evidence. Rather it points to a failure to understand the Island community. The Island community is distinctively different from the mainland and moves at a much slower pace. My work of intentioned growth that was mission focussed undertaken as an incumbent on the mainland showed significant progress in four years but on the Island has taken seven years to see the signs of significant progress.
- The parish churches involved are not wealthy and much of the population is in an area of serious deprivation where incomes are low. Much of the Island exists on income related to tourism and care where salaries are at minimum wage level. An additional 2.2 posts with full employers costs are unlikely to be available at a cost below £75,000. I contend that even with good results this level of increased income will not be available. It is well known that those new to faith need teaching over a sustained period to understand stewardship.
- I have already commented on an operation manager and will not duplicate my remarks..

14. Please comment on the concerns expressed by by representors about possible adverse effect of the draft scheme, in particular that it is likely to lead to interregnums in the appointment of clergy; to Commissioners funding being wasted; and to many of St Paul's Barton congregation leaving the church. To what extent are issues regarding St Paul's Barton separate from this draft scheme?

Interregnums

- I note the optimism of the Bishop but the reality is between 12 and 14 pages of advertisements in the Church Times each week.

- The reference to life style is not currently proving to be a major factor in filling vacancies. Currently the Diocese is advertising for the second time the parish of All Saints Ryde described as one of the flagship parishes of the Island. This parish has now been vacant for around a year. The previous incumbent announced his departure on 6th May 2018. The house for duty post at Wroxhall has attracted no applicants.
- Other vacancies have taken sometimes over 3 years to fill. In this case the post of Team Rector would need to have diverse skills including a knowledge of listed buildings, heritage projects, political acumen as Chaplain to the County Council as well as the liturgical skills necessary in a Minster and the needs of the Team. I would simply say that after 3 years in vacancy it was a direct approach to me by a former Archdeacon of the Isle of Wight that enabled me as the Vicar of Newport to be appointed. There were no other applicants at interview. The prompt appointment of a Team Rector appears unlikely.
- I note of the 3 clergy that were in post, Rev Allie Kerr has already left. Rev Marcus Bagg is on sabbatical. He has told his PCC he is looking for another post – but it is not for me to speculate what will actually happen. I have made it clear that I could not lead a Team Ministry as Rector when I think it is a mistake and will simply retire should the scheme be approved.
- The Bishop speaks of significant improvements to vicarages. I refer to the lack of commitment to the present sub-standard Newport Vicarage that will not promote applications.

Commissioners funding

- I have made comment on the potential risk of waste in respect of administration.
- Strategic planning has been a theme in relation to the proposed pastoral reorganisation and the bid under SDF. The Isle of Wight County Council published a strategic document in 2018 proposing the building of 3695 new house in Newport and Carisbrook in the next 15 years. My view is that in planning the future it would be foolish not to have a clear view of the scheduled housing both in area and in timescale. This major development should then inform planning and help churches come to a view. My feeling is that an application for SDF money needs to be informed by the very

considerable plans to develop housing and applied for at an appropriate time when this significant challenge needs to be met.

St Paul's Barton

- I offer no comment but expect St Paul's to make their own representation. I would draw attention to my earlier comment about appointing a Rector who could be supported by all parishes.
- I see no statement about how and why the current difficulty in recruitment will be eased.

From: Anita Monk
Sent: 06 July 2019
To: James Davidson-Brett
Subject: Further Correspondence
Attachments: Church Commission

Dear Sir,

I attach letter written to your Church Commissioner, which was replied to by a general impersonal communication.

We have been without our own Pastor for close on five years now, and under the new scheme, we will never have our own Shepherd. My husband is in a Care Home and suffers from dementia but still knows and loves God. Although he is having visits from our Church Family, he doesn't have his very own Shepherd to love him, pray with him and give him communion. He has faithfully served the Lord for all the 60 years of our marriage. In time, I know, I will be organising his funeral. Who will conduct the Service...a member of the Funeral Home? This is an exceedingly sad for a man who has known, loved and served God, his family and places of work for most of his life.

Surely, you must have a better plan for St. Paul's Barton than the one you propose.

Sincerely,

Anita Monk

Rex Andrew – Pastoral
The Church of England – Church Commissioners
Church House
Great Smith Street
London
SW1P 3AZ

Dear Mr Andrew,

My husband and I came to live on the Isle of Wight nine years ago, arriving with a few possessions, and had two friends living on the Island.

And now I ask you to return with me to Harare in Zimbabwe. We were part of a vibrant and growing Anglican Church as all the Anglican Churches were in the late 1990's with the communicants from all backgrounds, when the ruling Government Party began their interference of the Anglican Churches through the ZANU PF Bishop of Harare, Bishop Kanyonga. Our Church, St Luke's Greendale, had the police come and change the locks on the Church Doors and soon after the Church Hall. Then the Army ensured that we were not there on a Sunday. We all had to find alternate Christian Families. Frank and I became Presbyterians. Eventually all the Anglican Churches in Harare were closed by Bishop Kanyonga who was a puppet of the ruling Political Party with his own agenda.

We spent a number of months on our arrival here finding the church family that God had for us. We walked into St Paul's and immediately knew God had brought us to a Holy Spirit centred church. A year later, Frank had his first stroke and ongoing medical issues through the last eight years, and have been loved and upheld by the congregation of St Paul's.

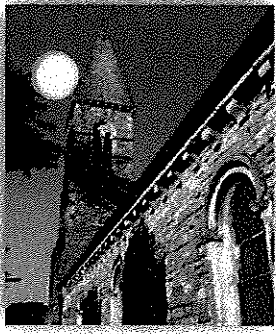
One has come to expect the persecution of Christians by other religions, which I still find this hard to accept but it is quite unbelievable when this comes from within your own Church. It would seem that the Bishop of Portsmouth is only interested in his own agenda, and has no concern whatsoever for St Paul's Church Barton. As I understand, he is not in the least interested.

Two Bishops in two different countries, both Anglicans and both with their own agenda makes one wonder why we support this Church.

I write this as an eighty year old committed Christian, and ask for your response.


Yours sincerely,

Mrs Anita Monk



St. Paul's Barton Parish Church
Staplers Road, Newport
Isle of Wight

Email: stpaulsbarton@hotmail.co.uk
Tel: 07817 610561

 **Diocese of Portsmouth**

evangelical alliance
together making Jesus known 

NewWine
Local churches changing nations

Mr James Davidson-Brett
Pastoral
Church Commissioners
Church House
Great Smith Street
London
SW1P 3AZ

6 July 2019

Your ref: NB29/3/RA

Mission and Pastoral Measure 2011 – Diocese of Portsmouth

Benefices of Barton; Carisbrooke; St. Nicholas in the Castle; Carisbrooke; Gatcombe; Newport and Newport St. John

Dear Mr Davidson-Brett

St Paul's Barton, Parochial Church Council continue to object to the proposed scheme as the proposed re-organisation will have a very significant detrimental effect in relation to the better cure of souls. This is already demonstrated in the total breakdown of the Bishop's relationship with the parish of St Paul's due to his failure or refusal to respond to our written questions regarding the above plan and also with the appointment of the new Archdeacon, which has led to a letter to the Church of England Appointments Secretary by a number of local clergy and laity and evidence submitted.

If this scheme were to go ahead there would be a schism within the new parish and St Paul's in due course; in order to flourish we would need to seek alternative episcopal oversight outside of the Church of England but within the Anglican Communion. We would of course wish to leave with goodwill towards those with whom we are parting company. The areas affected are:

- The churchmanship of the different churches is quite varied and St Paul's does not believe that an orthodox evangelical priest, that fits St Paul's profile, could be found given the expectation to work with churches that are liberal and supportive of the "progressive" agenda. Regrettably the PCC no longer has confidence or trust in the Bishop or New Archdeacon to look after its best interests.
- St Paul's PCC and individual members have requested meetings with the Bishop, these have been ignored and so effectively refused. St Paul's now accepts that this means there is a pastoral breakdown with the Bishop and those in authority under him.
- The Bishop has seen fit to appoint an Archdeacon who is on public record of promoting a lifestyle which is contrary to scripture and the historic teaching of the church over 2000 years. As such there is already a complete breakdown of a pastoral relationship with the Archdeacon.
- St Paul's is a Charismatic, Orthodox Evangelical church rooted in scripture with a heart for Israel. St Paul's notes that other parishes have accepted the appointment of the new Archdeacon and therefore this has resulted in a significant barrier appearing in any working relationship with those parishes.

Bad faith

St Paul's has been vacant for 5 years in October with no formal pastoral oversight provided by the Diocese or Dean. During this process in June 2018, we met with the Archdeacon of the Meon (Ven. Gavin Collins) and the Area Dean for the Isle of Wight (Rev. Allie Kerr) regarding the on-going vacancy. In those discussions prior to the announcement of the proposed re-organisation, no suggestion was given that the area of Newport would be proposed for a new scheme nor did Gavin Collins (as the Bishop's representative) mention any possibility of any informal consultations taking place.

The Gaulby Judgement

We are responding to the points that emerge from the Gaulby Judgement in so far as they affect the scheme.

- In regard to the first point that emerged from the judgement we do not believe that the traditions, needs and characteristics of individual parishes in the proposed pastoral re-organisation have been taken into account. This is clearly evidenced by many interpersonal factors that have resulted in pastoral breakdowns with the Bishop and new Archdeacon.
- We believe the Diocese is acting against the spirit of this judgement. We believe this not only because of the congregation's theological Orthodox Evangelical position, but due to a senior clergy person indicating (on 16.10.18) that the re-organisation is necessary to remove Rev. Arkell from the Minster, thus dealing with the issues and difficulties that they perceive around the Minster. We believe that this is clearly against this judgement.
- St Paul's relations with other parishes will not be able to grow or flourish as we believe they have accepted a "progressive agenda". The division and schism with them would not contribute to the better cure of souls.
- We do not believe this re-organisation is for the ease of the people, but four parishes being turned into one parish for the ease of the Diocese and the money they hope to receive from funding bids. (The Diocesan Authorities in effect taking the place of the incumbent).
- We note that the scheme is for the better cure of souls and should not punish any incumbent or parish for the reasons stated. We believe this scheme punishes St Paul's for standing up for an orthodox scriptural position and that there is a desire to dilute this.
- We believe there has been bad faith and we are being bulldozed to adopt a team ministry without seriously looking at alternatives.

Local context (response to the Bishops letter)

Newport has a number of thriving free churches and St Paul's Barton is the only Anglican Church that has comparable numbers and vitality. All these churches hold an orthodox view of scripture. A number of points can be raised from the Bishop's letter.

- The people at St Paul's may be moderately freed from administrative duties but we will not be freed to flourish within the proposed new community and its oversight.
- Due to the limitations imposed by the proposed scheme which would restrict St Paul's development and mission we will not be involved in any new initiative but will seek the Lord's way for ourselves and if necessary seek alternative episcopal oversight.
- The Bishop indicates that three rounds of recruitment has taken place for St. Paul's over the past 4 years, however this is incorrect as in between rounds one and two there was a word of mouth recommendation. However when it came to interview on the second round it was discovered that the only candidate Bishop Christopher presented didn't have a Visa to work in the UK after 9 months, unless he had a full time post. It is felt this was an inconsiderate thing to put the applicant through as well as wasting time and personal income from the Parish Representatives. It was thought that prior to this the Diocese 'promised' a candidate (who didn't match the Parish Profile) the position. This sadly resulted in much upset for all parties involved. Hence there is no confidence in the Bishop to fulfil his word.
- The Bishop envisages planting a new congregation or congregations in Newport. Newport is arguably over churchd and it is hard to see how this is the Lord's will to have even more churches in this town.
- The Bishop suggests using pioneer ministers to engage at points of social need, via food banks, debt advice and life issues within the context of whole-life discipleship. It should be pointed out that this would duplicate what other churches are already doing (the foodbank is in a free church) and waste time, resources and money.

- It is noted that the Bishop says that any appointment to St Paul's would take into account the views of a joint PCC, not simply St Paul's representatives. This means we could easily have someone imposed upon the DCC that we could not with integrity or enthusiasm work with. St Paul's may not be closed as parish church for worship but present indications are that many of its current members would leave.
- Whilst St Paul's was supportive of the proposal so long as their churchmanship was catered for, we do not now believe or trust that this will happen, and together with the controversial appointment of the Archdeacon it is very difficult to work with the other Anglican churches in Newport and probably them with us. We understand, for example that the Minster would not support an Orthodox Charismatic Evangelical as it has stated that it is an "inclusive Church", and a conversation has been had regarding this.
- Ultimately the congregation of St Paul's cannot support the vision as we believe it is based upon a flawed gospel (i.e. not orthodox Anglican theology).

For these reasons the parish of St Paul's Barton cannot support the proposed re-organisation, cannot trust those who will make the clergy appointments to provide us with appropriate oversight and consequently we will be unable to work with those appointed or the other parish churches.

Finally, should the Commissioners be minded to approve this proposal, can we ask that wisdom and compassion towards St. Paul's would prevail.

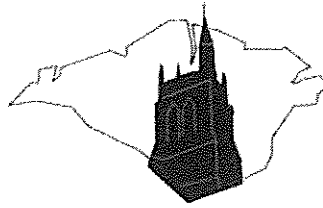
To this end, an amendment to the proposal to allow the church to exist as an independent congregation and place of worship under suitable alternative orthodox oversight would then allow us, under the will of God, to mutually flourish.

Yours sincerely

St. Paul's PCC:

Mr Andrew Day, Mrs Liz Day, Mr Ian Pugh, Mrs Kathy Pugh, Mr Kevin McCoy, Mrs Penny McCoy, Mr Paul Pepperrall, Mrs Michele Pepperrall, Rev Dr. Dennis Lloyd, Miss Josephine Hinson, Mrs Kirsty Le Floch, Mrs Liz Clack, Mrs Dianne Clark

Newport Minster
Saints Thomas' Square
Newport
Isle of Wight



The Parochial Church Council
pccsecretary@newportminster.org

Newport Parish Centre
Town Lane
Newport
Isle of Wight
PO30 1JU
Telephone: 01983 821961

FAO James Davidson-Brett
Pastoral Division
The Church Commissioners
Church House
Great Smith Street
London
SW1P 3AZ

Sunday, 7th July 2019

Dear Sir,

Mission and Pastoral Measure 2011 – Diocese of Portsmouth, Benefices of Barton; Carisbrooke; St Nicholas in the Castle, Carisbrooke; Gatcombe; Newport; and Newport St John.

We are writing on behalf of the Parochial Church Council of Newport Minster further to your colleague's (Rex Andrew) email of Friday 28th June 2019.

The Parochial Church Council continues to strongly object and has further objections to the proposed Mission and Pastoral Measure and has outlined its response to the Bishop of Portsmouth, The Rt Revd Christopher Foster's letter to the Church Commissioners of 20th June 2019 in the attached document.

Yours faithfully,

David Scott
PCC Secretary
Newport Minster

James Bremridge
PCC Member
Newport Minster



www.newportminster.org
Register Charity No: 1170906



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BETWEEN

PAROCHIAL CHURCH COUNCIL OF NEWPORT MINSTER

- and -

DIOCESE OF PORTSMOUTH

**PAROCHIAL CHURCH COUNCIL OF NEWPORT MINSTER FURTHER WRITTEN SUBMISSION
in answer to the response of
The Bishop of Portsmouth, The Rt Revd Christopher Foster**

Introduction

1. This is the response of the Parochial Church Council (PCC) of Newport Minster to the letter of the Bishop of Portsmouth, the Rt Revd Christopher Foster in response to questions by the Church Commissioners.
2. The response first looks at the issue of dispossession before going onto the specific questions raised.

Current incumbents dispossession

3. Ten clergy across three proposed pastoral schemes were advised that they were likely to be dispossessed and that they were welcome to apply for other posts when and if they came up, but that there were no guarantees.
4. The effect on Isle of Wight has been that one interregnum is continuing and has now reached five years, one priest has resigned as priest in charge and Area Dean and has taken up a new post; another priest has actively sought new posts and publicly announced his intention to leave the Diocese and has now been offered a sabbatical. The last priest, the Vicar of Newport Minster, has announced his intention to retire should this proposal be accepted, potentially leaving the proposed Newport Benefice with no clergy. The Bishop has failed to explain how this is for the better cure of the Souls. Additionally the Bishop has failed to explain how his actions are meeting the welfare needs of the clergy he has taken oaths to uphold and is enshrined in Canon Law.
5. The Diocese has in consultation meetings explained how it has learnt lessons from past failures to recruit to the Island. However one of the principle churches on the Island twelve months after the incumbent announced their intention to leave is still vacant and is on the second round of applications having not found a suitable candidate the first time. Even if the current round is successful there will have been a minimum of

eighteen months since the previous incumbent announced their intention to step down. Other posts on the Island remain unfilled.

6. In light of the disparity in traditions it is unlikely that a suitable Rector can be found that would be able to try and unite or be acceptable to the different traditions thereby also delaying the appointment of the supporting clergy and staff, leaving the parishes of Newport collectively with almost no clergy and the Bishop's principle point of episcopal ministry with no incumbent.

Question one

7. Much has been made of the declining attendance and the congregation sizes as a percentage of the population for which various evidence has been provided and justified. There is however a failure to comment on the flawed evidence base and only outlines in 'general management speak' that the proposals might further the Mission of the Church, without any supporting research or evidence as to how effective and sustainable it will be.
8. The usual Sunday attendance of 58 for Newport Minster in October 2018 is correct however fails to take account of the methodology behind the figures. As the Bishop describes they are key indicators and admits they do not reflect the whole picture. The Archdeacon of Portsdown admitted that she had no knowledge of the parishes of the Isle of Wight.
9. The figures do not show services on: 4th October 350+ (predominately adults); 15th October 450+ (predominately adults); 19th October 350+ (predominately school children and parents).
10. In addition there was daily public Morning and Evening Prayer which has regular attendance by members of the public and continues to grow. Mid week Holy Communion has nearly outgrown the side Chapel. There were other services that have attracted different and growing congregations due to the different styles of worship eg. Taizé
11. The figures also do not take account of the general walk in visitors to the Minster who in 2018 exceeded 28,000 (over 2,300 a month), with over 6,000 votive prayer candles used and a large number of prayer requests left, together with over 150 cups of Coffee and Tea made every week for the general visitors (not service based).
12. In October 2018 we also hosted eight sessions of Splat (messy play), four sessions of Toddler football, four Scout, Cub and Beaver sessions, four craft fairs, four foreign language sessions, three children parties, eleven private groups for meetings (quilters, photographers, WI, Townswomans Guild, and a Mother Union meeting).
13. October is one of the quieter months for usual attendance due to the large gatherings that are hosted during that month at Newport Minster. Had the statistics been collected in November we would have been counting 2,000 stood on Sts Thomas Square and 650+ inside the Minster (standing room only) in one day.

14. The demographics from assimilated social media sources show that these are predominately local people (93%) with only 7% coming from off the Island. 64% are under the age of 44, compared to the population density statistic of 57%. They are served by a regular volunteer team of approximately 25 regular people, supplemented by many others (many of whom are not regular worshippers) but are in addition to the Vicar, paid staff, lay ministry team, two choirs, brass band and occasional helpers.
15. The Alpha course is now established at the Minster, providing opportunities for new enquirers as well as those who have not been regular church goers. The next round of Alpha is about to start again. Other free churches in Newport have indicated their intention to support Alpha at the Minster, now that is established.
16. Newport Minster proclaims the Gospel daily to a social media audience on Facebook (400+ daily reach) and Instagram (100+ daily reach) which has resulted in people who would otherwise not engage with the church, coming to look around Newport Minster, attend events, enquiring about baptism, weddings and Alpha. Some posts have reached over a thousand unique individuals on one format alone.
17. Newport Minster has a 100% response rate and a response time of 7 minutes on social media, 24 hours a day, seven days a week, 365 days a year. Even when the Minster cannot be physically open, we are still at the heart of our community but in a different way. We take the Gospel to where many people are at, looking at their electronic devices.
18. Newport Minster is a seven day a week church that has already developed a mission and prayerful life that is not Sunday centric. This was supported by the new Archdeacon of the Isle of Wight who during his installation sermon encouraged us to think about the church as more than Sunday.
19. The figures quoted have a target of 2% of population as regular attendance. The Diocese has used information that shows Newport to be collectively at 1.1% for Sunday only. Portsmouth Diocese has a population of approximately 784k of which 11k are regular worshippers which represents 1.4% of the total population. The Diocese as a whole is underperforming and it therefore seems wrong to target a church who has already moved to a seven day a week ministry, that is already showing growth in a town that has approximately 5% regular attendance in an "overcrowded market" and a usual Sunday now accounts for approximately 50% of regular worshipping attendance at Newport Minster.
20. The claim that 'usual Sunday attendance remains the figure that most accurately reflects members of the church that can contribute to mission and ministry as well as giving financially to the life of the church and so underpinning its sustainability for the future.' is not supported by the reality.
21. The Bishop makes the point that the right structures will enable growth and model job descriptions of skilled operations/administrative support do not explain, that this will be a duplication of all the roles that are currently covered by the paid team at Newport

Minster, which currently costs the Diocese and the PCC nothing, supported by the many willing and extremely able volunteers.

22. The Bishop has said that the pastoral reorganisation will create a new ministry structure that will additionally enable a focus on children/ young people, outreach and social engagement. This ignores the collective work of Churches together in Newport to which both St Paul's and the Minster contribute both physically and monetarily, who provide Toddler groups, young mum/parent groups, homework clubs, teenage groups and cafe, children mental health support, drop in centres, network of support contacts, pensioner coffee facilities, bereavement counselling, subsidised venues for small community businesses, debt advice, homeless advice and shelter, food banks.
23. An example of the collaborative working is that the Minster being open seven days a week, right in the very centre of Newport, is a place where the mentally ill and homeless/hungry congregate. We do not have the skills and facilities ourselves but are able to provide simple nourishment, companionship, limited counselling and through Churches together to support the most disadvantaged in society, with food, shelter and rehabilitation. The Minster then houses those who have transitioned by providing the opportunity to live in alms houses.
24. This working together has engendered a spirit of co-operation and understanding amongst the more than 20 different worshipping communities (including Islam) encompassing the full range of denominational diversity including two churches within the Anglican communion who would be considered by many to be polar opposites of inclusivity. And Newport Minster is the one place that nearly all the denominations and beliefs feel welcome, valued, able to support, be supported and participate.
25. The Bishop singles out Newport Minster's debt of £29k to the Diocese. This is an incomplete picture and yet again fails to note the huge progress in recent years. Since the current Vicar has been in post this has been reduced from £78K to less than one years parish share and steps have been taken to address this with the congregation passing unanimously a motion that included, with time, moving to being financially self sufficient in all respects.
26. In the Vicar's tenure over £750K has now been raised to make the building functional and safe, when the previous Diocesan Secretary wanted it closed. The Congregation raised and secured the funding for new boilers in under three months when the thirty year old equipment failed and has recently been successful in securing funding from National Heritage and benefactors for the development stage to bring Newport Minster off the at risk register and be a mission community building fit for the next century. This proposal puts all of this at risk.

Question Two

27. The Bishop makes the point that 100 people attend the consultation. This is more than 37.7% of the worshipping community according to the usual Sunday attendance. This is despite mission events going on elsewhere on the Island (including in one of the

- affected churches) that were ignored when the consultation was implemented. The Diocese should not be delighted by this attendance but should be concerned that in a community where responses to consultations is extremely low, this achieved more than local election turnout, demonstrating either a large amount of support for the proposals or opposition. The Diocese's own 'Aide Memoire' of the meeting points out the hostility.
28. The reference to the large screen is interesting in that it is a screen owned by the Deanery and is barely adequate for 50 close people and not part of the facilities of All Saints Ryde. Had the Diocese consulted those who regularly visit a range of churches on the Island they would have been immediately made aware of the difficulties of using All Saints Ryde, other than its convenience for those coming from Portsmouth.
 29. The Bishop refers to the meeting notes as being an Aide Memoir. Even so, these needed to be sufficiently accurate. As is recorded in our previous submission at point 33, 38, 39 and 40 this is not the case. Nor is there recognition of available recordings.
 30. Furthermore on listening to a recording, the 'Aide Memoire' fails to show that the representatives of the Diocese needed to be prompted to tell the assembled company about the proposed dispossession of the clergy. You will see that this is also not included in the presentation previously supplied. This undoubtedly contributed to the ill feeling that has led to accusations of bad faith that reasonable people may consider justified.

Question three.

31. In respect of the Bishops comments about clergy we refer you to our previous comments in point 4 where we outline the already 'lost' clergy.
32. In respect of the presumption that the Diocese did not know or understand the work already undertaken by the parishes the Archdeacon of Portsdown admitted as much in the consultation phase. Additionally we refer to you to our comments re usual Sunday attendance being the basis for making judgement about Mission in response to question one.
33. The Bishop has made the point that after the consultation meeting one to one recognition of the benefits was made about a united benefice. There is a failure to point out that there was also some extremely heated exchanges to which members of our PCC were first hand witnesses and felt the need to be ready to intervene.
34. The Bishop refers to possible structure. These have never been clearly outlined and change from response to response. The Area Dean in her support mentions one motion that was passed but fails to mention another:

"This synod notes the proposals for pastoral reorganisation for the Newport Area and encourages all involved and interested parties to continue to discern how best to serve God's mission in Newport, the surrounding areas and across the Island and returns to this Deanery Synod with a definitive plan so that we may take an informed vote on what is then put before us."

35. This motion was passed on Wednesday 16th January 2019. The Deanery Synod has not met to consider a definitive plan because it has never been presented.
36. The motion that the Area Dean refers to in her original submission to the Church Commissioners was passed at an Emergency Meeting called at short notice, at a remote, difficult to access church with limited parking at which only a minority of the Deanery Synod were in attendance.
37. The Bishop states that 'the suggestion of mediation was raised.....'. Mediation was raised from the very beginning at consultation meetings, Deanery Synod and other discussions by the laity and affected clergy as it was recognised that the difficulties of bringing the diverse churchmanship of the four parishes together was going to present problems, including two proposed motions challenging episcopal authority.
38. The code of practice specifically encourages mediation where proposals are disputed. Additionally the Judicial Committee encourages parties to resolve differences without recourse to a full hearing.
39. The Bishop has not addressed why the recommendations on mediation were set aside in his desire to provide for the better cure of souls or the furthering of the Mission of the Church.

Question Four

40. We covered the main points in our previous Submission (points 44-50) and the Bishop has outlined many reasons, however this comes to back the question of the Commissioners; 'Please comment on the views that there was a pre judgement in favour of a team ministry and that the presentation of the proposals was skewed in favour of that...?'
41. From the original presentation previously provided to you we quote:
 - At this time we have the opportunity to apply for additional funds to support new growth projects. In order to be eligible for these funds we also need to release money from our existing budgets and invest in mission. (page 5)
 - Any new initiative works best with a whole team approach, not just a lone individual (Page 7)
 - Any new resourcing initiative needs help and support from surrounding churches, deanery, diocese, and can give support and resources back to others in turn as it grows (Page 7)
 - We want to:
 - Create one parish that covers all of the town of Newport (page 11).
42. A reasonable person would conclude that the Diocese had pre-determined rather than being pre disposed to a team ministry in one benefice, linked to opportunities of funding provided by the Church Commissioners, as opposed to other possible ways of working, such as demonstrated by Churches together in Newport.
43. This PCC notes that the Bishop has outlined how the possible PCC and DCCs may operate. This PCC can find no previous references to this. It would seem prudent in a

- balanced consultation that allowed proper representation that these ideas had been outlined before this stage of the process.
44. The Bishop is careful to point out that it was felt necessary to brief every member of the DMPC as to the differences between Group and Team Ministry at the last meeting considering whether to recommend the proposals. This is indicative that throughout the consultation process, some members of the Diocese and the DPMC were not aware of what they were actually consulting on and the possible implications and therefore the consultation meetings outlined by the Bishop could be considered "invalid" due to a lack of knowledge and understanding by those who were consulting and ultimately would make the decisions on the future of the proposals.
 45. Furthermore the Bishop has not provided any evidence as to how or why in this specific case that a single parish benefice with the necessary team ministry will offer the most suitable structure to enable a co-ordinated approach to mission across Newport and Carisbrooke.
 46. The beliefs of the DPMC are also used in the two other proposed pastoral schemes before the Commissioners from Portsmouth Diocese.
 47. Each proposed benefice in three different areas of the Diocese has different challenges which should be individually addressed rather than a sales pitch for and against Team Ministry that is duplicated in all three.
 48. We refer the Committee to point 48 of our previous submission; 'The Archdeacon of Portsdown is clear in her written replies that Team Ministries have a mixed experience in the wider church where some flourish, but many do not. No evidence has been provided to show that a Group Ministry or Team Ministry will provide for the better cure of souls in this case.'

Question Five

49. Only one parish has expressed unequivocal support for the proposal that is legally possible.
50. The incumbent of Newport Minster did suggest that there should be a meeting of all PCCs together, but it was not in case the draft scheme proceeded, which he has publicly opposed. His purpose has been misrepresented.
51. The Vicar of Newport Minster's proposal was to explore whether a way forward could be found that was acceptable to all the parishes, that might enable the wider aims of the Mission of the Church to be fulfilled together. This amounted to a proposal for mediation and intended to use the goodwill that existed through Churches together in Newport.
52. A number of discussions between incumbents and members of PCCs did take place, however the rush to conclude the consultation was detrimental to any progress being made.
53. There is nothing in the proposal that addresses how the specific distinctiveness of the individual churches and churchmanship will be preserved.

54. The proposal does not outline how the historic differences and problems over many years can be addressed to unite the churches under one benefice for the good of the Mission of the Church of England.
55. The Bishop has not commented on the “view that a team ministry is unlikely to be successful if the congregations concerned are not committed to it at the outset.’

Question Six

56. The Bishop has proposed a way forward that may be legally correct under the Patronage (Benefices) Measure, but has not addressed the operational issues in respect of the different churchmanship in the proposed single benefice, before submitting this proposal.
57. The Bishop is required to have regard for all law, codes of practice and legal guidance not just what is suitable at a particular time.
58. A possible appointment or appointment of anyone who expresses or demonstrates any support for LGBTQ+ or women priests would be encouraged at Newport Minster, but will be challenged by other churches as has been demonstrated in the consultation process and submissions to the Church Commissioners.
59. Therefore joint s.11 and s.12 meetings to agree the parish profile and the roles of the team rector and team vicars cannot, based on current positions, achieve a consensus that is acceptable to all parties.
60. The Bishop has stated that each DCC would retain responsibility for its own buildings and the restricted funds related to it, but has failed to explain how the PCC can legally be absolved of its responsibility for all the buildings that are in need of major works amounting to millions of pounds to cure damp and other structural problems, when the funding, experience and knowledge is not in place to apply for the necessary funds. Additionally with the Newport Minster bid in place further bids are unlikely to succeed in the near future.

Question Seven

61. There is no response to the question of how the administrative burden will be reduced.
62. The powers with responsibilities, gives individual PCCs the freedom to act in the best interests of the communities they serve to further the Mission of the Church without having to have regard for other traditions, administrative and building needs across a wider area that may not accord with their current mission specific objectives.
63. The proposed operation manager, funded by proposed grants from the Church Commissioners, will duplicate the roles already carried out by paid staff at Newport Minster in addition to unpaid volunteers.
64. The proposal does not reduce the administrative burden it just moves the financial responsibility for it to ‘grants’ from the Church Commissioners, with no long term funding proposal and raises the possibility of redundancy and constructive dismissal claims.

Question eight

65. The Bishop does not evidence how the proposed scheme will provide for the better cure of souls and instead only outlines broad development opportunities that may or may not work.
66. Despite only one parish being unequivocal in their support for the proposed reorganisation, the Bishop has failed to adequately evidence how the reorganisation 'of the parishes is for the ease and benefit of the people and not the incumbent' and therefore by implication the Diocese of Portsmouth as well.
67. As previously raised no evidence has been provided, but much conjecture has, that a Team Ministry is the best model in this case for the better cure of souls or enhancing the Mission of the Church.
68. The Vicar of the Minster has experience as a Team Rector and an Area Dean and a well deserved reputation across the country for managing the restoration of churches and encouraging churches of different persuasions to work together to build sustainable congregations and further the wider Mission of the Church in both deprived and well off areas. He is also a qualified social worker. These were the very reasons he was sought out and encouraged by a previous Archdeacon to come to the Island, having turned the role down.
69. The experience of Canon Arkell is exactly what a unified benefice would need in the short term to ensure a smooth transition that furthers the Mission of the Church from four/five separate entities.
70. Despite his vast experience, clear understanding of the individual issues of each parish and willingness to work to find common ground, even where he personally disagrees with a position, he has not been offered a technical dispossession but has been told to apply for other posts 'for which there are no guarantees'.
71. Canon Arkell is passed the age of retirement, would be better off financially in retirement and has forty years experience in ministry and there is only one other incumbent who should also be technically dispossessed for three posts. Therefore if the proposals are allowed to go ahead they will be in direct contravention of the advice of clause 4.12 of the Code of Practice.
72. Clause 4.13 of the Code of Practice also uses the words rare and unavoidable. The Bishop's response makes it clear that dispossession is now standard practice for reasons of transparency, not only in this proposal but in the other two proposals from the Diocese of Portsmouth also currently before the Commissioners.
73. The loss of either of the remaining incumbents when two of the churches affected are already in interregnum would not be for the better cure of souls or further the Mission of the Church.
74. Our response to the answer to the first question, the statement that "Currently the church is not reaching 98-99% of the population...by diversifying the way that we bring the message of Jesus to these people", supports point 51 of our previous submission that, 'The Archdeacon of Portsdown in response to written questions admitted that that

the Diocese had relied on figures and information from the Church Commissioners and not actually visited parishes to establish facts' and this is now being carried on by the Bishop, following the Archdeacon's new appointment.

75. To an outside observer, the proposals in respect of St Paul's Barton can be seen as having the dominant purpose of punishing the church, PCC and parishioners, solely to remedy a breakdown, because of their religious views, in the pastoral relationship between the Diocese and its representatives (The Bishop and Archdeacon of Portsdown).

Question nine.

76. The difficulties between St John's and Newport Minster are historical, spanning at least three incumbents. They are not as the Bishop makes out solely because St John's received limited and liturgical pastoral support, nor can any such statement be found in the review document. They were clearly identified before the appointment of Canon Arkell to the plurality of Newport Minster and St John's.
77. They originally stem from when St John's was built for the servants of the large houses that made up Carisbrooke to free up space at St Mary's. What was then Sts Thomas was frequented by the business owners who lived above their premises and did not want another church built so close.
78. Bishop Kenneth brought St John's and Sts Thomas together for a 'short while' to solve a pastoral issue, that was never successfully addressed and inflamed old rivalries.
79. The issues were reignited when Sts Thomas became a Minster as St John's rightly felt that they had been made a junior church to the Minster. This is a feeling that will be reignited if this proposal goes ahead as a substantial amount of resource will need to be used for a church that is a seven day a week church, as well as being the principle church on the Island, one of the largest venues on the Island with easy access from all over the Island, sufficient nearby parking as well as having easy disabled access and a centre of civic celebrations.
80. During consultations the possibility of the Minster remaining on its own with a reduced parish boundary so that it could focus on its wider and civic roles was raised and openly discussed with the Archdeacon of the Meon. Despite wide support for this proposal, there was insufficient time in the consultation time frames and willingness by the Diocese to fully explore the proposals.
81. As already covered in points 74-78 of our previous submission there is no substantial increase in clergy and support staff. If the proposal goes through in addition to the dispossessed clergy, Newport Minster will immediately lose its Reader and volunteer education officer. In addition it has been indicated to the PCC that it is likely to lose the PCC Secretary, a Church Warden, the Assistant Director of Music, the Head Chorister and a substantial part of the Minster Choir, half the members of the Gospel Choir, an occasional preacher if not two, both pastoral assistants, all its lay worship leaders and

- many volunteers who provide lay ministry to those who come daily through the doors of the Minster. How will there be increased pastoral support for the local community?
82. The Bishop does not address that having implemented all the actions in the Minster Review, he now proposes to implement further pastoral reorganisation without adequate justification or evidence that the proposal can work, is better for the cure of the souls, and furthers the Mission of the Church, potentially jeopardising millions of pounds worth of grants, donations and support from benefactors.
 83. The statement in respect of the Friends of the Minster and a part-time grant writer demonstrates a lack of knowledge and appears to be intentionally misleading. The Administrator of the Friends, works with the Minster Administrator to jointly further the work of the PCC and Friends of the Minster together, but this is not grant writing.
 84. The current restoration of Newport Minster is led by the Heritage Board of the PCC of Newport Minster. The PCC deliberately assembled a team of knowledgeable people with wide experience from the PCC, the Friends and outside. It is chaired by the Vicar who as already outlined has extensive experience in these matters.
 85. The Heritage Board have employed a Project Officer initially financed by the Friends, which has had to be repaid. The PCC through its Heritage Board have been successful in raising a total of £260,000 from private benefactors and match funding from the Heritage Fund. The requirements of the funding include delivery by the organisation that is legally responsible for Newport Minster. This is the Incumbent, who currently has the freehold and the PCC jointly.
 86. The £260,000 is being spent on the professional fees to deliver a bid valued at over £2.5 million pounds that will then fund the final full restoration, removal from the at risk register and the internal reordering to realise the enhanced role of the Minster and provide a venue and facilities that will actively enhance and promote the Mission of the Church for generations.
 87. The Vicar has already indicated his intention to retire before the restoration is complete, but had agreed to stay on to ensure that offers of over a million pounds of benefactors money are not withdrawn and that there is no perception that the legal entities responsible for the Minster are in doubt before the final bid is secured.
 88. The loss of the Incumbent through dispossession would result in the loss of several members of the Heritage Board at a crucial time.
 89. The turmoil surrounding the proposed pastoral scheme did in fact lose us our largest benefactor. It is only through the diplomacy of the Vicar and the Friends that the benefactor has come back on board.
 90. The bid is expected to be ready for submission in September of 2020. Experience shows that the response will be fairly quick.
 91. The proposal that support from the Archdeacon and the diocesan office to ensure that the restoration of the Minster would continue is at best a failure to understand the processes and work being undertaken, but in reality a gross insult, demonstrating an

onward regardless approach without consideration to the very large financial implications.

Question ten.

92. The PCC whole heartedly accepts that Strategic Development Funding if used appropriately would see intentional growth including individuals who do not have faith or interact with church.
93. Newport Minster would welcome additional funding to further all its Mission initiatives, but has yet to see any actual evidence that the proposed pastoral reorganisation will provide for the better cure of souls and further the Mission of the Church.
94. The presentations in the consultations linked additional funding to reorganisation as outlined in points 41 of this submission and points 36 to 40 of our previous submission.
95. It is noted with concern that the Bishop has not commented on bad faith and therefore presumably accepts that bad faith has occurred. The Gaulby Judgement is clear, 'any bad faith would invalidate a proposed scheme.'

Question eleven.

96. The proposal outlined by the bishop for a team vicar with specific responsibility for St. Pauls Barton does not acknowledge the difficulties of any appointments to any of the team as outlined in point 58.

Question twelve.

97. The Bishop has correctly pointed out that the proposed parsonage is only nine minutes walk away from the church and the parish office, but has failed to point out that it is more than 45 minutes walk from the furthest boundary of the proposed parish and therefore a car and the ability to use it immediately becomes a necessity if it is proposed to free up the clergy for pastoral work.
98. The issues of the proposed parsonage were known about at the time of the current appointment and before. Despite several recommendations as to suitable properties and building plots over the years the Diocese has failed to provide accommodation in accordance with the Green Guide recommendations often using its own self imposed policies as an excuse not to proceed.

Question thirteen.

99. The numbers presented are not in accordance with what has been consulted on as evidence in points 74 to 76 of our previous submission.
100. The Bishop suggests that the increase from 2.8 clergy posts to 4 ministry posts and one full time operation manager is not insignificant. Amongst the four parishes currently there are 2.8 clergy, 2 readers and 1.2 full time equivalent administrators which is more than proposed.

101. It is also different to the proposal outlined in the bullet point that starts, "Creating new ministry structure...." in his answer to question one. No mention is made of a Team Rector or Team vicars. Which proposal is before you?
102. The Bishops also rightly claims that the Isle of Wight has a significant number of lay pastoral assistants and clergy. They are already fully engaged covering other absences as demonstrated by the recent request to cover All Saints Ryde for the next six months.
103. In trying to utilise a wider range of lay people and retired clergy at the Minster, many have indicated their wish to serve their own communities. The Bishop has also disregarded the substantial ill feeling that will lead to the possible decimation of the lay ministry team from Newport Minster if the proposals go through as outlined in point 81.

Question fourteen.

104. The average interregnum on the Isle of the Wight has, in the last twelve years, been approximately three years. Most Interregnums are not filled in the first round of attempting to appoint. The recent recruitment processes at All Saints Ryde and at Wroxall together with the continuing situation at St. Paul's Barton show that the situation has not improved.
105. The Bishop makes the point that it is up to the Strategic Investment Board to determine if the funds would be at risk, but has failed to point out that that the proposed investment in the Isle of Wight is £1 million pounds less than that required for the 'restoration' of Newport Minster which this proposal has already put at risk once as outlined in point 89.
106. The risk analysis and long term sustainability plans have not been made available for scrutiny and therefore it is impossible for us to comment on whether the funding for the Minster has been included in the risk analysis and long term sustainability plan.
107. In respect of the Bishop's response concerning St Pauls's Barton, the Church Commissioners must also take into account those who from the Minster who will seek new spiritual homes.

In Conclusion

107. The Parochial Church Council (PCC) of Newport Minster continues to strongly object to the Mission and Pastoral Measure 2011 draft scheme of Portsmouth Diocese in respect of the Benefices of Barton; Carisbrooke; St Nicholas in the Castle, Carisbrooke; Gatcombe; Newport; and Newport St John, primarily on the grounds of:
- a. The proposed scheme is not solely concerned with the cure of souls.
 - b. The evidence base for the proposed scheme is flawed.
 - c. The proposed scheme puts at risk the restoration and mission of Newport Minster.
 - d. The proposed scheme and consultation has not outlined the practicalities of maintaining the different traditions of the churches.

108. Additionally the PCC further objects on the grounds that:

- e. The Bishop has failed to answer many of the questions that the Church Commissioners have asked often using management generalities as a basis for evidence.
- f. The proposals do not evidence how the Mission of the Church will be furthered, they are again generalities.
- g. There is an even clearer link between the funding applications to the Church Commissioners and the proposed reorganisation.
- h. The Bishop has not provided a response to the repeated challenges and evidence of bad faith, immediately rendering the proposal invalid in accordance with the Gaulby Judgement.

109. The PCC therefore asks the Church Commissioners to again reject the proposed scheme at this time.

110. The PCC would be willing to actively engage in mediation to enable the better cure of souls and further the Mission of the Church.

James Davidson-Brett

From: revcarolmart
Sent: 06 July 2019 11:00
To: James Davidson-Brett
Subject: For the attention of the church of England

rooke

Dear James

I am writing to you in support of the church family of St. Paul's, Barton in their objections to the proposed reorganization by the Diocese of Portsmouth of the Newport parishes.

As a retired hospital chaplain I have had the privilege of journeying with them through the last four and a half years of parish vacancy and have been very moved by their unity and faithfulness in seeking our Lord's will not only for themselves but also for the very needy and rapidly growing community which they seek to serve.

I do hope and pray that in you they may find the empathetic hearing which they so much deserve.

Yours in Christ

Carol Smart

Rev Carol Smart

Please will you confirm receipt of this email. Many thanks.

Sent from Samsung tablet.