

Church Commissioners

Mission, Pastoral and Church Property Committee

Mission and Pastoral Measure 2011

The benefice of Shill Valley and Broadshire

(Diocese of Oxford)

Note by James Davidson-Brett

Summary

- (i) Following the publication of a draft Pastoral Church Buildings Scheme providing for:
- *the creation of a new benefice of Black Bourton comprising the parish of Black Bourton;*
 - *the appointment of the first incumbent; and*
 - *the future patronage arrangements of the new benefice,*

we received two representations against and five representations (including a petition signed by 19 people) in favour.

- (ii) The representors against the draft Scheme say it arises from issues involving the Rector some years ago and adverse reaction within the benefice. One says the proposals would appear to reward Black Bourton for 'bad behaviour' with a separate benefice led by its own high-profile, hard-working priest. In their view this sends a signal to the rest of the benefice, encouraging other parishes to follow Black Bourton's lead, and undermines co-operation across the parishes. Instead, they believe, it would be better for the Diocese to put the same manpower and resources into forming a strategy for the whole existing benefice and effecting a reconciliation.
- (iii) The representors in favour say that the Deanery and Diocese have tried hard over several years to find a lasting solution but 'interpersonal factors' have irremediably affected the relationship between Black Bourton and the incumbent. The unanimous view of the Black Bourton PCC is that he is not right for them and that they have sustained themselves for six years without pastoral ministry. Although they have been entirely independent of the benefice for three and a half years, the extended lack of pastoral care and leadership is having a profound effect on the community's mission and spiritual development.
- (iv) The Bishop believes that there is a breakdown in both pastoral and operational terms between the parish of Black Bourton and the rest of the benefice. He details the main considerations behind the proposal and outlines the consultation process and steps taken to promote reconciliation and alternate solutions prior to the proposed Scheme. He says that the benefice's energy has been preoccupied by this unresolved tension, bringing conflicting views to the fore and causing a significant distraction to the work of the Church. He believes that to retain the

current status quo would only serve to prolong and deepen the existing discord, while the proposed formal separation of Black Bourton will instead allow a much-needed healing to take place and for the mission of the Church to flourish in these communities.

(v) The issues before the Committee are:

1. Does the Committee accept the Bishop's reasons for the need to create the new benefice as set out in the diocesan rationale?
2. Would the draft Scheme result in Black Bourton being provided with a disproportionate share of the Diocese's limited clergy resources to the detriment of the rest of the Shill Valley and Broadshire benefice?
3. Should more effort be made through mediation to reintegrate Black Bourton with the rest of the existing benefice?
4. Has there been sufficient local consultation and discussion of the proposals? Were the formal local consultations undertaken on an open-minded basis?
5. Is the proposed reorganisation likely to further the mission of the Church of England in this area of Oxford Diocese and provide for the better cure of souls?

Recommendation

The Committee is invited to consider the representations and the issues set out in this report and, in the light of these, decide whether the draft Scheme should proceed.

Background

1. In October 2019 a draft Scheme was published providing for the creation of a new benefice of Black Bourton comprising the parish of Black Bourton; the appointment of the first incumbent; and for the new benefice's future patronage arrangements.
2. The draft Scheme carried the following "diocesan rationale":

"The benefice of Shill Valley and Broadshire was created in June 1995 and consists of 10 parishes who have worked collaboratively through the establishment of a Benefice Council (Joint PCC). Whilst this arrangement initially worked well, some of the local dynamics have since changed.

Approximately five years ago the parish of Black Bourton requested alternative priestly ministry and an informal agreement was reached between the incumbent, the parish of Black Bourton and the Bishop of Dorchester for pastoral oversight of the parish to be provided by the area dean. This agreement was renewed annually, and it was envisaged as a temporary arrangement until a longer-term pastoral solution was identified.

Three years ago, the parish of Black Bourton sought to secede from the Benefice Council for the Shill Valley and Broadshire and it has operated independently ever since. Attempts at reconciliation, including formal mediation, have not been successful, as was an attempt to resolve the situation by Black Bourton joining the benefice of Bampton with Clanfield. The pastoral discord has been difficult and has caused a significant distraction for all concerned from pursuing their mission and ministry potential.

Since good relationships cannot be imposed, the Bishop believes that it is time to consider a legal solution to this pastoral impasse. In light of the input from the Witney deanery who have worked closely with those involved with this situation, the Bishop is convinced that the formal separation of the parish of Black Bourton from the Shill Valley and Broadshire benefice, by the creation of a new single-parish benefice, is the solution which will lead to the flourishing of both the parish of Black Bourton and the remaining parishes that comprise the Shill Valley and Broadshire benefice, allowing all areas to be the most effective agents of mission and outreach that they can be.

The proposals for the creation of a new single-parish benefice of Black Bourton under the pastoral oversight of a self-supporting incumbent do not include any provision for housing because the proposed incumbent resides in her own accommodation within the locality.

The parish of Black Bourton is aware of the responsibilities of becoming its own benefice. The deanery and the proposed incumbent are both committed to supporting the new benefice as it assumes these responsibilities as well as supporting them as they establish their mission purpose."

3. We received two representation against and five representations in favour (including a petition signed by 19 people). The representations against the draft Scheme are from:

- Trish Poole and Karen Todner, the churchwardens, on behalf of the Broughton Poggs with Filkins PCC; and
- Mr Richard Martin, editor of the benefice magazine.

4. The representations in favour are from:

- Mr Richard Betteridge who submitted a petition, signed by 19 people, on behalf of the PCC, parishioners and congregation members of St Mary's Church, Black Bourton;
- Mrs Anne Hitchens and Denise Kemp, both churchwardens of Langford parish;
- Stephanie Deslandes, PCC Secretary of St Matthew's Langford; and
- Mr Reggie Heyworth one of the benefice's patrons.

5. Attached are:

Annex A: A copy of the draft Scheme;

Annex B: A scaled map of the area;

Annex C: Correspondence with the Bishop regarding the representations;

Annex C(i): Consultation process followed by the Diocese;

Annex C(ii): Background timeline provided by the Diocese;

Annex D: Parish information forms from all the PCCs;

Annex R: The representations; and

Annex S: Supplementary comments from the representors and the Bishop.

Summary of the main points in the representations against the draft Scheme

6. Both *Broughton Poggs with Filkins PCC* and *Mr Richard Martin* question the Diocesan rationale for the draft Scheme and link this directly to issues involving the Rector some years ago, on which Bishop John had adjudicated, and the resulting adverse reaction within the Benefice. They say that although most have now reluctantly acquiesced in the adjudication, those in Black Bourton, where one churchwarden, according to Mr Martin, has led an attritional campaign, have not. Both think that it should not be beyond those in authority to effect a reconciliation, unless, the PCC says, it is now accepted that the Bishop's adjudication was flawed, in which case there are wider implications.
7. Mr Martin says that although the rationale has been modified during the course of the consultation stages, it still implies that there is some organisational reason why Black Bourton does not 'fit' with the other parishes in the benefice, and that its lack of co-operation is acting as a brake on what would otherwise be a more successful benefice, which he contends is not true. He says that Black Bourton was not a reluctant collaborator in the benefice and, if anything, the opposite is true: for instance, over all the years right up until the matter that led to the upset, the midweek benefice service was held permanently in Black Bourton, but since then there had

been no midweek benefice service. In his view, the consistently insignificant progress in becoming a more successful benefice is not because of particular events, but due to a general lack of effort. He thinks the proposed Scheme will compound the drift and increase the risk of further alienation elsewhere in the benefice.

8. The PCC says that the benefice was initially formed to deal with a large number of parishes and a national shortage of stipendiary priests. It seems strange, therefore, to give Black Bourton its own priest, even if she is to be supported by her other job. It says this is perversely against trend and that the resource could surely be put to better use elsewhere, perhaps more widely in the benefice itself. Mr Martin agrees that the Scheme appears to reward Black Bourton for 'bad behaviour' with a separate benefice, led by its own high-profile, hard-working priest. He acknowledges that this might allow Black Bourton to flourish but says that re-organising all the parishes as separate benefices with their own priests would very likely have the same beneficial effect, as would similarly re-organising every parish in the country.
9. Mr Martin considers it curious that in a benefice that hardly works effectively as such, the Diocese is not working to improve things for all, but to tinker with one small part of it. He thinks this will only encourage further indifference to any sort of co-operation between parishes and any formation of a meaningful benefice. He says it would be better for the Diocese to put the same manpower and resources into improving progress in the present benefice. The PCC also believes the matter would be better considered in the context of the formation of a strategy for the whole benefice.
10. That said, the PCC acknowledges that the proposal is a genuine attempt to repair the damage of years of division and Mr Martin also says that everyone involved in this matter has acted, and does act, with the very best of intentions.
11. The PCC also understands that Black Bourton has not paid its full parish share for some years. It understands the difficulties, as for some years it did not pay in full either (a matter of regret to the present PCC) but asks, were the Scheme to be made, what would happen with respect to money.
12. Mr Martin says that there has been very little discussion of the proposal in the benefice and that the Rector has not been willing at any time to engage in any discussion on it, other than to say that he supports the proposal. He says that Black Bourton is said to be happy with the proposal, but elsewhere in the benefice, most (if they know about it at all) are resigned to what looks like a *fait accompli* (he says that statement in the Rationale that the Bishop of Oxford himself '*is convinced*' by its rightness promotes this view). Some have gone off to other churches and a few applaud the proposal either because they believe it will bring happiness to the Rector and/or it will remove the parish of Black Bourton from the benefice.

Summary of the representations in favour of the draft Scheme

13. *Mr Richard Betteridge* submitted a petition, signed by 19 people, on behalf of the PCC, parishioners and congregation of St Mary's church in the parish of Black Bourton.
14. He describes the nature of both the parish and village and says that the Deanery and Diocese have tried hard over several years to find a lasting solution and that a reversion to the *status quo ante* is not an option. He says that 'interpersonal factors' have irremediably affected the relationship between this parish and the incumbent and although parishioners feel no animosity towards him, their unanimous view for

six years has been that he is simply not right for them. As with any relationship, once it has ended, it is best to recognise, accept and move on, so that each can better put their energy where it is needed.

15. The petitioners say that trustworthiness, values, and qualities of leadership of the incumbent are of paramount importance for the sustainability and furtherance of the mission and for the better care of souls, as well as pastoral care, in their parish. They quote from Harold Rowden's *Church Leaders* that "pastoral ministry is essentially *shepherding*", which includes "*leading by example to move people on in their pursuit of holiness*".
16. They say that they have sustained themselves for six years without pastoral ministry and have been entirely independent of the benefice for three and a half years, but the extended lack of pastoral care and leadership is having a profound effect on the community's mission and spiritual development. They feel that they have achieved much in terms of completing two major restoration projects to the Grade 1 listed church and carrying out all the administration, over the last three and a half years, but there is only so much an essentially lay-led community can achieve in terms of spiritual mission over the long-term.
17. They say that it is hard to expect people to donate to the Parish Share, in addition to the cost of maintaining the fabric of the church, when they only have occasional visiting clergy rather than a regular and visible clergy presence. However, once the Scheme is implemented, they will be in a much better position to raise Parish Share in full.
18. They understand others may object but would ask them to consider what they seek to achieve by objecting. They say that the recent public statement of support for the Scheme by the incumbent in the Benefice magazine is significant and welcome, and that it recognises that the organisation of the Diocese is for the benefit of the people and not the incumbent. They add that they are inspired by the proposed incumbent of the new benefice and her leadership, guidance and care and say that they have much energy and potential and their focus on mission will be significantly enhanced.
19. *Mrs Anne Hitchens*, churchwarden of Langford parish, says that she and the PCC are in favour of the Scheme, although sad that Black Bourton feel this way, and they would welcome them back if they ever wished to return to the Benefice. *Denise Kemp*, also churchwarden of Langford parish and lay chair of the benefice, says that with regret she supports the Scheme and is of the view that as all of the pastoral efforts from Bishop Colin, the Witney Deanery and the benefice over the past years have been unsuccessful in resolving Black Boulton's wish to leave the benefice, the proposal should be allowed. She adds that at a time when rural churches are struggling to meet the pastoral needs in their communities, the tension and ill feeling caused by Black Bouton's position has been detrimental to them all. The anguish and ill feeling of the last five or six years needs to be put aside to allow them to move forward.
20. *Stephanie Deslandes*, PCC Secretary of St Mathew's Langford, says that the PCC members regret the decision by Black Bourton to leave the benefice, but support the proposal. They would also welcome Black Bourton back should circumstances change. She concludes by thanking the Diocese and Deanery for the time they have devoted to finding a solution to the issue.

21. *Mr Reggie Heyworth*, an executor acting for one of the patrons, fully supports the draft Scheme.

The Bishop's views

22. In his response the Bishop of Oxford says he does not wish to amend the considerations behind the proposal as outlined in the diocesan rationale but, in light of the comments, he emphasises that there is a genuine breakdown in both pastoral and operational terms between the parish of Black Bourton and the rest of the benefice (in particular, Black Bourton's resolve not to participate in the Joint PCC ('Benefice Council') when reconstituted in February 2017). Attempts have been made to address this in other ways – including efforts at mediation with the incumbent – but these have not provided a satisfactory resolution. He says that good relationships cannot be imposed, and he and other members of the Mission and Pastoral Committee are now fully satisfied that the proposed Pastoral Scheme is the only legitimate and best way forward to enable both the parish of Black Bourton and the rest of the benefice to flourish and focus on local mission and ministry.
23. The Bishop sets out the consultation process for the current proposals in detail (**see Annex C(i)**) and a background timeline on the previous attempts to resolve the difficulty locally (**see Annex C(ii)**).
24. As regards attempts at reconciliation, the Bishop says that in 2014 a formal mediation process was pursued between Black Bourton and the Incumbent, concluding with an acknowledgement of their differences and agreement that working separately would be the best way of mediating those differences for the time being. Since then, the Area Dean, the Archdeacon and Area Bishop have engaged with both the parish and the Incumbent in attempts to address these differences.
25. The Bishop says the informal arrangement for Black Bourton to operate independently of the rest of the Benefice with alternative priestly oversight from the Area Dean has been successful for the last six years and allowed both the parish of Black Bourton and the remaining parishes within the Benefice to operate effectively. However, this arrangement was never envisaged as a long-term solution and has left Black Bourton without its own dedicated spiritual leader. He reiterates that unity cannot be imposed and it is his and the senior Diocesan staff's view that the current situation is beyond any other form of reconciliation and that, for healing to begin, a formal solution is needed to allow Black Bourton and the remaining part of the Benefice to move forward independently.
26. Regarding the previously proposed link between the parish of Black Bourton and the benefice of Bampton with Clanfield (comprising a single five-church parish), he says this did not proceed as the PCC of Bampton with Clanfield rejected the proposals. The PCC expressed concerns on several levels: from how this union might affect their ability to attract a new Incumbent, to concerns of how it might also impact their future mission and ministry, for example by incorporating an additional parish into an already busy service rota, and the time the new incumbent would need to spend on additional pastoral activities and responsibilities. The Bishop considers that this situation, where the larger one of the two involved PCCs rejected proposals for a union of benefices, is very different from one where one of ten PCCs (and not the one most affected by the change) is opposed.

27. In respect of alternative provision of pastoral care to Black Bourton within the existing structure, the Bishop says that assigning pastoral oversight for the parish to the former assistant curate of the Benefice was explored during the tenure of the previous office holder, but the arrangement proved untenable and the priest felt it undermined her relationship with both the Incumbent and the parish of Black Bourton in equal measure.
28. The Bishop explains that a preference for creating a single-parish benefice of Black Bourton did emerge (particularly on the part of the Area Dean given his close and long-standing involvement in the situation) as the process of exploring pastoral reorganisation of the Benefice unfolded, and with the backdrop of previous attempts to resolve the challenges faced. There was also a belief that the time had been reached when a formal solution would be genuinely beneficial for all concerned. However, formal consultations (*under S6 of the Measure*) were conducted with an open mind and the views of those involved were pro-actively sought. Given the level of discord in the benefice, the scope of viable options had been very much restricted, but had other suggestions been presented, these would have been considered with the same open mind.
29. The Bishop does not agree that there has been little discussion of the situation locally. He says that substantial local discussion took place which went beyond the requirements of the Measure. Pro-active meetings for all statutory interested parties were arranged and at both the meeting with Black Bourton PCC and with the Benefice Council (at which all nine of the other PCCs in the benefice were represented) those present were encouraged to speak frankly and their concerns were heard and engaged with. The views of Mr Martin, a non-statutory interested party, were included as part of the formal consultation and considered by the Mission and Pastoral Committee. Invitations to meet with senior diocesan staff were made to him, as well as an offer to facilitate a joint meeting with the Incumbent. The formal consultation period was extended by four weeks to enable the draft proposals to circulate more widely, in particular through the Benefice magazine. The fact that the invitation (or opportunity) for further meetings was not accepted, either by any of the ten PCCs or by Mr Martin himself, suggested to the Bishop that there was no appetite to engage in further dialogue.
30. He says that all the other PCCs from which responses to the formal consultation were received, and which have not made representations to the Commissioners (Alvescot, Broadwell with Kelmscott, Holwell, Little Faringdon, Kencot, Shilton and Westwell), did express their support for the proposals, along with a regretful acknowledgment that reconciliation did not seem realistic.
31. On the issue of the additional cost of providing an Incumbent for the proposed benefice of Black Bourton, the Bishop says that proposed Incumbent would be self-supporting and would live locally in her own house. There is therefore no direct cost associated with her appointment. He adds that she is now the Area Dean and as such will provide pastoral oversight in that capacity across the whole Deanery, key to building unity across all benefices.
32. Regarding parish share, the Bishop says that prior to 2012 Black Bourton demonstrated a willingness and ability to pay its share in full. During the next two years this started to reduce as the situation worsened. For the past six-years Black Bourton has not made any share payments directly to the Diocese but has made annual payments of 49% (averaged out across the six-year period) of its parish share

apportionment to support the Deanery financially, in addition to amounts the PCC paid for priests with Permission to Officiate cover. Black Bourton has said that the level of the contribution made during this period reflected their ability to raise share among their congregation, who were reluctant to contribute towards the services of an incumbent who was not providing them with direct pastoral care, and the loss of a benefactor who had previously supported the parish financially when shortfalls arose.

33. He goes on to say that Oxford Diocese operates a diocese-to-deanery allocation system for parish share. Whilst the level of parish share apportioned to Black Bourton on becoming a single-parish benefice would be determined by the Deanery, he says that Black Bourton have acknowledged the importance of contributing to diocesan life through payment of parish share as a key responsibility in becoming a stand-alone benefice and have expressed the aim of meeting future parish share payments in full.
34. The Bishop adds that it has been an extremely difficult period for the Benefice as a whole. He sees the present proposal as a solution to the pastoral impasse for the better working of all ten parishes - but not as a reward to any one of them. He believes that the Scheme effectively seeks to formalise the informal arrangement which has been operating successfully over several years. He cannot see any reason why the remaining part of the Benefice should be affected detrimentally in any practical way. Furthermore, the new associate priest who is residing in Filkins, with the remit of providing additional ministerial and missional support for the Benefice of Shill Valley and Broadshire, should enable the other nine parishes to continue to work effectively. As the diocesan rationale sets out, the Benefice's energy has been preoccupied by this unresolved tension, bringing conflicting views to the fore and this has caused a significant distraction within the Benefice as a whole.
35. The Bishop says he has reflected long and hard about this situation, which is deeply regrettable, but he is completely satisfied, in these specific and unusual circumstances, that this proposal provides the best way forward for all involved. In the proposed Incumbent (who has just the skills, local knowledge and commitment to the whole area) there is a unique opportunity at this moment in time to deliver a viable and transformational impact to this fragile situation and all those affected by it.
36. He concludes by saying that whilst reconciliation is undoubtedly always to be hoped for and to be worked towards, it is also his belief that in this instance that to retain the current status quo would only serve to prolong and deepen the existing discord. He believes the proposed formal separation of Black Bourton and the provision for ministry that is proposed, will instead allow a much-needed healing to take place and for the mission of the Church to flourish in these communities.

The sifting group's decision

37. The case has been examined by the Committee's case sifting representatives who recommended that it should not be afforded a public hearing.

Supplementary views of representors against the draft Scheme

38. *Mr Martin* says that the supporting representations reflect a muted acceptance of the proposal, but no great enthusiasm. He reiterates his belief that the proposal was predetermined and refers to the context statement accompanying the draft scheme. He notes that the Bishop says that it is not the case that there has been little

discussion of the situation locally, but Mr Martin believes that the timeline of events in **Annex C(ii)** suggests otherwise.

39. Mr Martin considers the church warden of Black Bourton's views on the matter seem to have changed somewhat over time; the view expressed in his representation that the rector '*is not right for us*' is probably echoed from time to time in the other parishes and also countless others up and down the country. It is good reason for trying harder to get on but not to split up the benefice.
40. He goes on to say that contrary to the suggestions in **Appendix C(i)**, he has discussed developments in the benefice with many people, including Diocesan officials, and offered space in the Parish Pump (the Benefice magazine) for open debate on the proposals. He suggests that rather than split the Benefice, a better solution would be for Tess Kuin-Lawton to help the incumbent create a unified benefice with her having special responsibility for Black Bourton.
41. On behalf of lay members of the Broughton Poggs with Filkins PCC, *Trish Poole* (churchwarden) says that in the interests of good relations the Commissioners should ask the Diocese to reconsider.
42. While the Langford PCC support the draft Scheme, *Stephanie Deslandes* (Langford PCC Secretary) submits personal comments from two of its members. One repeats his support for the benefice remaining unchanged and a reconciliation between the incumbent and Black Bourton. He thinks they are stronger as a group of parishes and that the rationale provided is not a true reflection of the reason and is misleading at best; the situation should be resolved by bringing people together rather than forcing them apart.
43. The other says that while unhappy with the proposal, she had reluctantly agreed that Langford PCC should support it on the basis that it was the only acceptable way forward. If only four parishes made representations, it appears to her that only a minority of the parishes have indicated support for the proposal and asks for it to be made clear that that the PCC has divided views.

Supplementary views of a representor in favour of the draft Scheme

44. *Mr Richard Betteridge* says that a local benefactor who is also a longstanding member of the congregation of St Mary's Black Bourton has offered to pay their parish share in full for at least a year (*if the Scheme goes ahead*).

Supplementary views of the Bishop

45. The Bishop says that the Bishop of Dorchester has reiterated to him, having been engaged in conversations with those most directly involved in this situation over very many years, that substantial attempts at reconciliation have been consistently made. Whilst there is great sympathy for the views expressed by those who have not been party to these conversations, that were further attempts be made, it is his sincere belief that reconciliation simply would not be attainable and would, in contrast, prolong and exacerbate the present situation.

Information for the Committee

46. No provision is made in the draft Scheme for a parsonage house for the proposed new benefice of Black Bourton. Although such provision can be made when a new benefice is created, it is not a requirement to do so. In this case, the named first incumbent lives in her own house and the Bishop would allow her to continue to do so. If a parsonage was needed to house a future incumbent this would have to be acquired under the Church Property Measure 2018 and the Diocese would need to meet the cost.

Issues

47. The issues before the Committee are:
1. Does the Committee accept the Bishop's reasons for the need to create the new benefice as set out in the diocesan rationale?
 2. Would the draft Scheme result in Black Bourton being provided with a disproportionate share of the Diocese's limited clergy resources to the detriment of the rest of the Shill Valley and Broadshire benefice?
 3. Should more effort be made through mediation to reintegrate Black Bourton with the rest of the existing benefice?
 4. Has there been sufficient local consultation and discussion of the proposals? Were the formal local consultations undertaken on an open-minded basis?
 5. Is the proposed reorganisation likely to further the mission of the Church of England in this area of Oxford Diocese and provide for the better cure of souls?

Recommendation

48. The Committee is invited to consider the representations and the issues set out in this report and, in the light of these, whether the draft Scheme should proceed.

Church House
Great Smith Street
London SW1P 3AZ



(Signed) James Davidson-Brett

11th March 2020

Annex A:

A copy of the draft Scheme;

Executed as a Deed by the Church Commissioners for England
acting by two authorised signatories:

Signature of Authorised Signatory

Signature of Authorised Signatory

Notes by the Diocesan office (not forming part of the draft Scheme)

The rationale behind the diocesan proposals is as follows:

The benefice of Shill Valley and Broadshire was created in June 1995 and consists of 10 parishes who have worked collaboratively through the establishment of a Benefice Council (Joint PCC). Whilst this arrangement initially worked well, some of the local dynamics have since changed.

Approximately five years ago the parish of Black Bourton requested alternative priestly ministry and an informal agreement was reached between the incumbent, the parish of Black Bourton and the Bishop of Dorchester for pastoral oversight of the parish to be provided by the area dean. This agreement was renewed annually, and it was envisaged as a temporary arrangement until a longer-term pastoral solution was identified.

Three years ago, the parish of Black Bourton sought to secede from the Benefice Council for the Shill Valley and Broadshire and it has operated independently ever since. Attempts at reconciliation, including formal mediation, have not been successful, as was an attempt to resolve the situation by Black Bourton joining the benefice of Bampton with Clanfield. The pastoral discord has been difficult and has caused a significant distraction for all concerned from pursuing their mission and ministry potential.

Since good relationships cannot be imposed, the Bishop believes that it is time to consider a legal solution to this pastoral impasse. In light of the input from the Witney deanery who have worked closely with those involved with this situation, the Bishop is convinced that the formal separation of the parish of Black Bourton from the Shill Valley and Broadshire benefice, by the creation of a new single-parish benefice, is the solution which will lead to the flourishing of both the parish of Black Bourton and the remaining parishes that comprise the Shill Valley and Broadshire benefice, allowing all areas to be the most effective agents of mission and outreach that they can be.

The proposals for the creation of a new single-parish benefice of Black Bourton under the pastoral oversight of a self-supporting incumbent do not include any provision for housing because the proposed incumbent resides in her own accommodation within the locality.

The parish of Black Bourton is aware of the responsibilities of becoming its own benefice. The deanery and the proposed incumbent are both committed to supporting the new benefice as it assumes these responsibilities as well as supporting them as they establish their mission purpose.

Publication of this draft Scheme has been approved by the Church Commissioners but does not mean that they have taken a view on the merits of the diocesan case.

If they receive representations against the draft Scheme, the Commissioners will send all representations, both for and against, to the Bishop whose views will be sought. Individual representors will then receive copies of the Commissioners' correspondence with the Bishop (including copies of all the representations) and they may comment further in writing to the Commissioners in light of the diocesan response if they so wish.

If there are no representations against the draft Scheme, the Commissioners will make the Scheme and arrange for it to be brought into effect.

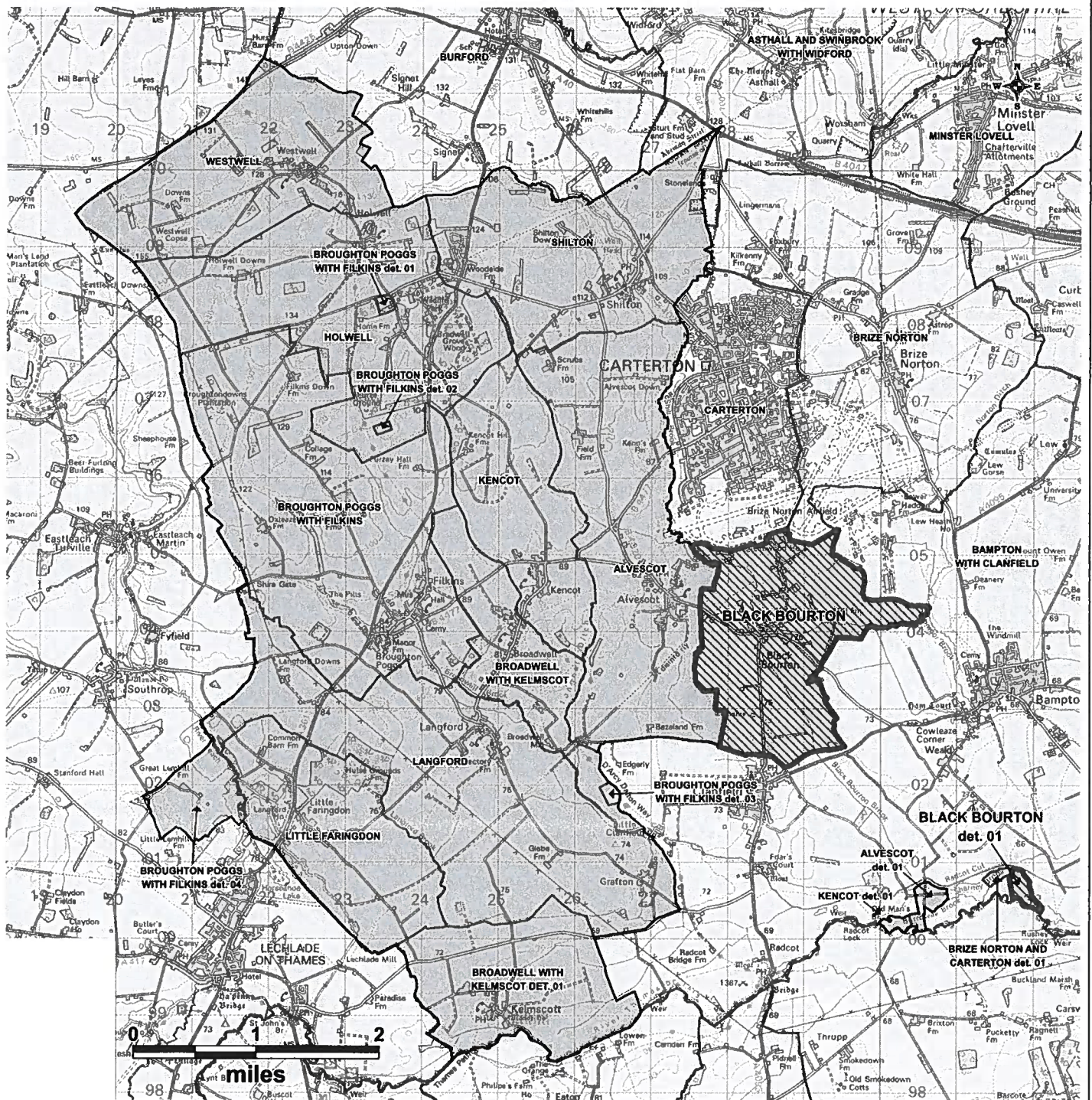
This Scheme does not alter the existing status of any of the churches, chapels of ease or licensed places of worship in the affected parishes.

The Reverend Dr Theresa Lawton will, with the Bishop's permission, reside in her own property in the village of Bampton.

Annex B:

A scaled map of the area;

Map of the Benefice of SHILL VALLEY AND BROADSHIRE



Digital map from Dotted Eyes. Reproduced by permission of Ordnance Survey on behalf of HMSO.
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Existing Benefice



Proposed Single Parish Benefice

Annex C:

Correspondence with the Bishop regarding the
representations;



THE CHURCH
OF ENGLAND

CHURCH
COMMISSIONERS

The Rt Revd Steven
Bishop of Oxford

James Davidson-Brett
Pastoral Case Advisor

29 January 2019

Dear Bishop

**Mission and Pastoral Measure 2011
Shill Valley and Broadshire (Black Bourton)
Proposed Pastoral Scheme**

Following the publication of the draft Pastoral Scheme providing for:

- *the creation of a new benefice of Black Bourton comprising the parish of Black Bourton;*
- *for the appointment of the first incumbent; and*
- *for the new benefice's future patronage arrangements,*

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The draft Scheme carried the following 'diocesan rationale' as a footnote:

"The benefice of Shill Valley and Broadshire was created in June 1995 and consists of 10 parishes who have worked collaboratively through the establishment of a Benefice Council (Joint PCC). Whilst this arrangement initially worked well, some of the local dynamics have since changed.

Approximately five years ago the parish of Black Bourton requested alternative priestly ministry and an informal agreement was reached between the incumbent, the parish of Black Bourton and the Bishop of Dorchester for pastoral oversight of the parish to be provided by the area dean. This agreement was renewed annually, and it was envisaged as a temporary arrangement until a longer-term pastoral solution was identified.

Three years ago, the parish of Black Bourton sought to secede from the Benefice Council for the Shill Valley and Broadshire and it has operated independently ever since. Attempts at reconciliation, including formal mediation, have not been successful, as was an attempt to resolve the situation by Black Bourton joining the benefice of Bampton with Clanfield.

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The pastoral discord has been difficult and has caused a significant distraction for all concerned from pursuing their mission and ministry potential.

Since good relationships cannot be imposed, the Bishop believes that it is time to consider a legal solution to this pastoral impasse. In light of the input from the Witney deanery who have worked closely with those involved with this situation, the Bishop is convinced that the formal separation of the parish of Black Bourton from the Shill Valley and Broadshire benefice, by the creation of a new single-parish benefice, is the solution which will lead to the flourishing of both the parish of Black Bourton and the remaining parishes that comprise the Shill Valley and Broadshire benefice, allowing all areas to be the most effective agents of mission and outreach that they can be.

The proposals for the creation of a new single-parish benefice of Black Bourton under the pastoral oversight of a self-supporting incumbent do not include any provision for housing because the proposed incumbent resides in her own accommodation within the locality.

The parish of Black Bourton is aware of the responsibilities of becoming its own benefice. The deanery and the proposed incumbent are both committed to supporting the new benefice as it assumes these responsibilities as well as supporting them as they establish their mission purpose."

Summary of the main points in the representations against the draft Scheme

The representations against the draft Scheme come from the Broughton Poggs with Filkins PCC and Mr Richard Martin, editor of the benefice magazine.

Both question the Diocesan rationale and say that the Scheme is based upon the behaviour of the rector and the adverse reaction to it within the benefice. They say that the Bishop adjudicated on issues involving him some years ago and although most have now reluctantly acquiesced in the adjudication, those in Black Bourton where one churchwarden has led an attritional campaign, have not. Both think that it should not be beyond those in authority to effect a reconciliation, unless, the PCC says, it is now accepted that the Bishop's adjudication was flawed, in which case there are wider implications.

Mr Martin says that the rationale implies that there is some organisational reason why Black Bourton does not 'fit' with the other parishes in the benefice, and that its lack of co-operation is acting as a brake on what would otherwise be a more successful benefice, which he says is not true. He says that Black Bourton was not a reluctant a collaborator in the benefice, if anything, the opposite is true: for instance, over all the years right up until the matter that led to the upset, the midweek benefice service was held permanently in Black Bourton. (Since the upset, there has been no midweek benefice service.) He strongly suggests that progress towards building a coherent benefice has been consistently insignificant, and that this was not because of particular events but due to a general lack of effort. The Scheme will compound the drift and increase the risk of further alienation elsewhere in the benefice.

The PCC says that the benefice was initially formed to deal with a large number of parishes and a national shortage of stipendiary priests. It seems strange

therefore to give Black Bourton its own priest even if she is to be supported by her other job. It is perversely against trend and the resource could surely be put to better use elsewhere, perhaps in the benefice itself. Mr Martin agrees that the Scheme appears to reward Black Bourton for 'bad behaviour' with a separate benefice led by its own high-profile, hard-working priest. He acknowledges that this might allow Black Bourton to flourish, as stated in the Diocesan rationale but says that re-organising all the parishes as separate benefices with their own priests would very likely have the same beneficial effect, as would similarly re-organising every parish in the country

Mr Martin considers it curious that in a benefice that hardly works effectively as such, the Diocese is not working to improve things for all, but to tinker about with one small part of it. He thinks this sends a signal to the rest of the benefice which will only encourage further indifference to any sort of co-operation between parishes and any formation of a meaningful benefice. He says it would be better for the Diocese to put the same manpower and resources into improving progress in the present benefice and the PCC also believes the matter would be better considered in the context of the formation of a strategy for the whole benefice.

That said, the PCC acknowledges that the proposal is a genuine attempt to repair the damage of years of division and Mr Martin says that everyone involved in this matter has acted, and does act, with the very best of intentions.

The Broughton Poggs with Filkins PCC also understands that Black Bourton has not paid its full parish share for some years. It understands the difficulties, as some years it did not pay in full either, which is a matter of regret to the present PCC, but asks, were the Scheme to be made, what would happen with respect to money.

Mr Martin says that there has been little local discussion of the matter and that the rector has not been willing at any time to engage in any discussion on this proposal other than to say that he supports it. He says that Black Bourton is said to be happy with the proposal, but elsewhere in the benefice, most (if they know about it at all) are resigned to what looks like a *fait accompli* (the rationale says that the Bishop of Oxford himself '*is convinced*' by its rightness), some have gone off to other churches and a few applaud the proposal either because they believe it will bring happiness to the Rector and/or it will remove the parish of Black Bourton from the benefice.

Summary of the main points in the representations in favour of the draft Scheme

Mr Richard Betteridge submitted a petition, signed by 19 people, on behalf of the PCC, parishioners and congregation of St Mary's church in the parish of Black Bourton.

He describes the nature of both the parish and village says that the deanery and diocese have tried hard over several years to find a lasting solution and that a reversion to the *status quo ante* is not an option.

He says that 'interpersonal factors' have irremediably affected the relationship between this parish and the incumbent and although

parishioners feel no animosity towards him, their unanimous view for six years has been that he is simply not right for them. As with any relationship, once it has ended, it is best to recognize, accept and move on so that each can better put their energy where it is needed.

The petitioners say that trustworthiness, values, and qualities of leadership of the incumbent are of paramount importance for the sustainability and furtherance of the mission and for the better care of souls, as well as pastoral care, in their parish. They emphasise, quoting from Harold Rowden's Church Leaders that "pastoral ministry is essentially *shepherding*", which includes "*leading by example to move people on in their pursuit of holiness*"

They say that they have sustained themselves for six years without pastoral ministry and have been entirely independent of the benefice for three and a half years, but the extended lack of pastoral care and leadership is having a profound effect on the community's mission and spiritual development. They feel that they have achieved much in terms of completing of two major restoration projects to the Grade 1 listed church and carrying out all the administration, including the over the last three and a half years, but there is only so much an essentially lay-led community can achieve in terms of spiritual mission over the long-term.

They say that It is hard to expect people to donate to the Parish Share, in addition to the cost of maintaining the fabric of the church, when they only have occasional visiting clergy rather than a regular and visible clergy presence. However, once the Scheme is implemented, they will be in a much better position to raise Parish Share in full.

They understand others may object but would ask them to consider what they seek to achieve by objecting. They say that the recent public statement in the benefice magazine of support for the Scheme by the incumbent is significant and welcome and that it recognises that such organization is for the benefit of the people and not the incumbent.

They add that they are inspired by the proposed incumbent and her leadership, guidance and care and say that they have much energy and potential and their focus on mission will be significantly enhanced.

Mrs Anne Hitchens and Denise Kemp, churchwardens of Langford parish, say that, as the pastoral efforts from Bishop Colin, the Witney Deanery and the benefice over the past years have been unsuccessful, with regret, they and the PCC support the proposal but would welcome Black Burton back into the benefice if they wished to return.

Denise Kemp adds that at a time when rural churches are struggling to meet the pastoral needs in their communities, the tension and ill feeling caused by Black Bouton's position has been detrimental to them all. The anguish and ill feeling of the last five or six years needs to be put aside and they are to be allowed to move forward.

Stephanie Deslandes, PCC Secretary of St Mathew's Langford says that she has consulted the PCC members and that whilst they regret the decision by Black Bourton to leave the benefice, they are in support of the proposal and

would also welcome Black Bourton back should circumstances change. She concludes by thanking the Diocese and Deanery for the time they have devoted to finding a solution to the issue

Mr Reggie Heyworth, executor acting for one of the patrons, supports the Scheme.

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

1. Is there anything you wish to add to the Diocesan rationale in explaining the main considerations behind the proposal?
2. Please set out the consultation process followed, indicating any meetings held with the interested parties. In particular please comment on the assertion that consultations were not approached with an open mind and that there has been little discussion of the matter locally.
3. I note that all but one of the PCCs gave their views in response to the formal consultation by the DMPC. Did all those which have not made representations to the Commissioners express support for the proposals?
4. Please comment on the views that the differences between Black Bourton and the incumbent should be capable of being reconciled by senior Diocesan staff.
5. What is the additional cost of providing an incumbent for the proposed benefice of Black Bourton? Please comment on the views that this additional resource would be better applied to the benefice as a whole or elsewhere and that the effect of the draft Scheme would be to 'reward Black Bourton' for the position it has taken regarding the incumbent.?
6. Do you think it likely that if this Scheme proceeds it will have a detrimental effect on the workings of the remaining part of the benefice of Shill Valley and Broadshire? Please comment on the view that mission would be better served by focusing on making the current benefice more effective than by splitting it.
7. Why did the proposed link between the parish of Black Bourton and the benefice of Bampton with Clanfield not proceed? Were any alternative means of providing pastoral care to Black Bourton within the existing structure considered and, if so, why were they not pursued?
8. What proportion of its parish share has Black Bourton been contributing over the past six years? Would its share be affected by becoming a single-parish benefice and do you think it would be more likely to pay in full in the proposed new structure?
9. 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 now required to consider the representation under the quasi-judicial 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 18 March 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 25th February please. This is to allow time for this letter and your reply to be considered by our Sifting Panel to determine whether a public hearing will be held and for them 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 at the Committee.

If a hearing is to be 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 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 meeting of the Commissioners that considers the case 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 18 March 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 Maggie Metaliaj and Archdeacon Judy French for their information.

Yours sincerely

James Davidson-Brett



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A Christ-like Church for the sake of God's world

From the Bishop of Oxford
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James Davidson-Brett
Pastoral Division
Church Commissioners
Church House
Great Smith Street
London SW1 3AZ

21st February 2020

Dear James,

**Mission and Pastoral Measure 2011
Shill Valley and Broadshire
Proposed Pastoral Scheme**

Thank you for your letter dated 29 January 2020 enclosing representations both in support of and objecting to the draft Pastoral Scheme providing for: the creation of a new benefice of Black Bourton comprising the parish of Black Bourton; for the appointment of the first incumbent; and for the new benefice's future patronage arrangements. In support of this scheme, I reply to the numbered points in your letter.

1. *Is there anything you wish to add to the Diocesan rationale in explaining the main considerations behind the proposal?*

I do not wish to change the diocesan rationale but in light of the comments made it is important to emphasise that there is a genuine breakdown in both pastoral and operational terms between the parish of Black Bourton and the rest of the benefice (in particular, the fact that the parish of Black Bourton resolved not to participate in the Joint PCC ('Benefice Council') which was reconstituted in February 2017. Attempts have been made to address this in other ways – including efforts at mediation with the incumbent (see response to point 4 below) – but these have not provided a satisfactory resolution. As the existing rationale says, good relationships cannot be imposed. I and other members of the Mission and Pastoral Committee are now fully satisfied that the proposed pastoral scheme is the only legitimate and best way forward which enables both the parish of Black Bourton and the rest of the benefice to flourish and focus on local mission and ministry.

2. *Please set out the consultation process followed, indicating the meetings held with interested parties and others. In particular please comment on the assertion that consultations were not approached with an open mind and that there has been little discussion of the matter locally.*

The consultation process conducted in connection with the current proposals is set out in detail in *Appendix (i)* accompanying this letter of response. Additionally, *Appendix (ii)* sets out the previous engagement that had taken place in attempts to resolve the difficulties locally as background information and which I believe to be material to the current situation.

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I think it would be a fair assertion that a preference for creating a single-parish benefice of Black Bourton did emerge (particularly on the part of the Area Dean given his close and long-standing involvement in the situation) as the process of exploring the pastoral reorganisation of the Shill Valley and Broadshire benefice unfolded, and with the backdrop of previous attempts to resolve the challenges found within the benefice. There was also a belief that the time had been reached when a formal solution would be genuinely beneficial for all concerned. However Formal Consultations were conducted with an open mind and the views of those involved were pro-actively sought. At both the meeting with Black Bourton PCC and the Benefice Council (at which all nine of the other PCCs in the benefice were represented) those present were encouraged to speak frankly and their concerns (including the objection relating to the diocesan rationale) were heard and engaged with. Given the level of discord in the benefice, the scope of viable options has been very much restricted. Had other suggestions been presented, these would have been considered with the same open mind.

It is not the case that there has been little discussion of the situation locally. Pro-active meetings for all statutory interested parties were arranged by the Pastoral Secretary to facilitate full and frank discussions. The views of Mr Martin, a non-statutory interested party, were included as part of the Formal Consultation and considered by the Mission and Pastoral Committee. Invitations to meet with senior diocesan staff were made to him, as well as an offer to facilitate a joint meeting with the Incumbent. Following a local request (by the Lay Chair of the Benefice Council) to extend the Formal Consultation period a further period of four weeks was provided to enable the Draft Proposals to circulate more widely, in particular through the benefice magazine. It is, therefore, the case, that substantial local discussion took place which went beyond the requirements of the MPM 2011. The fact that the invitation (or opportunity) for further meetings was not accepted, either by any of the ten PCCs or by Mr Martin himself suggested that there was no appetite to engage in further dialogue.

3. *I note that all but one of the PCCs gave their views in response to the formal consultation by the DMPC. Did all those which have not made representations to the Commissioners express support for the proposals?*

All the other PCCs from whom responses to the Formal Consultation were received, and who did not make representations to the Commissioners (Alvescot, Broadwell with Kelmscott, Holwell, Little Faringdon, Kencot, Shilton and Westwell), did express their support for the proposals, along with a regretful acknowledgment that reconciliation did not seem realistic.

4. *Please comment on the views that the differences between Black Bourton and the Incumbent should be capable of being reconciled by senior Diocesan staff.*

In 2014 a formal process of mediation was pursued to try and address the differences between Black Bourton and the Incumbent. This concluded with an acknowledgement of their differences and an agreement that working separately would be the best way of mediating those differences for the time being. Since then the Area Dean, the Archdeacon, and Area Bishop have engaged with both the parish and the Incumbent in attempts to address these differences.

The informal arrangement for Black Bourton to operate independently of the rest of the benefice and with alternative priestly oversight (from the Area Dean) has been successful for the last six years and allowed both the parish of Black Bourton and the remaining parishes within the benefice to operate effectively. Under this arrangement, however, Black Bourton has been without its own dedicated spiritual leader and the arrangement with the Area Dean was never envisaged as a long-term solution.

Unity cannot be imposed, and it is the view held by the senior Diocesan staff that the current situation is beyond any other form of reconciliation; a view which I uphold. In order for healing to begin to take place, a formal solution is needed to allow Black Bourton and the remaining part of the benefice to move forward independently.

5. *What is the additional cost of providing an Incumbent for the proposed benefice of Black Bourton? Please comment on the views that this additional resource would be better applied to the benefice as a whole or elsewhere and that the effect of the draft Scheme would be to 'reward Black Bourton' for the position it has taken regarding the Incumbent?*

The person proposed as the Incumbent of the new benefice would be self-supporting and would live in her own house in the vicinity. There is therefore no direct cost associated with her appointment.

That person has now become the Area Dean and as such will provide pastoral oversight in that capacity across the whole Deanery, key to building unity across all benefices.

It has been an extremely difficult period for the benefice as a whole, and the present proposal is put forward as a solution to the pastoral impasse which clearly exists, for the better working of all ten parishes, not as a reward to any one of them.

6. *Do you think it likely that if this Scheme proceeds it will have a detrimental effect on the workings of the remaining part of the benefice of Shill Valley and Broadshire? Please comment on the view that mission would be better served by focusing on making the current benefice more effective than splitting it.*

The Scheme effectively seeks to formalise the informal arrangement which has been operating successfully over several years. I cannot see, therefore, any reason why the remaining part of the benefice of Shill Valley and Broadshire should be affected detrimentally in any practical way. Furthermore, the recent arrival of a new associate priest, the Revd Margot Hodson, who is residing in Filkins with the remit of providing additional ministerial and missional support for the benefice of Shill Valley and Broadshire, should indeed enable the other nine parishes to continue to work effectively.

As the diocesan rationale sets out, the benefice's energy has been preoccupied by this unresolved tension, bringing conflicting views to the fore, and this has caused a significant distraction within the benefice as a whole.

7. *Why did the proposed link between the parish of Black Bourton and the benefice of Bampton with Clanfield not proceed? Were any alternative means of providing pastoral care to Black Bourton within the existing structure considered and, if so, why were they not pursued?*

The benefice of Bampton with Clanfield, which consists of the single five-church parish of Bampton with Clanfield, was in vacancy (after a tenure lasting 21 years) at the time this was explored. The proposals to unite the parish of Black Bourton with the benefice of Bampton with Clanfield did not proceed as the PCC of Bampton with Clanfield rejected these proposals. Bampton with Clanfield expressed concerns on several levels: from how this union (and the process of pastoral reorganisation itself) might affect their ability to attract a new Incumbent; to concerns of how it might also impact their future mission and ministry; for example an additional parish to be incorporated into an already busy service rota, and the time the new incumbent would need to spend on additional pastoral activities and responsibilities. I consider the situation with the proposed union with Bampton with Clanfield, where the larger one of the two involved PCCs rejected the proposals, to be a very different position from one where one of ten PCCs (and not the one most affected by the change) is opposed.

Assigning the pastoral oversight for Black Bourton to the associate priest of the Shill Valley and Broadshire benefice was explored during the tenure of the previous office holder. This arrangement proved untenable, however, particularly on behalf of the former associate priest, who felt it undermined her relationship with both the Incumbent and the parish of Black Bourton in equal measure.

8. *What proportion of its parish share has Black Bourton been contributing over the past six-years? Would its share be affected by becoming a single-parish benefice and do you think it would be more likely to pay in full in the proposed new structure?*

Prior to 2012 Black Bourton demonstrated a willingness and ability to pay its parish share in full. During the next two years this started to reduce as the situation worsened. Over the past six-years Black Bourton has not made any share payments directly to the Diocese. They have, however, made annual payments of 49% (averaged out across the six-year period) of its parish share apportionment, to support the deanery financially, in addition to amounts they were paying for priests with Permission to Officiate cover. Black Bourton has expressed that the level of the contribution made during this period reflected their ability to raise share among their congregation, who were reluctant to contribute financially for the services of an incumbent who was not providing them with direct pastoral care, and the loss of a benefactor who had previously supported the parish financially when shortfalls arose. Oxford Diocese operates a diocese to deanery allocation system for parish share. Whilst the level of parish share apportioned to Black Bourton on becoming a single-parish benefice would be determined by the deanery directly, it might also be helpful to note that conversations regarding the importance of contributing to diocesan life through the payment of parish share have taken place with Black Bourton, senior Diocesan staff and the Area Dean. Black Bourton have acknowledged this as a key responsibility in becoming a stand-alone benefice and have expressed their aim is to meet future parish share payments in full, to the best of their ability, as is the case for any other benefice. In light of these conversations and the provision for ministry proposed by the Draft Scheme, I believe that Black Bourton will be in a much stronger position to achieve this aim.

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

I have reflected long and hard about this situation, which is, as others have already expressed, deeply regrettable. I am, however, at this point completely satisfied that, in these specific and unusual circumstances, this proposal does provide the best way forward for all those involved. In the proposed Incumbent (who has just the skills, local knowledge and commitment to the whole area), there is a unique opportunity at this point in time to deliver a viable and transformational impact to this fragile situation and all those affected by it.

Whilst reconciliation is undoubtedly always to be hoped for and to be worked towards, it is also my belief that in this instance to retain the current status quo would only serve to prolong and deepen the existing discord. I believe the proposed formal separation of Black Bourton and the provision for ministry that is proposed, will instead allow a much-needed healing to take place, and for the mission of the Church to flourish in these communities.

I trust that the above will be sufficient for the purposes of the Commissioners' Pastoral Committee to consider the representations but do please let me know if there is any other information that you require.

Yours sincerely,

A handwritten signature in black ink, appearing to read "Steve O'Farrell". The signature is written in a cursive style with a large initial 'S'.

Attachments

- Appendix (i) Consultation process followed for current proposal
- Appendix (ii) Pastoral Reorganisation of the Shill Valley and Broadshire benefice: Background Timeline

Annex C(i):

Consultation process followed by the Diocese;

Appendix (i)

CONSULTATION PROCESS FOLLOWED FOR CURRENT PROPOSAL.	
10th January 2019:	<ul style="list-style-type: none"> Meeting of the Dorchester Archdeaconry Mission and Pastoral Committee who approve the Area Dean's proposal that pastoral reorganisation be revisited to identify a formal solution to the pastoral breakdown within the Shill Valley and Broadshire, including the possibility of a legal separation of Black Bourton from the rest of the benefice in some form.
January - March 2019	<ul style="list-style-type: none"> The Area Dean, in providing his continued pastoral support for Black Bourton parish, and, in his role of Area Dean, to the rest of the Shill Valley and Broadshire benefice, continues informal conversations with those most closely involved in the anticipated pastoral reorganisation.
April 2019	<ul style="list-style-type: none"> The Pastoral Secretary is requested to draft proposals to create a single-parish benefice of Black Bourton as a possible option for consideration.
16th May 2019	<ul style="list-style-type: none"> Informal meeting of the Archdeacon and the Pastoral Secretary with the two Lay Vice-Chairs of the Benefice Council of the Shill Valley and Broadshire, Denise Kemp and Moray Angus. It is agreed that (subject to the agreement of the Chair of the Joint PCC {'Benefice Council'}) it would be helpful to invite senior Diocesan staff to the next meeting of the Benefice Council to discuss the situation relating to Black Bourton and the possible pastoral reorganisation of the benefice. It is agreed to invite Patrons to this meeting, and it is noted that a separate meeting with Black Bourton PCC has been scheduled which is felt to be appropriate.
28th May 2019	<ul style="list-style-type: none"> A letter of Formal Consultation is issued to all statutory interested parties, including the ten individual PCCs across the benefice, along with Draft Proposals to create a single-parish benefice of Black Bourton, as a possible solution for consideration. Comments are requested to be received by 26th June. This letter also sets out the scheduled meetings that have been arranged, inviting Patrons to attend the meeting with the Benefice Council.
29th May 2019	<ul style="list-style-type: none"> The Bishop of Dorchester, the Archdeacon of Dorchester and the Pastoral Secretary meet with Black Bourton PCC to discuss the proposed pastoral reorganisation and alternative options.
3rd June 2019	<ul style="list-style-type: none"> Richard Martin, a non-statutory interested party, but resident of the benefice and editor of the benefice magazine, initiates contact by phone with the Pastoral Secretary to object to the wording of the diocesan rationale.

Appendix (i)

11th June 2019	<ul style="list-style-type: none"> • In response to the local request for the Draft Proposals to be circulated more widely through the benefice magazine, the Pastoral Secretary sends Mr Martin a briefing note to be published in the July edition of the magazine, along with the Draft Proposals, outlining the current status of the consultations on pastoral reorganisation and inviting any comments to be sent to her in order to be included in the consultation process. • It is also agreed that an extension of approximately four weeks (until 22nd July) be added to the Formal Consultation period to allow time for comments generated among the readership of the benefice magazine to be made. • In the same email Mr Martin is offered an opportunity to meet with the Archdeacon and the Pastoral Secretary to discuss the proposed reorganisation and to address any further concerns he may have; an invitation which Mr Martin declines.
13th June 2019	<ul style="list-style-type: none"> • Dorchester Archdeaconry Mission and Pastoral Committee meeting, at which the pastoral reorganisation of the Shill Valley and Broadshire benefice is further discussed. • Members approve the proposal that a revision to the diocesan rationale of the Draft Proposals should be made in light of the objection made by Mr Martin and subject to any further views that might be received. Members also approve the current direction of travel by a vote (17 votes for, 0 against, and 1 abstention due to a declaration of interests).
18th June 2019	<ul style="list-style-type: none"> • The extension of the Formal Consultation period to the 22nd July 2019 is communicated in writing to all statutory interested parties, along with notice that the wording of the diocesan rationale is to be reviewed in light of objections already received and subject to any further views received within the consultation period.
19th June 2019	<ul style="list-style-type: none"> • Meeting of the Benefice Council of Shill Valley and Broadshire, including the Incumbent (being the only clergy person at that time licensed to the benefice) and parish representatives from all nine constituent parishes present. The Bishop of Dorchester, the Archdeacon of Dorchester, the then Area Dean, Mr Peter Foot (a member of the Dorchester Archdeaconry Mission and Pastoral Committee and Deanery Lay Chair of the Vale of White Horse), the Revd Dr Tessa Kuin-Lawton, incumbent designate, and the Pastoral Secretary are in attendance, as are three of the seven Patrons who chose to attend, Mrs Annabel Molyneux, Mr Olivier Colvile and Mr Reggie Heyworth (<i>the latter who is also a member of the Benefice Council in his own right</i>).
Late June/ Early July	<ul style="list-style-type: none"> • July edition of the benefice magazine is issued locally with reference to the pastoral reorganisation of the benefice and including the briefing note prepared by the Pastoral Secretary inviting comments to be made.

Appendix (i)

	<ul style="list-style-type: none"> As editor of the benefice magazine, Mr Martin, also includes a related editorial sharing his perspective on the proposed reorganisation.
10 th July 2019	<ul style="list-style-type: none"> The Diocesan Mission and Pastoral Committee (DMPC) receive an interim report, including all responses received by that date as part of the Formal Consultation, as well as a summary of the views raised at both meetings that had taken place. The DMPC, following a vote (18 votes for, 0 against, and 1 abstention due to a declaration of interests), approve a recommendation, in principle, subject to the re-wording of the diocesan rationale, for the Bishop to sign the Draft Proposals and for them to proceed to the next stage in the pastoral reorganisation process. The DMPC also approve (by the same majority) that final recommendation to the Bishop be delegated to the Dorchester Archdeaconry Mission and Pastoral Committee following their review of all comments received by the end of the Formal Consultation process
19 th July 2019	<ul style="list-style-type: none"> By email the Pastoral Secretary offers to facilitate a meeting between Mr Martin, the Incumbent, the Area Dean and representatives of the Dorchester Archdeaconry Mission and Pastoral Committee, in response to a concern raised by Mr Martin that the Incumbent has been reluctant to meet with Mr Martin in person to discuss the proposed pastoral reorganisation. This invitation is not taken up by Mr Martin.
22 nd July 2019	<ul style="list-style-type: none"> The extended Formal Consultation period concludes.
24 th July 2019	<ul style="list-style-type: none"> The Dorchester Archdeaconry Mission and Pastoral Committee receive a full report on the Formal Consultation of the proposed pastoral reorganisation of the benefice of the Shill Valley and Broadshire. The Dorchester Archdeaconry Mission and Pastoral Committee approves a recommendation that the Bishop of Oxford sign the Draft Proposals, subject to the revised diocesan rationale, which was circulated among members on the same date. (13 votes for, 0 against and 1 abstention due to a declaration of interest).
8 th August 2019	<ul style="list-style-type: none"> An updated copy of the Draft Proposals, featuring the revised diocesan rationale, is circulated to all PCCs. At the same time all PCCs are formally given the opportunity to corporately decide whether they wish to request a meeting with either the DMPC, or a representative thereof, and are asked to respond to this invitation by 10th September 2019.
Late August/ early September	<ul style="list-style-type: none"> The September edition of the benefice magazine is issued locally and includes a letter from the Rector who expresses his support for the Draft Proposals under consideration.

Appendix (i)

10 th September 2019	<ul style="list-style-type: none">• No meetings are requested.
10 th October 2019	<ul style="list-style-type: none">• The signed Draft Proposals and associated paperwork are sent through to the Church Commissioners for review and for the preparation of a Draft Scheme.
25 th October 2019	<ul style="list-style-type: none">• The Draft Scheme is sent to all statutory interested parties and the Church Door Notice process commences with a deadline of 2nd December 2019

Annex C(ii):

Background timeline provided by the Diocese;

Appendix (ii)

PASTORAL REORGANISATION OF THE SHILL VALLEY AND BROADSHIRE BENEFICE: BACKGROUND TIMELINE	
6th May 2014	<ul style="list-style-type: none"> Formal mediation process takes place between the Incumbent and the two then Churchwarden's of Black Bourton, Richard Betteridge and Frank Stewart-Wood, conducted by Rosemary Tucker and Colin Moulds, of the professional conflict resolution organisation, <i>Changing Pathways</i>.
February 2015 – June 2018	<ul style="list-style-type: none"> Formal reviews of the pastoral situation and the associated informal agreement for alternative priestly oversight at Black Bourton are conducted jointly by the Archdeacon and Area Dean on an annual basis.
2016 - 2017	<ul style="list-style-type: none"> The Area Dean actively explores a possible union between the benefice of Bampton with Clanfield and the parish of Black Bourton and conduct extensive informal consultation with the two PCCs involved.
30 th March 2016	<ul style="list-style-type: none"> Black Bourton PCC vote to secede from the Joint PCC ('Benefice Council'), which was in process of being re-constituted at that time.
6th February 2017	<ul style="list-style-type: none"> The Dorchester Archdeaconry Mission and Pastoral Committee approve proposals to formally explore pastoral reorganisation to unite the parish of Black Bourton with the benefice of Bampton with Clanfield. Draft Proposals are subsequently prepared in anticipation of these proposals proceeding to a Formal Consultation process.
8th February 2017	<ul style="list-style-type: none"> The Diocesan Mission and Pastoral Committee (DMPC) approve the renewed constitution of the Benefice Council of Shill Valley and Broadshire, which now includes membership of the nine parishes of Alvescot, Broadwell with Kelmscott, Broughton Poggs with Filkins, Holwell, Kencot, Langford, Little Faringdon, Shilton and Westwell. The DMPC also note that the parish of Black Bourton voted not to join the reconstituted Benefice Council and are instead engaged in pastoral reorganisation to explore a union with Bampton with Clanfield benefice.
16th January 2018	<ul style="list-style-type: none"> Bampton with Clanfield PCC meet and vote to reject the proposed pastoral reorganisation to unite the benefice with the parish of Black Bourton.
7th March 2018	<ul style="list-style-type: none"> Annual review meeting of the informal pastoral agreement for Black Bourton with the Churchwardens of Black Bourton PCC, conducted by the Archdeacon and the Area Dean. Black Bourton's disappointment that attempts at pastoral reorganisation have been unsuccessful is noted.

Annex D:

Parish information forms from all the PCCs;

PARISH INFORMATION FORM

It is important that the information provided on this form is accurate as the Church Commissioners may rely on such information in their consideration of representations and their decision could be open to legal challenge if any facts upon which they have relied are found to be incorrect.

Please email the completed form(s) to: pastoral@churchofengland.org

BENEFICE	Shill Valley and Broadshire Benefice		
Incumbent/Priest-in-Charge (Date of institution/licensing)	Rev H MacInnes Incumbent 2004		
Patron(s)	The Executors of the estate of Mr John Heyworth Mr Oliver Newton Colville Mrs Patricia Allen The Dean and Canons of the Cathedral Church of Christ in Oxford The Church Society Trust Ms Annabel Margaret Molyneaux Mr David Frederick Goodenough		
Parsonage house (address)	The Rectory, Church Lane, Shilton, OX18 4AE		
PARISH	Black Bourton		
Population of parish (adults & children) (Please state how computed)	260 Oxford City Council Community Insight Profile, 2018		
Churches and sittings (See Note 1 overleaf) Date built (approx.)	St Mary the Virgin Parish Church	Early 12th Century Grade 1 Listed	
Church services and numbers attending (See Note 2 overleaf) Example: 1st Sunday 10.00am Holy Communion Common Worship A (30)	2 nd Sunday 6.00pm Evensong BCP & Common Worship (15) Weekdays (None)	3 rd Sunday 9.00am Holy Communion BCP & Common Worship (18) Weekdays (None)	
Electoral roll (for the last five years – the most recent first)	21 (2019) 19(2018) 19(2017) 19(2016) 19(2015)		
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	1 x Lay Reader		
Churchmanship and characteristics of that churchmanship	Liberal Anglo-Catholic - Social-justice minded. - Allowing people to slowly grow in an understanding of God. - Allowing modern knowledge to inform the use of reason. - Celebrating the ordination of women.	If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches	
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	YES	NO	NOT VOTED
	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> Declaration on the Ministry of Bishops and Priests		

Parochial church organisations and number of regular attenders	None	
Other parochial and/or community buildings	None	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	Quite possibly – no details available	
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural	
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	A pub/hotel. The nearest other facilities are 2.5 miles away at Bampton.	
Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	A regular, daily bus service connects the village with local towns (Witney, Bampton and Carterton) and villages. Relevance to church attendance: none.	
POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Increased slightly over last decade
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	Dispersed across the parish
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	2
4	To what extent does the congregation come from outside the parish?	5-10%
5	Does the congregation increase significantly during the holiday season? If so, please give details.	No
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	Not a significant number. Two people regularly attend Bampton church because they prefer the size of the congregation and style of the service.
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	No
9	Approximately how many pupils are there?	N/A
10	From which area are they drawn?	N/A
11	Are the school buildings available for parochial purposes? If so, please give details.	N/A
12	Please also state name and type of other schools in the area.	St Peter's CofE Primary School Clanfield CofE Primary School Bampton CofE Primary School
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	2020 Parish Share: £5,321 Yes, the PCC meets the full working expenses.
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	There are no trust funds.

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER?

(1) All members of the PCC of Black Bourton support the draft scheme as published in the parish on 25th October 2019. The incumbent has not had a physical, spiritual or pastoral presence in the parish for over 6 years, so in effect the proposed Scheme simply formalises the reality and enables all parties across the benefice 'to become the most effective agents of mission and outreach that they can be'.

(2) The parish community is a remarkably harmonious one; we support each other. The Village Association, the Parish Council, and the PCC all work well together. The number of young people has increased over the last decade. We love our church.

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES. (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	9	0	0
On the published draft Scheme:	9	0	0

Completed by:



Richard Betteridge Vice-chair of the PCC

Date: 6th February 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

P100

It is important that the information provided on this form is accurate as the Church Commissioners may rely on such information in their consideration of representations and their decision could be open to legal challenge if any facts upon which they have relied are found to be incorrect.

Please email the completed form(s) to: pastoral@churchofengland.org

BENEFICE	Shill Valley and Broadshire Benefice									
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Rev'd Harry Campbell Macinnes Incumbent from 6 th October 2004									
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colvile, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux									
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE									
PARISH	Little Faringdon									
Population of parish (adults & children) (Please state how computed)	55 adults and 5 children estimate provided by the Church Warden Lord De Mauley									
Churches and sittings (See Note 1 overleaf) Date built (approx.)	1 Church: St Margaret of England, in Little Faringdon, built c1200 AD									
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <u>1st Sunday</u> 10.00am Holy Communion Common Worship A (30)	<u>Sundays</u> 2 nd Sunday 11am Matins Average Attendance 6-8	<u>Sundays</u> 4 th Sunday 11am Holy Communion Average Attendance 6-8								
Electoral roll (for the last five years – the most recent first)	2019 - 10/ 2018 - 10/ 2017 – 10/ 2016 – 10 / 2015 - 11									
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar: The Rev'd Margot Hodson Authorised Preacher: Dr Martin Hodson									
Churchmanship and characteristics of that churchmanship	Middle of the Road Traditional Prayer Book	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>								
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	<table style="width: 100%; border: none;"> <tr> <td style="width: 33%;"></td> <td style="width: 33%; text-align: center;">YES</td> <td style="width: 33%; text-align: center;">NO</td> <td style="width: 33%; text-align: center;">NOT VOTED</td> </tr> <tr> <td style="border: none;"><i>Declaration on the Ministry of Bishops and Priests</i></td> <td style="border: none; text-align: center;"><input type="checkbox"/></td> <td style="border: none; text-align: center;"><input type="checkbox"/></td> <td style="border: none; text-align: center;"><input checked="" type="checkbox"/></td> </tr> </table>			YES	NO	NOT VOTED	<i>Declaration on the Ministry of Bishops and Priests</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
	YES	NO	NOT VOTED							
<i>Declaration on the Ministry of Bishops and Priests</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>							
Parochial church organisations and number of regular attenders	One PCC 9 members									
Other parochial and/or community buildings	None	<i>Please indicate if any building is not primarily for church use</i>								
Other denominations	None									
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural									
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	None									

Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	None
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POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Constant
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	The population is centred in the village with a few outlying farms and cottages.
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	One
4	To what extent does the congregation come from outside the parish?	A small village with a congregation from the Parish
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Very good attendance at festivals
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	One or two attend other services in the Benefice when there is no service in Little Faringdon
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	No
9	Approximately how many pupils are there?	
10	From which area are they drawn?	
11	Are the school buildings available for parochial purposes? If so, please give details.	
12	Please also state name and type of other schools in the area.	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	The parish share is £6,026 This is fully met through giving and fundraising. All expenses of the clergy and administrator are met in full
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	No trust funds available

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	Unanimous	0	0
On the published draft Scheme:	Unanimous	0	0

Completed by [Signature].....(Incumbent) Date 13th FEBRUARY 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

P100

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BENEFICE	Shill Valley and Broadshire Benefice	
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Revd. Harry Campbell MacInnes incumbent from 6 th October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colville, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE	
PARISH	Shilton	
Population of parish (adults & children) (Please state how computed)	626: 2011 census Shilton village approx. 250-300 (20% approx. part-time residents) The balance resident in Bradwell Village	
Churches and sittings (See Note 1 overleaf) Date built (approx.)	1 Church, Holy Rood, Shilton Approx 1100AD	
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <u>1st Sunday</u> 10.00am Holy Communion Common Worship A (30)	<u>Sundays</u> 1 st Sunday of month 0900 am Holy Communion (Common Worship B) 12	<u>Sundays</u> 3 rd Sunday of month 1030 am Parish Communion (Common WorshipB) 18 5 th Sunday of month 1030 am Parish Communion (Common WorshipB) 18
Electoral roll (for the last five years – the most recent first)	23, 21, 22, 22, 22	
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Assistant Curate - The Revd. Margot Hodson Licensed Lay Reader - Dr. Martin Hodson Martin Down (Rev'd retired) Roger Howell (Rev'd retired)	
Churchmanship and characteristics of that churchmanship	Middle of the road Common Worship	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	<i>Declaration on the Ministry of Bishops and Priests</i>	YES NO NOT VOTED <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>
Parochial church organisations and number of regular attenders	One PCC 9 members	
Other parochial and/or community buildings	Village Hall x 2 available for Church use	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, farming, residential (20% holiday/part-time residences in Shilton village)	
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	The Shilton Rose and Crown (pub)	
Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	The 233 service that links Burford, Carterton, Witney and Woodstock has a stop on the edge of Shilton village. There is no other public transport serving this Parish.	

	POPULATION	
1	<i>Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)</i>	Relatively constant principally due to conservation issues which prevent new building in Shilton village.
2	<i>How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?</i>	Centred in Shilton village and a separate 20-year old development called Bradwell Village approx. 2 miles away on the other side of the A361.
	PAROCHIAL LIFE ETC.	
3	<i>Approximately how many of those on the church electoral roll live outside the parish?</i>	6
4	<i>To what extent does the congregation come from outside the parish?</i>	A few on a normal Sunday, more on festivals.
5	<i>Does the congregation increase significantly during the holiday season? If so, please give details.</i>	Very good attendance at festivals, church usually full.
6	<i>Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).</i>	No
7	<i>Has any other denomination a strong following in the parish? If so, please give brief details.</i>	No
	CHURCH SCHOOLS	
8	<i>Is there a church school? If so, please state name and type.</i>	No
9	<i>Approximately how many pupils are there?</i>	NA
10	<i>From which area are they drawn?</i>	NA
11	<i>Are the school buildings available for parochial purposes? If so, please give details.</i>	NA
12	<i>Please also state name and type of other schools in the area.</i>	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
	MISCELLANEOUS	
13	<i>What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?</i>	£9,543.34. This is fully met through giving and fundraising. All expenses of the clergy and administrator are met in full.
14	<i>Please indicate what, if any, trust funds are available to the parish and for what purposes.</i>	None

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

The population of this Parish was more than doubled 20 years ago by the new development of Bradwell Village, 2 miles from the original village, but officially within its Parish borders. It is important to understand that Bradwell residents, in moving there, were choosing to live in the environs of Burford. With the exception of a single individual, who attends Shilton Church, Bradwell Village worshippers travel to Burford or elsewhere. Church attendance figures for Shilton should be viewed against this backdrop, and we are happy to report that we are seeing a steady increase in attendance over the last 2 years. It should also be noted that the relationship between these two communities is strong and co-operative, and the Rector regularly leads services at the Cotswold Home based in Bradwell.

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	<i>For</i>	<i>Against</i>	<i>Abstentions</i>
<i>On the local formal consultations:</i>	<i>Unanimous</i>		
<i>On the published draft Scheme:</i>	<i>Unanimous</i>		

Completed by *[Signature]* Date *13th February 2020*

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

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It is important that the information provided on this form is accurate as the Church Commissioners may rely on such information in their consideration of representations and their decision could be open to legal challenge if any facts upon which they have relied are found to be incorrect.

Please email the completed form(s) to: pastoral@churchofengland.org

BENEFICE	Shill Valley and Broadshire Benefice							
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Rev'd Harry Campbell MacInnes Incumbent from 6 th October 2004							
Patron(s)	Mr O N Colvile Other patrons are: The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux							
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE							
PARISH	Alvescot							
Population of parish (adults & children) (Please state how computed)	472 (2011 census) Children 40?							
Churches and sittings (See Note 1 overleaf) Date built (approx.)	1 Parish Church, St. Peter's	Built 1110						
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <u>1st Sunday</u> 10.00am Holy Communion Common Worship A (30)	<u>Sundays</u> 1 st Sunday Parish Communion 10.30am 8 to 15 attendees 6 x family services a year on 1 st or 3 rd Sunday. No communion. 35 to 90 attendees.	<u>Sundays</u> 3 rd Sunday Parish Communion 10.30am 8 to 15 attendees						
Electoral roll (for the last five years – the most recent first)	2019 = 20, 2018 = 23, 2017 = 26, 2016 = 26, 2015 = 23							
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar: The Rev'd Margot Hodson Authorised Preacher: Dr Martin Hodson							
Churchmanship and characteristics of that churchmanship	Middle of the Road Common Worship	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>						
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	Declaration on the Ministry of Bishops and Priests	<table style="margin-left: auto; margin-right: auto;"> <tr> <td style="padding: 0 10px;">YES</td> <td style="padding: 0 10px;">NO</td> <td style="padding: 0 10px;">NOT VOTED</td> </tr> <tr> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> </tr> </table>	YES	NO	NOT VOTED	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
YES	NO	NOT VOTED						
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>						
Parochial church organisations and number of regular attenders	One PCC 6 to 8 attendees plus incumbent for almost all meetings							
Other parochial and/or community buildings	Village Hall and St Peter's Alvescot CE school buildings available for Church PCC meeting use	<i>Please indicate if any building is not primarily for church use</i>						
Other denominations	None							
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, farming, small business, residential including RAF personnel							
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	One pub							
Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and	Local bus service through the village Monday to Saturday at two hourly intervals. No service on a Sunday or bank holidays.							

POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Relatively constant / has grown since 2011 census
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	Concentration centred in the village also with ribbon development to the north and along a mile east/west
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	20% (4 out of 20)
4	To what extent does the congregation come from outside the parish?	Varies 15% to 40% including families
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Increases at the festival services, Mothering Sunday, Easter, Harvest and especially Christmas
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	No
7	Has any other denomination a strong following in the parish? If so, please give brief details.	Not known
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	St Peter's Primary school, Alvescot Church of England http://www.stpeters.oxon.sch.uk
9	Approximately how many pupils are there?	75
10	From which area are they drawn?	Alvescot, the surrounding villages and Carterton especially RAF families.
11	Are the school buildings available for parochial purposes? If so, please give details.	Yes for PCC meetings.
12	Please also state name and type of other schools in the area.	Within the Benefice: Primary Church Sch in Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist Cof E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	£8,012 2020 This has been fully met this year through giving. All expenses of the clergy and administrator are met in full.
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	None

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

There is good interaction between church and school. There is valuable proactive support for the ancient church building by non church going villagers. The Alvescot Village Association was formed as a Charitable Interest Organisation with a trustee each representing the church, school, village hall (shared with Black Bourton our next door village) and playing field (through the parish council) to work with independent trustees to raise funds jointly with grants awarded to the above organisations and other properly constituted village groups.

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	Unanimous	0	0
On the published draft Scheme:	Unanimous	0	0

Completed by  (Incumbent)

Date 13th February 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

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please email the completed form(s) to: pastoral@churchofengland.org

BENEFICE	Shill Valley and Broadshire Benefice		
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Rev'd Harry Campbell MacInnes Incumbent from 6 th October 2004		
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colvile, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux		
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE		
PARISH	Broadwell with Kelmscott		
Population of parish (adults & children) (Please state how computed)	Broadwell: 86 (from village list), Kelmscott: 89 (approx headcount) provided by a PCC member		
Churches and sittings (See Note 1 overleaf) Date built (approx.)	Broadwell: Church of St Peter's and St Paul, 12 th C, Parish Church		Kelmscott: St George's Church, 12 th C, was Chapel of Ease in 12 th C, 1430 church consecrated as Parish Church
Church services and numbers attending (See Note 2 overleaf) Example: 1st Sunday 10.00am Holy Communion Common Worship A (30)	Sundays Kelmscott 1 st Sunday 10.30am Parish Communion Common Worship Avg Number: 8	Sundays Broadwell 2 nd Sunday 9am Holy Communion Common Prayer '61 Avg Number: 2018=7, 2019=10 (inc 11 th Nov 2019)	Sundays Broadwell 4 th Sunday 10.30am Matins / Parish Communion Common Prayer 1961 Avg Number: 2018=19, 2019=19 (Only 9 services in 2019), (4 th Sunday Inc Harvest & Christmas both years)
Electoral roll (for the last five years – the most recent first)	Gaps in official records 2019 -22, 2017-25 (Parish ER figures of Broadwell with Kelmscott)		
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar The Rev'd Margot Hodson Authorised Preacher: Dr Martin Hodson		
Churchmanship and characteristics of that churchmanship	Middle of the Road and Traditional Prayer Book		If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	Declaration on the Ministry of Bishops and Priests		YES NO NOT VOTED <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/>
Parochial church organisations and number of regular attenders	One PCC 9 members		
Other parochial and/or community buildings	No buildings belonging to the church, but the Glebe Field (Broadwell) belongs to the church commissioners or Diocese? Non-church use: One building in Broadwell belonging to The Fox Trust. Kelmscott has National Trust buildings, a Pub and Village Hall.		Please indicate if any building is not primarily for church use
Other denominations	None		
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, Farming, Residential		

Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	None
Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	None in either village

POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Steady, but population in flux due to deaths and departures
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	Broadwell, architecturally a "long village", Kelmscott, more compact
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	1
4	To what extent does the congregation come from outside the parish?	People from Broadwell and neighbouring village Kelmscott are being encouraged to attend each other's churches, maybe 2 or 3 sometimes from other places
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Regular church attendees at festivals plus 2-10 others (extended family members)
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	No
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	No
9	Approximately how many pupils are there?	
10	From which area are they drawn?	
11	Are the school buildings available for parochial purposes? If so, please give details.	
12	Please also state name and type of other schools in the area.	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	The parish share is £9,159 This is fully met through giving and fundraising. All expenses of the clergy and administrator are met in full
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	Church trust. William Henry Fox Trust fund owns the Parish Room/Pre-school. Incumbent and Church Wardens trustees
ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?		

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR

(ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	Unanimous	0	0
On the published draft Scheme:	Unanimous	0	0

Completed by [Signature].....(Incumbent)

Date 13th February 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

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BENEFICE	Shill Valley and Broadshire Benefice	
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Rev'd Harry Campbell MacInnes Incumbent from 6 th October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colville, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE	
PARISH	Broughton Poggs with Filkins	
Population of parish (adults & children) (Please state how computed)	Civil figures are ONS 2017 435 (of which 83 were under 18) Ecclesiastical figures The C of E ArcGIS data set figure is 448 Information provided by the Church Warden	
Churches and sittings (See Note 1 overleaf) Date built (approx.)	2 Parish Churches	St Peters Broughton Poggs early medieval St Peter's Filkins 1857
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <u>1st Sunday</u> 10.00am Holy Communion Common Worship A (30)	<u>Sundays</u> 6pm Evensong 10-15 Winter 20-30 Summer	<u>Sundays</u> 10.30am Parish Communion Service – Common Worship 15-20
Electoral roll (for the last five years – the most recent first)	2019 45 / 2018 31 / 2017 23 / 2016 22 / 2015 30	
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar: The Revd. Margot Hodson Authorised Preacher: Dr. Martin Hodson	
Churchmanship and characteristics of that churchmanship	Middle of the road Common Worship	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	YES NO NOT VOTED	
	Declaration on the Ministry of Bishops and Priests <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>	
	A long history of female Anglican clergy living in Filkins Vicarage and licensed to the Benefice as the Associate minister	
Parochial church organisations and number of regular attenders	One PCC 9 members	
Other parochial and/or community buildings	Village hall available for all in the parish including the Church. A reading room housing a village museum and storage for the local theatre owned by a trust (trustees incumbent and Church wardens)	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, farming, residential Companies in the Parish - Woollen Weavers retailer, coffee shop, Rolls Royce restorer, landscape architect, harp show room (together employ 50-60)	
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	The Five Ails Pub with restaurant, Community owned shop Post office, Village Hall, Bowls Green, Open air swimming pool, playground, private nursery school, trust owned community rooms, picnic croquet field, textile-based tourist attraction with shops and coffee shop	

Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	Outward and back Wednesday service. Not relevant for Church attendance
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POPULATION	
1	<i>Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)</i>
	The population is half its mid 19 th century level Currently relatively constant. Possible plans for new housing
2	<i>How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?</i>
	Mostly centred in village with some outlying farms
PAROCHIAL LIFE ETC.	
3	<i>Approximately how many of those on the church electoral roll live outside the parish?</i>
	All 49 members are resident in the village, some with second homes
4	<i>To what extent does the congregation come from outside the parish?</i>
	Some do come from other parishes both within the Benefice and outside.
5	<i>Does the congregation increase significantly during the holiday season? If so, please give details.</i>
	No significant increase, although there are a few summer visitors and family members at Christmas. The attendance is significantly higher for festivals
6	<i>Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).</i>
	Some go to other churches both within the Benefice and outside
7	<i>Has any other denomination a strong following in the parish? If so, please give brief details.</i>
	No
CHURCH SCHOOLS	
8	<i>Is there a church school? If so, please state name and type.</i>
	No
9	<i>Approximately how many pupils are there?</i>
10	<i>From which area are they drawn?</i>
11	<i>Are the school buildings available for parochial purposes? If so, please give details.</i>
12	<i>Please also state name and type of other schools in the area.</i>
	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
MISCELLANEOUS	
13	<i>What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?</i>
	£7,787 for 2019 paid in full. £8,835 for 2020 paid in full through giving and Filkins trust contributions All expenses of the clergy and administrator are met in full.
14	<i>Please indicate what, if any, trust funds are available to the parish and for what purposes.</i>
	A Filkins Trust providing regular contribution to the PCC

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

Those who voted against 'considered the proposals to be generally somewhat unnecessary, not showing particular Christian goodwill, rather wasteful of resources and divisive (with the potential for creating further division in the future). *The vote was taken by email with email responses to the chair and one member is unknown and did not respond.*

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	<i>For</i>	<i>Against</i>	<i>Abstentions</i>
<i>On the local formal consultations:</i>			
<i>On the published draft Scheme:</i>	2	6	

Completed by *H.A.O.*.....(Incumbent) Date *13th February 2020*

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

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BENEFICE	Shill Valley and Broadshire Benefice	
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Rev'd Harry Campbell MacInnes Incumbent from 6 th October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colville, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE	
PARISH	Holwell	
Population of parish (adults & children) (Please state how computed)	17 one child part time (according to the 2001 census)	
Churches and sittings (See Note 1 overleaf) Date built (approx.)	1 Church St Mary's Holwell (13 th Century rebuilt 1842-1895)	
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <u>1st Sunday</u> 10.00am Holy Communion Common Worship A (30)	<u>Sundays</u> 2 nd Sunday 9am Holy Communion Average Attendance 6 - 8	<u>Sundays</u> 4 th Sunday 6pm Evensong Average Attendance 10
Electoral roll (for the last five years – the most recent first)	2019 - 8 /2018 – 9/ 2017 – 9/ 2016 - 9 2015 - 9	
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar: The Rev'd Margot Hodson Authorised Preacher: Dr Martin Hodson	
Churchmanship and characteristics of that churchmanship	Middle of the Road Traditional Prayer Book	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	YES NO NOT VOTED	
	<i>Declaration on the Ministry of Bishops and Priests</i>	<input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>
Parochial church organisations and number of regular attenders	One PCC 9 members	
Other parochial and/or community buildings	None	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, Farming, Residential	
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	None	

Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	None
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POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Steady
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	The population is centred in the village with a few outlying farms and cottages.
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	One
4	To what extent does the congregation come from outside the parish?	People from Holwell and neighbouring village Westwell often attend each others churches
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Good attendance at festivals
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	3-4 regularly attend other churches in the Benefice when Holwell is without a service
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	No
9	Approximately how many pupils are there?	
10	From which area are they drawn?	
11	Are the school buildings available for parochial purposes? If so, please give details.	
12	Please also state name and type of other schools in the area.	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	The parish share is £3,075 This is fully met through giving and fundraising. All expenses of the clergy and administrator are met in full
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	No trust funds available

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	Unanimous	0	0
On the published draft Scheme:	Unanimous	0	0

Completed by  (Incumbent) Date 1.3m FEBRUARY 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy

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BENEFICE	Shill Valley and Broadshire Benefice	
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Revd. Harry Campbell MacInnes Incumbent from 6 th October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colvile, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxon, OX18 4AE	
PARISH	Kencot	
Population of parish (adults & children) <i>(Please state how computed)</i>	83 adults, 20 children estimate provided by churchwarden.	
Churches and sittings (See Note 1 overleaf) Date built (approx.)	1 Church, St. George's Kencot (13 th century approx.)	
Church services and numbers attending (See Note 2 overleaf) <i>Example:</i> <i>1st Sunday</i> <i>10.00am</i> <i>Holy Communion</i> <i>Common Worship A</i> <i>(30)</i>	Sundays 1 st Sunday in month Evensong 6pm Sunday Service Book Average att. 6-10	Sundays 3 rd Sunday in month Holy Communion 9am Common Worship A Average att. 6-10 If 5 Sundays in month then this service is held at 10.30 Common worship B
Electoral roll (for the last five years – the most recent first)	2019-13, 2018-19, 2017-20, 2016-19, 2015-17 figures taken from parish dashboard.	
Staff/lay assistance (e.g. curates, lay readers, NSMs etc.)	Associate Vicar: The Revd. Margot Hodson Authorised Preacher: Dr. Martin Hodson	
Churchmanship and characteristics of that churchmanship	Middle of the road Traditional prayer book and Common Worship	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	YES NO NOT VOTED Declaration on the Ministry of Bishops and Priests <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>	
Parochial church organisations and number of regular attenders	One PCC 9 members	
Other parochial and/or community buildings	Village Hall, non church use only.	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	
Sociological make-up of parish (e.g. rural, industrial, residential etc.)	Rural, farming, residential	
Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)	Playing field	

Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	None
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POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Relatively constant
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	Centred in village
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	4
4	To what extent does the congregation come from outside the parish?	A few on a normal Sunday, more on festivals.
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Very good attendance at festivals
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	No
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	No
9	Approximately how many pupils are there?	NA
10	From which area are they drawn?	NA
11	Are the school buildings available for parochial purposes? If so, please give details.	NA
12	Please also state name and type of other schools in the area.	St Christopher's C of E Primary Sch, Langford, St Peter's C of E primary sch, Alvescot (neighbouring parishes)
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	£6,351 This is fully met through giving and fundraising. All expenses of the clergy and administrator are met in full.
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	Edith Bundy Fund for the fabric of the church

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)			
	<i>For</i>	<i>Against</i>	<i>Abstentions</i>
<i>On the local formal consultations:</i>	<i>Unanimous</i>		
<i>On the published draft Scheme:</i>	<i>Unanimous</i>		

Completed by  (Incumbent/Priest-in-Charge/etc.) Date 13th February 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

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BENEFICE	Shill Valley and Broadshire Benefice	
Incumbent/Priest-in-Charge (Date of institution/licensing)	The Revd. Harry Campbell MacInnes Incumbent from 6 th October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colvile, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxfordshire, OX18 4AE	
PARISH	Langford	
Population of parish (adults & children) <i>(Please state how computed)</i>	190 (figures from the chair of the Parish Council)	
Churches and sittings <i>(See Note 1 overleaf)</i> Date built (approx.)	1 Church St Matthew's Langford Saxon Church pre doomsday book	
Church services and numbers attending <i>(See Note 2 overleaf)</i> <i>Example:</i> <i>1st Sunday</i> <i>10.00am</i> <i>Holy Communion</i> <i>Common Worship A</i> <i>(30)</i>	<u>Sundays</u> 9am Holy Communion – Common Worship 10-12	<u>Sundays</u> 10.30am Family Service 12-14
Electoral roll (for the last five years – the most recent first)	2019 – 24, 2017 -18, 2016 - 35	
Staff/lay assistance <i>(e.g. curates, lay readers, NSMs etc.)</i>	Associate Vicar: The Revd. Margot Hodson Authorised Preacher: Dr. Martin Hodson	
Churchmanship and characteristics of that churchmanship	Middle of the road Common Worship	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	YES NO NOT VOTED	
	Declaration on the Ministry of Bishops and Priests <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>	
Parochial church organisations and number of regular attenders	One PCC 9 members	
Other parochial and/or community buildings	Village Hall and St Christopher's CE school buildings available for Church use	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	
Sociological make-up of parish <i>(e.g. rural, industrial, residential etc.)</i>	Rural, farming, residential	
Shopping and other local facilities <i>(e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)</i>	The Bell Inn Langford	

Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)	None
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POPULATION		
1	Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)	Relatively constant
2	How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?	Centred in village
PAROCHIAL LIFE ETC.		
3	Approximately how many of those on the church electoral roll live outside the parish?	None
4	To what extent does the congregation come from outside the parish?	.Rarely
5	Does the congregation increase significantly during the holiday season? If so, please give details.	Good attendances at Festivals Harvest, Easter and Christmas
6	Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).	No
7	Has any other denomination a strong following in the parish? If so, please give brief details.	No
CHURCH SCHOOLS		
8	Is there a church school? If so, please state name and type.	St Christopher's Langford Primary Church of England http://www.st-christophers.oxon.sch.uk
9	Approximately how many pupils are there?	125
10	From which area are they drawn?	The Benefice and Carterton
11	Are the school buildings available for parochial purposes? If so, please give details.	Yes - if needed but village halls are normally sufficient
12	Please also state name and type of other schools in the area.	Within the Benefice: Primary Church Sch in Alvescot (St Peter's).
MISCELLANEOUS		
13	What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?	£666,542 for 2020 This has been fully met this year through giving. All expenses of the clergy and administrator are met in full.
14	Please indicate what, if any, trust funds are available to the parish and for what purposes.	No

ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR (ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)			
	<i>For</i>	<i>Against</i>	<i>Abstentions</i>
<i>On the local formal consultations:</i>	Unanimous		
<i>On the published draft Scheme:</i>	Unanimous		

Completed by  (Incumbent/Priest-in-Charge/etc.) Date 13th February 2020.

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

PARISH INFORMATION FORM

P100

is important that the information provided on this form is accurate as the Church Commissioners may rely on such information in their consideration of representations and their decision could be open to legal challenge if any facts upon which they have relied are found to be incorrect.

Please email the completed form(s) to: pastoral@churchofengland.org

BENEFICE	Shill Valley & Broadshire Benefice	
Incumbent/Priest-in-Charge <i>(Date of institution/licensing)</i>	The Rev'd Harry Campbell MacInnes – incumbent since 6 October 2004	
Patron(s)	The Executors of the Estate of Mr J Heyworth, Christ Church College, Mrs P Allen, Mr O N Colville, Church Society Trust, Mr D F Goodenough, Ms A M Molyneaux	
Parsonage house (address)	The Rectory, Church Lane, Shilton, Oxon. OX18 4AE	
PARISH	Westwell	
Population of parish <i>(adults & children)</i> <i>(Please state how computed)</i>	35 (approx.headcount) 5 children	
Churches and sittings <i>(See Note 1 overleaf)</i> Date built (approx.)	1 Church St.Mary's (12 th C) Westwell.	
Church services and numbers attending <i>(See Note 2 overleaf)</i> Example: 1st Sunday 10.00am Holy Communion Common Worship A (30)	Sundays 1st Sunday 0900 Holy Communion 6-8 (average attendance)	Sundays 3rd Sunday 1800 Evensong 10 (average attendance)
Electoral roll (for the last five years – the most recent first)	2019 – 11, 2018 -8, 2017 – 9, 2016 – 7, 2015 - 8	
Staff/lay assistance <i>(e.g. curates, lay readers, NSMs etc.)</i>	Associate Vicar: Rev'd Margot Hodson Authorised Preacher: Dr Martin Hodson	
Churchmanship and characteristics of that churchmanship	BCP traditional	<i>If there is more than one church in the parish please indicate any difference in the churchmanship in the individual churches</i>
Please indicate whether there is a PCC Resolution under Paragraph 20 of the House of Bishops' Declaration on the Ministry of Bishops and Priests (if so, please explain the exact nature of the alternative arrangements made, and the reasons for requesting the same).	Declaration on the Ministry of Bishops and Priests	YES NO NOT VOTED <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/>
Parochial church organisations and number of regular attenders	One PCC 8 members	
Other parochial and/or community buildings	None	<i>Please indicate if any building is not primarily for church use</i>
Other denominations	None	

<i>Sociological make-up of parish (e.g. rural, industrial, residential etc.)</i>	Rural, Residential, Farming
<i>Shopping and other local facilities (e.g. Post Office, General Store, Doctor, Dentist, Police Station, Pubs, Clubs, other recreational centres)</i>	None
<i>Bus services (please give brief details of any daily bus service around the parish and/or to the nearest town/village centre and their relevance in enabling attendance at church services)</i>	None

	POPULATION	
1	<i>Is the population increasing or decreasing and, if so, to what extent and over what period? (In case of doubt about population figures, the local authority may be able to help.)</i>	Steady
2	<i>How is the population distributed (e.g. in one or more centres, or dispersed over the parish)?</i>	The population is centred in the village with a few outlying farms and cottages.
	PAROCHIAL LIFE ETC.	
3	<i>Approximately how many of those on the church electoral roll live outside the parish?</i>	None
4	<i>To what extent does the congregation come from outside the parish?</i>	Some occasional attendees from within the Benefice and neighbouring villages
5	<i>Does the congregation increase significantly during the holiday season? If so, please give details.</i>	At Christian festivals we routinely triple, if not quadruple, the average congregation.
6	<i>Do a significant number of parishioners attend other Anglican churches in the area? If so, give details (eg for reasons of convenience or because the same congregation attends different churches in rotation).</i>	3-4 parishioners might attend other Benefice services when Westwell is without a Sunday service.
7	<i>Has any other denomination a strong following in the parish? If so, please give brief details.</i>	No
	CHURCH SCHOOLS	
8	<i>Is there a church school? If so, please state name and type.</i>	n/a
9	<i>Approximately how many pupils are there?</i>	n/a
10	<i>From which area are they drawn?</i>	n/a
11	<i>Are the school buildings available for parochial purposes? If so, please give details.</i>	n/a
12	<i>Please also state name and type of other schools in the area.</i>	Within the Benefice: Primary Church Schs in Alvescot (St Peter's) & Langford (St Christopher's). In neighbouring parishes outside the Benefice: Burford Jnr & Snr Schs; St John the Evangelist C of E Primary Sch (Carterton), St Joseph's Catholic Primary Sch (Carterton), Carterton Community Primary Sch, Carterton Community College, Edith Moorhouse Primary Sch (Carterton)
	MISCELLANEOUS	
13	<i>What is the parish share, and to what extent does the PCC meet the working expenses of the clergy or lay workers?</i>	The parish share of £4,281 is fully met through giving and fund-raising. All expenses of the clergy and administrator are met in full.
14	<i>Please indicate what, if any, trust funds are available to the parish and for what purposes.</i>	None
ARE THERE ANY OTHER FACTUAL POINTS WHICH WOULD ENABLE THE CHURCH COMMISSIONERS TO UNDERSTAND THE CHARACTER OF THE PARISH BETTER ?		

PLEASE: (i) INDICATE THE LEVEL OF SUPPORT, OR OTHERWISE, OF THE PCC FOR THE PROPOSALS/DRAFT SCHEME (OR ORDER); AND/OR
(ii) PLEASE SHOW THE VOTING FIGURES (IF A VOTE WAS TAKEN)

	For	Against	Abstentions
On the local formal consultations:	Unanimous		
On the published draft Scheme:	Unanimous		

Completed by  (Incumbent/Priest-in-Charge/etc.) Date 13th February 2020

Note 1:	Please describe by dedication etc. and state whether the building is a parish church, chapel of ease or other place of worship (eg mission hall etc.)
Note 2:	Please state (1) the frequency of church services, (2) the time, (3) the type and/or name of the service (e.g. Holy Communion, Sung Eucharist, Morning Prayer etc.), (4) the service book used and (5) the average congregation for each service.

Annex R:

The representations;

Representations against

Your Name

Trish Poole

Nature of interest in case

Churchwarden, representing both churchwardens and PCC of the parish of Broughton Poggs and Filkins, part of the Shill Valley and Broadshire Benefice

Is your representation for or against the draft scheme or order (required)

Against

Representation:

We set out below the text that we sent to the Oxford Diocesan Pastoral and Mission Committee during the consultation stage concerning what were then draft Proposal. Since that draft has now proceeded as a firm Proposal, we would now like this same submission to be seen as our equally firm representation against it.

Trish Poole and Karen Todner
Churchwardens
On behalf of Broughton Poggs with Filkins PCC
2nd December 2019

Concerning the draft proposals for Black Bourton:

We appreciate that these are only draft proposals, but presumably they reflect Diocesan 'direction of intention', and we therefore question their Rationale as you set it out. We do not see that the 'expansion of the Benefice' has any more reason to affect Black Bourton than any other of the parishes, including Broughton Poggs with Filkins.

We assume that these proposals are, in fact, connected with Black Bourton not accepting Bishop John's adjudication on the issues Harry faced some years ago. But without clear context, it is difficult to know exactly what the Diocese is thinking, and therefore how we might respond.

Considering that this is the only material change to the Benefice since it was formed almost 25 years ago, perhaps these proposals need a bit more context before there can be proper debate. Perhaps they would be better considered in the context of the formation of a strategy for the Benefice as a whole?

Although we understand that this proposal has been described as a temporary expedient, there does seem to be an element of kicking the can, rather than dealing with the issues involved.

In these circumstances, we can comment on some of the practical matters: The Benefice was formed as part of the ongoing process to deal with a large number of parishes, and a national shortage of stipendiary priests. It seems somewhat strange, therefore, to give Black Bourton its own priest even if she is to be supported

by her other job. Firstly it is perversely against trend, and secondly the resource could surely be put to better use elsewhere? Perhaps even more widely in this Benefice?

There are other practical considerations. We now understand that Back Bourton has not paid its full parish share for some years, although the figures are not contained in the online tables which detail all other parish shares and how much has been paid. We certainly understand the difficulties in this parish; for some years, Filkins did not pay in full either. This is a matter of regret to the present PCC, which does feel a sense of obligation to pay its share, not least because of the benign pressure exerted by the Deanery.

We wonder what has happened at BB, and what will happen with respect to money; at the least we feel it would be sensible that these matters were touched upon even at this draft stage.

We understand that these proposals are a genuine attempt to repair the damage of years of division, but we do feel that this looks more like a reward for Black Bourton than would seem reasonable.

We return to the proposals: because of the erroneous Rationale, it is not at all clear whether the Diocese is simply dealing with a practical response to Black Bourton's disinclination to accept the Bishop's judgment, or an acceptance that Black Bourton has a point and that the judgment was flawed. If the first, then surely it cannot be beyond Diocesan power to affect a reconciliation? If the second, then there are wider implications which should be considered.

Either way, we feel that these proposals are probably not the best way forward. We do not feel that this proposal helps our Benefice find a sense of common purpose, and may in fact lead to further fracture. We ask the Committee to withdraw the proposal.

Trish Poole and Karen Todner
Churchwardens
On behalf of Broughton Poggs with Filkins PCC
21st July 2019

A representation against Draft Scheme 02122019 'Proposals affecting the benefice of Shill Valley and Broadshire'

I should like to make three points in preface:

- A I do not doubt for a moment that everyone involved in this matter has acted, and does act, with the very best of intention as we all variously perceive it.

- B This proposal has been discussed very little in the Benefice. Diocesan representatives addressed a Benefice Council meeting, and answered questions, but the Rector said nothing, and to my knowledge no other open discussion has taken place in any organised forum.
- C I would have preferred to have discussed this matter with the Rector, but he has not been willing at any time to engage in any discussion on this proposal other than to say that he supports it.
- D Although the Proposal is a public one, it is predicated on deeply personal issues, and it is a matter of great regret that any representation must necessarily touch upon them, not least because of the difficulty in doing so fairly.

Parish re-organisation used to be mostly about endowment or doctrinal difference, later it reflected demographic change, and now is mostly about shortage of priests. However, this present proposal is entirely predicated upon the personal behaviour of the Rector, and adverse reaction to it within our benefice.

This adverse reaction (in some cases unfair) was widespread across various parishes within our Benefice, but has mostly subsided to reluctant acquiescence, except in Black Bourton where one churchwarden has led an attritional campaign. It is probable, whether fair or not, that if the entire matter happened in these post-#MeToo days, public opinion would be very much less forgiving of the Rector. And for that matter it might well judge unacceptable the Bishop of Oxford's CDM adjudication in December 2013.

What is more certain (and widely accepted), is that the matter was not well handled by the Diocese, and this proposal is yet one further step in this unfortunate process. However even now, in tandem with the application of available procedure, the individuals concerned could be helped to accept their responsibility to come to terms. Perhaps only in profligate Oxford would the best way forward out of a self-dug hole be seen to be the application of scarce resources of money and manpower. Black Bourton is said to be happy with the proposal, but elsewhere in the Benefice, most (if they know about it at all) are resigned to what looks very much like a *fait accompli* (the proposal itself promotes this view with the statement in the Rationale that the Bishop of Oxford himself '*is convinced*' by its rightness), some have gone off to other churches, and a few applaud the proposal either because they believe it will bring happiness to the Rector and/or it will move the apparently bolshier Black Bourtonians off-shore.

The terms of the proposal say it should be judged according to whether it will '*lead to the flourishing of both the parish of Black Bourton and the remaining parishes that comprise the Shill Valley and Broadshire benefice, allowing all areas to be the most effective agents of mission and outreach that they can be.*' Well, yes, of course, but re-organising all of our parishes as separate benefices with separate priests would very likely have the same beneficial effect, as would similarly re-organising every parish in the country.

The context and rationale of the proposal is therefore crucial if one is to judge its particular worth. In this case, although the Rationale has been modified during the

course of the consultation stages in deference to truth, it still implies that there is some organisational reason why Black Bourton does not 'fit' with the other parishes in the Benefice. But this is simply not true. There is not a shred of evidence that Black Bourton was any more reluctant a collaborator in the Benefice than any of its fellow parishes. Indeed, if anything, the opposite is true: for instance, over all the years right up until the matter that led to the upset, the midweek Benefice service was held permanently in Black Bourton. (Since the upset, there has been no midweek Benefice service.)

If the issue was organisational and involved Black Bourton being somehow different from the other parishes, then the proposal might have some merit (though still be needlessly profligate). But among the ten parishes in our benefice, nothing marks Black Bourton to be particularly different.

The issue is entirely a personal one, and Black Bourton's reaction to the Rector is simply different in intensity rather than in kind. For this reason, the chances are high that far from settling the issue, moving Black Bourton off-shore will simply lead remaining parishes in the Benefice to consider their options. These chances are increased because of the widespread belief in the Benefice that the effect of this proposal is to reward Black Bourton for 'bad behaviour' with a separate Benefice led by its own high-profile, hard-working priest.

The Proposal Rationale suggests that Black Bourton's lack of co-operation is acting as a brake on what would otherwise be a more successful Benefice. I edited and produced *Parish Pump* (the Benefice magazine) for five years from 2004, and two years ago returned to do the same job. I therefore saw at close quarters the working of the Benefice 15 years ago, and see it again now. I would strongly suggest that progress towards building a coherent Benefice has been consistently insignificant, and that this lack of progress has not in any way been because of particular events but because of general lack of effort.

If this were not so, splitting Black Bourton from the Benefice might, at best, have little effect one way or another. In the circumstances in which we actually find ourselves, it will likely compound the drift, and increase the risk of further alienation elsewhere in the Benefice: better by far would be for the Diocese to put the same manpower and resources into improving progress in the present Benefice.

Lastly, at the very time when the Oxford Diocese is lauding Appreciative Inquiry as the best way to build parish and benefice capability, it seems mighty odd to adopt a 'problem' based approach, and impose so Draconian a 'solution' as is proposed. Especially when better motivated and supported leadership could call on many across the Benefice to work for a more harmonious way forward.

In short:

So far as Black Bourton is concerned:

I find it inconceivable that the combined attention of a Bishop, an Archdeacon, an Area Dean, and an Assistant Area Dean cannot initiate and successfully manage a process of reconciliation between individuals, without dismembering the Benefice. As

a last resort, of course, there are processes which would allow for the election and/or appointment of new parish officers.

So far as the Rector is concerned:

In recent years, the CofE, like many non-commercial large organisation, has taken to using corporate words and process. But it does not always pick up on some of the better corporate practices. If the Rector had been appointed, say, an area manager, but was stumbling a bit, he would receive proper, co-ordinated help; partly because the company had some duty of care, partly because the company output would suffer if matters were not put right, partly because an under-performing area manager is a wasted asset, and partly because head office would wish to see its judgment vindicated for having appointed him in the first place.

So far as the Benefice is concerned:

It seems most curious that in a Benefice that hardly exists (and, if anything, exists less now than it did previously), the most pressing matter in hand for the Diocesan authorities is not to work to improve things for all, but to tinker about with one small part of the Benefice. It sends a signal to the rest of the Benefice which will only encourage further indifference to any sort of co-operation between parishes, and any formation of a meaningful Benefice.

I contend that this Proposal is the wrong solution to the wrong problem, and I ask the Commissioners to request the Diocese to withdraw it, and think again.

Richard Martin

Representations in favour

From: Reggie Heyworth

Sent: 29 October 2019 15:40

To: James Davidson-Brett

Subject: Draft pastoral scheme, Benefice of Shill Valley and Broadshire, Diocese of Oxford

Dear Sir,

I write on behalf of the Executors of the Estate of Mr John Heyworth, formerly Patron of the Living of Holwell, in the Benefice of the Shill Valley and Broadshire.

Thank you for your notice of 24 October and related enclosures. I wish to express my full support for the draft pastoral scheme as put forward by the Commissioners.

Yours faithfully,
Reggie Heyworth

From: Anne Hichens
Sent: 19 November 2019 11:02
To: James Davidson-Brett
Subject: Black Bourton

Dear Sirs,

I personally and our PCC are in favour of the Bishop's plan for Black Bourton. We are sad that they should feel this way and would welcome them back if they ever wish to return to the Benefice.

Thank you.

Yours

Anne Hichens
Church Warden
St Matthew's Langford

From: Denise Kemp
Sent: 18 November 2019 14:25
To: James Davidson-Brett
Subject: Creation of new Benefice for Black Bourton

Dear Sir

As both church warden of St Matthew Langford and the lay chair of the Shill Valley and Broadshire Benefice, I am writing to support the proposal for Black Bourton parish to leave the SVBB and become a Benefice of one. It is with regret that I support this move on Black Bouton's part but I am of the view that as all of the pastoral efforts from Bishop Colin, the Witney Deanery and SVBB over the past years have been unsuccessful in resolving Black Bouton's wish to leave our benefice, then the proposal should be allowed.

At a time when rural churches are struggling to meet the pastoral needs in their communities, the tension and ill feeling caused by Black Bouton's position has been detrimental to us all. The SVBB is committed to working co-operatively to support our village churches and to be a caring, compassionate and contemplative community. The anguish and ill feeling of the last five or six years needs to be put aside and we be allowed to move forward so that we can find Christ's purpose for us all.

With kind regards

Denise Kemp

From: stephanie.deslandes
Sent: 29 November 2019 09:29
To: James Davidson-Brett
Subject: Benefice of Shill Valley & Broadshires Consultation

Dear James,

I have consulted with the St Mathew's Langford PCC Members re the Shill Valley & Broadshires Benifice – Black Bourton Proposal.

Whilst we regret the decision by Black Bourton to leave the SVBB, We are in support of the consultation proposal. We would like to add that we would welcome Black Bourton to rejoin the SVBB should circumstances change in the future.

With our thanks and appreciation to the Diocese & Deanery for the time they have devoted to finding a solution to this issue

This response is in addition to personal responses sent by Langford PCC Members.

Yours Sincerely

Stephanie Deslandes, PCC Secretary, St Mathew's Langford

SUPPORTIVE REPRESENTATION TO THE CHURCH COMMISSIONERS

We, the undersigned being of the PCC/parishioners/congregation of St Mary's Church in the parish of Black Bourton wish to submit a representation in support of the Draft Pastoral Scheme pursuant to the Oxford DMPC Notice issued on 24th October 2019.

We strongly support the proposed Scheme and have every confidence that once approved and implemented the Scheme will further the mission of this parish and make far better provision for the cure/care of souls.

We are a close, accommodating community with excellent relations between the Parish Council, the Village Association, and the PCC. These three 'arms' of the village all use the church and have an interest in its sustainability.

We have 2 services a month – evensong and holy communion - led usually by retired clergy who receive from us the appropriate fee. Occasionally, evensongs have been lay-led by one of our parishioners.

We are a relatively small rural parish, yet despite this the Witney Deanery and the Diocese have tried hard over several years to find a lasting solution to replace the current temporary one. A reversion to the *status quo ante* is not an option.

The 'interpersonal factors' that have irremediably affected the relationship between this parish and the incumbent are well known to the Diocese and have been well documented; there is no need to elaborate further here.

Parishioners feel no animosity towards the incumbent – he is simply not right for us, and that has been the unanimous view of this parish for 6 years.

The passage of more time will not change this settled view. As with any relationship, once it has ended, it is best to recognize, accept and move on so that each can better put their energy where it is needed. Our expressed wish is to have a vicar who meets our reasonable expectations.

It is not a question of us being unable to forgive, or of us lacking in Christian love – as some uninformed people within the Benefice might insist. We in this parish have not been sinned against and hence it is not in our gift to forgive. We are an understanding and welcoming church, and all are welcome to worship here including the incumbent should he so wish.

Put succinctly, (MPM 2011, Sec 3 refers: concerning traditions, needs, and characteristics) trustworthiness, values, and qualities of leadership of the incumbent for the better care of souls, as well as pastoral care, are of paramount importance for the sustainability and furtherance of the mission of our parish community.

To quote Harold Rowden from his 'Church Leaders Handbook', pastoral ministry is essentially *shepherding*, which involves protection, tending to needs, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, *leading by example to move people on in their pursuit of holiness*, comforting, and guiding.

All of the above have been absent from here for 6 years. It is a remarkable testament to the resilience, patience, and faith of the indefatigable congregation of Black Bourton that despite this absence the mission - though understandably diminished and in need of urgent refreshment through pastoral care and leadership - has kept going during this extended 'interregnum'.

As explained in the rationale for the Scheme, we have sustained ourselves for 6 years without pastoral ministry and have been entirely independent of the Benefice for 3½ years. However, the extended lack of pastoral care and leadership is having a profound effect, as you might expect, on the mission and spiritual development of this community.

We have achieved much over 6 years in terms of restoring our ancient and beautiful Grade 1 listed church, but there is only so much an essentially lay-led community can achieve in terms of spiritual mission over the long-term, and 6 years is a long time.

Raising the full Parish Share is part of our mission, yet we are hampered in achieving this. Once the Scheme is approved and implemented we will be in a much better position to raise the full Parish Share, something we have not been able to do in recent years. This is because it is hard to expect people to donate £1000s to fund the Parish Share, in addition to the cost of maintaining the fabric of the church, when we only have occasional visiting clergy. We need a regular and visible clergy (vicar) presence.

This parish has carried out all the administration, including the completion of 2 major restoration projects, over the last 3½ years. There has been no contact whatsoever with the Benefice Team nor, as a consequence, with the other parishes. We have done everything ourselves except arrange the 2 services per month, which have been kindly arranged by the Assistant Area Dean. Our absence has benefited the other parishes of the Benefice because service and administrative cover for Black Bourton have not been required. That benefit will, of course, remain under the Scheme.

It is possible that some in other parishes will not be happy with the proposed Scheme – it is hard to please everyone – but to those who may object we would ask them to consider rationally and objectively what they seek to achieve by objecting. Surely, to anyone who has a basic understanding of the facts, this proposed Scheme is in the best interests of everyone.

The recent public statement of support for the Scheme by the incumbent is significant and welcome. The incumbent wrote as follows in the Benefice magazine, which is read widely across the parishes:

'In recent issues of the Parish Pump {the Benefice Magazine}, the editor {Mr Richard Martin} has written about the draft proposals for the pastoral reorganization of this Benefice. As the incumbent, I am happy that I have been fully consulted throughout on this matter.

I would like to point out that the thoughtful and considered views expressed by the editor do not in any way represent the views of your Rector. We are so grateful to all the editor has done for this excellent magazine and he is of course entitled to express his opinion on this scheme.

However, I would like to make clear that I have written giving my full support to the proposal for taking St Mary's Black Bourton out of this Benefice and I wish them every blessing going forward.'

The above statement inherently recognizes that the organization of the Diocese into parishes is for the ease and benefit of the people and not the incumbent. The people of Black Bourton have spoken at length and for some time, always seeking to resolve the situation within the available lawful procedures of the Church of England, rather than seeking remedy through external media agencies.

We have prayed often and collectively over the years that someone, somehow will appear to lead us. It is wondrous that Reverend Dr Teresa (Tess) Kuin Lawton has volunteered to take on that mantle. We are inspired by her; she is the answer to our prayers. We know that under Reverend Tess' leadership, guidance and care *anything and everything is possible*. We have much energy and potential.

To conclude, the draft Scheme presents an admirably sensible and final opportunity for the Benefice and the parish of Black Bourton to become settled to the benefit of all concerned. Focus on mission will be significantly enhanced.

The purpose of the draft Scheme will therefore be achieved through the furtherance of the mission of the Church of England, through effective provision of pastoral care, and through far better provision for the cure/care of souls for the parish of Black Bourton.

The primary petitioner is Mr Richard Betteridge, a parishioner, PCC member, churchwarden and PCC vice-chair.

(Commissioners' note: signed by a further 18 people of whom 16 are parishioners, 8 are PCC members, one is an ex-churchwarden, one the PCC secretary, one a deanery Synod representative, one a lay reader and two of whom are members of the congregation but not parishioners)

Annex S:

**Supplementary comments from the representors
and the Bishop.**

Further responses from the representors against the draft Scheme

Dear James

As you asked, I have given much consideration to this matter. No one likes to be either the club bore or the miserable chap in the corner who says 'no!'

But I am reminded of the story about the committee at which one member kept saying this or that idea would not work. Finally the chairman said to him: 'please stop throwing cold water over everything'. To which the chap replied: 'Chairman, I'm afraid that that is the natural consequence of a lot of hot air on thin ice.'

So, I have re-read my representation against the proposal (by email 02/12/2019) and would only make one change. In the first sentence, '...three points in preface' should have been '...four points'. Slip of the pen, sorry about that.

As a result of reading your excellent report dated 29th January, I should like to add the following:

A The supporting representations, other than from Black Bourton, totals four. The three from one parish, Langford, are all regretful, all dwell on the ill-feeling engendered by Black Bourton. There is a muted acceptance of the proposal, but no great enthusiasm.

B It is possible that a reason no other parish made a representation to the Commissioners was because of a belief that the proposal was a done deal. The proposal rationale stated unambiguously '*the Bishop [of Oxford] is convinced that the formal separation of the Parish of Black Bourton... is the solution...*' The guidance warns against such a settled view being expressed before the consultation because PCCs will (at best) loyally support their bishop perhaps even against their better judgment, or (at worst) somewhat cynically assume that what Bishops want they will get.

C The Bishop in his letter to you of 21st February says '*It is not the case that there has been little discussion of the situation locally.*' The timeline of events in Appendix 1 suggests otherwise.

D Much is made in the proposals, and in the 19th June 2019 meeting minutes, and in the Bishop's letter of 29th February about how mediation had failed. Perhaps the Bishop's sense of failure was misplaced.

On 17th June 2015, the Churchwarden of Black Bourton wrote to his fellow Benefice Churchwardens:

On show in these minutes are all the dirty tricks of the trade operated by the Harry MacInnes-[xxx] axis over the years: disinformation, suppression of information, coercion, intimidation, stuffing and skewing of minutes, and divide and suppress. These people... would like to take you back to Ground Zero. Black Bourton isn't

going there, and I'm sorry luv, but only God can save Harry MacInnes' soul now so I suggest you leave Him to it.

On 22nd February 2016, he wrote to one particular fellow Churchwarden:

As I think you and others can see well enough, I will not be party to hypocrisy, double standards, lying, deception, deviousness, dissembling or any other similar un-christian activity of the sort that has been on display in the conduct of this benefice under Harry MacInnes.

These are just two indicative quotations from dozens of emails sent at the time which certainly suggest the kind of intransigent animus of which the Bishop and the Benefice Council despaired.

And yet, and yet... In his letter of representation to the Commissioners in favour of the proposal, that same Churchwarden of Black Bourton now writes:

Parishioners feel no animosity towards the incumbent — he is simply not right for us, and that has been the unanimous view of this parish for 6 years. The passage of more time will not change this settled view... It is not a question of us being unable to forgive, or of us lacking in Christian love —as some uninformed people within the Benefice might insist. We in this parish have not been sinned against and hence it is not in our gift to forgive. We are an understanding and welcoming church, and all are welcome to worship here including the incumbent should he so wish.

I have no wish or reason to rake over these ashes, but (to use the words of the Churchwarden), 'the passage of time' seems to have wrought enormous change to his view, and presumably that of his parish.

Whether just the passage of time, or whether the mediation has worked better than the Bishop thinks, this mild feeling that the rector '*is not right for us*' is probably echoed from time to time in other parishes in this benefice, and countless others up and down the country. It is good reason for trying harder to get on, but surely not to expend valuable resources to split up the benefice!

E On a personal note, and contrary to the suggestions in Appendix 1, I have had many discussions about developments in the Benefice with many people, including Diocesan officials. So far as the Parish Pump is concerned, I offered space for open debate on the subject of the proposals.

F Perhaps rather than split the Benefice, a better way, and better use of resources, would be to draft in the enthusiastic Tess Kuin-Lawton to help Harry create a whole Benefice to be proud of. Tess could have special responsibility for Black Bourton, and with their new-found 'lack of animosity', goodwill on all sides, and renewed vim and vigour... Most things are possible.

June 2020 marks the 25th Anniversary of our Benefice's formation. What a wonderful way this would be to celebrate it.

Best regards

Richard
Richard Martin
Editor

PARISH PUMP

Dear James

Thank you for your comprehensive report which we have read very carefully. But reluctantly we see no reason to withdraw our representation to the Commissioners.

Actually your report contains evidence which we would contend further support the case against the proposals.

However, in the interest of good relations we simply restate our suggestion that the Commissioners ask the Diocese to reconsider.

Kindest regards

Trish

Trish Poole
Churchwarden

On behalf of all the lay members of the Broughton Poggs with Filkins PCC

Dear James

Please find below responses to the above email. I have also included original comments to which they refer, that were sent as part of our original response. Please also note that two other members of our PCC feel it is important for these comments to be put forward.

received 26/02/2020

Dear All

If there is an opportunity for the matter to be reconsidered, then the views I expressed in my email of 31 May 2019 remain (see attached). I would support the Benefice remaining unchanged and a reconciliation achieved between Harry and Black Bourton.

Regards,

Jim

received 31/05/2019

Dear All

I am concerned by the proposal as the catalyst for this separation is driven by personal issues between Harry and the BB PCC. To my mind this should be resolved rather than exacerbated by a separation and breakup of the Benefice. We are stronger as a group of parishes, rather than going alone. The rationale provided is not a true reflection of the reason and is misleading at best, and is not a real justification for the change proposed which should be resolved by bringing people together, rather than forcing them apart.

Regards,

Jim

received 29/02/2020

Stephanie

This is interesting reading and gives me a better understanding of how the whole issue has developed. Like Jim, I was unhappy with the proposal (see my email below), but I reluctantly agreed that the Langford PCC should support the proposal on the basis that it was the only acceptable way forward. If only four of the Benefice parishes made representations, it appears that only a minority of the parishes have indicated support for the proposal. This increases my concern. Do other PCC members think we might review our position, or at least make clear that the PCC has divided views?

Diane

received 01/06/2019

I feel strongly that this is not the way forward. I don't know the detailed background or what other steps have been considered. But I do think that we should be looking for conciliation rather than formalising and worsening divisions in our community.

Diane

With Kind Regards

Stephanie Deslandes (Langford PCC Secretary)

**Supplementary views of a representor in favour of the draft
Scheme**

The Church Commissioners
Church House
Great Smith Street
London
SW1P 3AZ

Your reference:

Letter to the Rt Revd Bishop Steven, Bishop of Oxford,
dated 29th January 2020

26th February 2020

Dear Sir/Madam,

**Re: MISSION AND PASTORAL MEASURE 2011 - SHILL VALLEY & BROADSHIRE
(BLACK BOURTON) PROPOSED PASTORAL SCHEME**

I have read your letter at reference to Bishop Steven and his responses to that letter.

I would like to add a comment if I may that a benefactor, who lives in our village and is a longstanding member of the congregation, has offered to pay our parish share in full for at least a year.

Yours sincerely,

Richard Betteridge

R BETTERIDGE
Churchwarden
Vice-chair of the PCC
St Mary's Church
Black Bourton

(Also the primary petitioner of the representation in favour from this parish)

Dear James,

We consider that Bishop's Steven's letter did set out the various key points for the Committee's consideration and have no wish to delay this coming to the Committee given the urgent pastoral need for this situation to be resolved.

It is perhaps worth just adding that Bishop Colin (Bishop of Dorchester for 19 years) has reiterated, having been engaged himself in conversations with those most directly involved in this situation over very many years, that very substantial attempts at reconciliation have been consistently made and whilst there is great sympathy for the views expressed by those who have not been party to these conversations that further attempts be made to this end, it is his sincere belief that this simply would not be attainable in this case and would, in contrast, prolong and exacerbate the present situation.

Kind regards,

Maggie Metaliaj
Pastoral Secretary
Diocese of Oxford

