

The Parishes of Crookhorn, Portsdown, Purbrook and Waterlooville



KAIROS

seizing God's moment for growth

Research Phase

Volume One

Main Report

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Executive Summary

The parishes of Christ Church Portsdown, the Good Shepherd Crookhorn, St. George the Martyr Waterlooville and St. John's Purbrook occupy the suburban area west of the A3(M), with the major part of the parishes between central Waterlooville and the North of Cosham. The area is largely housing, with a town centre and industrial estates in Central Waterlooville. Employment in the rest of the cluster is largely confined to a few shops and educational establishments. The demographics of the four parishes are fairly similar in terms of age and employment profiles. All four parishes include both moderately deprived areas and areas which are not deprived. The sizes of the four parishes vary considerably.

The four churches have reasonable congregations, which vary in make up considerably. This includes age and employment. The style of worship ranges over the main areas common in the Church of England. Due to these facts the Kairos group feels that the four churches should remain as four separate churches, each with its own vicar.

Having researched the available information, it is concluded that there is opportunity to work in the following areas:

1. Encouraging people to move on in their Christian Life, and make better use of their abilities.
2. Ongoing co-operation between the churches of the cluster, sharing experience and resources, both to enable growth in the individual churches, and to work beyond the limits of one single church.
3. Ongoing discussion and co-operation with the civic authorities, working together to meet the needs of the communities. This includes joint funding bids, the provision of meeting venues and personnel, and involvement in local planning.
4. Provision of local focus points for information: what services are available, who to contact etc.
5. Activities and help for older people, including places to meet opportunities to learn and practise new skills, or to be entertained.
6. Help for young parents, including help with childcare, advice and information.
7. Venues for the provision of services, for meetings or cultural activities.
8. Care for those in need, including the elderly, young parents, the newly married and those in search of advice.
9. Transport to appointments, for shopping etc.

The churches do not have the resources to meet all these needs, however there are other organisations working in many of these fields, which we can either work with, or act as a signpost directing people in the right direction.

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1 Introduction

This document is the report for the Kairos Research Phase of the cluster consisting of the parishes of Christ Church Portsdown, The Good Shepherd Crookhorn, St. George the Martyr Waterlooville and St. John's Purbrook, within the deanery of Havant.

This report consists of three volumes:

- The main report (this volume). This is intended to present all the relevant information gathered in the research in a concise and readable form. In most cases this document should be sufficient without reference to the other volumes.
- Supporting Information. This contains the detailed findings of the research that underpins the main report, including analysis. All the information in the main report should be backed up here.
- Additional Information. The raw information gathered during the research, where this requires further analysis to be in a useful form. Also information gathered which is not relevant to the final report, but which is recorded in case it is useful for other purposes.

This volume starts with an overview of Kairos and a profile of the churches and communities involved as background material, in order to provide a basis for the information that follows.

1.1 Kairos

It is widely perceived that the Church of England has problems; indeed it is often said to be in a state of Crisis. The reasons given usually include:

- A shift in the age profile, with the average age of congregations increasing.
- A decline in Clergy numbers.
- A financial crisis, especially where provision for Clergy pensions is concerned.
- The increasing cost of maintaining old (often ancient) buildings, many of which are no longer suitable.
- A perceived lack of relevance in an increasingly secular, multi-cultural and individualistic age.

While these are not necessarily problems which apply to all churches, or indeed to the Diocese as a whole, the Anglican Diocese of Portsmouth has decided to hold a strategic review, looking at the Diocese, its churches and the communities they serve in order to address the future. This review has been named Kairos. which has the meanings:

- A fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for.
- Opportune or seasonable time.
- The right time.
- A limited period of time.
- To what time brings, the state of the times, the things and events of time.

This review is being carried out in several phases:

- Theology.
- Education.
- Research. Find out about out churches and their communities. This document is the report for this phase.
- Planning. Make plans based on the discoveries in the research phase.
- Action. Implement the plans.

The aim of the research phase is given in the research phase manual as:

The research aim is:

- To identify the needs of the communities we serve.
- To identify all the resources at our disposal to meet the needs of the communities.

It will therefore be important to gather reliable information that is based on evidence and can be used for making good decisions about where best and how to concentrate limited resources, and to do so in collaboration with neighbouring Church communities, identifying other partners where possible.

1.2 Methodology

This research is being performed in local clusters of churches. This document records the information found during the research phase for one cluster, that consisting of Christ Church Portsdown, The Good Shepherd Crookhorn, St. George the Martyr Waterlooville and St. John's Purbrook.

The group performing the research phase for the Purbrook and Waterlooville cluster consisted of a number of representatives (two or more) from each of the churches, lead by a Convenor appointed centrally. The clergy of the churches were involved, and often attended meetings, but the intention was not to require major work from them. It should be noted that two of the livings were vacant during part, or all of this phase. Much of the detailed research was delegated to a series of sub-groups, consisting nominally of one member from each of the churches, one of which would be a member of the main Kairos group and whom would be tasked with leading the sub-group. The information from each of these groups was passed back to the main group which was responsible for collating it and generating the report (this document).

Information has been collected in a number of areas: Buildings & Finance, People & Ministry, the Community and Other Churches. This gives information of the resources available and the needs of the people in the community..

1.3 Abbreviations and Acronyms

The following abbreviations and acronyms are used in this report:

District Centre	The central focus for a district. Contains a reasonable number of shops and a few other establishments. Between a town and local centre in size and importance.
Gap	An area left free of buildings etc. between two built up areas.
IMD	Indices of Multiple Deprivation
Local Centre	The central focus of a local area. Will contain a small number of shops.
MDA	Major Development Area
S.W.O.T.	Strengths, Weaknesses, Opportunities, Threats.
SOA	Super Output Area (IMDs are published for these areas)
Town Centre	The central focus of a town. Includes a large range of shops, offices, restaurants, banks, library, etc.

1.4 Profiles

This section presents profiles of the cluster as a whole, and of each of the individual parishes and churches as a preparation to understanding the report. More detailed information can be found in subsequent sections.

1.4.1 Cluster

The cluster is a suburban area located north of Portsmouth. It is bounded on the East by the A3(M) and the Havant gap, and on the south by the crest of Portsdown, except for a part of the parish of Christ Church Portsdown. The west boundary is open fields, while to the north housing continues into Cowplain and

beyond. Administratively, the majority of the area falls within the boundaries of Havant Borough Council, with a small area inside the Boundaries of the City of Portsmouth. A small strip of land on the Western edge is inside the boundaries of Winchester district council; at present there are no houses in the latter area, although there are plans to build a substantial new estate incorporating some of the area.

The majority of the houses in the area have been built since the Second World War; the large increase in the population of the area has led to changes in the churches.

In general, the majority of the people in the area work elsewhere, although there is a substantial shopping area and two industrial estates in the north west; these will also attract people from outside for work and for shopping. In addition there are several small shopping areas, and some isolated shops. Communication consists of two main roads running approximately North-South: the A3(M) along the East border, and the A3 near the West border. There are no train stations, bus stations or major transport hubs in the area.

There are a number of schools, of all ages up to and including Sixth Form in the area, however a significant number of children will attend schools outside the area.

Leisure facilities are mainly a golf course, a leisure centre and a swimming pool. In addition there are a number of open areas and playing fields. There are several halls where various activities are carried out, including three community centres.

There are several doctor's surgeries, dentist's, a physiotherapy centre and a health centre, with a major hospital just outside the area.

In general, an analysis of the census and other data shows the demographics of the four parishes to be very similar to each other. The major differences with the diocese as a whole are a reduced number of people from ethnic minorities and a reduced number of students. The population of the cluster was 30,949 at the 2001 census.

The four churches, however are significantly different, both in their buildings and their approaches.

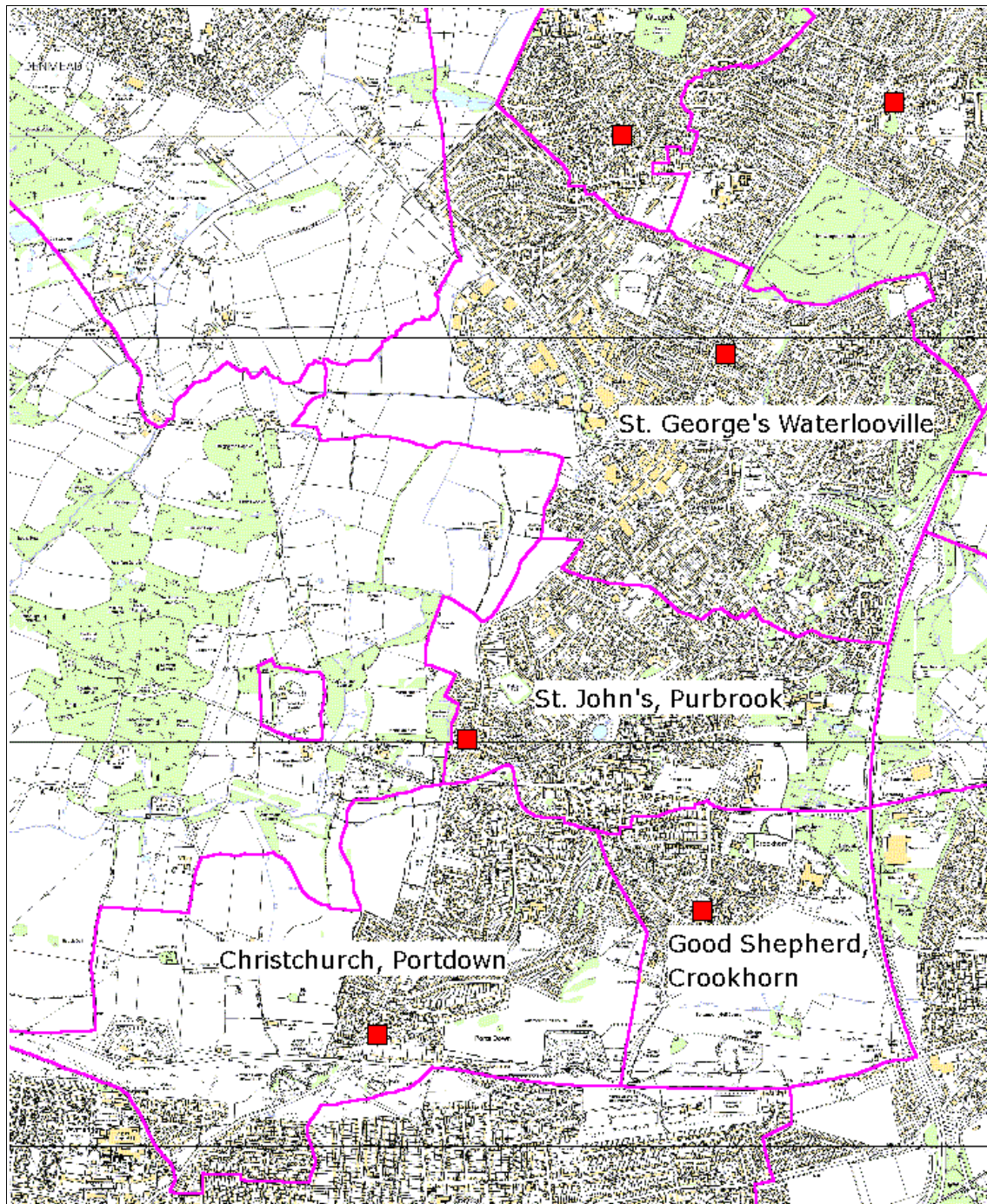


Figure 1.1 Map of Cluster

1.4.2 Christ Church, Portsdown

1.4.2.1 Parish

The parish of Christ Church, Portsdown is located in the south western corner of the cluster. The majority of the houses are north of the crest of Portsdown, but with a substantial number on the south face. There is a noticeable gap between the two parts of the parish. The A3 runs North-South through the parish. In general there are older and larger houses along the A4 and the top of the hill, with newer and smaller houses behind.

There is a local centre at Widley in the northern part of the parish, while the southern would use the larger centre at Cosham. A secondary school serves the northern part of the Parish, and the surrounding area. There are no other schools in the area.

The east of the parish is largely open spaces near the top of Portsdown. Fort Widley is located in this area; this once included the backup emergency control centre for Hampshire County Council, but is now used for a variety of purposes, including a riding school. Fort Purbrook, in the South East corner of the parish is a local authority youth activity centre. Part of the Crookhorn Golf Course is also located in the parish.

1.4.2.2 Church

Located on the London Road (the old A3) at the top of Portsdown Hill, the Norman style building has a nave with aisles, a Chancel with Choir stalls, a sanctuary in a curved apse, a vestry, and a church office. It seats up to 400 in moveable pews. As there are few facilities in the church building, there are currently plans to build a parish centre involving reordering the worship area and building an annex, whilst developing the existing church hall situated to the north of the church. The Church hall has full facilities, and car park, and is greatly used by the community. There is a new scout and guide hut situated to the rear of the church hall.

The church has a web site at www.christchurchportsdown.org

Consecrated in 1874, Christ church Portsdown has always had connections with the military served the needs of those stationed in the local forts. These connections continue to day with the annual D day commemoration service remembering the Knights Vigil on the eve of D Day, and the Remembrance Day Service. There is a military cemetery to the rear of the church.



Figure 1.2 Christ Church Exterior

The style of worship is making flexible use of Common Worship, the church offers a contemporary spirituality using a blend of modern and traditional styles of worship including Communion and All Age suitable for all the family. Worship is accompanied sometimes by the organ, and sometimes by a worship band and singers, making use of the talent amongst adults and children alike. Worship and preaching is led by the Vicar, NSM Curate, and two Readers.

There is a popular Sunday School (Junior Church) and Youth Group (YOOF 2). The Uniformed groups attend monthly Parade Services.

The Vision Statement of Christ Church Portsdown is – “Christ’s Life for the Community, through celebration, confidence, and compassion”.

1.4.3 Good Shepherd, Crookhorn

1.4.3.1 Parish

The parish of Crookhorn is located in the South East corner of the cluster, demarcated by the A3(M) on the East and the top of Portsdown on the South. The housing is divided into two by Crookhorn lane, with two private 1960s estates on the western side and a 1970s estate built by Portsmouth City Council on the East. The latter area is, overall, the most deprived area in the cluster. There are a few older houses along the north end of Crookhorn Lane. In the centre of the housing area is a local centre with a small shopping precinct on the west of Crookhorn Lane, and the church and community centre on the East. All three have car parking, of varying sizes.

There are two schools in the Parish, Moorlands First and Riverside special. In addition, South Downs College, between the housing estates and the A3(M) offers a wide range of Sixth Form and Further Education courses.

The southern end of the parish is largely occupied by Crookhorn Golf Course, although there is also a transport depot based in Farlington redoubt, right on the southern edge. Since the latter is accessed from outside the parish, it has very little impact.

Considering the small size of the area, there are a large number of halls and other rooms potentially available for hire, with the church centre, community centre, schools, college and golf course.

1.4.3.2 Church

Originally part of the parish of Christ Church Portsdown, with the building of the Crookhorn estates, the vicar decided to locate a member of staff in the area. This started out with a Community Chaplin, and later to services behind held in a school, before the church building was started in 1974. The building was enlarged, and re-ordered in 1995, with further work carried out in 2004.

The building is a modern, multi-purpose hall, seating around 250. The complex includes additional meeting rooms and facilities. It is carpeted throughout. There is a car park adjacent to the building, with further parking in the precinct, opposite the building.



Figure 1.3 Church of the Good Shepherd Exterior

The style of worship is modern and relaxed; with no organ music is provided by the older tradition of a band using contemporary instruments. Bible readings, song words and sermon illustrations are projected using a computer and video projectors. A large amount of children's and youth work is carried out, both on a Sunday and during the week.

The Church's mission statement is 'To Love God, to Love each other and to Love the lost'. It has a web site at <http://www.cogs.org.uk>

1.4.4 St. George the Martyr, Waterlooville

1.4.4.1 Parish

The parish of St. George the Martyr Waterlooville occupies the northern end of the cluster. It is named after an Inn, 'The Heroes of Waterloo', which in turn is named after the battle; the town has grown up since 1815. From a number of small villages, the town has grown rapidly since the Second World War; for a while it was the fastest growing town in Britain.

The town centre of Waterlooville has developed from a junction on what were the old main roads. The West to East road from Horndean to Havant crosses the main London to Portsmouth road. The Parish church is geographically right at the centre of the town.

Along with the services of Police station, library and post office, the centre now includes a pedestrian shopping centre which houses a weekly street market. This shopping area is rapidly expanding.

A development of retail units has been opened to the East around a new Waitrose supermarket and a car park. To the West is a further new retail park development on the site of a former car dealership these retail superstores also have their own free car park.

There is a major supermarket almost opposite the Church front gate, again with car parking space. The original town centre car park is directly behind the Church grounds. In all there are some 1000 car parking spaces within two minutes of the Church itself.

The Church grounds front onto a major pedestrian and bus route into the shopping centre used by thousands of people each week.

Radiating out from the town centre have been a series of housing developments some with local services but mostly relying on Waterlooville centre.

Leisure facilities include a leisure centre and swimming pool, in one of the industrial estates.

There are plans to build a large new development, of 2000-3000 houses plus additional industrial and other business premises to the south-west of Waterlooville. While the majority of this area lies outside of the parish, and indeed outside Havant borough, it will naturally depend on the town centre.

There are first and middle schools in the parish.

1.4.4.2 Church

The first St. George's church was consecrated in 1831, making it the oldest of the four churches in the cluster. It was rebuilt in 1870. With the rapid post-war expansion of Waterlooville, it became obvious that the Church was too small, and it was enlarged, keeping the tower and chapel of the old building, but replacing the Nave entirely. The old tower is now encased in the new one. It was re-opened in 1970.

The church interior now comprises a light and open, centrally heated nave area capable of seating 280 on Oak pews. A traditional layout has been maintained with a stone altar in a raised chancel at the Northern end of the nave. A high quality 2 manual organ is housed in a raised choir gallery over the entrance to the Church. Other features of the interior include stations of the cross, varied statuary and icons, a stone font and a modern lectern. The space is equipped with a sound reinforcement system and an induction loop. There is a carpeted area with child sized furniture and a variety of toys and drawing materials.

Other rooms comprise; the original chapel (housing the reserved sacrament) and offering an intimate worship space, the sacristy which incorporates a church office, the vestry, a cleaning area and a recently installed toilet specified to cater for people of varying mobility.

On the same site is a Victorian church hall. Great efforts have been made to enhance the facilities including refitting the kitchen area and keeping the toilets up to the latest specification in regard to disabled access. The hall houses a proscenium arched stage which is used for dramatic productions.



Figure 1.4 St. George's Exterior

The style of worship is modern Anglo-Catholic. At the majority of services, the sacrament of Holy communion is celebrated. The church normally uses established patterns for its liturgy including evensong, compline and benediction. The Church actively seeks to involve as many people as possible in active roles in worship. The choir, the band, the youth groups, the servers and its adult congregation all contribute to a developing inclusive pattern of worship.

The church has a web site at <http://www.stgeorgesnews.org>.

1.4.5 St. John's, Purbrook

1.4.5.1 Parish

The village of Purbrook, occupying the centre of the cluster, is probably the oldest part, although like the rest of the area it has grown massively in the second half of the 20th century. The oldest parts of the parish are around the two original villages of Purbrook and Stakes. The parish runs from the A3(M), in the east, to just west of the A3.

There is a local centre in Purbrook, in the extreme west of the Parish, with the Crookhorn school and Oakland's RC school next to each other in the extreme east. There are first and middle schools located throughout the area. There are a few small business premises in Purbrook.

As well as the main area of the parish, there is a detached area to the east, around Purbrook Heath House.

1.4.5.2 Church

St John's, Purbrook is a picturesque building that was consecrated in 1858 for the 200 inhabitants of the village. The flint exterior of the church is in the decorated style with many Victorian stained glass windows and is largely original, but the approach of the twentieth century saw the provision of a single bell and a striking clock in the tower. The lynch gate was erected in 1919 as a village memorial to those who fell in the Great War, and the single bell replaced with a peal of six to celebrate the millennium. A cul-de-sac separates the church from the vicarage and parking is provided for the congregation and visitors. The Church Hall, with a large room, kitchen and lavatories at ground level and a smaller room on the first floor is situated adjacent to the Church, was originally built as a Methodist Chapel, but has been used as our Parish Hall since 1932. A cul-de-sac leading to the Vicarage and the rear of the church and provides parking for the congregation and visitors. Further parking is available at a nearby public car park.

Plans to extend or re-order the church are presently at a preliminary design and discussion stage.



Figure 1.5 St. John's Exterior

The style of worship is traditional, Holy Communion is celebrated each Sunday morning at eight o'clock and sung evensong at six-thirty. The main service is a ten o'clock; these services are taken from Common Worship and vary from order 1 and order 2 Holy Communion and Morning Worship.

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2 Church Buildings and Finances

When people think of a church, they usually think of the building. While this a very limited view (the people are far more important), the building is still a good starting point. Any projects started as a result of Kairos are likely to need some base, therefore it is important to examine the buildings available. This can lead to making the best use of the buildings, identifying any modifications necessary, or possibly leading to a search for other premises for some activities; whether hired or purchased. It is also necessary to fund activities; the finances available can drastically affect the feasibility of a plan.

This section, therefore, looks at the buildings and finances of the four parishes; what are they like and how are they being used?

2.1 Church Buildings¹

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. Johns</i>
Capacity	350 – 400	220 – 300	280	130 – 200
Age	Late Victorian	Modern, Multi-purpose	Modern	Victorian
Accessible to disabled	Yes	Yes	Yes	No

Table 2.1 Church Buildings

The four church buildings can be categorised in a number of ways, but all are of a reasonable size and have the potential to be used more.

Crookhorn Church Centre is unusual in that, as a multi-purpose building, it is its own church hall. All the seating is movable, and the main hall/Worship area is fitted with audio-visual equipment giving great versatility.

2.2 Church Halls²

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Capacity	300-350	220-300	250	90
Separate building	Yes	No	Yes	Yes
Accessible to disabled	Yes	Yes	Yes	No

Table 2.2 Church Halls

As noted above, Crookhorn Church Centre is a multi-purpose building used for both services and as a church hall.

All four buildings have catering facilities and smaller rooms. All have at least some periods in which they are not currently used.

1 Volume 2, Sections 2.1, 2.3

2 Volume 2, Sections 2.2, 2.3

2.3 Finances¹

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Income				
Planned giving including recovered tax	£38,179	£138,598	£33,307	
Increase/Decrease	3% increase	26% increase	3% increase	
Other General Income	£7,669	£11,771	£20,132	
Expenditure				
Parish Share	£40,070	£20,615	£43,636	
Salaries	£4,053	£41,832	£4,692	
External Giving	£8,786	£24,132	£3,333	
Assets				
Financial Assets	£65,345	£101,797	£74,731	
Non-Financial Assets	Church Hall and land, Printing Machine, Computer and printer/Copiers, Sales stock	Photocopier, Computer and Printer, Audio/Visual Equipment	Photo Copier, Mower etc.	Hall and Car Park

Table 2.3 Finances

The 2003 finances for the churches shows significant differences, however it is cautioned that not all income and expenditure is included in the table, and that differences in accounting methods may distort comparisons. In addition, the cash reserves of the Good Shepherd had been deliberately run up to a larger than normal level to prepare for a building project; this project has now been completed.

Both Christ Church and the Good Shepherd have policies on the level of giving to external missions etc. (10% and 20% respectively).

The figure for salaries for the Good Shepherd relates to nine members of staff employed over the period of the accounts.

¹ Volume 2, Section 2.4

3 People and Ministry

Far more than the building, it is the people who define a Church. No plan, however small, can succeed without people to run it. It is therefore necessary to generate a picture of the people in each church, including the clergy, and what they do.

This includes not the activities currently being carried out in each church; these can act as guidance to other churches wishing to set up similar activities, sometimes in the sense of what *not* to do. Successful activities could be expanded to cover the entire cluster, and sometimes a new look at what we're doing leads to the painful discovery that some activity has passed its sell-by date and should be closed down.

Looking at this area thus leads to a picture of the expertise available in each church, and the cluster as a whole, and also who is available to staff it.

3.1 Congregation and Services¹

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Average attendance at main Sunday Service	120	193	100	87
Percentage of Parish	1.7%	5.7%	0.8%	1.1%
Over 65 attendance at main service	60 (57%)	23 (12%)	31 (31%)	30 (34%)
Percentage over 65 in Parish	19%	19%	20%	12%
Under 16 attendance at main service	20 (19%)	52 (27%)	8 (8%)	2 (2%)
Percentage under 16 in Parish	18%	18%	18%	23%
Average child attendance at weekday activities	128	134	48	48
Number of regular worshippers	135	235	122	120
Annual weddings	20	1	1	20
Membership of House/Cell groups	41	170	None	None

Table 3.1 Congregation

The information in the Sunday congregation shows some interesting trends. However comparing the attendance to the number of people living in the Parish needs to be treated carefully; it is rare, these days, for a Church to exclusively draw people from only its geographical parish, especially in urban or suburban areas where churches are fairly close together. Style of worship, friends and the distance to the church are likely to be other factors.

Given this, the age profile of a congregation, or indeed types of jobs of its members, may differ. If one church draws one type of person, and another church another type, that may be preferable to each church trying to appeal to everyone.

These figures show that all four churches have congregations of a healthy size.

The style of worship in the four churches covers just about the entire spectrum of Anglican worship, and have different patterns of services. Two churches, Christ Church and the Good Shepherd have monthly evening services; the Good Shepherd using the other Sunday evenings for various courses. The other two, St. George's and St. John's have regular evening services. All four churches have small mid-week services.

¹ Volume 2, Sections 3.1, 3.2, 3.3, 4.1.1

It is noticeable that the two modern buildings have relatively few weddings each year; presumably this is due to some couples' desire for a 'traditional church wedding', which requires a 'traditional' (i.e. old) church building.

3.2 Staff¹

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Full time clergy	1	1	1	1
Part time clergy	1		1	
Retired clergy		1		
Readers	2			
Paid staff	Parish Administrator Gardener Church Hall Cleaner Organists	Children's/Youth Workers (3) Outreach Community Worker Coffee Shop (2) Administrator	Organist and Music Director Junior Choir Director Hall Cleaner	Organist and Choir Master Verger Honorarium Gardener Hall Cleaner

Table 3.2 Staff

The four churches all have an allocated post for a full time vicar, although that at St. John's is currently vacant, and the Good Shepherd is about to become vacant. In addition Christ Church and St. George's have non-stipendiary curates. The Good Shepherd also has a retired priest as a member of the congregation. Christ Church has two readers.

There are a number of part-time staff employed by the churches, in roles including ministry. Christ Church and St. John's partially fund a youth worker, while the Good Shepherd employs three youth workers and a community outreach worker.

3.3 Other Ministry²

All four churches use other lay people in ministry to various degrees, as musicians, choir members, for sides duties etc. For the Good Shepherd sides duties, and a number of other tasks are performed by the members of the cell groups.

There are many events, which may be arranged by clergy or other paid employees, which can only run due to the support of volunteers from the congregations, and in some cases from elsewhere.

¹ Volume 2, Sections 3.1, 3.4, 3.5

² Volume 2, Sections 3.5, 3.6

4 Community

A Church cannot exist without a community around it, and any actions taken as a result of Kairos have to be enacted in the context of a community. We thus need to discover what our community is like. The danger here is that we, and anyone we speak to, often has their own views, but they're rarely complete, and sometimes wildly inaccurate. By looking from several viewpoints we hope to generate an accurate picture.

4.1 Demographics¹

A good starting point is statistical information published by the government. This is comprehensive and accurate (in most cases), but paints a very broad brushed picture, and thus only provides a basic framework to put more detailed information into place. It also acts as a check on the more detailed information.

The first of these government statistics is the census. The last census was taken in 2001, and the information in it needs to be treated carefully; for example everyone has grown older, changing the age information. However, since there are new births, and because people moving in to an area tend to be similar to the others in the area, the information, is still useful.

	Population	Proportion of Cluster	Proportion of Diocese
Diocese	716653		
Christ Church, Portsdown	6013	19.4%	0.8%
Good Shepherd, Crookhorn	3398	11.0%	0.5%
St. John's, Purbrook	8276	26.7%	1.2%
St. George's Waterlooville	13262	42.9%	1.9%
Cluster	30949		4.3%

Table 4.1 Census Data - Population

The number of people living in an area is the most basic piece of information; the sizes of the four parishes in the cluster vary considerably.

The age distribution shows a typical pattern for the census data; all four parishes have a similar distribution of ages, which is in turn similar to the diocese as a whole. It is worth noting that in the cluster as a whole, each of the age groups has a minimum of about 1500 people in it; even in the smallest parish this corresponds to around 150 people. There is thus no reason why work aimed at any particular age group should not be viable in either any of the individual parishes or in the cluster as a whole.

Other relevant information from the census is:

- Less than 5% (1550) come from an ethnic minority.
- About 75% (23200) label themselves as 'Christian'. Nearly all the remaining people either say they have no religion or do not say.
- About 55% (17000) are married, 8% (2500) cohabiting. Around 5% (1550) are divorced and living on their own, with slightly more widowed.
- Over 90% were born in England. Around 5% (1550) were born overseas and hence English might not be their first language.
- While there are differences in employment patterns between the parishes, all types of occupation are represented in significant numbers in all of them. Around 5% (1550) are long term unemployed, 8% (2500) long term sick or disabled, 6% (1850) students and 15% (4650) unemployed.

¹ Volume 2, Sections 4.1, 4.2

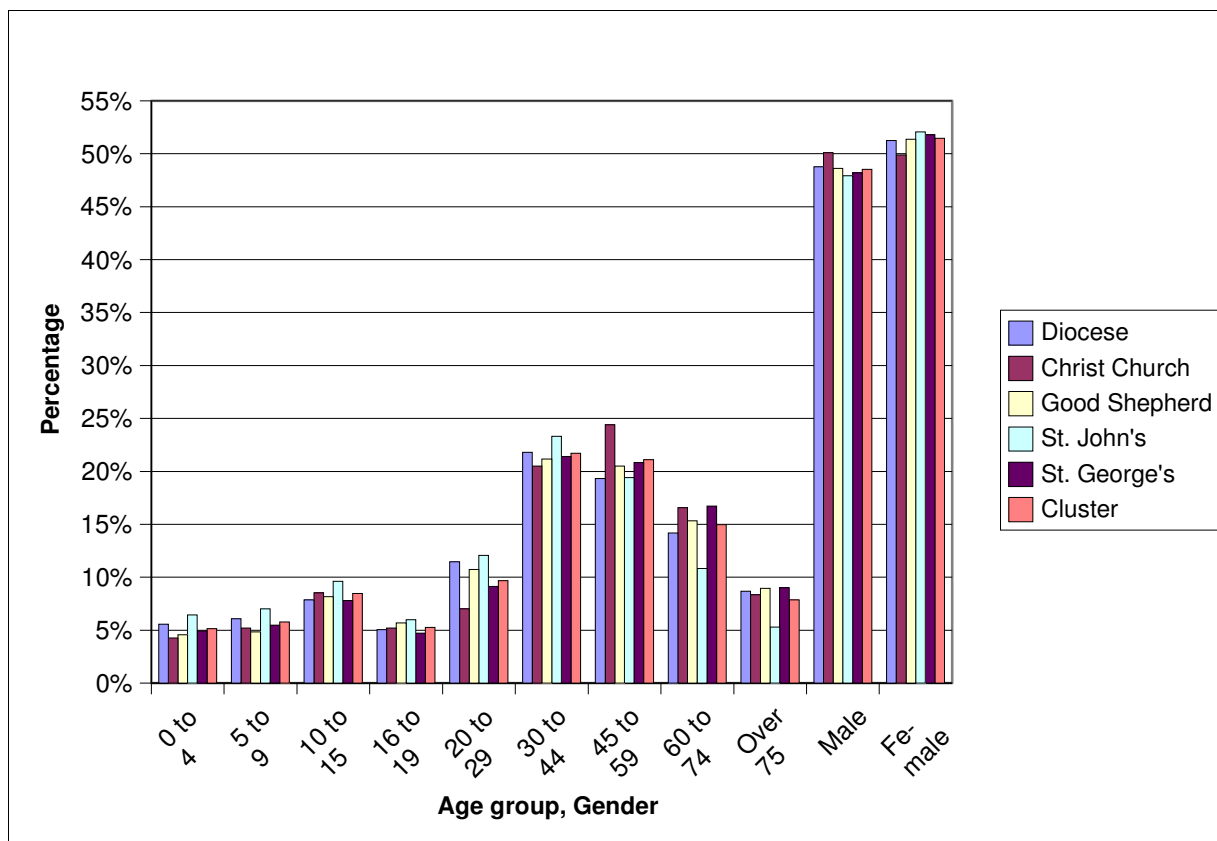


Figure 4.1 Census Data - Age and Gender

Another set of government statistics is the Indices of Multiple Deprivation (IMD). These are a set of values calculated from various government information, which attempt to give a measure of the deprivation of various areas. This information is difficult to present, but an examination leads to the following observations:

- No area in any of the parishes can be considered to be highly deprived overall, but each parish also has areas in the 20% least deprived areas in England.
- In each parish there are opportunities for support to families with low income or poor education, skills or training. Some of the parishes have areas in the 20% most deprived for these indices.
- In each parish there are opportunities for support to people with unemployment problems, health problems or disabilities, and to reduce crime. While there are no areas in the 20% most deprived for these indices, there is still moderate deprivation in all four parishes.
- There is also significant deprivation in the area of 'Barriers to Housing and Services', but is unlikely that there is anything the churches can do in this area.

While the indices suggest areas where people may be in need of help, and to some extent the degree of need, the indices cover to large a scope to suggest what can be done.

The actual locations of the deprived areas are shown in Figure 4.2 Map of Deprivation, below. This map is for overall deprivation, but is similar to those for the individual deprivation indices, where the individual indices show a significant range of deprivation.

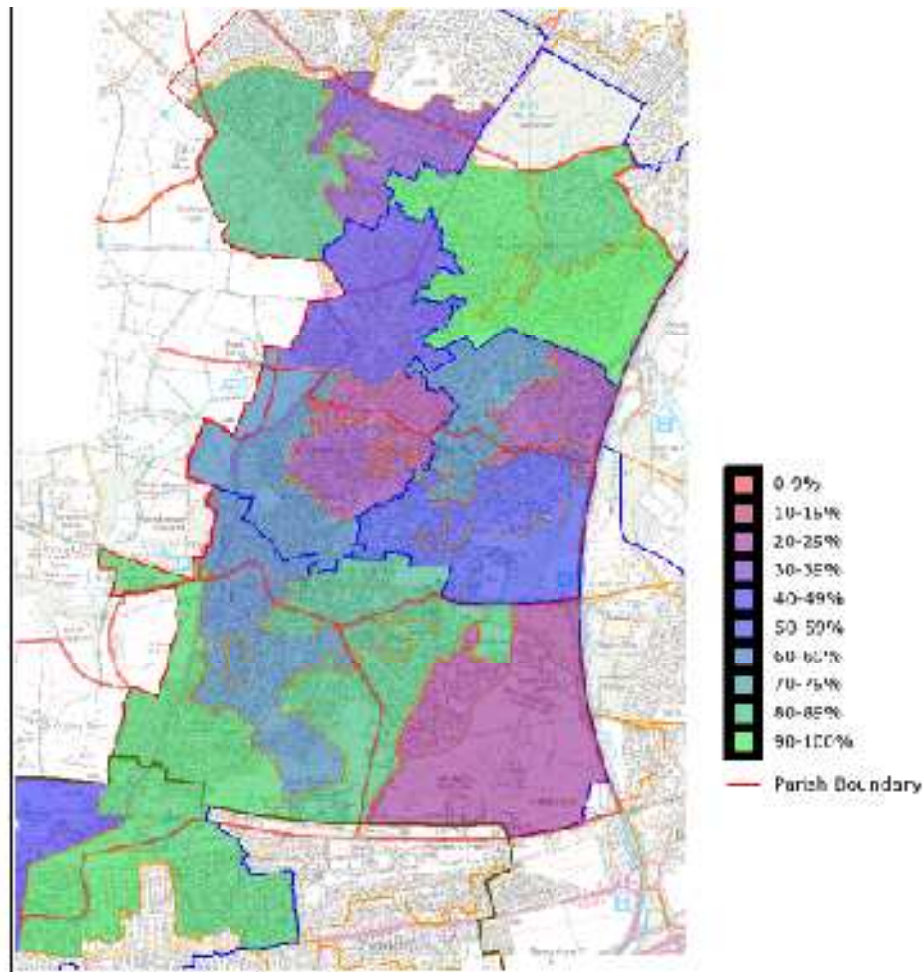


Figure 4.2 Map of Deprivation

4.2 Children and Youth¹

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
<i>Ages 0 to 4</i>	256	155	652	533
<i>Ages 5 to 9</i>	313	164	725	581
<i>Ages 10 to 15</i>	513	277	1033	796
<i>Ages 16 to 19</i>	313	193	628	495
<i>Ages 20 to 29</i>	421	365	1209	999
<i>Average Child (under 16) attendance at main Sunday Service</i>	20	52	8	2
<i>Average Child attendance at weekday activities</i>	128	134	48	48

¹ Volume 2, Sections 3.1, 3.2, 4.1
Volume 3, Section 4.1

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Child and Youth Activities	Widley Toddlers (40) Rainbows (10) Brownies (20) Guides Beavers (18) Cubs (19) Scouts (15) Explorer Scouts (6) Youth Group (16) Hall of Sound (20)	Toddlers (50) Tot's 'n' Tunes (20) Kidz Klub (22) Rock Solid (18) N:gage (24) Holiday Club (100+)	Youth Group Mums and Toddlers Group Link group	Youth Group (34) Brownies and Guides (14) Mothers and Toddlers
Children's/Youth Workers	1 (with St. John's and others)	3		1 (with council)

Table 4.2 Children and Youth

Children and Youth is an area that concerns many people, for example it was mentioned in an interview with the some of the local councillors.¹ All four churches are involved in work with children, including Sunday Schools, Youth Groups and links with the local schools², however there seems to be a problem when children become teenagers, when they drift away from church (if they've been attending), and they often seem opposed to any organised activities. Indeed one comment was that it sometimes seems as if all teenagers want is 'an ashtray, can of lager and a pool table'.

While there is some success with the uniformed groups (Scouts, Guides etc.), it has been suggested that the world view of modern teenagers is very anti such organised activities. On the other hand, while working with younger children is relatively easier; there still is much to be done in this area. It is noticeable that despite the reaction against organised groups, modern teenagers, unlike those from a generation ago, generally expect activities to be arranged for them.

Once children reach, and pass out of their latter teenage years, there is relatively little done for them. Since this is the age when many go on to college or start jobs, it is to be expected that the church loses contact with many of them; it's this age group that is missing in many of our churches. Working with college students, who may only be at home in vacations is difficult, indeed it often during this period that church activities are shutting down or reducing, again due to the holidays. It is a challenge to know how work with this group, but these are also years when many go through frequent and large changes in their lives, and may need help of some form.

As well as the normal concerns for youths, there are also the more recent concerns due to drugs, alcohol, smoking and sexual health.³ Indeed the Stakes area has the highest rate of teenage pregnancy in the country. It is unlikely that many of those needing help with this issue would enter church premises, but there may be scope helping other agencies.

Another potential concern, for the younger children especially, is that the scope of Social Service's work appears to have been significantly reduced in recent years, leading to the possibility of children who need help being missed. Since the churches are actually in the same communities as the children, this may be an area where work is needed.

This area has been subject to much work, and in addition there is more that needs to be done, however those in these age groups have a lot of energy and enthusiasm when directed to the right tasks. It is worth noting that at one Christian holiday/conference, New Wine, while the children's work is lead by adults, most of it is carried out by teenagers, including some of the younger teenagers. They are, after all the ones with energy to cope with the children. It has been noted at this event that they're often the first up in the morning, and the last to bed in the evening, but both they and the children seem to thrive on it. There are some children's events in the cluster making some (limited) use of teenagers, but perhaps there is the possibility for more.

1 Volume 2, Section 4.3.8

2 Volume 2, Section 4.4

3 Volume 2, Section 4.5.5.1

Finally, it's often been said that this group are the church or the leaders of tomorrow. However they're also part of today. For both these reasons they are important.

4.3 Parents

In a survey carried out by the Church of the Good Shepherd, parenting came out as a major concern for 52% of those in the age range 25 to 40.¹ There are frequent mentions of children and teenagers in the media, including those who are out of control, so it is not surprising that parents want help. In addition, in an age where there are an increasing number of single parent families, and where even where there are two parents, both work, there are increasing child care needs for younger children.

In a group interview session², a number of young mothers primary plea was for playgroup provision, which they see as something that the churches could and should provide. In practise this is not so easy. The Church of the Good Shepherd had to end its very successful playgroup due to the difficulty of keeping up with changes in the National Curriculum and changes in Government regulations, as well as a problem with the aim of the playgroup (children attend one session a week) and the government's expectations (children attend every day). There are toddlers groups at three of the churches, however there appears to be scope for additional provision in this area, although it would take careful investigation of what the parents are looking for, and what the churches can actually provide.

Babysitting circles was also mentioned, although it was understood that this is an area that requires a great deal of caution.

As well as child care, parents are also looking for advice, in terms of parenting, children, marriage guidance and more generally. there are a number of national initiatives giving parenting courses and advice, which may be suitable to meet these needs. Parenting and marriage courses have been tried, with some success. In addition opportunities for parents to meet in groups and talk have been successful. The young mothers did ask that any groups organised be low cost! The coffee shops in Crookhorn and Purbrook can also provide a venue for young parents to get out of their houses and talk to people.

Another area of need is in the provision of practical help. Many times parents need pointing in the direction of help that is available, but that they were not aware of, or help with the filling in of forms. A drop in centre is one possible solution to this need. There may be areas where other practical help can be given, for example, in an interview,³ it was pointed out that young parents faced a long bus ride, potentially with their children, to exchange their milk tokens. It may be possible to arrange a more local venue for this, or to sort out some form of transport.

4.4 Elderly⁴

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
Age 60 to 74	997	521	2216	895
Age 75 and over	501	304	1194	439
Attendance aged 65 and over at Sunday service	60	23	31	30
Staff involved with elderly		1		

Table 4.3 Elderly

1 Volume 2, Section 4.10.2.3

2 Volume 2, Section 4.5.4.2

3 Volume 2, Section 4.5.4.2

4 Volume 2, Sections 3.2, 4.1
Volume 3, Section 4.1

All four churches see the elderly as being an area where they need to do more work.¹ In addition, the population is getting older, meaning that the number of elderly people is increasing.

In many ways, working with the elderly is a paradox; they often have a great deal of experience and many skills, yet they are increasingly unable to make use of these skills due to age and infirmity. It is also necessary to recognise that they vary greatly; they can be fitter than many younger people, or unable to leave their houses, and they can also be vary greatly intellectually. Any plans for the elderly must take into account all of these factors.

One of the areas to be considered is their attendance at church. In a survey, 'Traditional Music' and 'Relevant Sermons' came higher up the list of things that they might enjoy in church than in the other age groups.² This group can feel unwelcome in a setting with many young families, so there can be a tendency to put on an earlier service that is thought to be more suitable for them. There are many elderly people, however, who find it difficult to get up in the morning, or who are not prepared to go outside if it is still dark. One possible solution is a mid-week service, in the late morning or early afternoon.

This age group can have a great deal of free time on their hands, and want activities to fill it. It is noticeable that while the view of this age group was that it loved its bingo,³ some members of this group said they definitely did not want bingo!⁴ A general comment was that people seem to always want to do things for the elderly, but that they would prefer to be able to do things on their own, or with others. Suggestions were learning new skills, films, talking and book clubs. Tied in with this was a desire for dignity.

Despite this, there is a need for help for some. For many, it can be difficult to get to clinics, to go shopping or do things like dog walking, or work around the house. This can be regularly or occasionally. In addition form filling or knowing who to talk to about something can be a problem. In many cases help is actually available e.g. there are at least two organisations in the area providing transport to clinics, shopping and so on, it's just that the information is not being made available to the right people.⁵ This is a prime area where the churches can help, by providing a means of getting those with need in touch with those who can meet the needs. Another possibility is providing local venues for clinics etc..

There is work being done in this area, with the Coffee Shops, Drop in Centres and community projects, but it should be possible to extend it and focus it more in line with the needs and desires of the elderly.

4.5 Disabled⁶

	<i>Christ Church</i>	<i>Good Shepherd</i>	<i>St. George's</i>	<i>St. John's</i>
People classified as permanently sick or disabled	118	129	426	226

Table 4.4 Disabled

In the last census, nearly 900 people, in the area, were classified as permanently sick or disabled. This includes those who are blind, deaf or confined to a wheelchair, but many other disabilities, both total and partial. While this is a smaller number than the number of elderly, it's still a substantial number, and they may share some of the same problems as many elderly people, especially loneliness and difficulty in doing things. This does not mean that we can just tack helping the disabled onto any plans that are developed for the elderly, but it may be possible to share resources and ideas.

In recent years, the Disability Discrimination Act has required changes in the way we approach the disabled. Any organisation providing public services, including churches, now has to make arrangements for them to be accessible to the disabled while respecting their dignity; this includes modifying buildings (there is no

1 Volume 2, Section 3.1

2 Volume 3, Section 4.10.8

3 Volume 2, Section 4.3.8

4 Volume 2, Section 4.5.5.1

5 Volume 2, Section 4.3.11

6 Volume 2, Section 4.1

Volume 3, Section 4.1

exemption for listed buildings). This means that any plans, groups or anything else that we do have to, at least potentially, include provision for the disabled. It is apparent that there is still work to be carried out in this area.

Again, it is likely that the church can have a role in putting people in touch with the organisations that are able to help them, as well as the possibility of more specific projects.

4.6 Waterlooville Major Development Area¹

The Waterlooville Major Development Area is a response by Winchester District Council to a requirement from central government to build additional housing in the South of England. It involves building a housing estate with 2,000 houses to the West of Waterlooville town centre, with a reserve area for another 1,000. The majority of these houses fall inside the current boundaries of the Parish of All Saints Denmead and the peculiar of St. James, Southwick, although the nearest churches will be St. George's and St. John's. There will also be a primary school, with the possibility of a second primary school and a secondary schools later. The first houses are planned to be on sale in 2006, with the first phase complete by 2011.

The majority of the response to this development needs to come from a higher level in the diocese.

St George's have been in touch with the Diocese Board of Education, the County Council and the developers and are actively working to ensure that the primary school is a C of E school. The likely cost of such a development is in the region of 4 million pounds although the developers will fund all but about £850,000. and a proportion of that is likely to come from Department for Education and Science.

There is also interest in the possible secondary school, since there is perceived to be a major need for a church secondary school in the area (the nearest at present being St. Luke's in Southsea).

There may also be potential for rationalising the parish boundaries in this area. There is already consideration being given to the special status of St. James Southwick, which may lead to changes in this area.

At present, this area is not a major consideration, however it may influence plans to some extent, since these houses will extend the current built up areas further west.

1 Volume 2, Section 4.9

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5 Other Church Communities¹

There are three other churches in the area covered by the cluster: The Sacred Heart (Waterlooville – Roman Catholic), Waterlooville Baptist Church, and Purbrook Methodist Church. There are existing links between these churches and the churches in the cluster. These links include shared services, and outreach. All three churches are aware of the Kairos process and the potential opportunities for further work together.

¹ Volume 2, Section 5

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6 Conclusions

Based on the information collected, there are a number of areas where there are opportunities or needs. These are outlined in the following sections. Note that there are overlaps between many of the areas.

For success we will need:

- Enhanced relationships between parishes in the cluster
- A durable set of relationships to be established between civil and church community provision
- To ensure that attention on local needs provision does not eclipse the demand for outward mission.

It was also apparent that the four churches each have healthy congregations. Given this, and the wide, and complementing, difference of styles, the Kairos group feels that the four churches should remain as four separate churches, each with its own vicar.

6.1 Growing People

Encouraging people to grow in their Christian lives, and to become more involved is a common need within the churches of the cluster.

6.2 Enhanced Co-operation Between Churches

There is experience within the individual churches in a wide variety of areas, but at present there is often little awareness of the activities of the other churches. By increasing the co-operation between the churches the experience from the other churches will be available to guide in new activities.

In addition, the combined resources of the four churches should enable events to be planned and carried out that would not be possible to any one church.

6.3 Continuous Cluster Discussion and Co-operation with Civic Authorities

In many areas, it is possible to work with the Civic authorities, and sometimes even to be funded by them. This can involve national projects, or those generated at the local level, in response to perceived need.

This can include sitting on the boards, or similar, of various projects, providing people to run projects, or providing places for groups to meet. Possible events could include the introduction of Citizen's Advice Bureaux, or similar advice organisations, youth and homelessness projects, or holding cultural events in church buildings.

6.4 Information Services

One topic that cropped up in a number of areas was that of provision of services. In many cases these services are already available, but people are not aware of them.

There are two possibilities here, the first being providing a local focus for making information available, whether be notice boards, leaflet libraries, or knowledgeable people, so as to be able to point people in the right direction.

Secondly, people can often feel in need of advice, whether as to who to go to, what services are available, or how to fill in forms. There is the possibility to act as some form of 'liaison' between services and those seeking help.

6.5 Older People

All four churches felt that more need to be done for older people. This can include providing venues for them to meet, opportunities to learn new skills or to be entertained, or help in many different forms.

6.6 Parents

Parenting provides a number of opportunities, with some work being done in this area already with toddler's groups and similar. There is the opportunity to expand the existing provision, and to extend it into new areas e.g. Baby sitting circles, and Baby milk exchange.

There are also gaps in some areas of the NHS provision, which could be filled.

6.7 Provision of Venues

Many existing services are in inconvenient locations. Since the church buildings and halls are in the community, they may provide suitable alternative locations for the provision of these services, whether regularly or occasionally. Examples are: Clinic Provision (flu jabs), Surgeries (not doctor's), Drop in centres or CAB or similar.

As well as these more formal examples, there is also a need for venues for more informal groups e.g. Lunch Centres, Pastoral, Parenting Classes and opportunities of similar groups to meet, talk and exchange information.

6.8 Care

The area of care is one that churches have traditionally served. This can involve many aspects, but there are opportunities for:

- For the newly diagnosed but not ill
- Spiritual
- Listening
- One to one family support
- Accompanying to clinics etc.
- Teenagers.

6.9 Transport

A number of groups have transport needs which require addressing, including the elderly, the sick or disabled and young parents. these can involve visits to hospitals, clinics, doctors, and the shops, or activities like dog walking.

There are existing schemes that address this area, however more needs to be done to make people aware of them. In addition there are opportunities where these schemes are not suitable.