



## Restructuring for Mission and Ministry: Daring to Live into God's Future for Us



### A Prayer

God of mission,  
give us, your people of Grafton diocese,  
a spirit of adventure and courage as we  
explore and live into new models of ministry.  
Grant to us a sense of your presence  
during our conversations,  
enabling us to speak clearly and with love.  
Give us attentive ears and kind hearts  
as we listen to one another  
and your wisdom in our decision making.  
As we explore our future may we know that  
you are already here,  
calling us to renew your church  
and join with you in mission.  
Guide us with your light,  
enliven us with your breath and  
enflame us in your love.  
Amen.

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September 2020

## The Restructure arises out of this Mission and Ministry Overview 2017-2018



### Faithfully strengthen our **mission focus**

- Intentionally build up new disciples
- Re-invigorate all age ministry
- Encourage closer relationships between schools and parishes
- Collaborate with care and advocacy agencies

### Resource and **equip** people for Mission and Ministry

- Enrich our spiritual life
- Continue education for Lay Ministers
- Leadership and change management training
- Training in behavioural and cultural issues
- Encourage people to use technology

### Support local **partnerships/initiatives**

- Ecumenical relationships & inter-faith dialogue
- Collaborate across regions and between parishes

### Attend to our **governance and culture**

- Develop policies and procedures
- Expand the Diocesan website to centralise resources
- Promote environmental stewardship

### **Restructure** the Diocese

- Engage external consultants
- Explore innovative models of ministry
- Analyse use of Diocesan properties

## **OUR VISION**

We are Anglican communities of God's people embracing the Spirit of Christ in our time. We are compassionate signs and channels of God's reconciling transforming mission in the world.

### **Our Vision Statement**

Transforming lives through Jesus Christ

## **OUR VALUES:**

### **Christ-likeness**

God's grace revealed in Jesus Christ shapes and moulds our lives

### **Discernment**

We continually seek to discern God's revealing to be faithful in who we are and what we do.

### **Openness**

We are open to change and to the development of innovative and responsive models of mission and ministry for our contemporary Australian context.

### **Collaboration**

We work in collaborative partnerships with others to achieve our goals.

### **Distinctiveness**

We honour the rich diversity of our Anglican heritage and culture.

### **Accountability**

We practice responsible and transparent stewardship of all that is entrusted to our care.

### **Mission Statement**

Sharing the good news of Jesus Christ,  
making disciples and growing faith communities.

### **Diocesan Prayer**

God in whom we live and move and have our being,  
we thank you for Jesus Christ who is the good news.

By the power of your Holy Spirit,  
enable us to be people who  
transform lives, make disciples and grow communities,  
that your glory may be revealed in all creation.  
We pray this through your Son, Jesus Christ. Amen.

## **OUR TWO MAIN STRATEGIC GOALS**

Developing and resourcing innovative models of mission and ministry.  
Growing and resourcing our leadership capability.

## Overview

This document outlines a proposal for a restructure of parishes and worship centres in the Diocese of Grafton. A restructure was called for by the *Mission and Ministry Overview* developed by Diocesan Synod in 2017-2018. The restructure proposal is guided by the two main strategic goals of the diocese: Developing and resourcing innovative models of mission and ministry; and growing and resourcing our leadership capacity. The proposal is grounded in a theology of mission, where we are challenged to live out God's mission of transforming love. In offering this document, the Bishop in Council is also responding to the General Synod's call for dioceses to take seriously their role as key strategic units in determining future growth or decline.

Reasons for the restructure and the key principles behind the proposed approach are outlined, as are the key features of the new models and a time line for implementation. A reallocation of resources is proposed that will better equip the diocese and its Ministry Units to be the Church in the 21st Century. What is contained in this document has been informed by learnings from various mission initiatives in the diocese in recent years and by the Consultation Process throughout the Diocese from November 2019 until April 2020. The original proposal, as presented on 9 November 2019, was a starting point for discussion which took place during the Consultation Period. This final document is offered to the Synod of the Diocese of Grafton by the Bishop in Council.

While this document offers a proposed restructure of parishes and worship centres, all aspects of Diocesan life, including the operations of the Registry, Anglican Funds Grafton Diocese and how we participate in welfare and social justice are currently being examined and reviewed. However, these broader areas are outside of the scope of this document.

## Introduction

*The introduction was part of the Bishop's Presidential Address to the 2019 Synod*

### What is Mission?

Mission is an *intensive course of preaching, services and other religious activities organised to stimulate interest in the Christian faith*. In the Latin, *missio* means “sending”. The Latin term *missio Dei* “mission of God” captures the full depth and power of what mission is: it belongs to God and is God’s work. Mission flows from the heart of God. Paul Avis writes that *Missio Dei* speaks of the overflowing of the love of God’s being and nature into God’s purposeful activity in the world.<sup>1</sup> We each, as individuals and communities, cooperate with God in this mission in various ways. The Anglican Communion’s Five Marks of Mission are a practical guide to mission’s holistic and integral nature but are not a final and complete statement on mission. Mission is not a program, but a divine transforming love in which we are swept up.<sup>2</sup> Mission is exciting, even breathtaking. So mission is something we give thanks for and participate in with grateful hearts! Rowan Williams writes that mission is not complicated: it is the active presence of Christ coming through in our actions and relationships.<sup>3</sup>

As we are invited and drawn into God’s work of mission, we realise that our actions and relationships are part of this outpouring of God’s transforming love for the world. It is here that we encounter our sense of vocation. Bishop Tim Harris of Adelaide reminds us that both personally as Baptised Christians and as church communities we are called to be a light to the world, an extended family on mission together.<sup>4</sup> That we are a people with a mission to cooperate with God’s transforming love and grace is evidenced in many places in the scriptures. In Luke 4:18-19 Jesus reads from Isaiah 61 in the Synagogue – a message announcing the time of God’s grace. He has come to proclaim the freedom that heralds God’s transforming love. The life and ministry of Christ involves healing, wholeness and reconciliation – all part of God’s movement of love and grace towards the world. Our vocation then is to be fellow workers with God (1 Cor 3:9) – the human capacity for freedom implies responsibility. Recent Anglican-Orthodox dialogue<sup>5</sup> affirms that our “chief glory” in responding to God’s calling as fellow-workers with God in his mission includes protecting the dignity of all life, caring for the created order and aspiring to holiness. Mission reaches its goal in all things being drawn into Christ (Eph 1:10).

In summary then, and with reference to agreed Anglican understandings of mission, mission is God’s movement of love toward the world, God’s way of loving and saving the world. Baptised Christians and church communities are instruments for mission and have been called to participate in mission together with God.<sup>6</sup> As his partners in mission we are learning to be present to God, to society, to one another and to our deepest selves in a place where God

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<sup>1</sup> Paul Avis, *A Ministry Shaped Mission*, 2005, p.5

<sup>2</sup> Rowan Williams, ‘Foreword’, in Cathy Ross, ed., *Life-Widening Mission: Global Perspectives from the Anglican Communion*. Oxford: Regnum Books 2012, p.ix

<sup>3</sup> *ibid.*

<sup>4</sup> Tim Harris, *The Mission of God*, in *Liberated by God’s Grace: Anglican-Lutheran Reflections*. p.11

<sup>5</sup> International Commission for Anglican-Orthodox Dialogue, *The Buffalo Statement. In the Image and Likeness of God: A Hope-Filled Anthropology*, Anglican Communion Office, 2015, p.14

<sup>6</sup> The Official Report of the Lambeth Conference 1998, *Transformation and Renewal*. Harrisburg, PA: Moorehouse, 1999, p.8

dwells. So our role in this is to be missionary disciples, revolutionaries in the power of Baptism.<sup>7</sup>

### **Mission in Grafton Diocese**

How are we living out this mission in the Diocese of Grafton? There is a long and distinguished history of mission in the diocese, commencing in 1842 with The Rev'd John McConnell and other pioneer lay people and clergy. Their early work is continued today through the commitment and dedication of many who are cooperating with God in his movement of transforming love toward the world that we call mission. The Mission and Ministry Overview captures the hopes and vision of Anglicans in Grafton Diocese for how this mission can be lived out now and in the future. When I first arrived I offered to spend a weekday in any ministry unit to which I was invited. I've enjoyed sitting in on staff meetings, Bible Studies, SRE Classes, weekday services, Prayer meetings, joining parishioners for coffee, walking around the town with the Rector and so on. Another way that I have become familiar with mission is through Parish Profiles for vacant parishes seeking a new Rector. These profiles say a lot about the kind of church they are and what they want to become. I have enjoyed meeting people and getting to know communities, hearing the stories of individuals, church communities, schools and agencies.

All this has given me some insights, perhaps even the beginnings of an understanding, of some of the issues we face in cooperating with God in his mission this this Diocese. In some places it's clear that the church community has confidence that it has something to share. In these communities the Good News is shared with passion, confidence and love. They are invitational and even magnetic. There is a culture of following up every opportunity to engage with individuals, with different demographics and groups, and to intentionally make connections. In Parish Profiles this is reflected in an invitational tone that is confident that there is something to offer a new priest. However, in other places this confidence is not present, and while they might receive a warm welcome, newcomers might be left wondering why they would want to become involved other than to help support the existing programs and structures.

Like many, I am disheartened that the church appears to have lost some of the respect and standing that it formerly had in the community. This loss of confidence can have implications for how we see ourselves and can negatively impact on our mission if we allow it to. Also adding to disillusionment can be increasing age profiles of congregations, reducing numbers, an inability to replace key leaders and workers with a new generation of disciples, and a lack of clergy offering to take on vacant parishes. In this vein Greenwood writes that churches are easily distracted from their truest identity and purpose by falling numbers, rising damp, too few clergy, old hymns, new hymns, disputes about who is right and who is welcome.<sup>8</sup> I don't pretend to have all the answers. However, none of these contextual factors should distract us from the importance of a deep personal faith commitment to our Lord Jesus Christ. If we have this, and we truly believe in him, then we should be convinced that we have something precious to share, and equally convinced that people might want to be part of it.

There are many voices that call for, and strategies that can assist with, the renewal of the church's commitment and capacity for communicating the Gospel with passion, persuasion, inspiration and conviction<sup>9</sup> but unless we each have a passionate personal faith they will lead to nothing. As stated above, mission is God's transforming love in which we are swept up. If we have a passionate personal commitment to Christ, mission is exciting and even breathtaking.

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<sup>7</sup> Robin Greenwood, *Pioneer Churches*. 2016, p.13, p.18.

<sup>8</sup> Robin Greenwood, *Being Church: The Formation of Christian Community*, SPCK, 2013

<sup>9</sup> Robin Greenwood, 2016, p.8

## Statistics

In Grafton Diocese we have seen a decline in church attendance over a number of years. Total attendance on an Average Sunday in our Diocese was 3,305 in 2006. By 2011 it was only 2,370. The same period saw a decline in the number of Baptisms, Weddings and Funerals. Most Australian Dioceses have seen a similar decline.<sup>10</sup> As a further example of this decline, a typical parish in our diocese (Casino) had a total church attendance<sup>11</sup> in 2018 of 8,109. Thirty-five years earlier, in 1983, that figure was 10,129. For South Grafton the 2018 figure was 5,583 versus 7,943 in 1983.

The Anglican Church of Australia has been engaged in a conversation about its growth and decline since the early 1990s.<sup>12</sup> As Robin Greenwood warns, Anglican habits of mind are being seriously dislodged from complacency.<sup>13</sup> The changes that confront us are serious and they're not going to disappear so we need to respond in a well thought-out, strategic way. The issues we face are also faced by other rural dioceses. A report on rural ministry commissioned by the Australian Bishops at their 2018 meeting<sup>14</sup> shows that we are all struggling with a significant demographic shift away from rural communities that has taken place over at least the last forty years, aging and inadequate church properties, shortage of clergy prepared to serve in rural areas, older age profile of congregations, smaller congregations and the ever increasing demands of compliance.

On my recent visit to the Anglican Communion Office in London I learnt that the average Anglican is a woman, aged 32 who lives in Sub-Saharan Africa. This is vastly different from our Australian Anglican demographic profile. A similar picture was reflected in the bishops attending the recent Canterbury Bishops' Course. Of the thirty bishops present, only eight of us were from Western English speaking countries. The rest were from Africa and Asia. While they made up more than 2/3 of the attendees, the African and Asian bishops were vastly under-represented because of the cost of attending the event and the difficulty of obtaining visas. A Sri Lankan Bishop on the course told me that he has consecrated 10 new churches since becoming bishop six months earlier. In the same period, I had deconsecrated two.

## Signs of Hope

Yet despite reducing church attendances, there are signs of hope that there is still room for the Christian message and even a continuing respect for the church as an institution. A suspicion of organised religion, or of a religious account of God, does not necessarily mean that people have given up on the idea of God altogether. In the recent YouGov survey of 1,660 people in Britain,<sup>15</sup> while 19% of people said they don't believe in God, almost half of those believe in a universal spirit or power behind the universe. This means they are not atheists in the strict sense. A particularly encouraging statistic comes from McCrindle research in Australia into local neighbourhood facilities and services. When asked whether churches were beneficial for their neighbourhood, 88% of respondents (excluding regular church attenders)

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<sup>10</sup> *Report of the Viability and Structures Task Force*, General Synod 2014, p.8-031.

<sup>11</sup> Total number of people attending all services including Sunday and weekday Eucharists, Morning and Evening Prayer, Baptisms, Marriages and Funerals

<sup>12</sup> Wayne Brighton, *Pioneering Ministry in Australia Today*, p.1

<sup>13</sup> Robin Greenwood, 2016, p.8

<sup>14</sup> *A Survey of Anglican Ministry in Rural and Remote Australia*. Prepared by the Task Group of the 2018 National Bishops Conference Canberra, 2019

<sup>15</sup> YouGov Survey, *The Times*, 2018.



said they were beneficial.<sup>16</sup> Another source of encouragement that people often overlook is that parental confidence in Independent Schools, most of which (84%) are operated by religious organisations (25% of them are Anglican) continues to grow. In 1980,

22.3% of children were being educated in an Independent School. By 2000 the percentage had increased to 30.8% and last year it was 34.4%.<sup>17</sup> Amongst other things this indicates that there is still a level of trust in the community towards the Christian church. Why would you entrust your child to a school run by the church if you did not have a decent amount of respect and confidence in the church as an institution? After all, most Australians (65%) realise that “the Media and the Press negatively affect perceptions of the church.”<sup>18</sup> All this should give us continuing hope and purpose in our evangelism. In the 2018 Australian Community Survey<sup>19</sup> of 1,200 people, 30% of those who described themselves as not practising any religion said they were open to an invitation to attend church from a family member or close friend. Of those who described themselves as Christian but not currently attending church, 27% were open to such an invitation. This is another sign of hope that the Christian message will be heard.

### **Confident Discipleship**

Sometimes those who do have a personal faith commitment don't feel confident in making it known, least of all with a non-Christian. Not surprisingly this is a common problem amongst Anglicans! In this regard it was refreshing, on my recent visit to the United Kingdom, to find that Canterbury Diocese has recently launched a simple approach to help with this, entitled *Changing Conversations*. It consists of just two questions that we can share within our church communities to help us get used to talking about our faith commitment with others: How has knowing Jesus changed your life? How can you and I help each other to be seven day a week disciples? In a similar vein the Australian evangelist John Dickson asks people to identify one person whom they personally know who is a person of faith. He then asked the question, would the world be a better or a worse place without that person? He tells the story of a young Gen Y man who was a committed atheist. When asked this question he was overwhelmed and made a commitment to Jesus that night. It turns out that his aunty had been a lovely Christian woman and he couldn't conceive how the world could possibly be a better place without her.

Given the failures of the church in the past as well as the challenges we face, do we dare to even envisage a future for the Anglican Church in the Diocese of Grafton? Yet I firmly believe that Christianity has something to offer and that the church is here to stay. I'm glad that we're facing up to the church's past failings but in order to live out God's mission of transforming love we need to regain our sense of confidence that we have something to share and we need to learn how to share it graciously yet with confidence.

+Murray

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<sup>16</sup> A 2013 survey of 1,129 non-church attenders accessed at [mccrindle.com.au](http://mccrindle.com.au).

<sup>17</sup> Independent Schools Association of Australia, 2019 Snapshot.

<sup>18</sup> McCrindle. Ibid.

<sup>19</sup> Australian Community Survey 2018, NCLS.

## **Past and Current Initiatives for Mission and Ministry: What have we Learnt?**

*Archdeacons Emeritus Gail Hagon and Greg Ezzy offer the following background regarding the recent history of mission initiatives in the diocese*

For some years now the diocesan leadership has recognized the complexity of seeking to bring about new initiatives in mission and ministry in response to the continuing cultural changes that challenge both the viability of our church and its ability to exercise the ministry of Christ in our time and place.

An issue of significance has been the growing realization that while the majority of current clergy are dedicated and skilled in pastoral and liturgical ministry with the faithful, there is a paucity in being able to initiate and manage change that responds to the challenges confronting the church today. It has also been recognised that even when leaders of parish based ministry have had vision to tackle new mission initiatives; the lack of time, energy demands, the expectations from traditional parishioners, and the fear of change have prevented any real substantial change from being **fully** developed.

With the change from Regional Ministry Area's to that of MMRs (Mission and Ministry Regions) it was hoped that this would be the impetus of creating a forum in which parishes could share resources, explore new mission initiatives and work together across regions so as to explore what Ministry and Mission might look like in their region in the next 3 – 5 years. In most regions this has not occurred.

In 2009 the diocesan leadership took the initiative of appointing an MDO. Part of the role of the MDO has been to assist parish leadership, both clergy and lay in exploring new ministry initiatives, and to equip people to live into their calling. The MDO role has also facilitated many parishes to undertake some strategic planning and for many to develop a Mission Action Plan. A toolkit entitled "*Moving on in Mission*" was developed so as to assist parishes in moving forward into new ways of being and doing Church. Over the past few years there has also been a number of Guest Speakers invited into the Diocese to address clergy attending Ministry School, our LLMs, as well as some regional opportunities. Examples of such guest speakers are: The Rev'd Dr Anne van Gend from New Zealand who spoke to us about alternate models of ministry that had been embraced in areas of NZ. i.e. Local Shared Ministry; Robin Greenwood; Bob Jackson '*Leading your Church into growth*' and more recently John Roberto, connecting with the younger generation.

A further initiative of diocesan leadership saw the introduction of a Mission Companion role. A major component of the Mission Companion role was to assist parishes through a process of re-imagining or re-visioning ministry in their place. The Mission Companion was to be an initiator and a change manager, and someone who could identify and raise up local people to companion their parish through change or at the very least explore a new model of ministry. Unfortunately, at the time the role of the Mission Companion was ready to be implemented, the Diocese was overtaken by the abuse scandals, the financial ramifications of implementing a pastoral care scheme for survivors and other matters meant that the Mission Companion role was put on the back burner.

However, over the past four years, the Mission Companion model has been practised in the 4 Locum ministries at Alstonville, Byron Bay, Kingscliff and Tweed Heads albeit, while the Mission Companion also acted as a part time Rector. The varying outcomes in these four parishes, highlight that congregations are ready and able to adapt to discovering and implementing changing models of *ministry, more conducive to connecting with people beyond the church.*

In relation to other ministry initiatives, the ministering communities model was used in the Parish of Mid Richmond. The Rev'd Tim Smith laid the ground work for this many years ago during his incumbency. However, when Tim left the parish, the default position of the parish (and the diocese) was to go back to the traditional model, that of having a parish priest. Some years later when this model of ministry was revisited, not only were the parishioners 10-15 years older, and tired but many had moved on or lost their passion for ministry. Thus the skillset was reduced, numbers had declined and the average age of parishioners had risen.

*The Enabler Minister (mentioned above)* was a model of ministry adopted from the New Zealand church and adapted to provide ministry in the Mid Richmond as all the indicators were that the parish was not able to maintain a Parish status. Whilst this model has much to recommend it, there was not enough support given to the enabler from the Diocese to assist with bedding down this new model of ministry.

Currently there are two Memoranda of Understanding in place in which a larger parish is assuming ministry for smaller, less viable parish. (The Orara Valley and Coffs Harbour and secondly Casino and the Upper Clarence). Whilst these MOU's maintain the status quo they do not provide long term solutions or create new mission or ministry opportunities.

The invitational *Imagine Us* material with its strategic planning methodology prompted the vast majority of parishes to think about their approach to mission. This resulted in the *Diocesan Mission and Ministry Overview* as well as the *Moving on With Mission* tool, which enabled a renewed vision for, and clarity about, mission in many places, including in Mission and Ministry Regions. Some Ministry Units have also used it on a parish level to develop their own Mission Action Plans and goals. Mission Action Planning (MAP) is a process that has been used in many parts of the Anglican Communion. Most parishes have a current MAP.

Finally, it would be remiss of us if we did not acknowledge the mission initiative of the diocese by embracing the concept of Anglican Schools in the Diocese. Each of our Schools is indeed a real mission field and each of our Chaplains exercise mission initiatives on a regular basis. Likewise, each of our Schools are currently exploring Fresh Expressions or new ways of being and doing church in a culture and in a tradition that is very different from what we have known it to be.

### **What have we learnt?**

All this shows that for a long time the diocese has been committed to responding to the changes in church and society by rethinking its mission. It also shows that with sustained attention and resources and with the right leadership in place, lasting changes can be effected. On the downside, the complexity of bringing about new mission initiatives requires a particular skill set which not all clergy and lay leaders have, especially when the demands of regular day to day ministry are many. Even when changes do occur, sometimes the pressure of the old system is so strong that things return to "the way they were" in a few years. However, the need for change is now being felt across the whole diocese and so the approach of addressing the issues one by one in particular places is no longer sustainable. We need to address the need for change strategically across the diocese which means structural change. A restructure was envisaged in the Mission and Ministry Overview.

## Called to Act Strategically

Research has shown that a diocese is the key unit for determining future growth or decline. According to the *Viability and Structures Task Force* of General Synod<sup>20</sup> the diocese “can hold the key to the future of the church in its locality. By being proactive, by joining up its policies around a coherent aim, by giving strategic impetus ... the diocese can ensure that the church grows rather than declines in the twenty-first century.” The Venerable Bob Jackson identifies seven different modes by which a diocese can work, ranging from the least effective to the most effective:<sup>21</sup>

1. The **disapproval mode** in which a diocese treats with suspicion or hostility any moving away from inherited traditions.
2. The **disinterest mode** where the diocese just simply doesn’t show a great deal of interest in imaginative ministries and parishes.
3. The **permission giving mode** where bishops give verbal encouragement to their parishes to experiment and to engage better with the modern world, but it needs to be backed with extra diocesan resources to succeed.
4. The **encouragement mode** goes further as the diocese intentionally brings clergy and lay people together for training and they are actively encouraged to think and work towards renewed mission for the local church.
5. The **proactive mode** goes further where the diocese does more than simply encourage or goad parishes into better practice, but has its own programmes for growing new forms/expressions of Church.
6. The **policy mode** is where the diocese has its own unique set of practices in relation to matters like employment, preferment, finances, pastoral visitation, asset management, housing, training and evangelism that are aligned to an overall diocesan policy for imaginative church growth. Mission cannot be just another added department in the diocesan offices, but needs to be integrated into every aspect and activity of diocesan life.
7. The **strategy mode** is the final mode identified by Jackson, where clear goals and targets are set by the diocese with strategies to achieve this set down.

The current proposed restructure falls very much into Strategy Mode and paves the way for a missional future for our diocese. It is mission-focused governance that offers a major rethink of how we can be the church well beyond 2020.

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<sup>20</sup> *Report of the Viability and Structures Task Force*, p.8-011

<sup>21</sup> Bob Jackson, *Hope for the Church*, London, Church House Publishing, 2003, p.179.

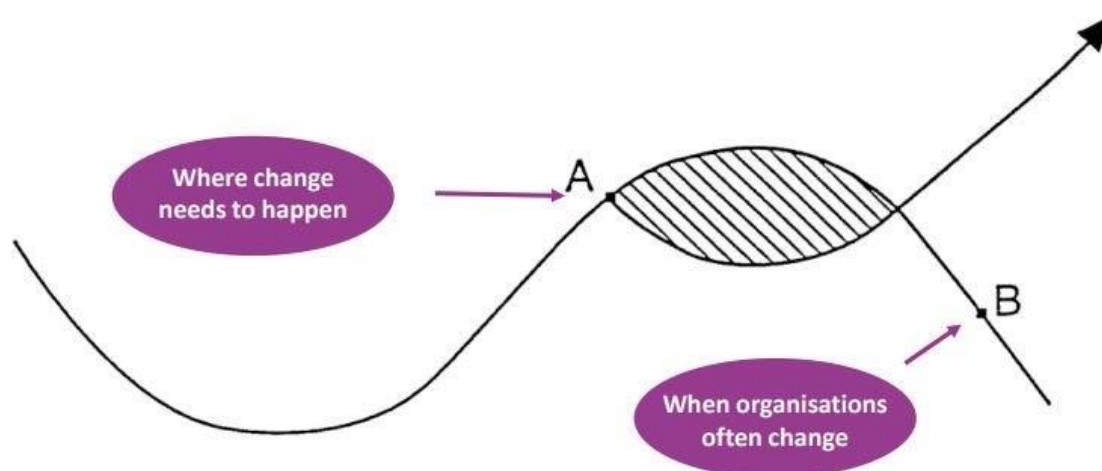
## **Why Restructure?**

The reasons why the Mission and Ministry Overview is calling for a restructure are many but they are not complex. In brief, they can be summarised as follows:

- An increasing number of parishes that are not viable either financially or because they no longer have the local energy or lay leadership to undertake basic administrative or compliance tasks let alone to reach out in mission. Even where there is financial viability, a sense of purpose in mission has been lost. In many cases there is a capacity but only for the provision of Eucharistic services for existing church attendees;
- In many cases where parishes are currently viable, a closer analysis reveals that they may not be so in five years' time, and/or that their viability is dependent on Op Shops or Trust Funds;
- While we have skilled and passionate clergy who can honour the traditional role of priest with the strengths centred around pastoral and liturgical ministry, the additional burden of overseeing, supporting, envisioning and managing new team ministries requires additional resourcing and support. Overstretched clergy working with low levels of support are unlikely to facilitate change;
- The increasing demands of compliance in each place in relation to governance, Safe Ministry, financial reporting, Professional Standards, Health and Safety means that in some centres there is not much capacity left after these have been attended to;
- Church properties are inadequate for modern needs and expectations;
- An increasing age profile that is increasingly not representative of the local demographic. This reflects an inability to engage with other demographics;
- Population decline in rural areas. The need to free up resources that are currently tied up in small rural communities where the population has moved away, so that we can strategically respond to new needs in new areas;
- Fewer ordained clergy and less clergy who are prepared to serve in rural areas, especially where there are multiple centres;
- Inability to resource new initiatives because funds and other resources are tied up maintaining existing structures and ways;
- Rapid urban growth and the inability to keep pace with the provision for ministry in new areas;
- A need to strengthen our more urban centres to ensure that they become more vibrant and more likely to survive in the long term.

Note that the restructure proposal assumes that a physical worship centre owned by or committed to by the church is not essential for the conduct of ministry in a particular location and that society is more mobile than when our worship centres were established.

Sadly, while we all wish we were at Point A in the diagram below, we're probably edging closer to Point B.



Source: Handy (1994, p. 51)

### Adopting a Twenty Year Vision

When thinking about strategic planning there is a tendency to plan ahead for five years or so. However, such a “minimalist” restructure would allow us to delude ourselves that the current structure just needs some fine tuning around the edges, because in five years the church might not look *radically* different from what it does now. However, if we are more brave and realistic and look ahead twenty years, we can see from looking at our existing demographic and trends, the Anglican Church on the North Coast will look *very different* indeed. Already our church buildings are not the kinds of spaces that meet the needs of younger generations in terms of somewhere to gather, worship, learn or socialise. Will the Anglican Church even be in existence unless we make a more radical reallocation of resources now? Looking ahead in this way focuses our attention on ensuring that our key ministry centres are still centres for Anglican worship, ministry and mission in the longer term. So what we need is not really a twenty year *plan*, but a twenty year *perspective* or *vision*. As Greenwood writes, “As there can be no real Christian future without a prior emptying out, it is fortunate that Anglican habits of mind are being seriously dislodged from complacency, in this transitional period for Christian faith in the Western world”<sup>22</sup>

Through the Diocesan Strategic Plan Participation Days conducted between October 2017 and February 2018, the Ministry and Mission Overview was developed which envisaged a restructure of the diocese using innovative models of ministry. The model of ministry for this new structure arises out of a vision of a collaborative church which has shared ministry at its heart. It is more streamlined and in tune with our diocesan vision. As experience around the country has shown, overstretched clergy operating with diminished resources and low levels of vitality<sup>23</sup> are unlikely to facilitate change. Therefore, this proposal envisages less time and energy on buildings and the maintenance of institutional structures, enabling more energy and time to be spent on mission activities that lead to healthy churches with open edges, enabling engagement and church growth. A key aspect of the reshaping is that it enables churches in

<sup>22</sup> Robin Greenwood, p.8.

<sup>23</sup> Wayne Brighton, 2017, p.4

key growth areas to engage with their local communities, focusing on mission and church growth. It enables the redeployment of resources to support creative new approaches such as Pioneer Ministry across regions and for the planting of new congregations in schools and other centres.

## **Key Principles behind the Proposed New Structure**

### **The Proposal:**

Is based on co-operation rather than isolation. Encourages collaborative thinking and action.

Enables us to be good stewards of what God has entrusted to our care. It honours good governance, effective administration, innovation and efficient solutions by working across Ministry Areas.

Enables us to more deeply live into our identity and calling based on asking questions like “who is God calling us to be?” as individuals and communities, rather than just “doing what we’ve always done”.

Enables a mixed-team approach with shared oversight. It sees Ministry Areas as missionary communities where each worshipping community has a community minister (not necessarily ordained). *From multi-church ministers to community ministers.*

Allows us, in a rapidly changing world, to focus our efforts on connecting with the wider community and recognising and celebrating God’s presence there.

Is designed to ensure there is an Anglican presence across the region in twenty years and beyond.

Equips and enriches leadership for the present and the future.



## **The Proposed New Structure of the Diocese**

We propose a new model of ministry which, in some areas, involves the dissolution of traditional parish boundaries to make much larger areas which will be served by a team of people, both lay and clergy. Some parishes will remain as separate entities but the clergy and licensed ministers will be asked to work together with neighbouring parishes. See the Table on page 25 for the new areas and how we propose parishes are allocated. A Mission Companion will assist parishes transition to the new model.

### **Model 1: Ministry Area**

These will be composed of two or more existing parishes that have been grouped together to create a new Ministry Area. Each Ministry Area will retain its existing stipended ministers, one of which will work as the Ministry Leader (ie. co-ordinating minister). The Ministry Leader will lead the team of clergy and other ministers, including LLMs, to work across the whole area. Under the Ministry Area Model, each worship centre has a Community Minister who may be ordained or lay. Under the Ministry Area model, the Community Minister, or a small team, is the 'face of the church' for their respect worship centre. The role is likely to vary with the context and the person called. Crucially, the Community Minister is not expected to shoulder all the burdens of an incumbent. The identification of Community Ministers is done locally with advice from the Archdeacon and licensing by the Bishop. Other members of the team may be specialists in certain types of ministry, such as Pioneer Ministers and Ordained Local Ministers. The existing parishes will become one Ministry Area with a new Council elected at a General Meeting of the combined area. Where a transition is required, representatives from each former parish will be elected to the new Ministry Area Council. The Bishop will launch the new Ministry Area. The provisions in the ordinances for "Parishes" will apply to Ministry Areas. Each Ministry Area will elect Synod Representatives, Wardens, Nominators and other office bearers in the same way that parishes now do. When the post of Ministry Leader becomes vacant, Nominators will work with the Bishop and Diocesan Nominators to select a new Incumbent. The Presentation Board will also be responsible for the appointment of other clergy and stipended ministers in a Ministry Area in its first five years of operation. After that, the appointments process will be the process that is currently followed for Associate Priests. The Ministry Leader will be the Rector (Incumbent) and any other clergy will have the title Vicar. Resources and further information about this model can be found at <https://www.sheffield.anglican.org/focal-ministry-resources>

### **Model 2: Network**

Here existing parishes retain their individual identities and Parish Councils but the clergy and licensed ministers will be asked to work together with neighbouring parishes. This will involve all the licensed ministers in this new grouping to meet together regularly and to plan and offer ministry across the district. The convenor of the team will be chosen by the Regional Archdeacon. In some cases, these parishes may want to form an Executive Committee with representatives from each parish. LLMs could be licensed to their home parish or to the Network.

### **Model 3: Parish Model**

While many parishes will retain their existing structure in the early years of the plan, all parishes will eventually move to another model.

### **Model 4: Transitional Ministry District**

Two current parishes are not viable. In both cases, there are no workable options to include them in a Ministry Area or Network. Separate arrangements will be made to offer them lay ministry and occasional priestly ministry. Where possible, Intentional Interim Ministers can be appointed to these parishes to help discern what God is calling them to be and do.

## **Archdeaconries**

The Mission and Ministry Regions (MMRs) were originally formed as a focal point for planning and reflection about mission across a region. With clergy and lay people meeting together to plan ministry and mission in the new Ministry Areas and Networks, MMRs will be less necessary and may create an added level of administration that we could do without. Therefore, it is proposed that MMRs be phased out and that Archdeaconries become the forum for regional collegiality. This will mean quarterly Archdeaconry gatherings in each Archdeaconry. To assist the Regional Archdeacons in their work, the Bishop will appoint a clergyperson in each Archdeaconry to assist the Archdeacon with his or her work. Part of the proposal is that the current parishes of Grafton, South Grafton and Maclean become part of the Northern Archdeaconry (they have previously been part of the Southern Archdeaconry).

## **Moving into the New Models:**

### **1. Individual Plans**

To assist parishes in moving from their existing model to the one proposed for them by the Restructure, each proposed Ministry Area and Network will develop a plan that maps the actions, decisions and other key steps along the way. To assist with this, each proposed Ministry Area and Network will be companioned either by the Mission Companion, an Archdeacon or other person nominated by the Bishop. In some cases, the person who chaired the Steering Group for that area (during the Consultation Process) might be the most suitable person to accompany this journey.

### **2. Meetings by Ministry Area and by Network**

In order to ensure that we maintain the momentum towards the agreed new structure and to provide collegiality and fellowship previously provided by MMRs, the Clergy and Licensed Lay Ministers from each parish are asked to start meeting together with the clergy and Licensed Lay Ministers from the other parishes in their proposed Ministry Area or Network. As an example, the clergy and LLMs from Sawtell, Coffs Harbour and Northern Beaches are asked to start meeting together to discuss ministry and mission in the area that will become the Coffs Network. This will be quarterly, commencing in 2021.

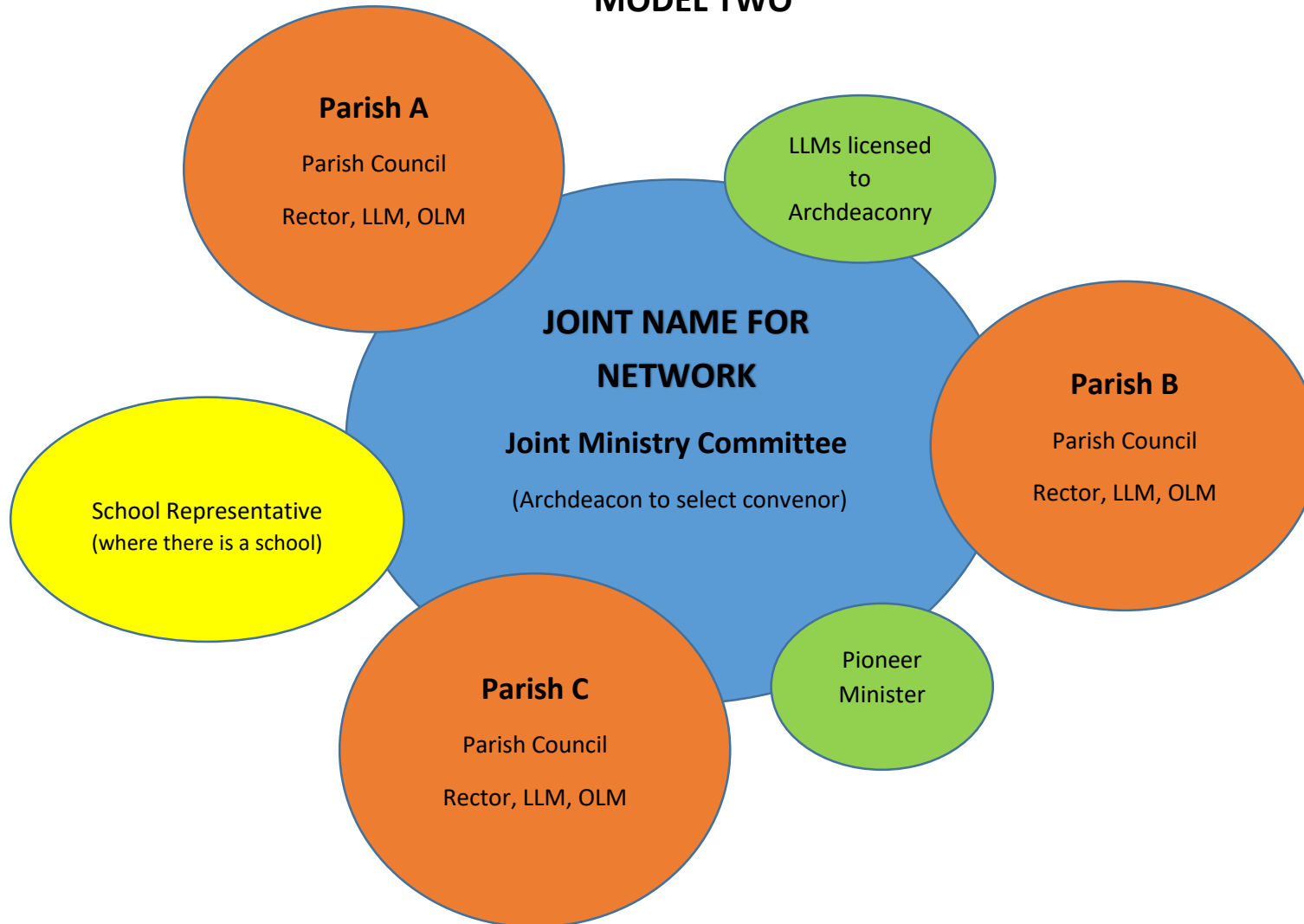
### **Review Process**

There will be a review of this new way of being the church after two years and again after four years. The terms of the review are yet to be specified.

## MODEL ONE



## MODEL TWO



## **What Strategies and Tools will be Needed?**

In looking at a restructure, while not wanting to be overly prescriptive, it will be useful to identify some models and components that we can incorporate into a new way of being church. Some are not new to us in Grafton but can be reinvigorated and carried forward.

### **The Consultation Period**

The proposed restructure as presented in Coffs Harbour on 9 November 2019 was a starting point for a conversation about ministry and mission in our ministry units. Each proposed Ministry Area or Parish was asked to form a Steering Committee to respond to a series of questions aimed at gathering their feedback about the proposed new model and how it will enable mission. The feedback was gathered together and informs this final proposal about restructure.

### **A Shared Journey of Listening**

While some have embraced these new proposals, others have had concerns and even fears. Even amongst those who are keen to embrace the proposals there have been questions and uncertainties about the process. The Mission Companion, the Diocesan and Regional Archdeacons and others have journeyed with some parishes. Steering Committees and other gatherings have provided an important space for questions to be explored and support and advice offered at a local level. Rectors of parishes were asked to provide opportunities for further discussion using methodologies such as Open Space or Talking Circles.

### **Training for Churchwardens and Parish Councillors**

Once the new structure of the diocese is in place training will be offered to Churchwardens, Parish Councillors, LLMs, clergy and others to support them in their roles in the new structure.

### **Ministry Leaders and Community Ministers (Model 1)**

Each new Ministry Area will be led by a team of clergy and lay people. The leader of this team will be called the Ministry Leader. This person will also be the Incumbent and will also therefore have the title of Rector. Other clergy in the Ministry Area might include Associate Priests, Deacons and Ordained Local Ministers. Each community within the Ministry Area will have a Community Minister. Some Community Ministers will be LLMs, others will be clergy. The Community Minister will be the focal minister for that community and will be tasked to lead the mission and growth of that church. The Ministry Leader will have a 'mini-episcopate' oversight, caring pastorally for the other members of the team and coordinating the churches to do the things they can do better together. Hence the incumbent can focus on fewer churches because he or she has Community Ministers who are each embedded in their local church community. In other places this model has led to growth rather than continued decline.<sup>24</sup>

### **Pioneer Ministry**

Pioneer ministry broadly aims to focus on and connect with people outside the church in order to form disciples and create new Christian communities. Approaching ministry in this way forms fresh expressions of church which are suited to a changing culture and developed primarily for the benefit of people who are not yet members of any church.<sup>25</sup> Those who practice a pioneer style of ministry may be ordained or lay. They are tasked with finding new, imaginative and exciting ways to engage with people who otherwise wouldn't have the chance

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<sup>24</sup> *Leading One Church at a Time: From Multi-church Ministers to Focal Ministers*. Bob Jackson, 2018

<sup>25</sup> Wayne Brighton, 2017, p1.

to explore faith and spirituality. Pioneer ministry can facilitate a conversational approach to being the church in a community. However, to engage the community in this way we will need to redirect resources and energies into making Pioneer Ministry possible because it cannot be done by clergy who have traditional parish commitments. In other places it has only worked with a re-thinking of priorities and with the modification of congregational activities. The new Ministry Areas will be able to bid for funds to employ a Pioneer Minister or to train and encourage their existing people to undertake this type of ministry. The challenge will be the identification, raising up and training of these ministers.

### **Mission Companion**

The purpose of this role is to act as an agent of change in the diocese assisting ministry areas to grow into new ways of being church. The Mission Companion is a critical friend providing support, assessment and guidance about transitioning to new ways. This role is not new in Grafton Diocese as it has been successfully employed in certain parts of the diocese before, as discussed above. The plan is for the role to be diocesan wide for the first five years. The job description for a Mission Companion is attached.

### **Church Planting and Church Schools**

Currently a lot of effort is focused on maintaining many small congregations. However, with the reallocation of resources and energy, we can give more attention to developing new congregations in new contexts. These initiatives are resource intensive and require a particular skill set, and will fail if leaders are spread too thinly because of multiple responsibilities.<sup>26</sup> There are resources that can be used to inform this initiative and to train people, although not all of them are a good fit for us theologically. Quite helpful is material from the Diocese of Sydney's Evangelism and New Churches team entitled *Church Planting: Guidelines and Resources*.<sup>27</sup> Whether or not a church plant is required needs to be informed by local mission planning and supported by diocesan leaders. Restructuring for Mission and Ministry encourages a collaborative and team approach to mission between schools and local parishes, including the sharing of resources. One of the main ways we can engage with our school communities is to consider starting a worshipping community on the school campus. In parishes where there is an Anglican school this should be considered a high priority. The successful *Trinity* initiative at St Columba Anglican School at Port Macquarie is a good example.

### **Administration Hubs**

The requirements of compliance in relation to things like financial accounting, Risk Management and Child Safety are enormous and increasingly place a considerable burden on smaller parishes. The recent National Church Life Survey found that parish leaders spent 47% of their time on administrative and compliance matters. This is time that could be much more well spent on ministry and mission. Administrative hubs in a few key churches would lessen the burden of this work and also be a resource for LLMs, clergy and Pioneer Ministers in those areas.

### **Ordained Local Ministry (OLM)**

With its emphasis upon the gifts for ministry that all Christians receive from God, collaborative ministry can focus people upon the theology of vocation to ordained ministry. In this collaborative context, both the local congregation and individual members can examine whether some people may have a vocation to OLM to serve in collaboration with general clergy and members of their local congregation and community. To quote a recent Ministry

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<sup>26</sup> Wayne Brighton, Pioneer Consultation, 6 June 2017, p.4.

<sup>27</sup> Phil Wheeler, John Bellamy and Graham Murray, 2018.

Commission Report, “in simple terms OLMs are called out by members of their local ministry unit within the context of a process approved by their bishop. They are ordained as deacons and priests and licensed to minister *in that locality* in collaboration with other members of that local ministry unit.”<sup>28</sup> Collaborative team ministry approaches, including, where discerned appropriate, OLMs, have the potential to enable additional ministry in local ministry units as well as sustaining sacramental and preaching ministries, thus lightening the burden on stipendiary clergy and freeing them up for creative new ministries. In its recent survey of dioceses the Ministry Commission found that the benefits of OLM include the provision of ministry in areas where other forms of ministry are not possible, the connections between Ordained Local Ministers and their local congregation; their local established contacts and availability, pastoral skills and the encouragement and support they can provide for the general clergy. Ordained Local Ministers will be supported in a program of intentional continuing post-ordination education, training and development. As will be further confirmed in the responses from OLMs, their ministry will often, if not predominately, take place as part of a team. This locates OLM broadly within principles of collaborative ministry which affirms the importance of team ministry both in terms of leadership teams and leaders and also people working collaboratively.

### **Mission Planning**

The *Moving on with Mission* Tool is already in use within the diocese and can be a starting point for each of the new Ministry Areas. It will assist them to consider what existing strengths and gifts are available, and to draw up an action plan to help prioritise time and resources, and to identify where training and support are needed. Other resources can also assist with this including the material offered by Stephen Harrison of Brisbane Diocese at the Missional Imagination sessions at Ministry School and Lay Conference 2019 available at:

<https://www.faithfulandeffective.com/mission-planning-resources>  
[www.faithfulandeffective.com/grafton](http://www.faithfulandeffective.com/grafton).

Workshops that assist people with mission planning will be offered around the diocese after the Consultation Period. This will equip the new Ministry Areas to imagine and plan together.

### **Vocations to Lay and Ordained Ministry**

A vocations initiative is needed in the diocese to raise up people who are willing to respond to a call to serve as Licenced Lay Ministers and Ordained Ministers. There are fewer clergy in Australia now than ever before and even fewer are prepared to come to regional or rural areas. A renewed focus on raising up our own people will energise our ministry and mission.

### **LLMs Leading Services of the Word**

There needs to be a greater use of Lay Ministers in conducting services of worship, especially Services of the Word. In smaller centres this can be the main Sunday service, at the very least on a monthly or fortnightly basis. To enable this to happen, there needs to be not only a greater number of LLMs but also more sharing of LLMs between parishes.

### **Leadership and Collaboration**

The leadership skills required for clergy and lay people in this new model are many and varied. Underpinning them all is a clarity about purpose and vocation. Each leader should be aware of what their gifts are and how God is calling for those gifts to be used. Who and what am I called to be and to do? These questions are ones that leaders should not just consider for themselves but which they should share with others. Similarly, each Christian community

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<sup>28</sup> Ministry Commission of General Synod, *Ordained Local Ministry Report*, 2 May 2017.

should be encouraged to discern their gifts and who God is calling them, as a church, to be and do in their community.

To be able to effectively work together for mission and to oversee, support, envision and manage Christian communities in the new model proposed, clergy will need to access skilled Professional Supervision and ongoing Professional Development.

The following are *some* points that Greenwood<sup>29</sup> lists as essential for leadership as we grow into being a new church:

- Form missionary-disciples through drawing people together in worship, prayer and learning, to stimulate discipleship, evoke and interconnect ministries, foster mutual care, to connect with other churches, to demonstrate wise discernment, communicate in speech and writing, to represent and help others to be representatives of Christ in society.
- Preside in Eucharistic celebration because of their primary role of presiding in the local mission, focusing and distributing ministries of the church – sharing episkopé.
- Witnessing and helping others to witness, as Church dispersed in daily concerns and tasks, curating spaces to experience the Holy One, offering hospitality, and sharing faith in partnership with many others.
- Holding conversations – for themselves and for all who will participate, asking such questions as: How do we curate space where individually and together, a new, positive, identity can emerge and a new personal dignity be affirmed, where together and with others, we can grow as a moral community and network of mutual support?
- How do we build up local churches so that it's clear we exist not for ourselves but for the working out of the gospel locally in society and in the world?

As we lead communities into a new way of being church, leaders need to adopt and foster an attitude characterised by gracious discovery rather than closed certainty, not filtering out solutions that do not fit or conform to pre-existing institutional commitments.<sup>30</sup> Effective leadership in today's church requires new skills such as dealing with ambiguity and emergence, leadership of virtual teams, multigenerational and diversity sensitivity, to name just a few.<sup>31</sup> Ongoing training and support will be needed to resource leaders under the models envisaged.

### **External Consultants**

Several consultants with expertise in mission, church growth, new models of ministry have visited and advised the diocese over recent years, including at least three of the authors who have been quoted and referred to extensively in this document, such as Bob Jackson, Robin Greenwood and Wayne Brighton. It is proposed that an additional external consultant will be engaged to assist with the review process after the first two years of implementation. Some Parishes, Networks and Ministry Areas may wish to engage a consultant to advise them as they live into new models of mission.

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<sup>29</sup> Greenwood, pp.17-18.

<sup>30</sup> Brighton, p.5.

<sup>31</sup> Julie Farrar-Tarpey, *Leadership Health Check*, The Canterbury Course for New Bishops, February 2019.



PROPOSED MODELS AND TIME FRAMES WITH PARISHES*				
	Model 1 Ministry Area <i>[proposed name in brackets]</i>	Model 2 Network <i>[proposed name in brackets]</i>	Model 3 Parish	Model 4 Transitional Ministry District
2020	Mullumbimby/Bangalow/Byron [Byron]			
2021 - 2022	Byron Macksville/Nambucca [Nambucca Valley] Casino/Upper Clarence [Casino]	Ballina/Alstonville [Ballina-Alstonville] Casino/Kyogle [Summerland]** Dorrigo/Bellinger [Waterfall]	Tweed Heads; Murwillumbah; Kingscliff; Grafton; South Grafton; Macleay; Dorrigo; Bellinger; Lismore; Kempsey; Lower Macleay; Port Macquarie; Wauchope; Coffs Harbour; Northern Beaches; Sawtell	Mid Richmond Orara Valley
Review Process for the New Structure				
2023 - 2024	Byron Nambucca Valley Casino/Kyogle [Summerland]**	Ballina/Alstonville [Ballina-Alstonville] Summerland/Lismore [Bruxner]** Tweed/Mur'bah/Kingscliff [Tweed] Grafton/Sth Grafton/Macleay [Clarence] Coffs/N Beaches/Sawtell [Coffs Coast] Kempsey/Lower Macleay/Port Macquarie/ Wauchope [Hastings-Macleay]**		Mid Richmond Orara Valley
Review Process for the New Structure				
<p>* Note. This proposal takes into account the feedback received during the Consultation Process. The original proposal of allocations of parishes to models was guided by many factors including the recent experience of mission initiatives in the area such as those described on pages 10 &amp; 11, church attendance statistics, number and location of worship centres, local demographic data such as catchment population 2011 ABS Census and 2016 ABS Census, and parish finances including income from giving and reliance on Trust distributions. ** The plans for the Parishes and Areas listed in green with ** are subject to further discussion and review by the Bishop-in-Council.</p>				

## **REORGANISATION OF WORSHIP CENTRES AND PARISH BOUNDARIES**

### **Overview**

The reorganisation of worship centres and parish boundaries has two main aspects:

- The number of worship centres owned and maintained by the Church will be substantially reduced; and
- Parish areas will be combined so that neighbouring parishes combine to form a larger parish.

The reasons for this approach is to free up energy and resources for more effective ministry that encourages innovation and growth.

### **Why?**

Through this proposed restructure it is hoped that the Diocese will have parishes that are better resourced for ministry and have a greater focus on ministry growth and innovation as opposed to maintaining the status quo in decline.

The factors in this are:

- With fewer worship centres owned and maintained by the Church there will be a lower administrative and maintenance burden and greater flexibility in the delivery of worship;
- With amalgamation of parishes, there will be an opportunity to combine efforts that were previously divided or duplicated. This should mean that parishes are better placed to handle the increasing expectations with regard to governance, administration and regulation;
- The amalgamation of parishes will open up opportunities with regard to both paid and volunteer roles leading to greater efficiencies and new roles;
- With amalgamation, more parishes can have more than one paid ministry position which should provide:
  - Better support for each minister;
  - Increased opportunity for ministry focus or specialisation;
  - Increased opportunity for mission or new ministry initiatives;
  - Increased opportunity to appoint a minister who is still developing in their vocation and is not yet ready for appointment as an Incumbent;
  - Increased opportunity to add an Ordained Local Minister in a supportive team structure; and
  - More opportunities for Licensed Lay Ministers to specialise as part of a ministry team.
- Reducing the number of properties under the care of the church not only reduces the maintenance and administration burden, it frees up some financial resources that can be used to support future ministry.

### **Why can't this be achieved through greater cooperation?**

The levels of co-operation and collaboration of parishes and other ministry units has been a positive feature of the Diocese of Grafton and has enhanced the ministry of the Diocese. Mission and Ministry Regions (MMR) have been a focus of these cooperative efforts.

Despite this, cooperation has tended to produce small gains in particular locations but larger more significant and more widespread gains have been rare. This is because cooperation

relies upon the ability to obtain consensus and therefore the difficult decisions requiring the giving up of substantial resources or control are very hard to achieve.

Parish efforts to rationalise properties by agreement within their parish community face the challenge of disrupting their community. This means that without external intervention the rationalisation of properties is very slow and usually only occurs well after 'the point of no return' and after considerable energy has been spent in maintenance mode.

The cooperative efforts are not sufficiently dynamic as to deal with the challenges of the demographic shifts in favour of coastal locations and decline in a number of rural locations. It also fails to address the increasing challenge of finding sufficient willing and capable people to take on the governance and key administration roles in each parish.

### **What happens to those in stipended positions or paid employment in the transition process?**

Each person holding a stipended ministry position (e.g. clergy appointment) will continue in a stipended ministry position. In many cases, the position and remuneration will be unchanged. In some cases, there may be a change of position. Where there is a change, a transition plan will be discussed and the interests of the incumbent will be included in the transition plan.

For those in non-ministry roles, those affected by restructuring will be consulted and the possibility of moving into a new role will be investigated.

All those affected in a stipended position or paid employment who are affected by restructuring will be supported through this process.

### **Implementation**

Many of the details of implementation will be subject to consultation at the local level with the Archdeacons and Mission Companion providing oversight and assistance.

This process of local consultation will plan the ministry positions, property resources and paid employees required for the new parish arrangement.

Some specific implementation details are:

- Where there is a vacant incumbency of parish which is undergoing the process of amalgamation, that position will remain vacant during the transition unless otherwise determined by the Bishop
- The Bishop will form a Presentation Board for each instance of amalgamating parishes and this Presentation Board will consider all major ministry positions of the amalgamated parish
- During a period of transition to amalgamation, parishes should not seek to recruit or replace employees or make long term contractual commitments without the expressed support of the other parishes in their group
- The process of closing worship centres and selling property as per the approved plan will commence after the first meeting of the Bishop-in-Council following the Synod at which this proposal is adopted. This process will be under the control of the Corporate Trustees with the support of the Buildings and Property Committee

### **Proceeds of Sale of Property**

Property sold as part of the restructuring process will provide funds that will resource mission and ministry.

In general, the following formula will be used to apportion the net proceeds of sale:

50% to be held in trust for the parish or ministry area from which the sold property was located

22.5% to be added to a new Ministry Initiatives Trust

27.5% to assist the Diocese to meet the costs involved with settling claims arising from abuse and other Professional Standards costs.

*Note 1: To arrive at the net proceeds of sale, costs relating to sub-division, agent, legal costs and similar will be deducted. There will also be deductions to fund the Mission Companion role and any other role or resource required to support this restructuring initiative.*

*Note 2: The sale of property outside of the restructuring process is not affected by these apportionments.*

*Note 3: Where an exception is proposed to the above apportionment, that exception will be subject to Bishop-in-Council approval.*

### **Ministry Initiatives Trust**

The new Ministry Initiative Trust is being established to seed those initiatives for mission or ministry that have one or more of the following features:

- A new initiative that could be replicated elsewhere in the Diocese;
- A mission or ministry initiative benefitting a region;
- A mission or ministry resource suitable for use across the Diocese;
- A mission or ministry initiative supporting an area that lacks the necessary resources to implement this initiative.

The Bishop-in-Council will create a process for receiving and considering applications for funds from this trust fund.

### **Parish Trust Funds**

Where and as amalgamations occur, the Corporate Trustees will be requested to review each trust fund relevant to parishes in that group and determine what changes, if any, should be made to these trust funds.

The Corporate Trustees will be requested, as far as practicable, to make trust funds available for the general purposes of the newly combined ministry area.

### **What happens now?**

Bishop-in-Council has endorsed this revised plan for the consideration of the Synod.

## **LEADERSHIP RESPONSIBILITIES DURING THE RESTRUCTURE PROCESS**

### **BISHOP**

**As set out in the Mission and Ministry Overview 2018 (MMO), to lead a team to put forward a restructure proposal for the diocese.**

**To ground the restructure in the Theology of Mission and the Scriptures, reminding us of our calling as Christians and the purpose of Church:**

- To maintain the Church's witness
- To promote its mission in the world
- To proclaim the Gospel
- To encourage others to fulfil their ministry
- To lead the people committed to their charge
- To be wise and faithful stewards

**Provide a history of the Diocesan journey to date**

**Provide Teaching on:**

- Why we exist as Church? What is our purpose as Church, how successful is the current structure in enabling us to be true to our calling?
- What is the difference between Mission and Ministry? Where is our priority now as Church based upon the MMO? Examples where this may happen include: Synod Charge, Pastoral Visits, Bishop in Council, Corporate Trustees, Buildings and Property Committee, Finance Committee
- Biblical Stewardship – being good stewards of ALL that is entrusted to our care.

**Provide Leadership:**

- Address the need to change – change management and living with change
- Name and identify the objectives in restructuring
- Together with the restructure committee, to present draft proposal to the Diocese
- Direct the process, i.e. Outline time frames, expectations of priest and people, commitments, and the naming of key people involved in the process e.g. Encourage parishes to explore working in Team Ministries across parish boundaries and/or other dioceses
- Promote this as an exciting time, an opportunity for growth, setting sail into something new, with all the benefits, wisdom, and dreams of the past.
- Put in place a strategy for dealing with the media
- Include in the regular Clergy Review process how Clergy are living into the restructure

**Provide Pastoral Oversight:**

- Ensure that those who are grieving are cared for and direct grievances to appropriate personnel
- That the “change agents” and or facilitators of the process are supported

## **REGIONAL ARCHDEACONS and MISSION SUPPORT OFFICERS**

- Provide teaching on our role as Church, our purpose, and how we are currently meeting those objectives (or not) under our current structure;
- Facilitate workshops and forums with the Clergy and Laity to understand Mission and Ministry, as defined by this Diocese in relation to the MMO, to encourage people to explore and to see new Mission Initiatives
- Create a positive atmosphere in parishes, i.e, we are doing something new (“Behold, I am doing something new”) e.g. Consider alternative Restructure options e.g. collaborative ministries: sharing administration across parishes, Op Shops working regionally, combined or regional Parish Councils, shared financial management and facilitate exploring of Team Ministries across parish boundaries
- Identify people in the region that are or can be:
  - Visionaries
  - Change agents
  - Motivators
  - Creative
  - Leaders
  - Local Mission Companions
- To work in conjunction with the MDO and the Mission Companion in seeking ways forward and refine Team Ministry models
- Report back to the Bishop

## **DIOCESAN ARCHDEACON**

Work with parishes and regions to facilitate change and restructure and teach Clergy and Laity about what Mission and Ministry looks like in each Ministry Unit

- Introduce and explore creative “bents” (reimaginings) to parishes and regions
- Resource, with training and gathered information of other models elsewhere, effective Team Ministry across parish boundaries in conjunction with Regional Archdeacons and MSOs
- Work with Regional Archdeacons and MSOs to identify and train local Lay people, e.g. LLMs and others, to be skilled to ‘confidently’ put liturgy together and lead the worship
- Provide Pastoral Oversight as and when needed
- Promote new Mission Initiatives as and when they are explored across the diocese, e.g. The use of community gathering places rather than church ownership, especially in small communities, to develop faith communities not based in church buildings

## **DIOCESAN REGISTRAR**

- Work in conjunction with the Bishop in providing all necessary documentation pertaining to the proposed restructure so that it is accessible to all Diocesan entities, committees, parishes and LLM's
- Be responsible for all administrative matters pertaining to the sale of any properties owned by the Diocese and provide relevant information, e.g. legal requirements, Trusts and other property issues, heritage issues, demographics etc
- Provide regular updates on the Restructure Process across the diocese using various forms of communication, e.g. Registry Update, North Coast Anglican, Social Media
- Liaise with the Bishop to ensure that Bishop in Council is well informed and ready to address recommendations, as and when they arise
- Provide direction and information regarding the proceeds of sales
- Facilitate training for upskilling Clergy and relevant Laity in areas of technology to help facilitate the restructure process, e.g. areas of parish administration and management which can be centralised or regionalised and areas of compliance or regional record keeping etc.
- Assess and take to Bishop in Council all the changes to Ordinances and Procedures that will be made necessary by the restructure

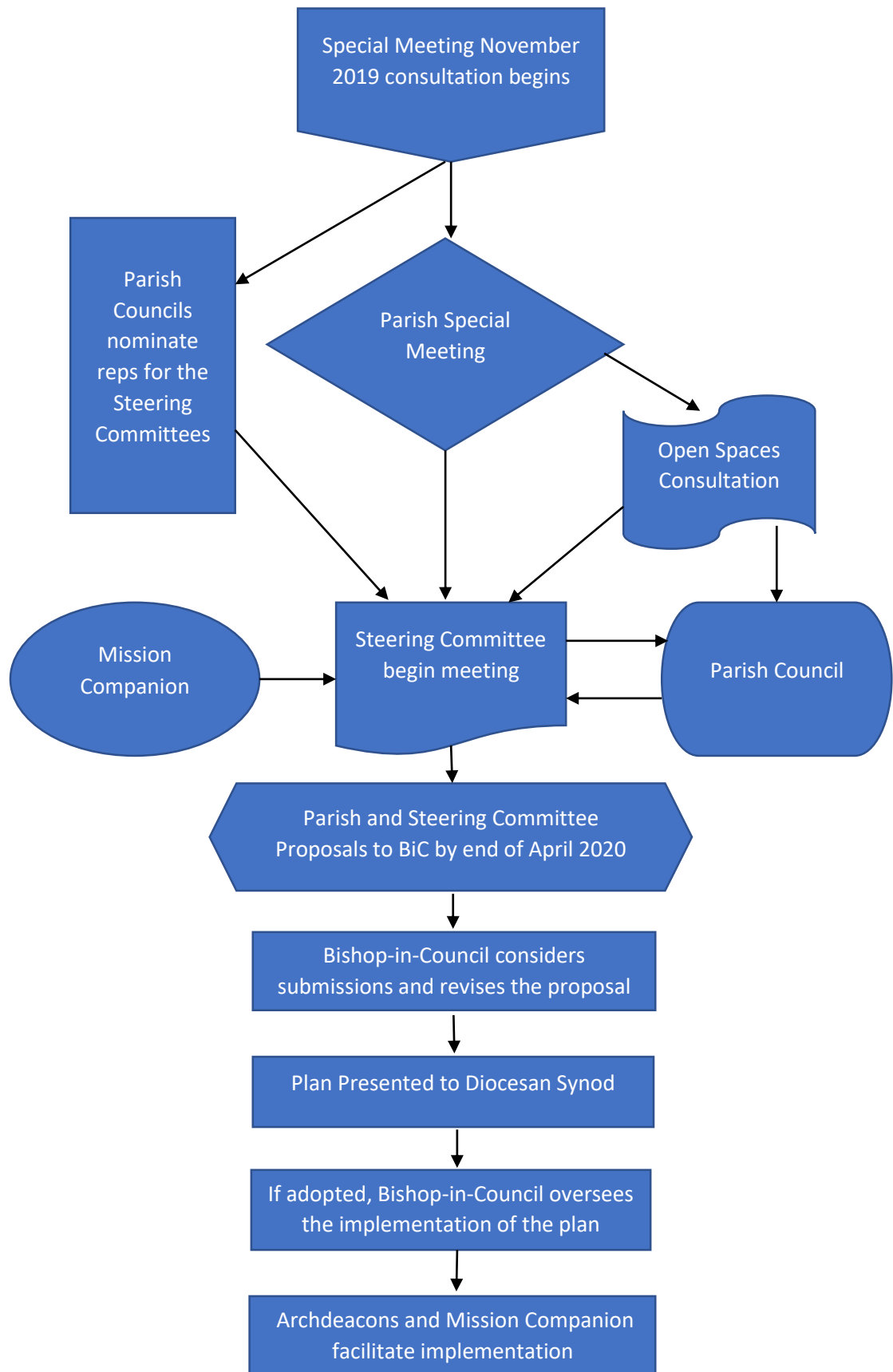
## **POSITION DESCRIPTION OF MISSION COMPANION**

**Position Goal(s)**      To assist the Bishop, MDO, Regional Archdeacons in:

- promoting and resourcing the Mission and Ministry Overview
- enabling & facilitating the restructuring of the Diocese
- to companion parishes through change; restructure and new beginnings
- engage with Parishes enabling them to explore new Mission Initiatives
- identify local Mission Companions, Visionaries and leaders
- provide resources and training when needed to parishes or regions
- Promote new ministry initiatives as they come to fruition in the diocese
- Provide teaching on and promote *team work*



## OVERVIEW OF THE RESTRUCTURE PROCESS INCLUDING THE CONSULTATION PERIOD



## QUESTIONS THAT WERE ASKED OF PARISHES AND STEERING COMMITTEES IN THE CONSULTATION PROCESS

1. With the strengths that your parish has, what is your vision and dreams for mission and ministry in the coming decades?
2. In your new parish's proposed ministry area, what new opportunities do you envisage will be open to you, to strengthen and expand what has previously been undertaken in separate parishes? e.g.
  - Administration Hubs
  - Op Shop Oversight
  - Sharing of LLM ministry
  - Shared Pioneer Ministry
  - Ecumenical Partnerships
3. What are the perceived obstacles for the transition to, and development of, the proposed new model and what can you (in your region) do to overcome some of these obstacles?
4. What support, training, participation, and leadership would you, in your parish, need to optimize this transition and development?
5. To what extent do the buildings in your parish hinder, or enhance, your opportunities ministry and mission plans for the next 20 years?
6. How can the releasing of funds from the proposed sale of properties in your new ministry area, enable you to live into the future Church that God invites you to be part of?
7. If you do not believe that the proposed model suits your vision and dreams for mission and ministry in the coming decades, what alternative model can you suggest?

**Note:** Some steering Committees used an alternative list of questions as part of the consultation process. The alternative questions were:

1. What is the Key focus of your parish? Is it a mission focus, or a maintenance focus? (Give examples).
2. What might your parish's missional context look like 20 years from now?
3. What might be some of the tools, and resources that you will need so as to ensure that the Anglican Church still has a presence 20 years from now?
4. How might working together in the proposed new structure enable you to be a vibrant and relevant presence in 20 years from now?
5. In the proposed new ministry area:
  - a) How could you develop worship and nurture opportunities?
    - (1) for the faithful;
    - (2) for those seeking to explore faith; and
    - (3) for those who have little or no exposure to the Christian faith?
  - b) What management structure could you develop to facilitate mission and ministry in your proposed new grouping?
  - c) What new initiatives could you create to connect with people currently beyond the life of the church?
  - d) How could you make use of the financial resources that would come from sale of property envisaged in the restructure?
6. What could be the major issues that your grouping might confront in launching into these new initiatives? What could you do as a region to overcome some of these obstacles?
7. If you cannot see the proposed new ministry area working, can you present a revised new model for your parish that ensures growth, viability, and sustainability?

## GLOSSARY OF TERMS

**Administration Hubs:** see page 22

**Community Minister (CM): Model One only.** The community minister may be an OLM, LLM, a Stipendiary Priest or Deacon and is the focal point for ministry in a particular worship centre in the Ministry Area. This minister provides local oversight and is a key member of the team of ministers working collaboratively in the Ministry Area. Community Ministers will work closely with, and be supported by, their Ministry Leader or Rector. Community Ministers are key points of contact in the church or congregation. Selection will include a discernment process which will look for support/affirmation from the local church. The character traits of a Community Minister will include someone who is: prayerful and motivated by the love of God; mature and able to carry responsibility; committed to allowing God to shape their lives; open to God's leading and vision; able to work in and as part of a team; servant hearted. We will also be looking for risk-taking entrepreneurs. Each Community Minister will be expected to engage with appropriate personal development. Training will be offered that takes into account their prior learning and their particular role in the Ministry Area. If the Community Minister is a Stipendiary Priest their official title would be Associate Priest. The incumbent (Rector) might be a Community Minister too, but only for one church or worshipping community in the Ministry Area.

**Convenor of the Joint Ministry Committee:** When the area only has one Rector they may be assigned this role or when there are multiple Rectors in a ministry area one may be assigned the role.

**Joint Ministry Council (JMC): Model Two only.** The clergy and lay people from all the parishes meet together as a Joint Ministry Committee to plan and oversee ministry across the district. The Convenor is selected by the Regional Archdeacon in consultation with the Bishop.

**Licensed Lay minister (LLM):** A person called by God and licensed by the Bishop to work with the clergy and other lay leaders in their region. They may lead non-Eucharistic liturgies and assist in training and equipping the people of God. LLMs depending on their licence may lead nursing home services and funerals. They may coordinate and deliver pastoral care programs and be tasked with providing pastoral care if suitably trained. LLMs may be called on to assist beyond their parish boundary at the request of the Bishop or the Rector.

**Ministry Area:** A new ministry unit formed by merging two or more former parishes into one new area. See page 17 and page 19 for a description.

**Ministry Area Council (MAC): Model One only.** The "Council" will function as the old parish council did as governed by chapter 10 of the ordinances. The "Council" will be responsible for supporting the Ministry Leader and their team to deliver the Parish Vision goals.

**Ministry Leader: Model One only.** Person in charge of training, equipping and leading the Ministry Area. The Ministry Leader will serve with the bishop's licence to lead the Ministry Area with all the authority we associate with a Rector. The significant difference between the new Ministry Leader and the old "Rector" will be in the job description. The Ministry Leader will not be the person responsible for personally delivering all pastoral and sacramental services (although licensed to do so). Instead, they will be responsible for training, equipping and

leading a team to deliver these services. He or she may be the Community Minister for one church in the Ministry Area but as incumbent will have oversight of the other churches and their Community Ministers.

Key Roles for the Ministry Area Leader include:

- Leadership of parish defined by Chapter 10 of the Diocesan Governance Ordinance;
- Facilitating the delivery of pastoral and sacramental services in the parish;
- Direct oversight of parish team including OLM, LLM, ATO, PM, CM;
- Developing in consultation with parish a vision for growth;
- Delivery of parish vision through team leadership.

**Mission Companion:** see page 22 and page 32

**Mixed Team:** A team made up of LLMs, OLMs, Stipendiary and non-Stipendiary clergy, Pioneer Minister, Admin Officer and anyone else whose gifts and skills have been drawn into the team.

**Open Space Consultations:** As part of the Consultation Process it is imperative that feedback be given to the parish on a regular basis. If the feedback given causes anxiety or deep dissatisfaction, then the Rector is advised to call an open meeting where concerns can be aired. This would be best done by using such methodologies as Open Space or Talking Circles. These parish meetings can be led by the Rector, the Mission Companion, the Archdeacons, or an appointee.

**Ordained Local Minister (OLM):** Locally identified individuals Ordained at the Bishops discretion for local ministry only. The OLM will assist in delivery of sacramental and pastoral services. OLM's at the direction of the Rectors can be engaged to perform all priestly or diaconal ministries and training and equipping of Lay ministries.

**Pioneer Ministry (PM):** see page 21

**Shared Oversight:** Rather than simply adding more and more churches and worshipping communities onto the responsibilities of one incumbent, Model One adopts the concept of Community Ministers who, as part of a team, assist in the oversight of the whole Ministry Area. Hence the oversight of all the churches and ministry activities in the Ministry Area is shared by the team as per the diagram for Model One.