

*Father, enliven the church for its mission
that we may be salt of the earth and light to the world.*

*Breathe fresh life into your people.
Give us power to reveal Christ in word and action.*

Eucharistic Liturgy, New Zealand Prayer Book



CONSULTATION REPORT

Motueka Parish

Nelson Anglican Diocese, NZ

Lead Consultant • Rod Morris

December 2023

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Introduction

About City to City Australia

City to City Australia (CTCA) exists to help leaders build gospel movements in cities and regions in Australia and New Zealand.

The vision of CTCA is to join with God to see major city centres in Australia and New Zealand worshipping Jesus Christ as Lord so that God will renew them spiritually, socially and culturally to the glory of God the Father. CTCA is a resource for church planting and renewal in the cities of Australia. We seek to catalyse new church plants and strengthen existing churches through our programs and resources.

We do this by:

- Training & equipping leaders
- Developing City Networks

We are a part of City to City Asia Pacific, which is, in turn, part of Redeemer City to City in New York City. The movement began out of the vision of Redeemer Presbyterian Church to see a renewal of Gospel-centred church planting in the great urban cities of the world and is very much connected to the former pastor of Redeemer, the late Dr Timothy Keller.

We are not bound to any denomination but rather to Christ. We know that it will take many churches to reach a city. We train leaders to start churches where teaching is biblically sound and applied to the culture's questions.

Revitalise Australia

In the Australian context, CTCA developed Revitalise Australia to see good local churches and leaders grow into great, multiplying churches and leaders. Revitalise Australia brings together the proven training, coaching, and funding tools that have been developed over many years in Australia and overseas, puts these tools in the hands of seasoned and fruitful church leaders who serve as Lead Consultants, who then work with multiple churches and leaders over a year-long revitalisation consultation to bring new health, life and growth to those churches.

CTCA is now working with the Anglican Diocese of Nelson, seeking to adapt Revitalise Australia to the New Zealand context as a part of the Revitalise {Nelson} project.

Consultant

The Rev Rod Morris is the City to City Lead Consultant for the Revitalise {Nelson} project with the Motueka Parish, Nelson Diocese, NZ.

A brief biography of Rod is attached as an appendix to this report (see Appendix A).

Overview of the Revitalisation Process

City to City Australia's engagement with the parish proceeds in three phases:

- Phase 1: Research - The gathering of new and existing church data;
- Phase 2: Analysis of data and delivery of consultation report; and,
- Phase 3: Implementation phase (Optional, to be negotiated).

The data collected and generated within Phase 1 has been analysed in detail. This report is the conclusion of the initial phases of the consultation. It explains the ministry framework used within City to City to assess a church and then provides a detailed description of the church's ministry as viewed within this framework. The report concludes with the Lead Consultant's recommendations for the ongoing ministry and the opportunities to revitalise the church's ministry.

Executive Summary

Purpose

The Mission of the Anglican Diocese of Nelson is to cultivate vibrant local communities of faith that radiate the good news of Jesus Christ to the world around them.

After a period of diocese-wide discernment, the leadership of the Diocese of Nelson engaged with City to City Australia to assist with Revitalise {Nelson}, a five year revitalisation project. The aim of Revitalise {Nelson} is that after this time, the Diocese of Nelson would be known for:

- Gospel-centred, intergenerational ministries that benefit the community;
- How disciples are formed to courageously live out their faith, and
- The quality of their leaders.

Revitalise {Nelson} has five key priorities against which the program's success will be measured.

- Unity of purpose, together in prayer.
- Developing more leaders (lay & ordained) with deeper and clearer Gospel-vision for contextualised mission.
- Building effective discipleship pathways & systems for discipleship growth and evangelism.
- Increased ministries with young people to become resilient disciples.
- Serving communities with more intentional mission-focussed connection.

This report is the result of the engagement of CTCA with Motueka Parish and is a part of the Revitalise {Nelson} project.

Key Findings

The key findings of this report are summarised briefly below. The report's body provides the findings and the information from which they were drawn.

WHAT IS WORKING?

- The appointment of Russell Pickersgill-Brown has provided a period of stability in leadership, which has helped the parish feel settled.
- The church is well placed in each of the communities it serves.
- Three distinct worship services at St Thomas' cater to distinct congregations; each is an adequate example of what it intends to be.
- There is public worship at each of the branch churches.

WHAT IS BROKEN?

- The old vicarage/parish centre is unappealing and currently under-utilised due to the expense of bringing it up to an acceptable standard.
- Governance processes are not functioning adequately, and the wardens are currently in transition.
- The parish does not have sufficient numbers to ensure financial viability and currently relies on income from other sources.

WHAT IS CONFUSED?

- The parish does not function as a coherent whole, with Ngatimoti acting peripherally and independently to the parish. It is currently under diocesan review, and Riwaka is in the renewal process.
- The church dedicates significant energy and resources towards high-quality online services for outreach purposes, but parishioners may not see value in this and fully support the initiative.
- The Anglican identity of the church is weak, and there is an underlying tension within the 9 am congregation, suggesting that its character as a traditional liturgical service is not fully respected.
- There is a lack of a clear and managed focus within the church's activities, especially in outreach and discipleship.
- 'Winning with words' does not see itself as a church ministry and, therefore, is not adequately integrated within the church's overall ministry.
- There is a degree of dissatisfaction within survey responses, with some feeling the Vicar is doing things others could do and some volunteers feeling disenfranchised.

WHAT IS MISSING?

- The monthly messy church service is an excellent ministry to families, but there is no obvious ministry to children at St Thomas' such as 'mainly music', playgroups, and the like.
- There is a need to recommence the group for preschool children.
- There is a need for greater engagement in the small group ministry and discipleship opportunities within the church.

Key Conclusions

The CTCA Consultant has drawn the following conclusions about the church's current situation from the data collected and collated in the initial stages of the Revitalisation Nelson consultation with Motueka Parish. They are discussed in more detail in the body of the report.

The key issues to be addressed to facilitate revitalisation are:

1. Lack of a clear plan for implementing the vision for the ministry.
2. Inadequate discipleship systems in place.
3. Incomplete evangelistic pathways.
4. Weak personal evangelism.

5. Poor processes to integrate people into the life of the church.
6. Inadequate leadership communication and apparent lack of due process.

Key Recommendations

The following recommendations have been made to see [Motueka Parish](#) move into a new season of gospel fruitfulness by enabling the church to develop its ministry in a manner that is both faithful to the gospel and will lead to the church bearing fruit. They are explained more fully in the body of the report. These recommendations should then form the basis for a plan outlining the future development of the church's life and ministry.

1. DEVELOP AN ACTION PLAN FOR THE IMPLEMENTATION OF THE CHURCH'S VISION.

The church is heading in the right direction, but it needs a clear road map to facilitate the journey alongside its existing sense of the destination.

2. STRENGTHEN DISCIPLESHIP PROCESSES.

Encouraging deep and genuine faith is at the very core of the church's purpose. Consequently, this must be done well. Christian discipleship includes following Jesus, growing in our knowledge of God, worshipping Him, praying, and performing service, and this happens at the whole church, small groups, one-to-one, and individual levels. The church puts a lot of focus on its Sunday services and Messy Church, but it does little else to promote Christian growth and discipleship. Implementing this recommendation will address this absence.

3. DEVELOP EVANGELISTIC PATHWAYS.

Developing evangelistic pathways means identifying who the church is trying to connect with and what realistic and appropriate steps those people might take to move towards putting their confidence and faith in Jesus.

4. STRENGTHEN RELATIONAL EVANGELISM.

While people may tend to think of evangelism in terms of events and programs, the primary way in which God works in people's lives to bring them to faith is through the personal interactions that nonbelievers have with Christian people. The church members have good connections with others within the community but are not making good use of these relationships for outreach. Consequently there is a need to equip and support people to enable them to witness to Christ within the context of their relationships.

5. STRENGTHEN COMMUNITY AND INTEGRATION PROCESSES.

Implicit in God making us His children is that we also become brothers and sisters with each other. This creates the church as a body and is a great gift for mutual support and encouragement, evangelism, and witness to the community around us. Jesus commanded us to love each other and said that people would know we are Christian by our love. Consequently, the value of a genuine Christian community cannot be overestimated in the process of revitalisation. Implementing this recommendation will strengthen the community life of the church.

6. ENSURE GOVERNANCE PROCESSES FUNCTION EFFECTIVELY.

As a body corporate, it is essential that leadership and governance function in such a way that the whole body feels connected and aligned with the overall direction of the group. Consequently, people need to be aware of decisions made and confident that those decisions have been made following agreed processes with appropriate checks and balances. Ensuring this enables the whole body to maintain cohesion and direction. Implementing this recommendation will address this need.

Final Draft

City to City Australia’s Revitalisation Framework

City to City Australia’s Revitalise Australia program employs a framework instead of a specific church model. We believe that various church models can be effective, so we don’t work from or prefer one particular model of church.

City to City Lead Consultants uses the following framework to diagnose church health and fruitfulness and shape the recommendations in this report.



At the heart of the Framework are six key indicators of ‘Faithfulness’. These are the practical areas the church is called to do faithfully. There are also four indicators of ‘Fruitfulness’. These are the areas where the church should see resulting fruit as a consequence of the health of the other six and, of course, essentially, the work of the Holy Spirit (John 15:5).

Methodology

Introduction to the Project

Motueka parish has three centres based around the community of Motueka, with St Thomas' Motueka, St James' Ngatimoti, and St Barnabas' Riwaka.

St Thomas' is the main parish centre.

Russel Pickersgill-Brown has served as Vicar since January 2016 and has taken the initiative to generate revitalisation in various ways. The primary focus of this Revitalisation Project is to continue this process and help the parish move forward with clarity and fresh vision.

Summary of Data Collection

BEFORE THE INITIAL VISIT

CTCA was provided with information including:

- Financial comparative report for the 2018-2022 financial years prepared by the diocese;
- Parish Census data collated by the diocese;
- A completed CTCA Revitalise Australia Phase One: Ministry Leader Survey for Russell Pickersgill-Brown and
- A completed CTCA Revitalise Australia Phase One: Church Overview document.

At this time, 24 individuals provided completed the CTCA Church Life and Health Survey (CLHS). This was approximately 40% of the estimated Sunday attendance of around 60 adults. These results were collated. A summary of results (with open answers removed) was forwarded to the pastor for discussion during the Phase One visit. These results can be found in Appendix B.

Initial conversations were had between Russell Pickersgill-Brown and Cameron Munro from CTCA. Due to CTCA resourcing issues, Rod Morris took over the project as Lead Consultant following these initial conversations.

DURING THE INITIAL VISIT • OCTOBER 2023

Rod Morris visited on 14th -17th October 2023 for an initial engagement with the Motueka Parish. The following actions were taken to collect data on the life and ministry of the church:

- Interviews with Russell & Anna Pickersgill-Brown, Gordon & Lynley Wyatt, David & Ruth Cook, Brian & Carol Lattimer, Debbie & Neil Bowdler, Laurie Gabites & Jennifer Harris, and Gary & Philippa Adams.
- A SWOT analysis was conducted with a group of leaders from the church.
- Rod Morris completed a tour of the local area.
- On Sunday, 15th October 2023, Rod Morris attended the Sunday meeting of the congregation at 9 am and 10 am at St Thomas' Motueka and the Messy Church event on Tuesday, 24th October 2023.
- Rod Morris visited Joan & Nova's Engage group and attended the local pastor's prayer gathering.
- Rod Morris met with Russell Pickersgill-Brown to review the Church Health and Life Survey responses.

AFTER THE INITIAL VISIT

Following his visit, the consultant met via Zoom with Russell Pickersgill-Brown to discuss the responses to the Christian Leadership Framework 360° review of his leadership.

The data obtained from the information provided before the visit, as well as that obtained through the interviews, observation, and the SWOT analysis, was collated and analysed to develop several key hypotheses for further exploration.

This data was reflected upon, along with census data for the church's surrounding area. This consisted of the communities of Motueka, Riwaka, and Ngatimoti.

The range of data collected, the events attended, and the number of personal conversations with key parishioners has given the consultant confidence that he has developed a reasonable insight into the life and ministry of the parish.

Church Context

DENOMINATION

The Motueka Parish is a part of the Nelson Diocese and, as such, is partaking in the Bishop-led Revitalise {Nelson} project.

The church member survey indicated an average response of 0.8 to the question ‘I am confident that City to City Australia working with our church will (under God) produce positive results’, indicating a degree of suspicion towards CTCA and our capacity to understand the parish and assist in revitalisation. However, there is an optimism within the parish that suggests that people will embrace initiatives that make sense within the context of the parish.

The Diocese of Nelson is within the Anglican Church in Aotearoa, New Zealand and Polynesia, formerly the Church of the Province of New Zealand, is a province of the Anglican Communion serving New Zealand, Fiji, Tonga, Samoa, and the Cook Islands. Whilst Nelson Diocese is conservative and orthodox in theology and practice, the broader Anglican church in Aotearoa, New Zealand has struggled with the question of gay marriage and same-sex relationships, and some former members have left the parish as a result of this issue and those who remain appear to be settled within the Diocese’s approach.

Each parish within the Diocese has struggled with some tension and difficulty in managing COVID restrictions, with some people leaving due to how restrictions were managed within the parish. However, this parish does not appear to have ongoing legacy issues related to COVID. This contrasts with the other churches in Motueka, each struggling with division due to COVID.

HISTORY TO DATE

European settlement began in the area in 1842, and there has been an Anglican presence in the community since then, with St James’ built in 1884 and St Thomas’ church in 1911. The three church buildings are each located in prominent locations within their communities.

No details regarding the amalgamation of Motueka, Ngatimoti, and Riwaka have been provided, but it seems this was a pragmatic decision to sustain smaller congregations. The merger of Riwaka and Motueka makes sense considering their proximity, whilst the inclusion of Ngatimoti is not as clear due to the distance, desire for autonomy, and the differences in the communities.

CURRENT SITUATION

Two thirds of the respondents to the survey have attended for more than 11 years, so it is a relatively settled church community.

There were no significant issues within the history of the parish or the community raised during the consultation, although several people commented on a period of instability that created some insecurity and anxiety in the period leading up to the appointment of Russell Pickersgill-Brown.

All of the respondents to the CHLS are over 45 years old, with 50% over 75 years. This indicates a need for younger adults and suggests a failure to connect with families. Messy church is beginning to rectify this.

Most survey respondents have been with the church for over six years. This again indicates a failure to engage with and successfully integrate new members into the church's life. Again, Messy church is beginning to rectify this, and these new members may not have been reflected in the survey responses.

Only one person indicated that they were not Christian before joining the church. This suggests that the church is not seeing conversion growth.

8% of new members were returning to church, and 87% were transferring from another church. However, only 42% were coming from Anglican churches. This suggests that there may be pressure within the congregation to move away from Anglican traditions and practices. However, some are joining the parish seeking a more orthodox expression of faith and worship within a context of fresh expressions of faith and with an openness to God's Spirit.

There are a range of other churches within the community, and reasonable cooperation and collegiality exist among them.

LOCAL COMMUNITY

Motueka is the second largest town in the Tasman Region, with around 12,000 people and 5,500 households. This is a sufficient population to warrant an Anglican presence.

There are multiple schools in the community.

- There is a similar number of children aged under 19 as is found elsewhere in NZ, indicating an ongoing need to focus on ministry to families.
- It is a poorer community than other parts of the Diocese and country, suggesting that the church may have a role in providing social support and may need external help to sustain its ministry.
- It is an older population than seen elsewhere in NZ, suggesting pastoral ministry to older adults may be a priority.
- There is normal transience within the community, with 50% of the community moving into the area in the past five years, indicating an ongoing need to reach out and to ensure good integration of new members.

A higher proportion of people reported no religion, and a smaller proportion of people identified as Christian than seen elsewhere in NZ. This indicates a need for outreach and evangelism and that people are less likely to take the initiative in joining the church.

IN SUMMARY

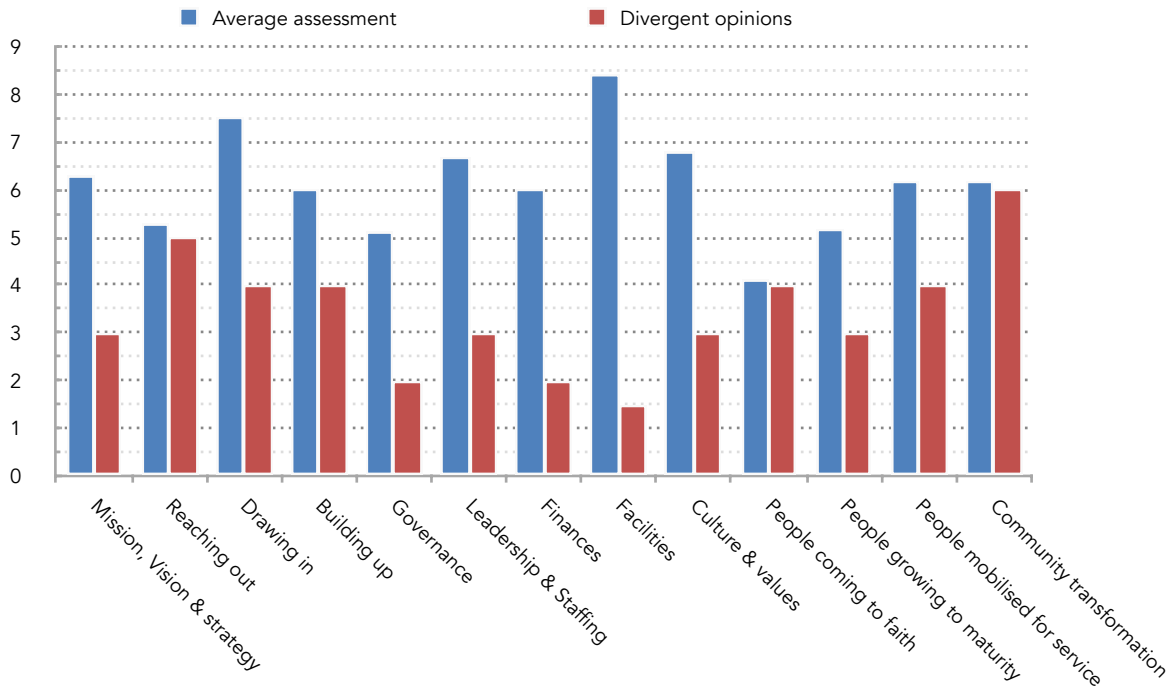
Motueka is a vibrant community with a sufficient population to sustain a thriving Anglican church.

There are no apparent constraints to revitalisation within the community context of the Motueka parish.

Final Draft

Findings

The findings of CCTA’s engagement with the Motueka parish are presented according to the categories contained in the CTCA Revitalisation Framework.



The participants in the SWOT meeting were asked to self-assess the key areas within the framework, where 0 indicated very weak and ten indicated very strong. The average of these assessments and the range of divergence between individual assessments are shown.

These responses indicate that the church’s effectiveness in reaching out and bringing people to faith is regarded as weak by the church leaders, although there was a wide range of opinions on this. This is an area of concern.

There was also a wide range of opinions on how effective the church is in community transformation. This also is an area of concern.

Governance and people growing to maturity were ranked low, suggesting that there may be underlying issues in these areas.

In comparison with the seven other churches that Rod Morris is consulting with as part of the revitalise Nelson project:

- Facilities and Drawing in are assessed more positively than in other parishes.
- Mission Vision & Strategy, Reaching Out, Mobilisation for ministry, and community are assessed in line with the average across the other parishes.

- Building Up, Culture & Values, Conversions, and spiritual growth are assessed below the average across the other parishes.
- Leadership & Staffing, Governance, and Finance are assessed significantly below the average across the other parishes.

IN SUMMARY

This exercise suggests that attention should be given to:

- Leadership & Staffing
- Governance
- Finance
- Building Up and Spiritual growth
- Culture & Values
- Conversions.

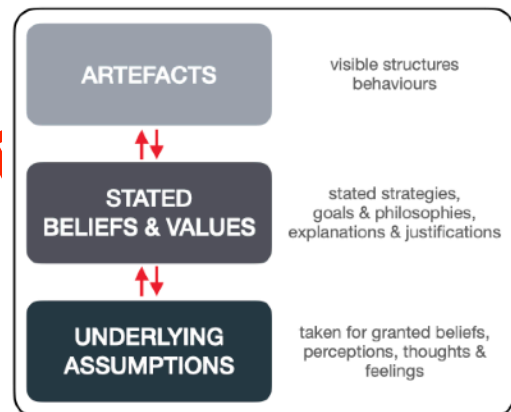
Final Draft

Church Culture

CTCA Fruitfulness Dashboard defines Culture & Values in this way:

The extent to which the church has a culture of grace, both inwards towards sisters and brothers (that promotes forgiveness, reconciliation and unity) and outwards towards unbelievers (that welcomes people without demanding prior conformity).¹

Assessing the culture of any group is difficult, especially when this is the product of a brief interaction. Edgar Schein, in his work "Organisational Culture and Leadership", identifies three levels of culture². Observation of the community, engagement with what that community says about itself, and examining the assumptions underlying these more superficial levels allow the CTCA consultant to evaluate the church's culture. In particular, the CTCA Church Life and Health Survey (CLHS) enables us to examine the attitudes and actions of the congregation at a deeper level. However, it is important to recognise that the CLHS is only one aspect of the CTCA evaluation and needs to be correlated with other measures.



The results of the CLHS are expressed in the following terms:

- STRENGTH TO BUILD UPON (2.0 to 3.0);
- OPPORTUNITY TO FURTHER ENHANCE (1.0 to 1.9);
- LIKELY NEEDS DEVELOPMENT (0.0 to 0.9); and,
- NEEDS IMMEDIATE DEVELOPMENT (-3.0 to -0.1).

The numbers reflect the scoring embedded into the CLHS. See Appendix B for a summary of the results of the CLHS. The responses to the open ended questions have been omitted to maintain confidentiality.

THE MOOD OF THE CHURCH

Overall, there is a degree of optimism and enthusiasm within the congregation, especially regarding the messy church ministry. Notable comments in the CHLS were:

- Our vicar and his vision from God for this church and the wider community
- Friendliness, commitment to be friendly to new people, and a genuine heart for God

¹ CTCA Church Fruitfulness Framework – CULTURE & VALUES

² E.Schein, *Organizational Culture and Leadership*, San Francisco: Jossey-Bass, 2004, p. 26

- The buildings and infrastructure.

However, there is also a sense of anxiety over an ageing congregation. 50% of the CHLS respondents were over 75 years old.

There is also an underlying tension within the differing worship styles of the congregations, with some people feeling pushed in directions they do not want to go. One comment saw the prayer book as a strength, and another saw being too churchy and following liturgical traditions as a weakness.

There is also a sense that people are not necessarily being taken along with the minister as he proceeds. Concern was expressed about poor communication and lack of due process in decision-making, over-extending the parish's resources in the desire to be all things to all people, and not respecting the strengths of a more traditional and liturgical service.

Notable comments in the CHLS were

- There is a gap between being a small church and having big ideas.
- This church needs a big change to be effective in the future.
- The Vicar has taken all the jobs.
- Insistence on doing the services himself and not involving offers often, e.g. even Bible reading.
- The general communication to everybody needs to improve.
- We need to have a plan, and stick to the plan for a good period of time rather than changing with the wind when things seem to not be supported – allow things to grow!!

Like many churches in revitalisation, there will be parishioners who want to see different ministry outcomes without the disruption caused by needing to do things differently. This will present an ongoing leadership challenge within the parish.

DOES THE CHURCH HAVE A DESIRE TO CONNECT WITH GOD?

There is a clear desire to connect with God shown within the survey responses, with everyone agreeing to some degree with the survey comments:

- 'I have a growing sense of wonder that I am a child of God through His grace to me in Christ',
- 'I seek to apply God's word in practical ways in my life'
- 'I have a growing desire to know more of Jesus Christ and what he has achieved through his life, death & resurrection'.
- 'I regularly spend time reading the Bible and in prayer to God.'
- 'I have a growing desire to bring Christ honour in my words and actions.'
- "I have a growing awareness of the depth of my sin and my daily need for grace.'

A notable strength when visiting the church was people's readiness to talk about God's work in their lives and ease in praying together.

DOES THE CHURCH HAVE A DESIRE TO CONNECT WITH ONE ANOTHER?

People were warm and positive towards each other and spoke graciously of others in conversation.

There was a very good level of agreement with questions within the CHLS:

- I am often encouraged and blessed through others in this church.
- I am increasingly looking for opportunities to bless other people.

However, there was less agreement to the statements:

- I am comfortable to be honest and open in the way I share with others in this church.
- I have a strong sense of belonging with my brothers and sisters in Christ.
- I am genuinely known, valued and cared for by others in our church.
- If I needed to, I would be okay to disagree with others in this church.
- I can trust other people in this church to be respectful of my opinion on matters of significance.

Within the CHLS comments, some people mentioned as strengths:

- Relationships resulting in unity
- Being welcoming to all new people inside and outside of church services.
- Being a community of good people.

However, others saw a 'resistance to having each other & others in our homes & lives beyond church' as a weakness.

Overall, these responses suggest an adequate level of connection between people but that some community strengthening would be beneficial.

DOES THE CHURCH HAVE A DESIRE TO CONNECT WITH ITS COMMUNITY?

There is an encouraging sense of looking out to the community, especially within the 10 am Engage and Messy Church congregations. Three distinct worship styles are provided, a clear attempt to engage with different community members.

This is reflected in a very positive response to the statement:

- 'I have a real concern that people who are not Christians come to hear the gospel of the Lord Jesus and put their trust in God through Him'.

However, there were more ambivalent responses to the statements:

- I have a real concern that people who are not Christians come to hear the gospel of the Lord Jesus and put their trust in God through Him.
- I have a growing desire to speak to others about Jesus.
- If there is someone at church who I don't know, I make it a priority to speak with them.

There were weak responses to the statements:

- I use my resources (time, money, etc) to support the work of Christian mission outside the immediate community of the church (i.e. overseas mission, university ministry, etc).
- I have a good awareness of the needs and struggles of people who live in the community around where our church meets.
- I have a growing sense of unity and belonging with people who are different to me.

These responses suggest that people know, in principle, they should be looking out for those around them, but the reality of their practice is weak.

IN SUMMARY

There appears to be a genuine depth of spiritual commitment and an encouraging focus on engaging with God. However, there seems to be a degree to which people see faith as primarily a personal commitment and relationship with God, without it fully impacting relationships with others within and beyond the church. Consequently, there is a need to develop and strengthen the church's expression of being the body of Christ together and within the community.

This suggests that attention should be given to:

- The processes for integration into and strengthening the church community
- Equipping members to connect effectively with people beyond the church

LEADERSHIP

Russell Pickersgill-Brown has served as vicar of Motueka for eight years since January 2016. He is suitably qualified and experienced for his role.

Russell completed the Christian Leadership Framework 360° review with multiple people providing feedback on his leadership behaviour. Rod Morris debriefed the review with Russell and discussed the feedback given. The areas for coaching and professional development suggested from the review have been discussed with Russell and are not considered a constraint to the church's health or growth.

The picture painted by the 360° Leadership Review was positive. Generally, there was an overall alignment between Russell's self-assessment and his reviewers, although he was more critical of himself than his reviewers in some areas. This is typical of most people as we know what goes on beneath the surface and the external behaviours that others see.

The clearest theme within the comments made by those participating in the review process was a need to strengthen communication with others to bring them along with him. Russell's great strength is his enthusiasm and willingness to try new things. The weakness of this trait is that he can act before ensuring others are informed and supportive, and he can act without ensuring due process has been followed.

Leadership issues raised during interviews with lay leaders included a lack of consultation in decision making, an apparent lack of due process, and a failure to follow through on decisions made.

Most people responded positively to the statements reflecting on leadership:

- Q10: I have confidence in the leadership provided by staff and lay leadership of our church
- Q11: I believe the resources (finance, property) of our church are being well managed by our Church Leadership (both staff and lay leadership).
- Q14. (Under God) I have confidence that our church can achieve the vision it has set.
- Q53. I feel that the leadership of this church (staff and lay) trust church members with significant roles to serve and lead.

However, statements related to member participation in service were rated poorly, with more ambivalent responses to the statements:

- Q50. There is opportunity, encouragement and support for members to use their gifts to serve in this church.
- Q51. Our church provides opportunities for ongoing development and growth of people's gifts.
- Q51. I am encouraged and supported to use my gifts to serve in the wider community.

This may reflect an issue in leadership, as there were comments in the CHLS related to Russell not delegating tasks and doing everything himself.

There is, however, an encouraging degree of lay participation within the church, with members taking leadership responsibility with Messy Church and Winning with words.

IN SUMMARY

Russell's great strength is also his greatest weakness. Therefore, he needs to ensure that he brings people with him in moving forward by communicating in a clear and timely manner and by ensuring that due process is seen to be followed.

This suggests that attention should be given to:

- Clearly communicating leadership decisions with the church community.
- Ensuring due process is followed and seen to be done.

Mission, Vision, and Strategy

One key aspect that CTCA considers is the church's Mission, Vision and Strategy. This evaluation considers "the extent to which a compelling gospel-centred vision and mission is clearly articulated, corporately owned, has specific implementable strategies and is being enacted".³

Responses to statements regarding Mission, Vision, and Strategy were positive, with people generally agreeing to the statements.

- Q12. Our church has clearly stated vision for making and growing disciples of Jesus Christ.
- Q13. I understand and am supportive of our church's vision for making and growing disciples of Jesus Christ.
- Q15. I am making significant personal sacrifices (time, money, personal preferences, etc) to see the vision of our church become a reality.

The parish has an articulated statement of purpose: Journeying together - To know Christ and make him known.

It has an articulated vision: We are people committed to providing through our words and deeds, a demonstration of gods, love, and healing in our community.

It has an articulated statement of mission: To be God's people - To serve God's world.

The parish has four identified goals:

- Spiritual growth – the word.
- Strengthening and expansion of pastoral care.
- Growing children, youth and family ministries.
- Extending community outreach.

The ministry philosophy is expressed as follows:

- Totally devoted to God.
- Reaching out in loving service to bring the good news.
- Growing together, in maturity of faith.

The parish has identified three pillars for its ministry:

³ CTCA Church Fruitfulness Framework – MISSION, VISION AND STRATEGY

- Diversity in worship.
- Having a positive influence in the community.
- Caring for one another.

These represent a coherent and focused understanding of what the parish seeks to do, and how they are trying to do it.

It is unclear how widely known, understood, and embraced they are within the congregation. Nor is it clear that the parish has a plan, activities, or structures in place to see the accomplishment of these goals.

BRANCH CHURCHES AND OTHER CONGREGATIONS

The parish has branch churches in Ngatimoti and Riwaka. They prefer to function with their own life rather than being part of a larger coherent whole. It was interesting to note that an episcopal visit to the parish for a Confirmation in Ngatimoti on the Sunday of my visit was not mentioned in the other services.

Two other churches are using the parish's facilities at St Thomas' for worship on a Sunday. These are enthusiastically welcomed as an expression of Christian unity and fellowship, although there is a risk that the needs of the St Thomas' congregation may be subjugated to those of these other churches. This was noticeable during morning tea as another church's choir members gathered in the foyer to prepare for their service. It is a challenge to manage the needs of each congregation whilst also celebrating the opportunity to serve and strengthen the broader body of Christ through stewarding the parish's facilities to serve other churches.

In Summary

The parish has a workable understanding of its purpose but needs more specific details and plans for implementation. Consequently, there is a danger that it slips into wishful thinking rather than genuinely shaping and guiding the ministry.

This suggests that attention should be given to:

- Identifying clear steps for implementing the vision.
- Clarifying the nature of the relationship with both the branch and tenant churches.

Ministry Systems

MINISTRY SYSTEM • REACHING OUT

One of the key elements that CTCA looks for in a ministry is “the extent to which the church’s outreach system and pathways will facilitate effective evangelism”⁴.

EVANGELISM

The overall responses to statements relating to reaching out within the CHLS were positive, with most people agreeing to some extent with the statements. However, there is little evidence to indicate that people are coming to faith through the ministry of this church.

The church has a good base for outreach as most people agreed with both the statements:

- Q21. I have significant relationships with people who are not Christian in MY COMMUNITY (neighbourhood, workplace, etc).
- Q22. I have significant relationships with people who are not Christian in the community IN WHICH THE CHURCH IS BASED.

The members also indicate a positive attitude toward outreach, with most people agreeing with the statements:

- Q19. I regularly pray for those who are not Christians to come to faith.
- Q20. I have a growing desire to speak to others about Jesus.
- Q27. Our church has helpful methods to enable non-Christian people to explore the Christian faith and be challenged to turn to Christ?

There is a very positive response to Q45. If my non-Christian family, friends, colleagues and neighbours came to our church, they would be warmly welcomed by others.

However, there is a weak response to Q24. I am confident to invite someone who is not Christian to our church.

This indicates an issue and suggests that the Sunday service is not well aligned with members' expectations or the wider community's needs.

Together, these suggest that people are confident in how other members would greet and interact with their guests but much less confident in what their guests would experience overall.

⁴ CTCA Church Fruitfulness Framework – REACHING OUT

Most of the members were Christians before joining the church. One person indicated they were not Christian, and another two indicated they had not been active in church before joining the parish. This suggests that the church has not been effective in evangelism and outreach.

The church has a well-regarded reading support program, Words for Life, which has engaged with community members for many years. There is no evidence, however, that people have joined the church due to this ministry.

'Winning with words' provides significant opportunities for community engagement and outreach. A small group of dedicated long-term volunteers primarily conducts it. It does not appear to be actively embraced and supported within the life of the parish.

Currently, messy church seeks to provide an entry point into the church's life, and it appears to be successfully making these connections with community members regularly participating in messy church. The parish sees this as an ongoing priority within its ministry.

The church has previously run a program for preschoolers, but this has lapsed due to a lack of leaders. Historically, this has been a significant point of contact between the church and the community, and it appears that it would be helpful to re-institute this program as a priority to create an initial point of contact with families in the community.

JUSTICE/MERCY

There is some expression of the desire for justice and mercy within the church's ministry activities. 'Winning with Words' is seeking to ensure that disadvantaged students have access to reading support, and part of the church's rationale with 'messy church' is to provide a low-cost or free meal to members of the community who attend. It appears that some families participate due to this.

Both 'Winning with Words' and 'Messy Church' appear to have positive reputations in the community.

However, there were weak responses to the specific questions within the CHLS:

- Q25. Those outside our church value the contribution our church makes to bless the wider community.
- Q26. I have a good awareness of the needs and struggles of people who live in the community around where our church meets.
- Q51. Our church provides opportunities for ongoing development and growth of people's gifts.
- Q52. I am encouraged and supported to use my gifts to serve in the wider community.

This suggests that community engagement and seeking to identify and address needs within the community may be helpful ways to develop the ministry.

IN SUMMARY

It appears that the church members desire to reach out to the community around them, but it is clear that people are not being converted, and it appears that the church does not have adequate pathways to enable this to happen.

Consequently, the ministry to church could be strengthened by identifying clear, initial points of contact between the church and the community and the steps necessary to help community members move into the church's life.

This suggests that attention should be given to:

- Identifying and developing the evangelistic pathways within the ministry, prioritising recommencing the group for preschool children.
- There is a need to strengthen support for 'winning with words' and to develop a more effective pathway from this activity into the life of the parish.
- As people appear to have good connections with others within the community, some support in relational evangelism seems necessary.

MINISTRY SYSTEM • DRAWING IN

CTCA looks for "The extent to which members of the body are effectively integrated into the life and ministry of the church, and understand what it means to be a member of the body"⁵. A healthy and well-functioning church will have an intentionally developed pattern of drawing newcomers into the church's life, building relationships with them, and bringing them to understand the responsibilities of membership.

Six members indicated they had joined the church during the past five years. The rest of the church members are long-term participants in the life of the parish. Recently joined members of the church spoke warmly of the welcome received.

The timing of Sunday services has been arranged to facilitate the sharing of morning tea after the end of the first service and the start of the second.

This encourages the mingling of the two congregations, and positive comments were made about the benefits of this. However, the presence of members of the Samoan church may counteract the benefits of this by mingling the crowd. There do not appear to be other activities within the church's life that help integrate new members into the church community.

⁵ CTCA Church Fruitfulness Framework – DRAWING IN

Overall response to statements relating to the integration of new members, although there was a very positive response to Q45. If my non Christian family, friends, colleagues and neighbours came to our church, they would be warmly welcomed by others in the church.

There were weak responses to other statements related to the integration of new members:

- Q46. If there is someone at church who I don't know, I make it a priority to speak with them.
- Q47. I have a growing sense of unity and belonging with people who are different to me.
- Q48. I regularly seek to spend time outside of the Sunday services getting to know new people at church.

The response to this last statement was very weak, suggesting that strengthening relationships between church members beyond the Sunday gatherings would be very beneficial in growing a stronger sense of community amongst church members.

IN SUMMARY

Visitors to the church receive a warm welcome, and members are confident that this will always be the case. However, the church does not have a clearly defined process for integrating new members into the church's life, nor for developing its overall sense of community.

This suggests that attention should be given to:

- Strengthening the community life within the church by articulating the integration pathway
- Introducing some community-building events into the life of the parish.

MINISTRY SYSTEM • SPIRITUAL GROWTH

A review of the Sunday services is included in Appendix D.

In considering "The extent to which the church has adequate systems for discipling Christians",⁶ there is a clear contrast within the responses to the CHLS statements:

There is a very weak response to:

- Q44. I believe that I am growing in my relationship with God through fellowship and ministry of our church.

But there are very positive responses to statements about personal spirituality:

- Q41. I regularly spend time reading the Bible and in prayer to God.
- Q42. I have a growing desire to bring Christ honour in my words and actions.

⁶ CTCA Church Fruitfulness Framework – SPIRITUAL GROWTH

- Q43. I have a growing awareness of the depth of my sin and my daily need for grace.

Responses to statements regarding the elements of the church services were also reasonably positive:

- Q38. Our Sunday services are a time when I engage with others in whole-hearted worship of God.
- Q40. The sermons at our church are helpful in practically encouraging and challenging me to live faithfully as a Christian in every area of my life.

The responses to Q39, 'I seek to meet with others from this church OUTSIDE OF THE SUNDAY SERVICES to share fellowship, study the Bible, pray and encourage each other', were weaker than others.

There is an occasional alpha course offered and a mid week morning engage group, which provides pastoral support to some of the women. However, the main focus within the ministry for enabling spiritual growth is the Sunday service, and there needs to be a stronger ministry at the small group level.

IN SUMMARY

Together, these responses suggest that church services adequately meet members' needs, but there is a need to strengthen other aspects of the church's discipleship process.

This suggests that attention should be given to:

- Strengthening discipleship within the church by examining what support is provided for spiritual growth, especially at the small group and individual levels.

Infrastructure

The trellis and the vine metaphor is often used to describe Ministry. There is a need for infrastructure for the ministry to flourish; this is the trellis, but the Ministry's main focus is the vine. Therefore, in reviewing the ministry, it is necessary to consider whether the church has an adequate trellis. This is 'the extent to which the leadership, buildings & assets, finances and general operations facilitate and serve effective ministry'.⁷

LEADERSHIP & GOVERNANCE

Leadership is exercised within the pattern of the Anglican Diocese of Nelson, with a Vicar licensed by the bishop, together with a Vestry and Church Wardens elected or appointed within the parish.

The Rev. Neil Bowdler serves as an Honorary Assistant Priest, and the church employs Daryl Collingwood as a Community pastor and Anna Pickersgill-Brown as an office assistant. They each are suitably qualified appointments for their roles.

Depending on the responsibilities and duties, the appointment of the Vicar's wife may represent a governance concern as one party has the ability, either directly or indirectly, to control the other party or exercise significant influence over the other party in making financial and operating decisions.

The parish currently has only one warden, with the other warden's role vacant due to illness. This indicates that it does not have the standard leadership roles functioning, and it is necessary to rectify this to enable leadership structures to operate as intended.

The Vestry meets monthly. It includes the vicar, wardens, and four other members, amongst whom are representatives of both St James' and St Barnabas'. The associate priest and community pastor attend as observers. A deliberate agenda is used for each monthly meeting, and there are no indications that the churchwardens or vestry are failing to function as expected within the guidelines of the Anglican Diocese of Nelson.

Concerns were raised in conversation about decision making following due process and the need to ensure that decisions are followed through. Therefore, it is important to ensure that governance processes function effectively.

IN SUMMARY

As an Anglican parish, Motueka has suitable governance structures inherent within its organisation. The challenge is ensuring these structures are in place and functioning as intended.

⁷ CTCA Church Fruitfulness Framework – Infrastructure

This suggests that attention should be given to:

- ensuring that governance structures are functioning as intended
- ensuring that due process is seen to be followed

CHURCH FACILITIES

A detailed assessment of the church facilities is included in Appendix E.

St Thomas' is prominently located on the main street in the centre of town. Facilities include a traditional church with nave pews and a multipurpose auditorium with flexible seating. Both have adequate audio-visual technology. There is sufficient seating, parking and hospitality space for growth.

The old vicarage, which is used as a ministry centre, and the associated play area are in poor condition, and consideration should be given to updating these to ensure child safety and to make them a more attractive environment.

St James' church at Ngatimoti is a historic building that is well cared for and obviously much loved. There is a small hall that serves as a Sunday school room. It has adequate facilities to run a small service but has limited capacity to host other ministry activities.

St Barnabas' Riwaka is a historic building that is well cared for and obviously much loved. There is a small hall that serves as a Sunday school room. It has adequate facilities to run a small service and some potential to host other ministry activities.

The self-assessment of the parish leaders is 8.5/10, indicating that facilities are good. Responses to Q54, 'Our church has adequate property and infrastructure to support effective ministry', suggest that parishioners agree with this assessment.

SUMMARY

St Thomas' church has the facilities needed to run a full range of ministry programs, including a wide range of public worship styles. A lack of facilities does not constrain the ministry.

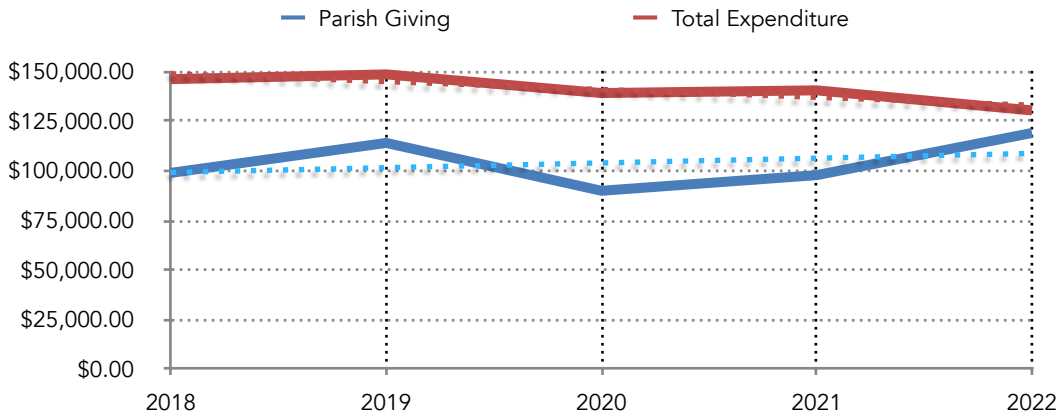
FINANCES

The responses to statements within the CHLS related to giving were encouraging:

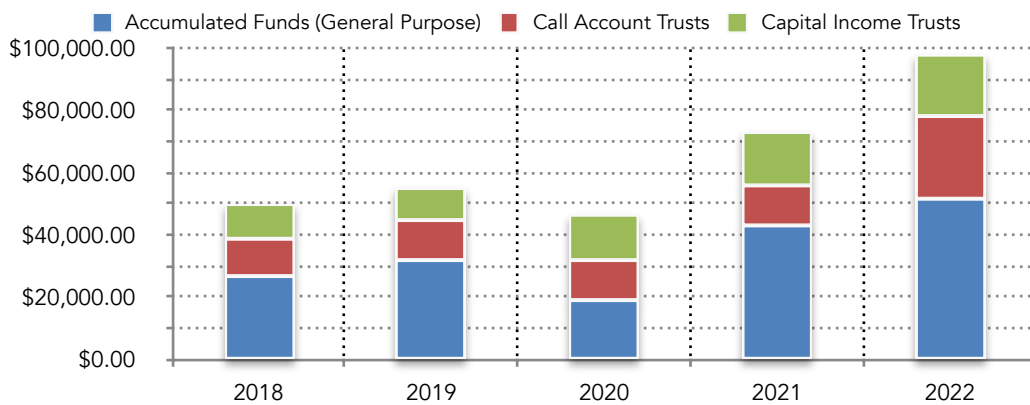
- Q15. I am making significant personal sacrifices (time, money, personal preferences, etc) to see the vision of our church become a reality.
- Q49. I am finding that I am growing in willingness to sacrifice time, money, and energy for the good of others.

People are willing to support the ministry sacrificially.

Parish leaders assessed finance as significantly weaker than the average across other parishes within the diocese, suggesting a need to strengthen this aspect of the ministry. A strong indicator of spiritual health is that congregational giving adequately covers the church's operating costs. This is not the case in Motueka with the Motueka Parish 5-year comparative report: 2018-2022 indicates an ongoing shortfall over the past five years, although giving is slowly trending upwards.



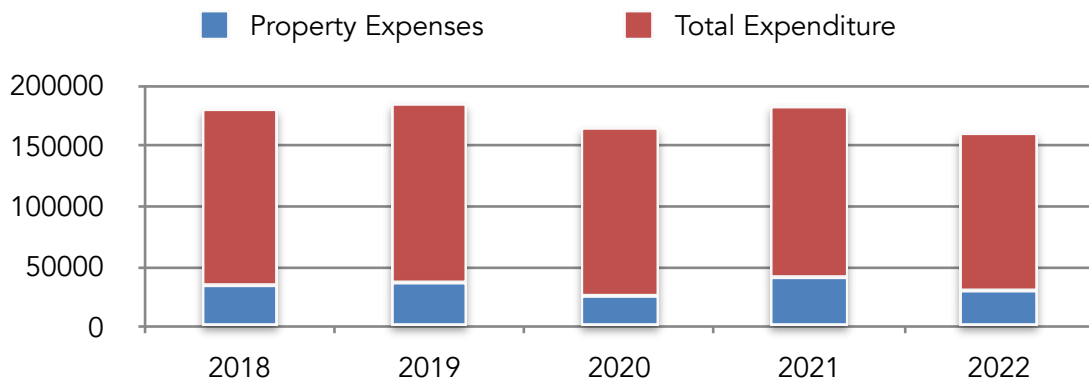
The parish receives other income from diocesan grants, trust investments and rental income, which enabled it to break even in 2021 and 2022.



The parish has sufficient financial reserves to undergird its operation. These have been increasing in recent years and suggest that the church might be able to consider some increased spending on ministry in the future.

The parish spends a significant proportion of its budget on property expenses. This appears to be under control, although it is a clear disadvantage of having three historic church buildings.

Some consideration is being given to how church facilities might generate additional rental income. The difficulty however of using church facilities for income generating activities is that it may prevent their usage for ministry activities. Consequently, it will be necessary to examine whether the lease and use of church facilities enable or prevent ministry activities by the church.



The old vicarage appears to be underutilised, and some consideration of its usage would be appropriate to either facilitate ministry or generate income.

IN SUMMARY

The parish does not have a sufficient congregation to be financially independent and viable long-term. Consequently there is a need to maintain congregational giving and see ongoing growth to ensure ongoing financial viability.

This suggests that attention should be given to:

- Ensuring that church members are fully aware of the church's financial needs.
- Ensuring resources are being well utilised for income generation when they are not being used for ministry.

WEB PRESENCE

The church has an active web presence through its website, a Facebook page with 281 followers, and a YouTube channel with 116 subscribers. However, there is no clear strategy evident within these, and it is not clear whether they are focused on the needs of church members or members of the wider community.

The church website's home page is very busy with many details, including the details of independent churches that use the site for their worship services. It does not offer outsiders an easy way to access information about the church and appears to function more as a notice board of upcoming events.

A considerable amount of time and energy is put into recording and producing the weekly service recording. However, it is unclear if there is an underlying strategy driving this and whether this is intended to serve congregational members or enable outsiders to make a first contact with the church.

These recordings have an average of 21 views each, and it is unclear whether these viewers are church members or outsiders. It is likely that parishioners mainly view services. This is a good thing if

it is for those who are physically incapacitated or unable to attend for some other reason. Still, it could be counterproductive and have the unhelpful effect of encouraging a consumer approach to church services.

Online services can undermine people actually gathering together for worship. Consequently, the church should be very clear about what it seeks to achieve in streaming its services.

Some concern was expressed about the recording of services within the CHLS and individual conversations. It is clear that Russell Pickersgill-Brown is gifted and able in this area; it is not clear that the time spent on video production is the optimal usage of his time as Vicar.

IN SUMMARY

While the church is actively seeking to engage digitally with the broader world, it is not clear what the overall purpose and strategy for this are.

This suggests that attention should be given to:

- Strengthening the church's website
- Reviewing online activities in order to ensure that what is done is deliberate and effective for its intended purpose.

Other relevant issues

SUCCESSION PLANNING

Russell Pickersgill-Brown has served as Vicar for eight years and will turn 64 in 2024. It is important to consider his approaching retirement and ensure a smooth leadership transition to continue the work God is doing in the church and community. This is important as long interregnums can be very disruptive.

The parish had five successive vicars over the 15 years before Russell's appointment, which caused some anxiety and mistrust within the parish. While the parish survived financially through cost savings during those interregnums, they were disruptive to the growth and vitality of the ministry.

The parish is now experiencing the benefits of having a long-serving vicar and is beginning to see some new growth as a consequence. Therefore, it would be beneficial to plan for a smooth leadership transition to ensure these benefits continue.

While the parish is reaching out to the community, the congregation is aging, and there is a clear need for new parishioners to ensure ongoing ministry. A clear picture of the leadership arrangement for the path ahead would assist this growth to continue. The parish has taken some excellent steps with Messy Church, but fresh vision and new blood would help enable this to bear fruit.

The opportunity to develop a succession plan is available now, and there are many advantages to having a deliberate succession plan over the traditional cut-off and starting again model. This succession pathway would be driven by the present vicar's circumstances and the timeline that he firmly believes is part of his calling to the parish while looking for a successor to be brought into the parish for the next stage in the journey.

Conclusions

The CTCA Consultant has drawn the following conclusions about the church's current situation from the data collected and collated in the initial stages of the Revitalisation Australia consultation with Motueka Parish.

CHURCH FRUITFULNESS

Within the church's life are the systems, processes, and functions that the church needs to be faithful to and diligent in doing, but they are not the 'end' in themselves. The church does not exist to have these. Instead they are the 'means' to an end. In effect, they are the watering and nurturing that a farmer needs to do to ensure the health of the crops in the harvest field. More important are the desired outcomes that the church wants to see as a consequence of its ministry. These are the 'ends', or if you like, the fruit or the harvest that the farmer would hope to see as a consequence of the nurturing they have done. A farmer can't manufacture fruit, but they can nurture the trees that produce the fruit.

The church is a body to be nurtured in a way that will ultimately produce fruit. Church Fruitfulness is primarily seen in the resulting impact of the gospel on the church and the community it serves as a consequence of its faithfulness to its ministry.

The primary indicators of church fruitfulness are:

- Evangelistic impact
- Spiritual maturity
- Church mobilisation
- Community transformation

EVANGELISTIC IMPACT

Fruitfulness is seen in new converts as people come to faith and become disciples of Christ. New converts indicate that the church's ministry is helping people enter into a saving relationship with Jesus. Unfortunately, there is little evidence to show that people are coming to faith through the ministry of this church.

SPIRITUAL MATURITY

Secondly, it is seen in spiritual growth, as people grow, develop, and mature in their faith. Spiritual growth indicates that people benefit spiritually from the church's ministry. They are growing to maturity as Christian believers, and it is hoped that this is seen individually and corporately.

There are good indications of personal spiritual maturity. Still, there was a very weak response to Q44 within the CHLS, indicating that people were ambivalent towards the statement, 'I believe that I am growing in my relationship with God through fellowship and ministry of our church'. This indicates that the ministry's focus on promoting spiritual growth needs to be strengthened through more robust discipleship programs.

CHURCH MOBILISATION

Thirdly, fruitfulness is seen in church mobilisation as the members of the body of Christ are equipped and released for ministry and are proactively engaged in ministry. Church mobilisation is the extent to which members of the body are equipped and released for ministry and service and are proactively involved in that ministry. It indicates that the members of the church are actively engaged in the work of building God's kingdom.

There is an encouraging degree of volunteer participation in both 'winning with words' and 'messy church' but weak responses within the CHLS to statements regarding how the church enables people to serve. There were also concerning comments regarding the Vicar's control and delegation of tasks and roles, which suggests that the mobilisation of church members for ministry could be strengthened.

COMMUNITY TRANSFORMATION

Finally, fruitfulness is seen in community transformation as the gospel, the church, and individual Christians make a tangible difference in the community's social fabric as a consequence of the church's presence.

A strong sense of community ownership is reported for the ministry of St James' in Ngatimoti, and 'Winning with words' has an excellent reputation within the community of Motueka. 'Messy church' is starting to establish some profile in the community, but overall, there is no clear evidence that the church is making a difference to the community it serves.

Summary of findings

WHAT IS WORKING?

- The appointment of Russell Pickersgill-Brown has provided a period of stability in leadership, which has helped the parish feel settled.
- The church is well placed in each of the communities it serves.
- Three distinct worship services at St Thomas' cater to distinct congregations; each is an adequate example of what it intends to be.
- There is public worship at each of the branch churches.

WHAT IS BROKEN?

- The old vicarage/parish centre is unappealing and currently under-utilised due to the expense of bringing it up to an acceptable standard.
- Governance processes are not functioning adequately, and the wardens are currently in transition.
- The parish does not have sufficient numbers to ensure financial viability and currently relies on income from other sources.

WHAT IS CONFUSED?

- The parish does not function as a coherent whole, with Ngatimoti acting peripherally and independently to the parish. It is currently under diocesan review, and Riwaka is in the renewal process.
- The church dedicates significant energy and resources towards high-quality online services for outreach purposes, but parishioners may not see value in this and fully support the initiative.
- The Anglican identity of the church is weak, and there is an underlying tension within the 9 am congregation, suggesting that its character as a traditional liturgical service is not fully respected.
- There is a lack of a clear and managed focus within the church's activities, especially in outreach and discipleship.
- 'Winning with words' does not see itself as a church ministry and, therefore, is not adequately integrated within the church's overall ministry.
- There is a degree of dissatisfaction within survey responses, with some feeling the Vicar is doing things others could do and some volunteers feeling disenfranchised.

WHAT IS MISSING?

- The monthly messy church service is an excellent ministry to families, but there is no obvious ministry to children at St Thomas' such as 'mainly music', playgroups, and the like.
- There is a need to recommence the group for preschool children.
- There is a need for greater engagement in the small group ministry and discipleship opportunities within the church.

THE KEY ISSUES TO ADDRESSED TO FACILITATE REVITALISATION ARE:

1. Lack of a clear plan for implementing the vision for the ministry.
2. Inadequate discipleship systems in place.
3. Incomplete evangelistic pathways.
4. Weak personal evangelism.
5. Poor processes to integrate people into the life of the church.
6. Inadequate leadership communication and apparent lack of due process.

Recommendations

Based on the findings and conclusions above, CTCA makes the following key recommendations to promote the ongoing gospel fruitfulness of Motueka Parish.

Recommendation One

Develop an action plan for the implementation of the church's vision.

RATIONALE

Within the report, it was suggested that attention be given to:

- Identifying clear steps for implementing the vision.

The church has a stated mission and vision but does not have a clearly articulated action plan for seeing these become a reality. Consequently, they are likely to remain in the realm of good intentions rather than become a reality. Implementing this recommendation will address this absence.

EXPLANATION

The church is heading in the right direction, but it needs a clear road map to facilitate the journey alongside its existing sense of the destination.

This roadmap needs to identify priorities so that options can be assessed and decided between, and it needs to identify longer-term strategic steps alongside the shorter-term and immediate steps that serve to help move towards the fulfilment of the mission and realisation of the vision.

This road map needs to be flexible and adaptable to accommodate changes and unforeseen circumstances, but it also needs to give the appropriate amount of detail as required. People don't need everything at once, but they do need details as they become necessary. It must also be a living document that develops as the journey unfolds. It is no use having a quickly outdated plan that remains a reminder of what the church was hoping and praying for at some point in the past.

To be effective as a tool to aid revitalisation, it needs to include clear measures that can indicate progress made and identify where further work is required so that progress towards the goals can continue.

And finally, it needs to be simple, easily shared, and easily remembered.

HOW CAN CTCA ASSIST?

There are various planning tools available that seek to deliver these benefits. CTCA offers the Revision workshop, which brings key leaders together to determine both long-term and short-term visionary and strategic goals and establishes an ongoing review and renewal pattern.

Recommendation Two

Strengthen discipleship processes.

RATIONALE

Within the report, it was suggested that attention be given to:

- Strengthening discipleship within the church by examining what support is provided for spiritual growth, especially at the small group level and individual level.

The church puts a lot of focus on its Sunday services and Messy Church, but it does little else to promote Christian growth and discipleship. Implementing this recommendation will address this absence.

EXPLANATION

Encouraging deep and genuine faith is at the very core of the church's purpose. Consequently, it is important that this is done well. Christian discipleship includes following Jesus, growing in our knowledge of God, worshipping Him, praying, and performing service, and this happens at the whole church, small groups, one-to-one, and individual levels.

- Discipleship involves a deep and regular study of the Bible. Reading, reflection, and discussion of biblical passages to understand their meaning and application to one's life.
- Discipleship includes Prayerful dependence on God, both in individual and corporate prayer, seeking God's guidance, expressing praise and gratitude, and interceding for others.
- Christian discipleship is not meant to be a solitary journey. Believers are encouraged to participate in christian fellowship where they can support and be supported by other Christians.
- Worship is a central component of discipleship, both individually and corporately.
- Discipleship calls for a life of service to others, modelled after Jesus' example of selfless love. This may involve volunteering, helping those in need, and actively participating in ministries that aim to impact the community positively.
- Evangelism is a natural outgrowth of discipleship, as believers seek to introduce others to Jesus.

- Christian discipleship involves the pursuit of virtues and character aligned with Jesus and his teaching. This includes cultivating the fruits of the spirit, such as love, patience, kindness, humility, and self-control.
- Discipleship requires a willingness to submit to God's will and follow His commands. This involves surrendering one's desires and aligning one's life with the teachings of Jesus.
- Disciples are encouraged to engage in self-examination, confessing sins, and seeking forgiveness. Spiritual disciplines, such as fasting and meditation, may also be part of the journey.

Strengthening discipleship will require a review of how all these things are happening within the church's life, and at each level within the church. It is not simply running a good Sunday gathering but also providing small group and one-on-one ministry together with resourcing individuals for discipleship.

HOW CAN CTCA ASSIST?

CTCA can assist in this process by working alongside the minister to review the church's spiritual growth and discipleship systems, and by providing training that strengthens core ministry and coaching that supports the minister in doing this work.

Recommendation Three

Develop evangelistic pathways.

RATIONALE

Within the report, it was suggested that attention be given to:

- Identifying and developing the evangelistic pathways within the ministry, prioritising recommencing the group for preschool children.
- There is a need to strengthen support for 'winning with words' and to develop a more effective pathway from this activity into the life of the parish.

The church does not have a range of activities that act as an initial point of contact for people. Consequently, the underlying assumption within the ministry appears to be that people will come to one of the public gatherings, either Sunday services or messy church, as their first step in engaging with the church. However, people are very unlikely to attend church as their step in their journey towards faith, so it is necessary to provide a range of initial points of engagement and then offer a series of realistic and attractive next steps that will encourage and facilitate faith development. Implementing this recommendation will address this absence.

EXPLANATION

We no longer live in a context where people will simply walk off the street to participate in a church activity or attend a worship service.

An "evangelistic pathway" is an intentional and structured process designed to guide individuals towards faith through a series of small steps to help people move from their initial contact with the church into a deeper connection with the church community and, ultimately, personal faith in Jesus.

Typically, a pathway begins with an initial contact with someone within the community through some means, often due to an activity that addresses a personal or social need. Whilst the goal is to engage and welcome newcomers to the church, it should be noted that these initial contacts may well happen outside of church activities. Having met one Christian, the next step is that people meet other Christians through a second point of contact.

Having established a relationship, the next step is to help individuals explore and understand the Christian faith. This often involves individual conversations in social contexts, but eventually, it is appropriate to offer someone a formal opportunity to investigate Christian faith through an organised activity like a discussion group, bible study, or talk.

The final step in the pathway is to encourage individuals to commit to follow Jesus and become part of the church.

Developing evangelistic pathways means identifying who the church is trying to connect with and what realistic and appropriate steps those people might take to move towards putting their confidence and faith in Jesus are.

HOW CAN CTCA ASSIST?

CTCA can assist in this process by working alongside the minister to review the outreach systems within the church, by helping the church identify and develop evangelistic pathways, and by coaching to support the minister in doing this work.

Recommendation Four

Strengthen Relational evangelism.

RATIONALE

Within the report, it was suggested that attention be given to:

- Equipping members to connect effectively with people beyond the church.
- Support in relational evangelism appears necessary.

While people may tend to think of evangelism in terms of events and programs, the primary way in which God works in people's lives to bring them to faith is through the personal interactions that nonbelievers have with Christian people. The church members have good connections with others within the community, but they are not making good use of these relationships for outreach. Consequently there is a need to equip and support people to enable them to witness to Christ within the context of their relationships. Implementing this recommendation will address this concern.

EXPLANATION

Often, people feel they need to be able to give the answers in evangelistic conversations and feel stymied by their inability to provide adequate answers to difficult apologetic questions. However, the Christian's ability to ask questions rather than give answers often leads people to faith.

While the church has an outward-looking vision, it does not clearly act in an outward direction. The church appears to have a low community presence, and there is a sense that no one on the broader community would really notice if the church closed their doors. However, the church members are active in the community, providing a good opportunity for outreach.

It is recommended that the church address these concerns by providing whole church training in relational evangelism, using 'the Ripple Effect' home group resources to encourage and support personal evangelism and discipleship, and by identifying and supporting the members of the church who are gifted explicitly in evangelism

HOW CAN CTCA ASSIST?

CTCA can provide training in this area through specialist evangelism training and the provision of resources, together with ongoing coaching, both for the ministry and the gifted evangelists.

Recommendation Five

Strengthen community and integration processes.

RATIONALE

Within the report, it was suggested that attention be given to:

- The strengthening of community.
- The processes for integration into and strengthening of the church community.
- Strengthening the community life within the church by articulating the integration pathway.
- Introducing some community-building events into the life of the parish.

Implicit in God making us His children is that we also become brothers and sisters with each other. This creates the church as a body and is a great gift for mutual support and encouragement,

evangelism, and witness to the community around us. Jesus commanded us to love each other and said that people would know we are Christian by our love. Consequently, the value of a genuine Christian community cannot be overestimated in the process of revitalisation. Implementing this recommendation will strengthen the community life of the church.

EXPLANATION

There is a need to develop a more robust system for welcoming and integrating new members into the church's life, as there is not a clearly developed integration system for new members. It appears that integration hinges on a newcomer's personal connection with the minister. Also, there is a need to ensure that welcome is not simply welcoming people at the door on Sunday but incorporating people into the ongoing life and community of the church. It is recommended that the ministry system for integration is clearly defined and articulated, with a plan for tracking visitors and an appropriate resource for welcoming developed.

Connected to this is the need to strengthen the overall sense of community within the church. This is currently weak, so there is a need for deliberate events to deepen fellowship between members and integrate people into the church's life. Consequently, attention should be given to whole church events and celebrations, and greater hospitality should be encouraged beyond the Sunday gathering.

HOW CAN CTCA ASSIST?

CTCA can assist in this process by working alongside the minister to review the integration system within the church, by helping the church identify and develop community-building activities and events, and by coaching to support the minister in doing this work.

Recommendation Six

Ensure governance processes function effectively.

RATIONALE

Within the report, it was suggested that attention be given to:

- The clear and timely communication of leadership decisions
- Ensuring that due process is clearly seen to be followed
- Ensuring that governance structures are functioning as intended

As a body corporate, it is essential that leadership and governance function in such a way that the whole body feels connected and aligned with the overall direction of the group. Consequently, people need to be aware of decisions that have been made and confident that those decisions have been made following agreed processes, with appropriate checks and balances. Ensuring this enables

the whole body to maintain cohesion and direction. Implementing this recommendation will address this need.

EXPLANATION

Good governance is essential for maintaining integrity, managing resources responsibly, fostering trust, and ensuring that the church continues to fulfil its mission and serve its community effectively. It provides a framework for ethical conduct, decision-making, and the overall well-being of the church. In particular:

- It ensures responsible and ethical management of resources.
- It promotes transparency and accountability.
- It helps build and maintain this trust.
- It provides a structured and transparent decision-making process.
- It ensures compliance with legal requirements, protecting the church from potential legal issues.
- It provides mechanisms for resolving conflicts fairly and impartially, preventing disputes from escalating and potentially damaging the unity and reputation of the church.
- It ensures that the church's leadership, decisions, and actions align with and maintain the overarching purpose of the church.
- It establishes clear lines of responsibility and accountability for leaders within the church.
- It contributes to the church's long-term stability, adaptability, and ability to navigate challenges over time.

Consequently, it is essential to ensure that governance processes function as intended.

Connected to this is the need for clear and timely communication. This is in order to:

- Reduce the risk of misunderstandings.
- Reduce anxiety and uncertainty among church members.
- Build Trust
- Align the goals and expectations of the minister and those of church members.
- Ensure everyone understands goals, priorities, and expectations
- Motivate and inspire others to contribute
- Enable church members to understand, own, contribute to, and pray for the ministry.
- Demonstrate that due process is actually being followed.

In essence, clear and timely communication is not just about the transfer of information; it's a fundamental leadership skill that influences the church's culture, builds relationships, and contributes to overall fruitfulness.

HOW CAN CTCA ASSIST?

CTCA can assist by providing ongoing coaching to support the minister in doing this work.

Other Recommendations

Within the report, it was suggested that attention be given to various issues. These would each be beneficial for the parish and are recommended for Vestry consideration:

- Clarifying the nature of the relationship with both the branch and tenant churches.
- Ensuring that church members are fully aware of the church's financial needs.
- Ensuring resources are being well utilised for income generation when they are not being used for ministry.
- Improving the church's website
- Reviewing online activities to ensure that what is done is deliberate and effective for its intended purpose.

Whilst it is beyond the scope of this report, it would be beneficial to the long-term ministry of the parish to do a review of the parish centre and develop a plan for its ongoing use. It is currently an under-utilised resource that is not serving well for ministry purposes or income generation. It could be used well for either purpose, so it would be good to determine what the parish wants from this asset and how it can best accomplish that goal.

Next Steps

On behalf of City to City Australia, I sincerely thank you for the opportunity to work with the Motueka Parish as a part of the Revitalise {Nelson} project.

The next step for the parish leadership is to read and reflect on this report and begin to make plans for the development of the parish's ministry, primarily focusing on the key priorities identified by the Bishop:

- Developing a supportive network of prayer across the diocese that underpins a collaborative approach to renewal.
- more Gospel connection with the communities in which the churches live and minister;
- a deeper Gospel vision in lay and ordained leaders;
- increased ministries with young people, and,
- development of contextualised discipleship pathways for effective evangelism.

Members of the Bishop's diocesan team will be in touch to discuss these plans.

It is also recommended that the findings of the report be communicated to the congregation and key stakeholders. The executive summary provides a concise summary that may be useful.

CTCA is looking forward to our ongoing engagement with your parish in 2024. This will take place through two key interventions: the ReVision workshop for your parish leadership and the Incubator Core training program for your Vicar and one other key leader⁸. These will not cost the parish anything as they have been included in the CTC partnership with the diocese.

At CTCA, our desire is to see the Kingdom of God grow through hundreds of churches all over Australia and New Zealand reach their potential to engage in mission and see people around us come to faith in the Lord Jesus. We look forward to working with you as we pray that He will bring renewed life and hope to your church and that the Lord Jesus will be honoured and glorified in our work of mission.

Yours sincerely in Christ,

Rev Rod Morris
Lead Consultant
City to City Australia

⁸ <https://citytocityaustralia.org.au/inc-core>

Appendix A - Consultant's Biography

Lead Consultant • Rev Rod Morris

Rod Morris is a Lead Consultant with City to City Australia within the Revitalise Australia Program. He is an ordained minister within the Anglican Church of Australia and is based in Melbourne.



Rod has over thirty five years of professional ministry experience and has previously served in the Anglican parishes of Christ Church Ormond, St Hilary's Kew, and St Barnabas Broadway.

Prior to taking up his current role, Rod served for thirteen years as the Senior Minister of St Stephen's Greythorn in the Anglican Diocese of Melbourne where his main ministry challenge was regenerating a parish that had an average age of 78 and very few families when he commenced.

Rod served as a missionary in association with the International Fellowship of Evangelical Students at the University of Granada in Spain and at the Free University of Brussels in Belgium, and during this time he was a member of Brethren, Presbyterian, and independent expatriate churches. He has also served in university student ministry on the campuses of the University of Sydney and the University of Technology Sydney, and as Dean of Ridley University College at the University of Melbourne.

Rod's secular work experience includes retail management with Woolworths and Organisational Development and Corporate Change consulting with Telstra. He has degrees in Theology (Moore and Ridley), Economics (ANU), Adult Education and Training (UTS), Professional development (UNE), Professional Supervision (St Mark's), Spanish language and Culture (Granada).

Rod has an enduring interest in developing people for Christian ministry, particularly in the areas of leadership, preaching and bible study groups. Together with his wife, Karen, he has written a book on small group bible studies called 'Leading Better Bible Studies'. He has conducted ministry training workshops around Australia, and in Austria, Belgium, England, Germany, Kenya, Korea, Malaysia, New Zealand, Spain, South Africa, and The Netherlands.

Rod has been married to Karen since 1988, and they have two young adult children. In his spare time Rod swims for exercise and enjoys family activities, music, soccer, and holidays at the beach.

Appendix B - Church Life & Health Survey

ASSESSMENT	SCORE	COMMENTS
STRENGTH TO BUILD ON	2.00 to 3.0	on average people agree or strongly agree
OPPORTUNITY TO FURTHER ENHANCE	1.1 to 1.9	on average people somewhat agree to agree
LIKELY NEEDS DEVELOPMENT	0.0 to 1.0	on average people neither agree/disagree to somewhat agree
NEEDS IMMEDIATE DEVELOPMENT	-3.0 to -0.1	on average people disagree

Q	STATEMENT	CHURCH AVERAGE
VISION, MISSION & STRATEGY		1.5

The extent to which a compelling gospel-centred vision and mission is clearly articulated and the church has a strategy that demonstrates they are proactively implementing it.

10	I have confidence in the leadership provided by staff and lay leadership of our church.	1.5
11	I believe the resources (finance, property) of our church are being well managed by our Church Leadership (both staff and lay leadership).	1.8
12	Our church has clearly stated vision for making and growing disciples of Jesus Christ.	1.6
13	I understand and am supportive of our church's vision for making and growing disciples of Jesus Christ.	1.8
14	(Under God) I have confidence that our church can achieve the vision it has set.	1.6
15	I am making significant personal sacrifices (time, money, personal preferences, etc) to see the vision of our church become a reality.	1.7
16	I am confident that City to City Australia working with our church will (under God) produce positive results.	0.8

Q	STATEMENT	CHURCH AVERAGE
REACHING OUT		1.5

The extent to which the church’s outreach systems and pathways will facilitate effective evangelism

17	I have a growing sense of wonder that I am a child of God through His grace to me in Christ.	2.0
18	I have a real concern that people who are not Christians come to hear the gospel of the Lord Jesus and put their trust in God through Him.	1.9
19	I regularly pray for those who are not Christians to come to faith.	1.5
20	I have a growing desire to speak to others about Jesus.	1.4
21	I have significant relationships with people who are not Christian in MY COMMUNITY (neighbourhood, workplace, etc).	2.0
22	I have significant relationships with people who are not Christian in the community IN WHICH THE CHURCH IS BASED.	1.8
23	I use my resources (time, money, etc) to support the work of Christian mission outside the immediate community of the church (i.e. overseas mission, university ministry, etc).	1.1
24	I am confident to invite someone who is not Christian to our church.	0.9
25	Those outside our church value the contribution our church makes to bless the wider community	1.0
26	I have a good awareness of the needs and struggles of people who live in the community around where our church meets.	1.0
27	Our church has helpful methods to enable non-Christian people to explore the Christian faith and be challenged to turn to Christ	1.7

CULTURE & VALUES		1.7
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The extent to which the church has a Kingdom culture - characterised by prayer, mission, discipleship, forgiveness and the fruit of the spirit – that shapes every part of church life and ministry

Q	STATEMENT	CHURCH AVERAGE
28	I have a growing desire to praise God (Father, Son and Spirit) in word and song.	1.7
29	I have a growing desire to know more of Jesus Christ and what he has achieved through his life, death & resurrection.	1.9
30	I am often encouraged and blessed through others in this church.	1.8
31	I am increasingly looking for opportunities to bless other people.	1.8
32	I seek to apply God's word in practical ways in my life.	2.1
33	I am comfortable to be honest and open in the way I share with others in this church.	1.6
34	I have a strong sense of belonging with my brothers and sisters in Christ.	1.4
35	I am genuinely known, valued and cared for by others in our church.	1.7
36	If I needed to, I would be okay to disagree with others in this church.	1.7
37	I can trust other people in this church to be respectful of my opinion on matters of significance.	1.7

SPIRITUAL GROWTH

1.7

The extent to which the church has adequate systems for disciplining Christians.

38	Our Sunday services are a time when I engage with others in whole-hearted worship of God.	1.5
39	I seek to meet with others from this church OUTSIDE OF THE SUNDAY SERVICES to share fellowship, study the Bible, pray and encourage each other.	1.3
40	The sermons at our church are helpful in practically encouraging and challenging me to live faithfully as a Christian in every area of my life.	1.7
41	I regularly spend time reading the Bible and in prayer to God.	2.0

Q	STATEMENT	CHURCH AVERAGE
42	I have a growing desire to bring Christ honour in my words and actions.	2.1
43	I have a growing awareness of the depth of my sin and my daily need for grace.	2.1
44	I believe that I am growing in my relationship with God through fellowship and ministry of our church.	1.0



DRAWING IN

1.2

The extent to which members of the body are effectively integrated into the life and ministry of the church and understand what it means to be a member of the body.

45	If my non Christian family, friends, colleagues and neighbours came to our church, they would be warmly welcomed by others in the church.	2.0
46	If there is someone at church who I don't know, I make it a priority to speak with them.	1.4
47	I have a growing sense of unity and belonging with people who are different to me.	1.1
48	I regularly seek to spend time outside of the Sunday services getting to know new people at church.	0.5

SERVING

1.3

The extent to which the church has a culture that encourages and systems that enables people to exercise their gifts to serve others

49	I am finding that I am growing in willingness to sacrifice time, money, and energy for the good of others.	1.5
50	There is opportunity, encouragement and support for members to use their gifts to serve in this church.	1.2

Q	STATEMENT	CHURCH AVERAGE
51	Our church provides opportunities for ongoing development and growth of people's gifts.	1.0
52	I am encouraged and supported to use my gifts to serve in the wider community.	1.1
53	I feel that the leadership of this church (staff and lay) trust church members with significant roles to serve and lead.	1.5



INFRASTRUCTURE

1.7

The extent to which the church has sufficient property and finances to support effective ministry

54	Our church has adequate property and infrastructure to support effective ministry.	1.7
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Appendix C - SWOT Analysis Results

On Sunday 15th October 2023, members of the Leadership team of Motueka parish met with the City to City Lead Consultant, Rod Morris to perform a SWOT Analysis.

SWOT analysis is a strategic planning and management technique which aids in evaluating internal and external factors which are both favourable and unfavourable in the future of an organisation. It provides a framework for the leaders of a church to think carefully about what is currently happening, and what might be the future possibilities.

Those present were Russell & Anna Pickersgill-Brown, Brian & Carol Lattimer, and Gary & Philippa Adams,

The participants identified the strengths and weaknesses of the ministry and considered future opportunities and threats for the church's ministry.

STRENGTHS

- messy church.
- Three Worship services with varied flavours on Sunday and at outlier services
- Good Facilities
- Prayer ministry.
- Cross generational, worship and pastoral care.
- Tech.
- Acceptance of a diverse group of people
- Leaderships passion for the churches vision.
- Practical community outreach such as cooking and funds.
- Anglican culture.
- Defined and accessible line of command.
- Committed church community.
- Consistent finances.
- Engage groups.
- Different styles of services.
- Mature, believers, confident and not afraid.
- Acceptance of everyone

WEAKNESSES

- Poor communication to the outside world
- Poor timing and lack of focus in communication
- Aging congregation
- Gaps in the age profile and lack of succession.
- Lack of visibility.
- Tiredness.

- Been there done that attitude.
- Uncoordinated activity
- Apathy
- Lots of activity without it being tied to a clear focus.
- Lack of involvement in life of the church.
- Complacency to activity
- Not enough young people or families within the life of the church.
- Lack of energy and manpower.
- Lack of engage groups for young mums and young couples.
- Finance limitations.
- Communication of the parish vision.
- Leadership development for existing and new believers?
- Musicians.
- Too much talking at 10:30
- Challenge of combining integration of new people with building up of existing members

OPPORTUNITIES.

- Providing a place for young families with children.
- Children service (may be a festival of lights at Halloween).
- Engage group for mums with pre-schoolers.
- Attract young families and provide facilities for Sunday. School creche and youth group.
- Messy church.
- Engage groups.
- Men's group.
- Youth group.
- Young families.
- Put St Thomas Anglican church on the map.
- Raise our profile online and practical within our community.
- Develop social media.
- A paid assistant to encourage connection to under 40s.
- Moore, Christ centred personally and corporately engaging with each other at a quality level on the superficial level.
- Small groups.
- Community groups and friendships?
- Have corporate users of our facilities
- Practical and Ministry at the end of church teaching and commissioning prayer Lucas.
- Improving music at 10:30 am.
- Social events, especially for socially isolated in those with mental health challenges.
- Expand our reach.
- Birth of a new ecumenical fellowship in Riwaka

CHALLENGES

- Lack of energy.
- Age profile.
- Apathy.
- Been there done that attitude.
- We are tired getting old don't have time and need to work.
- Finding people to serve.
- People dying faster than people joining lack of young people.
- Small volunteer base.
- Not enough people.
- Not enough energy
- Vicar leading. Communicating the vision.
- Relevance to the community.
- A polarised community, unable to agree or support programs that will built up the ministry for the future
- Improving our safety training line of safety.
- Public assistance.
- Outside influence disrupting opportunities.
- Members moving to other churches and congregations.

The group identified the following as Elephants in the room and skeletons in the cupboard within the parish's ministry

- 20 years of Instability and turnover with consequent insecurity within the congregation due to multiple short-term incumbency's
- Future ministry of St Barnabas, Riwaka
- Detrimental influence of gatekeepers
- Future of St James', Ngatimoti

LOOKING FORWARD


The group identified the following as priorities for the next three years.

- Families ministry developing a pathway to faith and into the body of Christ and the life of the church.
- Outreach to the wider community.
- Raising corporate profile for use of the facilities.
- Strengthening discipleship

Appendix D: Sunday service

This appendix provides a summary assessment of the church services at St Thomas' Motueka.

It includes a detailed breakdown of the areas using a traffic light system of colours where positive statements are reviewed in reference to the ministry of the church, followed by overall summary of the review area giving a poor, fair or good assessment of the area

- True Strengths are highlighted in green. The statement is True.
- ??? Ambiguous. The statement is probably True , but not fully or convincingly so.
- ??? Ambiguous. The statement is difficult to assess.. 
- ??? Ambiguous. The statement is probably False, but not fully or convincingly so.
- False Deficiencies are highlighted in red.The statement is not True about the ministry of the church.
- N/A Not applicable in this situation.

Final V.

Summary Details

Consultant: Rod Morris

Location: St Thomas' Motueka, 101 High Street, Motueka 7120

Date: 15th October 2023

Service time: 9am

Service Leader: Jennifer Gabites

Length of service: One hour 3 minutes

Preacher: Laurie Gabites

Length of sermon: 14 minutes 45 seconds

Attendance: 14

Service time:10am

Service Leader: Anna Pickersgill-Brown

Length of service:one hours 52 minutes

Preacher: Russell Picksgill-Brown

Length of sermon: 24 minutes 25 seconds

Attendance: 30 (with 15 people under 60, including 3 youth)

9 AM SERVICE

Welcome: Fair

True Information online about the service was accurate

True It was possible to park in a convenient location

??? Visitors were greeted on arrival in a friendly and courteous manner

True Visitors were given necessary instructions and relevant information

False Visitor contact details were collected

N/A Handouts were appealing and contained helpful information

Service Leading: Good

True The service started on time

True The service leader was audible and spoke in a clear and measured manner

True There was appropriate instruction and explanation to enable a visitor to join in

N/A Necessary words for participation were clearly visible and legible

True The service flowed smoothly and without distractions.

??? The service reinforces the main message of the sermon

True The service was engaging from opening to closing.

Liturgy and Prayers: Good

True The service has a coherent liturgical structure.

True The service followed a logical and coherent pattern with an appropriate selection of songs, prayers, and readings.

True There was a good balance among thanksgiving, confession, petition, lament, and praise.

True Congregational prayers were appropriately included

True The prayers demonstrated pastoral sensitivity and were appropriate for public worship

True Those praying were clearly audible

Music: Fair

True Music was appropriate for the style of service and demographic of the congregation

True Necessary words were clearly visible and legible

??? Music was played at an acceptable standard

True Sound balance was appropriate to ensure both words and music were audible

??? Any digital music resources were suitable for their intended purpose

Use of Audio Visual: good

True The sound was clear, consistent, and balanced

True There was adequate lighting to read the bible

N/A Visual presentations were legible and clearly visual

N/A Visual presentations contributed to the effectiveness of the service

Scripture: Fair

False Bibles were available for visitors

- True** The Bible, including the sermon passage, was read aloud within the service
- True** The choice of Bible readings was appropriate for the service
- True** The text read was the same as that displayed on screen or in print format
- N/A** Page numbers and references were provided to help people locate the text

Sermon: Good

- True** The sermon was engaging and easy to follow
- True** The Bible shaped the main ideas and points of application
- True** The goal was to get people face-to-face with God, rather than merely instruct.
- ???** The sermon connected to real life and answered the question, "So, now what?"
- True** The sermon was accessible for unbelievers or those unfamiliar with the Christian faith.
- True** I would have wanted my non-Christian friends to hear this sermon.

Sense of Community: Good

- True** There were no obvious signs of cliques or divisions
- True** People greeted each other in a welcoming and friendly manner
- True** People talked to each other after the service
- False** There was an opportunity to receive personal prayer

Hospitality between service: Fair

- ???** Members of the congregation were invited to remain after the service for refreshments
- ???** The hospitality offered was appealing
- True** There is a pleasant space and environment for hospitality
- True** There is sufficient capacity and space for hospitality after the service
- True** Noise levels during morning tea do not prevent easy conversation

Comments

The 9am service was a traditional Anglican Communion service using the PBNZ. Service start was delayed slightly by a readers preparing the bible for her reading.

4 traditional hymns accompanied by recorded music (Crown him with many crowns; The Kingdom of God is Justice and Peace; The King of Love my shepherd is; Praise to the Lord)

Bible readings were Philippians 4.1-9 and Matthew 22.1-14.

Sermon was based on the gospel reading: 3rd parable against religious leaders. All invited, but some respond and others don't. Why don't some respond and what makes others worthy? Some regularly reject, others preoccupied with life, and others not taking the invite seriously.

10.30AM SERVICE

Welcome: Fair

??? Information online about the service was accurate

True It was possible to park in a convenient location

??? Visitors were greeted on arrival in a friendly and courteous manner

True Visitors were given necessary instructions and relevant information

??? Visitor contact details were collected

N/A Handouts were appealing and contained helpful information

Service Leading: Good

??? The service started on time

True The service leader was audible and spoke in a clear and measured manner

True There was appropriate instruction and explanation to enable a visitor to join in

True Necessary words for participation were clearly visible and legible

??? The service flowed smoothly and without distractions.

True The service reinforces the main message of the sermon

??? The service was engaging from opening to closing.

Liturgy and Prayers: Fair

??? The service has a coherent liturgical structure.

??? The service followed a logical and coherent pattern with an appropriate selection of songs, prayers, and readings.

??? There was a good balance among thanksgiving, confession, petition, lament, and praise.

??? Congregational prayers were appropriately included

True The prayers demonstrated pastoral sensitivity and were appropriate for public worship

??? Those praying were clearly audible

Music: Good

True Music was appropriate for the style of service and demographic of the congregation

True Necessary words were clearly visible and legible

True Music was played at an acceptable standard

True Sound balance was appropriate to ensure both words and music were audible

True Any digital music resources were suitable for their intended purpose

Use of Audio Visual: Good

True The sound was clear, consistent, and balanced

True There was adequate lighting to read the bible

True Visual presentations were legible and clearly visual

True Visual presentations contributed to the effectiveness of the service

Scripture: Fair

False Bibles were available for visitors

??? The Bible, including the sermon passage, was read aloud within the service

??? The choice of Bible readings was appropriate for the service

??? The text read was the same as that displayed on screen or in print format

N/A Page numbers and references were provided to help people locate the text

Sermon: Fair

True The sermon was engaging and easy to follow

??? The Bible shaped the main ideas and points of application

True The goal was to get people face-to-face with God, rather than merely instruct.

??? The sermon connected to real life and answered the question, "So, now what?"

True The sermon was accessible for unbelievers or those unfamiliar with the Christian faith.

??? I would have wanted my non-Christian friends to hear this sermon.

Family Friendliness: Poor

False Children were included in the service with child specific content (ie kids talk, song)

N/A The congregation was accepting of the noise associated with young children

True The language used was accessible and comprehensible for younger people

False There was a specific program for children as part of the service

Sense of Community: Good

True There were no obvious signs of cliques or divisions

True People greeted each other in a welcoming and friendly manner

True People talked to each other after the service

??? There was an opportunity to receive personal prayer

Comments:

The service is advertised as 10am but starts with morning tea with the 9am congregation. Actual service starts at 10.30am. It is informal and participatory in style. Not a traditional prayer book service with formal liturgy, but with an underlying liturgical flow and integrity. It included personal testimonies, temporary prayers, and group discussions, but no main bible reading, formal confession, or creed and an informal introduction to communion. 4 contemporary songs. The service is recorded and available via the website after editing & removal of personal sharing.

Appendix E: Site and Facilities

This appendix provides a summary assessment of the site and facilities at Church.

It includes a detailed breakdown of the areas using a traffic light system of colours where positive statements are reviewed in reference to the ministry of the church, followed by overall summary of the review area giving a poor, fair or good assessment of the area

True Strengths are highlighted in green. The statement is True.

??? Ambiguous. The statement is probably True, but not fully or convincingly so.

??? Ambiguous.. The statement is difficult to assess.. 

??? Ambiguous. The statement is probably False, but not fully or convincingly so.

False Deficiencies are highlighted in red. The statement is not True about the ministry of the church.

Web Presence: Fair

??? Website has an appealing appearance

??? Information for visitors is easily accessed and relevant for visitors

??? Information on website is accurate

True Information on website is current and up to date

??? Enquiries via the website were responded to in a timely and appropriate manner

External Signage: Poor

??? External signage is clearly present and legible from a distance

??? External signage has an appealing appearance

??? External signage has information relevant for visitors

True External signage has contact details

??? Details on external signage are accurate

Parking: Good

True There is sufficient parking capacity for the congregation

True Parking spaces for visitors are conveniently located

True There is clearly identified spaces for disabled parking

True The car park is safe for pedestrians and children

27 Parking spaces and 2 disabled parks and 2 disabled spaces provides adequate capacity for a congregation of 80.

Appearance: Fair

True The garden appears well kept and cared for

- True Premises are clean and tidy, with no rubbish or obstructions.
- True Facilities are in good repair with no apparent deterioration, damage, or hazards
- True Furniture is in good condition

Entrance And Foyer: Good

- True It is easy to find the front door
- True It is possible to access the church in a wheelchair or with a pram
- True There is sufficient space for welcoming in the foyer
- False Welcoming material is easy to locate and nicely presented
- ??? Notice boards appear appealing and have relevant and current information

Internal Signage: Fair

- ??? Internal signage has accurate information
- ??? Internal signage gives is legible and clear directions
- ??? Fire extinguishers, first aid, and emergency exits are clearly identified

Toilets: Fair

- True Toilets are easily located
- ??? There are sufficient female toilets
- ??? There are sufficient male toilets
- True There is an accessible wheelchair toilet
- True There are baby change facilities
- True Toilets are clean and appealing

Family Friendly: Fair

- ??? Facilities are child friendly
- False There is a crying room with comfortable seating, audio facilities, children's toys
- True There is child safe fencing as needed
- ??? There are play areas for small children
- False There is visibility into closed rooms and spaces
- True There are facilities for heating baby milk/food

Worship Space: Good

- True There is sufficient seating capacity for growth
- ??? Seating is comfortable with sufficient legroom
- False There are bibles available for visitors
- True The church appears clean and tidy
- True There is sufficient lighting to enable easy reading of the bible

True The stage area is clean and tidy

True The church is free of clutter

True There is flexible space for contemporary worship and children's ministry

Total seating in church is 128 spaces, providing a functional capacity at 80% of 100

There is currently seating in auditorium 40, with room to double the number of chairs.

Audio Visual Facilities: Good

True Adequate audio facilities and technology to support contemporary worship

True The audio quality is good

True Adequate projection facilities and technology to support contemporary worship

True Projection quality is clear and bright

True Screens are easily visible and sufficiently large for the venue

Space for Ministry Programs: Fair

True There is sufficient space for ministry programs and mid-week activities

??? There are whiteboards and additional audio visual facilities

??? There is adequate capacity for children's ministry

??? There is adequate capacity for youth ministry

??? There is adequate capacity for midweek ministry activities

True There are sufficient chairs and tables to support ministry activities

Kitchen: Fair

True Kitchen is adequate to support ministry programs and hospitality

True Kitchen is clean and tidy

??? There is adequate workspace for preparation, heating, and serving food

False First aid resources are clearly identified

??? There is sufficient cutlery and crockery for hospitality

??? There is adequate space to serve food

Hospitality Space: Good

True There is sufficient capacity and space for hospitality after the service

??? Noise levels during morning tea do not prevent easy conversation

True There is a pleasant space and environment for hospitality

The foyer is 130m² and provides capacity to host 100 people based on 0.4m² per person.

Office space: Good

True There is a clearly defined office

??? There are suitable workspaces for ministry staff

True There are suitable meeting spaces for individual and small group meetings

True There is appropriate office equipment for the needs of the ministry


Functionality of facilities: Good

True There is sufficient storage

True There are no obstructions to movement

True Climate control is possible to ensure a pleasant environment

Comments:

The homepage of the church website is very busy with lots of different fonts and text sizes. It is visually confusing and makes the homepage look messy. 

The Engage gatherings image dominates multiples pages and confuses the message rather than clarifies. The ENGAGE gatherings and ENGAGE groups page appear to replicate information, confusing the difference between the gatherings and the groups.

The about page gives details of staff but does not explain what the church is about. It would not serve a non christian looking for information about faith well.

There is a sign at the entrance to the car park saying 'Private Driveway No Thoroughfare' and indicating that it is entry to a private property. This is confusing for visitors and may stop them from using the car park.

There are 3 stalls in the women's toilets and 3 urinals and one stall in the men's toilets.

There is no signage for first aid.

The parish centre (old vicarage) is under utilised and feels tired and neglected. It is used weekly for the 'with Words' ministry and fortnightly for a community based playgroup. Some of the play equipment needs refurbishment to enable safe play and the kitchen and toilet are inadequate for the usage they receive. Some rooms cannot be seen into easily and therefor pose a risk to child safety.

Contacts

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Final Draft

