

Diocese of Christchurch
Strategic Plan 2009–2012
Adopted at the March 2009 Synod

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen

Ephesians 3: 20, 21

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HISTORY

How did we get to this moment?

Beginnings

The Anglican Church in New Zealand had its beginnings in 1814 when the Maori chief Ruatara agreed with the Reverend Samuel Marsden to give protection to three missionaries and their families at Oihi in the Bay of Islands. Missionary activity, including Christian teaching in the Maori language, after initial difficulties, quickly spread throughout the country. The work was guided by the Church Missionary Society under the able local leadership of the Rev. Henry Williams from 1823. The work of the CMS faded significantly during the wars of the 1860s. The missionaries were assisted in many cases by their wives, who toiled and laboured alongside them. The Maori people themselves were vigorous evangelists among their own people, and some of them died for the cause of Christianity.

Bishop Selwyn

With the advent of organised European settlement after 1840, mainly from England and Scotland, a new focus of the church emerged; the formation of the church in the new colonial settlements. This was given firm direction by George Augustus Selwyn, Bishop of New Zealand, who arrived in 1842 as a bishop of the United Church of England and Ireland. The settlers were intent on establishing their familiar church in a new land, but without the English connection with the state. A focus was always the *Book of Common Prayer*, or, in Maori circles, its equivalent, *Te Rawiri*. Along with that went the hymns and music of the Church of England.

Dioceses

In 1857 a general conference held in Auckland agreed on a constitution for the church, which then became an autonomous province. Bishop Selwyn's original Diocese of New Zealand was sub-divided in 1856 and again in 1858 by the creation of the separate dioceses of [Christchurch](#) (8) [Waiapu](#) (5) [Wellington](#) (6) and [Nelson](#), (7) and in 1868 the remaining part of the Diocese of New Zealand was re-named the Diocese of [Auckland](#). (2) The Diocese of [Dunedin](#) (9) formed in 1869, was originally part of the Diocese of Christchurch. The Diocese of Auckland was divided in 1925 when the southern part of it became the Diocese of [Waikato](#). (3)

After a period of experimental liturgies beginning in 1966, the church published its own revised Prayer Book in 1989, *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*.

Changing social attitudes are reflected in the decision by the church in 1970 to permit the re-marriage of divorced persons in church. Women were first ordained to the priesthood in 1977, and in 1990 the Rev Dr Penny Jamieson was ordained as Bishop of Dunedin, the first woman diocesan bishop in the Anglican Communion.

Bicultural Development and Partnership

Since the 1970s the Maori people in New Zealand have moved out of the shadow of European dominance and assimilationist policies. The Church of the Province of New Zealand committed itself to a re-examination of the principles of bi-cultural development and partnership stemming from a re-consideration of the Treaty of Waitangi signed in 1840 between the British Crown and the Maori tribes of New Zealand. In 1978 Te Pihopatanga o Aotearoa (2) originally set up in 1928 with a bishop acting as suffragan to the Bishop of Waiapu, was inaugurated as a semi-autonomous body with representation in the General Synod for the first time. A more comprehensive review of the implications of the Treaty of Waitangi was undertaken in 1984, and a Commission was set up to examine the constitution.

A Revised Constitution

The General Synod/Te Hinota Whanui adopted a revised constitution in 1992, which provides an opportunity for each of the three partners, tikanga (= way, style, or cultural model) Maori, tikanga Pakeha (European), tikanga Pasifika, to express its mind as an equal partner in the decision-making process of the General Synod and to exercise mission and ministry to God's people within the culture of each partner. With the adoption of this constitution, the Church of the Province of New Zealand became The Anglican Church in Aotearoa, New Zealand and Polynesia/ Te Hahi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o te Moana Nui a Kiwa. The seven dioceses in New Zealand and the Diocese of Polynesia remain unchanged, but within Te Pihopatanga o Aotearoa five Hui Amorangi (= regional bishoprics) were established, and four bishops have been ordained to serve those areas in conjunction with the Bishop of Aotearoa.

The General Synod / te Hinota Whanui

Christians pray and worship together in many forms of communities throughout the world. The Anglican Communion is a worldwide association of Christians who affirm an expression of the Christian faith in the local circumstances of the nations in which they live. The Anglican Consultative Council (ACC) is an international forum at which Anglicans discuss matters of mutual interest and concern. The ACC has endorsed as principles of the mission of the Church the following five principles, commonly called the 5 marks of mission:

- i) To proclaim the good news of the Kingdom;
- ii) To teach, baptise and nurture the new believers;
- iii) To respond to human needs by loving service;
- iv) To seek to transform unjust structures of society;
- v) To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

In our part of the world, the Anglican Church in Aotearoa, New Zealand and Polynesia ensures that the sacraments of the church are celebrated, and all other aspects of mission are promoted by ministers, both lay and ordained. This mission and ministry takes place in countless cathedrals, churches, and chapels; marae, homes, and halls;

schools, hospitals, prisons, workplaces. Some of the ministry is structured; some is spontaneous. The origins of the church as *Te Hahi Mihinare* – the missionary work in Maori communities from 1814 – began without a national church structure. Since 1857 there has been a representative governing body for Anglicans known as the General Synod. The synod has met regularly ever since and now meets once every two years.

The Church is one body under one head, Jesus Christ. The three tikanga structure of the General Synod/te Hinota Whanui is intended to serve the unity of Christian mission in our part of the world. To this end, the 'common life' of the Church is expressed in a number of Conferences and Commissions that report to General Synod on various aspects of the church's mission and ministry.

The Diocese of Christchurch is committed to the bi-cultural identity of our church and to the reconsideration of the Treaty of Waitangi.

The Diocese has been served by eight bishops:

1856 – HJC Harper, 1890
1890 – C Julius, 1925
1926 – C W West-Watson, 1951
1951 – A K Warren, 1966
1966 – W A Pyatt, 1983
1984 – M J Goodall, 1990
1990 – D J Coles, 2008
2008 – V Matthews –

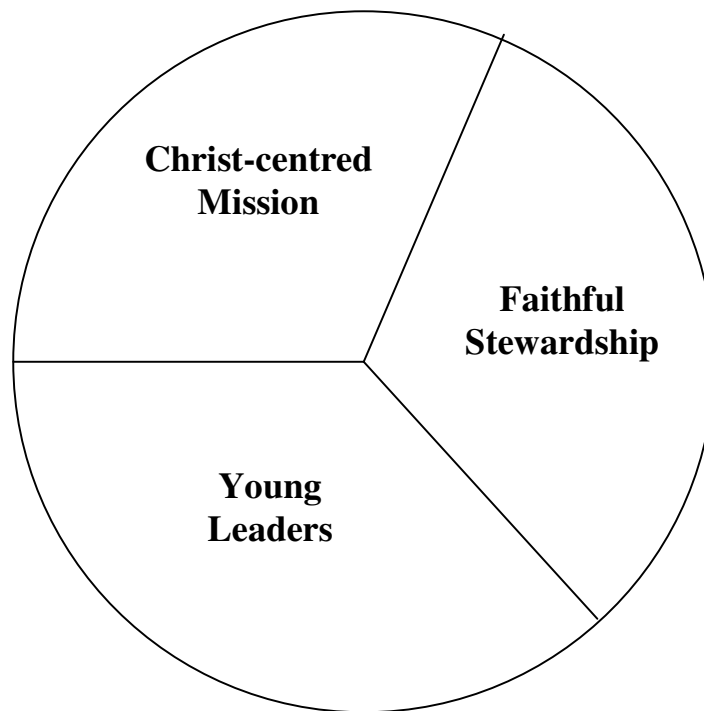
This Strategic Plan was called for at the Synod of the Diocese in September 2008.

The above history is largely taken from the website of the Anglican Church in Aotearoa, New Zealand and Polynesia.

Diocese of Christchurch

Strategic Plan 2009–2012

STRATEGIC PLAN – 3 PRIORITIES



Young Leaders:

Raise up; encourage; educate; appoint and enable young people as leaders in our Diocese.

Christ-Centred Mission: Christ is both our centre and the One we serve. We become Christ-like by furthering the Kingdom and further the Kingdom by becoming Christ-like.

Faithful Stewardship: of the Christian faith; environment; Diocesan properties and finances; time; talent and our heritage. Stewardship of the Christian faith includes how we offer theological education.

STRATEGIC PLAN: 8 CHALLENGES

We have, as the Diocese of Christchurch, many things to celebrate. We also know that there are many things we are called to do better, to the glory of God. These seven challenges have been selected for reconsideration and special attention:

Communications

Theological Education for laity, clergy and those seeking ordination

Parish growth

Stewardship

Social justice advocacy

Becoming an Anglican family united by prayer, worship and the proclamation of Scripture

Models of ministry especially in rural areas and disadvantaged areas

Becoming a bicultural diocese, and including members and visitors of diverse ethnicities.

DESIRED OUTCOMES BY THE END OF 2012

1. Bishop's Fund for new mission initiatives
2. Diocese, Anglican Care and Church Properties Trust behave as one entity
3. Young vocations and clergy, and superb theological education offered to ordinands
4. Communication by our new website and our new print initiative
5. A new lay theological education plan implemented
6. Improved financial stewardship education
7. Rural ministry institute
8. Internships for theological students seeking ordination
9. Mission trips and adventure camps to nurture young disciples
10. Evangelism training for clergy and laity
11. The successful development and implementation of a Bicultural Competency Development Plan for the Diocese.

VALUES AND COMMITMENTS WE WILL EMBODY IN OUR MISSION AND MINISTRY

- Christ centredness
- Joy in Christ our Saviour
- Excellence
- Accountability and transparency
- Clear communication within the Diocese and with the world
- Prayer based ministry and mission
- Faithful Scripture-based teaching and preaching
- Wellness: e.g. healthy leaders, parishes and Diocesan systems
- Expectation that the Spirit will lead us into growth
- Appreciation of children and youth
- Social justice advocacy as a Gospel imperative
- Growing disciples with special emphasis on the under 40's
- We will advocate care for those unable to care for themselves
- Anglican, and proud of our membership in the Anglican Communion while recognising our unique identity as the Anglican Church in Aotearoa, New Zealand and Polynesia
- We minister out of abundance not scarcity
- The growing, older demographic will receive pastoral care, and intentional inclusion
- Rural ministry and environmental concerns are deserving of the very best ministry and advocacy available

- Ethical consumerism
- Discernment of vocations is of utmost importance
- Evangelism is part of every Christian's ministry
- Financial stewardship is part of being a disciple
- Christian continuing education is part of the rule of life of every Anglican
- Being a disciple of Christ involves daily prayer and study, and an intentional ministry that furthers the Kingdom
- The mission of the Diocese of Christchurch exists because we are part of Christ's mission in the world

STRATEGIES AND ACTIONS

1. Communications

Strategy

The Diocesan communication strategy is:

- (a) To proclaim the Good News of Jesus Christ
- (b) To offer resources for ministry and mission, with intentional emphasis on children's ministry (Chatterbox newsletter); youth ministry and ministry to the under 40's; fresh expressions (innovative liturgy); evangelism; rural ministry and proclamation.
- (c) To transform the Diocesan website in order to attract younger people.
- (d) To present the Diocesan Vision and Mission and news of the Diocese of Christchurch in attractive and compelling ways.
- (e) To share the news of the Anglican Communion and the broader ecumenical scene.

Actions

We have undertaken a communications audit. We have a contract with a Communications firm. A person has been appointed to oversee the communications strategy.

Appoint someone to manage the website and print media.

Develop a website and magazine that is exciting and creates interest in what the Diocese is doing, and is planning to do.

2. Theological Education

(a) For Postulants for ordination:

Strategy

- To present a compelling presentation of the call to ordained ministry, and clarify the requirements for ordination in this Diocese.
- To offer excellent role models for those inquiring about ordination.
- To improve the theological education we offer
- To distinguish between the education and training requirements for priesthood and the permanent diaconate.
- To have Examining Chaplains who mentor and accompany theological students in one-to-one relationships from inquiry through assistant curacy.
- To assure an assistant curacy for every person ordained to the stipendiary priesthood.
- To assure mentorship and support for every person ordained to the vocational diaconate.
- To clarify expectations of Local Shared Ministry ordinands.

Actions

- Clarify and improve the discernment of vocations to ordered ministry, with the understanding we are seeking the discernment of the Spirit.
- Use web and print media to promote our interest in young vocations.
- Offer young international theological students internships in our Diocese, and model young vocations.
- Clarify Diocesan expectations for theological education for ordination to the diaconate and the priesthood.
- Offer every theological student two full-time 3-month internships, one of which is rural and/or cross cultural and/or social justice focused.
- Halt the expectation that theological education will be organised at the convenience of the student. Educate that all ministry is sacrificial.

- Appoint and train Examining Chaplains to mentor and accompany the theological students and accompany Assistant Curates.
- Explore a possible partnership between Theology House and EIDTS.
- State the expectation that all theological education must be supported by prayer, serve Christ faithfully and further the Kingdom of God.

2. Theological Education

(b) For laity including youth and children:

Strategy

- To help Anglicans of all ages to speak of their Christian faith, with comfort and confidence.
- To empower lay people to raise up disciples for Christ
- To promote knowledge of Anglican history, theology, liturgy and spirituality
- To develop certificate courses in lay ministry in addition to Education for Ministry.
- To emphasise the importance of discipleship training for children and young people.

Actions

- Online education and resources accessed through website
- Evangelism training for all ages (parish-based)
- Certificate courses in lay ministry, e.g. Anglicanism, hospital visiting; pastoral care; liturgy, offered through Theology House
- Half-time children's ministry adviser by 2012
- Offer opportunities for mission trips
- Promote programmes and courses such as Alpha, Cursillo and Education for Ministry in this diocese
- Promote Cursillo as means to deepen discipleship
- Explore a youth focused Cursillo type programme
- Develop young adult ministry emphasising discipleship training

2. Theological Education

(c) For clergy:

Strategy

- To have the best educated clergy in New Zealand.
- To improve clergy wellness.
- To offer excellent Clergy education events.

Actions

- Expect all clergy to submit a continuing education plan (3-5 years) to the Diocesan Office.
- Require attendance at annual clergy school and an annual retreat, in addition to regular spiritual direction.
- Encourage clergy to discuss what they are reading and studying with one another online and in person.
- Ask Theology House to offer higher level lectures particularly for Clergy.
- Use the website to offer clergy access to information about educational opportunities.
- Develop semi-annual clergy days to further offer educational opportunities

3. Parish Growth

Strategy

- To do everything possible to nurture healthy parishes, with the understanding that healthy parishes grow.
- To articulate clear expectations of the Diocese for parish clergy, wardens, vestries, children's ministries etc.

Actions

- 15–20 parish coaches named for assisting growth
- 2–3 Diocesan mentors to work with and oversee the parish coaches
- Position descriptions will be listed on Diocesan website for clergy, wardens, vestries, youth ministry leaders, children's safety officers and children's workers.

4. Evangelism Outreach

Strategy

To teach a multiplicity of ways of doing Evangelism.

Action

- Develop specialised, focused ministries e.g. theatre, parish-based outreach, youth and young adult evangelism outreach, which present the Gospel.
- Children's programmes: a large children's festival in Cathedral Square; and easily accessed programmes for rural parishes.
- Social justice advocacy.
- Healing ministries: including various hospital chaplaincies, and the new healing initiative at St Mary's Hospital site at Hanmer Springs.
- Encourage school teachers and those in other institutional settings to witness to their faith in Christ Jesus.
- Equip chaplains to coach their colleagues (e.g. doctors, nurses) in witnessing to Christ's love.

5. Stewardship

Strategy

- To recognise that the “steward” is a key Gospel role which emphasises that the real owner is God, and that we are holders of a sacred trust.
- To live out the spirit of abundance found in the Gospel.
- To educate that there is enough for all if greed is abandoned.
- To uphold the sacred vocation of caring for God’s Creation.

Action

- Educate and advocate for good environmental stewardship, using the web, parish teaching, preaching and courses.
- Teach about financial stewardship in every parish.
- Educate about property stewardship (churches and vicarages) and state clear expectations about inspections and repairs. Use environmentally friendly approaches to building and renovations.
- Educate for sustainability of our natural resources and sustainable development by both urban and rural communities.
- Teach about stewardship of the faith. We preach and teach what we first received.
- Stewardship of our neighbour: We will gladly share the abundance of blessings God has entrusted to us, with our neighbour next door and across the world.
- We will personally and corporately model stewardship of creation as one way of educating about the environment.
- Insist on ethical investments by Church Property Trustees.

6. **Social Justice Advocacy and Social Service** (cross-referenced to No. 4)

Strategy

To challenge Anglicans (including Anglican Care) to refocus some of the energy invested in social service to social justice advocacy.

To revitalise lower socio-economic parishes with a view to furthering social justice advocacy and improving social service in those areas.

Action

- Web page will offer education about social justice issues and possible advocacy strategies.
- Educate about the challenges facing rural areas and the new environmental concerns, especially about the quality of water.
- Development of a parish nurse programme, with a view to assisting and supporting the elderly and people with disabilities who live independently, and families with young children.
- Diocese and Anglican Care will work with lower socio-economic parishes to develop a watching brief on poverty, and local challenges. Educate about grant programmes that assist with insulating houses etc.

7. **Clergy Wellness** (cross-referenced with 2 (c))

Strategy

- To commit to care and nurture of all members of the Diocesan clergy.
- To cultivate a culture of appreciation and mutual respect in the community of clergy.
- To stress gift based ministry so that clergy talent and interests are used to the glory of God and the furthering of the Kingdom.

Action

- State clear expectations re time off; continuing education; regular supervision and spiritual direction. Ask wardens to assure this is followed.
- Appoint clergy chaplain(s).
- Re-work support structures for clergy.

- Revisit orientation for clergy entering the Diocese from other countries.
- Increase accountability to clergy and from clergy.
- Assist clergy who need to pursue a different vocation with a re-training grant.
- Annual reviews based on appreciative inquiry model.
- Develop support programmes for those in transition (newly ordained; moving into a new parish; moving into retirement; those in crisis).

8. **Models of Ministry (cross-referenced with No. 3)**

Strategy

- To clarify expectations and accountability of every model of ministry.
- To assess the models we have and improve or change those models.
- To equip all models for Christ centred mission and ministry.
- To expect growth as a sign of a healthy ministry.

Action

- Clarify expectation and increase training for LSM teams, including continuing education.
- Introduce new model of 'vicar and team-led' ministry units/parishes
- Spend less time on diagnosis and assessment and more time educating and equipping for mission and ministry.
- Evaluate the viability of weaker/smaller parishes to be self-sufficient, and explore some new creative liaisons between parishes and/or ministry units.
- Re-introduce the concepts of leadership training and internships. Assign mentors for those experiencing transition.
- Equip for growth.

LONG TERM GOALS

- A culture of vocation throughout the Diocese
- The relationship between the Diocese of Christchurch and the Hui Amorangi o te Waipounamu will continue to grow and flourish as we explore the meaning of “partnership”.
- Increased transparency and accountability at diocesan, local and personal levels.
- To be known for the excellence of all we offer in terms of mission and ministry.
- As a Diocese we are known for our young leaders; theological education; generosity; excellent clergy and the offering of Anglican liturgy in a variety of languages, in addition to English and Maori.
- In all things we proceed by prayer, careful discernment and with thanksgiving.

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