



# Options for Ministry

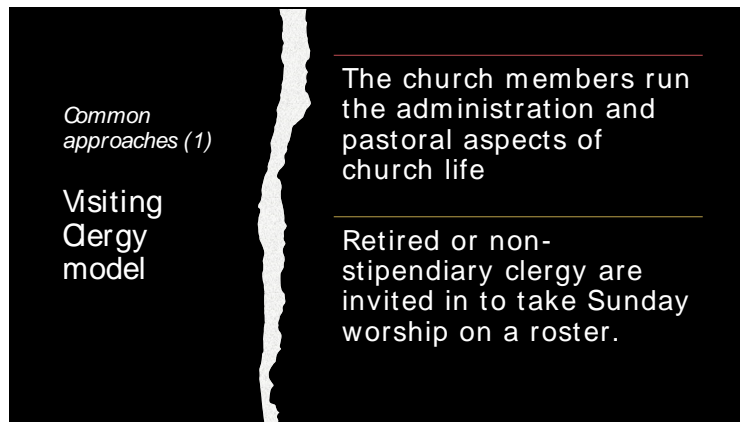
Presentation to the Diocese of Dunedin Lay Leaders Training Day, 26 February 2022 by the Ven Anne van Gend, Diocesan Community Ministry Enabler.

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All the models that follow are ways that we could shape our worship, ministry and mission. We are not looking for one model that every centre will conform to. We want faith communities to know that there is huge potential for them to grow in a way which fits who and where they are: for there to be biodiversity across this beautiful part of Aotearoa New Zealand! So if you and your faith community see some direction here you would like to explore, let us know and we will happily explore it with you. Or if these spark ideas of new and different ways forward that are not covered here, wonderful! *“What does it matter? Just this, that Christ is proclaimed in every way...” (Phil 1:18)*

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This is the standard approach for local churches today. It is more of a “keeping things going” model than one of growth, unless it is combined with another model.

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*Common approaches (2)*

**Part-time Clergy model**

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The church employs someone part-time to do what they can in that time.

Positives: This provides a continuity which the Visiting Clergy Model lacks and allows parishes which can afford a part-stipend to function much as a larger parish does. This is most likely to be a viable option if the church still has a vicarage to offer.

Issues: I know of few, if any, stories of churches growing under part-time ministry, unless the priest works full time and is paid part-time, or else if there is strong lay leadership which frees the clergy from admin and shares pastoral responsibilities.

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**Minster Models (a)**

*The classic Minster model*

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A smaller church or churches are taken under the wing of a larger one.

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The clergy and laity team of the "minster" church provide part-time ministry for the smaller centres.

This builds connection with the wider body of Christ. While one advantage may be being able to draw on a range of gifts from the clergy team, it works best if one of the team is given specific responsibility for the smaller church, otherwise the smaller church risks being squeezed in on the side as an extra, and seen as a duty to be fulfilled.

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Minster Models (b)

*The Cell Church Minster model*

Again, smaller Christian communities are understood to be connected to a larger central one.

“Cell churches” are formed: Groups meet in homes during the week or on Sundays.

Cell church members gather at the central church monthly, or else just for major festivals.

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Since home groups, or cell groups, have long been a powerful means of church growth, this model has the potential to be a growth model rather than a “palliative care” model. It would require some careful guidance and leadership for the first year to get the cell groups established, together with ongoing support for them. The “Central church” in this case would be one which has its own congregation meeting each week (such as Gore, Balclutha, Invercargill, Wanaka or Oamaru).

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Lay ministry models (a)

*The Cell Church Network model*

Christians from a group of small communities decide to connect with each other

“Cell churches” are formed: Groups meet in homes during the week or on Sundays. These groups could take on many forms.

Cell church members gather together in one of the communities monthly, or else for major festivals. A priest may be invited in.

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This is the same model as the Cell Church Minster Model but without the “minster”. Instead of meeting at a main centre for the monthly combined service (or for festivals) they would meet at one of the small churches which may only be used once or twice a year for this purpose. For example, Lumsden, Balfour, Waiakia, Athol and Riversdale could host one festival each, each year. (Easter, Pentecost [Harvest Festival], Matariki, All Saints, Christmas). Or a region could decide on one church to meet at monthly.

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**Lay ministry models (b)**

*Local Shared Ministry (or "local ministry enabling teams")*

Each community discerns who they believe God has gifted for particular leadership roles in their community

A ministry team is formed. *Together* they fulfil the role of "priest". The team, rather than individuals, are licenced to that community alone.

Each member of the team is given regular support and continuing education.

A new team is called every 3 years

LSM has been tried with mixed success in this Diocese, although it has flourished elsewhere where there were stronger systems of support and accountability. If we were to attempt it again, it would need to be redesigned with much stronger structures in place. With 20 or more in the congregation, it can be a powerful and life-giving way of ministry, but most of our smallest centres are really too small for this to be a viable long-term option alone.

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**Lay ministry models (c)**

*Regional Shared Ministry*

Christians from a group of small communities decide to connect with each other

They prayerfully call a ministry team from across the centres. Each member is given continuing education from the Diocese.

The team (which *together* fulfils the "priest" role) ministers across the communities.

This is a new model and would require a fair degree of dedication from the team members who would need to be willing to travel. Given the scattering of small places in our Diocese it is worth considering.

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**Lay Ministry Model (d)**

*Ecumenical Ministry*

Christians from across denominations meet weekly or monthly for prayer, study and worship.

Visiting ministers and priests are invited 3-4 times a year.

A straightforward model where the laity across denominations combine forces on a weekly basis, with only occasional visiting clergy. The difficulty to get over here is putting to one side loyalty to one denomination in the interest of the Christian community as a whole. Many people feel as if they belong to the denomination more than to the wider Body of Christ.

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**Lay Ministry Model (e)**

*Combination model*

Anglicans meet weekly or monthly for prayer, study and worship.

Sometimes they have morning prayer; sometimes there are visiting priests; sometimes services are ecumenical; sometimes LLMs use extended communion or hold Agape meals.

Self-explanatory.

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**Chaplaincy Model (a)**  
*Chaplaincy Hub model*

One small centre is chosen as a hub where a part-time or non-stipendiary priest is based as Chaplain to the surrounding centres.

The Chaplain role is to be a presence in the communities, available to all for conversations, crises and celebrations. They may provide input for times of worship, prayer and study, but would not be a priest in charge of any church. Local Christians would be part of the chaplaincy ministry through prayer, service and linking people to the Chaplain.

The main difference between this model and ones which have been tried before is that the Chaplain will not be running parishes or local churches. His or her prime role is presence. Whereas parishes look askance at their priest spending hours in a cafe or pub or attending local rugby games, that is precisely what a chaplain should do. Church members need to learn to see themselves, too, as being there for the sake of “others”, the outside. It is important that they meet to pray together for the sake of the community they pray for, and to ask God to strengthen and inspire them to be the means of bringing faith, love, hope and peace to those around them. This is a mindset change which is necessary for all the ‘chaplaincy’ models, and perhaps for the survival of the Church.

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**Chaplaincy Model (b)**  
*Rural chaplain*

A whole rural area together funds a “circuit priest” or “rural chaplain”.

The chaplain's main role is to visit widely, ensuring all know s/he is there for them. Each small community should be visited at least fortnightly. They may be offered a service every 3 months, not always on Sundays, and not always in a church.

Similar to the model above, except we would be thinking in terms of larger regions: Southland, Central, and north Waitaki. Ideally we would have one paid chaplain and a team of volunteer chaplains, each of whom would undergo specialised training and be licensed to the Bishop.



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**Chaplaincy Model (c)**  
*Confraternity model*

Local Christians see themselves as chaplains to their community.

Ecumenical groups meet weekly or fortnightly to discuss community and pastoral needs; to pray for them; and to support each other in finding ways to address them.

Here the rural or hub chaplain is out of the equation, or plays a much smaller role. The emphasis is on small ecumenical faith communities who gather *in order to* be chaplains for their communities. Ideally groups may form around particular service interests: anything from knitting shawls for cancer patients to ensuring lonely older people are visited and supported, to re-settling a refugee family – whatever is relevant to that community in terms of both needs and gifts. Again, the change of mindset is from meeting in order to keep the church alive, to meeting in order to pray and support each other to take the love and service of Christ into the community

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**Chaplaincy model (d)**  
*The Scattered People of the Good Shepherd*

Small communities and isolated individuals become part of the "Scattered People of the Good Shepherd."

A co-ordinating chaplain keeps in regular contact with all through visits, phone calls, emails, a facebook group, zoom calls.

Twice a year everyone gathers for a central celebration of worship and bible study and fellowship.

This model is thinking Diocese-wide, and potentially ecumenically as well. The SPoGS works as an umbrella under which a variety of other forms of being church can exist. It gathers in individuals as well as small communities and finds ways of connecting them with each other. If we ended up with a range of models being used across the diocese, SPoGS would be the umbrella under which all these non-parish faith communities could be gathered.



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**Shared Priests model (a)**

*Pioneer Priest*

- A group of centres combine resources to fund two stipended positions
- One priest has responsibility for coordinating worship and lay ministry teams
- The second pioneer priest focuses solely on outreach and new ways of being church and spreading the Gospel.

This model has the potential to be exciting. However, the second priest HAS to be set free from normal parish duties in order for it to work, and this can be hard for centres who just want normal Sunday worship to be maintained.

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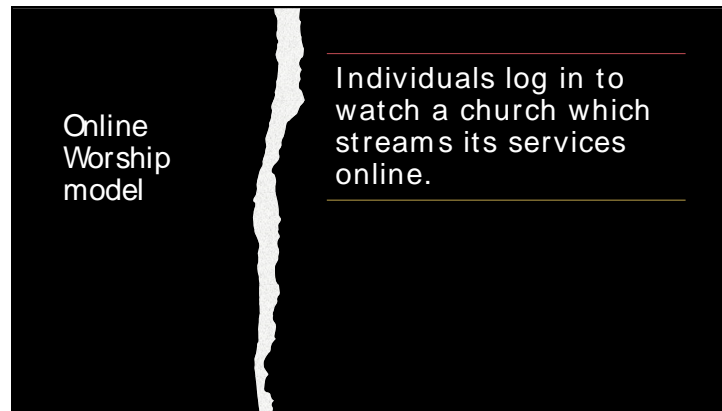
**Shared Priests model (b)**

*Diocesan Teams*

- A very large area including numerous churches join forces to fund a ministry team
- The team works with LLMs and retired priests to provide worship, pastoral care, and administration.
- Within the team will be outreach and children's ministry specialists.

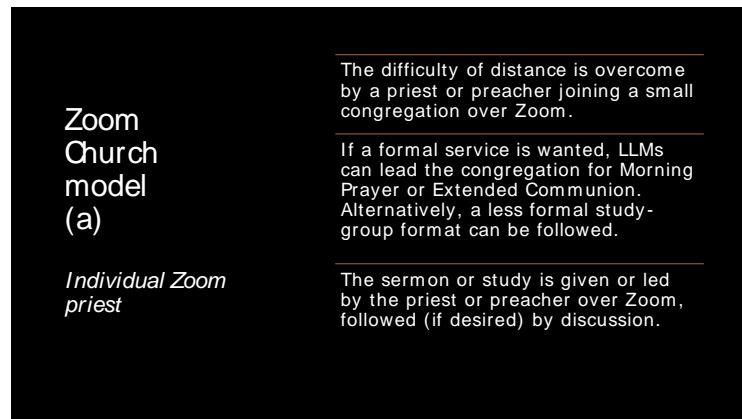
This would be another Diocesan or Archdeaconry-level way of approaching ministry. A team of clergy and lay people would be drawn together and an archdeaconry or even the Diocese considered as a whole. The team between them would ensure there is worship provided in every small centre on a monthly basis.

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This is already happening widely. The advantage is that people are able to watch a service even if they are restricted to their houses. However, there is no interaction or connection with other people. It is a passive way of worshipping which is better than nothing, but not ideal in the long term.

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Here a priest may “zoom in” to a regular service in one centre in order to provide a sermon or lead a study.

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## Zoom Church model (b)

*Group Zoom*

Two or more small congregations invest in a large computer screen each.

Each congregation gathers in their own church, hall or a home, and joins the Zoom call.

A service leader from among them or from outside leads them through worship together. They may share the whole service or have times together and times where others are muted and they share among their own group.

The difference in this model is that two or more congregations meet as their own communities, and together zoom in with a priest or preacher. The aim is to retain the connection people experience when meeting in person, while removing some of the weight of organising rosters. The services would be interactive and may or may not involve a local leader as well as the zoom priest.

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## Green Shoots

Any new gathering of 2 or more people for prayer, Bible study and outward-looking lives, not directly connected to a parish.

This could take countless forms. Study groups, children's services, Taizé services, knitting circles, regular café or pub meetings...

The leader would be licensed to the Bishop, but the group allowed to develop its own shape.

We want to do all we can to support new ways of meeting together, worshipping God and growing the Kingdom. The issue here is how to balance our desire to provide support and connection, with not wanting to restrict new directions and the ways things might grow specific to their context. Green Shoots groups could come under the umbrella of the Scattered People of the Good Shepherd.