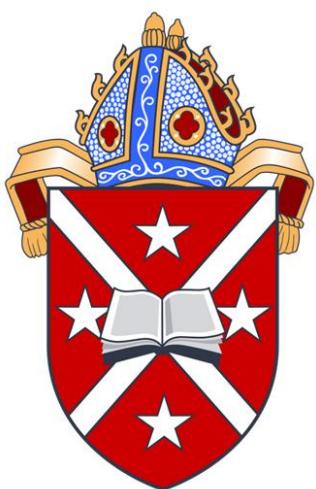




Transforming Faith Communities

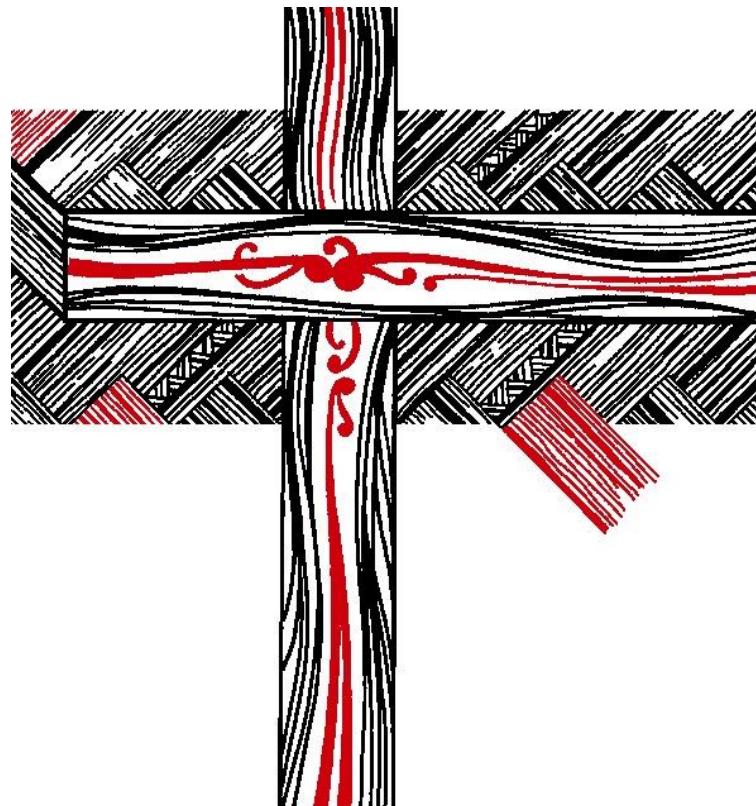
...A Vision for the
Diocese of Dunedin



**Anglican
Diocese of
Dunedin**

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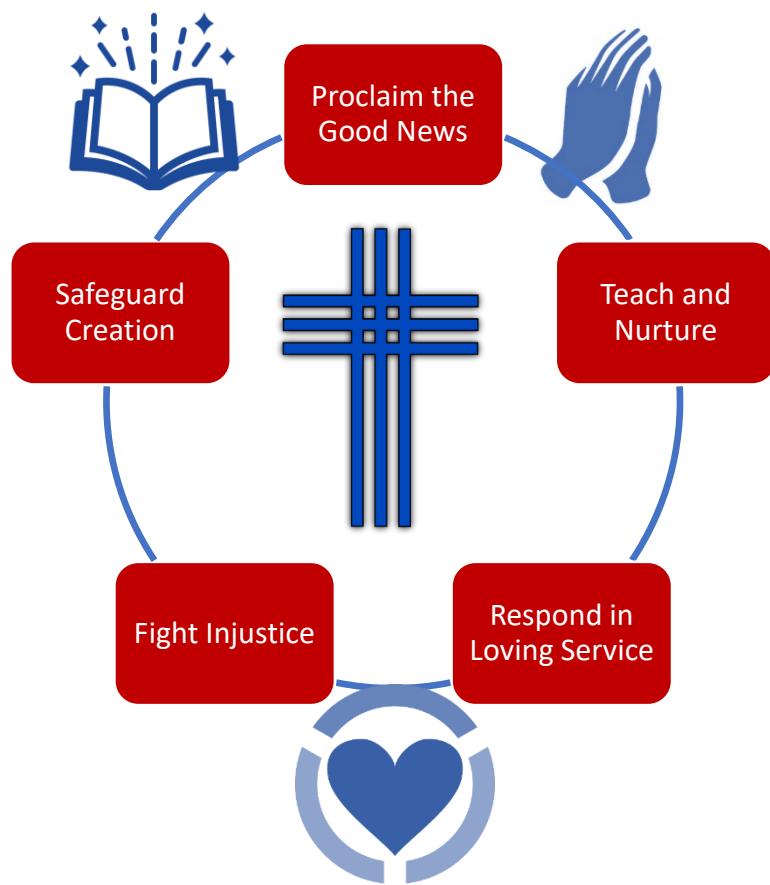




The Anglican Church in Aotearoa New Zealand and Polynesia, Te Hahi Mihinare
Ki Aotearoa Ki Niu Tireni, Ki Nga Moutere o Te Moana Nui a Kiwa

Our Vision and Mission:

Transforming Faith Communities who read the Bible, pray, and live out the risen life of Jesus Christ



Principles of Change

- Honouring Sacred Space
- Sharing the Load
- Caring for the Future
- Acting Now

Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come....” (Matthew 14: 28-29)

A Vision for the (Anglican) Diocese of Dunedin

Introduction

Over the past few years there has been a renewed sense to come back to the core of who and what we are here for in this part of Aotearoa – New Zealand. This has been emphasised by the [Lambeth Calls](#) following the international gathering of the Anglican Communion in 2022. This document recalls who we are, some of our (past strategic) planning, and suggests a focus on transformation for the future : **transforming Faith Communities who read the Bible, pray, and live out the risen life of Jesus Christ.** It encourages us to korero-talk about this with each other, fine tune it and own for our many diverse situations.

A reminder of Context

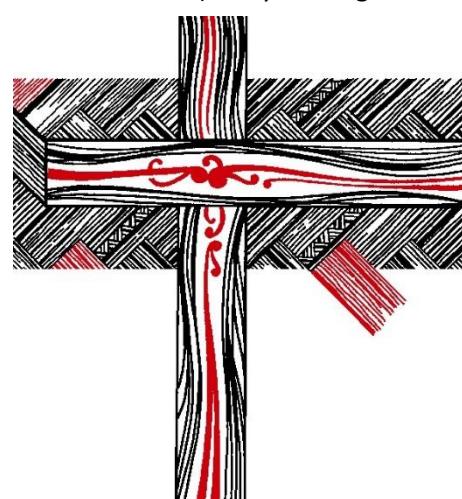
The Diocese of Dunedin is a registered charity [CC31504](#) whose charitable purpose is:

Proclaiming the Gospel of Jesus Christ. Teaching, baptising and nurturing believers within Eucharistic communities of faith. Responding to human needs by loving service. Seeking to transform unjust structures of society, caring for God's creation, and establishing the values of the Kingdom.

The Diocese was formally constituted in January 1869 (previously coming under the Diocese of Christchurch) and includes 32 Faith Communities (23 Parishes, 1 Deanery, the Cathedral District, 1 Co-operating Parish, 6 Local Churches) in the Otago and Southland provinces. Within this, faith communities are linked into various Archdeaconries (Dunedin City, Central Otago, Southland, Rural Ministry). It also has social service agencies in Dunedin and Invercargill (Anglican Family Care and South Centre Anglican Care), residential homes for older people (Sheen Street Rest Home – Leslie Groves, Dunedin; Home of St Barnabas, Dunedin; Parata Anglican Charitable Trust, Gore; North Otago Anglican Homes, Oamaru), a psychogeriatric hospital (Leslie Groves – St John's Roslyn), a girls' secondary school (St Hilda's Collegiate) and a university hall of residence (Selwyn College Te Maru Pūmanawa). See our website for more information:

<https://www.calledsouth.org.nz/about-us/>

The Diocese of Dunedin operates under the Canons of the General Synod te Hinota Whanui (Anglican Church in NZ) and is part of the three tikanga partnership that is the essence of the Anglican Church in Aotearoa-New Zealand and the Pacific. We also belong to the worldwide Anglican Communion which is part of the Christian Church. We have many partners, including other churches in New Zealand, international Anglican, and Ecumenical bodies. We are partners with other Anglican Dioceses in Eastern Zambia and Edinburgh, Scotland.



Previous Strategies

Our last strategic plan (under Bishop Kelvin Wright) was dated from 2010 ¹. Any plan like this can risk losing visibility: it is dependent on having skills and resources to bring about meaningful change. Since this plan, numerically we have become smaller, but alongside this there has been a renewed focus on what we can do now, rather than what we may have done in the past. Being smaller and less powerful gives us the mandate to focus on what's most important, and on being truly missional.

What of the future?

We don't want to have a plan that sits on a shelf. We need to be continually in a Gospel process that believes and embraces **transformation** – even though this may be challenging and result in a church that is very different to the one we know. This involves listening, reading the scriptures, praying... and asking God to transform us, so that we can really be as God's agents of love in our communities, living the risen life of Christ. It will mean leaving the safety of our boat as we follow Christ's invitation to come and follow him onto the waters (Matthew 14: 28-29).

¹ Looking at some of the key points of the 2010 plan to date, we see the following progress and outcomes:

- **Deepening Spirituality** – we continue to do this via our Lay Ministry and Ordained Ministry training, as well as through initiatives such as the Bishop's Companion Programme. More recently our on-line presence at a Diocesan and local level has significantly offered more to help deepen and nurture faith.
- **Developing a New Generation of Leaders** – this may not be quite what was envisaged in terms of younger people being encouraged into leadership (although this does take place), but we have been working with what we have, and it is wonderful to see (often) "scattered people" in more isolated settings gain a new sense of purpose and mission.
- **Growing our ministries with children, youth and young adults** – we have a solid foundation for this based on the excellent work of our educators and a small number of faith communities... but we do need to own that our growth is not measured in increased numbers of people involved.
- **Establishing new Missional Initiatives** – a standout development for us has been in Rural Chaplaincy and we are being challenged by lessons learnt to date: how might this translate into settings where we may no longer have a physical faith presence?
- **Reinvigorating the Structures of the Church** – we have a mixed score card on this: the plethora of committees and organisations that once existed in the Diocese are now no more as they were not sustainable. We have talked often about how we could share resources with other communities around us and become leaner and nimbler – but we can be beset by parochialism. This often translates into a view that change should happen for everyone else, but not in our own parish or faith community. Sometimes change only happens when we become weak and small enough to realise that an end may be very near... and by then it can be too late. There is always a tension in our context of not wanting to limit God and the way that things could be turned around, versus not facing the reality of our situation.
- **Resource Sharing (with our other Tikanga Partners)** – this is an area that we have not developed any real actions in. Our Standing Resolutions have good intentions in this space, but we have not been able to progress this.

All of this means engaging in a conversation that results in a renewed vision and purpose, one that is clear enough for all of us to remember, and that we can measure everything we do against.

**We need to own, take hold of, and live a renewed vision and mission.
This includes discerning what doing this means for all of us.**

“Transforming Faith Communities who read the Bible, pray, and live out the risen life of Jesus Christ”.

Our Vision Unpacked

Reading the Bible – Tākina te Kupu

The scriptures underpin all that we do. **Tākina te Kupu**, learning, reciting, and teaching the Holy Bible, reveals the person of God as seen in Jesus Christ and expressed in the Holy Spirit. For us, reading the Bible includes: telling the stories; deepening faith and understanding of our place in God’s universe and; sharing our faith journeys, opening up our lives to what God continues to say to us. It entails a commitment to reading the Bible, allowing it to speak to us in all that we do. Reading includes proclaiming and reflecting on the Bible in public worship and private prayer, as well as studying it with each other.



Praying – Inoia a Ihōwā

We see prayer and worship as central to who we are as communities of faith. **Inoia a Ihōwā** encourages us to keep praying to God as this is what strengthens us. This call to prayer whoever we are and whatever it is about, allows us to listen and speak to God as we become more aware of God’s pull upon our lives within our wider communities. In prayer we open ourselves up to this call. As the early disciples did, we ask Jesus to teach us how to pray, committing ourselves to deepening our prayer life together.



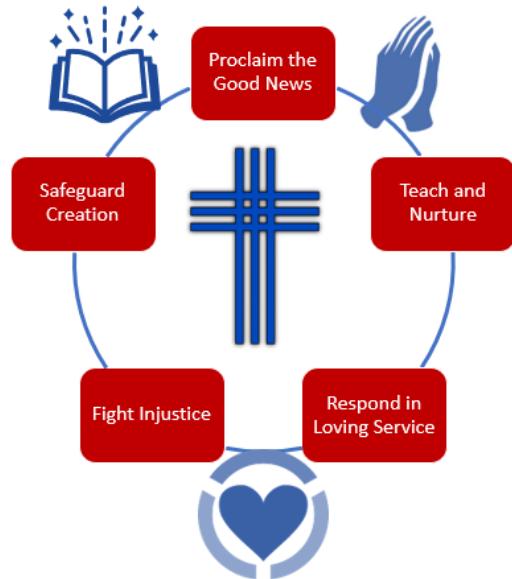
Living out the risen life of Jesus Christ – Arumia a Ihu

Living lives that reflect the risen life of Jesus Christ or **Arumia a Ihu** (Following Jesus) is the result of our reading of scriptures and prayer. As Jesus walked the earth over 2000 years ago, we continue to place our feet in Christ’s as we take part in God’s mission in Aotearoa – New Zealand. We want our life together to attract others into places of faith and belonging, where they too can encounter Jesus. This includes worship that moves us beyond our ordinary lives to encounter the Divine, but also sets us apart to care for our world and our communities. Alongside Christ we place ourselves with the most vulnerable in our world, seeking transformation that brings God’s kingdom on earth. We give ourselves as Christ did: generously to all and overflowing with love.



A Plan for Transformation

Focusing on the Five Marks of Mission and the Lambeth Calls provides us with a way forward to fulfil our mission. It means whatever we do helps keep us true to God and our faith tradition.



1. To proclaim the good news of the Kingdom (Proclaim the Good News)

Everything we do, even if it is with our last breath, is about proclaiming this. We have Good News that helps to bring about healing and transformation. In anything we do, are we directing people to God through Christ Jesus? How are we allowing God to touch us and speak to us through our reading the scriptures and prayer? How can all this impact the lives of others in our communities? How can we collaborate with each other to do this? (see: [Lambeth Call](#) Mission and Evangelism 4.1 - 4.10, pages 3-4; Lambeth Call Science and Faith 4.1-4.5, pages 32-33).

2. To teach, baptise and nurture the new believers (Teach and Nurture)

We are not in the business of only looking after ourselves. We exist to share this Good News and God's love, so that others will be drawn into a space of transformation. All our resources and assets should be collaboratively aligned to provide space, gifts, and resources to care for people, drawing them into faith and wholeness. These "spaces" need to be safe as well as welcoming for all. See: [Lambeth Call](#) Safe Church 4.1 to 4.4, page 6-7; Lambeth Call Discipleship 4.1 - 4.5, page 30; Lambeth Call Science and Faith 4.1 - 4.5, pages 32-33.

3. To respond to human needs by loving service (Respond in Loving Service)

In a world where brutality is often to the fore, where people are bruised, broken, and set upon, we need to be beacons of hope. Everything we do must "live out the risen life of Christ". We live to serve and serve to live, recognising that this was how Christ lived life on earth. As disciples of Jesus, we are asked to do no more and no less as agents of reconciliation. See: [Lambeth Call](#) Reconciliation 4.1 – 4.9, page 12; Lambeth Call Science and Faith 4.1-4.5, pages 32-33.

4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation (Fight Injustice)

We may be small and at times feel powerless, but we are part of a worldwide movement that has been instrumental in bringing about huge change. We have the capacity to be more innovative as we become leaner and more agile. If we look around us now at individuals, organisations and faith communities who are truly inspirational, they have always had a core group of people who have believed in the impossible. We have a track record of being able to achieve more than could ever be imagined. See: [Lambeth Call](#) Human Dignity, 3.1-3.3, pages 15-16; Lambeth Call Science and Faith 4.1-4.5, pages 32-33.

5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth (Safeguard Creation)

We don't just hope for heaven, but (as Christ did) we work to bring God's kingdom on earth now. This means identifying individual and collective action we can take. As people of faith, we need to lead by example: wherever we are, our communities should know we are part of making solutions, not creating more problems. See: [Lambeth Call](#) Environment and Sustainable Development, 4.1- 4.3, pages 20-21; Lambeth Call Science and Faith 4.1-4.5, pages 32-33).

What's the Specific Plan?

Rather than trying to construct a "one size fits all" strategic plan, all of us need to discern what our Vision and Mission means in our own local and wider community contexts. This needs to take place under our Vision (Prayer, Reading the Bible, Living out the risen life of Christ) and our Outcomes – the five marks of mission. What will make a difference are two key principles:

1. **All of our structures need to align with our vision and mission.** This means we will do what we need to do to ensure that we are able to be a truly missional church that takes the love of Christ to our communities.
2. **We need to stop thinking only about our own patch and interests and look to collaborate with others.** This includes our fellow Anglicans as well as all people of faith (and sometimes of different faiths or none). We must find ways to bring about real and lasting partnerships with each other and our three-tikanga church to bring about this mission.

Principles of Change

- Honouring Sacred Space
- Sharing the Load
- Caring for the Future
- Acting Now

**Following from this are
Principles of Change:**

Principles of Change

1. **Honouring Sacred Space** – our properties and other assets are precious to our communities. We need to retain them wherever possible or find ways of releasing them to support Mission and Ministry.
2. **Sharing the load** – small faith communities can feel the weight of all that is required to function as separate units: we agree to the principle of finding ways of collaborating and sharing administrative-governance tasks. Anything we can do to share the load will be helpful to all.
3. **Caring for the Future** - We recognise that any future form of ministry that doesn't prioritise outreach will not grow. We will not run ourselves to the ground, eating into our resources to prop ourselves up until we die and by doing this curtail the future of the church's mission. Instead, we will plan for mission and ministry within the Five Marks of Mission.
4. **Acting Now** – anything we do is directed towards acting now, before it becomes too late and any resources which could enable new ministry are exhausted. This includes activities related to all the principles above: reviewing existing financial contributions, reviewing our properties and insurance arrangements, reviewing parish/church/clergy and looking at other models for future ministry e.g. forming Deaneries.

Finally

The invitation of Christ to Peter (Matthew 14: 28-29) is ours as well – when in a storm on a frail boat, we are invited to leave it and come to Jesus who wants us to be with him on the water. We don't know what this will involve or what the Church will look like in the future, but we trust that Christ wants us to remain with him and that his hand will reach out to hold ours.



We cannot look at “growing the church” in ways that have happened before. It is no longer a case of people coming to us, but the Church finding ways of taking the gospel out to our communities, very much as sowers of seed (Matthew 13: 1-23).

Part of applying these Principles of Change (above) includes having intentional significant conversations with each other within our wider contexts (Diocesan Organisations, Local Churches, Parish, the Cathedral District, Deanery, Cooperating Parish, Archdeaconry and Synod). These should be hopeful for the future but realistic about what needs to change in the present to ensure we have seed to share and sow.

We believe we have something important to offer people around us and have a faith legacy to pass on that is more than just sacred spaces: it is **people** who are held and transformed by the love of Christ.

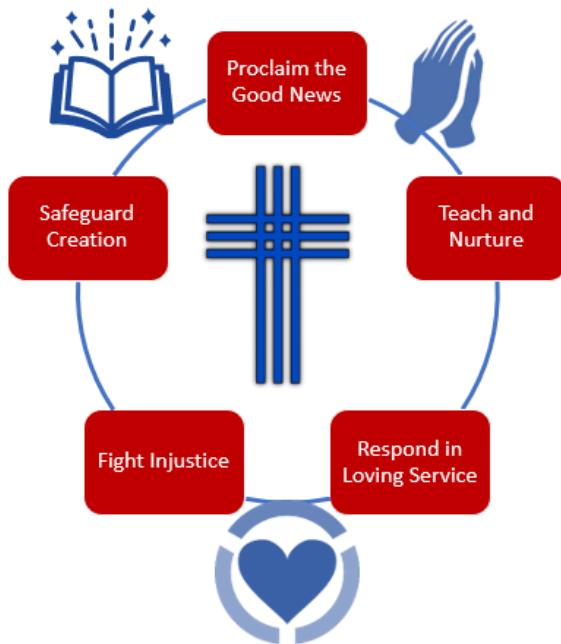
Next Steps

We will take the opportunity up to and including Synod 2024 to talk to individuals and groups about this draft plan. We also want this to be on the agenda of your Governance Boards, Vestries, Church Committees, after church gatherings and small groups – anywhere where you meet to talk, think and pray about the future. Please use the following as a starter for conversation and send any feedback and comments to: The Diocese of Dunedin Registrar, registrar@calledsouth.org.nz, PO Box 13170, Dunedin 9052.

1. **Is there anything missing** from this vision i.e. particular values or actions that we should be focusing on that aren't included? (Please tell us what these are).
2. **How helpful is this** in terms of your thinking, reflection and praying about your future in your area? Anything else that could assist this for you?
3. What, for you, is the **most important** part of the Vision to focus on? (For Groups, can you reach a consensus on this?)
4. What is the **most challenging part** of the Vision for you, thinking about your own community and circumstances?

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Transforming Faith Communities

Feedback Form

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What is the most challenging part of the vision for you, thinking about your own community and circumstances?

Thank you!

Thanks for taking the time to fill this survey out. If you would like to give your contact details, please do so below:

Faith Community or Individual Name	
Town, city, or area	
Contact email address (optional)	

You can also complete this survey online:

<https://www.surveymonkey.com/r/HJ9DXSQW>