

## Review of the Diocesan Mission and the next phase of Mission

### 28/12 Towards 2050

### 31/12 Review of the Diocesan Mission

#### Introduction

The 10 year Diocesan Mission commenced at the October 2002 Synod. This was the culmination of work that commenced in 1999 when impetus to what became the Diocesan Mission was generated by the desire of the then Diocesan Executive Board (Mission Task Force) to –

- (i) develop a heart grabbing goal that would bring a greater alignment for parishes and diocesan organisations, and
- (ii) give a shape to strategy driven funding that would come to Synod in the Appropriations and Allocations Ordinance.

*The Mission Strategy for the Diocese of Sydney* has been a guiding document for mission direction and resource allocation since that time. That document sets out the Diocesan Mission, the initial goal of the Mission to see at least 10% of the population of the region in Bible-based churches in 10 years, a fundamental strategy of multiplying Bible-based fellowships, congregations and churches which equip and nurture their members and expand themselves, and a fourfold set of policies concerning prayer, church planting, leadership and structural reform.

The 2012 Synod requested that a review of the progress of the Mission be undertaken and that recommendations regarding the form of the future Diocesan Mission be brought to the 2013 Synod.

This report delivers part (b) of Synod resolution 31/12 in the form of an exposure draft of a possible new Diocesan Mission (Appendix A). The Standing Committee is requesting feedback on the draft so that a final form of the new Diocesan Mission can be brought to Synod 2014 for adoption.

The sub-committee of Mission Board responsible for the draft used as their basis for working out the framework of the new Diocesan Mission –

- (i) the feedback and comments from the 837 Synod representatives and Parish Wardens to the online survey completed in November 2012;
- (ii) the details of the Towards 2050 Report which Synod resolution 28/12 asked to be considered and appropriately incorporated in the next phase of the Diocesan Mission;
- (iii) the review of selected mission indicators from NCLS indicating progress over the 10 years of the existing Diocesan Mission.

#### Recommendation

Synod –

- (a) notes this report, and
- (b) requests Synod members provide comment on the exposure draft of a possible new Diocesan Mission by 30 November 2013, with a view to a new Diocesan Mission being prepared by the Mission Board in consultation with the Archbishop and Standing Committee, and circulated to Synod members by 1 August 2014 for consideration at the 2014 session of Synod.

#### A. What we have achieved and learnt

##### 1. Survey of Synod Representatives and Wardens

The survey of Synod Representatives and Wardens indicates that in their view the 10 year Diocesan Mission has had a significant and lasting impact in the life of the Diocese. The overall progress was generally viewed favourably, though only fair progress was made. The specific mission strategies commenced during the 10 years tended to have the most significant impact on how progress was viewed.

The most significant impact of the Diocesan Mission was seen in the overall Diocesan network, while the impact on individual parishes, though still positive, was smaller. The Diocesan Mission clearly created a climate of permission to try new things. Of all respondents 20% said they had a new church plant; 50% a new church meeting; 50% new staff; and over 50% had seen growth.

The following gives the detailed feedback on the progress of the Diocesan Mission.

### 1.1 How we rated the Diocesan Mission

Synod Representatives and Wardens think that overall the Diocesan Mission progressed reasonably well over the 10 years.

Diocesan Mission progress	Frequency	Percent	Cumulative percent
Excellent	33	3.9	3.9
Good	335	40.0	44.0
Fair	332	39.7	83.6
Poor	85	10.2	93.8
Don't know	52	6.2	100.0
Total	837	100.0	

84% responded that the progress of the Diocesan Mission had been fair or better, with less than half (44%) rating progress as excellent or good. Rectors (53%) were more likely to see progress as excellent or good than laity (41%).

Of the specific strategies for which the survey asked for comment, Connect09 was most highly rated (Excellent + Good = 53%), followed by church planting (48%) with Mission Areas least rated (37%). The strategies associated with the four-fold policy of the Diocesan Mission were viewed as successful by 45% of respondents, while another 34% had mixed feelings.

### 1.2 What have been positive outcomes of the Diocesan Mission?

Respondents provided comments on the positive impact as it relates to both overall diocesan network, and individual parish life.

(i) In the Diocese –

- A greater sense of partnership which is expressed in having the same goals.
- Something that unites us while maintaining the priority of parish life.
- Mission is kept on the agenda.
- Strategic alignment of resources.
- The Diocese has an increased public profile.
- Encouragement of creativity.
- Greater lay awareness of task.
- Increased church attendance, ie, we have moved forwards.
- We have church planted and increased the number of ministry workers.

(ii) In parishes –

- Not feeling as isolated in mission task.
- Intentional focus on reaching the whole parish, especially through Connect09.
- Permission to begin new churches, services and fellowships.
- Increased the number of ministers.
- Partnership with Anglicare and greater partnership between parishes.
- Multi-cultural ministries have commenced.
- Awareness of the need to grow our parishes.

### 1.3 What have been the shortcomings of the Diocesan Mission?

Respondents provided comments on the shortcomings as they relate to both overall diocesan network, and individual parish life.

(i) In the Diocese –

- Laity has not been mobilised.
- 10% goal was unrealistic.
- A range of problems in implementation.
- Too much of a focus on church planting.
- Narrowness of thought.

- Small parishes were not well resourced.
  - Too much focus on the senior minister.
  - Strategies imposed from above.
  - The Diocesan Mission was not radical enough.
  - Not enough emphasis on prayer and the spiritual life.
- (ii) In parishes –
- Reality of church planting is a mixed experience.
  - Raised unrealistic expectations in parishes.
  - Energy and enthusiasm for the Diocesan Mission waned over the 10 years.
  - Too much focus on the senior minister as only one through who mission initiatives could happen.
  - Increased professionalisation of ministry.
  - Not enough mission ideas were shared between parishes.

The survey gave opportunity for respondents to give input towards as to the future of the Diocesan Mission. Two main areas were covered, should we have another Diocesan Mission, and what key goals and strategies should be adopted in any new Diocesan Mission.

#### 1.4 Should we have another Diocesan Mission?

The overwhelming response was that there should continue to be a Diocesan Mission. The following table shows the response –

Future of the Diocesan Mission	Frequency	Percent	Cumulative Percent
Keep Diocesan Mission as is	258	33.3	33.3
Develop a new Diocesan Mission	370	47.7	81.0
Not have a written Diocesan Mission	43	5.5	86.6
Unsure/no opinion	104	13.4	100.0
Total	775	100.0	
No response	62		
Total	837		

Only 6% of respondents were not in favour of having a written Diocesan Mission. The most common response was to develop a new Diocesan Mission (48%), followed by keeping the Diocesan Mission as is (33%).

Analysis was undertaken to determine relevant variations by rector/lay, region, age, gender and parish size. The analysis showed that the response was consistent across all aspects of diocesan life. There were two smaller variations to note. First, rectors were a little more in favour of keeping the Diocesan Mission as is (41%) when compared to the laity (31%), ie, lay respondents expressed a stronger desire for a new Diocesan Mission. Second, respondents in South Sydney Region were least in favour of keeping the Diocesan Mission as is (28%), but also as likely as other regions to be in favour of developing a new Diocesan Mission.

A range of possible new goals were suggested in response to an open ended question. The main themes that were highlighted were –

- Developing personal responsibility in prayer and evangelism.
- Focussing on lay ministry especially lay evangelism.
- Cross-cultural mission.
- More effective resourcing and support for parishes in their mission.
- Helping struggling parishes.
- Establishing fellowships in each school.
- Doubling current attendance.
- Developing a greater media profile.

Similar emphases were highlighted in one closed-ended question where people were asked to choose up to four from among the following –

<b>Most important new goals</b>	<b>Frequency</b>	<b>Percent</b>	<b>% of respondents</b>
More cross-cultural ministry to people of non-English speaking backgrounds	546	20.1%	70.5%
Starting more new churches and church services	244	9.0%	31.5%
Growing large churches of over 1,000 attendees each	55	2.0%	7.1%
Mission teams/other support for churches in poorer areas	404	14.9%	52.1%
Continue the Connect for Life initiative	101	3.7%	13.0%
Do another large campaign like Connect09	142	5.2%	18.3%
Co-operative mission ventures between parishes	380	14.0%	49.0%
Large scale, City-wide evangelistic events	119	4.4%	15.4%
A media-based outreach campaign (eg, ads on TV)	160	5.9%	20.6%
Diocesan-wide training of lay people for outreach	358	13.2%	46.2%
Training/positions for more evangelists in the Diocese	192	7.1%	24.8%
None of the above	15	0.6%	1.9%

These results are in line with the results found in the Sydney Diocese specific question in the 2011 NCLS. More cross-cultural ministry to people of non-English backgrounds was the top response (71%), followed by mission teams that provide support for parishes in poorer areas (52%) and co-operative mission ventures between parishes (49%). Diocesan wide training for lay people to be involved in outreach (46%) was also a popular choice.

Growing large churches was the least favoured option (7%) though it was a little more favoured by rectors (15%). Multi-cultural ministries was the most favoured by both rectors and laity (70%), with lay people being more likely to favour mission teams and supports for parishes in poorer areas (55%) and co-operative mission ventures between parishes (52%). Rectors were more favourable towards starting new churches and services (41%).

## 2. Mission Indicators during the Diocesan Mission

Since 1991, the Diocese has participated in the 5-yearly National Church Life Survey (NCLS). This large, wide-ranging survey captures both 'hard' data such as attender demographics and attendances and 'soft' perceptual and attitudinal data. Sufficiently large samples of parishes and attenders have taken part in the survey on each occasion, meaning that the resulting data is robust at both Diocesan and regional levels and across most of the parishes that take part in the survey, allowing for comparisons to be made at these different levels across time.

In excess of 30,000 Sydney Anglican church attenders have participated in the survey on each of the 5 occasions it has been held: 1991, 1996, 2001, 2006 and 2011. Consequently, it is possible to develop trend data for the Diocese across a 20 year period for any of the many survey questions that have been repeated each time. The timing of the surveys in relation to the Diocesan Mission means that trends for various indicators can be traced both for the decade prior to the Mission being adopted and for the decade of the Mission. The course of trends over the longer term enables changes in trends to be detected once the Mission began to take effect after 2001.

The aim is to provide trend data from the NCLS for selected missional indicators. The indicators selected are relevant to the current Diocesan Mission but are not limited to that Mission; the indicators have a broader missional relevance. Several of the selected indicators have also been identified as possible measures for a future Diocesan Mission. More importantly, the trends of the past 20 years are relevant to the process of goal selection for a future Diocesan Mission.

### **What changes have taken place in the life of the Diocese since 1991, as evidenced by a range of mission indicators?**

It needs to be recognised that trends over the 20 year period will be influenced by many factors other than the Diocesan Mission itself. The changing place of the church in society and changes in the society itself are important influences on such trends. There is no attempt to identify and evaluate the many factors that may be driving an observed trend.

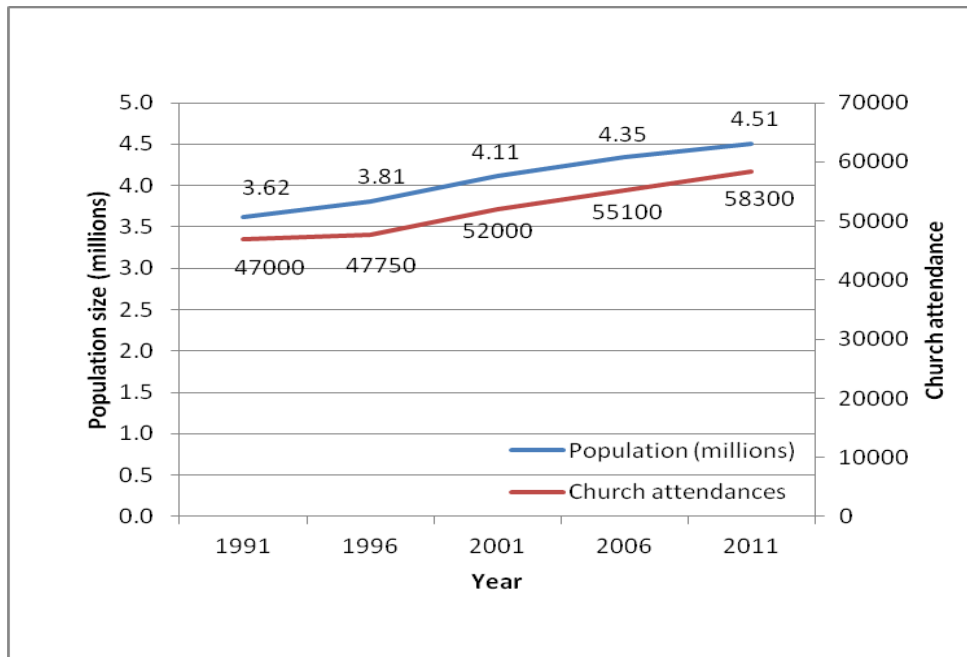
#### **2.1 Growth in Church Attendances**

The growth of church attendances across the Diocese was essential to achieving the initial goal of the Diocesan Mission of 10% of the population in Bible-based churches within 10 years, not only by way of establishing new churches but also through expanding existing congregations.

However at the start of the Mission in 2002, attendances in the Diocese fell well short of the 10% goal, requiring attendances at other bible-based denominations to also be taken into account.

The NCLS requires participating churches to provide an estimate of the number of different people, adults and children, attending church each week. Estimates are also prepared for non-participating parishes as well, meaning that the NCLS attendance estimates include all parishes and congregations, irrespective of their participation in the survey. These estimates of total weekly attendance for Sydney Anglican churches can be used to plot the trend in attendance growth. This has been compared with population growth in the Diocese over the same period (see Figure 1).

**Figure 1: Weekly Church Attendance Growth and Population Growth Anglican Diocese of Sydney**



*Note: 2011 attendance is a preliminary estimate made by Anglicare Sydney, based on NCLS 2011 data.*

Figure 1 shows that weekly church attendance in the Diocese has increased roughly in line with population growth over the past 20 years. The 2011 attendance figure is a preliminary estimate which needs to be confirmed, but is in between the high and low growth projections to 2011 estimated previously for the Diocese.

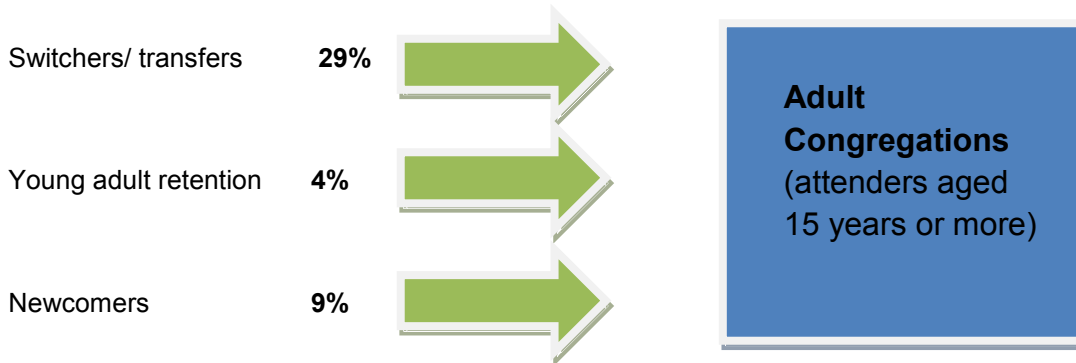
#### **2.2 Newcomers to Church Life**

Local church growth is driven by three primary inflow streams:

- **Switchers/transfers:** People who join a church from another church of the same denomination (a 'transfer') or from a different denomination (termed a 'denominational switcher')
- **Young adult retention:** Young adults aged 15-19 years who have been brought up in church life and still attend their local church
- **Newcomers:** People who have joined a church for the first time (termed 'first time newcomers') or have returned to church after an absence of several years (termed 'returnees').

Figure 2 shows the relative size of these three inflow streams as a proportion of church attenders in the Diocese in 2011.

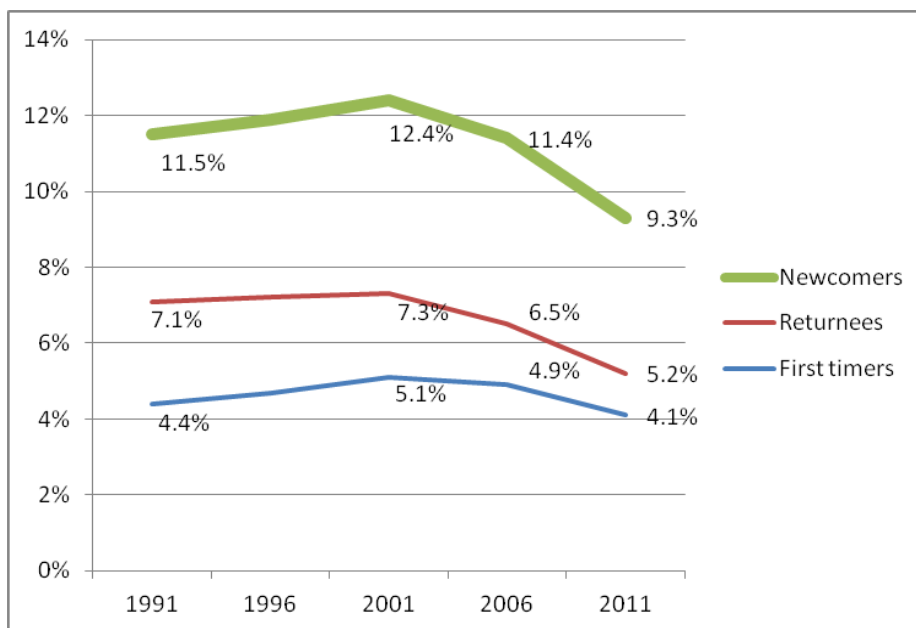
**Figure 2: Inflows into congregations  
Anglican Diocese of Sydney**



An important missional indicator is the level of newcomers present in churches at any given time. The size of the newcomer inflow gives an indication of the level of community connection. According to the NCLS, some 9.4% of Sydney Anglicans in 2011 were newcomers to church life in the past 5 years. By comparison, the weighted average for all Protestant denominations (including Anglican) in the NCLS was 7.6%.

Figure 3 shows that a slight increase in the proportion of newcomers in Sydney Anglican congregations from 1991 to 2001 has been replaced by a decrease since 2001. Whilst the proportion of both first timers and returnees has declined, the greatest decrease has been among returnees, declining from 7.2% to 5.2% of attenders from 2001 to 2011. This is a very significant trend which, if it was to continue, would be expected to impact on the numbers of young adults in the Sydney Diocese (due to the over-representation of young people among newcomers) and ultimately upon church growth trends.

**Figure 3: Newcomers to Church Life  
Anglican Diocese of Sydney**



*Note: Percentages not included for 1996 due to coding issues*

### 2.3 The Children of Attenders

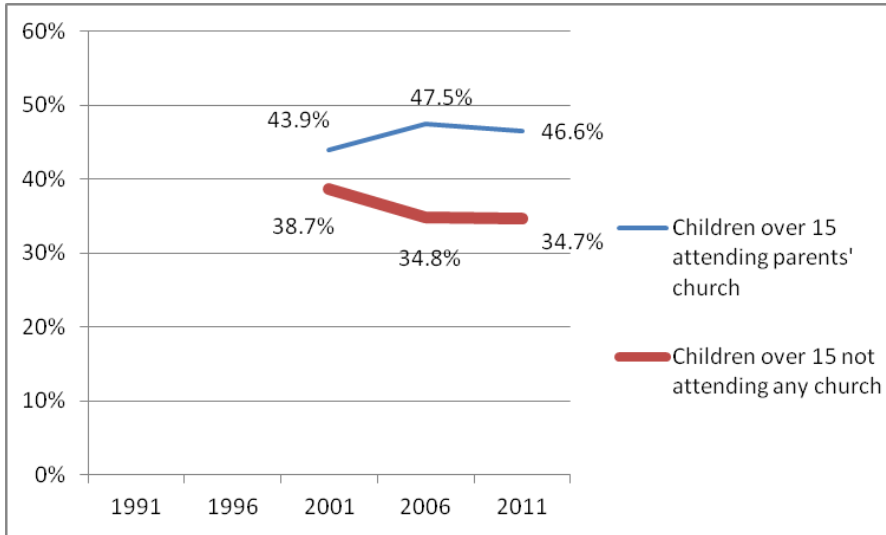
Church attenders who are parents hope that their children will embrace the Christian faith for themselves and continue on in the faith as adults. However it is known that many children leave church life while still living at home, particularly in the senior secondary school and post-school years.

The NCLS provides the opportunity to gather important data about the attendance of children while still living at home. Church attenders are asked to provide information about the age and church attendance of each of their children still living at home. Attenders are asked whether each child attends their Anglican church, another Anglican church, a church of another denomination or does not attend any church at all. Figure 4

shows the trends in the Diocese for two of these options for children aged 15 years or more: attendance at the parents' church and not attending at all.

Improvements to the survey design mean that the percentages recorded in 1991 and 1996 are not immediately comparable with later surveys. Figure 4 shows that the percentage of children attending their parents' church has increased from 43.9% in 2001 to 46.6% in 2011. The percentage of children not attending any church decreased from 38.7% in 2001 to 34.7% in 2011; by comparison, the average for Protestant churches (including Anglican) was 33.5% of children not attending a church.

**Figure 4: Retention of Children Aged 15 years or more and Living at Home Anglican Diocese of Sydney**



*Note: Percentages for 1991 and 1996 not comparable due to survey design differences*

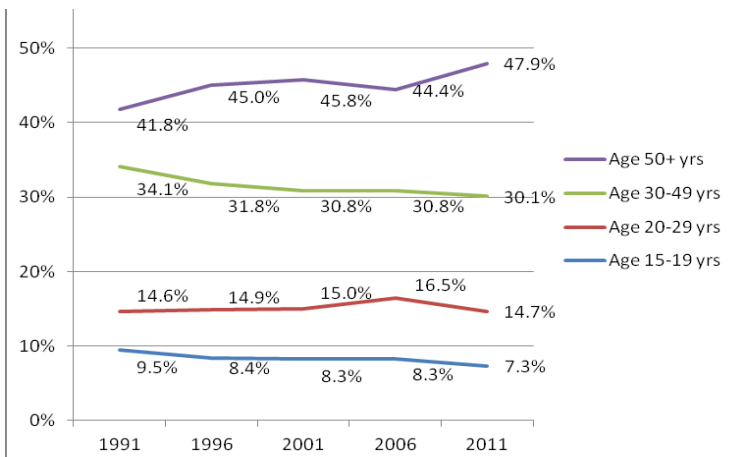
## 2.4 Demographic Indicators

### 2.4.1 Age Group

The age profile of Sydney Anglican attenders is older than for the population of the Diocese, with 47.9% of attenders being aged 50 years or more, compared with 37.6% of the population. People aged 30-49 years old are under-represented in Sydney Anglican churches (30.1% compared with 36.4% of the population), as are people aged 20-29 years old (14.7% compared with 18.2% of the population). Teenagers aged 15-19 years old are only slightly under-represented (7.3% compared with 7.8% of the population).

The average age of Sydney Anglican attenders aged 15 years or more is 48.7 years, compared with 44.8 years for the population of the Diocese and 50.8 years for Protestant attenders (including Anglican) in the NCLS. The average age of Sydney Anglican attenders has increased from 47.7 years in 2001 to 48.7 years in 2011, reflecting an increase in the proportion of people aged 50 years or more (see Figure 5). By comparison, the proportions of 30-49 year olds and 15-19 year olds have been eroding over the past 20 years.

**Figure 5: Age Groups in Church Life Anglican Diocese of Sydney**

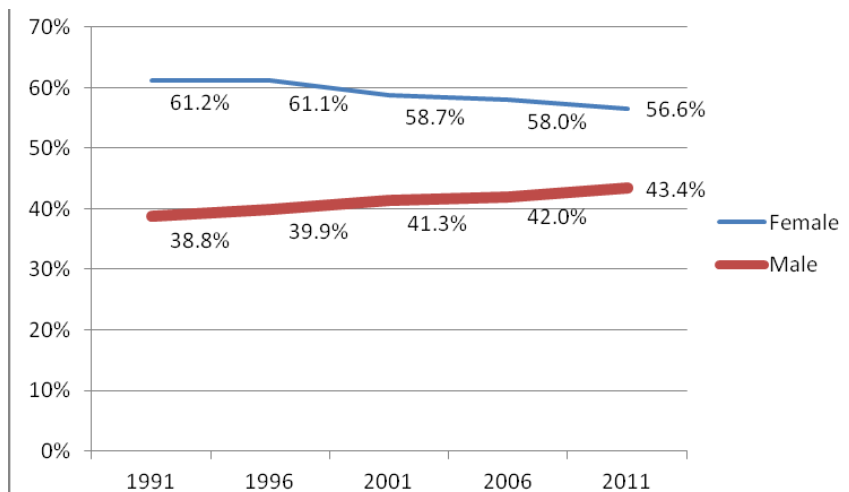


### 2.4.2 Gender

A demographic characteristic of Australian churches generally is the under-representation of men. This is also true of the Sydney Diocese, with some 43% of church attenders being male compared with 57% of women. Previous analysis has found that the gender imbalance in the Diocese begins at a young age, with males being under-represented even among 10-14 year olds (Bellamy and McDowell, 2010).

However, the 20 year trend in the Diocese has been a steady *increase* in the proportion of males, from 38.8% in 1991 to 43.4% in 2011. Should this trend continue there would be a 50-50 split in male and female attenders by 2041. This trend runs counter to what would be expected where the average age of Sydney Anglican attenders has been increasing over the same period, given that women tend to out-live men.

**Figure 6: Gender Split  
Anglican Diocese of Sydney**



The proportion of males has grown in all age groups (except among 20-29 year olds, where it was already at well-above-average levels). This gender shift could be a function of above-average proportions of males coming into the church for the first time or being retained in church life as they grow up. It is notable that the gender balance among 15-19 year old church attenders in the Diocese is now almost evenly split between males (49.2%) and females (50.8%). There are above average levels of males present among various inflow streams into churches in the Diocese, including above average proportions of males among:

- First-time newcomers to church life (47.7% male)
- People switching into Sydney Anglican churches from other denominations (45.4% male)
- People born in a non-English speaking country (47.3% male).

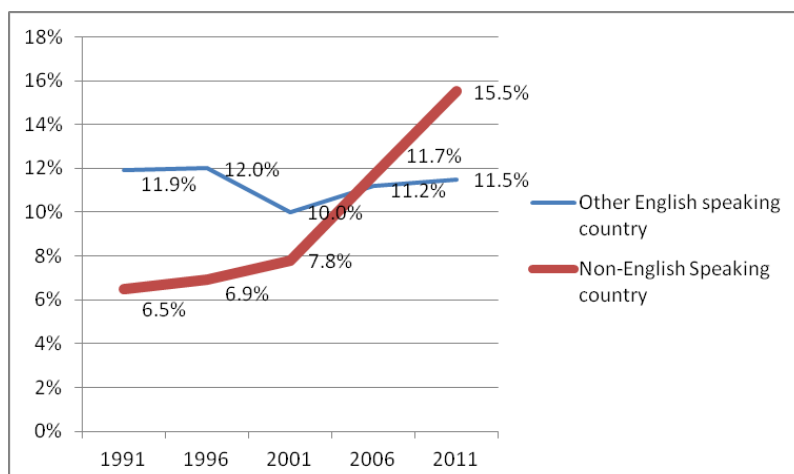
### 2.4.3 Ethnic Background

The *Towards 2050* report (Standing Committee of the Anglican Diocese of Sydney, 2010) has documented the importance of immigration in driving future increases in the population of the Diocese, particularly people from non-Anglo-Celtic backgrounds. By 2050 it is predicted that Sydney's population will grow from 4.4 million to 6.7 million people. Of this growth, approximately 1.2 million people will be Australian born or migrants of Anglo-Celtic or European origin and 1.1 million people will be migrants from non-Anglo-Celtic or non-European countries.

People born in non-English speaking countries are currently under-represented among church attenders in the Diocese, with 15.5% of attenders born in a non-English speaking country compared with 26.6% of the population. However the National Church Life Survey data suggests that there has been a sharp increase in attenders born in non-English speaking countries, from 6.5% in 1991 to 15.5% in 2011 (see Figure 7). It should be noted that some of this increase is due to improvements in data collection among non-English speaking background attenders, through the availability of translated survey forms from the 2001 survey onwards.



**Figure 7: Country of Birth of Overseas Born Attenders  
Anglican Diocese of Sydney**



A breakdown of the most recent NCLS data shows that, compared with the population of the Diocese, Sydney Anglican attenders are over-represented among people born in Australia, the United Kingdom and Ireland, China/Hong Kong, South Africa and North America (see Table 1). The over-representation of Chinese-born people is notable and reflects the strong growth of Chinese parishes and congregations in the Diocese. There are also relatively high proportions of church attenders born in India, Sri Lanka and South Korea. However attenders born in other, mostly non-English speaking countries (6.7%) are greatly under-represented compared with the wider population (18.5%).

**Table 1: Country of Birth – Church attenders and wider population compared  
Anglican Diocese of Sydney**

Country or Region of Birth	Sydney Anglican attenders – 2011 NCLS (%)	Sydney Diocese Population – 2011 Census (%)
Australia	73.0%	63.9%
UK/Ireland	7.1%	4.9%
China/Hong Kong	5.0%	4.4%
India/Sri Lanka	1.8%	2.6%
Republic of South Africa	1.8%	0.8%
New Zealand	1.5%	2.0%
Northern/Western Europe	1.1%	1.3%
North America	1.1%	0.7%
Korea	0.9%	0.9%
Other	6.7%	18.5%
Total	100.0%	100.0%

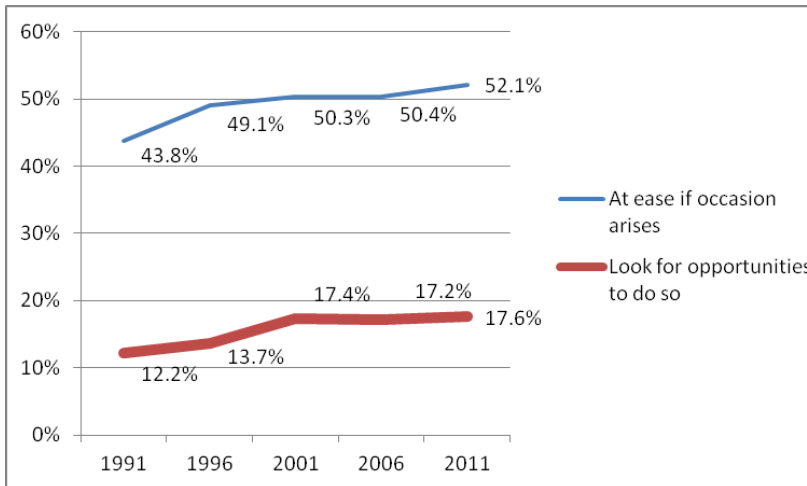
## 2.5 Outreach Activity

### 2.5.1 Sharing the Faith with Others

The NCLS has several indicators pertaining to the involvement of church attenders in mission activities, including their inviting others to church, their involvement in the mission activities of their church, involvement in community service activities and in the informal helping of others.

One such indicator presented here is their readiness to talk about their faith with others. Figure 8 shows the percentage of attenders who feel at ease discussing their faith and will do so if the subject comes up and the percentage of attenders who are more intentional about this, who look for opportunities to share their faith with others. Figure 8 shows that the willingness to share their faith has been increasing steadily since the NCLS was first carried out in 1991, with 52.1% feeling at ease in doing so in 2011 compared with 43.8% in 1991. In addition the percentage who intentionally set out to share their faith has risen from 12.2% to 17.6% over the same period. The greatest rises were in the decade 1991-2001

**Figure 8: Readiness to Talk to Others about your Faith  
Anglican Diocese of Sydney**

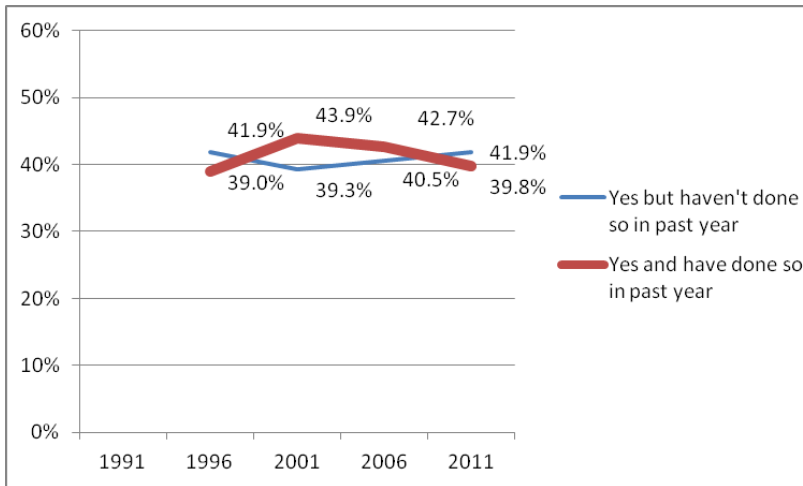


This increase in readiness to share their faith with others has been paralleled by an increase in the proportion of attenders involved in the evangelistic activities of their congregation, which has increased from 18.8% in 1991 to 25.5% in 2001 to 32.7% of attenders in 2011.

**2.5.2 Inviting to Church**

A key to newcomers joining the church is being invited to attend church services and other activities. The NCLS asked church attenders whether, in the past 12 months, they have invited a person who doesn't usually attend church to come to a church service. Figure 9 shows that there has been little change in this activity since 1996. The percentage of attenders inviting others increased from 39% in 1996 to a high point of 43.9% of attenders in 2001, reducing to 39.8% in 2011.

**Figure 9: Willingness to Invite Unchurched People to a Church Service  
Anglican Diocese of Sydney**









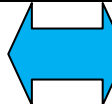


*Note: Question not asked in this format in 1991*

**2.6 Summary**

The selected indicators examined show that the Diocese has been increasing in attendance since 1991 and has experienced healthy increases across a range of missional indicators. The Diocese has made gains in the proportion of men, among people born in some non-English speaking countries and in improved retention rates among the children of church attenders. There also appears to be a greater commitment among church attenders to sharing their faith with others.

**Table 2: Summary of Trends**

Missional Indicators	Summary of trends	
Church attendance	INCREASE from 47,000 attending each week in 1991 to more than 58,000 in 2011 (+24.0%)	
Newcomers	DECREASE from 11.5% of attenders in 1991 to 9.3% in 2011	
Children of attenders aged 15yrs+ attending their parents' church	INCREASE from 43.9% of attenders in 2001 to 46.6% in 2011	
Attenders aged 15-19 years and 30-49 years	DECREASE in 30-49 year age group from 34.1% in 1991 to 30.1% in 2011 and DECREASE in 15-19 year olds from 9.5% in 1991 to 7.3% in 2011	
Attenders aged 20-29 years	INCREASE from 14.6% in 1991 to 16.5% in 2006, followed by a DECREASE to 14.7% in 2011	
Gender (Male)	INCREASE from 38.8% of attenders in 1991 to 43.4% in 2011	
People born in Non-English Speaking Countries	INCREASE from 6.5% of attenders in 1991 to 15.5% in 2011	
Look for opportunities to share the faith with others	INCREASE from 12.2% of attenders in 1991 to 17.6% in 2011	
Invited an unchurched person to church in the past 12 months	INCREASE from 39% of attenders in 1991 to 43.9% in 1996, followed by a DECREASE to 39.8% in 2011	

Significantly however, Table 2 shows there has been a decrease in the percentage of newcomers in the Diocese which also appears to be reflected in decreases among the percentage of 15 to 19 year olds and 20-29 year olds.

Trends in the period of the Diocesan Mission (2001-2011) have been similar to the decade before (1991-2001). Church attendance growth has been similar across the decades, as has the steady increase in the percentage of males, the increase in the average age of attenders, and an increase in the willingness of attenders to engage others in discussion about the faith.

The decade of the Diocesan Mission appears to be distinguished by a rise in the percentage of people born in Non-English speaking countries, though the size of this rise has been partly offset by improved measurement in the survey. However the decade has also seen a downturn in newcomers to church life, both first time attenders and returnees to church life.

### 3. Conclusion

The Synod Representatives and Wardens survey provided invaluable feedback on the progress of the current Diocesan Mission and a strong endorsement that we need to commit to a future Diocesan Mission. In developing a future Diocesan Mission the survey suggests that while elements of the previous Mission need to be adopted in the new, the majority are looking for fresh approach to the future Diocesan Mission. Only the 10% goal was deemed not essential in any new Diocesan Mission.

Did the 10 year Diocesan Mission achieve its goals? Clearly not. The overall growth has continued to follow a 20 year trend. But the Diocese has significantly changed during that 10 year period. There was a 26%

increase in the number of ordained clergy; over 100 new congregations were started; over 100 other new ministries commenced; approximately 40 new ethnic congregations commenced. All these contributed to the growth that we were blessed by.

Why did we grow? We are better at retaining our youth as they transition into young adult age; the increase in the numbers of those from Non-English Speaking background is a significant contributor; and we have continued to see people return to church or commit for the first time.

However, in the midst of all this, the flow of newcomers into our church life has declined. This is a trend that is occurring across all Protestant churches and highlights that the theory behind Connect09 is correct. Overall, there is a growing disconnect between church and the surrounding community. The impact of this trend, if it is not altered, will not be fully apparent for decades, but it gives a compelling focus to what should be incorporated in the next Diocesan Mission.

## B. New Diocesan Mission

The new Diocesan Mission (Appendix A) flows from the ultimate vision, which attempts to capture all that our network of churches and ministries prayerfully aim at, down to the short term goals (3-5 years) that will encourage direct our resources towards that end.

### (a) Ultimate Vision

This is a simple statement of the ultimate goal that our network of churches and ministries are ministering towards should be at the head of the new Diocesan Mission. The reality is that capturing the full extent of the Dioceses' geographical reach and having a compelling, expansive and memorable vision in an economy of words may be difficult, but in the context of the future Diocesan Mission an important undertaking.

### (b) Theologically Shaped Mission Values

This is not meant to be complete statement of our theology, but attempts to set out the principles that are sufficiently fundamental to our theology of mission. This theology is prior to any goals and is meant to inform and control them.

### (c) Long Term Goals

The five long term goals are both a response to what we have achieved and learnt over the last Diocesan Mission, but also substantially is a result of significant thinking or our mission context now and for the near future, ie, next 40 years.

**Goal 1** – gives priority to our most significant resource for mission – our people. It captures much of what was included in the first Diocesan Mission, but gives a focus to lay training and deployment for mission.

**Goal 2** – emphasises the need, individually and collectively, in creative gospel proclamation in our existing contexts.

**Goal 3** – emphasises the significant and pressing need for the gospel to penetrate deeply into both culturally and language diverse groups and those belonging to other affinity groups which we are not well connected.

**Goal 4** – gives an ongoing priority to our children's and youth ministry. This is an ongoing area of significance for the growth and health of our diocesan network over the next 40 years.

**Goal 5** – highlights the significant importance of developing partnerships across every aspect of our diocesan life over the next phase of mission.

These long term goals could be reviewed, altered and possibly removed according to whether the goal has been reached or, alternatively, it has been demonstrated that the goal is unachievable. The long term nature of the goal suggests that it would be expected that the goal stay in place for at least a 10 year period so that a realistic understanding of how the goal is being achieved.

### (d) Short Term Goals

The draft includes 12 short term goals, each assumed to be 3-5 years in duration. Each stated goal is generally aimed to be a measurable and achievable step towards the long term goal from which it flows. This has meant that the draft has, much as possible, given consideration to how a goal could be measured.

At this draft stage the goals are still in point form. A small number of the short term goals will not be easily be measured, but a qualitative analysis would be possible, eg, Goal 1.2.

The short term goals are the most fluid and it is assumed that will be examined regularly for their continued relevance and effectiveness.

(e) Possible suggested measures

They are included in this draft as means of indicating to Synod how the measure of the short term goal is possible.

(f) Ways of moving forward in mission together

The Mission Board suggests that something along the lines of these categories be included as away of indicating how the Diocesan Mission can be implemented. It is aimed to address the complexities of our Diocesan network and provide a way in which churches, ministries and agencies may choose to use the new Diocesan Mission.

The focus on having measurable goals has been carefully considered. It is possible that the figures that are measured, in the short term goals, would become the headline, with other elements of the new Diocesan Mission becoming background. That is, the focus on what is measured becomes what is valued with a consequent drift towards sheer pragmatics where the theology informing the mission is presumed upon.

Nevertheless, having objective measurable goals will ultimately sharpen the outworking of the Mission and keep a level of accountability. The guard against mere pragmatics needs to be addressed in the implementation structure of the future Diocesan Mission.

(g) Future governance

The area of the governance of the Diocesan Mission is significant. Mission Board will be bringing separate recommendations to Standing Committee on this in the future.

For and on behalf of the Standing Committee  
PETER HAYWARD

27 August 2013

## Draft Diocesan Mission 2013

### A. Ultimate Vision

Our vision, as a network of churches and ministries, is to see a whole community that loves and serves the Lord Jesus.

### B. Mission values

Our God-centred mission

We are created for the glory of our Heavenly Father – to increase his fame and the knowledge of his goodness and greatness throughout the world. One of the chief ways we do this is by calling upon people from every tribe and nation to turn away from their sin and put their trust in his Son, the crucified and risen Lord Jesus Christ.

As Sydney Anglicans, it is our privilege and obligation to undertake this mission in greater Sydney and the Illawarra, and we do so:

- with God's Word, the Bible, as our supreme authority and guide;
- with prayerful dependence on the Holy Spirit for power to speak and for hearts to change;
- with an urgent love for the multitudes around us who face death and judgement without Christ;
- with plain-speaking faithfulness to the unchanging message of the cross;
- with a transparent holiness of life that exemplifies and adorns the gospel;
- with self-denying flexibility and creativity to reach the many different tribes of our city and world;
- with one another, working in partnership as individuals, churches and other diocesan organisations – each doing whatever we can to make disciples of Christ.

To see this vision realise, under God we are proposing that the diocese adopt five long term qualitative goals, each supported by shorter term goals of 3-5 years length that have possible measurable outcomes.

### C. Goals of the Mission

**Goal 1** Develop a **fully equipped, motivated and equipped people producing the fruit of godly character**, passionately concerned for the lost and led by a biblically faithful, wise, risk-taking ordained and lay leadership.

**1.1** Lay training – An increase of fifty-percent in the number of church and ministry members trained and engaged in mission.

**1.2** Growing and sustaining disciples as they move through life circumstances (eg, children to youth, youth to young adult, moving house, marriage, divorce).

**1.3** Appropriate paid vocational ministry – Recruitment and ongoing development and appropriate deployment of vocational leaders.

*Possible Measures:*

- *Diocesan development strategy for ministry put into place.*
- *Increased number of candidates at MTC and Youthworks.*
- *Increased number of people moving into vocational ministry training (Rectors, Assistant Ministers, Youth Ministers, Chaplains etc.) from each parish.*
- *Increase in the percentage of deployed ministers who remain in the ministry into the long term.*

**Goal 2 Proclaim Christ** (every individual, church and ministry) by diverse means so all people in our region will hear God's offer of salvation and call to repentance and faith.

**2.1** Sharing the faith – Increase in the percentage of congregational members and ordained leaders who share their faith individually or as a group and invite others to better know Jesus.

*Possible Measures:*

- *Percent increase in faithsharing (NCLS).*
- *Percent increase in attenders' inviting to church (NCLS).*

**2.2** Enfolding church contacts, through better welcoming and integration.

*Possible Measures:*

- *Percent increase in newcomers (first-timers and returnees) (NCLS).*

**2.3** Newcomers to church life – Increase in the percentage of attenders who are newcomers to church life.

**Goal 3 The Gospel to penetrate deeply into every cultural and social group**, including new churches and ministries being started to reach them.

**3.1** Ethnic and sub-cultural groups – Increase in the percentage of attenders from both ethnic backgrounds and other affinity groups in our churches.

*Possible Measures*

- *Percent increase in 1st and 2nd generation CALD*
- *People, as indicated by country of birth (NCLS).*
- *Number of ethnic and other cultural ministries.*
- *Percent increase in attendance from those with English speaking background.*

**3.2** Leadership – Increase in leaders (trained and deployed) for ethnic and other sub-cultural ministries. Number of trained and deployed leaders.

**3.3** Engagement in the public square (intellectual leadership, media, social media, transparent Christian lives) – Increased presence and impact in the public square.

*Possible Measures*

- *Media monitoring.*

**Goal 4 Reach the next generation** while raising our own children in Christ.

**4.1** Retain, motivate and energise the children of attenders as they move through life stages.

*Possible Measures*

- *Attendance of the children of attenders, still living at home (NCLS)*
- *Number of people in youth groups (NCLS)*
- *Number of people in children's ministry (NCLS)*

**4.2** Enfold into church life children and youth from the wider community.

*Possible Measures*

- *Increase percentage of children from non-Christian homes in children and youth ministries.*

**Goal 5 Change what needs to be changed to develop partnerships that further the mission.**

**5.1** Development of partnerships among parishes and ministries that will grow the Mission

*Possible Measures*

- *Number of partnerships between parishes and agencies*
- *Number of partnerships between parishes*

**5.2** Diocesan reform – To reform the life of the Diocese (including our culture, ordinances, customs, use of resources and deployment of ministers) to encourage and enable fulfilment of the above goals

**D. Ways to move forward in Mission together**

In pursuing the Mission together, here are some suggestions:

**Parishes**

- Every parish, ministry, committee, agency and school to be encouraged to draft a planning document showing how they will implement the Mission in their own context .
- A sample document to be created to help guide parishes.
- Mission Areas to facilitate creation of planning documents.
- Mentoring of leaders as part of moving forward together.

**Agencies**

- Anglican agencies: it be noted in the Diocesan Mission document that the Diocese recognises the value of what each agency does but that the Diocesan Mission does not specifically cover the goals of each agency.
- Although their primary goals are different, each agency needs to document how they can assist in achieving the Diocesan Mission and what their contribution will be.

**Highlight best practice in ministry.**

**Celebrate success.**