ANGLICAN DIOCESE OF MELBOURNE

"Making the Word of God Fully Known"

A Report on the Impact of the Pilot Program for Parish Renewal: 2012 - 2013

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1. Introduction

1.1 Background

Two are better than one, because they have a good return for their labour;
If either of them falls down, one can help the other up.
But pity anyone who falls and has no one to help them up.
Ecclesiastes 4:9-10

Parish ministry within the contemporary Australian context is difficult. Overall church attendance and affiliation continues to decline and many clergy feel isolated and struggle with the demands of leading churches towards growth and vitality. Burnout of key leaders and premature attrition of younger clergy continue to blunt the missional focus of most denominations (Kaldor and Bullpit, 2001; Randall, 2004).

What support can be given to clergy, lay leaders and parishes to help give them 'a good return for their labour' (Eccles 4:9)? What difference would such support mean for the mission of the church? Could such an exercise be a success and if so how could such it be measured?

In 2010 the Anglican Archbishop of Melbourne presented a vision to the Synod of the Diocese of Melbourne as a means of renewing the missional life of the diocese and to grow the impact of Anglican churches within the wider community. Six strategic directions were endorsed by Synod including the establishment of a pilot program to encourage growth in mission within 25 selected parishes over the following three years. The primary tasks of this program would be to give support to these parishes primarily through the coaching and training of clergy and lay leaders.

In 2011 the Archbishop appointed a Coordinator for the Implementation of the Vision and Directions, and the coaching and training program for the first cohort commenced that year.[1] A second cohort commenced the following year and this report is the product of a two-year longitudinal study of six of these parishes involved in the program between 2012 and 2013.

The study was commissioned in 2011 by the Archbishop through the Bishop Perry Institute for Ministry and Mission in order to achieve the following goals:

- Establish a 'baseline' of missional effectiveness for participating parishes as close as possible to the time and status of the parishes' entry into the Program.
- Evaluate the Pilot Program's efficiency and effectiveness in encouraging and facilitating improvement in missional effectiveness.
- Report on practical outcomes of the Pilot Program, both intentional and unintentional, that could inform the improvement, expansion and diversification of the program into the future.

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[1] At the time of writing the Coordinator was Mr Ken Morgan.

1.2   Context

The context of this report is the decline in church affiliation and attendance within many western churches including the Anglican Church of Australia and specifically within the Diocese of Melbourne.

In a study of 2011 census data, Philip Hughes of the Christian Research Association notes the continuing drop in the number of people identifying themselves as Anglicans in Australia – from 20.7% of the total population in 2001, to 18.7% in 2006, and 17.1% in 2011. From being once the largest church of the nation, Anglicans have moved into third place in the responses to the census question on religion, behind the Catholic Church and those who indicate No Religion. 'In a world where religion has become a personal "life-style" choice and is not readily passed on from one generation to the next, over many years the numbers of people ticking the Anglican…[box] on the census have declined' (Hughes, 2012, 4).

Not only are fewer people identifying as Anglicans, fewer are attending church on a regular basis. NCLS Research estimates there has been a decline in Anglican church attendance in Australia from 26% in 1960 to 10% in 2009 (Powell et al, 2012, 72). Another report suggests that at current rates of decline the Anglican Church in Melbourne is likely to drop from an estimated 20,000 regular Sunday attenders in 2006 to 14,800 regular Sunday attenders in 2026 – a loss of 5,200 members, or 26%, over a 20 year period (All Melbourne Matters, 2009, 30).

Reasons for these changes are not hard to find. Bouma (2006) argues that Australia is not lacking in religion, but rather is undergoing a change in its expression of religion towards a broader-based spirituality. Frame points to the 'death of God' debates of the 1960s and suggests that 'the crisis in Anglican believing… had a direct and immediate effect on belonging.' (Frame, 2007, 124). A report to the Anglican General Synod noted the 'demographic time bomb built into the structures of the Church' and argues for fresh approaches to reach the missing younger generations (Building the Mission-Shaped Church in Australia, 2006, 22).

Although church decline is likely to involve multiple causations, there is a widespread recognition of the need for change and for action to arrest the trend. Bishop Geoff Smith of Brisbane speaks of a 'growing passion for and commitment to mission in the Australian church', and cites different models of 'support for growth' in parishes within Anglican dioceses around the nation (Smith, 2009).

This report examines one such model of 'support for growth'. It is hoped that the results of the research herein will provide useful information for this Diocese as it undertakes its vision to 'Make the Word of God fully known' and as well for other dioceses and denominations.

1.3   The Pilot Program

The pilot program commenced in 2011 with of 15 parishes with an average attendance of 70-120. Each parish undertook a two year program of coaching and training facilitated by the Coordinator of the Implementation of the Vision and Directions and which continued into 2012. The goals of the program were to increase the missional effectiveness of these churches.

A second program commenced in 2012 for parishes with an average attendance of 130-210. An application process was undertaken (see Appendix) and eleven parishes were invited into the

program including three parishes from the 2011 cohort which had already begun to grow to this size. The six parishes studied in this project were part of this cohort.

A third program commenced in 2013 for smaller parishes seeking to grow beyond 50 church attenders.

In order to enter into the pilot program each Incumbent or Priest in Charge indicated a commitment not to seek or accept an appointment elsewhere for at least two years. Expectations of the parish were:

- A commitment of clergy and vestry to renewal and growth of the parish.
- The commitment of significant time and resources designed to bring about growth.
- A willingness to discontinue or change activities that did not facilitate growth.
- A willingness to set measurable goals or key performance indicators and report against them.
- The establishment of a Mission Action Team consisting of lay leaders or staff members to assist the Vicar in the implementation of growth strategies.
- The establishment of a prayer group that would commit to frequent and consistent prayer for the renewal and growth of the parish

Coaching and training of clergy and lay leaders was the key methodology of the program. Coaching was described as:

> …a 1:1 facilitation of the action-reflection model of learning. The coach assists the leader to focus more clearly on goals, gain a clearer perspective on their current challenges, assess options for progress and implement action plans. (Morgan, 2)

For the six parishes studied in this report, coaching of the Vicar occurred on a monthly basis and was undertaken by the Coordinator of the Implementation of the Vision and Directions. [2]

Training modules for clergy and Mission Action Teams were developed, with each parish determining the appropriate training modules based on a self-assessment of their situation and needs. Training days were held in different locations and utilised a workshop rather than lecture presentation style. The training modules were varied but each aimed to assist parishes to pay more attention to developing a missional focus (Table 1):

Table 1: Training Modules.

Core process modules	Seeing the Parish with Fresh Eyes Serving the Parish with Fresh Focus Building a Parish Pathway Being and Making Disciples Reproducing Leaders (Farming Leaders)
Specialist modules	Mission Through Family Ministry Mission Through Pastoral Services
Cohort specific modules	Transitioning from a Pastoral to a Program Size Church The Congregation as an Emotional Field

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[2] In one case, Parish B, the Assistant Minister was coached instead of the Vicar.

Other features of the program included:

- Regional peer support meetings with other pilot program leaders for mutual encouragement, prayer and accountability
- Prescribed readings
- Measurement of activities undertaken as part of the program

Regular reporting on the pilot program to the wider Diocese occurred through articles in the diocesan monthly newspaper 'The Melbourne Anglican', and at meetings of the Diocesan synod.

1.4 Conclusion

This report is the result of a study into the impact of a pilot program aiming to support parishes to become more missionally effective. This program has been a major focus for the Anglican diocese of Melbourne over the past four years, with funding being granted by the synod not only for the project itself but also for research into its effectiveness. That such funding has occurred is a sign of the determination of the Archbishop and the synod to arrest the decline of missional activity within the diocese and to seek to place the mission of Christ at the forefront of its vision for the future.

The question that this report seeks to address is whether this particular pilot program has been successful in its aims and to make recommendations for its improvement.

2. Literature Review

2.1   Introduction

Over the past few decades much has been written on the issue of the growth and revival of churches. Literature on how to achieve this includes writings from the 'church growth' movement (McGavran,1980; Gibbs, 1982; Callahan, 1983; Wagner, 1984; Towns and McIntosh, 2004), the 'church health' movement (Warren, 1995; Schwartz, 1996; Kaldor, Bellamy and Powell,1997; Powell,2012), and books on church planting and the development of fresh expressions (Cray, 2004; Croft, 2008).

The 'missional church' movement (Gibbs, 2000; Frost and Hirsch, 2003; Van Gelder, 2007; Roxburgh, Boren and Priddy, 2009; Van Gelder and Zscheile, 2011) suggests that what is needed is not so much a methodology but rather an outwardly-focussed mindset. Family systems theory has been utilised to draw attention to the 'hidden' side of congregations which can impede congregational health and growth due to unresolved conflict, problem shifting and poor communication (Richardson, 1996; Boers, 1999; Galindo, 2004; Steinke, 2006).

However in spite of this plethora of material, there is a scarcity of empirical and social science-based research examining the impact of programs which seek to improve the missional effectiveness of churches or parishes. Useful research-based surveys such as the National Church Life Survey have been developed to help parishes develop strategies based on their strengths and weaknesses, but little has been done to measure the impact of those strategies within those churches or parishes.

The next section will summarise some of the few studies that have been undertaken in the area of church renewal which have helped to inform this report. As well as this, a brief examination is made of relevant literature from the field of coaching.

2.2   The effectiveness of church consultations

A study by Hadaway (1993) examined the effectiveness of church growth consultations on more than 200 Disciples of Christ congregations in the United States. The study found that the average church declined by 1% in the year prior to the consultation but grew by 1.7% in the year of the consultation. However the positive effect did not continue, with the average church losing members in the two years following the consultation. Hadaway concludes that church consultations of the sort examined are able to generate some enthusiasm and activity, however this inevitably wanes as the pastor and church leaders no longer give priority to the process.

The study is useful for our purposes in encouraging discernment of how much the pilot project is able to engender deep and profound changes within the structures of the parish and within participants. It is only when such change is deep that a church or parish can truly be missionally effective.

2.3   The impact of size on church growth

Royle (1993) conducted a study of a two year program of church growth workshops for clergy and lay leaders in the United Church of Christ denomination in the United States. Six hundred

congregations were randomly selected to participate in the evaluation study with surveys completed by the pastor and lay leaders. Measures of church membership from denominational records were utilised, with numbers of new members received into the church over a three-year period used to measure church growth.

Royle found that the church growth training program was successful in generating a considerable amount of activity in the churches, and that this in some cases resulted in increased numbers of new members. The effects of the program were much stronger in middle sized churches (151-300 members), with less effect in those churches which were smaller or much larger. She suggests that this may due to the need for resources to assist churches in growth initiatives. Smaller churches may not have such resources and larger churches may already have been undertaking similar type programs for any change to be noticeable.

This study has informed this report by recognising that the size of a congregation may be a determining factor in the success of any program of church renewal. Effective growth in mission in the six parishes that have been studied – all of which are what the author calls 'middle sized' - will not necessarily be replicated in smaller or much larger parishes.

2.4   Growth in church health: an Australian example

A recent report to the Anglican Diocese of Brisbane (Bowles, 2013) notes a growth in church health and vitality as a result of a diocesan program based on the Natural Church Development model. This model utilises eight quality characteristics of growing churches, with a congregational survey highlighting areas of strength and weakness. Consultations and occasional coaching assist church leaders to develop strategies to work on their weakest area. The process is then repeated on an annual basis.

Bowles (2013) reports that 16 parishes have undertaken three cycles of surveys with a significant improvement in evangelistic or missional church health in every parish. Worship services are attracting more unchurched visitors and small groups more ready to integrate newcomers. Changes in church attendance are not included in the report, although a suggestion is made that any increase in quality will have the potential for numerical impact in some way.

This report sets an interesting contrast with the methodology of the pilot project. Utilising an objective means of measurement of church vitality in order to determine priorities for activity is a useful process. However the report notes the challenge of getting churches to undertake an annual health audit. It also recognises the need for more intentional coaching to assist clergy in moving forward in the implementation of strategies.

2.5   Coaching

Coaching has a long history in the area of sports and entertainment, but since the 1990s has branched into many other areas notably that of management, fitness and finance. Hawkins and Smith (2006) define coaching as 'a practice that embodies methods by which one person can ethically enable others to achieve desired changes in their behaviour and attitudes in order to serve most effectively the larger cause in which the individual, team and organisation are engaged' (Hawkins and Smith, 2006, 3).

Coaching has been recognised as a key element needed to assist leaders and managers in organisational renewal (Hays, 2008). Although research into its efficacy is limited, there is data that suggests it impacts the perception of productivity and performance, self-awareness and development, and leadership effectiveness (Kampa and White, 2002).

Whitmore (2009) lists the benefits of coaching as improved performance and productivity, improved learning, improved relationships, improved quality of life, more creative ideas, better use of people skills and resources, greater flexibility and adaptability to change. A study of what clients appreciated in their coach found value being given to the relationship with, and the qualities of the coach, whilst making little distinction between specific interventions of the coach (de Haan, Culpin and Curd, 2011).

These studies highlight the importance of the leader in any program of parish missional renewal and the difference that giving support to such leaders can have. Friedman (2007) agrees that the 'health' of the leader is vital if any change is to occur:

> Any renaissance, anywhere, whether in a marriage or a business, depends primarily not only on new data and techniques, but on the capacity of leaders to separate themselves from the surrounding emotional climate so that they can break through the barriers that are keeping everyone from 'going the other way'. (33)

This area has been a key focus of this study. The question that has been asked is not only: 'What is the impact of the pilot project on the missional effectiveness of this parish?', but also, 'What are some of the reasons behind this impact?' and 'What difference has it made to the leaders involved, particularly the person being coached?'

2.6 Conclusion

The lack of empirical studies into the effectiveness of programs of church renewal highlights the importance of this report. There are many anecdotes about what makes churches grow but it seems that the reality is that there is no 'silver bullet'. It is necessary to get behind mere anecdotes and seek as much reliable data as possible in order to draw conclusions that can be reliable.

The few congregational studies that have been undertaken indicate the importance of long-term research into parishes where church renewal interventions have taken place. Such interventions may only have a short term effect and the parish may quickly move back into the same place it was before. Likewise the importance of context in such renewal programs. What works in one particular size parish may not necessarily work in another.

The brief review of coaching literature indicates the way that regular coaching has had a positive influence on the focus and performance of business leaders. It might be hoped that this would also be the case for other professions such as clergy and this has been an important aspect of the research for this report. The methodology and methods used to examine this are examined in the next section.

3. Research Methodology and Methods

3.1 Arriving at a definition of missional effectiveness

At the outset a key issue for the design and conduct of this study was defining what was meant by 'missional effectiveness'. Options included numerical growth of a congregation, quality relationships within the life of the parish, welcoming of newcomers, and the willingness of a church to disengage from its traditions and embrace the new.

Recent thinking, however, understands missional effectiveness in terms of the willingness of a church or parish to engage with its community and to look beyond its walls to the world outside:

> …a habit of mind and heart, a posture of openness and discernment, and a faithful attentiveness both to the spirit's presence and to the world that God so loves (Van Gelder and Zscheile, 2011, 149).

Such an understanding concurs with organisational theory which speaks of the importance of the transformation of an organisation's culture and the development of organisations as learning systems; places of change and growth, responsive to the external world (Senge, 1990; Schein, 1992).

As a result of this, the working definition of missional effectiveness for this study has been determined as follows:

> A parish is missionally effective as it seeks to engage the wider world with the good news of Jesus Christ in ways that lead to congregational growth and health.

It would be hoped that congregational growth may indeed include numerical growth, yet the definition is broad enough to recognise that such growth may not occur within a two year framework. It would be expected however that there would be other growth within the congregation - growth in relationships, spiritual life, and understanding of Christ's mission - which may well lead to growth in attendance as these factors bear fruit over time.

In the light of this definition it was recognised that a mix of quantitative and qualitative measures would be required. Those chosen were:

- Sunday attendance
- the perception of people in the parish concerning greater connection with outsiders
- the perception of people in the parish concerning the willingness of parish leaders to embrace missional possibilities
- the perception of the church leaders concerning their own sense of purposefulness and clarity of vision
- the support that church leaders describe they have received and the changes that this has brought within them.

3.2 Methodology

A mixed methodology approach (O'Leary, 2010; Bryman, 2012) was used for this report consisting of four elements:

- semi structured interviews with those being coached
- focus groups with lay leaders in the parish (mission action teams).
- data gained from the National Church Life Survey, focusing particularly on questions relating to the outward focus of the parish
- data gained from the Diocesan Yearbook on Sunday attendance

The 'flow' of this research and the logic of the way that the different methods related to one another is indicated in the following diagram (Figure 1).

Baseline Quantitative Data
- 2011 NCLS Data
- 2011 Diocesan Statistics

Qualitative Data
- Semi structured interviews
- Focus Groups

Comparative Quantitative Data
- 2013 NCLS Data
- 2013 Diocesan Statistics
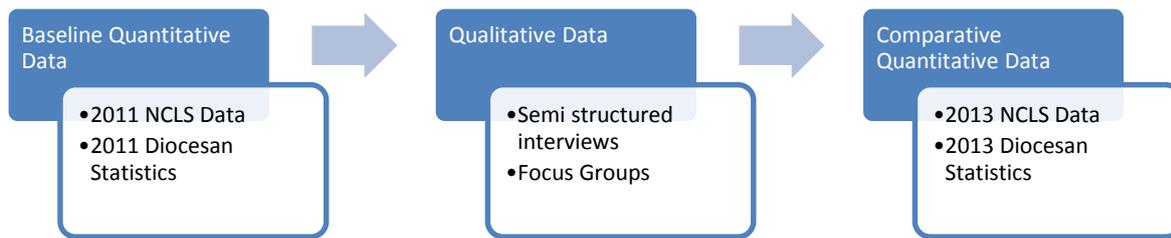
Figure 1: Overview of Methodology.

A baseline of missional effectiveness was established using data collected from the November 2011 National Church Life Survey and 2011 Diocesan Yearbook. This was then compared with data from an especially commissioned National Church Life Survey conducted within each of the parishes in November 2013 as well with data from the 2013 Diocesan Yearbook.

An initial weekend visit was made of each of the parishes to enable the researcher to be exposed to the nature of the church as close as possible to the church's entry into the program. The aim was to generate a description of each parish with the researcher primarily an observer yet present as a participant. Francis (1996, 7) notes the strength of participant observation as facilitating 'a thorough and in-depth portrait … and enables details to be captured which would elude other research methods.'

Semi structured interviews were held with those being coached at three points during the two-year study – at the beginning, in the middle, and at the conclusion of the Pilot Program. Focus Groups with members of Parish Mission Action Teams were held at the beginning and end of the program.

The interview questions focused on the thoughts and perceptions of the pilot program and the impact that it was having within the parish itself as well as within the individuals concerned. The questions were designed in collaboration with members of the Perry Institute Advisory Group and were approved by the Australian College of Theology Ethics Committee in April 2012. Each participant gave written permission to be involved.

Indicative questions are shown in Table 2 and covered a wide range of concerns and sought an understanding of:

- the nature of each parish
- the involvement of interviewees within the life of the parish

- the way that the pilot program was working
- changes within interviewees as a result of the pilot program

Table 2: Interview Questions.

Initial Interview	1. How long have you been in this parish? What is your current involvement? 2. What are some of the factors that led to your parish being involved in this particular program? Why are they important for this parish? 3. What words or phrases would you use to describe the nature of this parish? What makes it unique? 4. What are some of the significant events or turning points in recent years that have made this parish what it is today? What made them significant? 5. Could you describe any previous experiences of being involved in programs such as this? 6. What hopes do you have for the program? Do you have any concerns?
Later Interview	1. How is the program going thus far? 2. What has worked well? Why? 3. What hasn't worked well? Why? 4. What changes have you observed in the parish as a result of the program? 5. Has the program been effective in encouraging the parish to be more outward focussed and missional? Why? 6. Has the program had an impact on you as a leader? Can you describe what sort of impact? 7. Are there ways the program could be improved?

Interviews and focus groups were taped and transcribed verbatim, and the data then analysed using N-Vivo qualitative software (Bazeley and Jackson, 2013), with axial or pattern coding following where the association between different categories were noted. After capturing the different categories they were condensed into broad themes which allow individual narratives and concerns to be captured whilst considering interactions and dynamics between focus group participants and between the different churches.

The researcher was aware of biases that might occur through this process - both within himself, and within the participants - through the impact of the so-called 'Hawthorne effect'. This syndrome occurs when those being studied feel important because they are being interviewed and observed, and thus may unconsciously 'produce more' – usually in terms of a giving a positive response (Ivancevich, Konopaske and Matteson, 2008, 13).

This possible bias has been noted and any conclusions drawn from the study have sought to take this into account.

3.3 Parishes, interviewees and focus groups

Eleven parishes were selected by the Coordinator for the Implementation of the Vision and Strategic Directions to be part of the cohort commencing the Pilot Program in 2012. These parishes had all

applied to be part of the program and selection criteria included recent growth as a result of the 2011 program and readiness of the parishes to commence. [3]

Of this group three parishes had been in the 2011 cohort which meant they did not fit the criteria for this study of parishes entering the program only in 2012. Another two parishes had not supplied all the required figures for the Diocesan Yearbook for 2011 and thus were not suitable. The six remaining parishes thus became the focus of this research project. Table 3 indicates the location of each parish:

Table 3: Parish location.

Parish	Location
A	Southern Region – middle suburbs
B	Northern/Western Region – outer suburbs
C	Eastern Region – middle suburbs
D	Southern Region – outer suburbs
E	Southern Region – outer suburbs
F	Southern Region – inner suburbs

Those who were interviewed either individually or in focus groups (N= 25) held a variety of positions of responsibility within their parishes. The criterion for an individual interview was that the person was being personally coached by the Coordinator of the Implementation of the Vision and Directions. In most cases this was the Vicar. In the case of Parish B the Assistant Curate was the person being coached and was therefore interviewed as well as the Vicar. The number of interviews and focus groups conducted over the two year period is indicated in Table 4.

Table 4: Number of Interviews for each parish.

Parish	Vicar (V)	Assistant Curate (C)	Focus Group (FG)
A	3	0	2
B	2	2	2
C	3	0	1
D	3	0	2
E	3	0	2
F	3	0	2

Membership of the focus groups was left to the discretion of the Vicar and generally consisted of members of the mission action team or vestry. Over the two year period there was an inconsistency of membership within the focus groups with some participants dropping out and new participants joining.

The responsibilities of those involved in the focus groups were many and varied as can be seen in table 5 below.

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[3] Three parishes from the 2011 cohort had grown in attendance over the previous 12 months to enable them to meet the size criteria for this cohort. None of these three parishes were studied as part of this report.

Table 5: Focus Group Participants.

Associate Minister	1
Assistant Curate	3
Authorised Stipendiary Lay Minister	3
Church Warden	2
Church Council Member	6
Other Parishioners	4

3.4 Conclusion

Defining and measuring 'missional effectiveness' is no easy task. This report has deliberately defined the term in as broad a way as possible. Growth in attendance is not excluded but there is an equal emphasis on the growth within each parish of attitudes of openness to the wider world. The breadth of this definition reflects the current understanding of mission in terms of the relationship of the church to the world rather than a focus merely upon itself as an institution – its size and attendance.

A mixed methods approach has enabled the researcher to also examine the responses of individuals to the pilot program. As a result of this 'rich' data was obtained which enabled the researcher to get 'behind' the quantitative data and seek to understand the many factors that were occurring within each parish as the pilot project was underway.

4. Description of parishes

4.1   Introduction

As noted in section 1.3, the parishes studied in this report were selected to be part of a cohort of churches which had an average Sunday attendance of 130-210. These parishes were amongst the approximately 20% of parishes within the Diocese of Melbourne with such an attendance rate or higher (see Table 6).

Table 6: Number of Parishes and Average Sunday Attendance in 2011 Yearbook.

Average Sunday attendance	Number of Parishes (N=194)	
Less than 130	113	58%
130-210	29	15%
Above 210	15	8%
No record	37	37%

Church growth literature describes such sized parishes as 'pastoral' in nature (Gaede, 2001). The dynamics of congregational life in such churches depends greatly on the relationships of members and newcomers with the main pastor. As a result further growth will be limited without significant structural change.

It is a difficult transition for a 'pastoral' sized church to grow to a 'program' sized church where it is the programs rather than the pastor which is the main focus and the key to attracting and retaining newcomers (Martin, 2005; Sullivan, 2005). Not many churches are able to do this and only a few Anglican parishes in Melbourne have achieved such a transition.

The intention of the pilot program with this particular cohort was to assist them in this process.

Although the parishes were all similar in size they varied in many other ways as well be seen in the following descriptions.

4.2   Parish A

This parish is located in the Southern Region of the Diocese of Melbourne in an affluent area with easy access to the CBD. The parish has an evangelical tradition and in 2012 had two full time staff – the vicar and an assistant curate. The church buildings have recently been refurbished with an extensive hospitality area linking the worship centre with the parish hall. This project was achieved debt free.

Worship at the main service is contemporary in nature and there is a vibrant children's and youth ministry that continues into the evening service. Changes in the local community have led to growth in the life of the church with new families attending the main congregation.

4.3   Parish B

Parish B is situated in the Northern/Western region of the diocese some distance from the CBD. It has had a mixed tradition over the years but more recently has seen itself as evangelical in churchmanship. In 2012 it had three full time staff – the vicar and two assistant curates, one of whom was on secondment from a government agency and not paid by the parish. Buildings consist of an old bluestone church surrounded by parkland with a more recently built parish centre a short walk away.

The parish has had a history of having a strong involvement of lay people within the life of the church and congregational giving has been healthy. A desire to connect in a more focused and missional way with the local community led the parish in 2011 to employ one of the curates in planting a new Sunday afternoon family congregation.

4.4   Parish C

This parish is situated in the Eastern region of the Diocese in an area populated by professionals and people working in the retail industry. It has had an Anglo-Catholic tradition for many years and recently experienced two significant changes in its life – a merger with two neighbouring parishes, and an influx of Sudanese worshippers. As well as attending their own service on Sunday afternoons, the Sudanese are involved in the general life of the parish, particularly the youth who take a key part in a fortnightly Sunday morning youth service.

The vicar has a passion for church growth and change with a vestry supportive of his plans. In 2012 he was supported in his role with two part-time Authorised Stipendiary Lay Ministers, and a retired clergyman. Although the parish complex is functional with a reasonably sized worship area and hospitality area, the church vestry has plans for further improvement with a building project to be funded from the sale of one of the recently merged churches.

4.5   Parish D

Paris D is located in the rapidly growing South-East area of Melbourne and reflects in its congregation the rich multicultural mix of its region. Its quaint English style church building and Anglo-Catholic worship style has attracted a wide diversity of church members, including South Africans, Sri Lankans and more recently Sudanese. In spite of this recent growth, the congregation has been ageing and few younger families are involved. The church has an active ministry to outsiders through weddings and baptisms but not many connect into its regular worship life through this avenue. There is a separate Sudanese congregation that meets on Sunday evenings but this is not connected with the church.

In 2012 the Vicar was supported in his ministry with a part-time Assistant Curate and unpaid Sudanese priest. Challenges that the parish faces includes connecting with the growing Sudanese attendees and raising funds for the repair of ageing buildings.

4.6   Parish E

This parish is located in the outer Southern region of the Diocese in a former market garden area now overtaken with housing estates and industrial parks. It recently experienced major conflict resulting in the resignation of the previous vicar. The parish has had a strong history of growth as a

result of charismatic renewal however such growth has stalled over the past few years and it has found it harder to attract new members.

The new vicar was formerly the Associate Minister of the parish and he has been working with the Assistant Curate and two other part-time Authorised Stipendiary Lay Ministers to bring healing into the life of the church and help it move forward.

Parish buildings are in good order with recent refurbishments enabling good space for worship, hospitality, and children and youth programs.

4.7 Parish F

Parish F is an evangelical-charismatic congregation located in the Southern region of the Diocese close to the CBD. Buildings consist of an old bluestone church and a parish hall a small distance away. The parish has recently experienced some significant growth with younger families from neighbouring suburbs attending its vibrant morning service.

The Vicar senses the parish is ready for further change and growth with a large number of younger members open to innovation and with the parish finances in good shape. At the beginning of 2012 the parish entered into a partnership agreement with two other churches leading to a large staff team of the Vicar, Associate Minister, 2 part-time assistant curates and a part-time children's and families worker.

Another major change has been the growing number of Iranians who, although not living in the area, have been attracted to the church to be baptised and to grow into discipleship.

4.8 Summary

A summary of the six parishes studied is set out in Table 7 below:

Table 7: Summary description of the six parishes.

	Parish A	Parish B	Parish C	Parish D	Parish E	Parish F
Diocesan Region	Southern	Northern-Western	Eastern	Southern	Southern	Southern
Church Tradition[4]	Evangelical	Evangelical	Anglo-Catholic	Anglo-Catholic	Charismatic-Evangelical	Charismatic-Evangelical
Main Occupation in local Area[5]	Professional	Clerical, Administrative	Professional	Tradespeople	Professional	Professional
Clergy	Vicar Curate	Vicar Two Curates	Vicar Hon. Assoc. Priest	Vicar p/t Curate Hon. Assoc. Priest	Vicar Associate Priest	Vicar Associate Priest Two p/t Curates
Cross-Cultural Ministry	No	No	Sudanese	Sudanese	No	Iranian

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[4] As described by the Vicar in the first interview
[5] Based on 2011 ABS Data

Mergers with local parishes	No	No	Yes	No	No	Yes
Other	Recent refurbishment, Influx of new families	Church planting initiative	Plans for refurbishment	Aging congregation, Aging building	Recent conflict	Plans for refurbishment, Influx of new families

4.9 Conclusion

The challenge for this pilot program was to begin to change the culture and organisational dynamics of Anglican parishes typically focused around a priest and curate. Church growth literature indicates that to grow such parishes to a different level in which there would be a multiplicity of different roles and ministries would be no easy matter. The question to be studied was whether such a transition could be possible utilising an external means of support.

An additional question that this report seeks to answer is whether such a program was able to make a difference no matter the church tradition and location of the different parishes. The diocese of Melbourne is broad both in churchmanship and geography and it is vital that any diocesan wide program is able to assist a wide spectrum of churches rather than be limited to assisting one particular style of parish, or parishes based within one particular socio- economic area.

The following sections reveal the results of this two-year longitudinal study of these six parishes. The impact of the pilot program will be discussed under the following headings:

- the impact of the program on the life of the parish
- the impact of the program on average Sunday attendance
- the impact of the program on church health as measured by the National Church Life Survey (NCLS)
- the impact of the program on the participants – both clergy and lay leaders

5. Impact of the program on the life of the parish

5.1 Introduction

As can be seen above, each of these parishes entered the pilot program with their own set of challenges to overcome in order to become more missionally effective. Apart from the similar challenge of moving from the 'pastoral' to a 'program' size, additional and specific challenges included:

- developing personnel structures to ensure recent growth in attendance was able to be sustained
- managing mergers and partnerships with neighbouring parishes
- managing the complexities of cultural and linguistic diversity of ethnic congregations
- dealing with recent major conflicts
- enabling growth to occur in spite of ageing buildings

It was into these contexts that the coaching and training program was undertaken. None of the clergy had been involved in such an intentional coaching program before and none of the lay leaders had previously undertaken any of the training programs/modules.

What difference did the pilot program make in these situations? Did it assist the parishes to become more missionally effective? What impact did it have on the life of the parish?

Interviews with clergy and mission action teams revealed some significant changes in the life of each of the parishes over the course of the two year pilot program.

5.2 Parish A

The work of the pilot program in this parish over 2012-2013 consisted of monthly coaching of the Vicar, and attendance at the training courses 'Building a Parish Pathway', 'Reproducing Leaders (Farming Leaders)', and 'The Congregation as an Emotional Field'. The mission action team consisted of lay leaders responsible for key areas in the children and youth ministry.

The 'Building a Parish Pathway' program had a very significant impact on the life of this parish and resulted in the introduction of a new vision and new structures. A new half time staff appointment was made to oversee the pathways process to seek to 'close the gap' between newcomers arriving in the parish, and their integration into its life and ministry.

Other new initiatives included an 'Introducing God' course and training in evangelism for the whole congregation through the 'Just across the Room' program.

The mission action team eventually became formalised into a staff team with each person taking responsibility, either paid or voluntarily, for an area of ministry. The parish finances continued grow reflecting growth of the congregation.

Interviewees noted that although over the two years there seemed to be more people in the congregation there was also less involvement from some regulars. New gaps were appearing and more people needed to be mobilised. Concerns were expressed about the dangers of plateauing.

In spite of this, however, the vestry have utilised the pilot program in its regular discussions about the future with plans for future growth and staffing now part of its regular agenda.

5.3   Parish B

The pilot program for this parish involved a monthly coaching session with the curate, and training courses in 'Building a Parish Pathway' and 'The Congregation as an Emotional Field'. The mission action team consisted in lay people keen to be involved in developing the new congregation.

In the early part of 2012 this parish was strongly impacted by a crisis in the Vicar's immediate family. This led to the need for the vicar to take a large amount of time away from normal ministry, and much energy was expended by parishioners in seeking to support the vicarage family in their grief.

In the midst of this the curate was supported by his monthly coaching sessions and the coach enabled him to not only manage his extra responsibilities but also 'stay on track' with the outreach program. As a result the mission action team ran events such baptism parties for people on the fringe of the church celebrating their child's baptism, a grandparent's day and a weekly music playtime. These events were well attended with up to 65 people from the community making strong connections with the church.

Over time a number of people at the monthly outreach service began to attend the main weekly Sunday morning service and as a result it was decided to focus on reshaping that service and make it more missionally effective. The main service has now grown with a number of new families attending.

The success of the pathways model has begun to flow into other areas of the church with the early morning Sunday service, Wednesday Communion service, and young adults group each working at developing their own distinctive missional focus.

5.4   Parish C

The pilot program in this parish consisted of monthly coaching of the Vicar and attendance of some of the staff at 'Building a Parish Pathway', 'The Congregation as an Emotional Field' and 'Transitioning from a Pastoral to a Program Size Church'. Although a mission action team was not formally established, the church vestry has had a significant role in considering the issues raised in the pilot program through regular discussions of the book *The Myth of the 200 Barrier.*

The pilot program has assisted this parish in becoming more outwardly focused. The vestry have undertaken visits to other churches to gain new ideas especially in the areas of welcoming and hospitality. The 'Building a Parish Pathway' training has helped the parish consider ways of reaching out to those on the fringe and help them become active participants in the life of the church.

Ministering with a diverse congregation continues to be a challenge for this parish. Conflict within the Sudanese community has impacted upon it - particularly upon the vicar as he has sought to mediate between various leaders.

A particular area of tension has between those Sudanese who want to be part of the regular congregation for the sake of the next generation, and others who want to run their own service in

their own language. The creation of a fortnightly youth service in English has been popular as it has allowed young people to worship with other youth, as well as fulfil their parent's desires.

5.5   Parish D

The pilot program in this parish consisted in monthly meetings with the Vicar and training programs 'Mission through Pastoral Services' and 'The Congregation as an Emotional Field'. The mission action team mostly consisted of older members of the congregation with a heart and passion for outreach.

This parish decided to engage with those on the fringe by establishing a monthly Messy Church. The aim was to use this service as a bridge for those who came to have their children baptised on Sunday afternoons. Although Messy Church has been a success it has also struggled. The main challenge has been a lack of volunteers to run its activities, especially when the parish ran some major anniversary celebrations.

One very positive outcome, however, has been the involvement of a good number of Sudanese families in the Messy Church activities. This has provided a bridge between the Sudanese community with those running the program. Craft activities have enabled language barriers to be transcended.

As well as these things, the pilot program has helped the parish to recognise the need to increase its staff level to two full-time ministers. As a result the parish ran a successful stewardship program to enable the second full time position to be funded.

5.6   Parish E

The pilot program in this parish consisted of monthly coaching meetings with the Vicar and training courses 'Building a Parish Pathway', 'Reproducing Leaders (Farming Leaders)', and 'The Congregation as an Emotional Field'. The mission action team consisted of the Children's and Families' ministry staff as well as some members of vestry.

This parish has seen some significant changes as a result of the pilot program. The monthly coaching sessions with the vicar were especially focused on his transition from being the associate to the priest in charge. Areas of discussion included leadership, empowerment and envisioning.

The mission action team focused strongly on local mission to children and families. A second playgroup was begun as well as a daytime Alpha course.

The 'Building a Parish Pathway' has been a significant resource for the team in its planning and strategizing. The team made changes to the regular school holiday program and over 100 children attended. Children had activities such as a jumping castle, craft and movie, and good connections were made with parents over a sausage sizzle at the end of the day.

Future plans for connection into the local community include a 'Life Keys' course assisting parents whose children have been bullied at school.

The parish has also increased the staffing level and have appointed three part-time families ministers. These appointments were partially funded by clergy and other staff taking a pay cut.

5.7 Parish F

The work of the pilot program in this parish consisted of monthly coaching of the Vicar and attendance at 'Building a Parish Pathway' and 'The Congregation as an Emotional Field'.

The mission action team consisted of the Children's and Families minister plus staff and vestry members.

The pilot program has been of great assistance to this parish in the midst of its challenges of continued growth, oversight of two smaller parishes, and supporting a congregation of new Iranian Christians.

The 'Building a Parish Pathway' program has helped the staff to oversee the growing number of new families become integrated and connected into small groups. A new staff appointment was made to oversee the integration of newcomers and a welcome desk was set up so that visitors could find out more about the life of the parish. Other new initiatives included English as a second language classes, and 'Jigsaw' – a program for three-year-olds run by a professional preschool teacher and used as a means of connection with the wider community.

The monthly coaching sessions have enabled the vicar to talk through issues of how to manage a large and diverse staff team as well as the partnership with the two neighbouring parishes. Good communication between the three centres has occurred and solutions have been found for staffing, continued ministry, and new initiatives in each of the three centres. The increase in contact with people from an Iranian Muslim background has also led to a reshaping of staff priorities.

5.8 Discussion

Some of the significant changes that occurred in these parishes as a result of the two year pilot program were:

5.8.1 New outreach initiatives

In each of the parishes a new focus on looking outwards led to an intentional desire to make connections with those on the fringe of the parish and beyond. The focus of the initiatives was mostly in the area of reaching out to new families, with programs such as Messy Church and children's holiday clubs. Other new programs included evangelistic courses such as Introducing God and Alpha. It seems that the program itself was the impetus for such new initiatives to occur. The teaching that occurred through the 'Building a Parish Pathway' training module emphasised the building of 'a clear and integrated relational pathway' to assist those outside the church to find places to belong within. [6] This encouragement of parishes towards an intentionality of outreach was seen in all six parishes regardless of churchmanship or socio-economic location.

5.8.2 New strategies for welcoming and hospitality

The intentional focus to connect with those on the fringe of the parish not only led to new programs but also to new strategies of welcoming those attending Sunday services, including those from other cultural backgrounds. In one parish this meant a relocation of the morning tea held after the main

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[6] Bishop Perry Institute for Ministry and Mission, *Core Process Modules 3: Building Pathways Training Session Powerpoint,* (2012)

Sunday service. Another parish put effort into developing a specific area - a 'welcome' desk - where newcomers could gather and find out more about the life of the church. The significant change for these parishes was not so much in finding a welcoming *location*, but rather in developing a new welcoming *mindset* - church members looking not just after their own needs after the needs of others.

5.8.3   Growth in membership.

Most of the parishes indicated a growth in membership over the two year period of the pilot program. An examination of actual attendances will be made in the next section, however it was notable that most of those interviewed were able to specify new individuals or families who had joined the church over this period. For those parishes already on a growth trajectory this was seen as a challenge to ensure integration of the newcomers. For those parishes where attendance had been stable or declining this was seen as a source of great hope and optimism for the future.

5.8.4   Restructuring of staffing including new appointments.

As a result of the training courses and suggested reading, a number of the parishes began a process of restructuring of their paid staff as well as the roles and responsibilities of their key volunteers. There was a recognition that in many cases the vicar had become a 'bottleneck'. As a result, the vicar's task was examined afresh and there was a rethinking of their role from needing to be the pastor of everyone, to becoming the enabler and facilitator of others. In two of the parishes new part-time appointments were made to help the parish facilitate the new programs which had begun.

As well as these significant changes, there were two unexpected outcomes which arose out of particular circumstances.

5.8.5   Support in the midst of grief

The unexpected crisis that affected the vicar in parish B led to the vicar's leadership of the parish being necessarily curtailed. This may have led to the new church plant being put on hold. However the external support provided by the pilot program enabled it to continue. The curate was not only supported in the midst of a difficult period in the life of the parish but also in the work of developing this new missional initiative.

5.8.6   Support in the midst of extra responsibilities

The complexity for the Vicar of Parish F overseeing two neighbouring parishes could have led to the growth of Parish F being put at risk. The vicar was managing not only their own parish but also two others. However the support of an external coach enabled the vicar to manage the complexities of this situation and ensure the continued missional effectiveness of his own parish, as well as the management and development of the two partnership parishes. It eventually led to a merger of Parish F with one of the neighbouring parishes and a fresh start under new leadership for the other.

5.9   Conclusion

All of the parishes studied for this report underwent significant transitions over the period of the pilot program. Many faced challenges prior to entering the pilot program, and although not every challenge was resolved, the intentional coaching and training has assisted them to become more missionally focused. This was seen in the following ways:

- The introduction of new programs seeking to connect with the wider community.
- The development of a new strategies to welcome newcomers.
- The restructuring of leadership around the area of pathways to discipleship.
- Greater integration and ministry with those from other cultural backgrounds.
- Greater impetus given to rethinking the use of buildings for the purposes of mission.

Unlike other programs for church growth and renewal which rely on the importation of a model or program, the contextual nature of the pilot program played a significant part in the transition that these parishes are making. The pilot program did not have a 'one size fits all' approach but tailored the coaching and training to each individual context. It was this that enabled the parishes to become more missionally effective.

6. Impact of the program on average Sunday Attendance

6.1 Introduction

It was hoped by the Archbishop that as the parishes in the pilot program began to engage in a renewed way with the wider world that this might lead to numerical growth.

To determine if this was the case the average Sunday attendance figures for the six parishes were analysed from the Diocese of Melbourne Yearbooks for the period of the pilot program, as well as for the years before and after.[7] A summary of the data is found in Table 8 with the years of the pilot program indicated by shading.

Table 8: Average Sunday attendance from 2008 to 2014.

Parish Year	2008-09	2009-10	2010-11	2011-12	2012-13	2013-4
Parish A	149	187	185	193	234	216
Parish B	142	139	145	144	134	159
Parish C	136	148	158	168	147	195
Parish D	236	191	184	181	166	222
Parish E	176	199	190	167	177	188
Parish F	131	137	148	154	159	163

The following graphs indicate the changes of average Sunday attendance over this six year period with specific comments made in each case.

6.2 Parish A
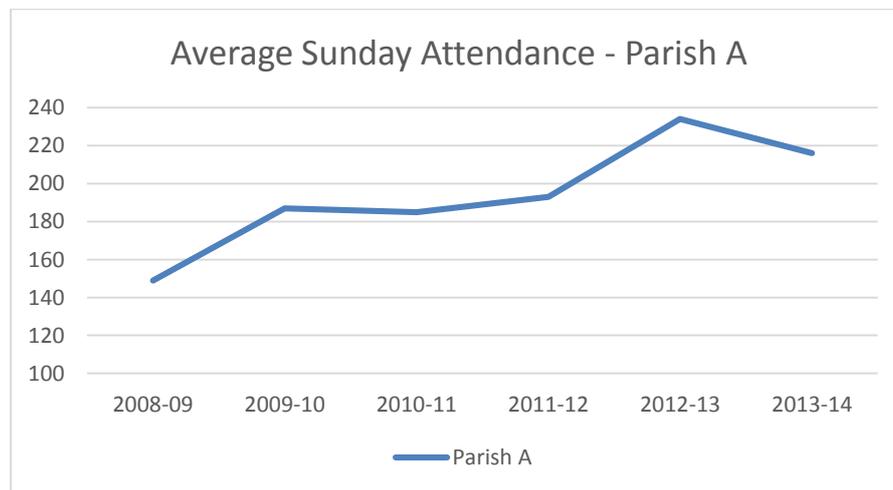
Figure 2: Average Sunday attendance for Parish A.

This parish had achieved rapid growth prior to the start of the program and this accelerated over the two year period of pilot program – a growth rate of 26% between 2010-11 and 2012-13. Since the

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[7] Average Sunday attendance figures were calculated by dividing the "Total yearly attendance at all Sunday services" figures by 52. The figures include children and non-communicants, but excludes weddings, funerals, private baptisms and services in residential facilities.

conclusion of the program this growth has not been able to be sustained with a decline of 8%. This may indicate the reality of the '200 barrier' and the challenge of restructuring the parish so that leadership and pastoral care is more widely devolved.

6.3   Parish B
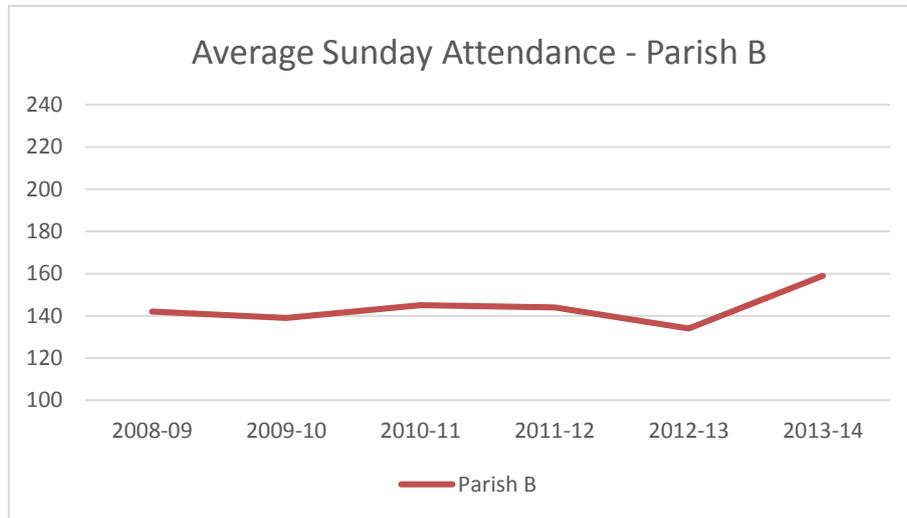
Figure 3: Average Sunday attendance for Parish B.

This parish had an average Sunday attendance of 142 in the three years prior to the pilot program. There was a slight fall during the program itself which is likely to reflect the internal issues facing this parish at the time (see 5.3). That the parish was able to 'hold ground' during this time is a measure of the commitment of its people and their care for their vicar. The recent rise in attendance (19% between 2012-13 and 2013-14) indicates that the new outreach initiatives associated with the pilot program are beginning to bear fruit.

6.4   Parish C
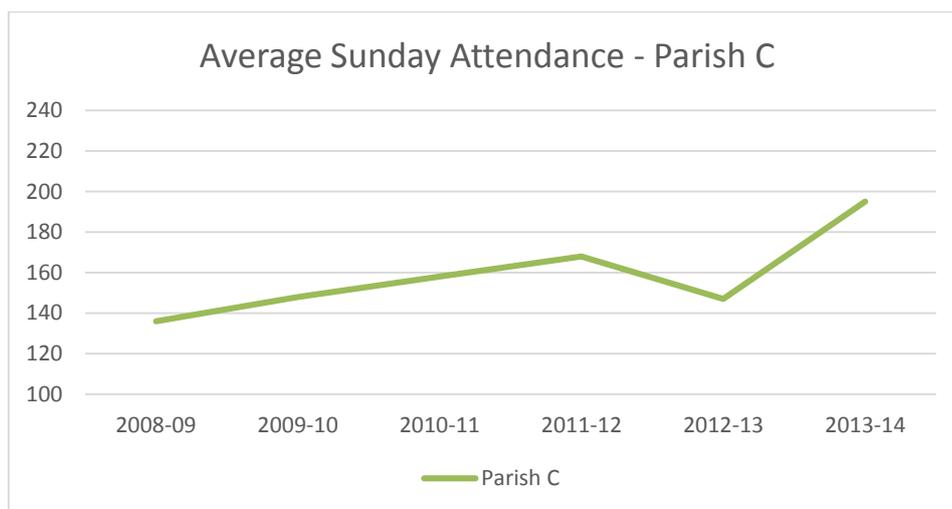
Figure 4: Average Sunday attendance for Parish C.

This parish has been growing steadily for a number of years since its merger with two smaller parishes. Average Sunday attendance grew in the first half of the pilot program (2011-12) however

then declined before climbing again in the past 12 months. The cause of the sudden decline is likely to be the vicar's long service leave in 2013 and the fewer Sunday services held over this period. The growth in Sunday attendance between 2012-13 and 2013-14 (33%) is likely to be due to more stable leadership over this time plus new multi-lingual worship options in Dinka, Arabic and English.

6.5   Parish D
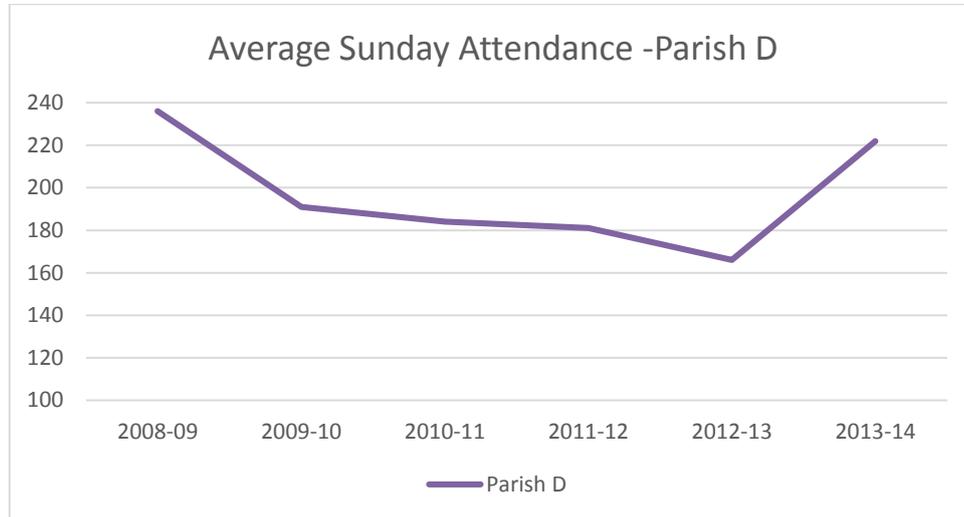
Figure 5: Average Sunday attendance for Parish D.

This parish has had many challenges to deal with including a declining congregation over the period of 2008-09 and 2010-11. The work of the pilot program has been a significant factor in slowing down this decline and enabling the recent upturn in Sunday attendance - an increase of 34% between 2012-13 and 2013-14. Key factors have been greater engagement of the parish with the Sudanese community through the monthly Messy Church gatherings, and the commencement of a new Arabic service.

6.6   Parish E
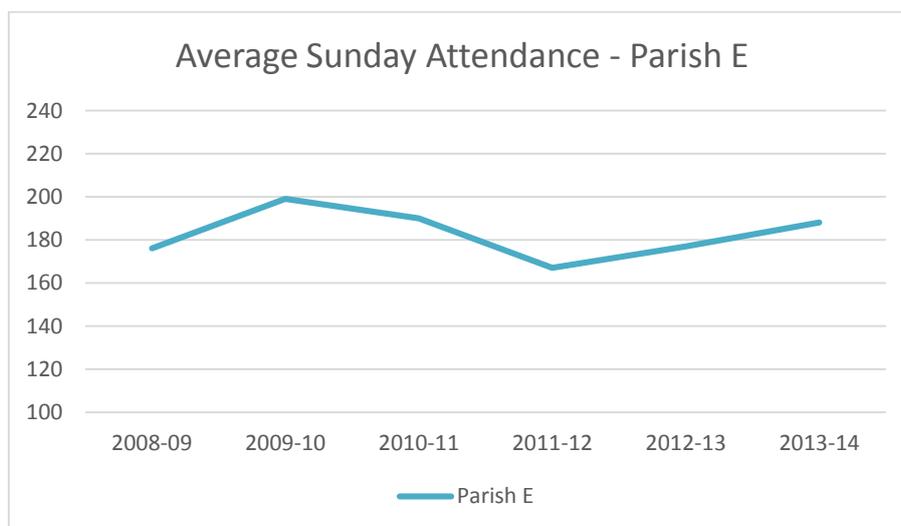
Figure 6: Average Sunday attendance for Parish E.

Prior to 2009-10 this parish was growing steadily until internal conflict led to a 16% decline of average Sunday attendance between 2009-10 and 2011-12. This decline has now been arrested with a growth of 13% in attendance from 2011-13 to 2013-14. The pilot program has assisted the parish to begin to look outwards again and reconnect with new people.
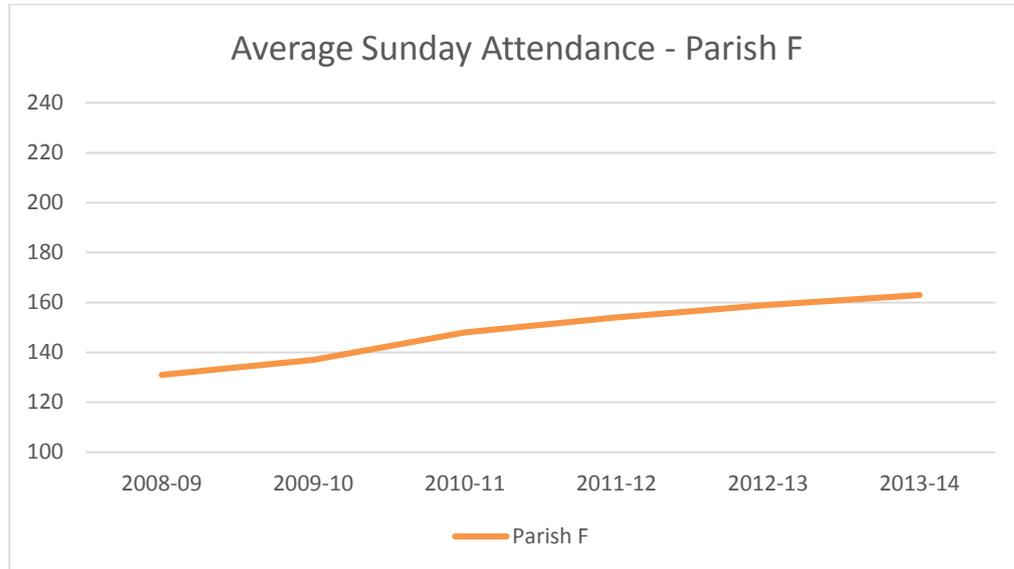
6.7 Parish F

Figure 7: Average Sunday attendance for Parish F.

This parish has continued its steady growth trajectory over the period of the pilot program. Average Sunday attendance has risen by 24% over the six year period 2008-09 to 2013-14. The extra challenges of supporting neighbouring parishes and developing an Iranian ministry have not adversely impacted the continued growth within the parish itself.

6.8 Conclusion

The study of Sunday attendance figures for the six parishes indicates that the activities of the pilot program have had a positive impact on average Sunday attendance for all of the parishes involved. This positive impact occurred in three parishes during the period of the program (A, E, F) and in five parishes after the program (B, C, D, E, F).

The decline in average Sunday attendance for parish A 12 months later indicates the need for continued support to be given to parishes as they seek to grow. It cannot be assumed that vicars and lay leaders have the requisite skills to lead parishes beyond the 200 level and it is therefore vital that they be offered further coaching and training.

Of particular significance was the growth in Sunday attendance in parishes which had been experiencing a decline (D, E) or were static in attendance (B). This indicates the potential of the program for positive church renewal. For two parishes (B, D) this upturn in attendance did not occur until 12 months after the program had ended (2013-14). This is a reminder of the challenges facing parishes seeking to grow, and of the need for continued monitoring and support.

The two Anglo-Catholic parishes (C, E) achieved growth in attendance primarily by greater engagement with the Sudanese community. This indicates a willingness for flexibility in allowing this ethnic community to worship in their own language. This has not however led to a total separation of the different communities, for the parishes have also run regular informal services in English as a means of connecting with the Sudanese children who are straddling two cultures. Such initiatives means that Sunday attendance figures are likely to continue to grow as both old and young in the Sudanese community are able to worship in the language most suitable for them.

7. Impact of the Program on Church Health – NCLS

7.1 Introduction

The National Church Life Survey is a well-tested means of studying the vitality and health of congregations and the Anglican Diocese of Melbourne has long recognised this (Hughes, 1998).

The purpose of using these surveys for this report was to see what difference the program might have made to:

- the perception of people in the parish concerning greater connection with outsiders
- the perception of people in the parish concerning the willingness of parish leaders to embrace missional possibilities

Of the six parishes studied, Parish D did not undertake an NCLS survey in 2011 and thus was excluded from the 2013 survey.

The total number of participants in the five parishes who undertook the surveys was similar as can be seen in Table 9.

Table 9: Number of participants completing NCLS survey

	2011 NCLS survey	2013 NCLS Survey
Parish A	78	118
Parish B	120	107
Parish C	137	128
Parish D	N/A	N/A
Parish E	142	124
Parish F	98	86
Total	N=575	N=563

The same questions were asked in both surveys and seventeen measures were chosen to be analysed based on their relevance to the purposes of this study. An NCLS researcher was commissioned to analyse the data. The researcher aggregated the five parishes together in order to increase the sample size and then tested the data for significance. Results that had a Pearson Chi-square of 0.05 or less were considered to be statistically significant and therefore likely to be caused by something other than random chance. Individual results were also analysed.

The following six NCLS core qualities (Powell et al, 2012) were examined:

- Clear and owned vision
- Inspiring and empowered leadership
- Imaginative and flexible innovation
- Practical and diverse service
- Willing and effective faith sharing
- Intentional and welcoming inclusion

7.2 Aggregated results

A comparison of the responses to the seventeen questions between 2011 and 2013 is found in Table 10. The table also indicates the results of the test for statistical significance. The two responses that did have a significant increase in the measures have an asterisk (*) next to them.

Table 10: Aggregated responses to NCLS surveys

	Questions/Statements from NCLS survey	2011 Survey %	2013 Survey %	Change	Pearson Chi-square Test
Clear and owned vision	Attenders aware and strongly committed to the vision, goals and direction of the church	41.7	46.5	+4.8%	.117
	Attenders who agree that church leaders keep the church strongly focused on connecting with the wider community	80.9	83.7	+2.7%	.259
Inspiring and empowering leadership	Attenders who perform a range of leadership or ministry roles in the church	52.7	57.3	+4.6%	.137
	Attenders who claim that their gifts and skills are encouraged to a great or some extent	57.0	59.8	+2.8%	.346
Imaginative and flexible innovation	Attenders who agree that the congregation is always ready to try something new	70.5	71.2	+0.7%	.809
	Attenders who agree that church leaders encourage innovation and creative thinking	78.6	77.3	-1.2%	.634
	Attenders who would support changes to the worship service e.g. style of music, seating layout	62.9	62.8	-0.1%	.970
Practical and diverse service	Attenders who have helped others in the past year in three or more ways	59.1	58.2	-0.9%	.775
	Attenders involved in community service, social action or groups not connected to the congregation	59.2	61.6	+2.4%	.433
	Attenders who are involved in church based service, social justice or welfare activities	28.5	34.2	+5.7%	.044*
Willing and effective faith sharing	Attenders who have invited someone to church in the past 12 months	33.3	35.7	+2.5%	.396
	Attenders who are involved regularly in outreach or evangelistic activities	20.6	24.8	+4.2%	.100
	Attenders who look for opportunities to talk to others about their faith	15.3	16.2	+0.8%	.704
	Attenders who see that reaching those who do not intend church as a key aspect of the congregation	8.8	13.0	+4.2%	.033*
Intentional and welcoming inclusion	Attenders who if they knew someone was drifting away from church involvement are certain they would talk with them about it	8.5	10.2	+1.7%	.346
	Attenders who always personally seek out and welcome people who are new arrivals to church	12.2	15.4	+3.3%	.133
	Attenders who agree or strongly agree that they have found it easy to make friends within the congregation	85.7	88.5	+2.8%	.165

Note: * these variables indicated a significance based on 0.05 or less.

It can be seen from Table 10 that during the period of the pilot program only two measures increased in statistically significant ways. While the overall result was not statistically significant another twelve of the measures demonstrated a positive increase.

7.3 Individual parishes

An individual analysis of the NCLS data (not shown) for each of the five parishes revealed a positive change in the seventeen indicators with two parishes having statistically significant results.

Parish C:

- a 10% increase in those who indicated that they always personally seek out and welcome people who are new arrivals to church.

Parish F:

- an 18% increase in those who saw that reaching those who did not attend church was a key aspect of the congregation
- a 19% increase in those who said that their leaders were keeping the church strongly focussed on connecting with the wider community
- a 20% increase in those who said that their leaders had encouraged them to find and use their gifts at least to some extent

7.4 Conclusion

These results indicate that some significant and measurable changes in church health and vitality occurred in the pilot program parishes between 2011 and 2013. These were in the following areas:

- Inspiring and empowered leadership
- Practical and diverse service
- Willing and effective faith sharing
- Intentional and welcoming inclusion

Although this does not prove causality, it is reasonable to assume that the pilot program has had an positive influence on these changes. The NCLS researcher noted that :

> …even though few results reached significance in this examination, there is a consistent trend of raising percentages in most areas...There is therefore limited reason to consider this program as having some real effect based on the significant effects that were detected, and the possible low statistical power… The most salient changes in my opinion were increasing the percentage of people who valued the church's priority on reaching the unchurched (suggesting a cultural change in attitude) and a higher tendency to welcome new people (suggesting a similar change in behaviour). [8]

Overall there has been some change in the missional outlook of these six parishes. The 'DNA' of the parishes is beginning to change with more attenders involved in activities with an outward focus,

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[8] Personal correspondence with NCLS, 17 July 2014.

and more attenders recognising that reaching those who do not attend church was important within their congregation.

Although the results of this comparative NCLS survey are promising, the relatively small increases indicates that further work needs to be done to consolidate growth in missional effectiveness. It will take time for the work done by the pilot program with church leaders to flow through to the parish as a whole. Changing institutional culture will need to be measured over decades rather than years.

8. Impact of the program on the participants – clergy

8.1 Introduction

A key aspect of this project has been to determine not only the impact of the program on each parish but also to seek to understand the reasons for this impact. An analysis of interviews with clergy have uncovered the following themes:

- Enhanced accountability
- Creative ideas
- Reconceptualised role
- Development of new skills
- Growth in confidence
- Personal Support

8.2 Enhanced Accountability

All of the clergy expressed how valuable it was to have a monthly meeting with a coach who helped them keep on track with their goals. This enabled them to have a greater sense of achievement and focus and ensure that "the urgent" did not continually force out "the important". As one person noted:

> Coaches are, are great in that there is an element of accountability, whereas in the past, you go to a conference or you might go to a seminar and people put up ideas, and you think, 'oh that's interesting', and you go back home, you get a phone call to do a funeral, and you forget all about it what you have learnt. But if there's somebody that's visiting you that's going to ask you about the things you talked about last time, and how it's all gone, I think that's been probably a missing element in ministry that I've experienced up till now. [9]

A key aspect of this accountability for the clergy was that it was relational and self-imposed rather than managerial and imposed upon them. This meant they were willing to realise their own responsibility for decisions made as well as for any follow through that was needed:

> ....having a personal coach, you're being kept accountable. 'Well, what are you doing about this?' You know, and if you haven't done it, 'it's okay, well you haven't done it, do you want to keep it on the agenda or do you want to let it slide?' ' No, I want to keep it on the agenda.' 'Okay, we'll keep it on the agenda.' It isn't as though you've been beaten over the head, but you're really saying, 'Well, is that important or not?' And yes it is, therefore I've got to keep working at it. And I may not get to it, but I'm being reminded I said this is important, therefore I've got to keep going.

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[9] Quotes come directly from participants involved in the program. They have been edited only to enhance readability. To ensure confidentiality they have not been identified with their particular parish.

8.3 Creative ideas

The training program, and in particular the Building a Parish Pathway module, provided a clear structure and direction for the clergy to focus on in their leadership of the parish. It enabled new thinking and ideas for connection to the wider community:

> I think it was just mind blowing in the sense that it just opens up so many possibilities…, the moment you say 'let's think about where we want to be, what we want to do, no limits', it's just oh wow, we can do this …. it just made light bulbs go on in my head.

As a result of the program every parish commenced a number of new initiatives to seek to develop those on the fringe of church into disciples of Jesus with the result that new contacts were made and relationships formed:

> Our pool of contacts has grown. We started a music playtime that runs each week that has usually 40 to 50 people—might have 60 people come to that. We've connected, probably, with a couple hundred of people through that over the last year and a half… We need to then do the slow, steady work of relationship building and helping people take the next steps.

8.4 Reconceptualised Role

Gaining a new understanding of the role of a priest in a program size parish was a frequently mentioned aspect of the interviews:

> I've never really cottoned on to this 200 barrier. …I had the naivety of saying, 'Well, as long as you are preaching the gospel, you're praying and you're ministering to people, it's gonna grow'. And that's what happened for me. That has happened. It happened. In all places, we've done that…. But as I reflected back on it, it's always gone up to that 150 mark….Now, I think that where I am going to be growing is much more in understanding of taking the parish beyond the 200 barrier 'cos I think the skills that I had were [only] able to take the parish so far.

The coaching sessions, as well as the recommended reading material, helped clergy to rethink their leadership style and begin to shift from being a pastor to everyone to an enabler of others:

> I started to re-look at … what I should be doing as a priest. … it's really made me understand the difference that a priest has to be, the different skills that a priest has to have in order to move the parish from below 200 to the over 200 mark. …I'm moving from being a hands-on priest to being a priest that is ensuring other work is happening.

8.5 Development of new skills

New understandings and the development of new skills has occurred as a result of the coaching and training program. This was seen to be of benefit not only for the clergy themselves but also for the wider mission of the church:

> I think it's helped me become a better time manager. I'm still working on all those, and there's still a whole lot of way I've got to go, but I think it…it's causing me to be more

reflective, and that's been one of my big things, that I've got to become a more reflective leader. I think in the past everything is so urgent that you don't have time to sit down and reflect, and I realise that if I'm going to … move this church into that program size 200 plus, I have to become a more effective leader.

Clergy recognised the importance of their own growth if they were to assist the parish to grow:

If the parish is moving along and growing then it's because I am also growing. If I don't grow, then I am going to be a stumbling block to the parish growing.

8.6   Growth in confidence

Having someone to regularly talk to about difficult issues enabled clergy to have the confidence that they were on the right track. In one case this meant a vicar was able to have a tough conversation with a staff member they once may not have had the courage to do:

I was able to step back and say, look I'm not just a colleague, you know, I've got to ask these questions…And in the end I said well, I don't think this situation's going to change. And we had her on a three-month trial so I said well, I think a three-month trial's gonna be it. Won't be extending your contract.....I found being in the program, it really helped me to have the confidence to do this.

New insights were also gained into the difficult aspects of ministry with a fresh perspective realised:

One couple in the last six months have sort of gradually pulled out... because there has been a kind of growing sense of discontent with me … And so talking through with [the coach], he said "well, some people will leave. This is not a bad thing so don't be discouraged about it." So it was just helpful….to just talk about how I felt about that and the complexity of the issues and just to say "well, this is how I have to hold your nerve and realise that as the community changes some people will find it hard to find their place in it".

8.7   Personal Support

Clergy felt greatly supported by the pilot program and particularly by their relationship with the coach who showed an interest not only in the goals of the parish but also in the well-being of the clergy themselves:

It is an opportunity for reflection on my ministry. There's accountability and goal setting. I've found I've taken the opportunity just for personal growth in my ministry through vulnerability and just saying, 'here's some things that I'm wrestling with', and so the coaching has extended beyond getting a job done to growing as a person in ministry.

In one case this support led to a suggestion for further help:

An issue came up that was very close to a very painful spot in me. [Let me] underline how little support I had in the past. And something that had happened that wasn't resolved and wasn't healed and things touched on now, and Ken suggested that I go and see a psychologist about it. And he's the first person who's ever said that. And I went. [It was] the best thing I've ever done.

8.8   Conclusion

Without exception all the clergy spoke highly of the pilot program and were pleased they had been involved. They saw the program as enhancing their ministry. They felt encouraged at being "upskilled" and more able to lead their parishes in a more effective way.

For a number of clergy the pilot program was the most effective form of professional development that they had ever undertaken. The program helped them overcome a sense of isolation they felt in trying to lead their parish towards growth but not really knowing how to do it. It gave them someone to journey alongside them to whom they could be accountable and who could offer them help and advice. This then led them to be able to do the same with their own lay leaders – releasing them and encouraging them for their ministry.

As a result there was a sense of hopefulness for their own ministries and for their parishes. As well as this there was an appreciation for the new direction in which the Diocese was moving and therefore a greater hope for the Church. In the words of one vicar:

> This sort of program is incredibly valuable and helpful and it will create longevity …. This is how you actually turn things around and find a future.

9. Impact of the program on the participants - lay leaders

9.1   Introduction

Focus groups were held in each of the parishes in order to understand the impact that the program made on the lay leaders within the parishes. The themes that emerged were:

- Greater clarity of purpose
- Empowerment and enabling of ministry
- Growth in commitment
- New insights and understanding
- Concerns with workload and communication

9.2   Greater clarity of purpose

Those who attended the Building a Parish Pathway day spoke highly of the way the seminar assisted them to think strategically and intentionally. The training that was received was well structured in its presentation, used good adult learning pedagogy and stimulated thinking about how each church could better welcome and integrate newcomers:

> [Pathways] helped us to think about how do we, for example, transition a young family who might have contact with the church through the playgroups…what path is there for them to become more involved in the life of the church? So how do we connect with them, help them to transition from non-believer, non-church goer into Warden or Vestry person, possible ordained ministry, committed Christian in their workplace, or whatever. So the Pathways material has been incredibly useful.

Another person noted a new understanding of the sort of structures needed to grow a church:

> It's given us…a structure to plan for growth…. We're a church that's sort of come through this phase of sort of having a vicar and maybe an assistant minister and a few volunteers that run a few things - and it's sort of all very organic and it kind of happens - to maybe becoming a bit more intentional about things now…. it's been a very good sort of framework to help that happen.

Likewise the Farming Leaders module assisted these parishioners to understand more clearly their role in developing leaders for wider ministry in the church.

> Our entire creche team has been restructured using the Leadership Farming model. It hasn't worked quite as well as it looked in the training, but it's….made my life a bit easier cos I've had to organise less leaders…So instead of organising training and rostering on two leaders per each of our programs, we organise one; and that person is responsible for finding someone else, training them within the material that we provide, and building them up, with the ideal aim that eventually that person is then at a point that they can then take over it, shift and take on somebody else, to train them up….. It's been a really beneficial thing.

9.3   Empowerment and enabling of ministry

Lay leaders all noted the positive changes they had seen in the clergy which had, as a result, led to they themselves beginning to be empowered in their own service in the parish:

> From my position the biggest impact has been the positive impact on [the vicar]... I think it's helping [him] just to clear space in his head to more accurately identify for him how he can enable the church to grow where he's an enabler and a mover and a shaker and a leader rather than a doer to quite the same extent... I can see the release and the relief and the fire that's sort of in his belly now because it's really giving him some tools to work with…And of course as he's been fired up and enabled, that's spreading to the leadership teams.

9.4   Growth in commitment

The renewed sense of commitment to outreach and missional activity led some members of mission action teams to a greater sense of connection within the parish:

> I think that I'm definitely more committed to the 4PM service because I am part of a team helping with it.... we're early to help set up stuff and I'm just feeling I take more initiative with the group. So instead of just being an attender where I just sit back on the receiving end, I make sure that I talk to people and help out with different things and have that ownership I guess, ownership and responsibility…It just kind of gives you the permission to step and do things, where otherwise you might think, 'Oh I don't know if you really want me to do that, I don't know if I should'... But once you've got given a job then you do it.

One person reported this in the case of a fringe member:

> … They joined the church, came onto the Mission Action Team and their faith is growing and I think that's happening with others too. There's sort of a solid connection, both to God and to the parish…'I'm part of the future and I've been involved in part of the future of what's going on and I know what's happening.'

9.5   New insights and understanding

Lay leaders noted the benefits of the training and the reading they were given. This had helped them to understand more fully the changes that would be needed if they were to grow as a church:

> The book made a very strong case that you had to have a different paradigm for a different way of doing church….the *Two Hundred Barrier* book helped us recognise … blockages that you can ignore and blockages which are part of the process…And some of them are worth getting rid of, some of them are worth ignoring and going around, and some of them you just have to live with.

Another person noted the new energy and ideas that flowed from working as a team:

> Something that came out of the team itself was our Easter outreach. We've never had a context before in which to brainstorm. ... That idea came out of the brainstorming of the mission action team, because we thought, what can we do differently this Easter as a public statement of the gospel, other than what we felt was becoming a bit tired.

9.6   Concerns with workload and communication

Although the Mission Action Teams were an integral part of the pilot program, how they operated varied greatly from parish to parish. In some instances frustration were expressed over workload and a lack of communication from the vicar about their role:

> My major concern….is about sustaining this … there's going to be a lot of work in here, we know that there's a lot of work ….I certainly have no worries about putting in the work ….but it's about sustaining it and making sure that we work in such a way that it can be sustained.

> The understanding of the scope of the Mission Action Team I don't think was ever really clear enough. So we started taking on things that we really probably shouldn't have been, and we started spreading and stretching and coming back, and each month there would be a new thing that we would introduce that would end up taking the focus and we'd never actually progress on the stuff that we were trying to do… this process has been quite frustrating... We've had very specific guidance for parts of the process -- like, the Pathways stuff -- and then that just kind of stopped; and we're sitting here going, well now we've got to do something about that but we don't really know how to implement that, and so there's anxiety from that as well.

9.7   Conclusion

The overall response of lay leaders to their involvement in the program was a positive one. Many saw this arising from the changes occurring within the clergy, but also as they themselves experienced a greater sense of purposefulness. The training that was offered as part of the pilot program was vital for this. Lay leaders sensed empowerment by being given understanding into the nature of the process of discipleship and how to assist their church in renewal.

Continued training of lay leaders in Anglican parishes will be vital if the diocese is to continue to 'make the word of God fully known'. Such training needs to be concerned with more than just parish administration and the role of church treasurers and churchwardens. All of the lay leaders interviewed were committed to the growth and renewal of their parishes. They desired to utilise their gifts, abilities and time towards this end. Too often however they felt frustrated by clergy unwilling or unable to release them for their ministry.

This need for continued equipping of mission minded lay leaders is important if the development of missional culture within parishes is to occur. Lay leaders will stay within a parish far longer than most clergy, and the 'DNA' of a parish largely resides within them. The growth that has occurred in the six parishes studied will realistically only be retained if the laypeople of the parish are committed to its vision and mission, and hold to it even as a vicars come and go.

Communication between clergy and lay people is vitally important. This is an area that the pilot program will need to develop in the future with covenants between mission action teams and vicars concerning their respective roles within the renewal process. Clergy and laity need to ensure that the pace of change is manageable, and that there is clear understanding and accountabilities. If this does not occur it is unlikely that any changes will be long-lasting.

10. Recommendations

10.1 Preamble

This research indicates that the pilot program has been very effective in encouraging and facilitating improvement in missional engagement. This has been shown by:

- The commencement of new initiatives to connect with the wider community.
- Clergy developing a new focus and intentionality.
- Lay leaders developing new skills and gifts for ministry.
- Positive changes made to the 'missional' DNA of the parishes with a greater proportion of attendees being willing to share faith and welcome newcomers.
- Growth in the average Sunday attendance of each parish.

The effectiveness of this program can also be seen in the way it has been able to contextualise into each situation. This has been shown by:

- All the parishes whether Anglo-Catholic, charismatic or evangelical have benefited from the program. Differences in churchmanship do not seem to be an issue.
- Parishes in 'working class' areas have benefited as much as those located in areas populated by those from a more 'professional' working background. Differences of socio-economic context do not seem to be an issue.

The context-based nature of this program was a major factor in its effectiveness. Rather than import an expert to do the work of mission, the program sought to ground the missional imperative within each context. This meant that coaching and training was able to be applied directly to the specific issues and problems of each parish. The process is multifaceted but as Figure 8 shows, it involves the interaction of coach, clergy, lay leaders and parish all working together.
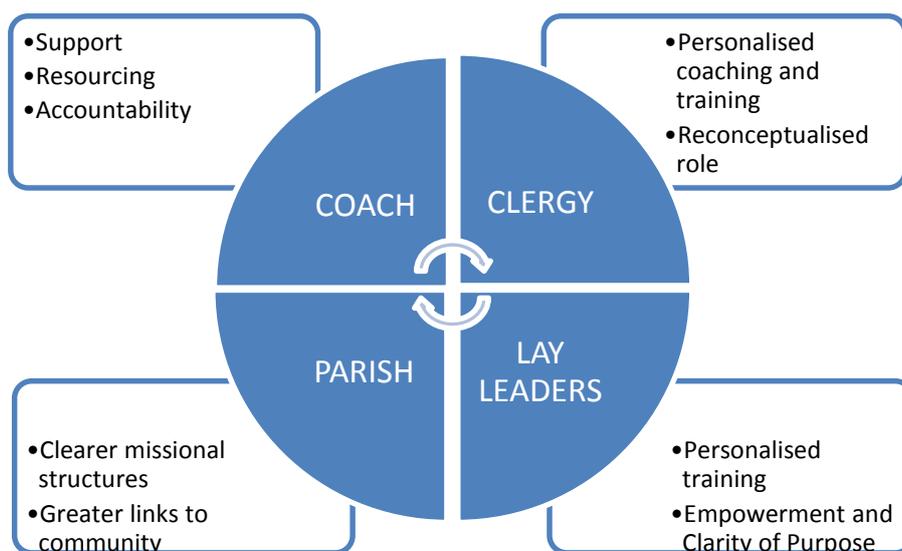

Figure 8: A model of the pilot program

10.2 Recommendations

The following nine recommendations are put forward for consideration.

Recommendation 1: That the Diocese continues to invest in the parish renewal program.

The comprehensive nature of this report has revealed that this program has been effective in developing a missional outlook in the six parishes studied. Changes have occurred in these parishes enabling them to have a greater engagement with the wider world. The good news of Jesus Christ has been proclaimed in word and deed leading to congregational growth and health.

It is recommended that further funding be made for this program and that it be expanded for other parishes willing to align their activities and resources towards the development of mission into their local area.

Recommendation 2: That the Diocese continues to invest in leadership development of clergy by formalising a professional development program which includes annual accountability.

It is recommended that the expansion of the coaching and training program be seen as part of a wider strategy for continued professional development of clergy which includes other modes of growth in leadership capacity such as professional (pastoral) supervision, spiritual direction and mentoring.

Just as there was an accountability focus in the coaching of the pilot program, it is recommended that this accountability be expanded to other modes of growth that clergy may wish to embrace. Without such accountability it is possible for clergy to isolate themselves and fail to develop in ways that will foster not only their own growth, but also the growth of their congregation.

Such an accountability process ought to be monitored, with clergy being given an annual opportunity to commit to professional development and to report on growth and learnings as part of the annual reporting to parish and diocese.

Is strongly recommended that in order to model this process all levels of leadership in the diocese undertake such professional development including the episcopate.

Recommendation 3: That training programs for lay leaders in parishes be developed and expanded.

The training programs undertaken by the six parishes in this study all had a major impact on both clergy and lay leaders. The content that was delivered was appreciated and the pedagogy was appropriate. The training units all had a practical focus and enabled lay leaders in particular to feel a sense of empowerment and understanding of how to move their parish forward into mission.

It is recommended that the current training programs continue to be enhanced and that new units are developed to assist parishes to grow in areas that signify a healthy church as researched by the National Church Life Survey. These could include faith sharing and gift development.

Recommendation 4: That the expansion of the coaching program be carefully monitored and evaluated for quality control by the creation of an advisory group.

As the coaching program expands, so will the need for more coaches and also the need for careful monitoring and evaluation of the quality of the coaching. Training of interested clergy as coaches of their peers may provide the answer for rapid expansion, however it may not provide the objectivity and trust that an external coach can provide.

It is therefore recommended that an advisory group be established to oversee coaching quality. This will involve seeking feedback from those clergy undertaking the coaching as well as from those being coached.

Recommendation 5: That guidelines for Mission Action Teams be developed.

Mission action teams were a valuable part of the success of the growth in mission in the churches studied for this report. As noted in section 9.6 some concerns were expressed concerning workload and communication.

It is therefore recommended that guidelines be developed for both clergy and laity as to the nature and work of mission action teams including a template for an agreement between the parties to ensure that workload is manageable and communication is clear.

Recommendation 6: That further research be undertaken of the parishes involved in this project to investigate the continued impact of the pilot program.

This research project has shown the positive impact of the pilot program for the missional effectiveness of the six parishes involved. The challenges however of any parish 'breaking the 200 barrier' are great. It is possible that without continued coaching or other modes of professional development some parishes may not be able to consolidate into the new growth phase.

It is therefore recommended that a further research project be commissioned to investigate the progress that these six parishes are making and to discern learnings from this. It is recommended that this project involves similar measurements including the NCLS survey due to take place nationally in 2016, as well as a study of diocesan attendance records, and interviews with clergy and lay leaders.

Recommendation 7: That research be undertaken into the impact of the pilot program on the growth of smaller parishes.

With 58% of the parishes in the Diocese having an average Sunday attendance of less than 130 (section 4.1) it is important to evaluate the effectiveness of the pilot program for the growth of these parishes. A number of the findings of this report may well be replicated in smaller parishes, however there will be some significant differences. It is vital that these differences be examined so that the pilot program can be effective in targeting ways of assisting the smaller parishes to grow.

It is recommended that a small research project be developed to examine the impact of the pilot program on the average Sunday attendance of the smaller parishes which have already undertaken its coaching and training. It is further recommended that this project be supplemented with informal

interviews of clergy and lay leaders from these parishes to ascertain the impact of the program upon their parish.

Recommendation 8: That extra coaching and training support be offered to clergy and lay leaders with multi ethnic congregations with a study undertaken of the specific issues and pressures facing the leaders in these contexts.

Managing multi ethnic congregations was an issue in three of the parishes studied. Clergy and lay leaders in each of these contexts faced additional challenges not normally faced in mono-ethnic situations. Resources of time and money were stretched, and without the coaching and training support it is possible that the growth of the parishes could have been compromised.

It is therefore recommended that clergy and lay leaders managing multi ethnic congregations be offered the opportunity for a specific period of coaching and training to enable them to recognise and work towards overcoming the particular hurdles that they face.

Is further recommended that this coaching and training be carefully monitored with data gathered to inform the diocese about (a) the specific issues and pressures facing clergy and parishes within these contexts, as well as (b) the models that have been found to most effectively promote mission in these contexts.

Recommendation 9: That long-term coaching and training support be offered to clergy and lay leaders in congregations which have faced recent major internal conflicts.

Parishes which have faced major internal conflicts need extra support to recover from such a trauma. Without such support it is possible that the drop in morale which results from such conflict will lead to a permanent loss of focus and direction.

The parish impacted by recent conflict in this research project (Parish E) was able to be renewed as support was given to the new vicar and the mission action team. Unlike one-off consultations, the longer term nature of the coaching and training program enabled this to occur.

It is recommended that regional bishops find funding for programs of long term support for clergy and parishes in these situations.

11.   Appendix

Application Form to join the 2012 Cohort

Making the Word of God Fully Known

Vision and Strategic Directions 2011-2013

Pilot Program – 2012 Intake

1.   What is the pilot program

The Pilot Program is an initiative of the Diocese under the Vision and Strategic Directions 2011 – 2013. The vision is "to make the Word of God fully known" (Colossians 1:25) through the renewal of Christ's mission throughout the whole area of the Diocese of Melbourne. We aim in every part of this Diocese to...

- proclaim the Good News of the Kingdom
- teach, baptise and nurture new believers
- respond to human need by loving service
- seek to transform unjust structures of society
- strive to safeguard the integrity of creation and sustain and renew the life of the earth

We aim to achieve strategic, sustainable development of mission throughout Melbourne and Geelong that can be seen in...

- the proportion of local populations reached through Anglican ministry
- the proportion of local populations participating in congregations
- the numbers of people who become disciples of Christ and full members of his Church
- increasing ethnic and cultural diversity of congregations
- the age profile of congregations reflecting the age profile of the wider community
- engagement in programs of mission and compassionate service

The pilot program is designed to help your parish church to intentionally align your activities, resources and energy towards these aims.

The program grounded in the concepts of mission through service, and making disciples who actively obey the teachings of Jesus.

2.   How does it work?

The program is an integrated suite of services including resourcing, training, coaching and accountability. The program works through resourcing and training a small group of committed leaders in the parish, and by providing coaching and accountability to the Vicar or Priest in Charge.

The leadership group will participate in two or three training days each year, targeted to the specific needs of the parish.

3. What to expect

The coordinator of Vision and Strategic Directions will meet with the vicar/priest in charge, and sometimes with the vestry to establish a working relationship and to clarify expectations. The coordinator or dedicated coach will help the priest to establish a mission action team and a prayer team. Through a process of consultation a training module will be chosen with which to begin.

Training is for the whole team, and results in developing a specific action plan. The coordinator or coach will meet monthly with the priest to coach them through the process of implementing the plan. One implementation is either complete or well underway, the next training module will be chosen.

The training and planning may result in significant work being required for implementation. It's important that the mission action team members are prepared to commit time and energy over two or more years.

The vicar and any other ministry staff will be required to attend three days additional training during 2012. The first will be a single day dealing with growth barriers, their causes and processes for overcoming them. The second will be a two-day intensive about leading change, specifically dealing with resistance.

4. What it's not

The pilot program does not prescribe particular parish activities or styles of worship. The program is designed to help each parish find their unique response both to God's invitation and to their local community. While parishes must change and adapt in response to changes in their community, the program is not about blithely throwing off tradition or modelling the parish after a successful church.

5. Pre-requisites

- The parish incumbent or priest in charge must be committed to at least two more years in the parish.
- The parish must have a combined average weekly Sunday service attendance of at least 130 and no more than 210 people.
- The parish must be able to meet the stipend for the foreseeable future.
- The parish must pay the diocesan assessment.

6. What's expected of you

- The clergy and vestry must be committed to renewal and growth of the parish. This means being willing to commit significant time and resources to initiatives designed to fuel growth, and being willing to discontinue or change activities that do not facilitate growth.
- The clergy and vestry must be willing to set measureable goals or key performance indicators and be prepared to report against these.
- The members of the parish must be eager to see service attendance grow, and be willing to change some of their activities and priorities in order to enable growth. The staff and lay leaders of the church must be willing cooperate with providers of external assistance.
- The parish shall establish a prayer group that will communicate regularly and commit to frequent and consistent prayer for the renewal and growth of the parish.

- The parish shall form a mission action team - a group of clergy and lay people who will commit to and work with the training and mentoring provided as part of the program. Typically this is a group of about seven people, with some representation from the vestry.

- The clergy and vestry must meet the accountability requirements of the Pilot Program, including reading; attending training events and meetings; and reporting outcomes.

7.   Next Steps

- Compete the application Form (Att) and send it to –

     Ken Morgan
     Coordinator of the Implementation of Vision And Strategic Directions
     Anglican Diocese of Melbourne
     The Anglican Centre
     209 Flinders Lane
     Melbourne Vic 3000

- Plan to attend the information evening with members of your vestry. The Information evening will be held on **Wednesday, February 29th at 7:00 PM** in the Penman Room, 2nd Floor, the Anglican Centre 209 Flinders Lane Melb.

Making the Word of God Fully Known

Vision and Strategic Directions 2011-2013

Pilot Program – 2012 Intake Application Form

Name of Parish _____

Address of main centre _____

Number of centres _____

Vicar/Priest in Charge _____

Vicar/PIC e-mail _____

Vicar/PIC Phone (mobile referred) _____

Average weekly attendance by Sunday services

Service time	Service type	Location / Centre	Average weekly attendance (include children)
Eg 9:30 AM	Eg Sung Eucharist	St Araldite's	Eg 87

This parish meet the pre-requisites of the Pilot Program and the vicar, wardens and vestry are committed to meeting each of the expectations for parishes in the pilot program

SIGNED: _____ [Vicar]   DATE: _____

_____ [Warden]   DATE: _____

_____ [Warden]   DATE: _____

_____ [Warden]   DATE: _____

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