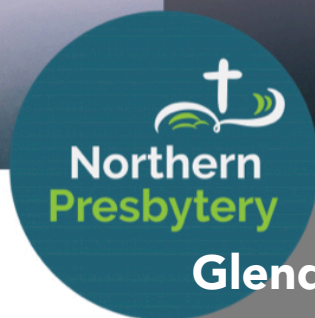


By working together, we are committed to being a network of churches and ministry enterprises that reflect the gospel of Christ.

**Northern Presbytery: Working Together for a Better Future**



# CONSULTATION REPORT



**Glendowie Presbyterian Church**  
Glendowie, New Zealand

Lead Consultant • Rev Dr Cameron Munro  
January 2025

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# Introduction

## About City to City Australia

City to City Australia (CTCA) helps leaders build gospel movements in cities and regions across Australia and New Zealand.

CTCA's vision is to join with God to see major city centres in Australia and New Zealand worship Jesus Christ as Lord so that God will renew them spiritually, socially, and culturally to the glory of God the Father. CTCA is a resource for church planting and renewal in the cities of Australia. Through our programs and resources, we seek to catalyse new church plants and strengthen existing churches.

We do this by:

- Training & equipping leaders
- Developing City Networks

We are part of the broader City to City movement, including City to City Asia Pacific and Redeemer City to City in New York City. The movement began out of the vision of Redeemer Presbyterian Church to see a renewal of Gospel-centred church planting in the great urban cities of the world and is very much connected to the late Dr Timothy Keller, the former pastor of Redeemer.

We are not bound to any denomination but rather to Christ. We know that it will take many churches to reach a city. We train leaders to start churches where teaching is biblically sound and applied to the culture's questions.

## Overview of the Revitalisation Process

The revitalisation process aims to see local churches and leaders grow into thriving and multiplying churches and leaders. City to City Australia's revitalisation process combines the proven training, coaching, and funding tools developed over many years of experience within the City to City movement. We put these tools in the hands of seasoned and fruitful church leaders who serve as Lead Consultants, who then work with churches and leaders over a year-long revitalisation consultation to bring new health, life, and growth to those churches.

Phase 1: Research. The gathering of new and existing church data;

Phase 2: Analysis of data and delivery of consultation report; and,

Phase 3: Implementation phase.

The data collected and generated within Phase 1 has been analysed in detail. This report concludes the initial phases of the consultation. It explains the ministry framework used within the revitalisation process to assess a church and then provides a detailed description of the church's ministry as viewed within this framework. The report concludes with the Lead Consultant's

recommendations for the ongoing ministry and the opportunities for revitalising the church's ministry.

The entire revitalisation process proceeds in these three phases, although some churches chose to implement the Phase 3 recommendations independently.

# Introducing Your Lead Consultant

## **REV DR CAMERON MUNRO**

Since 2007, Cameron has called the beautiful city of Adelaide home. Prior to that, he was born and raised, living and working in the Greater Sydney region. After school, Cameron trained and worked as a Physiotherapist in major public hospitals in central and western Sydney.

He entered Moore Theological College in 1997 as a Candidate for Ordination in the Anglican Church and was ordained by the Archbishop of Sydney ordained him a deacon in 2001 and a priest in 2002.

Cameron has a long history of pastoral leadership within the Anglican Church in the Sydney (2001-2007) and Adelaide (2007-2021) dioceses. He has served as pastor in churches of different sizes and complexities and in varied socio-economic environments.

From 2007 to 2021, Cameron was a Senior Pastor within the Trinity Network of Churches. During that time, he was part of the senior leadership team that oversaw the Network's growth from three to fourteen churches, including great-granddaughter plants. He also served on the Trinity Network Board from 2015 to 2017.

Cameron has a track record of establishing newly started ministries. He was called to churches three times as their second pastor after planting or repotting. He is gifted at establishing ministry systems, reforming and refining ministry practices, and building on the foundation laid by the initial pastor to set the church up for ongoing fruitfulness. On two occasions, Cameron has been involved in preparing churches to send staff and significant core teams to plant new churches and leading the rebuilding phase after the planting team had been sent. Cameron has also successfully led congregations through times of significant change.

Cameron holds a Bachelor of Divinity (Hons2a), Diploma of Ministry, and Master of Arts (Theology) with Merit from Moore Theological College. He was also awarded a Doctor of Ministry from Fuller Seminary. His thesis was entitled "Enabling Trinity Hills to Address the Challenges of Contemporary Australian Culture in Discipling Children and Youth." He holds a Bachelor of Applied Science (Physiotherapy) from Sydney University and is currently enrolled in a Graduate Certificate of Business Administration.

From January 2022 to January 2025, he worked as a Lead Consultant (and Director of Training) with City to City Australia. Over this period, he worked with churches from various denominational backgrounds in Australia and New Zealand. He has also been involved in developing the tools and interventions used in the Revitalisation program. From February 2025, he will be working with CTCA as a Catalyst on a casual basis.

Cameron has also been an Adjunct Lecturer at Bible College South Australia since 2016, teaching subjects including Leadership, Mission, Worship, and Gospel Theology.

On a personal front, Cameron married his wife, Karen, in 1993, and together they have four adult children. Cameron and Karen are members of St Bart's Anglican Church, Norwood.

## Executive Summary

The executive summary provides a concise picture of the church's situation and the lead consultants' recommendations to move the church into greater gospel fruitfulness. It gives an outline of the findings and recommendations of the report. The detailed explanations are in the detailed section at the bottom of the report.

## Key Findings (In Summary)

The CTCA Consultant has made the following key findings about the church's current situation from the data collected and collated in the initial stages of the Revitalisation consultation. They are discussed in more detail in the body of the report.

Various suggestions have been noted within the report and the summary of critical issues. These can be grouped under the following themes as the key issues to address to facilitate revitalisation:

### **FINDING ONE**

*Glendowie Presbyterian Church has a well-developed Vision, Mission and Strategy. However, attention must be paid to its implementation, which has struggled due to differing opinions on how to proceed, both amongst the leadership group and within the broader congregation.*

### **FINDING TWO**

*The leadership dynamic created by the co-ministry of Revs Kris and Becky Heale is creating several challenges that need to be addressed to maximise the real strength of this ministry couple.*

### **FINDING THREE**

*There is a need to establish optimal patterns of collaborative ministry between the newly forming staff team. This will likely require the co-ministers to adapt and develop their current patterns of leadership and ministry.*

### **FINDING FOUR**

*The church demonstrates symptoms associated with growth from a smaller "Family" style church to a more "Pastoral" and even "Program" church.*

### **FINDING FIVE**

*There is a moderately high degree of relational anxiety within the church. In Family System Theory, "anxiety is simply a state of alert, of heightened readiness to respond"<sup>1</sup>. This appears to result in a higher level of reactivity where a higher degree of polarisation occurs faster, creating more adversarial relationships.*

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<sup>1</sup> Jeffrey Miller, The Anxious Organisation, p. 4

**FINDING SIX**

*The Reaching Out System is relatively strong but needs further development as it lacks clear next steps as well as a formal opportunity for people to consider the person and claims of Jesus Christ through a program such as Alpha.*

**FINDING SEVEN**

*The Drawing-In System needs to be formalised to better integrate newcomers into the ministry and membership of GPC.*

**FINDING EIGHT**

*There is a need to develop a pattern of fostering ongoing spiritual growth using the existing small group system rather than adding additional workshops. To achieve this, there is a need for greater alignment of small groups with the church's overall ministry. However, as many of these groups are long-standing, this would need to be approached in a delicate and highly collaborative manner (see Finding 4).*

**FINDING NINE**

*The children's and youth ministry is a real strength of GPC. With the transition of staff leadership in 2024 due to the departure of both the Youth Worker and the Kids and Families Lead, there is a need to maintain what has been developed and an opportunity to build upon it.*

**FINDING TEN**

*The existing pattern of Pastoral Care needs to be built upon and further developed. There is a need to assist the congregation in shifting away from a minister/elder-centric model.*

**FINDING ELEVEN**

*The capacity of the current single Sunday service limits the church's ongoing growth.*

## Key Recommendations (In Summary)

The following recommendations have been made to see the church move into a new season of gospel fruitfulness by enabling it to develop its ministry in a manner that is both faithful to the gospel and will lead to the church bearing fruit. They are explained more fully in the body of the report. These recommendations form the basis for a plan outlining the future development of the church's life and ministry.

**RECOMMENDATION ONE**

*It is recommended that the CTCA Consultant coach Revs Kris and Becky Heale around strengthening the positive leadership dynamic and mitigating the challenges created by the pattern of co-ministry.*

**RECOMMENDATION TWO**



*It is recommended that the CTCA Consultant coach Rev Kris Heale (with reference to the wider Parish Council) around developing positive team culture and practices in the newly forming staff team.*

### **RECOMMENDATION THREE**

*It is recommended that the larger leadership group (Ministers, Staff, Parish Council and non-serving Elders) engage together to develop a shared vision for the future direction of the church, including an agreement on how that is to be achieved. This would need to particularly address the questions around the size dynamics of the church and how they affect the manner in which ministry needs to be conducted, especially the role of the elders and ministers.*

### **RECOMMENDATION FOUR**

*Church leadership, both staff and elders, need to engage with the concepts of Family Systems Theory, develop a strategy to address unhelpful relational dynamics and enable them to be “non-anxious presences” within GPC.*

### **RECOMMENDATION FIVE**

*The key ministry systems, “Reaching Out” and “Drawing In”, need to be formally developed in order to enable the church to grow to the next level.*

### **RECOMMENDATION SIX**

*There is a need to strengthen and develop the current Kids and Youth Ministry.*

### **RECOMMENDATION SEVEN**

*It is recommended that attention be given to strengthening the Pastoral Care ministry. While there is a basic structure of providing care through small groups, greater integration is needed with the Pastoral Care Lead, and care needs to be taken to ensure that people who are not in small groups receive care. This is an adaptive leadership challenge as the church members need to transition away from a more classic understanding of ministers and elders providing Pastoral Care.*

### **RECOMMENDATION EIGHT**

*GPC needs to start a new worship gathering to allow for the church to continue to grow. This would need to arise from the leadership embracing a shared vision of the church’s future (See Recommendation Three).*

## **In Summary**

Glendowie Presbyterian Church is a church with a clear Biblical Vision, a strong foundation of ministry as well as great people, moderately healthy finances and an adequate ministry facility. There are challenges associated with recent staff turnover, as well as tensions around leadership and the church's future direction. There is also a need to strengthen the existing ministries,



aligning them more with the church's vision, and to further develop them to better realise the vision of the church.

# Methodology

## Introduction to the Project

Glendowie Presbyterian Church (GPC) engaged as a part of the Northern Presbytery partnership with CTCA focused on the Revitalisation of churches within the Presbytery.

During the Onboarding Meeting with CTCA, the following points were identified by church leaders as specific goals for GPC:

- GPC has a building project that remains in an investigation stage and is awaiting progression. While this remains ongoing, GPC seeks to “get on with ministry”. The church leadership is seeking guidance for how that might best proceed, especially seeking an outside opinion on how the church might grow its ministry and size. It was felt that the church has been on the cusp of growing to the next level; however, some congregants still have a “small church mindset”.
- After recent difficulties with key staff, the leadership of GPC seeks to implement better systems and processes for management and accountability.
- The leadership of GPC seeks to see greater involvement by the congregation in the church's ministry.
- GPC is looking forward to growing the Children's and Youth Ministry.
- The Revitalisation Project was also seen as an opportunity to demonstrate to the congregation that the church leaders want and value their opinions and that the leadership is listening.

## Summary of Data Collection

### ***PRIOR TO THE INITIAL VISIT***

Glendowie Presbyterian Church provided a wide range of information to CTCA, including:

- AGM Reports for 2018-2024, including Financial Statements.
- The Church Vision booklet and associated documentation.
- Leadership Charters for various key committees, including the Parish Council.
- The Northern Presbytery Congregational Survey 2022 for GPC.
- Church Informational Literature, including the Membership Booklet, Small groups booklet, Partnerships Booklet, and the Updated Welcome pack.
- A completed CTCA Revitalise Australia Phase One: Ministry Leader Survey for Rev Kris Heale.
- A completed CTCA Revitalise Australia Phase One: Church Overview document.

At this time, 90 individuals provided completed the CTCA Congregational Survey. This was approximately 120% of the estimated Sunday attendance of approximately 75 adults. This was an excellent response.

Six members of the Parish Council completed the CTCA Leadership Survey.

Rev Kris Heale completed the CTCA Ministry Activity Survey. The results of the various surveys were integrated into the CTCA Vitality Scorecard.

### ***DURING THE INITIAL VISIT • 28 NOV - 1 DEC, 2024***

Cameron Munro visited between Thursday, 28 November, and Sunday, 1 December 2024, for an initial engagement with the Glendowie Presbyterian Church. The following actions were taken to collect data on the life and ministry of the church:

- An extended interview with Revs Kris and Becky Heale.
- Interviews with 16 members of GPC, including elders and managers who comprise the current Parish Council, elders who were not currently serving on the Parish Council, and several church members.
- A SWOT analysis was conducted with a group of leaders from the church.
- Cameron Munro inspected the church facilities and completed a tour of the local area.
- On Sunday, 1 December 2024, Cameron Munro attended the worship service.

### ***AFTER THE INITIAL VISIT***

The data obtained from the information provided before the visit, as well as that obtained through the interviews, observation, and the SWOT analysis, was collated and analysed.

After the visit to GPC, the following actions were taken:

- An interview was conducted with Ms Sarah Vigers, the former Kids and Families Lead.
- A follow-up interview was conducted with Rev Kris Heale. The Church Vitality Scorecard (Ministry Systems) was discussed, and values were agreed upon.
- Drawing on data from the 2018 census, a demographic analysis was conducted for Glendowie, comparing key statistics with the broader Auckland and New Zealand communities.

## **Comment on Phase One Data Collection**

There was an extensive engagement with GPC, with excellent information provided to CTCA by the church leadership. There was a very high level of congregational involvement in the surveys. Consequently, a high level of confidence can be placed on the data gathered.

# Church Context

## Historical Situation

Glendowie Presbyterian Church was planted in the mid-1960s in response to the growth of the suburbs surrounding Auckland. The original building was transplanted from St Heliers, and the manse was built in 1968. A series of extensions and renovations over an extended period have produced the current ministry facility.

The church established the Glendowie Christian Kindergarten in the late 1990s, with its stated mission being “Glendowie Christian Kindergarten will provide quality care and education for young children, in a context of Christian principles which support families both within our church and the wider community”. This is situated on the church site.

In the early 2000s, GPC adopted a Parish Council model of leadership to address the challenges of a lack of shared vision between the Session and the Board of Managers. This move was made to improve governance and unity of the church's direction. Some of these differences have been described as tension around how best to use church resources, “ministry or bricks and mortar.”

Over the last couple of decades, several key ministry foci, including Alpha, Mainly Music, and Bible in Schools, have been championed by particular congregation members. These have been fruitful, contributing to the overall ministry of the church.

GPC is part of the Northern Presbytery within PCANZ. The church leadership is not significantly involved in the presbytery's life.

To understand the present situation of GPC, it is important to place it within its recent historical ministry context, particularly that of the previous incumbent. The Rev Douglas Bradley served as minister from 2007 – 2018. His ministry was described as “very democratic” and was focused on preaching and teaching Scripture. It appeared to be a time of healing for the congregation, coming after an extended vacancy that followed a brief incumbency (2000-2003). This concluded after the presbytery intervened to address what was described as “irreconcilable differences between him and Parish Council”. During Rev Bradley's incumbency, GPC experienced a slow but stable ministry with gradual growth. He left GPC in 2018 on good terms, sensing God's call to serve in Cromwell.

## Current Situation

In 2019, the Reverends Kris & Becky Heale were appointed to GPC as a team ministry. They are both ordained Anglican ministers whose ordination was recognised by the PCANZ. From this time, this partnership has been configured as a full-time role for Kris and varying degrees of part-time for Becky (shared with employment as a lawyer). A younger couple, they brought a high level of energy and enthusiasm to the ministry, with a strong emphasis on biblical teaching and outreach into the community. They were engaged to progress GPC's five-year 2018-2022 strategic plan, “Move”.

Starting in 2019, their incumbency was quickly impacted by the New Zealand government restrictions associated with managing the COVID-19 pandemic. In 2021, GPC completed refurbishing the church facility, replacing the pews with chairs and redesigning and refreshing the interior.

Revs Kris and Becky’s leadership has been described as more directive in character than the slower and more “democratic” style of their predecessor. While welcomed by most, others have had a less positive experience, and the Heale’s have faced criticism for what some perceive as a “top-down” approach and for “not taking everyone with them”.

Recently, the criticism has centred around the recent departure of the Kids and Families Lead, who left in late 2024 after an extended period of ongoing tension with the ministers and parish council. It is understood that an HR specialist from the Northern Presbytery was engaged in 2024 to assist in investigating and subsequently made recommendations about how to manage this situation. These were followed by the Parish Council and ministers.

This situation had implications within the church leadership (parish council members feeling exhausted, wanting to step down before their term was completed, and others not seeking to renew their term) and the congregation more broadly, with a small number of families leaving the church at this time. Congregational giving has also significantly declined over this period.

The average attendance at the Sunday worship service is currently around 100-110 (20-40 children, 60-80 adults). Congregation size has fluctuated between 90 and 120 between 2013 to 2024.

### **CURRENT STAFFING**

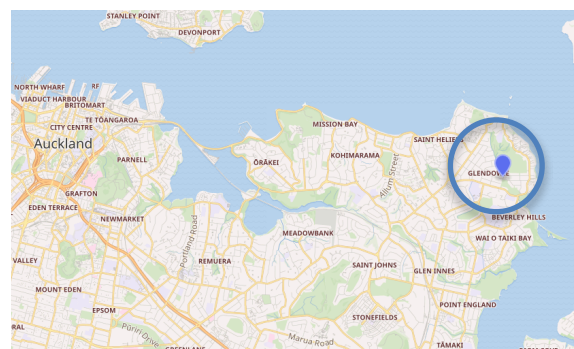
The staff team is rebuilding after the Youth Worker's departure after the end of his visa in mid-2024, the recent departure of the Children’s and Families Worker and the Church Administrator.

GPC has a ministry team led by a co-ministry between Rev Kris Heale (1.0FTE) and Rev Becky Heale (0.25FTE). The ministers share responsibility for setting and leading the ministry direction of GPC, overseeing the Parish Council, Sunday worship, Pastoral Care, discipleship opportunities, networking, community engagement, and general ministry to the church. Other staff positions include a Church Administrator (18 hrs/wk) and a Children’s & Families Worker (20hrs/wk). These roles have only recently been filled. There is a current vacancy for a full-time Youth Worker.

## **Local Context**

Glendowie is situated in the northeastern extremity of the Auckland isthmus, with its northern and eastern boundaries defined by the Waitematā Harbour and the Tamaki Estuary.

Statistics indicate that the residents are



substantially Pākehā with an increasing number of Asian cultures (although this is less than Auckland and New Zealand generally). The population tends to be wealthier, more formally educated, and more likely to identify as Christian than the broader Auckland community. The community has two primary schools and one college, with many attending private/semi-private schools. There is an elderly element in the community, although there is also a level of turnover as properties are sold, redeveloped, and younger families move in. It is observed that families often have both parents working to afford the high rent or mortgage repayments.

		GLENDOWIE	AUCKLAND	NEW ZEALAND
<b>POPULATION</b>		8,832	1,571,718	5,223,000
<b>AGE</b>	Median Age	42.1 years	34.7 years	37.4 years
<b>RELATIONSHIPS</b>	Married	56.9%	49.8%	48.6%
	Never Married	29.7%	36.4%	35.2%
<b>CHILDREN</b>	0	28.2%	34.7%	30.8%
	1	12.0%	14.8%	12.9%
	2	34.4%	25.8%	26.3%
	3	16.5%	13.1%	16.0%
	4	7.2%	9.4%	10.7%
<b>ETHNICITY</b>	European	81.1%	53.5%	70.2%
	Māori	4.8%	11.5%	16.5%
	Asian	10.8%	18.9%	9.2%
<b>RELIGION</b>	Christian	44.4%	38.4%	36.5%
	No Religion	44.7%	42.6%	48.2%
<b>LANGUAGE</b>	English	96.7%	92.8%	95.4%
	Te reo Māori	0.7%	2.4%	4.0%
<b>WORK</b>	Labourers	3.5%	7.9%	11.3%
	Clerical & Admin	10.7%	11.7%	10.9%
	Managers	26.4%	18.1%	18.0%
	Professionals	35.5%	25.9%	23.0%
<b>EMPLOYMENT TYPE</b>	Full Time	48.3%	50.7%	50.1%
	Part Time	16.7%	11.7%	14.7%
	Unemployed	2.9%	7.9%	4.0%
	Not in labour force	32.1%	28.9%	31.3%
<b>INCOME</b>	Median Income	\$42,700	\$34,400	\$31,800
	Over \$70,000	33.0%	19.8%	17.2%
<b>HIGHEST QUALIFICATION</b>	No qualification	8.6%	14.5%	18.2%
	Bachelor's degree	23.8%	18.6%	14.6%
	Post-graduate	19.6%	12.5%	10.2%

## In Summary

Glendowie Presbyterian Church has had a history of ministry within a distinct community of Auckland's eastern suburbs. While there have been some difficult periods for the church, the overall pattern of ministry has been one of stability and moderate growth.

Glendowie Presbyterian Church is well-placed within a community where its ministry appears moderately well-contextualised. The church has good links with the broader community, especially through the Glendowie Christian Kindergarten, which is situated on-site. There has been a recent increase in the congregation size, but this is limited by the physical capacity of the church facilities. This will require innovation and sacrifice to create opportunities for the ongoing growth of the congregation. However, the recent tensions around staffing and leadership have been distracting from the mission and ministry of the church, and if not handled well moving forward, they have the potential to have a significant ongoing detrimental effect.



# City to City Australia’s Revitalisation Framework

City to City Australia’s revitalisation process employs a framework rather than a specific church model. We believe that a variety of church models can be effective, and so we don’t work from or prefer one particular model. Lead Consultants use the following framework to diagnose church health and fruitfulness and shape the recommendations in this report.



At the heart of the Framework are six key indicators of 'Faithfulness'. These are the practical areas the church is called to do faithfully. There are also four indicators of 'Fruitfulness'. These are the areas where the church should see resulting fruit as a consequence of the health of the other six and of course, essentially, the work of the Holy Spirit (John 15:5).

# OUTPUTS • Church Faithfulness

## INTRODUCING CHURCH FAITHFULNESS

This section discusses the church’s Ministry Faithfulness. The results in this section reflect the efforts of the church to develop and deliver its ministry in a way that is faithful to the gospel and, by the power of the Spirit, will lead to the church bearing fruit.

### THE SCALE

STRENGTH TO BUILD ON	8-10	ALWAYS
OPPORTUNITY TO FURTHER ENHANCE	6-8	FREQUENTLY
NEEDS REVIEWING	4-6	OCCASSIONALLY
NEEDS DEVELOPMENT	2-4	SELDOM
NEEDS IMMEDIATE DEVELOPMENT/DOESN'T EXIST	0-2	NEVER

The scale used in the CTCA Vitality Scorecard measures the relative health of the ministry system being reviewed. It is essential to recognise that the numbers reflect the system's relative health rather than a pass/fail. As such, the descriptor may be more helpful than the number for gaining a picture of the strengths or weaknesses of the system. The data has been drawn from the congregational survey, the leadership survey, and a discussion between the Minister and the CCTA Lead Consultant.

## CHURCH FAITHFULNESS • OVERVIEW

GPC has a strong foundation for its ministry. The surveys indicate that while there is room for

	CONGREGATION	CONSULTANT + MINISTER	AVERAGE	
VISION, MISSION & VALUES	6.1	7.0	6.6	OPPORTUNITY TO FURTHER ENHANCE
REACHING OUT	6.1	6.0	6.1	OPPORTUNITY TO FURTHER ENHANCE
DRAWING IN	5.3	5.5	5.4	NEEDS REVIEWING
SPIRITUAL GROWTH	6.8	6.0	6.4	OPPORTUNITY TO FURTHER ENHANCE
CULTURE	6.2	5.5	5.8	NEEDS REVIEWING
INFRASTRUCTURE	5.7	4.5	5.1	NEEDS REVIEWING

each area to gain strength, none of the key ministry systems are significantly lacking or absent. This suggests that the path forward will be focused on strengthening what is already present. The relative strength of the “Vision, Mission & Values” and “Reaching Out” systems indicates that the outward focus is a characteristic focus of GPC. Spiritual Growth also shows relative strength.

Each system will now be reviewed in greater detail.

## Vision, Mission & Values

VISION, MISSION & VALUES		
The extent to which a compelling gospel-centred vision and mission is clearly articulated and the church has a strategy that demonstrates they are proactively implementing it.		START OF PROJECT
Our church has a clear statement that answers the question, "What is God's purpose for the church?" (often called mission)	OPPORTUNITY TO FURTHER ENHANCE	7.5
Our church has articulated a compelling picture of the desired future of this church in its specific context (often called vision).	OPPORTUNITY TO FURTHER ENHANCE	6.8
Our church has developed long, medium and short-term goals in line with the desired future of the church which guide the leadership of the church.	NEEDS REVIEWING	4.3
The leadership of the church regularly refers to the mission and vision in making decisions	NEEDS REVIEWING	5.0
I understand and support our church's vision for making and growing disciples of Jesus Christ.	OPPORTUNITY TO FURTHER ENHANCE	7.5
I am able to state and explain our church's vision for making and growing disciples of Jesus Christ.	OPPORTUNITY TO FURTHER ENHANCE	6.0
I am making significant personal sacrifices (time, money, personal preferences, etc) to see the vision of our church become a reality.	NEEDS REVIEWING	5.6
SUMMARY SCORES BELOW FOR VISION, MISSION & VALUES		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	OPPORTUNITY TO FURTHER ENHANCE	7.0
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	OPPORTUNITY TO FURTHER ENHANCE	6.1
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP)	OPPORTUNITY TO FURTHER ENHANCE	6.6

### KEY OBSERVATIONS

#### **A CLEARLY ARTICULATED VISION, MISSION & STRATEGY**

GPC has a clearly articulated vision/mission/strategy that has been developed and refined over an extended period. The Vision, "A Hub of Hope", expresses an outward focus for the congregation and a desire to impact the wider community. This is expanded upon in the Mission (Connecting, Inviting, Transforming), which focuses on seeing people come to personal faith and grow in maturity as a part of the church. There is an additional focus on seeing the "community is transformed for the glory of God" through the impact of transformed individuals.

GPC has articulated a well-developed strategy to enact its vision and mission. It has identified six key strategic foci. The implications of these key focus areas are then developed.

The Vitality Scorecard indicates that the congregation is generally aware of the church's vision.

This is a relative strength of GPC.

#### **CHALLENGES AROUND IMPLEMENTATION**

While GPC has a well-articulated Vision/Mission/Strategy, it faces challenges around its implementation. The survey indicates that there is only a moderate engagement with the Vision/Mission/Strategy in the day-to-day oversight of the church. While the congregation are aware and

supportive of the vision, this is not matched by a commitment to make personal sacrifices of time, money and personal preferences to see it enacted.

Interviews indicated there had been a level of disagreement amongst the church's leadership about how the mission is actualised, meaning that there is a mixed focus. One interviewee described this as a contrast between a conservative and a more risk-taking approach.

It also appears that one impact of the recent staffing issues has been that the leadership's focus has been distracted from gaining a united approach to enacting the vision.

A recurring theme in the interviews was a need for greater communication and coordination between the Ministers, the Parish Council and ministry leads. This issue was identified during the SWOT as the equal greatest weakness threatening the desired future of the church ("more planning and connection across ministry leads/elders and parish council – connection"). The issue here may be more communication and consultation rather than consensus. Patrick Lencioni states,

*Very few people in the world are incapable of supporting a decision merely because they had a different idea. Most people are generally reasonable and can rally around an idea that wasn't their own as long as they know they've had a chance to weigh in.<sup>2</sup>*

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<sup>2</sup> Patrick Lencioni, *The Advantage*, p.49.

# Leadership

The leadership of any church is a crucial aspect of the life and health of the church and its mission.

## **OBSERVATIONS**

### ***THERE IS A POSITIVE REGARD FOR THE GPC LEADERSHIP***

Interviews indicated that there is a high regard for the current leadership of the church. Leaders were seen to have a vibrant Christian faith and a commitment to ongoing spiritual growth, and their church governance was seen in a very positive light. The outward and forward-looking mindset of the leadership was appreciated.

The SWOT analysis identified the "Passionate and Mature Eldership" as one of the key strengths of GPC.

The Presbyterian system of leadership was also seen as a strength.

### ***LEADERSHIP HAS BEEN PRE-OCCUPIED MANAGING STAFF DIFFICULTIES***

As noted above, one impact of the recent staffing issues has been that the leadership's focus has been distracted from gaining a united approach to enacting the vision.

*"Focus on HR issues has distracted the church leadership from core discipleship issues."*

*"Elders too involved in management, not enough spiritual oversight".*

In the Church Overview Document, Kris Heale commented on the mood of the Parish Council at that time: "There has been quite a division in the church recently over staffing issues, which have taken up considerable time and energy for 2022, 23, and 2024. This has left the parish council feeling exhausted and frustrated."

This has contributed to the perception that the Parish Council has been functioning more as managers rather than providing spiritual leadership for the church.

It will be important to clarify the role of the Parish Council to maximise the impact of this important group in the church's life. It may be necessary to delegate important yet secondary issues to groups with delegated authority and accountability to the Parish Council. It is noted that there was a previous attempt to create these different groups with established charters.

### ***CHALLENGES ARISING FROM THE DYNAMIC OF HUSBAND/WIFE CO-MINISTERS***

A husband/wife ministry team brings many strengths to a church, and Rev Kris and Rev Becky Heale are highly regarded within the congregation. However, the fact that the two ministers are not only colleagues but also husband and wife will create leadership dynamics that must be proactively managed both within the Parish Council and Staff Team. Several challenges created by this reality were raised by those interviewed as a part of the CTCA engagement.

Firstly, there is also a perception of a lack of differentiation between the roles of the two ministers. Some interviewed expressed that they were unclear about the roles the two ministers performed and with whom authority was located.

Also, there is a perception from a small number that decision-making is concentrated within the ministers, a perception accentuated by their being husband and wife. Interviewees suggested that this dynamic is also perceived within the Parish Council and staff, with decisions made between Kris and Becky and others being informed rather than involved in the process.

Lastly, an almost inevitable consequence of any married couple serving in a leadership group is a perception that there is a "power bloc," with each seen as inevitably supporting the other. This situation was sometimes perceived as creating an "unhelpful dynamic in Parish Council meetings."

While several interviewees raised concerns about this area, this was done in a manner that supported and honoured Kris and Becky as a married couple and as ministers.

#### ***NEED TO DEVELOP HELPFUL TEAM DYNAMICS FOR THE STAFF TEAM***

As the staff team is rebuilt, it will be essential to establish helpful patterns of staff engagement, including regular patterns of meetings and the process by which decisions are made.

Clear avenues will also need to be identified to enable appropriate communication between the Parish Council and the wider staff team,.

As noted in the previous point, special attention will need to be paid to ensuring that the strengths of the husband-wife co-minister dynamic are maximised and any potential challenges are minimised.

#### ***COORDINATION OF MINISTRY LEADERSHIP***

The SWOT Analysis identified "lack of communication and coordination between ministry leaders" as one of GPC's key weaknesses, which is most likely to negatively impact the church's future growth and vitality. Addressing this area will be necessary as the new staff team forms to ensure helpful connections with lay ministry leadership.

## Reaching Out

REACHING OUT		
The extent to which the church's outreach programs and pathways (systems) will facilitate effective evangelism.		START OF PROJECT
<b>PRESENCE IN THE COMMUNITY</b>		
Our church has a deliberate approach to raising awareness of its presence and ministry within the community (website, events, advertising etc)	OPPORTUNITY TO FURTHER ENHANCE	7.0
I am confident to invite someone who is not Christian to our church.	OPPORTUNITY TO FURTHER ENHANCE	6.8
I have significant relationships with people who are not Christian in the community IN WHICH THE CHURCH IS BASED.	OPPORTUNITY TO FURTHER ENHANCE	7.1
<b>EXTENDING CHRISTIAN LOVE INTO THE COMMUNITY</b>		
Our church has activities and programs that show the love of Christ to those who in need in the community.	OPPORTUNITY TO FURTHER ENHANCE	6.2
Those outside our church know and value the contribution our church makes to bless the wider community.	NEEDS REVIEWING	5.7
<b>GOSPEL PROCLAMATION TO THE COMMUNITY</b>		
Our church leadership has intentionally considered the nature of community when developing a deliberate strategy to share the gospel with non-Christian people.	OPPORTUNITY TO FURTHER ENHANCE	6.2
Our church regularly provides deliberate opportunities for non-Christian people to explore the Christian faith	NEEDS REVIEWING	4.3
I am aware of how the ministry of my church might help my family, friends, neighbours and colleagues to come to know Jesus	OPPORTUNITY TO FURTHER ENHANCE	6.7
Our church has helpful methods to enable non-Christian people to explore the Christian faith and be challenged to turn to Christ	NEEDS REVIEWING	5.4
SUMMARY SCORES BELOW FOR REACHING OUT		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	OPPORTUNITY TO FURTHER ENHANCE	6.0
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	OPPORTUNITY TO FURTHER ENHANCE	6.1
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP)	OPPORTUNITY TO FURTHER ENHANCE	6.1

### KEY OBSERVATIONS

#### REACHING OUT IS A STRENGTH OF GPC

The REACHING OUT system is a relative strength of GPC. The church's vision ("Hub of Hope") reflects the desire for the church to reach into the community. Kris and Becky Heale are seen to be leading strongly in this area, especially with creative outreach in the children and youth space.

*The strategy is essentially one of bridge building. Having a credible presence within the community to create opportunities to invite non-church people/pre-believers to church, build relationships with them through welcoming them with love, and integrating them into the church community.<sup>3</sup>*

<sup>3</sup> CHURCH OVERVIEW DOCUMENT



The church conducts a wide range of mission-focused activities, and the congregation indicates that they have moderately strong relational connections with the broader Glendowie community. They also gave a moderately strong affirmation to the statement, "I feel equipped and confident to share my faith with someone who is not a Christian"<sup>4</sup>.

#### ***LACK OF A DEVELOPED MISSION PATHWAY***

GPC conducts a wide range of outreach activities like the recent "Light Market", Mainly Music and "The Oaks", as well as the established connections through the Kindergarten. However, at this stage, there are no strong mission pathways specifically designed to maximise the current engagement with the community through these events and ministries. A mission pathway provides obvious next steps to helpfully lead people closer to commitment to Christ and membership of his church.

Also, there is a lack of intentional activities to facilitate a deliberate exploration of the person and the claims of Jesus Christ (eg. Alpha, Simply Christianity, etc).

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<sup>4</sup> 6.6 - OPPORTUNITY TO FURTHER ENHANCE

## Drawing In

<b>DRAWING IN</b>		
The extent to which members of the body are effectively integrated into the life and ministry of the church and understand what it means to be a member of the body.		<b>START OF PROJECT</b>
Our church deliberately seeks to welcome and engage with newcomers in its public gatherings (through announcements, literature etc)	NEEDS REVIEWING	4.3
Our church has a deliberate process to welcome newcomers to facilitate them regularly joining with the church community.	NEEDS REVIEWING	4.3
Our church has a program that helps newcomers who have joined the church to understand the church and its ministry and become members.	NEEDS REVIEWING	5.0
If my non Christian family, friends, colleagues and neighbours came to our church, they would be warmly welcomed by others in the church.	OPPORTUNITY TO FURTHER ENHANCE	7.8
I regularly seek to spend time outside of the Sunday services getting to know new people at church.	NEEDS REVIEWING	4.8
If there is someone at church who I don't know, I make it a priority to speak with them.	NEEDS REVIEWING	5.6
<b>SUMMARY SCORES BELOW FOR DRAWING IN</b>		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	NEEDS REVIEWING	5.5
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	NEEDS REVIEWING	5.3
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP	NEEDS REVIEWING	5.4

### KEY OBSERVATIONS

#### ***GPC UNDERSTANDS ITSELF AS A WELCOMING AND CARING COMMUNITY***

GPC understands itself to be a welcoming and caring community, proactively engaging with newcomers and members genuinely caring for one another. While the survey responses could be more positive, there is a healthy foundation upon which to continue to develop this culture.

#### ***THE "PUBLIC FACE" OF GPC IS MODERATELY WELL-DEVELOPED***

GPC has an attractive and informative website and a range of literature to help visitors understand the church and how it conducts its life together.

#### ***THE "DRAWING IN" SYSTEM IS MAINLY INFORMAL AND ORGANIC***

There is a basic, somewhat informal integration system, comprised of welcoming at the Sunday gathering and literature provision of information about the church, followed by newcomers' lunches and invitations to membership. There would be benefits in formalising this ministry to cater for future growth as well as ensuring that it doesn't "fall through the cracks". It is understood that attempts have been made to form a dedicated team to welcome and connect new people, but this has been unsuccessful at this time.

## Spiritual Growth

SPIRITUAL GROWTH		
The extent to which the church has adequate means for discipling Christians.		START OF PROJECT
<b>CORPORATE WORSHIP</b>		
The sermons at our church are helpful in practically encouraging and challenging me to live faithfully as a Christian in every area of my life.	OPPORTUNITY TO FURTHER ENHANCE	6.7
In the public praying of our church, we pray not only for the needs of our church, but also the needs of the wider church and community, and the world.	STRENGTH TO BUILD ON	8.0
I find that I am increasingly wanting to obey God as a response of thankfulness to his grace to me in Christ.	OPPORTUNITY TO FURTHER ENHANCE	7.8
Our Sunday services/gatherings are a time when I engage with others in whole-hearted worship of God.	OPPORTUNITY TO FURTHER ENHANCE	7.7
Our church leadership sees membership of a Small Group as a vital element of involvement in the life of the church	STRENGTH TO BUILD ON	8.5
Our Small Groups have a helpful balance of Bible discussion, personal sharing and prayer.	OPPORTUNITY TO FURTHER ENHANCE	7.4
My church small group is a community where I feel genuinely known and supported	OPPORTUNITY TO FURTHER ENHANCE	7.3
Our church intentionally assists congregation members to develop practices of personal devotion (bible reading, personal prayer, etc)	NEEDS REVIEWING	5.3
I believe that my church is helping me develop practices of personal devotion to help me grow in my relationship with God	OPPORTUNITY TO FURTHER ENHANCE	6.6
<b>SERVING WITH YOUR GIFTS</b>		
Our church has deliberate opportunities for people to discern and use their gifts in service of God	NEEDS REVIEWING	5.7
There is opportunity, encouragement and support for members to use their gifts to serve in this church.	OPPORTUNITY TO FURTHER ENHANCE	7.1
I feel that the leadership of this church (staff and lay) trust church members with significant roles to serve and lead.	OPPORTUNITY TO FURTHER ENHANCE	6.9
<b>BEARING WITNESS TO CHRIST</b>		
Our church members are provided opportunities for training to share their faith with others.	NEEDS REVIEWING	4.0
I believe that my church is helping me to develop skills and confidence to share my faith with people who are not Christians	NEEDS REVIEWING	5.9
<b>SUMMARY SCORES BELOW FOR SPIRITUAL GROWTH</b>		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	OPPORTUNITY TO FURTHER ENHANCE	6.0
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	OPPORTUNITY TO FURTHER ENHANCE	6.8
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP)	OPPORTUNITY TO FURTHER ENHANCE	6.4

## KEY OBSERVATIONS

### **THE STRONG BIBLICAL FOCUS OF PREACHING IS A STRENGTH OF GPC**

The SWOT Analysis identified “Solid, Gospel-Centred Preaching” as the most significant strength that will aid the church in achieving its desired future. This was consistently affirmed during the interviews and supported by the survey results.

### **GPC HAS A CLASSICAL "EVANGELICAL" APPROACH TO SPIRITUAL GROWTH**

GPC's system to promote spiritual growth is centred around attendance at the Sunday gathering, involvement in a small group, and service in a church-related ministry. Additional opportunities have been provided to assist members in going deeper into discipleship with mixed results.

### **PROVIDE CONTEXTUALLY APPROPRIATE OPPORTUNITIES FOR SPIRITUAL GROWTH**

Interviews and reports indicated that members feel that they are time-poor and consequently are reluctant to commit to additional events or sustain this commitment for an extended period. It will be important to engage with the congregation to develop contextually appropriate ways to promote the spiritual growth of the congregation, especially their ongoing and deep engagement with Scripture.

*Reflection on Scripture is, by far, the most influential personal spiritual practice ....  
Reflection on scripture is much more influential than any other practice by a significant margin.... This means it has ... (more) power of any other spiritual practice to accelerate (spiritual) growth...<sup>5</sup>*

### **THE MINISTRY TO CHILDREN AND YOUTH ARE SEEN AS REAL STRENGTHS**

GPC's ministry to children and youth is a real strength, although recent setbacks with the departure of the Children's and Families Lead were widely acknowledged. The engagement of youth in the corporate Sunday gatherings was very positively regarded.

### **EQUIPPING PARENTS TO DISCIPLE THEIR CHILDREN AND YOUTH**

The ministry to children and youth provides both an opportunity and a challenge to proactively engage with parents to promote their deliberate involvement in discipling their children and youth. This ministry is increasingly crucial as church members live, work, learn and play in a society that increasingly does not positively identify with its Christendom roots.

*(Social and familial) changes - brought about by altered parental work patterns, by demands of education and co-curricular activities, and by disruption caused by the penetration of e-*

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<sup>5</sup> Greg Hawkins and Cally Parkinson, MOVE, p. 119

*media into almost every area of an individual and a family's life - have significantly impacted the nature, duration, and intensity of family relationships. Consequently, parents may have less intentional input into the formation of their children. When this is considered alongside the broad and rapid uptake of e-media, the convenience of access to the Internet, and the ever-decreasing costs involved in purchasing the necessary hardware, as well as the significant cultural shift within ... (Western) society away from its Christendom heritage, the result is that the society surrounding the local church and the family appears to have in many cases more influence than almost ever before, and that society is less and less Christian in its shape. Homes are more porous to significant input from the world around us, and that input is more often in direct opposition to a biblical worldview as our society continues to move away from its Christendom heritage.<sup>6</sup>*

### **THERE IS A NEED FOR ONGOING SUPPORT & TRAINING IN EVANGELISM**

The lack of formalised evangelism training at GPC needs to be addressed, both for the sake of the church's evangelistic mission and also to promote the congregation's ongoing spiritual growth.

*We would say that evangelism is both a "cause" and an "effect" of spiritual growth. Evangelism is certainly an output - an effect - of a growing heart for Christ. But we would also argue that the practice of evangelism is also a cause of spiritual growth – a catalytic experience that, in itself, grows the heart of the Christ follower.<sup>7</sup>*

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<sup>6</sup> Cameron Munro, Doctor of Ministry Thesis, "ENABLING TRINITY HILLS TO ADDRESS CHALLENGES OF MODERN AUSTRALIAN CULTURE IN DISCIPLING CHILDREN AND YOUTH" (AUGUST 2012)

<sup>7</sup> Greg Hawkins and Cally Parkinson, MOVE, p. 122

## Culture

CULTURE		
The extent to which the culture of the church characterised by prayer, grace, mission, discipleship and the fruit of the Spirit.		START OF PROJECT
Our church has regular opportunities for members to pray together outside the Sunday services and small groups	OPPORTUNITY TO FURTHER ENHANCE	6.0
Our church has an intentional approach to caring for all members pastorally.	NEEDS REVIEWING	4.0
Our church's focus is more than just "church" and the "spiritual" aspects of life; it includes helping people live as disciples of Jesus in the home, the community, and the workplace.	OPPORTUNITY TO FURTHER ENHANCE	6.5
The leaders of the church regularly exhibit hospitality, inviting both members of the church and the community into their homes.	OPPORTUNITY TO FURTHER ENHANCE	6.6
I am comfortable to be honest and open in the way I relate with others in this church.	OPPORTUNITY TO FURTHER ENHANCE	6.7
I have a strong sense of belonging with my brothers and sisters in Christ.	OPPORTUNITY TO FURTHER ENHANCE	7.1
Our church, and especially its leaders, is characterised by forgiveness, openness, and acceptance of difference.	OPPORTUNITY TO FURTHER ENHANCE	6.2
SUMMARY SCORES BELOW FOR CULTURE		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	NEEDS REVIEWING	5.5
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	OPPORTUNITY TO FURTHER ENHANCE	6.2
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP)	NEEDS REVIEWING	5.8

### KEY OBSERVATIONS

#### CONGREGATIONAL PRAYER IS A FEATURE OF GPC

There are several different opportunities for the congregation to share in corporate prayer outside the Sunday gathering. This is a real positive.

#### PASTORAL CARE IS LARGELY CONDUCTED THROUGH SMALL GROUPS

While there is a Pastoral Care Ministry Lead, this area is not well developed. The Small Groups are the usual providers of pastoral care for the congregation, and the Pastoral Care Ministry Lead seeks to work with them.

It is unclear whether there is a regular Pastoral Care Meeting to ensure those not in Small Groups are cared for. Such a meeting would provide a formal mechanism to pastorally care for those with needs that the Small Groups cannot meet.

It is understood that attempts to formalise a pastoral care system have met with a degree of resistance as some lay leaders wanted it to be more "organic."

### ***THERE ARE TENSIONS AROUND THE TRADITIONAL ROLE OF ELDERS***

Tension was noted during interviews regarding the traditional pattern of the Eldership providing pastoral care for the congregation by visiting members in their homes. On several occasions, older members of the church expressed keenness about the lack of visitation and suggested that this may be a cause of discontent.

This could also explain some of the resistance to establishing a separate system for pastoral care.

### ***THERE IS RELATIONAL TENSION ARISING FROM RECENT STAFF TURNOVER***

There is a level of grief, dissatisfaction, and ongoing tensions around staff turnover, especially regarding the departure of the Children and Families Worker. This topic was raised in almost every interview, and a wide range of impacts were recognised, including misinformation and gossip, undercurrents of disagreement within the congregation, lack of forgiveness, and relational trauma.

This issue was identified in the SWOT Analysis as a key weakness<sup>8</sup>.

### ***TENSIONS ASSOCIATED WITH CHANGE, ESPECIALLY AMONG OLDER MEMBERS***

Another area of tension within elements of the congregation centres on the change of ministry emphasis and practice that has come under the leadership of Rev Kris and Rev Becky Heale. Interviews indicated that some of the older members of the church feel sidelined due to the changes. While these older members appear to be supportive of the focus on families and children, there was also a perception that they are being neglected. It was expressed that the focus on young families was so strong that it was almost to the exclusion of others who did not fit in the target group.

There was also a view that there was a lack of respect for the “traditions of the church”, specifically the removal of the pews (with their plaques) and the omission of more traditional hymns from the Sunday gathering. There was also a perception among those interviewed that there was a division between senior members and Rev Kris Heale, evidenced by his lack of attendance at key events for older members and limited visitation of older members in their homes.

It is understood that several older members have left the church while others have restricted or withdrawn financial support.

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<sup>8</sup> SWOT WEAKNESS #3 - LACK OF UNITY/RELATIONAL TENSIONS IN THE CONGREGATION - 15 Votes



## Infrastructure

INFRASTRUCTURE		
The extent to which the leadership, building and assets, finances, and general operations facilitate and serve effective ministry.		START OF PROJECT
Our church facilities (auditorium, other ministry spaces, kitchens, toilets, car park etc) are adequate for the ministry of the church	NEEDS REVIEWING	4.3
The general operations (administration) facilitate and serve effective ministry.	NEEDS REVIEWING	4.3
The church has adequate and ongoing financial resources to conduct the ministry of the church.	OPPORTUNITY TO FURTHER ENHANCE	7.7
I am aware of the current financial position of the church as well as how I can contribute to it.	OPPORTUNITY TO FURTHER ENHANCE	6.1
The communication from the leadership of our church is clear and appropriate to keep members informed.	OPPORTUNITY TO FURTHER ENHANCE	6.2
SUMMARY SCORES BELOW FOR INFRASTRUCTURE		
LEAD CONSULTANT AND MINISTRY LEADER AGREED SCORE	NEEDS REVIEWING	4.5
CHURCH SCORE FROM SURVEY QUESTIONS ABOVE	NEEDS REVIEWING	5.7
OVERALL AVERAGE (FROM ML&C, CHURCH & LEADERSHIP)	NEEDS REVIEWING	5.1

### KEY OBSERVATIONS

#### **GPC HAS SUBSTANTIAL BUT INADEQUATE BUILDING INFRASTRUCTURE FOR MINISTRY**

GPC has a church facility with an auditorium (seating 145), a creche (seating 8 adults), a lounge/hall with a kitchen, and staff offices. The site also hosts a Kindergarten and playground (licensed to 30 children), which the church can use on weekends. The auditorium has been recently renovated, removing the pews and replacing them with individual chairs. It is functional but close to capacity for the single Sunday service (80% = 116 people)<sup>9</sup>.

<sup>9</sup>“When your main worship service reaches 80 percent of comfortable capacity (measured at 30 to 36 inches per person), you may be pretty certain that you are discouraging frequent attendance by current members and presenting a ‘no vacancy’ sign to newcomers,” says Alban Institute senior consultant Alice Mann in her book *Raising the Roof*. According to Mann, this notion of providing a welcoming environment for newcomers is one of the core issues from which the 80 percent rule emerged. Another is the question of how a church can take responsibility for factors that may decrease the frequency with which its current members attend. For Mann, the “hassle factor” is a caption for both these issues. “If I am brand new to a church and the only available seat is way up front, I may leave,” she says. “If I am a member who is on the fence about coming to church on a particular day, my expectation of crowding may tip the balance in favor of staying home. Until people begin to consider these questions of human motivation more carefully, they often don’t ‘get’ the 80 percent rule. Instead, they hold onto the premise that nothing has to be done because the church isn’t full yet.” (Marlis McCollum, *The 80 Percent Rule: Fact or Fiction?*, <https://alban.org/archive/the-80-percent-rule-fact-or-fiction/>, accessed 6 January 2025).

The children's and youth ministry places significant demands on the facility that are currently only just being met.

There is a Manse, which is situated at the rear of the property. It is currently leased. It is understood that this would need significant renovation if it were to be used to house the ministry family.

#### ***THE CHURCH FACILITY MAY LIMIT FUTURE MINISTRY DEVELOPMENT***

The church facility is at capacity for the current ministry needs of the church. The limitations of the alternate spaces for conducting the Sunday ministry for children and youth will impact the growth of these ministries. This challenge could be met by varying the patterns of ministry and/or through expansion and renovation of the existing building. This calls for imagination and innovation, as well as a preparedness to address the challenges arising from change.

#### ***GPC HAS SOLID FINANCIAL RESERVES***

The church has significant financial reserves, with \$679,800 (Total Bank and Term Deposits) as of 31 October 2024. Substantial capital has also been accumulated in the trust associated with the kindergarten, although the church leadership has differing opinions about how to use these.

#### ***GPC HAS A SUBSTANTIAL NON-GIVING INCOME STREAM***

In 2023/24, GPC received \$106,783 in non-tithe income. This was obtained through renting the manse to tenants and the church facility to the kindergarten. This is a significant additional income stream that enables GPC to support ministry staffing beyond what would be normal for a church of its size.

#### ***THERE HAS BEEN A RECENT DECLINE IN REGULAR GIVING***

GPC's "giving units" (the number of individuals/couples regularly giving to the church electronically) have declined from 67 (March 2024) to 54 (December 2024). This has impacted the average monthly giving, although some new giving has offset the reduction. As previously noted, this reduction appears in part to be due to the current tensions within the congregation, which have seen the giving decline as members withhold giving and others depart.

#### ***A NEW ADMINISTRATOR HAS BEEN APPOINTED***

It is understood that a new administrator has been appointed. This should assist the effectiveness of the administration and communication with the congregation.

## OUTCOMES • Church Fruitfulness

*"...I chose you and appointed you to go and bear fruit – fruit that will last" John 15:16*

This section considers the fruitfulness of the church. Under four key headings, we look at the desired 'outcomes' that the church wants to see as a consequence of their ministry. These are the 'ends', or if you like, the fruit that the farmer would hope to see as a consequence of their faithful cultivation. The farmer can't manufacture fruit, but they can faithfully cultivate the tree that produces the fruit, optimising the conditions to maximise its fruitfulness. The church is a body to be nurtured in a way that will ultimately produce fruit.

### Community Transformation

This section considers how the church intentionally serves the community, bringing about Kingdom outcomes. Questions considered include:

- *If the church disappeared, would the wider community be negatively impacted?*
- *Can we trace some transformation in the local community directly to the work of the church?*
- *What is the degree to which the local community values the ministry of this church?*
- *What is the extent to which the church leadership is involved with any local area cross-denominational gospel movement effort for the good of the community?*

In the Church Vision Document, the leadership of GPC has stated its intention that the church be a "Hub of Hope", "a vibrant family of believers committed to getting out there and transforming our community through the gospel". They desire to see GPC become "the heart of the community" and "sought after as essential ... due to our positive reputation and presence". While there is a strong invitation element to the Vision - "we want to be in a position to invite every person in Glendowie to our church" - this invitation is built on an outward focus, a desire to be a positive kingdom influence, seeing the "community ... transformed for the glory of God".

The church's youth ministry is appreciated by an element within the wider community, involving several youth from outside the immediate church community.

The church kindergarten is well subscribed.

Outreach events conducted by GPC have been well attended and appreciated (Mainly Music, Light Market, Easter Egg Orienteering, etc). The church has provided the Launchpad program in the local primary school.

GPC also supports mission partners who work amongst the local community.

There is no collaboration with other churches to reach the local area.

GPC has a strongly stated intention to be a kingdom influence within the wider Glendowie community. At this time, this intention is backed by some action, although it was acknowledged

that this area could be developed more. The lack of volunteers for key ministries such as Launchpad and Mainly Music presents a significant challenge.

## Evangelistic Impact

### MISSIONAL FRUITFULNESS (NEWCOMERS & NEW CHRISTIANS)

This section considers the extent to which the church is consistently growing and visitors being retained. The church has seen a degree of growth over recent years after the COVID 19 pandemic. The limitation of space in the auditorium and wider facility may restrict future growth.

#### EVANGELISM

EVANGELISM		
I regularly pray for those who are not Christians to come to faith.	OPPORTUNITY TO FURTHER ENHANCE	7.1
I feel equipped and confident to share my faith with someone who is not a Christian	OPPORTUNITY TO FURTHER ENHANCE	6.6
In the last six months, how many meaningful spiritual conversations have you had with someone who is not a Christian?	NEEDS REVIEWING	4.5
AVERAGE FOR EVANGELISM	OPPORTUNITY TO FURTHER ENHANCE	6.1

GPC has a moderately strong evangelistic ethos, although this appears to have been developed historically, with no current program to equip people to share the gospel of grace. While there is an opportunity for this to be stronger, it is encouraging that there is a desire for people to come to faith, which is backed by regular prayer.

## Church Mobilisation

This section considers the extent to which the ministries of the church equip, empower and inspire members to serve with their gifts in the church and in the community.

#### SERVICE

SERVICE		
I know and use my spiritual gifts to fulfil God's purposes.	OPPORTUNITY TO FURTHER ENHANCE	6.7
I actively seek to serve others, both formally and informally, INSIDE the church community.	OPPORTUNITY TO FURTHER ENHANCE	6.9
I actively seek to serve others, both formally and informally, OUTSIDE the church community.	OPPORTUNITY TO FURTHER ENHANCE	6.6
AVERAGE FOR SERVICE	OPPORTUNITY TO FURTHER ENHANCE	6.7

The congregation of GPC indicate that they have a moderately strong culture of knowing and using their spiritual gifts to serve both inside and outside the church.

### SACRIFICE

SACRIFICE		
My faith determines my priorities and practical decisions I make.	OPPORTUNITY TO FURTHER ENHANCE	7.6
What percentage of your income do you give to support the work of the church and other Christian ministries?	NEEDS REVIEWING	4.5
My life demonstrates that I am willing to sacrifice time, money and energy for the good of others.	OPPORTUNITY TO FURTHER ENHANCE	6.7
AVERAGE FOR SACRIFICE	OPPORTUNITY TO FURTHER ENHANCE	6.2

The congregation of GPC indicates that their faith directs their lives to serve God and their neighbour. However, it is interesting to note the fact that this is not matched by financial support of the church and other ministries. This may reflect the recent downturn in congregational giving.

## Spiritual Maturity

### GOSPEL CENTRED

GOSPEL CENTRED		
I have want to live in obedience to God as a response of thankfulness for his grace to me through Jesus Christ.	STRENGTH TO BUILD ON	9.0
I am confident that God love's me, and that I am forgiven and accepted by him through the gospel of Jesus Christ.	STRENGTH TO BUILD ON	9.1
In both the joys and sorrows of life, I consistently turn to God for comfort and guidance	STRENGTH TO BUILD ON	8.2
AVERAGE FOR GOSPEL CENTRED	STRENGTH TO BUILD ON	8.8

This is an evident strength. The congregation reports a strong awareness of their status as loved, forgiven and accepted through the gospel of the Lord Jesus. This both motivates their obedience and undergirds their endurance.

### GODLY RELATIONSHIPS

GODLY RELATIONSHIPS		
I deliberately look for opportunities to bless others who are not related to me.	OPPORTUNITY TO FURTHER ENHANCE	7.0
When I have a conflict with someone, I actively seek to resolve that conflict and (if possible) restore our relationship.	OPPORTUNITY TO FURTHER ENHANCE	7.7
I have meaningful relationships with people different from me (eg. age, gender, race, education etc)	STRENGTH TO BUILD ON	8.3
AVERAGE FOR GODLY RELATIONSHIPS	OPPORTUNITY TO FURTHER ENHANCE	7.7

Again, this is a relative strength of the GPC congregation. There is evidence that grace is transforming the manner in which the congregation relate to one another.

### **SPIRITUAL DISCIPLINES**

SPIRITUAL DISCIPLINES		
How regularly would you normally spend time in intentional personal Bible Reading and Prayer	NEEDS REVIEWING	5.9
I deliberately apply God's word in practical ways in my life.	OPPORTUNITY TO FURTHER ENHANCE	7.4
I have a regular practice of dealing with my sin by confessing it, repenting of it and living in God's forgiveness.	OPPORTUNITY TO FURTHER ENHANCE	7.1
AVERAGE FOR SPIRITUAL DISCIPLINES	OPPORTUNITY TO FURTHER ENHANCE	6.8

While the GPC congregation has a stated desire to live in obedience to God's word, there is a need to regularly engage with God through his word and prayer. As noted previously, "Reflection on scripture is much more influential than any other practice by a significant margin.... This means it has ..(more) power of any other spiritual practice to accelerate (spiritual) growth...<sup>10</sup>".

### **COMMITMENT TO GROWTH**

COMMITMENT TO GROWTH		
I take deliberate steps to learn more of Jesus Christ and what he has achieved through his life, death and resurrection	OPPORTUNITY TO FURTHER ENHANCE	7.8
I intentionally seek opportunities to grow in my understanding and practice of my faith.	OPPORTUNITY TO FURTHER ENHANCE	7.7
I take opportunities to meet with others outside of Sunday to share fellowship, study the Bible, pray and encourage one another.	OPPORTUNITY TO FURTHER ENHANCE	6.8
AVERAGE FOR COMMITMENT TO GROWTH	OPPORTUNITY TO FURTHER ENHANCE	7.4

From the congregational survey, the members of GPC have healthy patterns of engaging with others for the purpose of growing spiritually.

### **CHURCH**

CHURCH		
I make it a priority to gather with together with the church for corporate worship.	OPPORTUNITY TO FURTHER ENHANCE	7.1
I deliberately act to encourage others to grow in their faith and to serve God.	OPPORTUNITY TO FURTHER ENHANCE	6.5
I believe that the Bible is the authoritative word of God, containing everything necessary for salvation.	STRENGTH TO BUILD ON	8.7
AVERAGE FOR CHURCH	OPPORTUNITY TO FURTHER ENHANCE	7.4

<sup>10</sup> Greg Hawkins and Cally Parkinson, MOVE, p. 119

The congregation demonstrates a moderately strong appreciation for the privilege and responsibility of membership of the church.



## Detailed Findings

Throughout the report, observations have been made about the church's faithfulness and fruitfulness. The key findings, those that are most significant for the future growth and vitality of the ministry of GPC, are summarised as follows:

### Finding One

Glendowie Presbyterian Church has a well-developed Vision, Mission and Strategy. However, attention must be paid to its implementation, which has struggled due to differing opinions on how to proceed, both amongst the leadership group and within the broader congregation.

#### **EXPLANATION**

*"Building a visionary ... (church) requires 1% vision and 99% alignment".<sup>11</sup>*

GPC has a great vision. What it lacks is substantial alignment with that vision. The day-to-day functioning of the staff and leadership team is not strongly aligned with achieving this vision. This lack of alignment can be attributed to several reasons, including the ongoing leadership tensions arising from staffing issues and the challenges associated with growth and change (see Finding Four). Without alignment to vision, the church will struggle to find a way forward.

### Finding Two

The leadership dynamic created by the co-ministry of Revs Kris and Becky Heale is creating several challenges that need to be addressed to maximise the real strength of this ministry couple.

#### **EXPLANATION**

This is a challenging finding to make. What must be stressed at the outset is that this finding is not a criticism of them personally, nor does it raise questions about their godliness, gifting and calling in their roles. Most of the specific issues would need to be managed regardless of who the ministry couple sharing the co-ministry.

Having a husband/wife team sharing ministry leadership in a church will affect the leadership dynamic within the staff team and in the Parish Council. Some of these challenges will now be explained.

Firstly, a married couple in a co-ministry position will inevitably create a power bloc in any team where they are both present. It is reasonable to expect this to occur whenever any married couple, ordained or lay, sit together in the same team. There will inevitably be a perception (which will most likely be accurate) that they will support one another in any particular decision.

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<sup>11</sup> James Collins, Jerry I. Porras, "Building Your Company's Vision", Harvard Business Review, 65(1), October 1996.

This will be accentuated if the couple are co-ministers, especially in times of stress and conflict where it would be extremely unusual for one to not support their spouse.

Secondly, there will be a tendency for decisions to be discussed and perhaps even made within the couple's relationship rather than within the teams entrusted with this responsibility. This will be accentuated when the ministry couple has significant authority, as at GPC. This may lead to the perception, and perhaps the actuality, that the couple make decisions that are then dictated to the larger group. This is an unhelpful reality that must be proactively managed.

Thirdly, the ministers' role in the current situation is unclear, especially regarding the "who" and "how" of decision-making. This may be intentional, as Kris and Becky have expressed a strong desire to operate in a co-ministry. However, it does appear to be generating confusion in the operation of leadership.

Lastly, Kris and Becky have identified that they have a strong leadership style, which contrasts the more pastoral and democratic style of their predecessor. Noting the discussion above, in times of stress and conflict, it is reasonable to expect that this will accentuate an "us and them" dynamic with the polarisation of relationships.

## Finding Three

There is a need to establish optimal patterns of collaborative ministry between the newly forming staff team.

### **EXPLANATION**

The staff team is reforming after the departure of three members. Special attention needs to be given to developing optimal patterns of operation to facilitate the formation of a collaborative ministry team. There is a need to develop deep relationships of trust and mutual accountability for the team to learn how to engage in productive disagreement (even conflict), commit together to shared decisions, and hold one another accountable for achieving the collective goals of the team.<sup>12</sup>

It would be helpful to consider further what might be gained from further developing role descriptions and identifying areas of authority, responsibility, and accountability.

## Finding Four

The church demonstrates symptoms associated with growth from a smaller "Family" style church to a more "Pastoral" and even "Program" church.

### **EXPLANATION**

Churches develop characteristic patterns of operation that are related to their size. From interviews and reports, it is apparent that historically, GPC has been operating with many of the

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<sup>12</sup> these points have been sourced from Patrick Lencioni's book, *Five Dysfunctions of a Team*.

characteristics of a “Family Church”. However, elements of the church are functioning as “Pastoral” or “Program” Church. These characteristics are summarised in the table below<sup>13</sup>.

	FAMILY	PASTORAL	PROGRAM
<b>Size</b>	Up to 50-70 on Sunday	50-70 to 150-225 on Sunday	150-225 to 375-425 on Sunday
<b>Orientation</b>	RELATIONAL Family	TRIBAL 1 or 2 groups	PROGRAMMATICAL A critical mass of people from different ages, cultural groups
<b>Structure</b>	Single (family) cell	Single (tribal) cell	Stretched cell
<b>Leadership</b>	Resides in key families	Resides in a leadership circle	Resides in committees
<b>Pastor</b>	Chaplain	Shepherd	Administrator
<b>Decisions</b>	Made by congregation Driven by history	Made by the leadership circle	Made by committees, driven by changing needs
<b>Staff</b>	Bivocational or single pastor	Single pastor	Pastor plus small staff
<b>How Change Happens</b>	BOTTOM UP through key people	TOP DOWN through the leadership circle	MIDDLE OUT through key committees
<b>Growth patterns</b>	Attractional model through relationship	Attractional model through pastor’s winsomeness	Program model through key ministry
<b>Growth obstacles</b>	<ul style="list-style-type: none"> <li>▸ Small church image</li> <li>▸ Ineffective evangelism</li> <li>▸ Inadequate programming</li> <li>▸ Downward momentum</li> <li>▸ Ingrown fellowship</li> </ul>	<ul style="list-style-type: none"> <li>▸ Limited time and capacity of the pastor</li> <li>▸ Friendly, but not friendship and genuine inclusion</li> </ul>	<ul style="list-style-type: none"> <li>▸ Inadequate facilities</li> <li>▸ Inadequate staff</li> <li>▸ Inadequate finances</li> <li>▸ Poor administration</li> <li>▸ Increasing complexity</li> </ul>

There are a number of symptoms that can be identified that reveal this tension. These include:

- the expectation amongst some members that the entire congregation is engaged and involved in decision-making;
- the tension around the role of the minister and elders, especially around the provision of pastoral care through visitation;
- resistance to formalising ministry, seeing “organic” and “informal” as superior to a more structured pattern of ministry;

<sup>13</sup> This table is sourced from a summary paper entitled “Church Size and Life Stage”, which drew on the following sources:

- Gary McIntosh, One Size Doesn’t Fit All
- Gary McIntosh, Taking your church to the next level
- Alice Mann, The In-between Church; Raising the Roof
- Roy Oswald, Making Your Church More Inviting
- Arlin Rothauge, Sizing Up a Congregation for New Member Ministry

- reluctance amongst some members to start additional worship gatherings due to the loss of relationship;
- leadership challenges faced by the ministers

## Finding Five

There is a moderately high degree of relational anxiety within the church. In Family System Theory, “anxiety is simply a state of alert, of heightened readiness to respond”<sup>14</sup>. This appears to result in a higher level of reactivity where a higher degree of polarisation occurs faster, creating more adversarial relationships.

### **EXPLANATION**

Interviews revealed a varying degree of reactivity, mistrust, withdrawal and blame. While this was not universal, it is understandable that the chronic stress created by the significant relational tensions between key staff members has stirred up anxiety within the relational system. On the positive side, due to the connectivity of a relational system, an individual can significantly influence this situation through shifting their own patterns of behaviour.

## Finding Six

The Reaching Out System is relatively strong but needs further development as it lacks clear next steps as well as a formal opportunity for people to consider the person and claims of Jesus Christ through a program such as Alpha.

### **EXPLANATION**

GPC has good, missionally-oriented links with the community, especially through the Kindergarten, Mainly Music and its established outreach events that are well-regarded and patronised by the wider community. However, there is currently a lack of a developed mission pathway that is designed to help a person to engage with the person and claims of Jesus Christ. There is no “conversion program” such as Alpha or Simply Christianity.

## Finding Seven

The Drawing-In System needs to be formalised to better integrate newcomers into the ministry and membership of GPC.

### **EXPLANATION**

There is currently a lack of a formal welcoming and integration pathway. While this will work for a small church, the lack of a developed system will limit the growth of the congregation to the next size.

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<sup>14</sup> Jeffrey Miller, The Anxious Organisation, p. 4

## Finding Eight

There is a need to develop a pattern of fostering ongoing spiritual growth using the existing small group system rather than adding additional workshops. To achieve this, there is a need for greater alignment of small groups with the church's overall ministry. However, as many of these groups are long-standing, this would need to be approached in a delicate and highly collaborative manner (see Finding 4).

### **EXPLANATION**

Fostering its members' ongoing spiritual growth is one of any church's key tasks (Matthew 28.18, Colossians 1.28). Surveys indicated that the members of GPC were keen to take opportunities to grow spiritually, although there has been limited engagement with the specific programs designed to meet that need. Also, the SWOT analysis indicated that people were time-poor. It seems safe to conclude that the issue appears to be one of availability rather than motivation.

In their book *Simple Church*, Thom Rainer and Eric Gieger suggest utilising existing ministry programs to meet the need to take the congregation deeper. The obvious choice would be to further develop and utilise the small group ministry to this end.

## Finding Nine

The children's and youth ministry is a real strength of GPC. With the transition of staff leadership in 2024 due to the departure of both the Youth Worker and the Kids and Families Lead, there is a need to maintain what has been developed and an opportunity to build upon it.

### **EXPLANATION**

There is a real need to restore and strengthen the ministry to children and youth at GPC. This will be assisted by recruiting godly and gifted staff, but this should not be dependent on paid staff. There is ample opportunity to strengthen and support existing lay teams serving in this space.

There is also an excellent opportunity to develop ministry to parents to equip and support them as they seek to raise their young people "in the training and instruction of the Lord" (Ephesians 6.4).

## Finding Ten

The existing pattern of Pastoral Care needs to be built upon and further developed. There is a need to assist the congregation in shifting away from a minister/elder-centric model.

### **EXPLANATION**

There is a need to develop the Pastoral Care ministry. While there is a ministry lead and a primary pattern of care being offered through small groups, there is a need to strengthen the connections between these two elements, and to further develop the pastoral care ministry to care for those who are unable to be a part of the small group ministry.

There is also a need to assist members in making the cultural shift from the expectation that the elders and ministers are to conduct pastoral care, primarily through visitation. While this has been the traditional pattern of GPC and many other Presbyterian churches, it is neither required by the Book of Order nor practical as the church continues to grow. This will require a creative and sensitive engagement with both the Presbyterian polity and the long term members of the church.

## Finding Eleven

The capacity of the current single Sunday service limits the church's ongoing growth.

### **EXPLANATION**

The current auditorium is at capacity, and the ancillary ministry spaces are also stretched to capacity. It is reasonable to expect that the church will not grow further until more space is created, either through starting a second service or expanding the available space.

## Detailed Recommendations

Based on the findings and conclusions above, CTCA makes the following key recommendations to promote the ongoing gospel fruitfulness of the church's ministry.

### Recommendation One

It is recommended that the CTCA Consultant coach Revs Kris and Becky Heale around strengthening the positive leadership dynamic and mitigating the challenges created by the pattern of co-ministry.

#### ***HOW CAN CTCA ASSIST?***

The CTCA Consultant engaging with GPC will be able to provide this coaching, drawing on the wider experience of the CTCA team where needed. The CTCA team includes a couple who serve in a similar ministry situation.

### Recommendation Two

It is recommended that the CTCA Consultant coach Rev Kris Heale (with reference to the wider Parish Council) around developing positive team culture and practices in the newly forming staff team.

#### ***HOW CAN CTCA ASSIST?***

The CTCA Consultant engaging with GPC will be able to provide this coaching, drawing on the wider experience of the CTCA team where needed.

### Recommendation Three

It is recommended that the larger leadership group (Ministers, Staff, Parish Council and non-serving Elders) engage together to develop a shared vision for the future direction of the church, including an agreement on how that is to be achieved. This would need to particularly address the questions around the size dynamics of the church and how they affect the manner in which ministry needs to be conducted, especially the role of the elders and ministers.

#### ***HOW CAN CTCA ASSIST?***

The CTCA Consultant could facilitate a leadership retreat for this group as a part of the Phase Three engagement with GPC.

### Recommendation Four

Church leadership, both staff and elders, need to engage with the concepts of Family Systems Theory, develop a strategy to address unhelpful relational dynamics and enable them to be "non-anxious presences" within GPC.

### **HOW CAN CTCA ASSIST?**

CTCA Consultants have developed a "Family Systems Implementation" which could be conducted for church leadership as a part of the Phase Three engagement with GPC.

## **Recommendation Five**

The key ministry systems, "Reaching Out" and "Drawing In", need to be formally developed in order to enable the church to grow to the next level.

### **HOW CAN CTCA ASSIST?**

CTCA has a Ministry Systems Implementation where church leaders are coached to develop these key ministry systems for their particular context. This can be deployed through online coaching or could be delivered in person, in "intensive mode" for a wider group.

## **Recommendation Six**

There is a need to strengthen and develop the current Kids and Youth Ministry.

### **HOW CAN CTCA ASSIST?**

The CTCA Consultant engaging with GPC will be able to coach the Ministry Team (including the Kids and Families Lead), drawing on the wider experience of the CTCA team where needed.

CTCA has a Children and Youth Lead Consultant who could engage on the ground with GPC to provide insight and training to strengthen the existing teams and help expand the ministry, especially to engage parents to equip and support them to actively disciple their children.

## **Recommendation Seven**

It is recommended that attention be given to strengthening the Pastoral Care ministry. While there is a basic structure of providing care through small groups, greater integration is needed with the Pastoral Care Lead, and care needs to be taken to ensure that people who are not in small groups receive care. This is an adaptive cultural challenge as the church members need to transition away from a more classic understanding of ministers and elders providing Pastoral Care.

### **HOW CAN CTCA ASSIST?**

The CTCA Consultant, when engaging with GPC, will be able to coach GPC's ministers (and pastoral care team), drawing on the wider experience of the CTCA team where needed. CTCA has resources for leading in adaptive situations, which could be shared.



## Recommendation Eight

GPC needs to start a new worship gathering to allow for the church to continue to grow. This would need to arise from the leadership embracing a shared vision of the church's future (See Recommendation One).

### ***HOW CAN CTCA ASSIST?***

The CTCA Consultant engaging with GPC will be able to coach GPC's ministers, drawing on the wider experience of the CTCA team where needed. There are numbers of Consultants within CTCA who have on the ground experience with starting new worship gatherings.

## Next Steps

On behalf of City to City Australia, I sincerely thank you for the opportunity to work with Glendowie Presbyterian Church.

The next step for the church's leadership is to read and reflect on this report, prayerfully considering its findings and recommendations. If you have questions or need clarification on any of the matters raised, I would welcome the opportunity to speak with you.

We also recommended communicating the report's findings to the congregation and key stakeholders. The executive summary provides a concise summary that may be useful for this purpose.

At CTCA, we desire to see hundreds of churches across Australia and New Zealand reach their potential to engage in mission and see people around us come to faith in the Lord Jesus. We look forward to working with you as we pray that He will bring life and hope to your church, that the Lord Jesus will be honoured and glorified in our work of mission.

Yours sincerely,



Rev Dr Cameron Munro

Director of Training/Lead Consultant  
City to City Australia

# Appendix A - Full SWOT Analysis Results

## **PREFERRED FUTURE**

In response to God's grace and in his strength, Glendowie Presbyterian Church longs to be a growing, intergenerational church where all members, young and old, thrive and belong. Courageously led by a strong, united eldership and staff team, GPC will see lives transformed by the gospel, overflowing in evangelism and service into the Glendowie Community and beyond as children, youth and adults grow towards maturity as disciples of Christ.

## **STRENGTHS**

*Essential Question - "What already exists in the church that is moving you (or could move you) towards this desired future?"*

### **KEY STRENGTHS**

#### **#1 - SOLID, GOSPEL CENTRED PREACHING - 29 Votes**

*Holding Bible class; united Bible focus; small groups – quantity and quality; Biblical grounded teaching; Bible-based preaching; strong biblical teachings; solid preaching.*

#### **#2 - GIFTED, DEMOGRAPHICALLY DIVERSE CONGREGATION (ESP. KIDS, YOUTH) - 20 Votes**

*People who love people; diverse and intergenerational congregation; gifted people; talented people (music); strong family numbers; committed congregation; capable congregation; core group of people; strong numbers of people; growing congregation; lots of volunteers; high number of male churchgoers compared to other churches; friendly people; families worship, together; diversity; diversity of gifts; volunteers/leaders in GPC kids; GPC kids teaching program; strong, kids and youth ministry; kindy is working well; playgroup available; great youth group; engaged youth; children's ministry; vibrant kids church; strong and growing youth group; an awesome team of GPC kids teachers; new children and families lead; parenting.*

#### **#3 - PASSIONATE AND MATURE ELDERSHIP - 13 Votes**

*Two great session clerks; passionate leadership; a group of mature elders; gospel-driven staff, elders, parish council, and senior church members.*

### **OTHER**

- Enthusiastic Staff Team - 8 votes
- Strong connections with the community - 5 Votes
- Resources - property and money - 5 Votes
- Culture to embrace change - 1 Vote
- Creativity in Ministry and Mission
- Location

- Strong Mission Partners

## **WEAKNESSES**

*Key Question: "What exists (or doesn't exist, and needs to) in the church that is blocking this desired future from becoming reality?"*

### **KEY WEAKNESSES**

**#1 - LACK OF AVAILABILITY OF VOLUNTEERS - 16 Votes**

*Need more people involved taking responsibility for ministry areas; lack of volunteers/time; time-poor leaders and volunteers.*

**#2 - LACK OF COMMUNICATION & COORDINATION BETWEEN MINISTRY LEADERS - 16 Votes**

*Role of elders; more people on parish council; not very active elders; more planning and connection across ministry leads/elders and parish council – connection.*

**#3 - LACK OF UNITY/RELATIONAL TENSIONS IN THE CONGREGATION - 15 Votes**

*Not united; lack of consistent overarching inherited youth ministry; internal relationships; some hurt because of staff changes and people leaving; the kids church and youth took a recent hit; not united (in practice) in our action/steps to see the vision happen; factions and cliques of people.*

### **OTHER**

- staff team needs to be rebuilt - 9 votes
- poor communication with the congregation - 8 votes
- eldership not functioning optimally - 7 votes
- membership are time poor - 4 votes
- facilities limit ministry - 3 votes
- lack of pathway between the kindergarten and the church - 2 votes
- lack of a Young Adults ministry - 2 votes
- challenges to church income (offertory) - 1 vote
- inadequate sound system - 1 vote
- lack of pastoral connection with the elderly
- lack of community outreach
- lack of time and space for creativity in ministry & mission
- not enough fun in kids' ministry

## **OPPORTUNITIES**

*Key Question: "What in your environment (external to the church) may provide opportunities for reaching this desired future?"*

### **KEY OPPORTUNITIES**

**#1 - NEEDS TO WHICH TO RESPOND - 27 Votes**

*Cost of living, redundancies – increasing need (resources); community in need nearby – Glen Innes, St John's; offering services for community needs; caring for the community – counselling, funding, etc.*

#### *#2 - PRESENCE OF CHILDREN, SCHOOLS, STRONG FAMILY CULTURE - 20 Votes*

*College ministry; young people in community, especially in schools; GCK kindie; Glendowie, primary school; schools in the area; Christian school (set up); school next door; outside kids love GPC kids so much; after-school care; GPC youth as leaders at college; relationship with college and primary school; stronger links to local schools plus St Kents; launchpad allowed at Glendowie primary school; parents that care for kids.*

#### *#3 - OPPORTUNITY TO WORK WITH OTHER CHURCHES - 10 Votes*

*Partnership with other churches and para organisations; work with other churches in the area; absorb and resource a second parish/church that's weaker.*

### **OTHER**

- opportunities for ministry with St Andrews (Rest Home) and elderly in community - 8 votes
- opportunity to utilise external resources (parachurch, denomination) - 8 votes
- demographic change in the neighbourhood - 4 votes
- opportunity to access skills from the community - 3 votes
- GPC has a positive web presence in the community - 1 vote
- positive cultural voices speaking about Christianity (Peterson, Rogan)
- partnerships with community groups

### **THREATS**

*Key Question: "What is in your environment (external to the church) that may hinder you from reaching this desired future?"*

#### **KEY THREATS**

##### *#1 - COMMUNITY TOO BUSY TO MEANINGFULLY ENGAGE WITH CHRISTIANITY - 15 Votes*

*People are busy either with activities or career; time poor neighbourhood (work pressures); community too busy.*

##### *#2 - NEGATIVE ATTITUDES TO CHRISTIANITY AND CHURCH - 15 Votes*

*Negativity to churches/Christianity; negative media/cultural view of church; misrepresentation of Christianity by other church leaders (e.g. abuse in care investigations); bad press for Christianity; historical revisionism erasing Christian influence in New Zealand; apprehension and rejection of Christianity in media, establishment and government.*

##### *#3 - LACK OF TRAINED STAFF/VOLUNTEERS TO RECRUIT - 12 Votes*

*Can't find youth worker; no one wants to work in church environment; can't find mainly music replacement.*

### **OTHER**

- 
- AntiChristian Ideologies in the Society - 10 Votes
  - “Gated Community” mindset - 8 Votes
  - Comfortable community that sees no need for God - 6 Votes
  - Laws against Christianity - 3 Votes
  - Loss of access to schools - 1 Vote
  - specific satanic opposition
  - disasters
  - entertainment culture (including in the church)
  - bad experiences of church and Christianity
  - new churches provide competition

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