



## **Parish Plan - work in progress**

### **[1] STATEMENT OF IDENTITY**

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**The Anglican Diocese of Newcastle**  
**The Parish of Terrigal**

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**Parish Plan – a draft**

**[1] STATEMENT OF IDENTITY**

In penitence and faith we humbly claim and commit to our identity as members of God's household which is **the Body of Christ**.

**[2] VISION STATEMENT as at June 2015**

**We desire to shine as one in Christ  
that God's will be done.**

**[3] HONOURING OUR IDENTITY AND VISION**

**...some background thoughts**

- **worship, prayer and fasting**
- **fellowship and faith studies**

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**\*The place of the Beatitudes in this planning**

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**[4] OUR CHRISTIAN CHARACTER AND CORE VALUES**

**[5] ELEMENTS OF OUR STRATEGIC PLANNING**

**The Anglican Diocese of Newcastle  
The Parish of Terrigal**

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**Parish Plan - a draft**

**[1] STATEMENT OF IDENTITY**

In penitence and faith we humbly claim and commit to our identity as members of God's household which is **the Body of Christ**.

**We are the body of Christ.  
His Spirit is with us.**

*[A.P.B.A.p127]*

**Some Scriptural references - Statement of Identity**

**Ephesians 2.19 - 22**

*<sup>19</sup>So then you are no longer strangers and aliens, but **you are citizens with the saints and also members of the household of God,** <sup>20</sup>built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. <sup>21</sup>**In him the whole structure is joined together and grows into a holy temple in the Lord;** <sup>22</sup>**in whom you also are built together spiritually into a dwelling-place for God.***

**1Timothy 3:15**

*If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.*

**1 Corinthians 12.12 - 13, 27**

*<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.*

*<sup>27</sup>Now you are the body of Christ and individually members of it.*

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***[1] Statement of Identity - continued***

**We are the body of Christ.**

**His Spirit is with us.**

**Some Scriptural references - Statement of Identity**

**Romans 12:3-5**

*For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so **we, though many, are one body in Christ, and individually members one of another.***

**Ephesians 4:1-6**

**Unity in the Body of Christ**

<sup>4.1</sup> *I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>making every effort to maintain the unity of the Spirit in the bond of peace.*

<sup>4</sup>*There is one body and one Spirit, just as you were called to the one hope of your calling, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all and through all and in all.*

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### [2] VISION STATEMENT [as at June 2015]

**We desire to shine as one in Christ  
that God's will be done.**

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**[Jesus said to His Father] ...not what I want, but what you want. [Mark 14.36]**

We seek always to live according to God's will and thus according to our Lord's 'Great Commission' [Matthew 28.20], our Lord's summary of the commandments and the vision and vocation expressed by Jesus Christ in the Gospel teaching commonly called 'the Beatitudes' [Matthew 5.1-16.]. We believe that this vision honours our identity as belonging to God's household which is the Body of Christ.

#### **Some Scriptural references...on God's will**

##### **John 6:38-40**

[Jesus said,] *"For I have come down from heaven, not to do my own will, but the will of Him who sent Me. "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. "For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day."*

##### **Matthew 6:10**

Lord Jesus prayed to our Father in Heaven,  
**'Your kingdom come, your will be done, on earth as it is in heaven.'**

##### **Hebrews 13:20-21**

*Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good **that you may do his will**, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.*

***[2] Vision Statement - continued***

**We desire to shine as one in Christ  
that God's will be done.**

**Some Scriptural references ...on God's will – continued****Luke 6:46**

Jesus said, *“Why do you call me ‘Lord, Lord,’ and not do what I tell you?”*

**Jeremiah 29:11**

*‘...for I know the plans that I have for you,’ declares the LORD, ‘plans for welfare and not for calamity to give you a future and a hope.’*

**Proverbs 3:5-6**

*Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight.*

**Proverbs 19:21**

*Many are the plans in the mind of a man, but it is the purpose of the Lord that will stand.*

**Ephesians 5:17**

*Therefore do not be foolish, but understand what the will of the Lord is*

**Romans 12:2**

*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.*

**Romans 8:27**

*...and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.*

*[2] Vision Statement – continued*

**We desire to shine as one in Christ  
that God's will be done.**

**Some Scriptural references ...on God's will – continued****Acts 13:22**

*And when [God] had removed [Saul], he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, **who will do all my will.**'*

**Psalm 40:8**

*"I delight to do your will, O my God; your law is within my heart."*

**John 7:17**

***If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.***

**Philippians 2:12-16**

*Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, **for it is God who works in you, both to will and to work for his good pleasure.***

*Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you **shine as lights in the world, holding fast to the word of life**, so that in the day of Christ I may be proud that I did not run in vain or labour in vain.*



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### *[2] Vision Statement – continued*

**We desire to shine as one in Christ  
that God's will be done.**

### **Some Scriptural references ...on God's will – *continued***

#### **1 John 2:17**

*And the world is passing away along with its desires, but **whoever does the will of God abides forever***

#### **John 5:30**

*[Jesus said] **"I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me."***

#### **Micah 6:8**

***He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?***

### **A Scriptural reference – The Two Great Commandments**

#### **Matthew 22:36-40**

***"Teacher, which is the great commandment in the Law?" And [Jesus] said to [the lawyer], "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the greatest and first commandment.***

***And a second is like it: You shall love your neighbour as yourself. On these two commandments hang all the Law and the Prophets."***

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### ***[2] Vision Statement - continued***

**We desire to shine as one in Christ  
that God's will be done.**

#### **Some Scriptural references - The Two Great Commandments Mark 12:28-34**

*And one of the scribes came up and heard them disputing with one another, and seeing that [Jesus] answered them well, asked him, “Which commandment is the most important of all?”*

*Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him.*

#### **John 14:15**

*[Jesus said], “If you love me, you will keep my commandments.”*

#### **Matthew 5:17**

*[Jesus said], “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”*

#### **A Scriptural reference – The Great Commission Matthew 28.18-20**

<sup>28. 18</sup> *And Jesus came and said to [His disciples], ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’*

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### *[2] Vision Statement – continued*

**We desire to shine as one in Christ  
that God's will be done.**

### **Some Scriptural references** **Matthew 5.1 - 16**

**The Beatitudes [otherwise known as the Sermon on the Mount]**

*When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:*

3. *‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.*
4. *‘Blessed are those who mourn, for they will be comforted.*
5. *‘Blessed are the meek, for they will inherit the earth.*
6. *‘Blessed are those who hunger and thirst for righteousness, for they will be filled.*
7. *‘Blessed are the merciful, for they will receive mercy.*
8. *‘Blessed are the pure in heart, for they will see God.*
9. *‘Blessed are the peacemakers, for they will be called children of God.*

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### *[2] Vision Statement – continued*

**We desire to shine as one in Christ  
that God's will be done.**

### **Some Scriptural references**

**The Beatitudes**

**Matthew 5.1-16**

*...continued*

- <sup>10.</sup> 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*
- <sup>11.</sup> 'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.*
- <sup>12.</sup> Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.*

### **Salt and Light**

*<sup>5.13</sup> 'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot.'*

*<sup>5.14</sup> 'You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lamp stand, and it gives light to all in the house.*

*<sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.'*

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### [3] HONOURING OUR IDENTITY AND VISION

#### ...some background thoughts

- **Worship, Prayer and Fasting**

Our identity as being members of the **Body of Christ** demands that we intentionally centre upon Almighty God through Jesus our Lord through habitual and constant **worship** and **prayer** and **fasting**.

We acknowledge our Lord's pattern of constant prayer to his Father, often seeking out solitude and silence to be with his Father; of our Lord's constant prayer with his disciples; of His fasting - notably in preparation for momentous occasions; and of His commandment to His disciples to 'break bread' together...

[St Paul wrote] *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.* [1 Corinthians 11:23-26]

- **Fellowship and Faith Studies**

We acknowledge too that the emerging Christian church valued constant fellowship and seeking guidance, meeting around the teaching and authority of the Apostles. Of the latter, of course we have received the deposited apostolic witness (our sacred text, the Holy Bible), the gift of the Holy Spirit, and the witness and work of God's holy, catholic and apostolic over two millennia.

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### [3] HONOURING OUR IDENTITY AND VISION - continued

- Fellowship and Faith studies - continued

#### *Some Scriptural References*

*When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. [Acts 2:1-47]*

*‘And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. [Acts 2:42]*

*And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts. [Acts 2:46]*

*‘On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.’ [Acts 20:7]*

*And when Paul had went upstairs and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. [Acts 20:11]*

*Be imitators of me, as I am of Christ. [1 Corinthians 11:1]*

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[3] HONOURING OUR IDENTITY AND VISION - continued

### The Place of Sermon on the Mount (the Beatitudes) in this Planning

#### The Sermon on the Mount otherwise known as the Beatitudes

<sup>5.1</sup> When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. <sup>2</sup> Then he began to speak, and taught them, saying:

<sup>3</sup> 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> 'Blessed are those who mourn, for they will be comforted.

<sup>5</sup> 'Blessed are the meek, for they will inherit the earth.

<sup>6</sup> 'Blessed are those who hunger and thirst for righteousness, for they will be filled.

<sup>7</sup> 'Blessed are the merciful, for they will receive mercy.

<sup>8</sup> 'Blessed are the pure in heart, for they will see God.

<sup>9</sup> 'Blessed are the peacemakers, for they will be called children of God

<sup>10</sup> 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

<sup>11</sup> 'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

#### Salt and Light

<sup>13</sup> **'You are the salt of the earth;** but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot.

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[3] HONOURING OUR IDENTITY AND VISION - continued

The Place of Sermon on the Mount (the Beatitudes) in this Planning - cont'd

The Sermon on the Mount otherwise known as the Beatitudes – cont'd

<sup>14</sup> **'You are the light of the world.** A city built on a hill cannot be hidden. <sup>15</sup> No one after lighting a lamp puts it under the bushel basket, but on the lamp stand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

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### The Beatitudes, Parish Planning and Christian Character

*Quoted below is material written as part of the emerging parish planning process. Therein is an attempt to explore the meaning of the Sermon on the Mount as it may provide appropriate Biblical warrant for our **parish identity, vision** and our concomitant **values and practices**. The notion of the Beatitudes as being instructive ethically, liturgically and prayerfully is affirmed in the exegetical work by Charles Talbert (The Paideia Commentary Series on the Gospel of St Matthew). Of particular interest is Talbert's further argument for the possibility that the Beatitudes are principally directed to the pivotal matter of character building in "imitation" of Jesus.*

It may generally be agreed that our Lord's teachings, commonly known as "The Sermon on the Mount" or "The Beatitudes", considered alongside the "Two Great Commandments" and "The Lord's Prayer", provide fertile ground for arguing the basis for **Christian ethical values and instruction in worship and prayer**. For example, if we are living faithfully according to the Dominical command to love neighbour as we have been loved, or to love others as we love self, then we are called to **value peacemaking and to repudiate and act against all that degrades or destroys others**.



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### [3] HONOURING OUR IDENTITY AND VISION

#### The Place of Sermon on the Mount (the Beatitudes) in this Planning – cont'd

Another perspective for the possible role of the Beatitudes, alongside ethical standards, has been discussed by Biblical scholar Charles H. Talbert, in the **Paideia Commentary Series on the Gospel of St Matthew** [Baker Publisher, Grand Rapid, Michigan, 2010]. Talbert writes in some detail on this matter on pages 96 to 106 of the aforementioned Paideia commentary. He begins his considerations by asking whether the **Sermon on the Mount** is primarily concerned with ethics and asserting that “*this is a common understanding*”.

However Talbert goes on to argue that the Beatitudes do not just contain ethical instruction but also instruction in worship and prayer, referencing scholar John Richs. And then Talbert highlights yet another critical dimension, that is, “**the Sermon on the Mount functions primarily as a catalyst for the formation of identity or character. Only in a secondary way can it serve as a contributor to the task of decision-making. The ethical material contained in the Sermon is directed not in the first instance to decision-making but rather the formation of moral character...**”

Talbert argues his case in detail. He contends that the Beatitudes do **not** contain norms or rules or laws to guide an ethical decision-making process. **Dilemma-based ethics are reactive. Rather he describes the dimension which he refers to as character formation thus...**

“What exactly *is* meant by character formation? Character and identity may be regarded as interchangeable terms. The chief elements in character or identity are **perceptions** (*how one sees things*), **dispositions** (*persisting attitudes that flow from the overarching orientation or vision*), and **intentions** (*deliberately chosen or self-conscious activity, or motivation*).

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### [3] HONOURING OUR IDENTITY AND VISION

The Place of Sermon on the Mount (the Beatitudes) in this Planning - cont'd

If the Sermon on the Mount is designed for **character formation**, it will facilitate a new way of seeing life - seeing the world with **eyes that are Christ-like**, issuing in new dispositions and intentions and motivations. **Character ethics then are proactive**. There are, therefore, two questions to distinguish. *First*, what is a disciple to be (virtue ethics)? *Second*, what is a disciple of Jesus to do (Dilemma ethics)? The first is a question of character or identity; the second is a question decision-making to enable proper action."

Talbert goes on to argue that the First Evangelist distinguishes between **being** and **doing**. For example, he distinguishes between tree and fruit (Mtt 17.16-18; 12.33), heart and mouth (12.24; 15.18-19); being and speaking (12.34) and person and things (12.3). And as it happens Talbert makes a comparison which seems to speak directly to **our parish statements of Identity and Vision**. "In Matt 5.14-16 the distinction is expressed as...

"You are the light of the world..." (character/identity) *and*

"Let your light shine..." (behaviour/action)

That is, act in accordance with your nature; let your actions reflect your character.

**Be imitators of Christ** [1 Corinthians 11:1]

With respect to our draft Parish Plan, containing a **Statement of Identity** (We are the Body of Christ, His Spirit is with us) and a **Statement of Vision** (We desire to shine as one in Christ that God's will be done) it follows that we seek to be very intentional, under God, and in the gift of God's Holy Spirit, to develop and implement strategic planning based upon our deeply held aspirations as to identity and vision and the values and practices which follow logically.

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### [3] HONOURING OUR IDENTITY AND VISION

The Place of Sermon on the Mount (the Beatitudes) in this Planning - cont'd

Who we commit to **be** directs how we behave. **Who we truly are defines what we do (and therefore what we do mirrors who we truly are).** As our Christian character develops under God, as we faithfully yearn to be in Christ as Christ is in us, then our ethical choices and daily behaviours become an unthinking, deeply embedded practice ...**we can do no other and are deeply troubled by sin until we find forgiveness.** That is, separation from God or self or others is intolerable to the Christian character and the dynamic of honestly acknowledging our realities and openly seeking healing (confession, repentance and reconciliation) are the fruits of a faith journey in God's grace.

Whereas the Christian character is "a Spirit-led imitation of Christ", conversely, patterned behaviour which is subconsciously *divisive* and *destructive, mean-spirited and separating, self-serving and dishonest, hypocritical* and *malicious* cannot be of Christ but characteristic of different groundings. It would seem that an essential burden of Talbert's argument is that the Beatitudes heard in faith and internalized build a Christ-like character.

Thus shaped, then our character being formed begets our daily behaviour and moral values...so our continuing parish focus on identity and vision!"

### [3] HONOURING OUR IDENTITY AND VISION

**A theology of doing - God's justice, mercy and righteousness - cont'd**

To follow are some thoughts upon Biblical warrant towards "parish action" or "doing" - shining our light in the world. **It follows that whatever we may commit to in our strategic planning must always be consistent with and promote our sense of identity and vision.**

## The Parish of Terrigal

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### [3] HONOURING OUR IDENTITY AND VISION

#### A theology of doing - God's justice, mercy and righteousness - cont'd

Old Testament literature is replete with references to God's righteousness, justice and mercy. The Psalms constantly refer to such notions. Regard also that classic example from Micah... *and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*

A careful reader of the majestic work of Isaiah will be rewarded with many rich examples of these interwoven Biblical concepts. Perhaps one of the best known comes from Isaiah chapter 9.2ff...

<sup>2</sup> The people who walked in darkness  
have seen a great light;  
those who lived in a land of deep darkness -  
on them light has shined.

<sup>6</sup> For a child has been born for us,  
a son given to us;  
authority rests upon his shoulders;  
and he is named  
Wonderful Counsellor, Mighty God,  
Everlasting Father, Prince of Peace.  
<sup>7</sup> His authority shall grow continually,  
and there shall be endless peace  
for the throne of David and his kingdom.

He will establish and uphold it  
with justice and with righteousness  
from this time onwards and for evermore.  
The zeal of the Lord of hosts will do this.

## The Parish of Terrigal

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### [3] HONOURING OUR IDENTITY AND VISION

A theology of doing - God's justice, mercy and righteousness - cont'd

The Biblically attested notions of God's mercy, righteousness and justice are pivotal to defining **how we realize the consequences of who we aspire to be** according to a very intentionally embraced identity and vision.

Based upon Old Testament insights into righteousness (HBW - tsedaqah) and justice (HBW - mishpat), **God's righteousness is primarily about relationships**, on view in perfection in the person and work of Jesus.

**The first three of God's Ten Commandment** provide excellent Biblical insight into God who is righteous. **He calls us into a human / divine relationship.** The fourth commandment is a sacred provision to honour God's gift in regular and disciplined worship. **The six remaining commandments** define the ethical consequences of God's gift of relationship. As the New Testament unfolds, God's call into righteousness, that is, committed and trusting relationship, is incarnational and sacrificial, mercifully loving in Christ. And Jesus develops the reality of the Mosaic covenant when he pronounces **the Two Great Commandments**. Thus is revealed that God, who is righteous, calls us to **love God, to love self and love others**. The fruits of such abiding relationships are healing; wholeness of being; life perfected; oneness with Christ and life in God's abundance, fully alive. **Righteousness is intimately and extravagantly about God-breathed relationships which render life - and life in abundance.**

It follows that relationships born of humanity - with God, self and others - fall tragically short of our relational destiny in Christ. Our capacity for sin hurts relationships. **Sin may be defined as that which offends and even breaks relationships.**

## The Parish of Terrigal

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### [3] HONOURING OUR IDENTITY AND VISION

**A theology of doing - God's justice, mercy and righteousness - cont'd**

The Biblical revelation of God's gracious work in salvation history - the person and work of Jesus the Christ - overwhelms human sin and recreates our realities from brokenness to healing; from sinfulness to wholeness or holiness; from death to life. God's grace renders new beginnings and God calls us into his healing grace. Our response needs to be one of penitence and faith - that is, acknowledging our sin, turning our back upon sin and being open, in a posture of trust and obedience, to the infilling of God's healing love. **Thus grows a loving relationship in the character of God's love so stunningly revealed in that eternal community of love which is the blessed Trinity.**

This dynamic which is God's saving grace is so because God loves, creates in love and recreates in love. But we, his deeply cherished and loved creatures, are sinners, that is, we hurt and destroy relationships. In that context our sinfulness knows no greater depths than idolatry - that folly wherein we convince ourselves that we can control our lives and that of others, for we know best; that folly which embraces anything that delivers power and control; that folly which draws us into the delusions of self-sufficiency and apparent happiness; that ultimate folly which starts to look like a blasphemous belief that we are god. **Regard the theological truths of Genesis chapter 1 to 12.**

However God's Old Testament and New reveal our unswervingly faithful, righteous God who calls us back, who restores covenant relationship which He initiates. And the greatest of these gifts is the person and work of Jesus - God's sublime, loving, merciful, incarnational, life-breathing and perfect gift of relationship.

## The Parish of Terrigal

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### [3] HONOURING OUR IDENTITY AND VISION

#### A theology of doing - God's justice, mercy and righteousness - cont'd

Isn't it true that a wise and loving parent disciplining a naughty child, even when a child may well not deserve a second chance or an opportunity to start again with dignity and hope, exercises mercy, forgives and does what it takes to heal that which has created the breach. If we who love our vulnerable and maturing children and if we can exercise grace and mercy and healing, how much more can our Father in heaven. And that is what the Bible reveals as **God's justice**.

God's justice is not of the sort exercised in law courts of human derivation. God's justice does not pertain to evincing guilt and determining punishment or retribution, or that which is referred to as 'closure'. God knows what has happened and where sin resides.

**Rather, God's justice focuses upon healing the source of breach;** the cause and consequence of the sin; making whole that which is compromised, abused, degraded, at risk - destroyed. It is unerringly consistent that Jesus in his public "doings" compelled by his "being - his character which is holy and yearns that we be holy - can do no other than heal. In his Biblically attested healings, exorcisms and nature miracles **Jesus isn't simply acting to do good or to be seen to be acting charitably or to capture attention and idolatrous favour.** Rather, as the very being of unconditional love **Jesus can do no other than to do justice in each circumstance, overwhelming that which would destroy and thus rendering wholeness.**

**God's justice is doing all that it takes that we may have life and life in abundance.** These insights give meaning to Commandments 5 to 10 and many of the Levitical practices that protect and bring hope to the widowed and persecuted, imprisoned and marginalized, the refugees and all who are vulnerable and at risk.

## The Parish of Terrigal

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### [3] HONOURING OUR IDENTITY AND VISION

A theology of doing - God's justice, mercy and righteousness - cont'd

#### Isaiah 61, verse 1 to 3

#### The Good News of Deliverance

<sup>61.1</sup> The spirit of the Lord God is upon me,  
because the Lord has anointed me;

**he has sent me to bring good news to the oppressed,  
to bind up the broken-hearted,  
to proclaim liberty to the captives,  
and release to the prisoners;**

<sup>2</sup> to proclaim the year of the Lord's favour,  
and the day of vengeance of our God;  
to comfort all who mourn;

<sup>3</sup> to provide for those who mourn in Zion—  
to give them a garland instead of ashes,  
the oil of gladness instead of mourning,  
the mantle of praise instead of a faint spirit.

**They will be called oaks of righteousness,  
the planting of the Lord, to display his glory.**

All of the above is rehearsed to at least partially portray how and why our '**doing**' can be Christ-like - in God's gift. We seek to surrender to Jesus, in penitence in faith. **We desire to be one with him and to shine his light in the world.** In worship and prayer, in study and good works we yearn to grow and honour God's grace which is Jesus and our relationship with him. And that prior relationship demands that we are very intentional, that we do what it takes, under God, to grow in self-worth and in love of others. May it be that in the gift of God's Holy Spirit through Christ that **our individual and corporate doing reflects God's being and God's capacity for justice, mercy and righteousness.**

Thus may our strategic planning be a conduit of God's blessings to others.



## The Parish of Terrigal

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### Parish Planning

#### [3] OUR CHRISTIAN CHARACTER AND CORE VALUES

What then are our core values to which we aspire and which reflect who we yearn to be and desire to reflect, with integrity, in our lives?

The following values may be a part of an always dynamic list...

**\*We value our personal and our community relationships with God - God's gracious gift through Jesus Christ.**

**\*We value our relationships, through Jesus Christ, with our neighbours.**

**\*We value God's love for each of us personally and his commandment that we should love self and others as we are loved.**

**\*We value people and relationships and our intention and desired Christian character to care for people and our wholesome relationships.**

**\*We value truth, integrity, honesty and persistence in pursuit of our Christ-breathed relationships with others.**

**\* We value opportunities to seek and to validate God's will in our lives, both individually and in community.**

**\*We so value our relationship with God, through Jesus Christ, that we commit to worship Him with all our heart, mind, soul and body habitually and as often as possible.**

**\*We so value our relationship with God, through Jesus Christ, that we commit to a disciplined life of prayer and fasting and including times of meditation and prayers of intercession**

## **The Parish of Terrigal – Parish Planning**

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### **[3] OUR CHRISTIAN CHARACTER AND CORE VALUES – cont'd**

\*Given our sacred and profound embrace of God's gift to us of membership of the Body of Christ we value **truth, personal integrity, honesty and persistence in pursuit of Christian character and identity**.

\*We value **God's Holy Word** and every opportunity **to study the Scriptures** and to live accordingly.

\*We value opportunities **to make a God-breathed and inspired difference** in the lives of others through **a ministry of service and caring** born of Christian character.

\*We value every God-breathed opportunity so to live God's truth in our lives as **to be a compelling witness** to God's kingdom for those who search, those who do not know and those who are lost.

\* We value God-breathed opportunities to call and make disciples through **the essential integrity** of our faith community, our intentional **outreach and teaching ministries**.

### **The Great Commission** [Matthew 28.18-20]

Our vision to desire "to shine as one in Christ that God's will be done" is directly related to our Lord's Great Commission...*to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.*

**Regarding our commitment to and capacity to pursue the Great Commission the following observations are critical –**

**First**, the integrity and transparency of our identity, or otherwise, will facilitate or negate our capacity to effect the Great Commission.

## The Parish of Terrigal

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### [3] OUR CHRISTIAN CHARACTER AND CORE VALUES - cont'd

*This is a most critical matter.* If we are not who we say we are then we are hypocrites - a judgment on the lips of our Lord!

**Secondly**, the very nature of our identity and intentions, if compelling, should be the fertile ground for deeper witness and relational growth.

**Thirdly**, our intentional outreach must grow from the integrity and vitality of our identity and commitment to our vision and should grow based on discerning God's will and not plotting a marketing approach.

### The Administration of the Parish

This draft Parish Plan does not yet encompass the increasingly significant, time-consuming, personnel-dependent, and absolutely defensible demands upon parish administration including...

- Legislative compliance in critical areas such as Child Protection, Copyright and Intellectual Property and Work, Health and Safety.
- Financial Accountability and Parish Governance including Parish Councils, AGM's and other formal meetings of parishioners, and the development and retrieval of critical policies and records
- Record keeping and reporting for Diocesan purposes including monitoring attendances, acts of worship, pastoral offices, electoral and parish rolls, ministry personnel, maintenance of parish plant, compliance etc.
- Communications including pew bulletins, the website, the Parish Contact list etc. and gathering of leaders for the purpose of administration and esprit de corps.

## The Parish of Terrigal

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### [4] ELEMENTS OF OUR STRATEGIC PLANNING

*Elements in italics denote areas for growth and focus - work in progress*

#### DIVERSITY OF WORSHIP and PRAYER

Our worship and prayer is based upon the APBA; the flexibility offered by Episcopal authority; and emerging patterns of worship

#### APBA EUCHARIST

Friday 10.30am Eucharist

Sunday 7.30am - Sung Eucharist

9.30am - Said Eucharist - *Family Service*

APBA Daily Prayer

Monthly Messy Church

Weekly Meditation - Whispers

*Fasting Cycle*

Clinical Communion

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#### *Emerging...*

*...the development of a legitimate family service including ministry to young families' supporting the induction of children into worship; development of accessible worship for newcomers to Anglicanism. THESE HOPES AWAIT RESOURCING - 6/2106*

*...the development of Saturday at Six - an informal gathering FOR TEENS. First trial - 4<sup>th</sup> July, 2015*

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## The Parish of Terrigal

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### [4] ELEMENTS OF OUR STRATEGIC PLANNING - continued

#### GROWING IN FAITH AND FELLOWSHIP

Consistently with the work of the early church seeking instruction and illumination according to the legitimacy and authority of the first apostles and open to the work of the Holy Spirit, the parish offers opportunities for growing in faith...

Weekly Bible Studies

Lenten and Advent Studies

Preaching

Understanding Anglicanism

Saturday at Six

Teaching the Faith

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*Emerging...*

*Development of a theological reflective model (e.g. E.F.M.)*

Reinvigorating, resourcing and engaging with S.R.E.  
...teaching not proselytizing

*Studies on the elements of our identity, vision and values.*

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## **The Parish of Terrigal**

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### **[4] ELEMENTS OF OUR STRATEGIC PLANNING - continued**

#### **ELEMENTS of FELLOWSHIP and OUTREACH**

**After worship**

**monthly dinner at the Bowlo**

**fifth Sunday whole Parish Service**

**Women's Fellowship sponsored whole parish events including  
Australia Day, Patronal Fellowship (Feast of the Blessed Trinity),  
Spring Feast, Melbourne Cup Luncheon**

**Home Visiting, the Parish Link Programme and Contact List**

**Coffee and Chat**

**Mothers and Others**

**Music Programme including concerts and Hymnfest**

**Ministry in aged care facilities**

**Baptisms, Weddings, and Funerals (limited in this region!)**

**The integrity of the parish profile as being legitimate and diverse  
Prayer Book Worship, generous of spirit and open to exploring  
cross-generational experiences of Jesus**

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### ***Emerging***

*Development of Messy Church networking*

*Development of the outdoor area adjacent to the gathering Space*

*Maestro Possums*

*Uses of the gathering space associated with Market Day and Op Shop*

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## The Parish of Terrigal

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### [4] ELEMENTS OF OUR STRATEGIC PLANNING - continued

#### TEAM MINISTRIES

**Pastoral Care - *emerging ...how do we do justice and love mercy?***

**Messy Church**

**Eucharistic Servers - team building with Eucharistic Servers**

**Musicians including Virtual Pipe Organ, Trinity Band and Singers,  
Messy Church and *Saturday at Six***

**The Clergy Team**

**Women's Fellowship**

**Communications - internet/social networks; Parish Contact List and  
Prayer Chain; signage, displays and flyers**

**Grounds Management and Development**

**Market Day and Op Shop Outreach**

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#### ***Emerging***

***Men's ministry***

***Identifying and focussing upon the notion of servant ministries as  
inspired by the Beatitudes (examples of which already exist under  
different categories, e.g. pastoral care, Samaritans commitments) -  
how do we do justice and love mercy?***

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Parish Plan - work in progress  
( *The Reverend Canon*) *Brian Gibbs*  
*Rector, The Parish of Terrigal*  
*July, 2015*