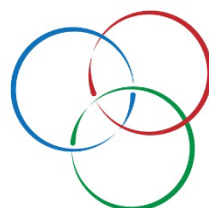


2024 Yearbook

Taradale Anglican Church
Te Whānau Mihinare ki Ōtātara

Annual General Meeting

Sunday, 16 March 2025



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Annual General Meeting 2025



Agenda

Date:	Sunday, 16 March 2025
Time:	11:30am
Place:	The Octagon, All Saints' Church, Taradale

Item	Description	Responsible
1	Welcome and Introductions	Chair
2	Apologies	Secretary
3	Minutes of Annual General Meeting held 10 March, 2024	Chair
6	Additional Items for General Business	Chair
7	Executive report	Vicar and Wardens
10	Treasurer's Report <ul style="list-style-type: none">Including Proposed Budget for 2025	Treasurer
11	Questions of Vestry or Treasurer	Chair
12	Motion to accept proposed Budget	Treasurer
13	Acceptance of Ministry and Group Reports	Chair
14	Governance Appointments, Nominations and Elections <ul style="list-style-type: none">Vicar's WardenNumber of Vestry MembersPeoples' WardenVestry MembersReturning Officers (if needed)	Chair

15	Election of Vestry	Chair/ Returning Officer
16	General Business	Chair
17	Close of Meeting	Chair

Record of Annual General Meeting

Taradale Anglican Church



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Date of meeting: 10 March 2024
Location: Parish Hall at All Saints' Church, Taradale
Time: 11:30 am

Present: Alan Burnett, Rob Jackson, Kay Jackson, Pat Ballard, Sue Bee, Robert Benjamin, Peter Bigwood, Shirley Brown, Ivan Brown, Warren Burch, Val Chapman, Gillian Cochran, Elizabeth Crawley, Bob Denby, Stephanie Fryer-Williamson, Maggie Goeldner, Sandi Hall, Julie Joule, Robin Millynn, Rosemary Millynn, Warren Mudgeway, Isobel O'Brien, Steve Pickett, Viv Pinkham, Mary Redington, Sherin Reilly, Jean Speakman, Valerie Stace, Philip Stephens, Robin Whyman, Jennifer Whyman, Peter Williamson, Kit Houghton, Bruce Houghton, Derry Boylan, Wendy Boylan, Dorothy Claypole, Kristina Dapson, Bruce Ellingham, Jane Harty, Phylida Isles, John Mathers, Hazel Pentreath, Rob Pentreath, Steve Pickett, Angela Rodway, Gail Spence, Ruth Spicer, Sharyn Stockwell, Jan Stone, Jan Tarrant, Bet Wilson

Apologies: Jo Shoebridge, An Arnold, Neil Eagles, Glenys Eagles, Ray Burney, Eric Lamb, Ruth Lamb, Joss Morrin, Tony Morrin, Allan Joule, Marilyn Thorp, Jill Udy, Laura Mathers, Rosemary Clare, Lester O'Brien, Lynne Prucher, Zita Thursfield, Belinda Galbraith, Dorothy Kelsey, Pauline Denby, Dick & Judy Wivell,

1. Welcome: Reverend Alan welcomed all those who were in attendance and introduced Michael Nes, the Parish's Treasurer to the meeting.

2. Apologies:
The motion was put:
That the apologies be accepted.

Moved From Chair Carried

3. Minutes of Annual General Meeting, 19 March 2023
That the minutes of the Annual General Meeting held on Sunday, 19 March 2023, be accepted as a true and accurate record of the meeting.

Moved P. Stephens//R. Millynn Carried

4. Additional Items for General Business
The chair opened the floor to business for discussion as part of the general business of the meeting. We were asked to include a vote of thanks for Hunter Pickett as sound and tech operator.

5. Amendment to Agenda

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The chair sought permission from the meeting to bring forward the election of Vestry Members to allow enough time for the poll and count. The motion was put that the Governance Appointments, Nominations and Elections be brought forward.

Moved From Chair

Carried

6. Governance Appointments, Nominations and Elections

Reverend Alan Burnett announced the appointment of Joss Morrin as Vicar's Warden for 2024.

The Chair announced the nomination of Rob Jackson as Peoples' Warden and Sandi Hall as Synod Representative. There being no other nominations, the motion was put *that Rob Jackson be appointed Peoples' Warden and Sandi Hall be appointed Synod Representative.*

Moved P. Williamson//J. Speakman Carried

The chair announced that the retiring vestry recommended a total of 5 members be elected to Vestry for 2024. Discussion was held regarding who would be on the Vestry, with the note that these 5 would join the two wardens and Vicar as full members, with the Treasurer and Synod Representative able to attend *ex officio*. The Chair sought comment and discussion on the proposed number of representatives. There was no discussion. The following motion was put to the meeting: *that the number of elected representatives for 2024 be set at 5.*

Moved J. Whyman//S. Hall Carried

The Chair announced the nomination of 8 members of the parish to be Vestry Representatives and gave space for each nominee to introduce themselves to the meeting. The following members were nominated: Kit Houghton, Philip Stephens, Peter Williamson, Valerie Stace, Steve Pickett, Wendy Boylan, Robin Whyman, and Ruth Spicer.

The Chair sought nominees for the role of scrutineer. Jen Whyman and Bruce Ellingham volunteered. The motion was put *that Bruce Ellingham and Jen Whyman be appointed as scrutineers.*

Moved From Chair

Carried

As the meeting voted and results were tallied, the Chair proceeded to introduce the next agenda item.

7. Vicar's Report

Reverend Alan spoke to elements of his report, particularly noting the growing strength we showed as a church through 2023. We are one of few Anglican Churches to experience growth in both numbers attending and overall giving/income through the year. This is the result of a lot of hard work and the ministry of our church and community in service to others. He continued to note the challenges of this. In particular, the rising costs mean that if giving does not increase, he has to spend significant portions of time seeking and reporting on alternative sources of income



including trusts and other charitable entities. Alongside this, the push to increase revenue from the hall increases issues with management, staff hours and cleaning which require additional time and resources in the future. Alan believes there are positive signs as we continue to work through our strategic plan and to build the church in our parish and thanked everyone for their ongoing support.

8. Wardens' Report

Rob asked that the report be tabled as read. He proposed a vote of thanks to Jo Shoebridge for her dedication and tireless effort as Peoples' Warden for many years. This was seconded by Warren Mudgway. It was resoundingly agreed.

9. Treasurer's Report

Michael Nes introduced himself to the meeting and detailed how he had come into the role and what has motivated his contribution. As a chartered accountant and Junior Associate at BDO, he brings a wealth of experience and finds the church as a means for him to give back to the community.

Michael outlined some of how 2023 has been a significant year for the parish.

- **Cyclone Gabrielle:** saw the Parish stand in the gap, particularly for Pākowhai, leveraging its governance tools to directly support that community as fund holder and manager. This shows in the financial reports for 2023 where significant levels of funding came through the parish's accounts to do the work of cyclone recovery.
- **Installation of Solar Panels:** has become both a source of cost reduction and also income since installation. In addition, they have added to the resiliency of All Saints as a plant in the case of future disasters, allowing for the provision of power to support the wider community in events like those of Cyclone Gabrielle.
- **Sale of St Thomas' Church:** has allowed us to release capital to catch up on significant maintenance challenges around the parish, particularly at All Saints. The intention is to utilise these funds so that budgeted maintenance costs in the future can be reduced and be used on more operational issues than major deferred maintenance. This can already be seen in this year's budget, with a significant reduction in funds set aside for the maintenance of churches and vicarages.
- **Increase in hall hireage:** has been significant through 2023 and is a reflection of a much more business-oriented approach to the facilities we have. With this increase, we can offset some of the expenses our facilities carry and free up more giving to go toward the mission and ministry of the church.
- **We have good, consistent giving:** in a period where everyone is feeling the burden of rising costs of living. The consistency of this is a testament to our members and the work of our church as this often comes at the cost of personal luxuries and possibilities. Michael extended his thanks to all those who are presently giving.

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Michael then began to speak about the financial returns for 2023. The year saw a giving of \$179,000 versus \$178,000 in 2022. This was included alongside \$187,000 work of 'other revenue' from facilities, grants and other sources to complete 2023 within budget income of \$366,000, compared to \$289,000 in 2022.

Expenditure for 2023 was up in 2022, with higher levels spent on salaries and maintenance. The result was an operational loss of \$3,000. When all income, including that toward cyclone response and the expenses associated, are added to this, the Parish carried an overall surplus of \$126,000 for 2023 – though significant portions of this are funds held on behalf of Pākowhai (approximately \$100,000).

Michael then introduced the proposed budget for 2024. This has come to the AGM as a recommendation for approval from the Vestry. We have allowed for a growth in hall revenues, with offerings budgeted at a similar level to 2023 acknowledging ongoing affordability challenges and the departure of several members from the church to other cities. Insurance is the most notable jump, with a 40% increase over actual costs last year, and a 100% jump over budgeted. This cost comes alongside major rate increases.

The budget results in a projected operational surplus of \$24,743, with \$18,000 then deposited in our maintenance and capital accounts for future use. This results in an overall operational surplus of \$6,743.

The floor was open to questions or comments. Warren Burch spoke thanking Michael for his work and contribution, speaking with the awareness of the challenge parish budgets can present. The meeting acknowledged this with a round of applause.

The following motions were then put:

That the Vicar's, Wardens' and Treasurer's reports be received:

Moved P. Williamson//H. Pentreath Carried

The annual financial report for 2023 is received and approved as an accurate record.

Moved M. Redington//W. Burch Carried

That the proposed budget as presented be adopted as the budget of the parish of Taradale for 2024

Moved V. Stace//B. Wilson Carried

10. Questions of Vestry or Treasurer

The Chair opened the floor to questions of the governance and leadership of the Parish. There were no additional questions, and so the motion was put:



11. Ministry and Group Reports

The reports of parish ministries and groups were taken as read. Alan opened the floor to questions or comments. There being no questions or comments, the motion was put:

That the ministry and group reports be received.

Moved V. Stace//J. Speakman Carried

12. Governance Appointments

Alan announced the results of the election for Vestry Representatives. The following nominees were elected to the Vestry for 2024

- Reverend Peter Williamson
- Philip Stephens
- Ruth Spicer
- Robin Whyman
- Steve Pickett.

The meeting congratulated those candidates who were elected. The Chair noted thanks to those who had been nominated and the rareness of an election for such roles.

13. General Business

The Chair opened the floor to general business. Valerie Stace raised the change in practice regarding name tags, noting that these would no longer be tallied at the end of a service as a means of identifying when members are absent for several Sundays, allowing for pastoral response. Reverend Alan responded to this noting that the system did not work that well as only a small number of people regularly wore name tags and so the data was not accurate, which meant we had come not to trust it as clearly as it would work in theory. The decision to change practice is also a reflection of the time-consuming nature of the job when the result is not as significant for the life of the parish. Valerie noted that in her experience there was a failure to follow up when she has been absent, as has been the experience of others.

Alan noted that the ability to follow up on absent parishioners is a failing of a stretched team. There are many matters, people, and crises to address any given week and so it becomes very easy for absences and follow-up to be missed. However, he also noted that such circumstances can be used as a form of test by members, to see whether they are acknowledged as absent. Our inability to follow up is in no way a reflection of our lack of care, but instead the numerous demands on our time. Ticking off name tags will not remedy this. Instead, Alan noted he is forming a Pastoral Care team that will meet fortnightly to discuss the people and challenges faced by our members. This meeting will not end until a follow-up plan is in place for those people raised.

Reverend Jan Tarrant also spoke into this situation noting that rarely are people unwell enough to pick up a phone and call if they feel they need to be seen or some level of care. Alan added that

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the care of the people of a church is everyone's responsibility, and noted some of the ways in the future that members can raise pastoral concerns with the leadership and pastoral team.

There being no further business, the meeting closed with the Grace at 12:40 pm.

Executive Report

Annual General Meeting, 2025



By the rivers of Babylon - there we sat down and there we wept when we remembered Zion. On the willows there we hung up our harps. For there, our captors asked us for songs, and our tormentors asked for mirth, saying, 'Sing us one of the songs of Zion!' How could we sing the Lord's song in a foreign land?

Psalm 137:1-4

That is a rather bleak verse to begin a reflection on 2024, a year in which, in so many ways, we were not required to find 'mirth' but rather had it in abundance as the life of our parish seemed to spark a sense of life and thriving in many domains. The reason that verse sits as the beginning of this reflection, however, is that it offers us a narrative and a way of understanding the present moment that helps us comprehend the bigger picture than the success or struggle of any aspect of our parish's life. The first is that these were words written by exiles – written by those no longer in the comforts of where they had been. The majority had become a minority, the triumphant had become the despised, and the wealthy become the refugees. The second is that they are words of transition – they know that there is no way to return to the naivety of the previous times, a new way of being was needed for a new moment in their history. The third is that they look ahead. There is no question that they should sing. The question now is, which song and in what way? How are they to praise God when God has shifted the literal soil beneath them and exiled them to this place?

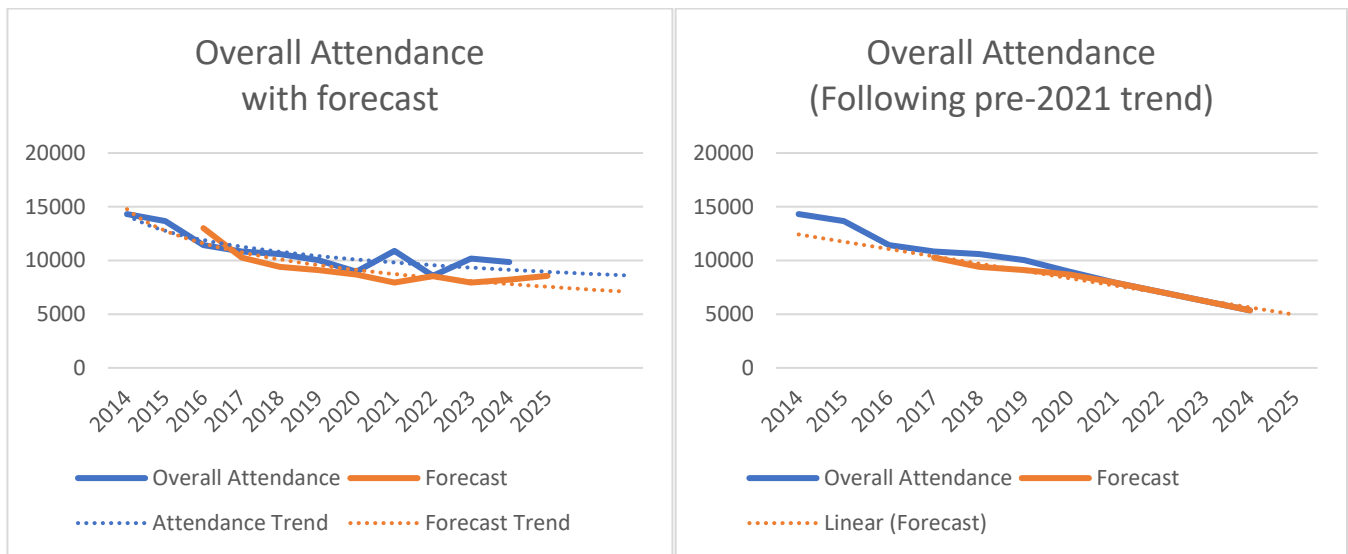
These are helpful images and reflections because, in our estimation, the Anglican Church is a people in exile. For reasons that it is not hard for even Anglicans to discern, God has pulled us from the comforts of the state, of power and of wealth and, by the rivers of the Tutaekuri asks us who are we really when these things have been removed. As with the psalmist's reflection, we are a majority become a minority, a triumphant become lowly, and the wealthy become the refugees in a new cultural land. Like the psalmist, we face a transition – the things we have brought with us hang in question. What do we still need, what will we need, and what is essential? And, like the psalmist, we are asked to look ahead – to discern what God's Spirit is doing in us and around us and to partner with it. As the Israelites would later reflect in the words of Jeremiah, written at a similar time, how are we to "Also seek the peace and the prosperity of the city where [God has] carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper." (Jeremiah 29:7 NIV). With this understanding in mind, this report will seek to explore 2024 through the frames of where we find ourselves, what we have done to strengthen and mend ourselves as a community and finally how we are called to bless others through the grace God gives to and through us.

The Land in Which We Wander

There is no need to be an exceptional theologian or even a gifted church leader to acknowledge that the church in New Zealand is in a state of exile. We choose this term over 'decline' as 'decline' plays into a perspective based on economics that things must always grow. It also implies there is a way to reverse it, as decline has an antonym – growth. Exile, instead, speaks to the insecurity and disorientation that the church in the Western world is experiencing. By international standards we are still incredibly strong

but compared to what we have been we are diminished. This is a lived reality – we can see and feel it in smaller congregations, smaller teams, fewer volunteers, and the struggle to extend ourselves beyond the walls of the church gathering.

In our context of the Parish of Taradale, there are signs of light and hope – the product of significant shifts and strategic reorientations – but they are still small and tenuous. The graphs below show some of this. On the left is a graph showing overall attendance levels against a forecast trend line based on the previous ten years. We continue to exceed the forecast. Though it seems small, it is hard to communicate how challenging it is to turn deep and longstanding trends in this kind of information, so this is a positive sign. To demonstrate this, the graph on the right shows where we would be if the trends that were in place before 2021 continued. In that circumstance, we would have had approximately 5,351 people worship with us through the year compared to 9,845 that did.

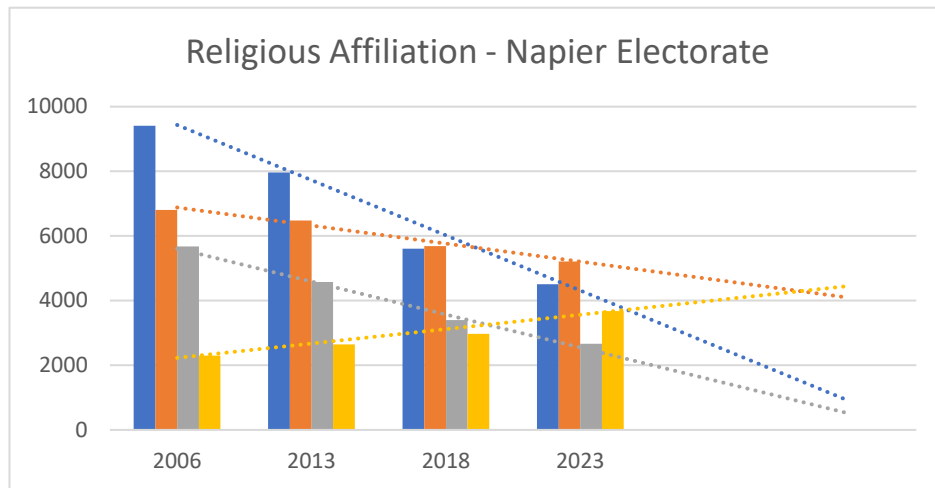


This information also needs to be set in context. To see a graph like this in the context of a regional or national revival of faith would be discouraging. Statistics NZ has now started to release the data from the 2023 Census which can help us understand this information. When Alan arrived in 2020, he presented the church and the Vestry with the data regarding religious affiliation in Napier. From this data, he made projections against which we would be able to assess the effectiveness of our mission. If the numbers affiliating with Christianity and Anglican beat the predictions, we are having an impact. If they do not, we are not. The graph below maps this data from 2006 until 2023 and projects the trend forward until 2032.

The prediction for Anglican affiliation in 2023 was 4500 people. The actual data had that number at 4502. The estimated number of people who affiliated as Christians was estimated at 18,500. The actual number was 19,827. The number that would select ‘no religion’ – known statistically as the ‘nones’ – was estimated at 40,000. The actual number was 36, 117. What this shows is that the church is still being effective in its mission – it is ‘turning the worm’ of the trends. We should also acknowledge that 4,502 Anglicans in the city of Napier is a considerable number given that regular worship across the city in Anglican churches would only sit around 200-250 people.

These reports are not intended as discouragement. They are instead meant to help us have open eyes to the reality in which we do mission. The trends in this data are greater than any one person’s decision to

belong to a church or believe the gospel. Instead, they represent supra-human and cultural dimensions that we must contend with as we proclaim the gospel.



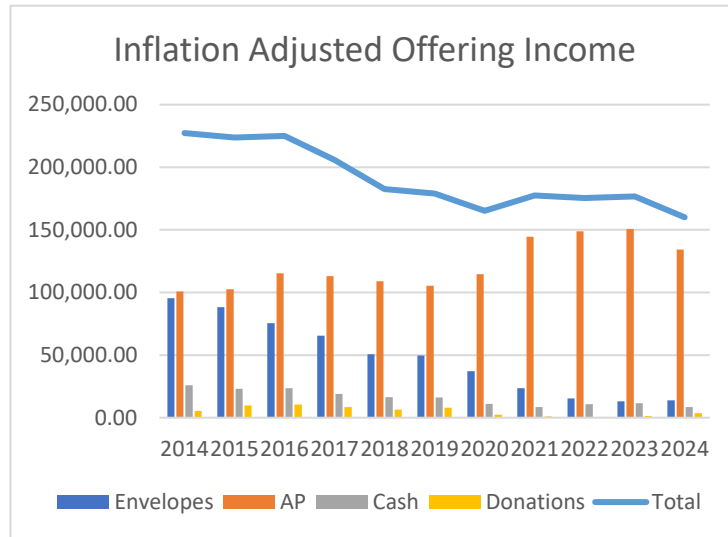
Blue = Anglican; Orange = Catholic; Grey = Presbyterian; Yellow = No Affiliation

As we consider all these factors that paint a picture of the mission field we are in, we find why the metaphor of 'exile' is helpful. The concern God wishes us to have is not how many people are involved or claiming an identity, the concern that should be before us is how are we to be faithful in this circumstance. Attendance and affiliation paint a picture, but it is not the full picture. The lack of significance and power experienced by the Israelites in exile was God's will and God's way to build a faithful people – it did not concern God that they were not 'powerful.'

At an institutional level, there are correlations between these things such as our ability to gather, do mission and live faithfully. One such area is in our financial capacity. The graph below shows the offering income, inflation-adjusted, over the past ten years. What it shows is that since 2020 we have managed to stabilise this part of our life, but it has not grown. As a parish, we have deliberately not pushed this area of our income for several reasons. The first is that in 2020 we were not generating the income we could generate from our facilities, our staff team and the diocese. We have worked hard on this over the past four years with that area now approximately 60% of our overall income. The second reason is that when a congregation is shrinking, to increase giving means asking more of the same people. To shift the decline in offering we have deliberately not sought to get more from the same people, instead, our strategy is to broaden the base of those offering a financial gift to the church to allow us to continue in the responsibilities we have. If you can offer more in your regular giving, or if you can give regularly, it will be appreciated. The 2025 budget has a significant increase in offerings in it, a reflection of what we believe can be achieved, and every dollar helps us achieve this.

The 2025 budget to be presented to the Annual General Meeting shows some of the work we have done to address the vulnerability in offering income. We are expected to receive \$144,500 in grants from other organisations or the Diocese for Alan's time this year. This is all operational income that will be used for the ministry and the mission of the church. These reflect several years of partnership with other organisations and show the value of the work we do for other groups and communities. Alongside this, we are budgeting income from our facilities of \$55,000. In 2020, this sat closer to \$15,000 a year, which shows the significant work that has been done to increase booked hours and the number of hall users. You will also note the addition of a Christian Education income line in 2025. This is the work of our

community education initiative and another space in which we are leveraging the gifts we have within our community to enhance the sustainability and income generation of our parish.



All this information paints a picture. It paints the picture that the mission field is not an easy one. Multiple factors work against the institutional health of the church and that works against the missional health of our work. Acknowledging this is akin to the weeping of the people by the rivers of Babylon – it is different, it is hard, and the conditions have shifted such that we do not know what or how we should be. From this recognition, we must be willing to hang up some harps – aware that in this context even some of the beloved parts of what we have done are not appropriate for the mission field we are in. Those in exile must travel lightly and be adaptable to the places they find rest. They cannot carry the edifices of the temple with them everywhere they go.

Strengthening Ourselves For A Time Such As This

Extending the metaphor of exile from the psalm we began with; we know that exile comes after battle. Those sent into exile are often broken and wounded, without the comforts of home and the necessary equipment to maintain them. For our parish, this was less about our spiritual health and more about our institutional health. In 2020 as we embarked on a new path, we have facilities that were in high need of repair and care. Many may not remember that the roof of All Saints leaked, the paint was peeling and at Alan’s installation service, a bucket was placed in the aisle to capture the drips. Alongside that, some of the graphs above show the significant degree of decline we were facing both financially and in attendance, with our congregations dropping by an average of 7% per year. This has necessitated attention and active management to address, and significant expenditure of time and treasures to address.

At a material level, this has seen the refurbishment of every space in All Saints Church. Utilising the capital from the sale of St Thomas’ Church in Meeanee, we have been able to address and repair the significant issues we had around the All Saints’ Church plant. Paint, roofs, furnishings, carpets, seats, and the material fabric of the buildings have been repaired or replaced to remove this burden from us. Alongside this, we have also sought to utilise the assets we do have to generate operational savings for the church. The most notable of these is the solar panel system which generates approximately \$5,500 in savings a year from our power budget, allowing us to spend this on missional areas of our work. While there is still work to be done and still significant repairs and maintenance to undertake in Puketapu, we

have overcome the largest part of this and have established practices and savings that will ensure they do not become a burden again for another generation.

At a mission level, we are seeking to draw the impact and purpose of our mission closer to the lived experiences of our communities. In 2024 we launched two initiatives to do this. The first was a parish partnership with the Parish of St Mark's, Suva in Fiji. The first year of this relationship saw Alan and 'Tuirara' Rob (Tuirara is Fijian for 'Warden') visit the community to 'tanaloa' to hear their needs, aspirations and hopes and to consider how we may be able to support them, and they support us. For 2024, this was a financial contribution to the repair of the church of St Philip's, Nadawa – a church for a community of Malenesia Fijians who have faced the threat of eviction from their homes and the destruction of their church. The work completed will secure the building, and the wider work of the provincial church has secured its ownership. In 2025, this partnership will see us supporting members of their Anglican Association of Women group coming to New Zealand, including a time of visiting us in Napier. We are excited about the ways this can strengthen both of our communities and stretch the hand of fellowship across the oceans. It will also give us a natural space for future trips with youth groups and leaders as part of a formation process, understanding the wider church and the different expressions of faith in different contexts. Alongside this partnership, we have also engaged World Vision as a means by which to bring the transformative capability of sponsorship into the lives of our people. Through offering chances to sponsor and in some cases underwriting that sponsorship, we have brought 20 children a future that they may not have had. But equally, that is 20 people, families and groups that will come to understand the immense impact their small contribution and actions in the world can make.

At a ministry and staffing level, this has meant the development of a team and the introduction of new skillsets and capabilities to do ministry in the 21st century. In 2020, we primarily exercised ministry with a Vicar and a few people licenced for some pastoral care throughout the parish. Alongside this, we had an administration that was geared toward reception and the answering of parishioners' queries. Over the past four years, we have attempted to call and develop a ministry team that can confidently proclaim the gospel, discern the times in which they minister, help others to lead and think creatively to develop new opportunities. This has seen the launch of several new ministries and community events, but we believe the best of this is still to come as the team forms and builds. This is still a work in progress and will be a mixture of paid and voluntary, lay, and ordained, but there is a far deeper pool of leaders in our midst now who can help the church to respond faithfully. At an administration level, we have realised that the person employed in this space needs a high capacity of administrative skills around fiscal management, compliance, and legal responsibilities. Without that, too much falls back into the office of the Vicar and becomes unmanageable or completely distracting. We are pleased to have found Sally, who brings a wealth of operational management, health and safety and corporate management expertise that is helping us to develop functional and efficient systems and to address our administrative weaknesses. There is still work to do here, and the reality is that we need additional employed hours for a reception or light administration role. These are in the Vestry's thoughts as we proceed.

This year, 2025, sees a transition of this energy and expenditure away from healing the wounds of the battle to establishing ourselves as we need to be for this new reality. In practice, this sees a significant

shift to the employment of additional people in ministry and the increasing launch of ministries. These have a significant weighting toward ministries with children, youth, and families as these are, evident to us all, the missing generations and figures from our communities and churches. Equally, however, this year sees us begin more intentional practices and establish new pathways to develop leaders and future ministers for our church and the whole church.

One of the great challenges of the exile we find ourselves in is that all the historic pipelines or pathways in which people have been developed and called to leadership in the church have declined also. Youth with a Mission, Youth for Christ, and local Youth Groups, have all dropped in number and activities and so fewer and fewer are hearing the call to ministry. Fewer and fewer even know it is a calling to which you can respond. Considering this, we are actively seeking to develop an internship programme in the parish and the diocese to call those leaving high school and allow them not only to grow academically but to get a taste of ministry and mission. Few from this will be called to lead a church, but some may, and everyone is worth the investment.

At a higher level, we are seeking to address the problems that we can identify now so that they will not have to be addressed by a generation yet to come that will be poorer and less resourced to address them than we are. This is the challenge for our generation of leadership. We must not become distracted by chasing after the easy wins and short-term ambitions of growth without foundation. We are called to build something so that others may enjoy the blessings. We are called to plant a tree under which others may find shade. In a culture that elevates the self and the self's experience of the world, this is a deeply counter-cultural calling and one that has been fundamental to the life of the church through all generations.

Learning To Sing A New Song

The battle the psalmist faced in our opening verse was how to sing a song that no longer felt right for the context. A hymn of triumph sung in God's temple felt out of place and in step with the lament the people faced in Babylon. For us, the song is a metaphor for ministry and mission. How do we express our thankfulness and love of God, and how do we present the gospel in a context different from that in which we may have been formed? The challenge is that there is no clear answer to that. Some of the hallmarks are humility, openness, embracing our minority status within the city, being a blessing even to those who do not accept us, and refocusing ourselves at a relational level – not at the level of a powerful institution. In exile, the church is what it should be – the Spirit of God at work in its members. Not the hierarchy of its clergy, the privilege of its wealth, or its power as a cultural institution.

At the level of a broad overview, there are at least five hallmarks of a church that does mission and ministry in exile well. These are each drawn from the experience of Israel or the Church in exile, especially from Daniel, the Acts of the Apostles and the first letter of Peter among other sources.

1. **Hope:** As a minority culture within a wider majority, the church is called to give clear expression to our hope. The hope of the love of God and God's faithfulness. This is best expressed in the story we tell about the world. Even in the bleakest of moments, the Christian has hope because we know that death is defeated. We know that God cannot be beaten. We know that our victory

has already been won. The challenge comes in sharing that story with people who do not know it. At a ministry level, this has given rise to our cultural points of engagement. The Easter egg hunt, Halloween event, as well as gatherings around Pentecost and Christmas, are all moments in which we meet a cultural moment with the Christian story that underpins it. This call to be storytellers, or more rightly story re-tellers, is fundamental to the church in exile. We must embody hope as a marker of the story we know to be the true story of reality.

2. **Discernment:** This reflects a constant battle for us as we live between the victory of Jesus and the consummation of the kingdom of God in Christ's return. We must discern between engagement and disengagement, what is of the Lord and what is not. For Daniel, this meant that he devoured Babylonian literature, structure, and law. He served the court and exercised the authority of the king. But he would not partake of the King's table, and he would not worship an idol. He engaged in much of the culture of Babylon, but there were limits where he sensed God calling him to witness something different. Likewise, for us, we have had to discern what things culturally are of God and which are not – remarriage, Sunday trading, and lottery money to name just a few. What would God allow us to do and use, and what stands as a witness to the culture that we are different? For too many, this is an opportunity for extremism. We must always remember that the Gentiles were welcomed into the church because the Holy Spirit fell on them – God blessed them. Tradition alone would not have allowed the church to meet the Gentiles who were responding to God. In exile, that discernment is far greater as we exist as a minority culture. This necessitates solid biblical teaching, careful development of leadership, discipleship, and faithful community so that we can discern collectively what God is calling us to step into, and what we are being warned away from.
3. **Discipleship:** What do discernment and hope look like when they are embodied? They look like a disciple. Discipleship is not a new thing in exile – it is always the calling of the church to disciple others. But it has particular importance when we find ourselves no longer the dominant narrative in our communities. The Anglican church particularly needs to hear this. At the Reformation, we were a church for a Christian nation – a group bound to Christian teaching even if they did not want to be. As a result, we could allow the schools, the home, and the state to form people because they were loosely Christian. That is not the case anymore. We must be more like the free churches, the Baptists, Brethren, and others, who acknowledge that only the church can truly make disciples. The result of this is a need for gospel-centred preaching, for training and education opportunities for all members of the church, and for the recognition by all the people of the church that what we think, believe and do is and should be different from the wider world. This requires the people of the church and more intentional attempt to engage and grow in understanding – not assuming that you will passively pick up the essence of the Christian life through sporadic encounters with the church.
4. **Cost and sacrifice:** The words of Daniel to the king who threatened him with the furnace if he did not worship the idol should cause us pause in exile. “If we are thrown into the blazing furnace, the God we serve can deliver us from it, and he will deliver us from Your Majesty’s hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.” (Daniel 3:17-18 NIV). The faith expressed in this is

exceptional. It is a declaration of utter trust in the sovereign power and place of God. It makes the declaration that even if God chooses not to save them, their death will still stand as a witness of their faithfulness to their God. Currently, the church and its leadership are seen as irrelevant to the authorities of our nation. But irrelevance can quickly move to an awareness of the subversive role the story we proclaim can play in a nation and the ensuing attempt to dispatch it. We as followers of Jesus must be ready for this. Of course, we pray that everyone will come to understand the truth of the gospel of Jesus, but we must also be praying that God would strengthen us and encourage us by words of grace such that we have an inheritance with all those who are sanctified (Acts 20:32)

5. **The Pastorhood of all believers:** We are used to the term Peter uses in 2 Peter, verses 4-9, that as the church we are called to be a 'royal priesthood'. The problem with the terminology of the 'priesthood of all believers' that comes from this language is that the term priest carries with it so many sacrificial and ritual components that we wondered what that could mean. What Peter intended, again writing to exiles, was that every member of the church acknowledge their place as pastors within the church. Not pastors of the church, which is a specific office, but pastors to their families, their neighbours and those they work with. The best way to capture this is in the Greek term *Oikos*. This was the term for the household, but it was better captured in the concept of the community of people you would not be surprised to walk through your front gate. That can be immediate family but includes friends, relatives, neighbours and even business associates. The pastorhood of all believers commends the fact that you are their pastors and that those we call pastors have that role for the *Oikos* of the church. That means it is not a clergy member or licenced person that God uses to minister to your children or neighbour, it is you. And you, in turn, are resourced and nurtured by the church over which there are additional pastors. The implications of this are significant for how we perceive the church. For too long we have perceived it institutionally – represented by priests/pastors and bishops – the biblical view is that the church is represented by you and that faithful Christians surround you. For us to be an effective and faithful church in exile, the implications of this conception of pastor-hood must be understood and lived out in our communities.

All these factors are like constellations that guide the ongoing work of our parish. There is no way to establish a multi-step path to being the perfect church – the point is that we are to rely on God and the Spirit of God who is at work in the world around us. We catch up to what God is doing – we are never ahead of it. These five areas are the ones that at a ministry level we are trying to give priority in what we develop and resource, but they represent primarily an attempt to prioritise and resource the people of the church to do what their *oikos* require of them. Elevating that work and the people of the church is how we learn to sing a new song, and how we live out Jeremiah's challenge to the people of Israel in exile to "seek the peace and the prosperity of the city where [God has] carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper." (Jeremiah 29:7 NIV).

The Year Ahead

As we dive deeper into 2025 several developments are worth looking ahead and looking forward to:

Completion of refurbishment: We hope that by late June of this year, the final work in All Saints' Church will be complete which will see new light and sound capabilities installed and all the wiring and necessary infrastructure tidied, hidden and working well. Alongside this, we are looking to the beginning of work on a shed for the Napier Toy Library and the redevelopment of the back area of All Saints.' This will involve the installation of a deck and the tidying of this as a space of hospitality and community for the future.

150th celebrations: On June 29, All Saints' we will mark 150 years since the consecration of All Saints' Church in Taradale. On Sunday, we will host a civic service of celebration for the century and a half of worship and life in that space and for the countless thousands of lives transformed inside and outside its walls. In addition to this, we intend a large community celebration around All Saints' Day this year to engage the city and suburb by blessing them as we have been blessed by the space and the God that has provided it.

New initiatives in children and youth: We soon hope to be able to announce the appointment of a Regional Children and Families Pastor based in Taradale who will serve the diocese throughout the region of Hawkes Bay. This will bring much-needed energy and capacity to a growing area of our ministry and also help to foster life from our place to the wider diocese. This also reflects a deliberate investment from the diocese into reaching another generation with faith and through the life of the church.

Diocesan developments and investment: This year will see many aspects of the Diocesan Strategic Plan implemented, some of which will have consequences and development within our parish. While much of this is still to be developed or announced, we are heartened to see the diocese taking intentional steps to support the parishes in their work of proclaiming, disciplining, and resourcing the ministry and mission of the church.

New initiatives for those in and looking to ministry: As part of that engagement and the recognition of our own need for greater formation, we are excited to see the development of new training, education and formation pathways and communities within the diocese and our parish. Some of this will be led by Alan and others, especially for those with diocesan licences, others will be extensions of programmes we already run. While much is still to be discerned here, continue to pray for means by which we can disciple members of the church, but also create disciples who in turn disciple others in an exponential way.

Internship and church planting/replanting: We are continuing to work carefully at developing an internship programme for high school graduates and young adults. This will involve study and heavily discounted accommodation in return for volunteer hours ministering within the church. The ministry and leadership development within this, we pray, will help to form another generation of leaders whose work it will be to replant communities and churches within the diocese and the churches around the world that have closed or declined. If not replanting, then take the step to plant churches into new and growing communities continuing what we have done for generations. It is through actions and initiatives such as planting a replanting that we will see the true flourishing of the church and the people of God in the future, regardless of whether we are in exile or not.

Thank you!

This report has been exhaustive in many ways and exhausting in others. It has been deliberately full to ensure that whether you engage with everything we produce or if this is the only thing you read from the

church all year, you will have a sense of where we are and where we are going. What this report does not do, however, is thank the countless hundreds of people who make the ministry of the Parish of Taradale possible.

Thank you to the people who give time in ministries, seen and unseen. The people who make themselves available for rosters, for cleaning, for tech and sound. For music, for mowing, and liturgical sewing. For those who give generously to help us maintain our spaces, and our employees and to thank and develop our volunteers. To those who pray, quietly, unknowingly, and faithfully for the church, for those who minister, and for those who lead. For those who are still finding their place, coming to understand the faith and the God who calls them. To those who govern and discern the future alongside us and help us make decisions today for a church that is to be tomorrow. For the staff team that gives so much of themselves to the ideas, dreams, and possibilities of what we can be, even when our resources and capacity cannot meet what is needed. For the graceful that accept our apologies, and for the hardnosed that hold us to account. For the children that smile to brighten our gatherings, and the wrinkled faces of wisdom that express generations of faithfulness in our midst. In a church that honours the pastorhood of all believers, there is a knowledge that every individual is the most important person to someone in their faith development walk with God. Thank you to all of you for who and what you are and do. Thank you as we continue to build the church that has been handed on to us, and that we will hand it on to another generation in the best way that we can.

Proposed Budget 2025

Presented to the Annual General Meeting
Sunday, 16 March 2025



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2025 Budget

	2025 Budget	2024 Actuals
Offerings - Envelopes	\$12,000	\$13,808
Offerings - Electronic Banking	\$160,000	\$134,277
Offerings - Cash	\$10,000	\$8,444
Offerings - Donations	\$5,000	\$2,300
Donations - St Georges	\$10,000	\$9,256 (a)
Total	\$197,000	\$168,085
Other Revenue		
Fundraising Revenue	\$20,000	\$16,832 (b)
Interest rcvd - Fixed	\$20,000	\$28,300
Rent - Church	\$3,000	\$1,895
Rent - Puketapu	\$27,500	\$27,540
Rent - Hall	\$55,000	\$49,939
Community Project Receipts	\$5,500	\$4,925
Christian Education receipts	\$10,000	\$3,367 (c)
Vicars Discretionary Receipts	\$2,500	\$1,435
Children and Youth Activities receipts	\$6,000	\$2,681 (d)
Grants Received	\$144,500	\$82,531 (e)
Total	\$294,000	\$219,445
Total Annual Revenue	\$491,000	\$387,530

Personnel Expenses

Vicar's Stipend	\$68,000	\$67,814	
Accomodation	\$25,000		(f)
Travel Reimbursement	\$3,000	\$1,335	(g)
Clergy - Books	\$1,600	\$434	
Clergy - Supervision	\$1,500	\$480	(h)
Vicars Discretionary Fund	\$4,000	\$6,435	(i)
Youth Worker	\$30,000		
Wages - Children and Families Pastor	\$47,600		(j)
Wages - Parish Secretary/Administrator	\$56,160	\$53,418	(k)
Wages - Cleaner/Caretaker	\$9,000	\$8,296	
Wages - Catering	\$6,500	\$6,365	
Wages - Other	\$4,000	\$8,979	
Accrued Annual Leave - Lay Staff	\$500	\$417	
ACC Premiums	\$200	\$181	
Total Personnel Expenses	\$257,060	\$154,154	

Parish Running Costs

Advertising	\$2,000	\$825	
Cleaning	\$3,000	\$2,753	
Audit Fees	\$1,000	\$600	
Professional Services		\$6,440	
Fundraising Expenses	\$1,000	\$549	
Bank Fees/Eftpos Charges	\$300	\$352	
Hospitality - General	\$3,000	\$3,046	
Catering Expenses	\$2,000	\$2,379	
Office Expenses	\$10,000	\$4,617	(l)
Worship Resources	\$2,500	\$2,481	
Computer Expenses	\$1,000	\$545	
Photocopying Charges	\$3,500	\$5,241	
Subscriptions/Copyright	\$4,000	\$4,323	
Telephone - Church	\$5,500	\$5,471	
Children and Youth Activities costs	\$5,000	\$5,307	
Evangelism & Outreach	\$1,000	\$747	
Conferences/Seminars/Training	\$12,000	\$3,957	(m)
Volunteers Expenses	\$1,000	\$1,419	
Synod Expenses	\$2,000	\$1,010	
Community Projects Payments	\$5,200	\$5,069	
Total Parish Running Costs	\$65,000	\$57,131	

Assessment, Levies and Donations

Anglican Assessments	\$51,072	\$44,233	
Mission Funding	\$19,000	\$19,169	(n)
Total Assessment, Levies and Donations	\$70,072	\$63,402	

Property Expenses

R&M - Church Buildings	\$6,000	\$5,384	
R&M - Halls	\$3,000	\$3,450	
R&M - Vicarage	\$3,000	\$1,539	
R&M - Equipment	\$1,000	\$1,331	
R&M - Grounds	\$4,000	\$2,150	
Insurance - Church	\$37,836	\$41,109	(o)
Insurance - Vicarage	\$6,168	\$5,575	
Security/Fire Alarm	\$4,326	\$7,358	
Power/Gas - Church	\$10,000	\$10,168	
Rates - Church	\$1,143	\$974	
Rates - Vicarages	\$8,017	\$6,864	
Rates - Hall	\$2,794	\$2,198	
Total Property Expenses	\$87,284	\$88,100	

Total Annual Expenses	\$479,416	\$362,787	
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Operating Surplus/Deficit	\$11,584	\$24,743	
Funded from Reserves	\$10,000		(p)
Disbursements	-\$18,000	-\$18,000	(q)
Projected Surplus/Deficit	\$3,584	\$6,743	

Notes

- (a) \$10,000 Launch of Friend's Initiative
- (b) Additional Fundraising re: 150th
- (c) Additional Education offerings
- (d) Additional Children/Youth Gatherings
- (e) \$2,000 Harold Holt toward Youth
- \$5,000 Higgins Foundation toward Lunches
- \$5,000 Tindall Foundation toward Children
- \$30,000 Stipend Relief
- \$25,000 Regional Koru Grant
- \$40,000 ACW Grant
- \$37,500 Diocesan Education Support
- (g) Decrease due to Diocesan travel support
- (h) Increases due to additional clergy
- (i) Reduction due to dio contribution to travel
- (j) Offset by Koru grant - see (e)
- (k) Increase to \$40/hour or additional hours
- (l) Furniture replacement in offices and lounge
- (m) Training and PD for additional staff
- (n) Grants to Fiji and World Vision
- (o) Estimate
- (p) \$6,000 MSL toward Mission
- \$5,000 Equipment and Maintenance toward furniture
- (q) \$10,000 to Complex Maintenance Fund
- \$3,000 to Puketapu Vicarage Fund
- \$3,000 to Taradale Vicarage Fund
- \$2,000 to Equipment Replacement Fund

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Weave Hawkes Bay (Formerly Napier Family Centre)

All Saints Taradale representative on the board: John Waldin

Strengths:

Weave Hawkes Bay is a community-based organisation offering social services across Te Matau-a-Māui Hawke's Bay such as counselling, financial capability, social work, whānau education programmes, and early childhood education. Their founding statement - Te Awhina, Te Aroha. To Help is to Love.

All Saints Taradale is a founding member together with other Napier Churches that forty one years ago saw a need in our community.

A growth area:

The ongoing effects of Cyclone Gabrielle coming after covid 19 and lockdowns increased the needs especially for counselling services, financial capability (budgeting) services, and areas where we work together with organisations such as Nourished for nil, Christian Lovelink, Dove HB, Family Works and Citizens Advice to name a few.

An opportunity:

After 40 years as Napier Family Centre, we recognised that our name no longer fully represents the breadth of services we offer or the wider community we now support. That's why we changed our name to: Weave Hawke's Bay. This name better reflects our mahi from Wairoa to Waipukurau while staying true to our kaupapa. It symbolises the way we collaborate, value relationships, and weave together many threads to strengthen our communities.

A barrier

The well publicised government cutbacks, together with higher cost of living due to high inflation, is a big challenge for our dedicated team. A high proportion of our income comes from government funding and some of this has stopped. We have had to delay or cut back services and delay hiring contracted staff.

To compensate we are always looking for new opportunities for community funding. For those who have an interest in being a part of our supporting family become a member for \$10 and help us to continue serving our community.

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Group Name **Flower Ladies**

Group coordinator **Marilyn Thorp**

Strengths: We enjoy what we do and have a lot of fun when we get together at Easter and Christmas

A growth area: We could do with some more people to help with the flowers

An opportunity: To grow your inner artistic self, expressing it in floral arrangements.

A barrier The heat in the church fresh flowers are not lasting too well
Lack of garden space to grow flowers large enough for the church
vases.

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Group Name All Saints Women's Fellowship

Group coordinator President Marilyn Thorp

Strengths: A strong group of Christian Women who enjoy each other's company and are willing to participate in Church activities

A growth area: New members are always welcome

An opportunity: To become a stronger person by taking up the opportunity of taking on a position

A barrier Members of the group are reluctant to take office. We struggle to get a secretary, treasurer or President

Annual report to All Saints Church Taradale AGM

Thank You

The Board and team at Christian Lovelink would like to acknowledge and thank the congregation of All Saints Taradale for their loyal and lengthy support of our outreach into the Napier Hastings region. Christian Lovelink is now in its 34th year of operation and the last Lovelink left operating in New Zealand. This is only possible because of both the financial support and donations of items from organizations such as yourselves. The support for our outreach from yourselves both as a congregation and individuals is very strong.

What we've achieved

In the last calendar year, 2024, 931 families were assisted with 14630 items. Each family receives an average of 15.7 items which are delivered to them free of charge. The cost per family assisted currently sits at \$98, a good outcome given that 75% of our deliveries include a bed and bed linen.

Our key 7 "lead" items we assist families with are: -

Beds	824	Towles/mats/facecloths	2930	Sheets(pairs)	2047
Blankets	1170	Drawers	321	Lounges	234

Large Electrical 187

This is a total of 9737 items and 66% of our assistance Requests for beds, linen, lounges and large electrical are all up over 30% from 2023, a significant increase, and indicative of the challenged financial times.

Cyclone

Our work with Cyclone affected families was completed in November. 38 families were assisted in 2024. Our main area of assistance was with beds and bed linen.

Bibles

An important part of our outreach is the offer of a Bible to all who request assistance. We give out approximately 150 per year. Last year the demand was that brisk that we actually ran out of Bibles and had to use "preloved" Bibles. More are on order and we hope to have new Bibles ready to pass on before the end of February.

Who do we help ?

Basically anyone who asks, or who is referred to us by one of the 20 social agencies we deal with (MSD, Hawkes Bay Hospital, Child Healthy Team...).60% of them are aged under 40 years, 30% aged 41-64 years, and very worryingly 10% aged over 65%. This last figure has been growing steadily over the last three years.

Donations

If you have any surplus household items, or know of someone with surplus items, please do not hesitate to contact us. Our Truck is on the road 5 days out of 7 and we will pick the items up. We are open **Monday to Friday, 9 am to 12 noon, phone 0800 333 346**. We also have an answer service for outside these hours, just leave a message. Our **email is christianlovelink@xtra.co.nz**.

Blessings in His name

Ian Jones Operations Manager

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Group Name **Men's Breakfast Fellowship**

Group coordinators **Peter Bigwood, Neil Eagles.**

Strengths: Provides a forum for men from All Saints Parish to gather, provide worship opportunities, discuss current topics, share in fellowship and support the Church. We meet 2 times a month and encourage new members to join.

A growth area: We continue with annual Lenten Studies, engage good speakers to widen our knowledge and encourage discussion and participation.

An opportunity: Support members who are unwell and in need of company.

A barrier. Age is catching up with the group as membership has fallen recently through age attrition. We would like more younger members to join, but these are elusive, we would encourage any men, new to the Parish, to seek us out and share their experiences, add new ideas and be part of our fellowship.

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Group Name Music Group

Group coordinator Jane Stone

Strengths:

Provide music for 10 am services and other services as needed, especially around Easter and Christmas. We have competent musicians with lots of experience between us. Our group understands that we are providing music ministry as a unique way to pray, worship and help to bolster a sense of unity in purpose and message.

A growth area: We are growing in our repertoire, as Steve provides new songs based on the Prayerbook, and parishioners continue to suggest new songs. Ryan has joined us from time to time playing keyboard when he can and is in town.

We have reduced in number with Drew leaving, and it would be wonderful for new competent singers, in particular, to join us. That continues to be a growth area that we pray for.

An opportunity

It would be great if we could be part of a worship team that planned services together. To be involved in a worship team would help us to be well informed and invested in the services, for cohesion and continuity within a service. It may also help with motivation and commitment.

It would be great to consider giving the music group a break over January. This could help with renewed motivation throughout the year, help to see what other churches do with music, or just have a well-earned break. This is a common practice in other churches.

A barrier

At the moment we are out on a limb, with little communication on themes or focus of each service.

There's a small pool of people to draw on and share the load. The commitment required is huge. Most of us have done it for a very long time and are getting tired and/or have shifting focus to out of town family needs etc. We seem to be functioning from service to service, rather than having more long term goals. This makes it almost impossible to learn new songs and develop as a cohesive music group.

As much as we support Drew and Angelique on their new life in Aus, we really miss Drew's presence in our group. He was a breath of fresh air and his questions helped us to re-look at what we do and why.

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16 Feb 2025

Group Name **Nourished for Nil (NFN)**

Group coordinator: **Di Ellingham** (Director and Volunteer)

Strengths:

Strong Governance, great Staff (5 on the Payroll) and amazing team of over 160 volunteers

A growth area:

Every year more food is `rescued` which means less food going to the Landfill and more individuals and families benefit from this

In 2024 NFN distributed food to more than 89,000 families as well as rescuing over 1million kilos of food from the landfill

We continue to operate a Social Supermarket in Napier with plans in place to open another Social Supermarket in Hastings

Agencies can refer their clients for up to 3 Food Parcels a year from our Food bank – 1 in Napier and 1 in Hastings

If they have used their full quota for the year, anyone and everyone has the option to attend one of our Rescue Food outlets – there are 7 options/week for this

An opportunity:

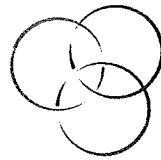
Secure funding of the Service is an increasing challenge with high demand on funders for a slice of their pie and huge reduction in Government funding – this was significantly generous over Covid and post Gabrielle however has now been cut right back. In the meantime, we have dramatically extended our service to the benefit of our community and funding security is vital.

We have had a impact study done to measure the social return on investment and this revealed for every \$1 invested, NFN generates \$8.80 in social return

Already some parishioners contribute on a regular basis to NFN and I thank them very much for this and some parishioners volunteer and do a fabulous job.

If you would like to become involved, please see contact details on our website or speak to me directly to discuss options

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Group Name **PRAYER CHAIN**

Group coordinator **Val Chapman**

Strengths: **Those who pray believe in the love, healing and faithfulness of God to hear and to answer the needs of those who Seek his will.**

A growth area: **The joy and gratitude expressed by people for the way God has answered their prayers and their hopes.**

An opportunity: **If you love prayer, and would love to be part of this ministry We would welcome you being with us. Requests are sent by email, and we pray at times which respond to our busy lives. Confidentiality is imperative.**

A barrier: **Despite many needs in people's lives, we are not always asked for the support of prayer that is God's gift of love for us.**

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Group Name Scrabble Group.

Group coordinator Laura Mathers Ph. 8448629

Strengths:

Increasing vocabulary and keeping mind active - \$200 for the year!

A growth area:

Learning new words and their meanings.
Having fun and fellowship with others Making friends.

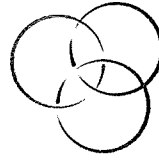
An opportunity:

To meet with others and have fun

A barrier

More members especially menfolk.

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Group Name PRAYER MINISTRY

Group coordinator: Val Chapman

Strengths: Offered at any time required, following after receiving Bread & Wine as an extension of that gift, at the end of any service or gathering. Those who pray are open to meet to pray with you confidentially, at a time that suits.

A growth area: Being approached at coffee time, in our carpark, when out in the wider community, when prayer is needed.

An opportunity: We are a small group, and would welcome more to join us.

A barrier: The importance of prayer ministry and counselling in our Christian life's journey not always recognized.

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Group Name **Community Lunch**

Group coordinator **Jennifer Whyman – completed with the team of helpers**

Strengths:

- Work well as a team – everyone enjoys the fellowship, the time and feels they have contributed
- All Saints provides a wonderful service – nutritious quality food, well presented and a friendly atmosphere
- Reaching out and engaging with the community

A growth area:

- More people attending the lunch
- More volunteers/helpers on a roster, especially with the heavier jobs like setting out tables and chairs

An opportunity:

- Wider outreach of customers?

A barrier:

- Age of the current helpers that are very willing but less able