

**THE ANGLICAN CHURCH OF AUSTRALIA**  
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**GENERAL SYNOD PAPERS**

**BOOK 5**

**REPORTS OF  
GENERAL SYNOD BODIES  
AND OTHER BODIES**

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# REPORTS OF GENERAL SYNOD BODIES AND OTHER BODIES

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## INTRODUCTION

This Book 5 of the papers for the Fifteenth Session of the General Synod contains reports from or concerning a variety of bodies or organisations connected with the Anglican Church of Australia.

Broadly following past practice, the reports are arranged in groups reflecting the degree of connection which the relevant body has with the Church, such as:

1. Bodies established by the General Synod or its Standing Committee and operating under their direction;
2. Bodies established by the General Synod or its Standing Committee and operating independently;
3. Anglican bodies established independently of the General Synod or the Standing Committee;
4. Anglican Communion;
5. Ecumenical bodies.

The Table of Contents reflects these groupings as much as possible. However, consistency is not always maintained. For example:

- The report of the Women's Commission and a report on the International Anglican Womens Network are located together rather than placing the latter report amongst reports relating to the Anglican Communion.
- Material containing reports under Section 3 of the Protection of the Environment Canon 2007 has been located in the section relating to Working Groups because the Environment Working Group prepared summaries of reports by dioceses and the Diocese of Perth provided a separate report. However, the Public Affairs Commission's discussion paper on Population Issues is appended to the Public Affairs Commission's report rather than being placed with other material which touches on the environment.
- Material relating to the proposed Anglican Communion Covenant appears in Book 3 as material expressly requested by the Standing Committee. The Windsor Report Working Group, which has had responsibility for developing the Anglican Church of Australia's responses to the various drafts of the proposed covenant, has not reported separately on its work.

An alphabetical list of reports follows the Table of Contents.

A number of the reports provides background material relevant to motions on the Business Paper for the Session of the Synod.

We express our gratitude to all those individuals and groups who contribute to the work of all these bodies for the sake of the Anglican Church of Australia and go to the considerable trouble of preparing reports to the General Synod.

## **CHURCH LAW COMMISSION**

### **1. WHO WE ARE**

The Church Law Commission has the following functions:

- (a) to examine questions of Church law referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee;
- (b) to make recommendations to the Standing Committee on matters of church law which are of importance to this church.

Since General Synod 2007 the Commission has comprised:

- Mr I B Walker (Brisbane), Chair
- The Honourable Justice D J Bleby (Adelaide)
- Dr (later the Honourable Justice) Clyde Croft SC (Melbourne)
- Mr Ian Dallas (Bendigo)
- Mr Richard Dennis (Adelaide)
- Ms Rachel Ellyard (Melbourne)
- The Honourable Justice Debra Mullins (Brisbane)
- Mr Mark Payne (Sydney)
- Mr Eric Ross-Adjie (Perth)
- Mr Robert Tong AM (Sydney)
- The Honourable Mr Justice P W Young AO (Sydney)

At this General Synod, Justices Bleby and Young will retire from the Commission – each having spent more than 30 years as a member. Their combined contributions, including Justice Bleby's term as chair of the Commission, have been exceptional and their fellow Commission members salute them for their dedication, skill and care in carrying out their work in this field for the benefit of our Church.

Since the last General Synod, the following members of the Commission were honoured by the community:

- (1) Mr Justice Young was elevated to the Court of Appeal of New South Wales;
- (2) Dr Clyde Croft SC became a Justice of the Supreme Court of Victoria;
- (3) Mr Robert Tong was appointed a Member of the Order of Australia for his service to the Anglican Church.

## **2. MEETINGS**

At the time of writing this report (April 2010), the Commission has met 4 times since the last General Synod. One of the meetings was by videoconference and we hope that further meetings can take place in this form so as to save cost to the General Synod.

Mr Mark Payne and Ms Rachel Ellyard have acted as secretaries to the Commission.

## **3. THE MAJOR WORK OF THE COMMISSION**

The Commission resolved early in its term to respond to 2 obvious concerns of the General Synod:

- (1) That esoteric matters of Church Law were of little interest to the General Synod and that the Commission should ensure that it dealt with matters that were clearly relevant to the mission of the Church;
- (2) Legislation brought to General Synod should, as far as possible, have been discussed with other interest groups (particularly other General Synod Commissions) so that there was not a division of opinion on the floor of General Synod as to matters of drafting etc.

The Commission's main business between General Synods is the preparation of legislation for the next General Synod, and the term of this Commission has been no different.

Because a significant amount of the proposed legislation came from the Professional Standards Commission, the Church Law Commission and that Commission arranged for concurrent meetings in Melbourne in September 2009 and the Commissions met in joint session at that time.

The Church Law Commission used its best endeavours to ensure that the amount of legislation which came to General Synod was kept to a minimum and only included those matters of real necessity for the advancement of the mission of the Church.

At its meeting in February 2010, the Church Law Commission reviewed pieces of legislation which at that time appeared likely to come to General Synod, and provided its report to the April meeting of Standing Committee.

Some 7 items of further legislation were proposed by Standing Committee at that meeting, which meant that the ideal of the Church Law Commission's having examined all legislation before it went to printing with the General Synod papers was not able to be achieved.



#### **4. OTHER MATTERS**

In addition to General Synod legislation, the Church Law Commission has dealt with the following:

- (1) Ensuring that the minutes of Church Law Commission meetings since its inception are now held in the General Synod archives;
- (2) Commenced a programme to standardise bequest clauses to assist people who wish to make provision in their Will for the national Church, any national Church organisation, or any Diocese of the Church;
- (3) Provided advice to the Standing Committee regarding the costs of the Primate's assistant;
- (4) Settled a procedure for Standing Committee to deal with matters by way of "flying minute";
- (5) With the significant assistance of former Commission member Ms Rowena Armstrong QC, prepared a pro forma template for General Synod legislation to ensure that all legislation which comes to General Synod is in a standard form;
- (6) Considered the issue of private international law and deposition from Holy Orders of clergy ordained in Australia. This was designed to turn our minds to the issue of clergy who may be deposed from orders in a Diocese outside Australia as to the status such a deposition would have in this country;
- (7) Considered the developments in the formation of the Anglican covenant during the term of the Commission and advised the Standing Committee on a number of matters relating to that issue;
- (8) Considered various proposals relating to the Bishop to the Defence Forces and the ministry to Defence Force chaplains – including their place within the organisational structure of the National Church;
- (9) Proposed to Standing Committee that a central repository of disciplinary decisions from around the dioceses be compiled to ensure consistency in decision-making;
- (10) Gave advice to the Standing Committee as to opinions expressed by the Diocese of Sydney as to whether certain General Synod legislation affected the order of good government within that Diocese;
- (11) Considered the issue of gender neutral language in Canons of the General Synod and decided that there was no utility in doing this in a retrospective and "omnibus" way but that sensitivity to gender issues should be taken into account when drafting new legislation;

- (12) Received a report from Mr Tong and Mr Justice Young as to a proposed series of Canon Law lectures;
- (13) Advised Standing Committee that no bill would be prepared for the 2010 General Synod with respect to the issue of amalgamation of Dioceses, but that instead Mr Justice Young would be preparing material for consideration at General Synod;
- (14) Reviewed proposed amendments to the model for Professional Standards Ordinance and reported to the Chairman of the Professional Standards Commission;
- (15) At the request of the Standing Committee is drafting a response to the publication "The Principles of Canon Law Common to the Churches of the Anglican Communion" which was distributed to the bishops at Lambeth 2008 (via a committee of Bleby/Young/Tong).
- (16) Entered into correspondence with the Diocese of Sydney regarding proposals for liaison to try to ensure open dialogue between the Diocese of Sydney and the Commission with respect to the proposals being taken to General Synod.

## **5. THE FUTURE**

Unlike some other Commissions, the Church Law Commission does not have a brief which is related to specific issues. We anticipate that the future of the Commission will be to continue to perform its historical function, but always with an eye to the understandable concern of General Synod that it does not wish to be weighed down with legal matters any more than may be absolutely necessary.

Ian Walker  
Chair, Church Law Commission

April 2010

## **DOCTRINE COMMISSION**

### **MEMBERSHIP**

- The Most Reverend Philip Freier, BAppSc, DipEd, MEdSt, BD, PhD (Chairman).
- The Reverend Canon Peter Adam ThL, BD, MTh, PhD.
- The Right Reverend Glenn Davies, BSc, MDiv (Hons), ThM (Hons), DipA, PhD.
- The Reverend Canon John Dunnill, BA (Hons), DipTh, CertEd, PhD.
- The Reverend Canon Andrew McGowan, BA (Hons), BD (Hons), MA, PhD.
- The Reverend Dorothy Lee, BA (Hons), BD (Hons), Dip Ed, PhD.
- The Reverend Michael Stead, BCom, BD (Hons), DipMin, PhD (Secretary)
- The Reverend Mark Thompson, BA, BTh (Hons), MTh, Dip Min, D Phil.
- Dr Heather Thomson BSW, BTh, MTh, PhD.

The current panel of the Doctrine Commission was appointed by the Primate, on the advice of the General Synod Standing Committee, in March 2008 for a five year term until February 2013. Also appointed to the panel were the Reverend Canon Scott Cowdell and Dr Theresa Lau, who have since resigned.

### **MEETINGS**

The Doctrine Commission met in Melbourne in February 2008, February 2009 and February 2010.

### **AGENDA ITEMS UNDERTAKEN 2008-2010**

#### ***DOCTRINE COMMISSION WEBSITE***

Reports and publications of the Doctrine Commission are now available on the internet. A temporary site ([www.doctrinecommission.com](http://www.doctrinecommission.com)) has been established, until such time as this material can be incorporated into the General Synod website.

#### ***ESSAYS ON THE THEOLOGICAL ISSUES SURROUNDING SEXUAL ABUSE***

At the last session of General Synod, the Doctrine Commission presented a preliminary report on this topic in response to General Synod Resolution 35/04(f), and indicated that work was underway on more substantial reflections. During 2007 and 2008, members of the Doctrine Commission prepared a series of essays on this topic, which were published in a special edition of the *St Mark's Review*, entitled "Sexual Abuse and the Church" (no. 205 – August 2008), which contained the following:

- |    |   |                              |
|----|---|------------------------------|
| 1. | Introduction (incorporating the preliminary report) | Peter Jensen                 |
| 2. | Pastoral Responses to Sexual Abuse                  | Muriel Porter                |
| 3. | Church Culture and Abuse                            | Scott Cowdell                |
| 4. | Power and Authority                                 | Peter Adam                   |
| 5. | A Biblical Appreciation of Sex                      | Glenn Davies & Michael Stead |

- |                             |                 |
|-----------------------------|-----------------|
| 6. Sin and Sexual Abuse     | John Dunnill    |
| 7. Forgiveness              | Heather Thomson |
| 9. Truth and Reconciliation | Andrew McGowan  |

A copy of this special edition was sent to all members of General Synod. Copies of the essays are available on the Commission's website.

### **ANGLICAN–UNITING DIALOGUE**

By resolution 78/07, the General Synod asked the Doctrine Commission to elaborate on its response to the report 'For the Sake of the Gospel' (2001) by indicating which parts of Sections 4-6 of that report may be used to guide ongoing dialogue in the quest to develop a preliminary Covenant of Association with The Uniting Church in Australia. Andrew McGowan and Scott Cowdell produced a report on behalf of the Doctrine Commission, which was submitted to the Standing Committee with the request that they disseminate this report to the Anglican Church of Australia–Uniting Church in Australia Dialogue. A copy of the report is appended, and is available on the Commission's website.

### **ESSAYS ON ECOLOGICAL THEOLOGY**

By resolution 74/07, the General Synod asked the Doctrine Commission to identify those areas of doctrine and theology that support the inter-dependent relationship between humanity and the natural world. This resolution also asked for discussion material to be prepared on the identified areas of doctrine and theology; and that this material be made available for use in parishes and theological colleges.

In addition, by resolution 77/07, the General Synod asked the Doctrine Commission to develop a Christian theology for a sustainable future including a global ethic.

The Doctrine Commission has addressed both of these references by writing a series of essays on ecology and the environment, which incorporate discussion material and questions. These essays are to be published in a special issue of *St Mark's Review* (July 2010), with copies sent to all Synod members and Anglican Theological Colleges. It contains essays on the following topics.

- |   |                 |
|---|-----------------|
| 1. Introduction   | Philip Freier   |
| 2. 'To Rule' and 'To Subdue' in Genesis 1                         | Michael Stead   |
| 3. Sabbath and Ecology  | Glenn Davies    |
| 4. Ecology and the Johannine Literature                           | Dorothy Lee     |
| 5. Groan But Not As Those Who Have No Hope                        | Mark Thompson   |
| 6. Fallen Images and Redeemed Dust: Being Human in God's Creation | Heather Thomson |
| 7. Creation, Worship and the Body                                 | John Dunnill    |
| 8. To Use and Enjoy: Augustine and Ecology                        | Andrew McGowan  |
| 9. Christ and Creation  | Peter Adam      |
| 10. Trinitarian Experience and the Ecological Imperative          | Duncan Reid     |

Parishes can purchase copies of these essays through the General Synod office.

**COMMENTS ON THE IASCER RESPONSE TO CDF ASPECTS OF THE DOCTRINE OF THE CHURCH**

At the February 2009 meeting of the General Synod Standing Committee, the Doctrine Commission was asked for its comments on the IASCER paper titled *An Evaluation of the Document of the Roman Catholic Congregation for the Doctrine of the Faith: 'Responses to some Questions Regarding Certain Aspects of the Doctrine of the Church'*. Comments from members of the Doctrine Commission were sent to the Anglican Communion Office for forwarding to IASCUFO (the Inter-Anglican Standing Commission for Unity, Faith and Order). A copy of this report is appended, and is available on the Commission's website.



## ***The Doctrine Commission Of the Anglican Church of Australia***

### **ADVICE TO THE STANDING COMMITTEE OF GENERAL SYNOD**

#### **Parts of Sections 4-6 in the 2001 report *For the Sake of the Gospel* that could guide ongoing dialogue toward a preliminary Covenant of Association with The Uniting Church in Australia**

Scott Cowdell & Andrew McGowan, Presbyters

In resolution 78/07, the 14<sup>th</sup> General Synod asked the Doctrine Commission to elaborate further on the 2001 Report *For the Sake of the Gospel: Mutual Recognition of Ordained Ministries in the Anglican and Uniting Churches in Australia*, by specifying which aspects of parts 4-6 'may be used to guide ongoing dialogue in the quest to develop a preliminary Covenant of Association with the Uniting Church in Australia'. This task was delegated to Drs McGowan and Cowdell in the first instance.

The request is timely as the Joint Working Group, first appointed in 1998, is eager to move this project along. Its report, abovementioned, has been submitted to IASCEC, the Inter-Anglican Standing Commission on Ecumenical Relations, which reported back in December 2007, basing its comments in part on an initial November 2007 paper by Dr Paul Avis. The key issues mentioned there have also occurred to us, with some other considerations that in part reflect local knowledge.

In 2001 the Doctrine Commission reported on *For the Sake of the Gospel* in the person of its then Chairman, Archbishop Carnley, the full commission being engaged on other tasks at that time. Dr Carnley's reflections were focussed on the ministerial priesthood, arguing that it represents a 'different order of the gifts of the spirit', following ARCIC in disagreement with BEM, and in particular taking issue with the book *Transforming Priesthood* by Anglican writer Robin Greenwood. Dr Carnley's point was that ministerial priesthood is not simply a focus of the Church's wider priestly ministry but is itself a distinctive action of Christ. While ministerial priesthood is a major issue that the Joint Working Group must address, and for that reason Dr Carnley's paper is no doubt of real value, nevertheless a fuller response engaging the substance of the joint report had been hoped for by some on the Joint Working Group.

This document before you is not required to provide that fuller response, but in addition to what has been received from IASCER and Dr Avis, as well as Dr Carnley, we hope that these brief comments may be a helpful contribution. There is also the Standing Committee-authorised document *Steps to Unity: An Outline Process for Ecumenical Convergence from an Anglican Perspective* that must form the basis of dialogue from our perspective, and that document also stands in the background of the present task.

The following observations refer to sections 4-6 of *For the Sake of the Gospel*.

#### **A. GENERAL CONSIDERATIONS REFLECTING INTRA-ANGLICAN DIFFERENCES**

- 4.5 Some Anglicans will wish to understand the phrase ‘saving action in word and sacraments’, as ‘saving action set forth in word and sacraments’.
- 4.8. The statement on worship may not state sufficiently clearly that the two traditions share a specific common heritage and commitment, not simply to ‘worship’ as such but to the tradition of common prayer and to the celebration of the biblical sacraments.
- 4.9. Many Anglicans would want to add specific mention of bringing people to Christ under the definition of mission.
- 4.11. Issues of ministerial order and Eucharistic presidency remain in this section. There is lack of clarity about ‘authentic celebration of...the eucharist’ (cf 5.9), reflecting concerns also expressed by Dr Avis and the IASCER report, both of which feel that such lack of clarity contributes to undue optimism in the level of agreement claimed. There is a body of Anglicans with a higher view of Christ’s presence in the Eucharistic action and the ministerial priesthood (which is its guardian and celebrant), with similar problems for this dialogue anticipated as faced the communion at the inception of the Church of South India, and in England’s Anglican-Methodist dialogue.

#### **B. ANGLICAN-UNITING ISSUES FOR FURTHER DIALOGUE**

- 5.4.2. The attempt to present the looser ‘communal episkopé’ of the Uniting Church as equivalent to Anglican polity at its most collaborative is not convincing. Rather than a ‘communal episkopé’, ours is more of an ‘episkopé exercised communally’—that is, by Bishops retaining the fullness of episkopé in their own persons yet sharing it with others in a more collaborative way (Synods being the classic example). Anglicans increasingly recognise the scope for broadening episkopé, and the share that presbyters and laity can have in it, but this is quite different from the consensus approach of all councils and levels in the Uniting Church. This

is not just a matter of theology but of a very different culture, that becomes evident to all who work closely with members of the other Church.

5.4.3. A further example of this difference is evident in different Church polity in matters of consensus. The Constitution of the Anglican Church of Australia protects dioceses from the National Church imposing on them, while the whole cannot legislate in a way that dismisses the parts. Anglicanism works by checks and balances rather than consensus, however, believing that 'Councils may err' (Article XXI).

5.5. The plain recognition here that doctrines of ministry and Church polity are the central issues is good to have stated. We would suggest that there are deeper roots in Eucharistic theology and ecclesiology behind this, however, and a different understanding of how the Spirit guides the Church (see 5.4.3 comment, above).

5.7.1 & 2. The Anglican priest does not answer to the congregation (despite today's plethora of covenants etc) quite as the Uniting Church minister does, specifically to the Elders. IASCER notes the incorrect suggestion in 5.7.2 that the Anglican priest has ministry delegated from that of the Bishop at ordination. Archbishop Carnley also emphasises the restriction of the laying on of hands at presbyteral ordination to bishops and fellow presbyters in the Anglican Church, and not the laity who are involved in ordaining Uniting Church Ministers of the Word. This restriction secures the important symbolism of a distinctive historical mission that is not reducible to the Church's ministry as a whole being focussed in the ordained ministry.

5.8. A significant agreement on the diaconate nevertheless acknowledges the continuance of prior orders by those ordained to consequent ones in Anglican but not Uniting Church theology. As noted, diaconal presidency at the Eucharist is not widely supported or accepted in Anglican circles.

5.9. The significant agreement on the presbyterate has not resolved the issues Archbishop Carnley raises of the more Catholic understanding of the priest, beyond being a focus and enabler of the Church's generic priesthood. It is not necessary to separate talk of 'role' (Protestant) and 'being' (Catholic), however, as it is clear from the Ordinal that role and being are integral in the Anglican vision of ministry. Further dialogue would explore resources in the Uniting Church's traditions for a more ontological nature of the presbyterate manifest in the execution of its characteristic ministry.

6.4. Here the issues sharpen, as was also pointed out by IASCER. Although the section addresses ministry, the problems have in large part to do with Eucharistic sharing and the relationship between these proposals or their implications, and those presently allowed according to guidelines in *Steps to Unity*. Something more like the 'Interim Eucharistic Sharing' of *Steps to Unity*, section 8.3 seems to be envisaged. *For the Sake of the Gospel*



departs from what has been called 'the ecumenism of need', as envisaged by *Steps to Unity* as an acceptable state of affairs between Anglican and Uniting Churches currently. It is recommended that the Joint Working Group pay particular attention to language here.

## CONCLUSION

Section 5.9 encapsulates what we believe to be the achievement but also the limitation of this report. It is right about the high level of agreement between our Churches overall, but details remain problematic. At the point that similarities in presbyteral and Episcopal ministry are listed, which are real and significant, nevertheless matters upon which many Anglicans insist are not addressed.

What the report calls 'personal episcopé' on behalf of bishops, and its equivalent for presbyters, is more important in the Anglican context, apart from the ministry of the whole Church. Similarly, as IASCEC points out, the use of the word 'authentic' for the Eucharist in the joint report does not address traditional concerns about the 'validity' of the Eucharist (as in our dialogue with Roman Catholicism). The great gains of ecumenism, symbolized in the Lima Document *Baptism, Eucharist and Ministry*, are all evident in this Joint report, but the extent to which God is invested in sacramental specifics (as in the Eucharistic elements, and the person of the priest) as against a more inclusive presence in the Church's life, remain to divide us. This brings to issues of sacrament and ministry not only the specific element of personal episcopé but the deeper issues of God's action in the world, the objectivity of that action apart from human concurrence, and the role of the institutional Church in mediating that action. These issues remain, despite the very real agreement on so much that *For the Sake of the Gospel* represents.



## ***The Doctrine Commission Of the Anglican Church of Australia***

### **Comments on the IASCIER response to CDF *Aspects of the Doctrine of the Church***

At the February 2009 meeting of the GS Standing Committee, the Doctrine Commission was asked for its comments on the IASCIER paper titled *An Evaluation of the Document of the Roman Catholic Congregation for the Doctrine of the Faith: 'Responses to some Questions Regarding Certain Aspects of the Doctrine of the Church'*.

We offer these comments to the Anglican Communion Office that they might be forwarded to IASCIUFO (the Inter-Anglican Standing Commission for Unity, Faith and Order) when that body comes into existence.

The Doctrine Commission of the Anglican Church of Australia is far from monochrome in its theological position. Indeed, we are perhaps as diverse as any in the Anglican Communion, spanning the full spectrum from liberal to conservative evangelical. Our diversity is reflected in the six responses from members of the commission which form the substance of our comments, and which follow as appendices.

Notwithstanding our diversity, there was considerable agreement on the following two points.

1. The CDF claim that the whole church “subsists in the Catholic Church”.

The claim of *Lumen Gentium* that the one church of Jesus Christ “subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him” and the subsequent clarifications of this phrase in more recent proclamations alike claim too much. The one, holy, catholic and apostolic Church does not “subsist in” any one Church, nor is it “present in” other Churches; rather they subsist and are present in it. We affirm the dictum of Ignatius that “wherever Jesus Christ is, there is the catholic Church” (Ep.Smyrneans 8) but do not accept the premise that the “catholic Church” is coterminous with the Roman Catholic Church.

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The IASCER response is not strong enough in objecting to the language of subsistence.

2. The IASCER claim that we share the “genuine and integral substance of the Eucharistic Mystery”

The Decree on Ecumenism of the Second Vatican Council, 1964 expressed the hope that “as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on his Church from the beginning. This unity, we believe, dwells in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.” (§1.4).

In light of this hope, for the response from the IASCER to assert that we retain “the catholic sacraments, including the genuine and integral substance of the Eucharistic Mystery” is potentially misleading, in that our Roman Catholic brothers and sisters understand the Eucharistic Mystery very differently to Eucharistic theology of the Book of Common Prayer.

For these reasons, we feel that the IASCER response is inadequate. We trust that these comments might further inform that work of the forthcoming Inter-Anglican Standing Commission for Unity, Faith and Order.

+Philip

The Most Rev. Dr Philip L. Freier  
Chairman of the Doctrine Commission of the Anglican Church of Australia

11 June 2009

## APPENDIX 1

### RESPONSE FROM REV. DR ANDREW MCGOWAN

As other commentary has indicated, the content of the *Responsa* is a restatement of positions put forward in the Vatican Council's Dogmatic Constitution *Lumen Gentium* and then more recently in the declaration of the Congregation for the Doctrine of the Faith *Dominus Iesus*. Although the first document was hailed as a progressive breakthrough and the more recent ones as conservative or retrograde, they teach in effect the same relatively nuanced version of traditional Roman Catholic ecclesiology. The key elements are that the Church is a particular and historic community or institution, which "subsists" in the Roman Catholic Church, but that the Church is in some sense "present" in other "ecclesial communities". This notion has displaced or revised the older RC doctrine, that the relationship between that one historic community and the RC Church was simply one of identity.

Assessments of these statements by Anglicans and other Christians might well involve two related elements: first, whether these ecclesiological reflections are well-grounded in and of themselves; and secondly, whether and how in context they affect the relationship between the Anglican Communion and its constituent national Churches and their members on the one hand, and the Roman Catholic Church on the other.

#### THE NATURE OF THE CHURCH

The effect of the newer ecclesiological formulation is a compromise between the older identification of the Roman Catholic Church as the historic community which is the Church of Jesus Christ, and a view which has been more influential in some Protestant circles, where the Church is not so much the concrete institution or community as a spiritual reality, whose relationship to the actually-existing set of Christian communities is inexact, but eschatologically-real.

The English text of the *Responsa* gives a misleading translation of the *Lumen Gentium* text, where it renders "coetus adspectabilis et communitas spiritualis" as "visible and spiritual community". The authorized translation of *LG* more accurately has "the visible assembly and the spiritual community", indicating two aspects of the Church which is thus a single but complex entity with a dual nature, understood "by no weak analogy" with the incarnation (*LG* 8). The theory underlying these formulations seems to be that the two elements, historic and spiritual, are inextricably bound up, yet that in reality their union is experienced variably.

If the position given in the *Responsa* be read in conjunction with *Lumen Gentium* itself it continues to express a doctrine of the Church which gives due weight both to the reality of the historic community and, if less clearly, to its limitations. It avoids the extremes of the more traditional Catholic position which tended both to exclusivity, and to collapsing claims about the Church as it will be ultimately with the present and all-too-obviously fragile and broken institution. Unsurprisingly it also avoids the extremes of that Protestant "invisibilist" ecclesiology, wherein the relationship between the visible community and the real fellowship of like-minded believers is somewhat arbitrary.

There are nonetheless some difficulties with this position. It is not clear what it means both to speak of the Church as this complex unity of visible and spiritual dimensions along the lines of the incarnation, and also to speak of it as a more purely spiritual thing which can “subsist in” the Roman Catholic Church or be “present and operative in” other “ecclesial communities”. These formulations seem to be using a form of the more invisibilist tradition of ecclesiology (or substituting a Platonist for an Aristotelian paradigm) to arrive at a form of special pleading. They undermine the “strong” incarnational analogy, insofar as in this sense “Church” seems more like the Spirit which blows where it wills, than like the Word who became flesh and dwelt, in a costly and ineradicable way, among us.

There is a need to acknowledge and celebrate the reality of the Church as an actual historic community without, as in former Roman Catholic ecclesiology, claiming for it the fullness of what it ultimately means to be Church. I would prefer to suggest that the Church has a real being and meaning which “subsists”, but is variously revealed in history and variously understood by its members. The Church does not “subsist in” any one Church, nor is it “present in” other Churches; rather they subsist are present *in it*. There is no other spiritual “Church” that can subsist, or be “present or operative”, in the one historic Church brought into being by Jesus Christ and sustained by the work of the Spirit, and which consists in its baptized members. Their varying degrees of faithfulness and understanding are the condition for the truth of their new being as Church to be visible, but they are no less Church for that. In their fragmentation and in their disobedience, all are compromised, including those who are most faithful. None can properly claim the sort of privilege implied in the language of “subsistence”, or for that matter in any other ecclesiological formulation which implies adequacy without the other members of the whole, insofar as all suffer loss in the failures of the whole and in the disobedience of all.

## **THE ANGLICAN COMMUNION AND THE ROMAN CATHOLIC CHURCH AFTER THE *RESPONSA***

As already stated, I do not think the *Responsa* makes any new or startling claims. It seems that some Anglicans engaged in ecumenical endeavour are disappointed that there has not been progress from the time when *Lumen Gentium* opened up a new set of possibilities for conversation by acknowledging that other “ecclesial communities” might have elements of sanctification and truth in them.

By implication some Anglicans seem to be hoping that the Roman Catholic Church would take a more positive attitude to the ecclesial character of our Churches and Communion. We should ask, however, whether it would be helpful or not to receive such recognition on the basis of an ecclesiology which itself seems wanting. To be recognized as Church or Churches, when the nature of Church is itself still needs to be better understood and taught, is not as great or positive a step as it might at first seem to be.

One further positive challenge may be noted. In present conversations within the Anglican Communion there is also arguably some less-than-coherent ecclesiology at work. Some of the concerns driving current discussions such as those around a Covenant imply that the Anglican Communion is “a Church”, or otherwise attribute to the Communion properties which are really only those of the universal Church. For

that matter our local or national Churches are spoken of as though their bonds of affection with others in the Anglican Communion were more fundamental to the truth of being the Church than, say, their relationships with other baptized Christians in their own or other places, whose claims on their affection are entirely as real.

While the current Roman Catholic discourse is not entirely adequate, its strengths include the refusal to reduce all untidy or inadequate relationships, theologies, and forms of community to a radical choice between “Church” and “not-Church”. Speaking as they do, *Lumen Gentium* and its documentary offspring remind us that the adequacy of doctrine and practice are of fundamental importance to being the Church, yet also that our specific inadequacies do not amount to a failure of the Gospel or the Spirit. At least by analogy, Anglicans may have to think harder about how to view other Anglicans and other Christians generally, without collapsing into ecclesiological or theological relativism.

IASCER is correct in hoping for dialogue through ARCIC III or other means on the nature of the Church, and the relation between local Churches and the universal Church.

## APPENDIX 2

### REV DR. PETER ADAM

Here is a quotation from the report 'Responses to some Questions...' produced by IASCEC

As Anglicans, we understand ourselves as standing in visible continuity with the Church of the West, reaching back to the Scriptures, the Apostles, and the ancient common traditions of the Church of the Fathers of East and West, retaining both the priestly ministry of bishops and presbyters in apostolic succession, and the catholic sacraments, including 'the genuine and integral substance of the Eucharistic Mystery'. Therefore we do not recognize ourselves within the *Responsa*, and certainly not as one of the 'Christian Communities born out of the Reformation of the sixteenth century' (Question 5), though we would accept that we, in common with all Western Churches, were shaped by the reforming movement of those times.<sup>1</sup>

I agree with the concluding sentence. However I am sure that we cannot assert that our doctrine of the catholic sacraments includes 'the genuine and integral substance of the Eucharistic Mystery', nor that our understanding of 'the priestly ministry of bishops and presbyters' intends this doctrine of the Eucharist. For if Vatican Two is still the defining text, then the Roman Catholic Church must still assert the following, and then presumably the following is part of 'the genuine and integral substance of the Eucharistic Mystery'

The celebration of the Eucharist which takes place at Mass is the action not only of Christ, but also of the Church. For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests. The Church, the spouse and minister of Christ, performs together with him the role of priest and victim, offers him to the Father and at the same time makes a total offering of herself together with him.<sup>2</sup>

While this view may be held by some Anglicans, it is not compatible with the Eucharistic theology of the Book of Common Prayer. Nor is this doctrine of the Eucharistic offering expressed in the Ordinal of that Book. Yet the BCP as a doctrinal standard is included in the Constitution of the Anglican Church of Australia.

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<sup>1</sup> *Response to some Questions...* IASCEC, The Report of the Department of Ecumenical Affairs, page 22.

<sup>2</sup> *Documents of Vatican II*, 'Sacred Liturgy,' 9: 3.

This Church, being derived from the Church of England, retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer together with the Form and Manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-nine Articles but has plenary authority at its own discretion to make statements as to the faith ritual ceremonial or discipline of this Church and to order its forms of worship and rules of discipline and to alter or revise such statements, forms and rules, provided that all such statements, forms, rules or alteration or revision thereof are consistent with the Fundamental Declarations contained herein and are made as prescribed by this Constitution. Provided, and it is hereby further declared, that the above-named Book of Common Prayer, together with the Thirty-nine Articles, be regarded as the authorised standard of worship and doctrine in this Church, and no alteration in or permitted variations from the services or Articles therein contained shall contravene any principle of doctrine or worship laid down in such standard.<sup>3</sup>

The Book of Common Prayer is also cited in Canon A 5 of the General Synod of the Church of England.

The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the Ancient Fathers and Councils of the Church as are agreeable to the said Scriptures.

In particular such Doctrine is found in the *Thirty-nine Articles of Religion*, *The Book of Common Prayer*, and the *Ordinal*.<sup>4</sup>

S. W. Sykes comments:

The Book of Common Prayer, the Thirty-Nine Articles, and the Ordering of Bishops, Priests and Deacons....constitute what in the Church of England is spoken of as its "inheritance of faith" [see Canon C. 15]...insofar as they define the faith inheritance of the See of Canterbury, and insofar as communion with that See defines what it means to be to belong to the Anglican Communion, these documents have significant authority among Anglicans throughout the world.<sup>5</sup>

The Book of Common Prayer does not teach that the Eucharist is the perpetuation of the sacrifice of Christ on the cross, nor that this offering happens through the ministry of priests, nor that the church performs with Christ the role of priest and victim.

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<sup>3</sup> *Constitution of the Anglican Church of Australia*, Ruling Principles, 4.

<sup>4</sup> *Canons of General Synod*, The Church of England, Canon A 5.

<sup>5</sup> Stephen Sykes, 'The Anglican Character' in Ian Bunting, ed., *Celebrating the Anglican Way*, London, Hodder and Stoughton, 1996, pp. 21-32, p. 23.



We should not promise what we cannot deliver, and we should not give the impression of conformity if it does not exist.

I think that the proposed response is inadequate, and that these issues need to be raised. I think that discussions subsequent to Vatican Two have not resolved these issues, and that in any case we may be seeing a return to a stricter interpretation of the documents of Vatican Two.

### APPENDIX 3

#### CANON SCOTT COWDELL

My hope is that the logic of the CDFs reading of the developing ecclesiological views expressed in conciliar and papal statements of recent decades might allow Anglicanism to find a special place *vis a vis* the Church of Rome, somewhere between that extended to the 'Eastern Churches' and denied to the 'ecclesial communities' originating with the Reformation. I base this on two considerations: the first dealing with the notion of subsistence and how it is imagined by the CDF, and the second concerning strong similarities between Anglicanism and the Eastern Churches.

#### **SUBSISTENCE**

It is clear that Rome's concern at one level is to affirm the Church of Jesus Christ's manifest reality in history, and to acknowledge saving elements of that fullness across the Christian spectrum, not least as an extension of Christianity's deep incarnational logic. Views of the Church as invisible or else eschatological, which attempt to deal with present division and imperfection in the Church, fall well short of Rome's worthy ambition to honour Christ's triumph in history, while still acknowledging the fact of sin among the Church's members and the need for the Church's fullness to progress towards greater visible unity (see CDF commentary, following footnote 16).

This acknowledgement of sin and incompleteness is salutary as far as it goes, but having painted itself into a corner on papal infallibility, Rome seems to have difficulty in acknowledging serious structural failure in the Church apart from the sin of individual members and the failure of separated brethren to return. However, it is precisely because the key 'ecclesial elements' of repentance and faith are widely perceived to be absent in the resurgent Curialism of post-Vatican II Catholicism, and because institutional defensiveness has tended to characterise Rome's response to recent scandals which cast light on its closely held teachings about sexuality, priestly celibacy and clerical distinctiveness, that other Christians manifesting good will towards Rome and sympathetic to the logic of her claims nevertheless feel that, on balance, they are just as well off remaining among those whose lack of 'ecclesial elements' seems no worse than a similar lack they perceive in Rome, despite claims for the true Church's subsistence there.

I am among those Anglo-Catholics who, sharing the CDFs conviction that unity with Christ demands ever greater unity with his people, would feel obliged to make personal submission to Rome if I became convinced that Rome was prepared to demonstrate more of the reality of Christ's subsistence in its institutional life by being more institutionally penitent, more eschatologically assured hence more open to criticism of present forms, and more willing to allow scripture to question tradition (eg. on the matter of papal infallibility, compulsory clerical celibacy and women's ordination).

Further, I am certainly not alone among Anglicans in remaining to be convinced that the logic of subsistence must be exclusive. The fullness of Christ subsists in the

persons of (though without being exhausted by) any number of saints acknowledged by the Roman Church, for instance. Such confidence in the concrete manifestation of his life in continuing history, despite its multivalence, seems parallel to the ecclesial context.

### **ANGLICANISM AND THE EASTERN CHURCHES**

I share the conviction of the IASCER Evaluation that Anglicanism is a true part of the ancient Catholic Church of the West, with its roots in the faith of the undivided Church of the creeds, rather than a *novum* of the Reformation, while rejoicing in the Reformation heritage that has born such visible fruit in the Western Church, not least in a number of Vatican II 'clarifications' and developments in Rome itself. However, no Australian Anglican can in good conscience pretend that there are not different ecclesial paradigms nurtured within our common ecclesial structure, with both evangelical and liberal Christian versions of an essentially non-ecclesial primacy of the individual before God, and a primarily sociological assessment of the sacraments, that (if doctrine be the ecclesial measure) make of us at least three Churches in one. In this I both acknowledge the role of the BCP in defining Anglican Doctrine, along with its limits in capturing the diversity of actual Anglican conviction. Certainly the diversity of faith's expressions within the Roman Communion is a fact well known to the CDF, but at the official level this diversity is not dogmatically significant and *Roma locuta* as one. The Anglican Communion, nowhere more evidently than in its Australian member, cannot speak with such a single voice, and frank admission of this must affect the nature of any dialogue that follows.

However, Rome's palpable amity towards Eastern Churches, which is evident in the CDF documents before us, suggests that similar diversity in that quarter does not represent as significant a difference as Rome perceives between herself and the Reformation 'ecclesial communities'. The valid celebration of the Eucharist and, more broadly, the recognition of full ecclesial identity in local and national Churches based on a healthy Eucharistic logic is affirmed by Rome in the Eastern vision, and symbolized by the presence of Bishops in valid apostolic succession (see the CDF Commentary, as cited from footnotes 7 to 10). While the logic of a universal primacy, one of the essential 'ecclesial elements' Rome claims for herself 'in revelation' (CDF Commentary, text cited at footnote 12), is missing from the Eastern Churches, still they are very close to the Roman obedience in which the fullness of Christ's Church is claimed by Rome to subsist.

It is significant, however, that sacramental theology, ecclesiology and the doctrine of ministry are all articulated in the Eastern Churches in ways that are significantly different from those of Rome. The sacerdotalism and sacrificial focus of official Roman Eucharistic doctrine, with none of the East's eschatological qualification and emphasis on mystery in defining the nature of Christ's presence, also its autocephalous conception of the Church and greater emphasis on the local diocese than Rome allows, suggests real affinity with much Anglican belief and practice. If absence of belief in a sacrificing priesthood and the lack of any desire to convey the same in ordination, along with the absence of papal approval for the consecration of bishops, officially puts paid to the validity of Anglican orders as far as Rome is concerned (*Apostolicae Curiae*, 1896), then similar 'flaws' are evident in the Eastern Church as well. If apostolic succession is acknowledged by Rome in the Churches of the East, however, despite significant Eucharistic and ecclesial differences, and

notwithstanding an unresolved legacy of actual antipathy towards Rome and its claims among Eastern Christians, then all Anglicanism seems to lack is a valid succession to make it a real Church, despite its own particular differences on Eucharist and ecclesiology. Indeed, opinions are held within Anglicanism that are far closer to post-Vatican II Eucharistic theology and theology of ministry than one would find anywhere in the East.

So, if all that Anglicanism requires for Rome to deem it a Church, like the autocephalous Eastern Churches, is a valid succession, with which even Churches holding views wider of the Roman mark than many Anglicans hold remain valid Churches, then surely the claim of most current Anglican Churches to have received the valid succession through the Old Catholic line bear closer examination. If sundry villainous *episcopos vagantes* are deemed by Rome to be valid if irregular ministers, without sharing Roman doctrine or obedience, then surely Rome's rejection of Anglican orders warrants review.

The logic of my case also cuts in the direction of possible full communion with Rome on the part of Churches, provinces and dioceses of the so-called Traditional Anglican Communion. There Rome must surely be able to find bishops and clergy at one with them in doctrine (eg. regarding the Eucharistic sacrifice, and the repudiation of women's ordination), readiness to accept the Petrine primacy, and as much evidence of valid succession as is deemed adequate in other cases. Perhaps it is her diplomatic hopes regarding the Anglican Communion as a whole that prevents Rome from extending the offer of full communion to Anglicanism's own 'separated brethren'.

### **SO IN SUM MY CASE IS**

1. That some key 'ecclesial elements' seem currently lacking in Rome, so that many potential Anglican converts like me conclude that on balance we are no worse off remaining where we are—that the subsistence of the Church of Christ in the Roman obedience needs to be more comprehensively imagined and empirically displayed, apart from which Rome has yet to adequately establish the exclusive logic of its case for subsistence.
2. That if a robustly non-Tridentine view of mass and priesthood, a vigorously non-Vatican I view of papal authority and a considered non-Vatican II view of what constitutes the fullness of a local Church does not stop the Eastern Churches from being counted Churches in Rome's eyes, then might not Anglicanism—which has in recent decades experienced the 'leavening' of its ordinations through the Old Catholic line (apart from any other historical or doctrinal considerations)—have a comparable claim on Rome's spiritual and pastoral generosity?

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## APPENDIX 4

### DR HEATHER THOMSON

I concur with what has been said already by Andrew McGowan, Scott Cowdell and Peter Adam, and offer further comment on the theology of the church that is contained in the above document.

My concern is with the fundamental assumption of the Congregation for the Doctrine of the Faith (CDF) that the Catholic Church was instituted by Christ, and from this flows the arguments that it is the one, true church (Response to the Second Question). There are several comments to be made in response to this:

1. Christ did not establish 'only one Church', but a diversity of churches of which the New Testament bears witness. The fact that there are four gospels and not one is a testimony to the diversity that existed in the early Christian era, each gospel writer tailoring its message to its own community's needs and hopes. Then there are the various churches to which Paul ministered. There never was a golden era of one, true church being instituted by Christ, and going out from him like the pure source of a river. Unity came from diversity through faithfulness to the apostolic ministry and mission, and from the ecumenical creeds and councils.
2. Structures of the church developed as needed, and should be assessed as to their ability to serve the church and to enable it to remain faithful to the gospel. It is theologically suspect to read back into the scriptures a particular church's present structure and to see this as 'instituted by Christ', along with concomitant claims for being the one, true church. The foundation for this claim is itself suspect, and then on that basis, other churches are regarded as 'defective'.
3. Apostolicity is narrowly defined in this document as the unbroken laying-on of hands, whereby authority is 'conferred' from the top down. As mentioned above, apostolicity is better conceived as faithfulness to the mission and ministry of the apostles, and this is not confined to ordained ministries. All Christians are called to be so faithful, the criteria for which needs to be considered and reconsidered in ever new times and places. A broader theology of apostolicity would allow for churches to be considered more or less true to the gospel, and no one church, as a whole, to be considered the one, true church.
4. The Catholic theologian, Francis Fiorenza, in *Foundational Theology* (1986) makes a sustained argument against the Catholic Church's assumption that its foundation rests on its historical institution by Christ. He sums up one section by saying: "The conviction within Roman Catholic fundamental theology that Jesus' institution of the Church can be historically demonstrated has perdured despite criticism of each of the supporting pillars of the argument." The issue is not merely historical arguments or scriptural exegesis, but the implications made on this foundation (of Jesus' institution) that allow the CDF to argue that other churches are wounded and defective, or as not actually churches, and to

see itself as the 'Mother' church from which her children have strayed (CDF Commentary on Q 5). Unity then is only conceived as returning to Mother, or to the One Shepherd (meaning the Pope rather than Christ, as it does not concede that Christ is truly represented in any other church).

So my main objection is to the foundational assumptions on which the CDF builds its ecclesiology. This leaves us with the need to articulate alternative theologies and ecclesiologies, and to make clear in the Anglican Church what we mean by unity, apostolicity and the relation of Jesus to the church. I have said what I object to in the CDF document, but the larger challenge of coming up with something better has to be tackled in a different forum.

## **APPENDIX 5**

### **RT REV. DR GLENN DAVIES**

I have appreciated reading the various comments of members of the Doctrine Commission on the IASCEC response. I am in broad agreement with the salient points which have been expressed and therefore do not wish to add to the burden of more words other than to make the following points:

1. The IASCEC response is not strong enough in objecting to the language of subsistence, namely, the claim that the Church of Christ subsists in the [Roman] Catholic Church. The language of subsistence is the consequence of confusing organisational structure (whether it be the Roman Catholic Church or the Anglican Communion) with the ekklesia of God. This is evident in their assumption of the primacy of the Bishop of Rome as opposed to the headship of Christ in defining a local congregation/church.
2. When Paul writes to the Corinthian saints, he describes them as “the church of God in Corinth” (1 Cor 1:1), yet at the same time he can speak of certain practices as true of “all the churches of the saints” (1 Cor 14:33). In 1 Thessalonians he describes his readers as “the church of the Thessalonians in God the Father and the Lord Jesus Christ.” (1:1). The true church of God existed separately, though not unrelated, in different cities. Paul recognised that each local assembly of baptised persons who confess Christ as Lord are worthy of the description as God’s church (A similar point is made by Andrew McGowan and Heather Thompson).
3. I also concur with Peter Adam on his criticism on the definition of Anglicanism on page 22, which fails to reflect the robust language of the BCP and the 39 Articles, especially on the nature of the Holy Communion.

## **APPENDIX 6**

### **REV. DR JOHN DUNNILL**

I am grateful to Andrew, Peter, Scott, Heather and now Glenn for toiling in the heat of the day on this matter. I find myself closest to Heather's perspective while suitably instructed by all the rest.

I have only this to add.

By indicating that the teaching that 'the Church of Christ subsists in the Catholic Church' is to be understood as claiming 'the full identity of the Church of Christ with the Catholic Church', the slippery compromise term 'subsists in' is avoided, so the statement is at least clear. We have to wonder, of course, why the Council did not say 'is' if that is what it meant.

But problems of coherence remain. Insofar as Christ ' "established here on earth" only one Church and instituted it as a "visible and spiritual community" ' it has always had a plurality of forms. St Peter was perhaps given some kind of primacy, but not a monopoly. The church's unity is therefore a spiritual, not an institutional unity and Andrew has commented on the tangle which this document seems to be falling into in trying to simplify and abridge the more nuanced Consiliar doctrine. The Response to the Second Question appears to hold that because the creed expresses belief in 'one ... catholic ... church', and because there is a body which calls itself 'the Catholic Church', the one must be referring to the other. This is not the case, in logic or in fact.

Perhaps this document, though somewhat unfortunate in some of its choices, may assist Anglicans in thinking more clearly about these matters, and a response from ARCIC or IASCEC is needed.



## **ECUMENICAL RELATIONS COMMISSION**

### **1. MEMBERSHIP SINCE LAST GENERAL SYNOD**

Bishop Philip Huggins (Chair)

Archbishop Roger Herft, Archbishop Philip Freier, Bishop Stephen Pickard, Bishop Douglas Stevens, Bishop Gary Wetherill, Revd Dr Erica Mathieson, Ven Dr David Powys, Revd Dr Richard Treloar, Ms Alison Preston, Deaconess Margaret Rodgers, Ven Philip Newman, Revd Dr Duncan Reid.

### **2. INTRODUCTION**

2.1 The General Synod Ecumenical Relations Commission (GSERC) was formed, prior to the Brisbane General Synod of 2001. The essential functions of the Commission are to ensure consistency in bilateral dialogues with other denominations and, to promote the ecumenical endeavours of our Anglican Church of Australia.

2.2 It will be appreciated that the various Christian denominations share many things with us as Word and Spirit intersect in proclamation:

- Holy men and women are following Jesus in every denomination.
- The good news of God in Christ is proclaimed and witnessed with costly faithfulness.
- Jesus is known in the breaking of the bread.
- He says 'do this in remembrance of me', and all do.
- The two Great Commandments, in the Spirit of Jesus, inspire radical love of God and neighbours in other denominations, as in ours.
- Each denomination also has its own challenges and disappointments, just as we do in the Anglican Church of Australia.

2.3 The unresolved internal issues of our denominations have impacted on what is possible between us in terms of more vivid organic unity. This has certainly been true in the period since the last General Synod. Our internal Anglican Communion issues have seen some constraints in other's dialogue with us. We have been more constrained with others too because of their internal issues.

This is unlikely to change in the short-term.

Accordingly, we keep focusing on what we hold in common and can do in common, including through local ecumenical bodies, through the National Council of Churches of Australia, and the World Council of Churches.

2.4 At the same time, we seek to clarify, through bilateral dialogue, our relationship with other denominations. We celebrate our achievements and keep working at differences.

This is evident in the Summary reports which follow on our various bilateral dialogues.

At this General Synod we will give particular attention to the fruits of work with the Uniting Church of Australia over recent years.

Also incorporated are the Reports from our members on World Council of Churches bodies.

- 2.5 We trust these Reports give members of General Synod better appreciation of our continuing ecumenical ventures.

As Chair, may I convey our Church's gratitude to all who contribute their expertise to our Ecumenical Relations.

### **3. REPORTS**

#### **3.1 ANGLICAN - ORTHODOX THEOLOGICAL DIALOGUE** (Archbishop Roger Herft)

The Anglican Orthodox Dialogue plays a vital role in the international ecumenical engagement. The publication of *The Church of the Triune God* has provided the Church universal and local with a deeper understanding of the Church as a living witness to the Divine life as revealed in the Holy and Blessed Trinity.

The meeting in Crete from 14-21 September 2009 considered the image and likeness of God, worship, salvation and new creation, the role of the Church in modern society, globalisation, human rights and ecology.

Informal talks are scheduled for 24-27 May 2010 in Istanbul prior to a full meeting of the ICAOTD in Oxford, England, from 31 August to 6 September 2010.

In Istanbul discussions will focus around the Covenant, Women in the Episcopate, Apostolic Constitution and ordinariate, Moratoria re ordination of practising homosexuals and same sex blessings in marriage, ACC matters of significance, ongoing development for greater co-operation in the Diaspora – Episcopal Assemblies, Holy and General Synod – Pan Orthodox Conference.

The full meeting of ICAOTD in Oxford will focus on the human being under the following headings:

##### **3.1.1 What is a human being?**

Papers by Dr George Dragas on the biblical and patristic evidence, Dr Bogdan Lubardic on modern Orthodox thought, with reference to *The Church of the Triune God*, and a background paper by Dr Duncan Reid on "How Anglicans do theology".

Other papers to be presented include the human being through the understanding of ancestry, the understanding of the human being through the mystery of the Incarnation, the Blessed Virgin Mary, Communion of Saints using ARCIC material as a resource, the understandings of the human being in Anglican theological thought – consideration of Catholic/Reformed thinking.

**3.1.2 The freedom and growth of the human being with particular reference to the understanding of image and likeness**

Including a paper by Metropolitan Kallistos, Tom Ferguson on Patristics and Tim Gorringe on Biblical, prophetic stands.

**3.1.3 Human responsibility for creation; a critical overview of recent statements by our churches**

Papers by Christine Hall and Christos Christakis on common threads to be drawn out of statements, etc from Orthodox and Anglicans

The Archbishop of Canterbury will be participating in the Dialogue on 4-5 September.

Membership of the ICAOTD:

**Orthodox Church**

Metropolitan Kallistos of Diokleia (Co-Chairman)  
(Ecumenical Patriarchate)  
Metropolitan Petros of Aksum  
(Patriarchate of Alexandria)  
The Revd Fr Alexander Haig (Patriarchate of Antioch)  
The Revd Dr George Dion Dragas  
(Patriarchate of Jerusalem)  
The Revd Dr Kirill Hovorun (Patriarchate of Moscow)  
Dr Bogdan Lubardic (Patriarchate of Serbia)  
Metropolitan Nifon of Târgoviște (Patriarchate of Romania)  
Bishop Melkhisedek of Herety (Patriarchate of Georgia)  
The Revd Dr Giorgi Zviadadze (Patriarchate of Georgia)  
Metropolitan Chrysostomos of Kition (Church of Cyprus)  
Bishop Ilia of Philomelion (Church of Albania)  
The Revd Dr Christos B Christakis (Co-Secretary)  
The Revd Fr Andrzej Minko (Church of Poland)  
The Revd Dr Vaclav Jezek (Church of Czech Lands and Slovakia)

**Anglican Communion**

Archbishop Roger Herft (Co-Chairman)  
(The Anglican Church of Australia)  
The Revd Dr Timothy Bradshaw (The Church of England) (Co -Secretary)  
The Revd Dr Thomas Ferguson (The Episcopal Church)  
The Revd Canon Jonathan Goodall (Archbishop of Canterbury's Representative)  
Bishop William Gregg (The Episcopal Church)  
The Revd Deacon Dr Christine Hall (The Church of England)  
The Revd Canon Philip Hobson OGS (The Anglican Church of Canada)  
Ms Natasha Klukach (The Anglican Church of Canada)  
Bishop Michael Lewis (The Episcopal Church in Jerusalem & the Middle East)  
The Revd Dr Duncan Reid (The Anglican Church of Australia)  
The Revd Canon Professor John Riches (Scottish Episcopal Church)  
Bishop John Stroyan (The Church of England)  
The Revd Joseph Wandera (The Anglican Church of Kenya)  
Neil Vigers (Staff - Anglican Communion Office)

### 3.2 ANGLICAN – ORIENTAL ORTHODOX DIALOGUE

Because of internal Anglican Communion issues this dialogue is currently rather quiet. There have been no meetings since the last General Synod. We have yet to replace Bishop John Stewart as a representative on such a dialogue.

### 3.3 ANGLICAN – UNITING CHURCH WORKING GROUP (Bishop Stephen Pickard)

Letter to:

29 March 2010

The Most Rev'd Dr Philip Aspinall  
The Primate  
The Anglican Church of Australia  
PO Box 421  
Brisbane QLD 4001

The Rev'd Terence Corkin  
The General Secretary  
The Uniting Church in Australia  
PO Box A2266  
Sydney South NSW 1235

Dear Dr Aspinall and Mr Corkin

It is our privilege, as co-chairpersons of the Joint Working Group of the Anglican Church of Australia and the Uniting Church in Australia, to submit a proposal for a Covenant of Association between our two churches.

Within the history of a much longer dialogue, our churches have been working on the possibility of such a Covenant since 1999. In 2001 the then Joint Working Group submitted *For the Sake of the Gospel* to the General Synod and the National Assembly of our two churches respectively. It was a proposal for a limited recognition of the ordained ministries of our churches.

The present report reflects what the Working Group, which resumed meeting in August 2007 with a new membership, has learnt from responses to the earlier proposal. This new proposal is simpler, less ambitious and more practical, but recommends a step that has not been taken before in the history of our two churches.

We submit this proposal for a Covenant of Association between our two churches in the hope that it will be welcomed and meet with favourable consideration in the national councils of our churches and with the prayer that it may promote the unity and mission of the One Holy Catholic and Apostolic Church.

Yours sincerely

The Rt Revd Dr Stephen K Pickard  
Co-chairperson for the Anglican group  
The Joint Working Group

The Revd Prof Christiaan Mostert  
Co-chair for the Uniting group  
The Joint Working Group

**AN ANGLICAN-UNITING CHURCH COVENANT OF ASSOCIATION**  
*Anglican Church of Australia-Uniting Church in Australia Joint Working Group*

**Background:**

This proposal for a Covenant of Association emerges out of many years of dialogue on a variety of issues relating to Church, Baptism and Ministry. In particular this Covenant builds upon *An Agreed Statement on Baptism* (1985) and the more comprehensive report *For the Sake of the Gospel: Mutual Recognition of Ordained Ministries in the Anglican and Uniting Churches in Australia* (2001). Following *For the Sake of the Gospel*, further comments, resolutions and recommendations were received from both the Anglican General Synod and the Uniting Church Assembly, including the Church Law Commission and the Doctrine Commission of the Anglican General Synod. The report was discussed at length in national trilateral meetings between the Uniting, Anglican and Lutheran churches. In 2007, detailed comments were received from the Inter-Anglican Commission on Ecumenical Relations (IASCER). These responses to *For the Sake of the Gospel* from both national and international bodies have enabled the Joint Working Group to develop and clarify earlier deliberations regarding ministry.<sup>1</sup>

For Anglicans there remain serious constitutional and theological difficulties in receiving, as deacons or priests in the Anglican Church, ministers of the Uniting Church in Australia who are not episcopally ordained. As a result the interchangeability of ordained ministries is not possible at present.

Despite this difficulty, the Working Group has been encouraged to build upon existing forms of cooperation by proposing a formal *Covenant of Association*.<sup>2</sup> The Joint Working Group believes that such a Covenant would provide for a limited exchange of ministries consonant with the legal and constitutional provisions of our respective churches. Both churches continue to work together in formally constituted Cooperating Parishes and in many other ways, and may continue to explore further forms of cooperation in mission and service.<sup>3</sup> They have both made formal commitments to significant levels of cooperation under the National Council of Churches in Australia's covenanting process.<sup>4</sup> On the Eucharist, *For the Sake of the*

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<sup>1</sup> *For the Sake of the Gospel* is available online:

<http://assembly.uca.org.au/unity/dialogues.html> and

<http://www.anglican.org.au/governance.cfm?SID=21&SSID=43&PID=127>

<sup>2</sup> The term 'Covenant of Association' is used in the General Synod July 2001, resolution 41/01: 'That the General Synod... (3) resolves to explore a formal Covenant of Association with the Uniting Church in Australia...'

<sup>3</sup> As outlined, for example, in *Steps to Unity*, Anglican Church of Australia (1999) Para. 6.3 (c) 1-17. This includes working together to better align levels and regions of leadership and decision-making; annual preaching exchanges; ways of cooperating in relation to selection, training and preparing for ordination of clergy; regular heads of churches' meetings to explore ways of enhancing cooperation; joint participation in mission activities (religious education in schools, chaplaincy, community events); exploring possibilities for joint branding of enterprises and activities where cooperative arrangements are in place.

<sup>4</sup> See 'Australian Churches Covenanting Together', National Council of Churches in Australia, 2004.

*Gospel* established in a number of points a high degree of agreement. There is substantive agreement on the sacrament of baptism;<sup>5</sup> the two churches recognise each other's baptism and extend eucharistic hospitality to members of the other church<sup>6</sup>.

The Joint Working Group recognises that important unresolved matters remain.<sup>7</sup> These need not hinder the establishment of a Covenant of Association. Indeed such a Covenant will create what the Anglican-Methodist Covenant of New Zealand describes as an 'ecumenical space', in which these issues can be explored together:

Ecumenical space offers us a way forward. In such a space we affirm our common Christian identity and have the possibility for a new discourse as we talk to one another in a new way. This provides a greater opportunity to discern together Christ's will for the church in ways that are not possible in isolation from each other. In this way ecumenical space brings the churches into living encounter with one another.<sup>8</sup>

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<sup>5</sup> *An Agreed Statement on Baptism* was formally adopted by both Churches in 1985. *An Agreed Statement on the Eucharist* including *A Proposal for an Interim Eucharistic Sharing* between the two Churches was adopted by the Assembly of the Uniting Church in 1991. It was approved as a 'basis for further discussion' by the Anglican General Synod of 1992. The 2001 report, *For the Sake of the Gospel*, included an important paragraph identifying common agreement on the Eucharist which may be compared to the agreed statement on the Eucharist in the *Anglican and Lutheran Covenant for Mutual Recognition and Reconciliation*, 2001.

<sup>6</sup> See the *Agreed Statement on Baptism* (1985), Responsibilities of the Baptised (b): 'The union with Christ which we share through baptism requires the baptised to seek for unity among all Christians. Our one baptism into Christ constitutes a call to overcome their divisions and visibly manifest their fellowship (Gal. 3:27-28).' In Raymond K. Williamson (ed.) *Stages on the Way* (1994) p.147. For detail on Anglican rules in regard to eucharistic hospitality see General Synod 1985, Canon 74/85 on reception of Holy Communion in other churches and Canon 14/73 concerning non-Anglicans receiving Holy Communion in Anglican Churches.

The practice of the Uniting Church and its predecessor churches varied. Both Presbyterian and Methodist practice involved a supervision of church rolls and the distribution of communion tokens or membership tickets, but other Christians present would be welcomed to communion. In recent times, many ministers have simply invited 'all those who love the Lord.' *Uniting in Worship-2* (2005), spells out the implications of that invitation: 'Christ our Lord invites to his table all who love him, who earnestly repent of their sin and seek to live in peace with one another.' Some Christians may feel unable to accept this invitation due to restrictions of their own tradition, but Anglicans (by the canons quoted) are free to receive holy communion in a Uniting Church, and are fully welcome to do so.

<sup>7</sup> For example, the difference between personal and conciliar forms of episcopate, lay participation in the laying-on of hands in ordination, differences in understanding of the nature of the diaconate, lay presidency at the Eucharist, and the ordination of persons in same-sex relationships.

<sup>8</sup> *An Anglican-Methodist Covenant 2007* (Aotearoa-New Zealand).

### **The Present Proposal**

The proposed Covenant is important for both our churches as it states clearly and unambiguously at the national level what our two churches wish to encourage at the local level 'for the sake of the Gospel'. It offers a formal framework for cooperation and growing together through shared ministry and service, including what is already permitted and occurring at the local level in parishes and other cooperative arrangements. It is vital that such local arrangements be duly recognised by their national church bodies. A formal Covenant of Association between the two Churches is an appropriate way for the national bodies of each Church to recognise and encourage ecumenical endeavour in ministry and mission.

In the words of leading Anglican ecumenist Paul Avis, 'formal synodical acknowledgements' are necessary as well as 'informal, tacit modes of acknowledgement' because the latter

can still leave lingering doubts about how one church really regards another. It still gives scope for individuals to assume that one church enjoys (or thinks it enjoys) advantages that the other lacks. It allows prejudiced personal opinions to undermine ecumenical goodwill. A formal synodical act of acknowledgement is intended to lay all such fears, doubts, prejudices and assumptions to rest by a considered, objective declaration of the ecclesial status of the churches concerned<sup>9</sup>.

This Anglican-Uniting Church Covenant of Association points the way forward; it gathers the past, confirms the present and enables future work to be undertaken on the path to shared life in the gospel.

### **Recommendations to our Churches**

1. That this report and the following proposal for a Covenant of Association be received and endorsed by the General Synod of the Anglican Church of Australia and the National Assembly of the Uniting Church in Australia.
2. That the governing bodies of both churches take such steps as are necessary to enter into this Covenant of Association.
3. That the two churches establish, as soon as practicable, a joint committee to carry forward the implementation of the commitments of this Covenant.

### **An Anglican-Uniting Church Covenant of Association**

Under the leading of the Holy Spirit, heeding the Lord Jesus' prayer that his disciples might be one, for the sake of the gospel and as the fruit of three decades of mutual dialogue, the Anglican Church of Australia and the Uniting Church in Australia make the following affirmations and commitments:

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<sup>9</sup> Paul Avis, in an internal paper for the Council for Christian Unity (UK), 'Seeking Unity by Stages,' but developed in his book, *Reshaping Ecumenical Theology: The Church Made Whole* (London and New York: T&T Clark, 2010), chapter 3: 'New Paths in Ecumenical Method.'

### **Affirmations**

1. We affirm that each of our churches stands in the continuity of the apostolic faith, as revealed in the Holy Scriptures and set forth in the ecumenical creeds.
2. Despite our failures and brokenness in discipleship, we see in each church a genuine desire to witness faithfully to the Gospel and to be engaged in God's mission in the world. We recognise that each of our churches is a part of the one holy catholic and apostolic church.
3. We affirm that in both our churches the word of God is truly preached and the sacraments of baptism and holy communion are faithfully administered.
4. We affirm that both the ordained ministries and other ministries of our churches are given by God as instruments of grace, to build up the people of God in faith, hope and love, and to share in God's mission in the world.
5. We affirm that ordained ministers in both churches have received the inward call of the Holy Spirit, and the commission of Jesus Christ given through the church, to provide for a ministry of word, sacrament and pastoral oversight.
6. We affirm that personal, communal and collegial oversight (episcopate) is embodied and exercised in both churches in different and complementary forms, personal and conciliar, to serve the Church's faithfulness to the Gospel.

### **Commitments**

1. Building upon our common confession of the apostolic faith, our common baptism and our participation in God's mission, we commit ourselves to advance the visible unity of the Anglican and Uniting Churches in Australia at every level, as a contribution to the full visible unity of the Church of Christ.
2. We commit ourselves to continue to welcome each other's baptised members to participate in the fellowship, worship and mission of our churches, and to offer eucharistic hospitality to members of each other's churches.
3. We commit ourselves to develop shared resources, to cooperate in mission, evangelism and our public witness to the apostolic faith.
4. We commit ourselves to listen to each other and to take account of each other's concerns, especially in areas that affect our relationship as churches, and to develop ways by which our churches may regularly consult one another on significant matters of faith and order and life and work.
5. We commit ourselves to overcome the remaining obstacles to a fuller visible unity, looking forward to the time when our life together will make possible a reconciled and interchangeable ordered ministry.
6. We will take all possible steps to a closer fellowship in as many areas of Christian life and witness as possible.
7. We make these commitments for the sake of the Gospel.

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### **Participants in the Joint Working Group**

**The Anglican Church of Australia:** *The Rt Rev'd Dr Stephen Pickard (co-chair from 2008), the Rev'd Dr David Powys (co-chair till 2008), the Ven. Philip Muston, the Rev'd Canon Dr Colleen O'Reilly and the Rev'd Tim Gibson.*

**The Uniting Church in Australia:** *The Rev'd Prof. Christiaan Mostert (co-chair), the Rev'd Prof. Robert Gribben, the Rev'd Graham Perry, the Rev'd (Deacon) Pamela White, Ms Janet Wood (till 2008) and Ms Maureen Postma (from 2008).*

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### **3.4 AUSTRALIAN ANGLICAN-ROMAN CATHOLIC (AustARC) DIALOGUE** (Bishop Douglas Stevens)

AUSTARC was commissioned by the appropriate overseeing bodies, the Anglican General Synod and the Australian Catholic Bishops Conference in June 1993. It's initial mandate was:

- a) the promotion of the international ARCIC
- b) the development of contacts with others ARC's
- c) the consideration of matters of particular concern within Australia.

Since it's inception AUSTARC has examined the implications of the various ARCIC statements and has published several commentary booklets on the subjects of ministry (1996), the Saints and prayer (1997), Gospel Authority (2004), the Church (2007) in addition to producing material for the Anglican Roman Catholic Day of Prayer for Reconciliation.

AUSTARC's activity over the past two years has been a close shared reading of the IARCUUM document *Growing Together in Unity and Mission*. This small booklet which summarises ARCIC's achievements, calls for Anglicans and Roman Catholics to seek practical ways of expressing ARCIC's work.

AUSTARC has decided to re-release a small document from 1997 called *The Saints and Christian Prayer*. This was published in response to the beatification of Mary McKillop and in anticipation of her canonisation we have decided to again draw attention to the call to live hopefully and faithfully in the Australian context.

As the international relationship between our traditions had adjusted in recent years we shall seek to examine ecumenical implications and possibilities. As both traditions are challenged by structural, theological and ethical issues, the trust and fellowship experienced within our AUSTARC has allowed us to share our pain and hopes with one another.

### **3.5 ANGLICAN-LUTHERAN DIALOGUE** (Bishop Garry Weatherill)

The Anglican Lutheran Dialogue stalled just after the last General Synod and LCA National Synod. Both churches, through the Co-chairs and through the Primate and the National President have committed themselves to continuing this important work, building on the theological and pastoral achievements of the past decade. Plans for the Dialogue group to resume its work in July 2010 are well in hand. Theological focus for the next period of dialogue will be on the foundation, role and experience of episcopate in our churches. Of particular use will be the fine report from the Roman Catholic / Lutheran Consultation on episcopacy published in early 2008. Pastoral focus will be on monitoring the agreed sharing of pastoral care and Eucharistic hospitality in rural and regional areas, and on the various approaches to diaconal ministry in our churches.

The Rev'd Dr Cathy Thompson, from the Diocese of Brisbane, continues to represent the ACA on the international Anglican/Lutheran Dialogue.

### **3.6 WORLD COUNCIL OF CHURCHES (Ms Alison Preston)**

#### **3.6.1 Election of new General Secretary**

Norwegian Lutheran Rev. Dr Olav Fyske Tveit (b1960) commenced as the new General Secretary in January 2010, following the resignation of Kenyan Methodist Rev. Samuel Kobia. Before taking up the post of general secretary, Tveit served the WCC as a member of the Faith and Order Plenary Commission and as a co-chair of the Palestine Israel Ecumenical Forum core group. Tveit was also the general secretary of the Church of Norway Council on Ecumenical and International Relations (2002-09). Dr Tveit is a respected theologian, engaging public speaker, committed to creative and practical expressions of Christian unity, and an eloquent representative for the ecumenical movement at national and international levels. Dr Tveit brings a youthful, articulate, confident and inspiring leadership style to the WCC, which is much needed in the life of the WCC at this time.

Dr Tveit's sermon on his installation The Ecumenical Movement of the Cross can be found: <http://www.oikoumene.org/gr/resources/documents/general-secretary/sermons/ecumenical-cross.html>

#### **3.6.2 Emergency 'ACT Alliance' launched**

The ACT Alliance, a global coalition of church-based emergency relief and development agencies, was formally launched in March, 2010. The new body is a merger of the disaster relief network ACT International and its sister organization ACT Development, both created through the leadership of the WCC. More than 100 agencies are members of this alliance, including Australian Anglican organization *AngliCORD*, and the Australian ecumenical agency Act for Peace. ACT Alliance is now one of the world's largest humanitarian bodies with a combined budget of 1.5 billion US dollars. It provides emergency food aid, shelter, water and sanitation facilities, and poverty reduction programmes in the world's poorest countries. At the launch, WCC General Secretary Dr Olav Tveit said that "the ACT Alliance is a genuine expression of the ecumenical movement, the call to be one so that the world can believe that God is a loving and caring God for all humankind." [www.actalliance.org](http://www.actalliance.org)

#### **3.6.3 International Ecumenical Peace Convocation - Jamaica - 2011, May 17-25**

The International Ecumenical Peace Convocation (IEPC) will be a "harvest festival" celebrating the achievements of the Decade to Overcome Violence which began in 2001. The 2011 title is "Glory to God and Peace on Earth" and the four main themes will be Peace in the Community, Peace with the Earth, Peace in the Marketplace, and Peace among the Peoples. At the same time it encourages individuals and churches to renew their commitment to non-violence, peace and justice. Churches are invited to submit presentations on initiatives related to peace building and conflict resolution in their context. [www.overcomingviolence.org](http://www.overcomingviolence.org)

### **3.6.4 WCC 10<sup>th</sup> Assembly, South Korea 2013**

The WCC Assembly in 2013 will be held in Busan, South Korea. The South Korean National Council of Churches have expressed their hope that the hope that the WCC's presence could "contribute greatly toward peaceful reconciliation and reunification" for the divided peninsula of Korea.

Reasons for selecting South Korea included the diversity and vibrancy of the churches, the inter-religious context of Korea, the "new horizon" of holding an assembly in the Far East for the first time, the opportunities to engage with evangelical and Pentecostal churches, and hope for unity on the peninsula. A central question for those planning the 2013 Assembly is whether and how to offer greater participation for other Christian world communions and ecumenical partners. While still under consideration, invitations may be issued to the wider ecumenical movement to participate in non-decision-making aspects of the Assembly.

## **3.7 CHRISTIAN CONFERENCE OF ASIA , 2010 (Archbishop Roger Herft)**

### **3.7.1 13<sup>th</sup> General Assembly**

The 13th General Assembly of the Christian Conference of Asia (CCA) was held in Kuala Lumpur, Malaysia, from 14-21 April 2010. Three hundred and eighty delegates representing almost all the nations within Asia, including Iran, Australia and New Zealand, met together to:

- a) Celebrate the unity of the Church in Asia in worship, study and action.
- b) Express the common vision of the churches for the direction and mission of the CCA.
- c) Review the mission and receive the work of the CCA carried out through its programs, and to set general directions for the future programs of the CCA.
- d) Speak on public issues when necessary.

The Anglican Church of Australia was represented by The Reverend Canon Robert Vun, Ms Svenja von Dietze and The Most Reverend Roger Herft.

Kuala Lumpur hosted the inaugural Assembly in 1959, Penang in 1977 and was glad to welcome CCA back for the third time. The burning of several churches a few months before and the location of the offices of the Muslim party in the very hotel in which the meeting took place, provided a context which highlighted much of the tensions present in Asia today. The General Secretary noted:

Asia is the biggest multi-cultural continent in the world. Deep-seated differences over political and economic systems, ethnicity, gender, religion/beliefs and cultural traditions have prevented the countries from seeking and working towards a shared destiny.

Asian people continue to have difficulties and there is crisis in almost all aspects of human life – socially, economically, politically

and ecologically. The prevailing international economic and political models have failed to address injustice and inequality. Therefore, people living around us are crying out for justice, peace and a sustainable society.

The participants at the Asian Ecumenical Council, the youth delegates and the stewards bonded together to provide a rich diversity of worship that included drama, song, dance and music. Surrounded by prayer, Bible study and worship the sessions of the Assembly had keynote addresses by The Most Reverend Roger Herft, The Reverend Dr D Preman Niles, Dr Ruth Manorama and The Reverend Dr Olav Fykse Tveit, General Secretary of the World Council of Churches. Reports were received from the President, General Secretary and Treasurer. Several far-reaching recommendations calling for changes in the CCA structures were presented by the Review Group, accepted by the Assembly and forwarded to the incoming General Committee for action. An evening on Hypotheticals offered occasion for controversy to be handled in a Godly manner. The documents are available from the CCA website at [www.cca.org.hk/](http://www.cca.org.hk/).

Each evening there was a testimony of living faith. A pastor unlawfully jailed in the Philippines spoke of how God used this injustice for him to become a witness to many prisoners. A Senator of the Malaysian Cabinet described his role in the Borneo revival and his current witness to God who makes the impossible possible. An elder from the Church in Myanmar described the devastation caused by Cyclone Nargis and the sense of being lifted up by the prayers, messages and support from the rest of the Church. Mr Sokreaksa Himm described his conversion from a person filled with hate seeking revenge for the butchering of his entire family to one who has, through the power of forgiveness in Christ, brought grace, mercy and peace to the villagers responsible for their deaths. A woman and a man suffering from HIV/AIDS spoke of the 'life' given to them by the Christian Church in Malaysia.

Worship in local congregations offered delegates an opportunity to witness the vibrant faith and witness of Christians in Malaysia.

The process of elections requiring national representation governed by a balance of male/female, youth/laity/clergy proved to be a challenging time for the delegates.

The Reverend Dr Henriette Tabita Hutabarat-Lebang from Indonesia was elected the first women General Secretary of CCA. Ms Svenja von Dietze from Australia (Anglican) was elected to the General Committee and Angus Brownlie (Anglican) and Ms Tess Keam (Uniting Church) were elected to serve in the Youth and Justice Commissions respectively.

The implementation of the recommendations outlined in the Review will require firm and strong action from the newly elected General Committee. It is salutary to note that 50 years on CCA is dependent for 80% of its funding from sources outside of its current membership.

A lunch hosted by the Prime Minister of Malaysia, His Excellency Dato Seri Mohammed Najib Abdul Razak, and in the presence of five key Cabinet members provided an opportunity for a selected delegate from CCA, Archbishop Herft, to call upon the Government to provide sanctuary for minority religious groups and gave the opportunity for the Prime Minister to outline his vision for "One Malaysia". He acknowledged the special place of Islam. His Government was committed to the creation of a cohesive society in which difference is celebrated rather than feared or tolerated. He hoped for a time when all Malaysians would move beyond respectful acceptance to a genuine acknowledgement of other faiths as contributing to the common good.

Since its founding The Anglican Church of Australia has provided significant leadership in the CCA and this contribution is profoundly valued.

The fledgling churches and Christians in Asia call out to us to partner them, pray and learn from them what it means to bear costly witness to the Gospel of Jesus Christ, that includes great suffering, persecution, ridicule, imprisonment and death.

May we not fail them in their desire and ours to be called to prophesy, reconcile and heal and to be the good news of God's saving act in Jesus Christ in one of the most populous, diverse and divided regions of our world.

### **3.7.2 50<sup>th</sup> Anniversary**

The 50th Anniversary of the Christian Conference of Asia (CCA) was celebrated in Parapat, Indonesia, from 3-7 March 2007. I was elected to represent The Anglican Church of Australia at this event.

The Christian Church in Asia is challenged by its place as a minority faith (except in the Philippines) in the midst of other resurgent religions, Buddhism, Hinduism, Islam, etc. The emergence of China as a political and economic player has created a dilemma for the Western democratic ideal. China retains its commitment to a form of Communism that has allowed for economic expansion in a contained totalitarian framework, thus giving other global communities an alternative that cannot be dismissed.

The place of India, North Korea, Japan, Taiwan, Singapore, South Korea, Malaysia, Indonesia and Burma in the world political arena has a bearing on the witness of the Church in the whole region.

Australia's close links with the economy of the Asian markets and the presence of growing migrant populations from Asia makes it imperative for the Church in Australia to engage with the Church in Asia.

The CCA provides a different hybrid of the ecumenical movement and the governing principles of the organisation reflect these priorities:

First, is of life and for the life of the mission of the church in Asia that is not its own but one that is of God and is therefore grounded in acknowledgement of and engagement in a common obedience of witness to God's mission. A second dimension of its mandate is the task of helping to enable and equip the churches and Christian bodies in the region in their life and in their various ministries. It is also to help in the development of more effective Christian responses to changing situations and issues in the life of church and society in Asia. Third, the CCA is servant of this vision of the church and exists as an organ and a forum of continuing co-operation among churches and national Christian bodies. Fourth, in its service within the framework of the wider ecumenical movement. And Fifth, in its efforts to manifest common obedience and life together, it is to seek to bring about the equal participation of women, men, youth, clergy and lay in church and society.

The 50th Anniversary Conference was held in the rhythm of Bible study, worship and testimonies. The voice of the suffering, persecuted, imprisoned and courageous witnessing Church was movingly expressed in story, drama, poetry, testimonies and art.

Key note addresses, responses and panel discussions on how the CCA as an instrument of the Churches serves to enhance Christian witness and collaborative endeavour were highlighted.

The ecological crisis affecting the livelihood of many of the poor societies in Asia was discussed. Delegates spent a day in a tree planting event which was followed by an open air evangelistic rally attended by over 30,000 people. The welcome and hospitality offered by the Islamic community in Indonesia provided a different angle to the stereotyping of this faith that is reflected by the media.

During the last year Margaret Rodgers was requested to be part of the CCA round table and conference and on receipt of her report the Standing Committee of General Synod agreed to a stronger engagement with this ecumenical body. Representatives from The Anglican Church of Australia have had strong involvement in the past and the need for Australia's commitment to this ideal was reiterated.

The presence of The Reverend Dr Rienzie Perera at the General Synod is a mark of this engagement.

The Anglican Church in Australia has much to learn and much to offer the Christians in Asia in our common desire to be witnesses to Jesus Christ as our Lord and Saviour.

### **3.8 WCC FAITH AND ORDER PLENARY COMMISSION - CRETE 2009 (Rev'd Dr Richard Treloar)**

This, my second Faith and Order Plenary Commission meeting (as distinct from the smaller Standing Commission, which meets annually), struck me as a much more hopeful and forward-looking gathering than its predecessor in Kuala Lumpur (2004). The fact that some 80% of participants were new to the work of F&O was at once an encouragement and a challenge: encouraging in so far as it suggests there are plenty of people – including younger theologians and pastors – who are keen to engage with this ecumenical work; challenging to the extent that it suggests F&O's 'institutional memory' may be thinning.

The current F&O studies on Ecclesiology, Moral Discernment in the Churches, and Tradition and traditions: Sources of Authority (for the steering of which Standing Commission assumes primary responsibility), were embraced and advanced in this broader forum through the use of a small group format at the Orthodox Academy. Data generated in small groups, as well as in Plenary discussions, has been fed back to the moderators and working groups associated with each study. Though we must wait to see how the studies will be further sharpened by this input, as a rapporteur for one small group in Crete, and a member of the Standing Commission working group for the Sources of Authority study, I can attest to the apparent success and the perceived value of this way of working.

With respect to the Ecclesiology study, formal responses from member churches are crucial ahead of the next WCC General Assembly, and as at October 2009 no response to either *The Nature and Mission of the Church* (F&O Paper 198) or 'Called to be the One Church' (the text from Porto Alegre) had been received from the Anglican Church of Australia.

Owing to some uncertainty about the status and maturity of the draft text, the Baptism study is currently in 'abeyance', but there is a very real determination within F&O that the extensive work done to date not be lost, and some clarity with respect to the future of this important study will be forthcoming after Standing Commission meets in June 2010.

More generally speaking, F&O finds itself in 'interesting times' in terms of ecumenical methodology, with a great deal of energy having been (rightly) diverted into bi- and tri-lateral dialogues at a more local or regional level in recent years, and the 'faith and order' agenda somewhat overshadowed by the 'life and work' agenda – not only of the WCC, but of the ecumenical movement as a whole. The need to rethink its role within that context, and in the light of the rise of 'receptive ecumenism', has not diminished enthusiasm for the theological mandate of F&O, however, and there is some talk of the possibility of another World Conference on Faith and Order to address these among other pressing issues.

Having served first as a proxy on Standing Commission in January 2002, and being subsequently nominated to Standing Commission for the remainder of that term (until 2005) and a then second term (2006-13), my understanding is that the 'shared' position I currently fill will revert to the UCA after the 2013 Assembly. I have alerted Sandy Yule (of the UCA's CUWG) to this prospect, and he assures me that the

necessary processes for nomination are under way. In the meantime, it continues to be a pleasure and privilege – and an education! – to represent these two churches in such a long-standing multi-lateral ecumenical conversation, and I am grateful to GSERC for the opportunity. Whilst I regret being unable to attend the Standing Commission meeting in June of this year due to other ministry commitments, I look forward to those of 2011 and 2012, and to reporting on same to the GSERC, along with the CUWG and the NCCA Faith & Unity Commission.

Supplementary Attachments - Reports on WCC Faith and Order Plenary Commission Meeting Orthodox Academy of Crete Kolympari, October 7-13 2009

### **3.9 ASIA ECUMENICAL OFFICERS, WCC - INDONESIA 2009, JULY** (Bishop Philip Huggins)

The idea of this meeting emerged at the previous Ecumenical Officers gathering at the WCC in Geneva. By holding it in Indonesia, a large number of Indonesian church leaders could attend.

Three Australians attended. Rev'd Prof James Haire, who gave the keynote address. His many years of missionary work in Indonesia, and ability to speak the language, meant he played a vital role. Revd Dr Sandy Yule, UCA EO was part of the Message Committee. I prepared the Bible studies and was also asked to lead the final worship at the Conference.

I am part of a Steering Committee to keep the momentum going, in association with CCA and WCC.

A Sri Lankan Priest with whom I spoke extensively about the reconciliation process amongst Sri Lankans in Australia, and in Sri Lanka, has suggested a next meeting be in Sri Lanka. Perhaps late 2010, hopefully contributing to the reconciliation process in Sri Lanka.

I also had many conversations with the Church of North India (CNI) and the Church of South India (CSI) representatives. There is a continuing interest in building better links between the Indian Church and our Anglican Church of Australia. Some initiatives have followed from this. For example, we were able to inform CNI and CSI leaders of our initiatives in response to publicity about attacks on Indian students in Australia. They, in turn, were able to pass this information on to anxious parents and families of Indian students in Australia.

### **3.10 ANGLICAN CHURCH – NATIONAL COUNCIL OF CHURCHES AUSTRALIA (NCCA) INVOLVEMENT** (Revd Dr Erica Mathieson)

I report on the Anglican Church's involvement in the NCCA as a member of the NCCA Executive along with the Primate and Bishop Philip Huggins. I also note the work of the Centre for Ecumenical Studies of which the Primate is a Patron.

The Executive continues to meet three times a year for a day, with an evening of general discussion preceding it. It is anticipated that two, possibly three, churches will be welcomed into membership of the NCCA at the Forum in July.



Planning is underway for the next three-yearly Forum in Canberra, July 10-13, with the Rev'd Dr John Gibaut (Director of the Faith and Order Commission, WCC) to lead the Bible Studies. Dr Gibaut will also make a presentation at the pre-Forum event being organised by the Faith and Unity Commission.

The NCCA continues to experience financial difficulties, to the extent that it has been forced to withdraw funding (\$6000) for staff support from the Faith and Unity Commission.

An important development to note has been the change in ecumenical structures brought about by CWS's decision to withdraw funding and oversight of its state representatives from State Ecumenical Councils. Considerable time at Executive meetings for at least two years has been devoted to the tension in relationships between CWS and some of the State Ecumenical Councils.

The Centre for Ecumenical Studies, Charles Sturt University, is offering two courses in ecumenics as part of a BTh degree, one to be held in Canberra in conjunction with the NCCA Forum, and one in Sydney. Dr Gibaut will teach at both alongside other ecumenists.

#### **4. CONCLUDING COMMENTS**

- 4.1 The annual meeting of our Ecumenical Relations Commission is proposed for Thursday 12 August 2010. As previously, we will meet at the General Synod office.

In the afternoon we will meet with the Roman Catholic Bishops at Stormanston House in McLaren Street, North Sydney. We meet with the Bishops' Commission for Ecumenism and Inter-religious Relations.

Our discussion with the Roman Catholic Bishops will include local consequences of Pope Benedict's recent invitation to some Anglicans. Bishop Michael Putney chairs their Commission. Sr Elizabeth Delaney SGS is the Executive Secretary. The Primate will join us for this whole meeting.

Since last General Synod, the GSERC have generally met once a year, face-to-face. Otherwise our work is managed by email and teleconference, given the Budget realities of General Synod.

- 4.2 I have advised the Primate that I will complete my time as Chair of the Ecumenical Relations Commission at this General Synod.

I have been the Chair since the inception of this Commission several General Synods back!

It has been an enriching experience for which I am very grateful.

Once when asked why he was ready to travel so much for ecumenical meetings, Cardinal Walter Kasper replied that friendship is the key to improved ecumenical relations. In order to develop and deepen friendships one must take what opportunities are available for the conversations that lead to better understanding, agreed common work and the ability to live graciously with differences of opinion.

I have been grateful for the conversations, meetings and therefore friendships which GSERC has evolved. However, of course, this has all been rather limited by the normal constraints of time and resources. General Synod budgetary issues have meant the Commission has had to function with fewer meetings. One hopes and prays that we have still been faithful to our Lord's prayer for our unity (John 17).

A handwritten signature in purple ink that reads "+ Philip". The signature is written in a cursive, informal style.

Bishop Philip Huggins  
Chairperson, General Synod Ecumenical Relations Commission

GSERC – 3.8 Supplementary Report (1)

**REPORT ON WCC FAITH & ORDER PLENARY COMMISSION MEETING  
ORTHODOX ACADEMY OF CRETE KOLYMPARI, OCTOBER 7-13 2009**

**BACKGROUND & SUMMARY**

I attach the paper “Report of the Meeting of the WCC Plenary Commission on Faith and Order” (F&O), prepared by the Plenary Commission at Crete and released by the F&O Secretariat earlier this year. This is an important companion document to this report.

**SOME IMPRESSIONS**

This, my second F&O Plenary Commission meeting (as distinct from the smaller Standing Commission), struck me as a much more hopeful and forward-looking gathering than its predecessor in Kuala Lumpur (2004). The fact that some 80% of participants were new to the work of F&O was at once an encouragement and a challenge: encouraging in so far as it suggests there are plenty of people – including younger theologians and pastors – who are keen to put their hands up for this ecumenical work; and challenging to the extent that it means ‘institutional memory’ is thinning in this particular multilateral forum. These challenges were partly addressed by a session on the WCC’s ‘consensus methodology’, which was helpful for newer and longer-serving commissioners alike, and a retrospective paper from Dame Mary Tanner, which refreshed our collective memory, and in which the UCA received honourable mention (as it did in several other papers on ecclesiology during the week) as an example of the achievement of the ecumenical movement.

The small group format which did the ‘heavy lifting’ in terms of the work of the meeting appeared successful, especially as daily worship and study were combined in the same collegial setting of these 12 ‘cells’, which met for up to 6 hours on some days. As a rapporteur for one of these groups I became acutely conscious of just how much material they generated, and how this was fed back to the moderators and working groups responsible for each of the current studies. Subsequent communications from Geneva would suggest that this process has worked well, and that the various study projects have been able to make substantial progress on the basis of the work conducted in those groups.

As always, the hospitality was exceptionally generous, and the fellowship amongst commissioners, staff, and consultants sincere. A number of old friends and new acquaintances engaged me over meals and coffee breaks on the state of the global communion of Anglican Churches. The genuine interest and concern shown reminded me of the affection in which the Anglican tradition is held ecumenically, and of its unique place and role in the ecumenical movement (see on ‘Receptive Ecumenism’ below) – a contribution both looked for from its partners in the Gospel and potentially compromised by the fault lines that currently exist.

In Plenary I was delighted to discover as my neighbour at the desk the (then) WCC General Secretary elect, Dr Olav Fykse Tveit, a humble and gracious man, and an impressive theologian, who studied 50 years' worth (1948-98) of F&O texts for his PhD and is (was still at that point) an active F&O commissioner. For all his familiarity with the history of F&O, Dr Tveit's vision for a strong and credible common witness is grounded in the churches' lived mutual accountability and solidarity, and he seems a most capable leader.

## **THE CURRENT STUDIES**

### **Ecclesiology**

Notwithstanding the deliberation of small groups at the meeting on specific questions from the working group on this study, and some very stimulating presentations to Plenary in response to both *The Nature and Mission of the Church (NMC)* and 'Called to be the One Church', the work here is really in the hands of the member churches ahead of the next General Assembly. As was the case with *BEM*, so with *NMC* there have been more responses to date (proportionately speaking) from theological faculties and ecumenical bodies than from the churches themselves. To the best of my knowledge, at the time of the meeting in Crete, the ACA was yet to respond formally to either text?

In an intervention on the floor of Plenary in response to several papers which touched on the same concern, I raised the question framed in the UCA's response to *NMC* as to whether a further iteration of the text might provide for a fuller discussion of the place of inter-religious dialogue in ecumenical ecclesiology. There seemed to be general agreement (both in Plenary and in group reports – the only such reports of the meeting fed back into Plenary, as opposed to going directly to study moderators) that an ecclesiological treatment of this issue was desirable in our current geo-political context – indeed vital for those churches for whom it constitutes one of the most pressing ecclesial and missional concerns.

It was interesting to note that the context papers from panellists representing parts of the world 'which need to be heard more in F&O gatherings' (from the Director's preparatory letter of 10 July 2009), including Latin America, the Pacific region, Africa, and the Middle East, all stressed the 'life and work' dimension of WCC (as distinct from 'faith and order') as the primary means of discerning and expressing visible unity.

The group reports affirmed the need for greater attention to contextual reflection, and to the ethical dimensions of ecclesiology. Extensive thought was also given – as requested by the working group – to aspects of the text's promotion and reception (including through regional consultations, better use of the internet and other electronic media), and how the text might be developed such that it might become more of a 'living document'.

## **Moral Discernment in the Churches**

On the strength of careful preparation and advance distribution of case study material, and the detailed briefing of moderators and rapporteurs prior to the start of the meeting proper, the work on this study at Crete was conducted almost entirely in the small groups, each of which devoted a total of six hours to one of the four case studies. The group I was involved with had the study on human sexuality, which had been well designed by The Rt Revd Dr James Tengatenga, Anglican Bishop of Southern Malawi. Other studies were focussed on issues arising from globalisation, stem cell research, and proselytism.

This small group work represented the second of three stages of this study: stage 1 being descriptive (including the generation of the case studies themselves); stage 2 being analytical; and stage 3 synthetic – a constructive response to the material produced by small groups at the Plenary Commission meeting.

The task of the groups was not to try and ‘solve’ the particular issue in question, but to consider how these discussions are already taking place in our churches, and to reflect on where common ground is to be found, how and why churches and individual Christians form different conclusions, and how to prevent principled differences from becoming church dividing. The case studies are thus ‘tools’ to help the churches articulate an ecumenical methodology with respect to moral discernment, and, as such, do not constitute F&O Papers for publication.

Whilst the fruit of our labours in Crete cannot be tried until the synthetic task has been undertaken by the Moral Discernment and the Churches (MDC) working group, this study, most clearly of the three current studies, is modelling ‘receptive ecumenism’ (which featured at several points in the meeting) as something of a hermeneutical key for the vexed issue of moral discernment. As Paul Murray explained to Plenary in his paper ‘Recent Initiatives in “Receptive Ecumenism” at Durham University, UK, and Their Relationship to the Work of the Faith and Order Commission’:

‘Receptive Ecumenism’ is a strange kind of ecumenism for it seeks to further unity not by directly seeking to overcome areas of disagreement *between* traditions, vital though that be, but rather by addressing difficulties *within* traditions and the possibilities that are open for respective enrichment and deepening through learning *across* traditions.

## **Tradition and traditions: Sources of Authority for the Church**

This study likewise sought to engage commissioners as far as possible in the work of gathering around particular (patristic) texts, to illustrate and explore questions at the heart of the study process. After some introduction of the study’s history and methodology and some lively discussion in Plenary, small groups were given texts from the Teachers and Witnesses of the Early Church (TWEC) with questions for discussion and reflection to feed responses back to the working group for this study, along with some brainstorming about future directions, especially with respect to the second planned consultation on ‘sources and forms of authority in the churches’. As a member of this working group to whom all of the small group reports have been

made available, judging from the wealth of material to be processed before the next Standing Commission meeting in June 2010, this process looks to have worked well.

Building on the insights of the Fourth World Conference in Montreal (1963), as taken up in Bristol (1967), this study examines tradition as that gift and work of the Holy Spirit which is ever leading us back to and towards the mind of Christ from within a postmodern context which sees the twin risks of the rise of fundamentalism on the one hand, and the loss or erosion of tradition(s) on the other. It offers the churches a 'hermeneutics of collective re-reading', focussed initially on patristic sources – not as some necessarily privileged authority, but as being amongst the earliest stewards of the Tradition in its (already) several traditions – and then extending to other sources in the second consultation, as a means of contributing to an ecumenical 'vocabulary' and 'grammar' with respect to how such sources are received and function authoritatively. This is something the consultation held in Cambridge, UK, in 2008, began to uncover with respect to the TWEC, and serious ongoing ecumenical study of this particular and formative source has been recommended.

As with the *MDC* study, we will have to await the outcome of the second consultation, and the harnessing of work done in small groups at Crete, before the progress of this study can be more fully evaluated, and its findings made more widely available.

### ***Baptism?***

The absence of this study from the program in Crete was noted in responses to the Director's opening report, and again in the closing session for Standing Commission members, where it was emphasised that the good and hard work done on this study over many years must not be lost to the ecumenical movement on account of differences of opinion as to the 'status' and 'maturity' of the text. It was agreed that the future of the study be on the next Standing Commission agenda, looking forward to the next General Assembly, and to the crucial Central Committee meeting prior to that in February 2012.

### **STANDING COMMISSION 2010**

With that same (Central Committee) meeting in view, the decision was made that Standing Commission should meet in 2010, the suggestion having been made earlier that resources might be better deployed in smaller working and drafting groups on the back of Plenary Commission, given the amount of data generated for the three studies in Crete. A shorter 'combination' meeting is therefore to take place in Armenia in late June of this year, with several days set aside for working in study groups and some time for the broader Standing Commission agenda. Whilst a reasonable compromise, the process for belatedly settling on dates that worked for most members of Standing Commission was not ideal, and thus in February I found myself amongst a significant minority of commissioners unable to attend, including several study convenors and officers. This is disappointing on a personal level, as I have not missed a meeting since my term began in January 2002. It is troubling on an organisational level also, as one wonders how 'consensus' decisions are to be achieved in such circumstances. As I understand it, for example, only one of three

Anglican commissioners will be present. That said, I fully support the decision of the UCA's Christian Unity Working Group and the ACA's General Synod Commission on Ecumenical Relations not to go to the expense of sending a proxy to an abbreviated meeting which is deep into the life of the current F&O Commission, and at which detailed drafting and planning work on studies will be conducted in already well-established working groups.

### **SOME CLOSING REFLECTIONS**

Crete clearly saw a significant and enthusiastic (re-)engagement with the work of F&O from its member churches, and a commitment to both its current projects and its longer-term mandate. So much so, that the prospect raised *en passant* at the meeting of a sixth World Conference on Faith and Order (the last being in 1993) is now under serious consideration by Standing Commission. Much of what the Director described as the 'expected outcomes' from the small groups is now in the hands of the moderators and working groups of the various studies, and patience is needed to see how the studies are sharpened by this work. The 'uncontainable outcomes' Canon Gibaut foreshadowed in his report, arising from 'the gifts of the Holy Spirit to us and to the churches through [the] prayer . . . fellowship and pilgrimages [of] this week' were also in evidence amongst these 'works in progress'.

*Rev'd Dr Richard Treloar*

## **REPORT OF THE MEETING OF THE WCC PLENARY COMMISSION ON FAITH AND ORDER**

07-14 October 2009

“That they may be one in God’s hand:  
Called to be the One Church”

**Glory to God, whose power working in us  
can do infinitely more than we can ask or imagine.**

**Glory to God from generation to generation,  
in the church and in Christ Jesus,  
forever and ever. Amen**

### **I**

1. In the spirit of the 2006 WCC Assembly’s statement on ecclesiology, “Called to be the One Church”, we, the 120 members of the Commission on Faith and Order, with thirty-seven guests, consultants and younger theologians gathered on the island of Crete in Greece. We received the most gracious hospitality of the Orthodox Academy of Crete, whose president is His Eminence Metropolitan Amphilochios of Kissamos and Selinon. His Eminence Metropolitan Damaskenos of Chania also welcomed and hosted the Commission on various occasions.
2. On behalf of the churches we represent we celebrated our common life in Christ, and we laboured to draw closer to the unity that is God’s gift. Our work took place in the context of daily prayer and Bible study. We carried out our work in plenary sessions, as well as in working groups. We gathered in confessional and regional caucuses during which particular concerns and contexts were shared. We met the bishops, clergy and faithful of the local Orthodox dioceses, parishes and monastic communities.
3. His All Holiness, Bartholomew, Archbishop of Constantinople, New Rome and Ecumenical Patriarch, graced the first evening session of the Plenary Commission with his presence and with an opening address. He welcomed the Commission to the Orthodox Academy, of which he is patron, and gave his blessing to our Faith and Order work here in Crete. His address developed the commission theme in terms of “Unity as Calling, Conversion and Mission”. His Eminence Archbishop Ireneos of Crete also blessed us in the opening prayer.

### **II**

4. In his report, His Eminence Metropolitan Dr Vasilios of Constantia-Ammochostos (Church of Cyprus), moderator of the Commission, reflected on the contributions of Faith and Order and its goal of unity. He raised two fundamental questions: how do Churches today perceive and define the



nature of church unity? and for which unity do we speak, and for whom, when a significant number of Christians reject the ecumenical movement as a whole? The Moderator also spoke of the importance of the Commission on Faith and Order finding more visibility within the World Council of Churches.

5. The Rev. Canon Dr John Gibaut (Anglican Church of Canada), director of Faith and Order, began his presentation by comparing those engaged in Faith and Order work to climatologists rather than to meteorologists. A meteorologist, he said, “thinks of the weather in terms of days, while a climatologist thinks of weather in terms of decades”. The work for Christian unity by means of theological dialogue can be comprehended only within the context of decades. Canon Gibaut also emphasized the role of the Plenary Commission as Faith and Order’s forum for theological debate and a basis of membership for participation in study groups and consultations.
6. A current president of the WCC and a former moderator of Faith and Order, Dame Mary Tanner (Church of England) gave a paper entitled “A view from the past”. Tracing Faith and Order since Edinburgh 1910, she reminded us that it is by the grace of God and by the wind of the Spirit blowing in the Faith and Order sails that the movement has journeyed as far as Crete 2009. Naming many of our ecumenical forebears, she invited us to cultivate Faith and Order relationships and to make room for new generations. Reflecting on the next stages of the ecumenical movement, Dame Mary wondered whether we may too easily have passed from a comparative method of conversation to the convergence/consensus method, too easily by-passing the rigour of really getting to know one another in listening for the gifts the others have to offer us, and by explaining the gifts we think our tradition has to offer them. She then posed two questions to us: how faithful have we been in holding before our churches the goal of visible unity, so richly understood as a *koinonia* whose origins are found in the very life of the Triune God? and, where do we go from here? She answered by calling us to fidelity to Faith and Order’s mandate, to believe in the churches’ reconciling mission in a broken world, and to say to one another, “I have need of you”.

### III

7. The Plenary Commission’s theme, “Called to Be the One Church”, was first explicitly addressed by five participants. Dr Minna Hietamäki (Evangelical Lutheran Church of Finland) spoke on the challenge and opportunity of unity and diversity in *koinonia*. In the aftermath of apartheid, the Rev. Professor Maake Masango (Uniting Presbyterian Church in Southern Africa) drew our attention to the South African understanding of visible unity as organic unity. The Rev. Dr Marianela De la Paz Cot (Episcopal Church in Cuba), looked at the unity of the church in relation to its inclusivity, opening spaces for dialogue and cooperation across the religions in Cuba, where culture is key as an “access code” to dialogue. Sister Professor Maria Ko Ha Fong (Roman Catholic Church) spoke of the necessity of a kingdom-centred ecclesiology and a vision of Christian unity in the Asian context where Christians are a minority. His Eminence Metropolitan Professor Dr Gennadios of Sassima (Ecumenical Patriarchate) said that “called to be the one church” presents to

us two callings or calls: the first one is imperative to all of us, affirming our faith and belief to the One who constitutes the One, Holy, Catholic and Apostolic Church. The second call, coming from the Church as *ekklesia*, is an authentic prerogative confirming that we are all members of this One, Holy, Catholic and Apostolic Church, and in responding we confirm our belonging to our Lord Jesus Christ.

8. The study on *The Nature and Mission of the Church* was discussed in plenary and in working groups. There were three plenary presentations. A consultant to the Commission, the Rev. Dr Paul Collins (Church of England) from Ecclesiological Investigations, presenting his paper, "Cognitive and Aesthetic Approaches to Theology and *The Nature and Mission of the Church*", addressed the objective and the experiential character of this document. The vice-moderator of the Commission, the Rev Dr Hermen Shastri (Methodist Church in Malaysia) described the process of receiving the responses to the document and the role of the plenary commissioners in that process. A co-moderator of the Ecclesiology Working Group, the Very Rev. Professor Dr. Viorel Ionita (Romanian Orthodox Church) stressed the importance of holding together *The Nature and Mission of the Church* with the Porto Alegre assembly statement, *Called to Be the One Church*. Further perspectives were offered by a panel comprising of the Rev. Prof. Emmanuel Anya Anyambod (Presbyterian Church in Cameroon); Fr Jorge Alejandro Scampini O.P. from Argentina (Roman Catholic Church); the Rev. Dr. Otele Perelini (Congregational Christian Church of Samoa) His Grace Metropolitan Geevarghese Coorilos from India (Syrian Orthodox Church), moderator of the Commission on World Mission and Evangelism of the WCC. These presentations accented the import of contextualization in Faith and Order work.
9. Working groups provided data for three aspects of the *NMC* study: a critical evaluation of the document, an update on the responses to the document thus far received and a review of the process leading towards the next stages of the document. In working groups we engaged in dialogue on three sets of question areas about: individual and group reception of the document; suggestions concerning the next steps to take in the ecclesiology study; and how the ecclesiological work of Faith and Order may be received in the churches. In a plenary session each of the groups presented a report of its findings on *The Nature and Mission of the Church* to the Plenary Commission.
10. The study on Tradition and traditions was also discussed in plenary and in working groups. In plenary a review was given on the 2008 Cambridge consultation which launched the study on sources of authority. The Rev. Dr Susan Durber (United Reformed Church) presented a paper on "Tradition and traditions: The teachers and witnesses of the early Church: a common source of authority, variously received?" The Very Rev. Dr Cyril Hovorun (Russian Orthodox Church, Ukraine) presented a paper entitled "Teachers and Witnesses of the Church: space for ecumenical convergence", speaking specifically to the Cambridge report. This was followed by a reflection on the consultation and an introduction to sources, as background for further study in working groups. Dr R. M. Keelan Downton (National Community Church, USA)

challenged us to consider the viability of an “open source” approach to tradition. The Very Rev. Dr. Elpidophoros Lampriniadis (Ecumenical Patriarchate) introduced the three early church fathers whose texts would be studied in working groups: Ambrose of Milan, Gregory the Theologian and Isaac of Ninevah. The Rev. Ofelia Alvarez Coleman (Moravian Church in Nicaragua) reacted to the Cambridge consultation from the Latin American perspective.

11. The task in working groups was then twofold: to address questions raised thus far concerning what authority the sources of the early church hold in our churches today and which primary issues ought to be considered for a follow-up consultation in 2011. Concerning the first task, working groups were given an excerpt from Ambrose of Milan (4th century CE), Gregory the Theologian (4th century CE) or Isaac of Ninevah (7th century CE). Group members reflected on how the particular patristic text might be received as a source of authority, in their churches in general and in their local ecclesial context in particular. Regarding the second task, working groups proposed possible angles from which a second consultation might advance the Cambridge findings. Questions answered by group members concerned aspects of authority such as acknowledgement of sources, appeal to sources and the role sources of authority play in shaping ecclesial identity.
12. The working groups engaged in the study on Moral Discernment in the Churches. Using a case study methodology, this project seeks to facilitate a deeper understanding of our common commitments and core values as followers of Christ even as we recognize and address particular moral issues over which diverse communities of faithful Christians hold principled disagreements. Four case studies were prepared by different scholars with expertise in the particular cases under examination: globalization and the World Alliance of the Reformed Churches, homosexuality and the churches of the Anglican Communion, proselytism of the Post-Soviet countries and the stem-cell research debate between Roman Catholics and Protestants in Germany. Each group received one case study and was given the task to engage in analysis of the disagreement, rather than to comment on, or resolve, any particular issue. In so doing, each group attempted to identify the nature and causes of disagreement in moral decision-making and to help build a foundation for continuing theological dialogue across lines of difference. These findings will serve the final goal of the MDC study, which is to provide concrete resources to help communities negotiate principled disagreement over moral issues, to undertake moral decision-making together and to arrive at a common moral discernment.

#### **IV. A Message of Encouragement to the Churches**

13. Paul was driven by the winds of Holy Spirit to Crete on his way to Rome, and desired to stay longer still (Acts 27:4-13). Like Paul and his companions, we too found in this idyllic setting a fair haven, nurtured by Greek hospitality and Orthodox spirituality. May the same Spirit refresh all Christians on their ecumenical journey towards that unity for which Christ prayed. After our week together, we recommit ourselves and our churches to the historic yet ever

fresh mandate of Faith and Order, “to proclaim the oneness of the Church of Jesus Christ and to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship, expressed in worship and in common life in Christ, in order that the world may believe.” We have lived this vision, touched its power in the Holy Spirit, and we commend it to all the churches, many of whose members live in contexts of war, poverty, sickness and injustice. Our work towards the unity of the Church is integrally linked to the Christian witness to justice, peace and the integrity of creation.

14. To the fellowship of the churches linked through the World Council of Churches, we appeal for more visibility for the work of the Faith and Order Commission, as integral to the Council's very foundation and future. Recognizing the necessity of a common statement on ecclesiology for the future of the ecumenical movement, we invite the churches to make their responses to *The Nature and Mission of the Church* and “Called to be the One Church.” The quest for the unity of the Church is inseparable from the unity of the human family. The visible unity of the Church is an imperative for its nature and mission; it is “called together with all people of good will to care for the integrity of creation in addressing the abuse and destruction of God’s creation, and to participate in God’s healing of broken relationships between creation and humanity” (*The Nature and Mission of the Church* I.B.40, page 26).

15. Our report closes with the words to us from Ecumenical Patriarch Bartholomew:

“Beloved brothers and sisters, the unity that we seek is a gift from above, which we must pursue persistently as well as patiently; it is not something that depends solely on us, but primarily on God’s judgment and *kairos*. Nevertheless, this sacred gift of unity is something that also demands something of us: radical conversion and reorientation so that we may turn humbly toward our common roots in the Apostolic Church and the communion of saints, but also so that we may entrust ourselves and submit to God’s heavenly kingdom and authority. Finally, however, unity obliges us to a common purpose in this age as we expect the age to come; for it commits us to a sacred ministry and mission in realizing that kingdom, as we declare in the Lord’s prayer, ‘on earth as it is in heaven’. Such is the sacred gift that we have inherited. This, too, is the sacred task that lies before us. ‘Let us go forth in peace to proclaim the good news to the world’” (from the Divine Liturgy of St. John Chrysostom).

## **LITURGY COMMISSION**

### **1 INTRODUCTION**

#### **1.1 The Liturgy Commission as resource and authority**

The functions of the Liturgy Commission are given as follows in Canon 19, 1998 section 11:

- (a) To examine questions of liturgy referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and Standing Committee.
- (b) To advise the Primate, the Standing Committee or the General Synod, on matters relating to the creative nurture and renewal of the liturgical life of this church.

As regards a), the Commission sees itself as offering a significant resource to the Anglican Church of Australia, but a number of liturgy-related matters have not been referred to the Commission. In particular, some difficulties arose at the 2007 meeting of General Synod because the pattern of corporate worship to be used had not been referred to the Commission (see further below), nor the proposed changes in marriage policy.

As regards b), the Commission from time to time has acted in its own right when immediate situations have occurred (e.g. responding to the Indian Ocean tsunami, and resources for use during the 2007 election campaigns). This raised questions about the extent of its authority in practice when meetings are few in number: a procedure has now been clarified by Standing Committee.

#### **1.2 Membership**

Archbishop Roger Herft handed over chairing the Commission to Bishop Godfrey Fryar at the April 2008 meeting: in their different ways, both have been not only effective but inspiring in this role, and maintained good communication with the Bishops' Meeting. The Revd Canon Dr Charles Sherlock continued as Executive Secretary: the August meeting concluded his time as a member of the Commission for more than two decades: he turns 65 in October.

The Commission membership changed from the November 2008 meeting, with the expiry of the members' terms: Mr Robin Grove and the Very Revd David Richardson concluded their time as members, while the Revd Rhys Bezzant, the Revd Dane Courtney and the Revd Dr Colleen O'Reilly joined the Commission. The current membership is as follows:

Chair:	Bishop Godfrey Fryar (Rockhampton, from 2008)
Executive Secretary:	The Revd Canon Dr Charles Sherlock (Bendigo)
Members:	The Revd Rhys Bezzant (Melbourne, from 2008) The Revd Christopher Chataway (Adelaide) The Revd Dr Colleen O'Reilly (Melbourne, from 2008) The Revd Dane Courtney (Sydney, from 2008) The Revd Dr Ron Dowling (Adelaide) The Revd Boak Jobbins (Sydney) The Revd Dr Elizabeth Smith (Perth) The Revd Canon Gillian Varcoe (Canberra & Goulburn)
Consultant:	The Revd Scott Holmes (Melbourne)

### **1.3 Meetings**

The Liturgy Commission has met on four occasions, totaling thirteen working days, since the 2007 meeting of General Synod:

April 2008 (South Yarra, Melbourne) –	three days
November 2008 (Strathfield, Sydney) –	three days
October 2009 (South Yarra, Melbourne) –	four days
August 2010 (South Yarra, Melbourne) –	three days (agenda items only included in this Report, written in February 2010)

### **1.4 Major work undertaken**

Significant matters on which the Commission has worked include:

- liturgical resources in relation to the environment (continued);
- resources to support marriage (continued);
- materials for use when children are present (continued);
- an adaptation of Holy Baptism (for candidates unable to answer for themselves);
- supplementary and new texts for Holy Communion services; and
- lectionary and calendar matters, including a new Introduction to the annual Lectionary book, outlining the pattern of readings more fully, and improvements to its layout.

Fuller details can be found in the body of this Report.

### **1.5 The distribution of liturgical resources**

New resources have continued to be circulated to diocesan bishops for authorisation, and also forwarded to the General Synod office for posting on its website, which continues to offer the Holy Week texts authorised in 2004 by Standing Committee, Resources for use following the disclosure of abuse in the church, and resources related to creation / the environment.

The Liturgy Commission warmly welcomes the plans of the General Manager to revise the website in such a way that an authorised member of the Commission can update web resources directly, ideally to a distinct web page.

## **2. CONSTRAINTS ON LITURGICAL WORK**

In addition to the constraints noted under 1.1, the following budget-related issues have severely affected the work of the Commission over the past decade.

### **2.1 Budgetary limitations: the past**

Severe budgetary limitations have meant that a year-long gap has typified our meeting-times for the past decade. This has sharply limited the 'flow' of the Commission's work, and also means that when a member is unable to be present (as has been the case at each meeting) then her or his engagement is lessened. Though email has been used extensively to ameliorate this situation, all liturgical work requires considered, prayerful reflection on matters of scriptural use, doctrine, social and pastoral context, literary style(s) and imagery - and the spark of inspired imagination which only face-to-face meeting makes possible. And one cannot make 'trial use' of a rite by email.

Budgetary constraints have also meant that the Commission has had to abandon its WELLS (*Workshops Encouraging Liturgical Life*) including one already planned for Tasmania. Further, they have restricted engagement with Anglicans from overseas (via the *International Anglican Liturgical Consultation*), and other Christian traditions in Australia (via the *Australian Consultation on Liturgy*). These were significant for the preparation of APBA, but participation has been reduced to a trickle, depending on some members' personal resources.

### **2.2 Budgetary limitations: the future**

Soon after Martin Drevikovsky took up the reins as General Secretary, he met with the Commission, and then wrote on behalf of Standing Committee asking a number of questions, including these proposals to reduce spending to a minimum – the Commission's response (July 2009) follows:

- (d) *What is your assessment of the impact on the life of the Church if your Commission were to come to an end?*

It would effectively mean that the Anglican Church of Australia, as a national Church in the Anglican Communion, had abandoned the historic linkage between worship and theology, and handed this to the providers of any resources which happened to appeal to people responsible for public worship, or the whims of clergy and other worship leaders, regardless of 'the principles of doctrine' and the 'principles of worship' to which the Constitution commits us.

In the terms of the Catechism, it would be an outward and visible sign that this Church is no longer a means whereby the inward and spiritual grace which is God's unshakeable promise can be received through it.

- (f) *Could the outcomes in (a) above be achieved by a Commission whose membership is halved in numbers?*

Yes – if you want liturgical resources that reflect a very limited part of this Church's life and ministry experience. It is not that 4-5 people would inflict their views on others: they would simply be unaware of the effect of their work on those others. Further, the range of biblical, theological and liturgical scholarship and ministry needed cannot be held within such a small number. Experience shows that nine members is the least number that is workable.

### **3 CONTINUING BUSINESS**

#### **3.1 Liturgical resources related to the environment**

Work in this area (the 'Fifth Mark of Mission', from the Lambeth Conference) began in 2004, as reported to the 2007 General Synod.

During 2008-2010 the Commission, in addition to the resources already published on the Liturgy section of the General Synod website, prepared seasonal resources for Advent, Epiphany, Lent and Easter, in each case including a sentence, introductions to and forms of confession, intercessions, proper prefaces, post-communion prayers and blessings.

After further consideration, the Commission again agreed that a 'season of creation' was unhelpful, since this motif – fundamental to the scriptures, creeds and in eucharistic prayers – should be present in some way in each Sunday service.

This issue is expected to remain before the Commission for some years.

#### **3.2 NATSIAC and liturgy**

The Commission has sought to be more aware of indigenous Australian Anglicans in their work, recognising both the considerable challenges and the significant opportunities for learning. Contact with NATSIAC has been assisted by the experience and personal relationships of the new chair of the Commission, Bp Godfrey Fryar, while the Executive Secretary was able to work with NATSIAC members on some aspects of liturgy during its 2009 meeting at St Paul's Bendigo.

The Executive Secretary has engaged in correspondence with leaders in the Diocese of the Northern Territory regarding a draft Catechism in Kriol and accessible English. This and other discussions has highlighted the question of language in liturgy – and not only for indigenous Australians. For example, Bp Godfrey echoed Aboriginal English for the questions asked of godparents in



the Holy Baptism rite ('going to' being abbreviated when spoken):

You going to speak for these kids?  
You going to help them get to know Jesus?  
You going to tell them the bible?  
You going to help them pray?  
You going to be strong for these kids?

The idea has been suggested in the Commission that this matter be further explored through ABM, CMS and Nungalinga.

The Commission welcomed a 'Prayer of Thanksgiving for Missionaries' prepared by Dr John Harris at the request of indigenous Anglicans in the Northern Territory.

### **3.3 Rites related to marriage**

The 2007 Report of the Commission to General Synod summarised the initial considerations of the Commission, including the changing contexts related to marriage in Australia and the theological questions these raise.

#### *3.3.1 Weddings where neither partner has been baptised*

The Liturgy Commission was not consulted about this matter prior to a Canon being put on the Agenda for the 2007 meeting of General Synod.

No member was enthusiastic about the outcome, and concerns were expressed lest the proper symbolic / sacramental / theological dimensions come to be minimised in favour of merely 'feel good' elements. It was recognised, however, that the opening exhortation in BCP Holy Matrimony sees the 'state' of marriage as instituted of God and blessed by Christ, not only particular marriages 'in Christ', which leaves the way open for such a change in policy.

Several Commission members prepared papers for diocesan synod members to consider in relation to the (then proposed) Canon to allow weddings to be conducted under Anglican auspices where neither party is baptised.

The Commission will follow with interest the progress of the Canon through diocesan synods. It remains open to offering advice and resources when this matter is concluded.

#### *3.3.2 Trial use resources*

The Commission completed its drafting of the following resources:

- Blessing of a Civil Marriage
- Celebration of a marriage conducted in the Orthodox tradition
- Two forms of Thanksgiving for a Marriage, suitable for use during a regular Sunday service, or during a service for the renewal of marriage

promises.

In addition, the Commission noted that a form for 'Release from Vows for a Marriage now Over' is available in Charles Sherlock, *A Pastoral Handbook for Anglicans* (Acorn, 2001) which some bishops have given permission to be used in particular circumstances.

These 'trial use' resources are available from the General Synod website.

### *3.3.3 Further work*

The Commission is drafting a form of prayers for use in relation to a betrothal / engagement.

Further work on marriage rites is being considered in response to the full discussion of this area of liturgical ministry across the Anglican Communion at the *IALC* conference in Auckland, in August 2009, in which three members participated. This meeting considered marriage in relation to the theological, liturgical and pastoral heritage of the Anglican tradition, the diverse cultural and social contexts in which the Communion subsists, and typical events, notably engagement, wedding, renewal and divorce.

## **3.4 Liturgical resources when children are present**

### *3.4.1 General*

Soon after the last General Synod, a model Holy Communion service, adapted for contexts when children are present, was released on the General Synod website. This follows a 'Good Shepherd' motif, and has been well-received: responses have noted that the motif, while carrying the central eucharistic theme of the one who 'lay down his life for the sheep', is not so dominant as to get in the way of the Sunday readings or other themes.

A survey of children's ministers, endeavouring to elicit ideas for this and other aspects of liturgy engaging children, drew limited response.

The Commission considered the suggestion of a 'child-focused lectionary', but after reflection came to the conclusion that this raised significant problems, and did not proceed.

### *3.4.2 Holy Communion book for use with children*

The Liturgy Commission continues to be keen to see a Holy Communion booklet, suitable for use with children, published, along the lines of *At the Supper of the Lord* (the children's book which accompanied *AAPB*). In the period following the publication of *APBA*, work had proceeded with EJ Dwyers towards such a book, but this was lost when Dwyers was closed. In the gap between that event and the formation of Broughton Publications, *Singing and Praying Together* was issued, but without direct involvement of the Liturgical Panel: it contained an unacceptable number of problems, leading to the Panel

(and later, the Commission) asking Broughton to withdraw it from sale.

In 2008, a draft book with an educational focus was offered for publication by Broughton, derived from similar books published by St Pauls for the Roman Catholic and Uniting traditions. This draft was considered in detail by members between meetings, and a revised text subsequently endorsed by the Commission, but was declined by Broughton.

The Liturgy Commission welcomes the impending publication by Broughton of a 'Godly Play' type resource for use by adults in working with children in liturgy.

It would also welcome the opportunity to consider recommending to Standing Committee the publication of a Holy Communion booklet for use with children.

### **3.5 The scriptures in public corporate worship**

The ways in which the scriptures are read, heard and used in corporate public worship continues to play a part in the work of the Commission, both as an item in itself, and also in the drafting of prayers and consideration of the Ministry of the Word.

Questions about the (BCP-endorsed) custom of the congregation standing to hear the Gospel in the Holy Communion led to a paper from the Executive Secretary being considered by the Commission. This was subsequently read to an ANZATS conference, and published as 'Reading Decently and in Order', *Australian Journal of Liturgy* (October 2008).

### **3.6 Lectionary**

The annual lectionary booklet continues to be published through Broughton, drafted by Pam Raff (Rockhampton), and edited by Charles Sherlock; calendrical matters are checked by Ron Dowling.

In line with the above discussions regarding the scriptures, the Introduction was expanded and revised in the 2008 and 2009 books, outlining the pattern of readings more fully.

During 2009 a CDROM was published by Broughton of the Sunday readings: these are now indicated in the lectionary booklet. In addition, layout changes have been made to clarify the seasonal resources available in *APBA*, especially for Holy Communion (Second Order).

### **3.7 Calendar**

Work continues towards an updated version of Gilbert Sinden's *Times & Seasons*.

In the process, a number of errors in the Calendar have been picked up, assisted by eagle-eyed users of the Lectionary booklet. As a result, the

following changes have been made in the booklets (as they have become known), and will be included in future printings of APBA:

- Eliza Hassall (January 2): this should read  
Eliza Hassall, pioneer of CMS (Australia) and missionary training.  
Collect of a Teacher.
- Oscar Romero: commemorated on March 24 (not April 24)
- Twentieth century martyrs (August 14): this should read  
including Maximilien Kolbe, friar (d. 1941)  
Maria Skobtsova (d. 1945)  
Grand Duchess Elizabeth of Russia (d. 1918)  
Martin Luther King, worker for civil liberties (d. 1968)
- John Coleridge **Patteson** (September 20): this is the correct spelling.
- James Noble (November 25): this should read  
James Noble, pioneer Aboriginal deacon (d. 1941)

#### **4. CHRISTIAN INITIATION**

##### **4.1 Holy Baptism – general**

The Liturgy Commission has, since 1995, received reports of a variety of issues in relation to the celebration of Holy Baptism when only candidates unable to answer for themselves are to be baptised (most commonly, young children).

More definite information was sought in 2008-9 through a survey, but this gained relatively few responses. Generally, respondents have been positive about the APBA rite, noting local additional customs which they have found helpful. A few comments have been based on theological / pastoral understandings of the baptism of infants which the Commission views as inconsistent with the Constitution.

The most common concerns expressed involved intercessions (usually where a congregation sought to include a full set alongside those provided, based on 1662) and the position of the Apostles' Creed. Other issues noted were more to do with performance and setting, which depend more on the quality and creativity of clergy than the rite itself.

##### **4.2 Holy Baptism – adapted rites**

In response, the Commission reviewed thoroughly the Holy Baptism rites in APBA, and issued two adapted forms, for 'trial use':

- *Holy Baptism in Morning & Evening Prayer* (for all candidates)
- *Holy Baptism in Holy Communion* (for candidates unable to answer for themselves).

In these adaptations, no words from *APBA* have been changed which might admit of a possible change of doctrine. The order of service elements, and the rubrics, have been examined closely to offer 'smooth' transitions in the rite – though baptism is never 'smooth'! As regards the intercessions, a slightly fuller form, with congregational response, has been provided, but the prayer over the water has been printed without the congregational response.

As regards the Apostles' Creed, members were surprised to realise that the rubrics governing the position of the Creed (#22 and #15) no longer provide for it to be confessed there, but just before the baptism (meaning that infant candidates and their godparents have to stand for some time at the font). This was not the Commission's intention, nor its understanding of a General Synod amendment to allow for either position. .

The Commission welcomes feedback on these adapted rites.

#### **4.3 Confirmation of persons baptised when able to answer for themselves**

The Liturgy Commission was requested by the Anglican bishops in the Diocese of Melbourne to consider an adaptation of the Confirmation rite more clearly to address the situation where people are to be confirmed who had answered for themselves when they were baptised, and where their confirmation was separated in time from their baptism.

The Commission prepared a draft adaptation at its meeting in November 2008, and a positive response was received from the Archbishop of Melbourne. The Executive Secretary then communicated the suggested rewording to all diocesan bishops, and requested that it be placed on the General Synod website.

The text of the rewording is:

On *APBA* page 87, as necessary, #11 is replaced as follows:

*11. The bishop says these or similar words.*

Some of you were baptised as infants or young children.  
You will now affirm for yourselves the promises made on your behalf at your baptism.

Some others of you have more recently been baptised,  
making your promises in your own name.  
You will reaffirm these promises with us today.

We will pray for the Holy Spirit to strengthen all of you.

I invite the sponsors to present the candidates now.

*The sponsors answer*

**We present *name(s)* who come(s) to be confirmed.**

The Liturgy Commission continues to support the principle that normally such persons should be confirmed immediately following their baptism, leading into their admission to the Holy Communion, as part of an integrated rite of Christian initiation.

## **5 HOLY COMMUNION SERVICES**

### **5.1 General**

The Holy Communion services in *APBA* have now been in use for over 15 years. Apart from the long-held concerns in some dioceses regarding Thanksgiving Prayer 3 (which was not the work of the Liturgical Commission), few negative comments have been received about these. In part this may be due to congregational creativity, taking up the many opportunities afforded by the rubrics to use alternative words, the facility provided for such changes in e-pray, and the availability of many resources via the internet.

The Commission has come to the view, however, that the time has come for some refreshing of this key rite. As noted above, a draft rite suitable for use when children are present was issued in 2007.

### **5.2 An Order for the Holy Communion (2009)**

At the November 2008 meeting, a new 'Order for the Holy Communion' was drafted, based on experimental parish usage, placed on the General Synod website, and circulated to diocesan bishops. This received a number of critical responses, and the rite was revised at the September 2009 meeting and circulated to diocesan bishops.

The Liturgy Commission welcomes responses to this work: some diocesan bishops have already done so.

### **5.3 A Thanksgiving Prayer based on Hippolytus of Rome**

The 1993 'beige booklet' of draft Holy Communion services issued for 'trial use' as part of preparation for the 1995 General Synod included a Thanksgiving Prayer based on the *Apostolic Constitution* attributed to Hippolytus of Rome (c.200-220). The drafting was in large part the work of Dr Evan Burge, and sought to take into account the 'principles of doctrine' of the Constitution. It drew on the original Greek, though was considerably shorter, and the 'Holy Holy Holy' refrain was included (though it is not in the original).

The prayer was included for two principal reasons: its lineage, preceding the controversies surrounding eucharistic doctrine and practice in the ninth, sixteenth and recent centuries; and its bold imagery, reflecting the 'classic' motif of God's atoning victory wrought in Christ over sin, evil and death.

In the light of comments received, a revision of this text was included in the Draft Book submitted to the 1995 General Synod, as Thanksgiving 3. At the Synod, a further Thanksgiving prayer was drafted during the course of the meeting. Without clear reason beyond the desire to limit the number of such prayers, the newly-minted prayer replaced the Hippolytus text, though the latter had received general approval.

The Liturgy Commission agreed that the time had come for this Thanksgiving to be available for trial use, believing that the retrieval of an ancient text for contemporary prayer will assist the praise of God by Australian Anglicans. It was issued in late 2009, together with an explanatory note: responses are welcome, and some scholarly input has already been received.

#### **5.4 Further work**

The Liturgy Commission will consider responses to the above rites, and also welcomes contributions related to eucharistic celebration.

### **6 KEEPING IN CONTACT**

The Commission has kept in regular contact with a number of bodies relating to liturgy.

#### **6.1 Broughton Publications**

##### *6.1.1 General*

The Commission maintains a close and ongoing relationship with Broughton Publishing, which requires the permission of Standing Committee to issue work directly related to liturgy, through a recommendation of the Liturgy Commission.

A member of the Liturgy Commission has been a Director of Broughton from its beginnings – Charles Sherlock until December 2009, and now Colleen O'Reilly.

Katherine Blyth (Manager of Broughton) was present for a session during the November 2008 meeting of the Commission, and has maintained effective communication with it.

### 6.1.2 Liturgical publications

The following liturgy-related publications have been issued by Broughton during 2007-2010:

- *An Australian Lectionary* (2008, 2009, 2010)
- *A Prayer Book for Australia* – hardback reprint
- *A Prayer Book for Australia* – Large Print edition
- *Sunday Bible Readings* (CDROM)
- Certificates relating to Holy Baptism, Confirmation, Reception and Re-affirmation

The Commission expressed its appreciation for these initiatives, and the anticipated resources on children and ‘Godly play’, and a book to help with preparation for the baptism of a child.

The Commission, asked by Broughton regarding its response to a ‘gift edition’ of *APBA* (coloured cover, thinner paper, smaller print), responded by indicating that it does not stand in the way of such an edition provided that it includes the full book, with identical pagination, in which a presentation page might be added.

### 6.1.3 e-pray

The Commission has had reports on e-pray at each meeting, and after a review passed these resolutions at its October 2009 meeting:

*The Liturgy Commission expresses its thanks to Broughton for its ongoing commitment to e-pray, and requests the company to continue its support for this electronic product, whose future development the Commission believes is important.*

*The Liturgy Commission asks the Directors of Broughton to consider the following:*

- *The development of a version of e-pray that would allow people with minimum training to access the resources of e-pray, in particular the prayer book and biblical texts, hymn texts and images. We believe that there are many potential users who would be introduced to e-pray through this method, and would increase the number of those paying regular annual subscriptions.*
- *Continue to develop the e-pray user interface, and look to maintain its usefulness for present and future intensive users.*

The Commission also expressed its appreciation for the ongoing ministry of Katherine Blyth.



#### 6.1.4 AAPB

The 2007 General Synod, at the request of Bishop Glenn Davies, passed a motion regarding making an electronic copy of *AAPB* available. The Commission noted in response that such permission had been already given, and that its main services were included in e-pray.

In response to an enquiry from Broughton regarding *AAPB* being reprinted, the Commission responded that it does not advise this, noting that many copies are available from parishes no longer using it.

### 6.2 Correspondence

As well as official communications to the diocesan bishops, and with the General Secretary, the Executive Secretary has maintained correspondence with a wide range of Anglicans, mostly via email. Matters discussed have included particular aspects of *APBA* rites (including doctrinal as well as practical aspects), the lectionary booklet, environmental issues, the eventual death (or abdication!) of the sovereign, the new Mothers' Union worship book and other matters.

### 6.3 Academic and ecumenical involvements

#### 6.3.1 *The Australian Consultation on Liturgy (ACOL)*

Three Liturgy Commission members represent the Anglican Church of Australia on ACOL, an ecumenical body which meets in Melbourne for two days each June to share what is happening in Australian churches: current members are Chris Chataway, Ron Dowling, and Colleen O'Reilly.

ACOL is the Australian contact for the *English Language Liturgical Consultation*, which sponsors the *Revised Common Lectionary* project, and issues agreed texts for prayers used across the Christian traditions.

#### 6.3.2 *The International Anglican Liturgical Consultation (IALC)*

The *IALC*, formed from 1985, brings together Anglicans engaged in liturgy from around the Anglican Communion for five days each two years, one being an official meeting, the other being a (participant self-funded) consultation. These meetings take place in the week immediately preceding the biennial *Societas Liturgica* conference.

*IALC* has produced guidelines for the Anglican Communion on Christian initiation (Toronto 1991), eucharist (Dublin 1995), Ordination (Berkeley 2003), and Anglican identity and 'fresh expressions' (Prague 2005). The 2007 meeting (in Palermo) drafted materials on Funerals, while the 2009 consultation in Auckland began work on Marriage, the opening presentation being made by Charles Sherlock. Four members were able to participate in 2007, three in 2009 (without financial support from the Commission).

### 6.3.3 *Societas Liturgica*

*Societas Liturgica* is the international academic society of liturgists, of which three of the Commission are currently members: Ron Dowling, Charles Sherlock, Elizabeth Smith and Gillian Varcoe.

In August 2009, the *Societas* conference was held in Sydney, the first time it has met in the southern hemisphere, with the theme of 'Liturgy and Time', given the varied range of the tropics and different cycle of temperate seasons 'down under'. Charles Sherlock was one of three Australians invited to take part in a plenary presentation, addressing 'Anzac and Easter dawn: mimesis and anamnesis' in a well-received paper.

### 6.3.4 *Publications*

The *Oxford Guide to the Book of Common Prayer* was issued in 2006, a comprehensive collection of essays on every aspect of the history, theology and national revisions of BCP.

The volume contains major articles by Commission members: Gillian Varcoe on 'Marriage', the Ron Dowling on 'Eucharist', and Charles Sherlock on 'A Prayer Book for Australia'.

## **7 OTHER MATTERS**

### **7.1 Worship at General Synod**

In response to discussions at Standing Committee, the Liturgy Commission prepared (by email, confirmed at a later meeting) a document 'Guidelines for worship at General Synod', which was forwarded to the General Secretary for use from the 2010 meeting.

### **7.2 Responses to the Prague Report: *Liturgy and Anglican Identity***

In response to a request from the Primate, several members of the Commission who were involved in the production of the 2005 IALC Statement *Liturgy and Anglican Identity* prepared comments for the consideration of the 2009 Bishops' Meeting.

### **7.3 Particular prayers**

Prayers for use during an election campaign were prepared by email circulation around the Commission, and in September 2007 circulated to diocesan bishops and the General Secretary for placing on the website.

### **7.4 Other future work**

Members of the Commission have indicated their interest in producing further forms of intercession for use in Sunday worship, and in developing prefaces related to the various books of the scriptures.

## **CONCLUSION**

The Liturgy Commission is keenly mindful of the importance of regular corporate worship for Christian identity, and the significance of the rituals and word used in pastoral ministry. It is also well aware of its limited role in providing texts and structures to assist the ministry of the gospel in these our 'bounden duty'. Even so, it commends its work to the Synod as one dimension of our offering of praise to the one, living and true God, into whom we are baptised and in whose name we minister – Father, Son and Holy Spirit.

Bishop Godfrey Fryar  
Chair

The Revd Dr Charles Sherlock  
Executive Secretary



## MINISTRY COMMISSION

The current Ministry Commission of General Synod was established following recommendations to the Primate from Standing Committee of February 2009. The term of the Commission was set at 5 years. The Commission met in February 2010 in Melbourne and will meet a second time in 2010 in November in Sydney.

The legal framework for the Commission is outlined in section 10 of the *Strategic Issues, Commissions, Taskforces and Networks Canon 1998*. That Canon states that the Commission's brief is to examine questions of mission in this church on all matters dealing with the competency of ordained and authorised lay ministry, referred to it by the Primate, the Standing Committee or the General Synod and to make recommendations on matters of mission and ministry which are of importance to the Anglican Church.

At the 2010 February meeting the Commission noted the referrals of work to the Commission since the 14<sup>th</sup> General Synod of 2007. These referrals included: ageing profile of Anglican Clergy; domestic violence support; drought and climate change. A report to Standing Committee in February 2009 listed a wide range of issues as potential areas of work for a newly constituted Ministry Commission including: minimum standards required for ordination to the three orders of ministry; development and recognition of selection criteria for pioneer ministers; encouraging new vocations (lay and ordained); gathering information with respect to formation practices and processes in the Anglican Church of Australia, ministry developments in other provinces of the Communion, and the Ordained Local Minister stream of ordained ministry in the Church of England; improving theological education for ordained and laity at community level; range of issues to do with ministry in rural Australia (lay ministry, drought, ecumenical opportunities in remote regions); monitoring ageing profile of clergy; interchangeability and recognition of ordained ministries across Australian dioceses.

The Commission discussed the above referrals and potential areas of work. The fundamental focus for the Commission's work is ***the nature of ministry (lay and ordained) in twenty-first century Australia***. This focus has three areas:

- (a) ***growing the kingdom*** (skills development, training for team ministry, leadership training, lay vocation, missional formation);
- (b) ***sustaining vocations*** (supervision, review, support – this includes consideration of ageing profile, ministry in rural Australia);
- (c) ***guidelines*** for minimum standards for ordination.

This brief will constitute the work of the Commission. For the period 2010-2011 the Commission resolved to focus its work on pioneer ministry in collaboration with the Fresh Expressions Australia Task Force. This will involve reconsideration of the minimum standards for ordination, missional formation and lay vocation.

The Rt. Rev'd Dr. Stephen Pickard  
Chair  
Ministry Commission

# **PROFESSIONAL STANDARDS COMMISSION**

## ***MAKING OUR CHURCH SAFE: A PROGRESS REPORT AND RECOMMENDATIONS FOR ACTION***

**GARTH BLAKE SC (CHAIRPERSON)  
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AUDREY MILLS  
GLENN MURRAY  
MARILYN REDLICH  
DIANNE SHAY  
TIM SPENCER**

**23 May 2010**

## **REPORT OF THE PROFESSIONAL STANDARDS COMMISSION**

### ***MAKING OUR CHURCH SAFE: A PROGRESS REPORT AND RECOMMENDATIONS FOR ACTION***

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## **1 EXECUTIVE SUMMARY**

### **INTRODUCTION**

The Church has an ongoing challenge arising out of the misuse of power by some clergy and church workers and its impact on those who have been abused, as well as the Church community. The Professional Standards Commission has continued to implement the instructions of the 13<sup>th</sup> & 14<sup>th</sup> General Synods and the Standing Committee. Existing policies and procedures have been reviewed and improved but some significant issues are to be addressed.

The Professional Standards Commission has met for at least 10 days a year since the last General Synod. Appendix 1 contains a list of documents produced by the Commission and its predecessor since 2002.

We have appreciated the support of the General Synod and many people throughout the Church. It has been a privilege for us to be involved in this important ministry.

### **SAFE MINISTRY POLICIES AND STRUCTURES**

There have been widespread efforts throughout the Church to put comprehensive policies and procedures in place to make the Church safe for all.

In June 2009 the Study of Reported Child Sexual Abuse in the Anglican Church of Australia was released. It contains significant findings and there has been an extensive response by the Standing Committee.

The use of technology including social networking sites in communications with children raises issues of how to ensure children and young people are protected and the integrity of church workers is safeguarded.

#### ***Recommendation 1***

***The General Synod refers to the Professional Standards Commission the development of a policy for the use of technology in pastoral communications for consideration by the Standing Committee.***

### **RECRUITMENT**

The emergence of cybersex suggests it may be wise practice to screen candidates for pastoral ministry about their use of sexual sites on the internet or about their use of chat rooms.

**Recommendation 2**

***The General Synod refers to the Professional Standards Commission the consideration of whether screening for cybersex should be included in the Safe Ministry Check forms, and the preparation of any amendments to those forms.***

A number of amendments are needed to the *National Register Canon 2007* to ensure the effective operation of the National Register. A check on the National Register should be undertaken before the appointment of anyone to a professional standards responsibility or to ministry with children.

**Recommendation 3**

***The General Synod pass the Bill for the National Register Canon 2007 (Amendment) Canon.***

**Recommendation 4**

***The General Synod recommends that each diocese adopts the policy that there be disclosure of any Information in the National Register to the appropriate person or body before the appointment of persons to any office or position involving the following responsibilities:***

- (a) ministry with children;***
- (b) disciplinary functions;***
- (c) giving advice, or making policy on professional standards matters.***

**STANDARDS OF BEHAVIOUR**

A significant issue brought to our attention in consultations around the country was the bullying of clergy and church workers by lay members of the Church, leading to the substantial impairment of their ministry. Because *Faithfulness In Service* only applies to clergy and church workers, there is no articulated expectation of behaviour for lay members.

**Recommendation 5**

***The General Synod refers to the Professional Standards Commission the preparation of a statement of expectations regarding the behaviour of lay members of the Church for consideration by the next ordinary session of the General Synod.***

## **SAFE MINISTRY TRAINING**

Dioceses have developed high quality safe ministry training and some are currently reviewing their training. We believe the dioceses have much to learn from each other about safe ministry training. This will be further enhanced if the expectations and experience of dioceses is brought together in national benchmarks.

### ***Recommendation 6***

***The General Synod refers to the Professional Standards Commission the development of national benchmarks for safe ministry training after seeking advice from the dioceses about their expectations and experience of safe ministry training for consideration by the Standing Committee.***

## **PASTORAL SUPPORT AND SUPERVISION OF ABUSERS**

Some dioceses are yet to license priests with the particular responsibility of hearing confessions of child sexual abuse. There is little knowledge of the identity of these priests in the dioceses where they have been appointed. This creates difficulty for those who wish to avail themselves of this ministry and clergy who are asked to hear a confession.

### ***Recommendation 7***

***The General Synod recommends that dioceses ensure the name and contact details of clergy licensed to hear confessions in cases of child sexual abuse are readily available, including in their diocesan year book.***

## **DISCIPLINE OF CLERGY AND CHURCH WORKERS**

The protection of members of the Church and the public will be enhanced if there is a greater range of sentences that can be imposed in the disciplinary tribunals specified in the Constitution. The impediment to the effective functioning of the Episcopal Standards Commission will be enhanced if the requirement of the consent in writing of the Chancellors of each of the metropolitan dioceses be obtained for the appointment of a member of the Episcopal Standards Commission is removed.

### ***Recommendation 8***

***The General Synod pass the following Bills:***

- (a) the Bill for the Constitution Amendment (Sentences of Tribunals) Canon; and***
- (b) the Bill for the Special Tribunal Canon 2007 (Amendment) Canon.***

## **JOINT CHURCH ACTION**

The National Council of Churches has continued its important initiative in promoting effective action by Australian churches in preventing sexual abuse in their communities and responding to those who have been abused.

### ***Recommendation 9***

***The General Synod commends the National Council of Churches in Australia for organising the Safe as Churches? IV national ecumenical consultation on sexual misconduct and abuse in the Australian churches, supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities and requests that the General Secretary conveys this resolution to the National Council of Churches in Australia.***

## **GOVERNMENT ACTION**

We believe the absence of uniform legislation in the States and Territories as to mandatory and voluntary reporting of child abuse, and the screening of persons seeking to work with children in a paid or voluntary capacity, is unsatisfactory, and that the same standards should apply throughout Australia.

### ***Recommendation 10***

***The General Synod recommends that State and Territory Governments enact uniform laws that provide for:***

- (a) the reporting of child abuse to the police and the government child protection authorities;***
- (b) the screening of all persons seeking to work with children in a paid or voluntary capacity, and***

***requests that the General Secretary conveys this resolution to the Premier or Chief Minister and the Children's Commission of each State and Territory, and to the Community Services Ministers' Advisory Council.***

## **GENERAL SYNOD ACTION**

The Professional Standards Commission will report to the next ordinary session of the General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

### ***Recommendation 11***

***The General Synod requests the Professional Standards Commission to report to the 16<sup>th</sup> General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.***

## **2 REVIEW OF ACTIVITIES**

### **BACKGROUND - THE 13<sup>TH</sup> AND 14<sup>TH</sup> GENERAL SYNODS**

The 13<sup>th</sup> and 14<sup>th</sup> General Synods held in October 2004 and October 2007 respectively passed a series of resolutions referring particular issues to the Professional Standards Commission for its consideration. Our activities since the 14<sup>th</sup> General Synod have entailed dealing with these resolutions as well as references from the Standing Committee.

### **MEMBERSHIP**

Bishop David Farrer resigned in May 2008 and Philip Gerber in September 2009. Bishop John McIntyre was appointed in February 2009 and Glenn Murray in October 2009. All members were reappointed in October 2009 with a term expiring at the time that the Primate appoints the members of the Professional Standards Commission following the first meeting of the Standing Committee in 2011.

### **MEETINGS**

We have had four meetings each year. We have sought to meet in as many dioceses as practicable and have greatly appreciated their hospitality on these occasions. Where possible, we have met with the local professional standards bodies. On some occasions we have met with the Professional Standards Directors' Network. In October 2008 we addressed the Archbishop's Council of the Diocese of Melbourne. In September 2009 we met with the Church Law Commission.

### **LEGISLATION, REPORTS, POLICIES AND RESOURCES**

Since its formation in 2005 the Professional Standards Commission has produced legislation, reports, policies and resources. These documents together with similar documents of the Clergy Discipline Working Group (1998-2001) and the Child Protection Committee (2001-2005) are set out and categorized in **Appendix 1**. We are working on a 'roadmap' to assist the understanding of both individual documents and the interrelationship of professional standards legislation, policies and procedures.

### **CONSULTATIONS**

We conducted consultations on bullying in 2009 and 2010 in Adelaide, Brisbane, Hobart, Melbourne, Perth, and Sydney. We have appreciated the participation of those who attended these consultations.

### **TRAINING**

In May 2010 we joined with St Mark's National Theological Centre in conducting a one day workshop *Concealing Sin or Declaring Forgiveness? Hearing Private Confessions* in Canberra.

## RECOMMENDATIONS

Our recommendations and supporting reasons are set out in this report.

These recommendations are unanimous. They complement and reinforce previous recommendations of the Child Protection Committee and the Commission. To facilitate the consideration of our recommendations by the General Synod, we have consolidated 9 recommendations in 2 motions which are set out in **Appendix 2**.

Implementation of our recommendations will require ecclesiastical will, financial resources and an ongoing change of culture within the Church. Our prayer is that the Church will become a safer place for everyone through implementation of these recommendations. Clergy, church workers and those whom they serve deserve nothing less.

### **3 SAFE MINISTRY POLICIES AND STRUCTURES**

#### **PROGRESS SINCE THE 14<sup>TH</sup> GENERAL SYNOD**

We are conscious that there have been extensive efforts throughout the Church to put comprehensive policies and procedures in place to make the Church safe for all. In particular, many dioceses have made a significant attempt to implement the resolutions of the 13<sup>th</sup> and 14<sup>th</sup> General Synods. While implementation is continuing, substantial progress has been achieved in most dioceses. We wish to acknowledge the enormous commitment of many members of the Church who are involved in the prevention and response aspects of safe ministry in their dioceses. This work, particularly in the response aspect, is often emotionally and spiritually draining.

While it is impossible to summarise what has happened in each diocese, we wish to draw attention to the following achievements across the Church:

- most dioceses have safe ministry training for clergy and church workers who minister to children;
- most dioceses screen all applicants for positions which involve working with children;
- most dioceses have adopted *Faithfulness in Service*;
- some dioceses have schemes for providing pastoral care and assistance for those who have been abused in the Church;
- there is a Director of Professional Standards in each diocese, and the Defence Force, as well as a Director of Episcopal Standards;
- there is an effective Professional Standards Directors' Network which meets three to four times a year;
- in some dioceses extensive professional standards information is included on the diocesan website
- in most dioceses there has been extensive use of the National Register.

Dioceses continue to receive complaints of abuse. Some of these complaints concern alleged recent abuse.

While there has been a significant change in the culture of the Church, continuing vigilance is required to ensure all clergy and church workers follow safe ministry practices. Challenges include ensuring all parishes understand the importance of having comprehensive processes in place to maintain safe church communities.



## **STUDY OF REPORTED CHILD SEXUAL ABUSE WITHIN THE CHURCH**

In June 2009 the Study of Reported Child Sexual Abuse in the Anglican Church of Australia (CSA Study) was released. The CSA Study was commissioned by the 13<sup>th</sup> General Synod (resolution 34/04(c)(i)) and prepared by leading child sexual abuse experts, Emeritus Professor Kim Oates AM of the Medical Faculty of the University of Sydney and Professor Patrick Parkinson AM of the University of Sydney Faculty of Law, with the help of research assistant, Amanda Jayakody. This research project was the first of its kind in Australia, with a project by the Roman Catholic Church in the USA being the only similar undertaking anywhere in the world.

The aims of this research study were to understand the characteristics of accused persons and complainants and the circumstances of the offence; ascertain patterns of abuse in relation to similarities or differences in gender and age of the child complainants; and inform the Church on what steps could be taken towards better prevention of sexual abuse within church communities.

The CSA Study examines 191 alleged cases of child sexual abuse reported between 1990 and 2008 from 17 dioceses around Australia. This represents most, but not all of the reported cases across Australia in that period. The key findings were:

- unlike the patterns of abuse in the general population, three quarters of complainants were male (of 180 complainants, 135 were male and 45 were female) and most were between the ages of 10 to 15 at the time of abuse;
- almost all the accused persons were male (of 135 accused persons, 133 were male and 2 were female) with two thirds being clergy or clergy candidates, and one third being lay church employees and volunteers;
- that there were 27 accused persons with more than 1 allegation in the sample. These 27 people accounted for 43% of all cases;
- ongoing abuse lasting 3 years or more was significantly more common amongst male complainants;
- most of the alleged abuse episodes occurred in the accused person's home or on church premises;
- there were long delays in reporting offences to the Church by the complainants, with an average delay of 23 years (18 years for females and 25 years for males);
- three quarters of the cases were investigated by Church authorities, with just over half substantiated and a third found to be inconclusive, with erroneous allegations by child complainants being rare (less than 2%);
- that there are similarities in pattern of abuse found between the Anglican and Roman Catholic Churches. Similarities were found in patterns of male victim characteristics, location and types of abuse, accused person characteristics, and delayed reporting and disclosure of abuse.

In June 2009 the Standing Committee considered and made an extensive response to the CSA Study:

- the review of the selection and accreditation for leaders of youth groups/organisations ministering in particular to children aged from 10 to 18 years;
- a check on National Register in connection with new clergy and youth ministry licences, and the employment and appointment of an adult leader of a youth group/organisation ministering to children aged from 10 to 18 years;
- the review of protocols for youth work;
- the review of *Faithfulness in Service* (the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers);
- diocesan safe ministry policies are implemented in each parish and church organisation without reliance solely on members of the clergy, children's/youth leaders or their spouses;
- safe ministry training for all clergy and church workers, particularly youth workers, includes insights from the CSA Study, especially the risk of abuse of boys;
- the preparation and use of a common form for recording child sexual abuse information;
- the setting out of principles for a system of pastoral care and assistance for those who have been sexually abused.

The full CSA study can be found on the General Synod website.

## **COMMUNICATIONS INVOLVING THE USE OF TECHNOLOGY**

Many church workers are using technology in their pastoral communications, especially with children and young people. The widespread use of technology including social networking sites in communications with children raises issues of how to ensure children and young people are protected and the integrity of church workers is safeguarded. It is important that a policy be developed to ensure that the risk of harm arising from the use of technology in pastoral communications be reduced.

### ***Recommendation 1***

***The General Synod refers to the Professional Standards Commission the development of a policy for the use of technology in pastoral communications for consideration by the Standing Committee.***

## **4 RECRUITMENT**

### **SAFE MINISTRY CHECK**

We are currently revising the format of the *Safe Ministry Check* forms which were approved by the 13<sup>th</sup> General Synod.

The emergence of cybersex (certain forms of sexual expression accessed through the internet) suggests it may be wise practice to screen candidates for pastoral ministry about their use of sexual sites on the internet or about their use of chat rooms. Anecdotal evidence suggests cybersex is a significant problem for some clergy and church workers in Australia.

#### ***Recommendation 2***

***The General Synod refers to the Professional Standards Commission the consideration of whether screening for cybersex should be included in the Safe Ministry Check forms, and the preparation of any amendments to those forms.***

### **RISK ASSESSMENT**

We have prepared *Guidelines for Dioceses Undertaking Risk Assessments relating to Sexual Abuse* (Risk Assessment Guidelines) as requested by the 14<sup>th</sup> General Synod.

In February 2009 the Standing Committee recommended that each diocese has a policy for undertaking risk assessments arising from information obtained from a *Safe Ministry Check* or equivalent and commended the Risk Assessment Guidelines as a resource for dioceses.

### **NATIONAL REGISTER**

#### ***Operation***

The National Register has been operational since June 2009.

#### ***Inclusion of information in the national register***

In February 2009 the Standing Committee amended the *Protocol for provision of Information for inclusion in the National Register 2007* to overcome confusion where it was unclear entries with the same name related to the same person or different persons.

We consider that the *National Register Canon 2007* should be amended in the following respects:

- requiring the entry of a caution in the National Register where Historical Information and/or Current Information is incomplete for so long as these circumstances exist;

- amending the definition of “Church body” to include provincial bodies;
- adding bullying as a new category of child abuse to be included in the National Register;
- adding a notifiable charge, an adverse admission and an adverse finding of sexual misconduct or child abuse in civil, criminal or disciplinary proceedings as new categories of Information to be included in the National Register.

***Disclosure of information on the national register in the context of elections and appointments within the church***

In October 2009 the Standing Committee adopted the policy that there be disclosure of any Information in the National Register before the appointment of persons by the Standing Committee or the Primate to any office or position involving any the following responsibilities:

- ministry with children;
- functions under the *Special Tribunal Canon 2007*, or the *Episcopal Standards Canon 2007*;
- giving advice, or making policy on professional standards matters;
- the administration of the *National Register Canon 2007*.

We consider each diocese should adopt a similar policy. It is likely that there would be significant questions raised about the safety of children and the integrity of disciplinary matters, and professional standards matters if it emerged subsequent to appointment of such a person that there was Information in the National Register relating to the person.

The Standing Committee has amended the *Protocol for access to and disclosure of Information in the National Register 2007* to authorise:

- the General Secretary to have access to and disclose to the Standing Committee any Information in the National Register relating to the giving of advice by the Standing Committee to the Primate as to the appointment of the members of the Professional Standards Commission;
- the Primate to have access to and disclose to the Standing Committee any Information in the National Register relating to the appointment of the General Secretary;
- access to any information in the National Register in the context of an election of a bishop where a person is nominated and consents to disclosure.

As requested by the 14<sup>th</sup> General Synod (resolution 66/07(a)(ii)) we have prepared a draft Bill to amend Rule III to provide for the disclosure of any Information on the National Register in connection with the election of members of the Appellate Tribunal and the Special Tribunal, together with amendments to each of the *Appellate Tribunal Canon 1981* and the *Special Tribunal Canon 2007* to provide for the same disclosure where there is an election to fill a casual vacancy on the Appellate Tribunal and the Special Tribunal. We are continuing discussions with the Church Law Commission in relation to these matters.

***Exclusion of Church bodies and church workers from the National Register***

In February 2009 the Standing Committee decided to apply the following criteria proposed by the Professional Standards Commission in determining an application for exclusion of a Church body or any category of church workers from the National Register:

- that the Church body is an educational or welfare institution;
- that the relevant category of church worker:
  - does not exercise a chaplaincy or equivalent ministry; and
  - holds a position or performs a function with the actual or apparent authority of a Church body;
- that the Church body has, or there is applicable to the relevant category of church worker, a system of screening for, inter alia, sexual misconduct in relation to adults and child abuse;
- that the Church body has, or there is applicable to the relevant category of church worker, a code of conduct;
- that the Church body has, or there is applicable to the relevant category of church worker, a system for making and dealing with complaints of, inter alia, sexual misconduct in relation to adults and child abuse against all employees or volunteers of the Church body or the relevant category of church worker.

We consider that the *National Register Canon 2007* should be amended in the following respects:

- to ensure that the power to exclude a Church body or a category of church workers from the operation of this Canon is effective, provided that the General Synod or the Standing Committee is satisfied that there are minimum safe ministry policies which are applicable;
- to require the Directors of Professional Standards to notify the General Secretary of Excluded Information which arises when a notifiable complaint is exhausted.

***Recommendation 3***

***The General Synod pass the Bill for the National Register Canon 2007 (Amendment) Canon.***

***Recommendation 4***

***The General Synod recommends that each diocese adopts the policy that there be disclosure of any Information in the National Register to the appropriate person or body before the appointment of persons to any office or position involving the following responsibilities:***

- (a) ministry with children;***
- (b) disciplinary functions;***
- (c) giving advice, or making policy on professional standards matters.***

## 5 STANDARDS OF BEHAVIOUR

### FAITHFULNESS IN SERVICE

As requested by the 14<sup>th</sup> General Synod we have given consideration to the development of a policy for identifying, dealing with, and preventing, abusive behaviours by clergy and church workers. Part of this development involved holding consultations on bullying in 2009 and 2010 in Adelaide, Brisbane, Hobart, Melbourne, Perth and Sydney. We appreciate the participation of those who attended these consultations. There was overwhelming support for use of the word bullying to refer to abusive behaviour; and for elucidation of what constitutes and does not constitute bullying.

The Commonwealth and every State and Territory government has provisions within Occupational Health and Safety regulation aimed at preventing bullying and harassment which applies to those Church bodies which employ clergy and church workers.

We are considering expanding the existing standards and guidelines relating to bullying in *Faithfulness in Service*. We are also considering new guidelines that deal with the impact that abuse can have on people and help to identify bullying behaviour and the cultures and environments which encourage it.

Since the 13<sup>th</sup> General Synod when *Faithfulness in Service* was adopted there has been a growing use of technology for communication in ministry contexts both with adults and children. There has also been the growing phenomenon of cyberbullying particularly of children, which has resulted in significant harm being suffered by some. We are considering amending the existing guideline that deals with conversations in ministry contexts, and adding new guidelines that deal with communications using technology in ministry contexts.

We are also considering a new guideline that deals with conflicts of interest by clergy and church workers, and clarifying the existing guideline that deals with the discipline of children.

We have yet to consider the development of an education programme and grievance policy as strategies for dealing with, and preventing, bullying.

A significant issue brought to our attention in each consultation was the bullying of clergy and church workers by lay members of the Church, leading to the substantial impairment of their ministry. Because *Faithfulness In Service* only applies to clergy and church workers, there is no articulated expectation of behaviour for lay members of the church. We consider that the incidence of bullying of clergy and church workers would be more effectively addressed if the Church had a clear statement of expected behavioural standards.

**Recommendation 5**

***The General Synod refers to the Professional Standards Commission the preparation of a statement of expectations regarding the behaviour of lay members of the Church for consideration by the next ordinary session of the General Synod.***

**FAITHFULNESS IN SERVICE IN ACCESSIBLE ENGLISH**

We are continuing exploration of an appropriate way to provide a version of FIS in accessible English.

**6 FORMATION FOR PASTORAL MINISTRY**

We have had preliminary discussions with the Australian College of Theology about developing a course in human sexuality.

In May 2010 we joined with St Mark's National Theological Centre in conducting a one day workshop *Concealing Sin or Declaring Forgiveness? Hearing Private Confessions* in Canberra, attended by 60 people. This seminar explored the topic of private confessions from historical, theological, liturgical, pastoral, legal and practical perspectives through both lecture and case study. Anecdotal evidence suggests there is great interest in training in private confessions at both pre-ordination and post-ordination levels. We are considering how the material from this seminar might be disseminated.



## **7 SAFE MINISTRY TRAINING**

Dioceses have provided safe ministry training for some years based on their own particular capabilities and needs. Some national programs exist from other sources such as the Safe Church Training Project developed by the National Council of Churches in Australia. It appears that while current training deals comprehensively with children, training around the protection of adults is less detailed and not as widely available.

Dioceses have developed high quality safe ministry training and some are currently reviewing their training. We believe the dioceses have much to learn from each other about this. Safe ministry training will be further enhanced if the expectations and experience of dioceses is brought together in national benchmarks.

The use of online training is now widespread in the Australian community and has helped some dioceses to overcome the difficulties in delivering safe ministry training to a broader audience. A range of training delivery modes need to be available to ensure this training is accessible to all those who need it.

### ***Recommendation 6***

***The General Synod refers to the Professional Standards Commission the development of national benchmarks for safe ministry training after seeking advice from the dioceses about their expectations and experience of safe ministry training for consideration by the Standing Committee.***

## **8 PASTORAL SUPPORT OF THE ABUSED**

One of the Church's greatest challenges is how to care appropriately for those who have been abused. We still have much to learn about both pastoral care of the abused and the impact of abuse on them and those who care for them. We are committed to developing better ways for the Church to respond to and support people who have been abused and those who care for them.

Since the 14<sup>th</sup> General Synod we have developed a resource for clergy and church workers in providing pastoral care to those who have been abused. In August 2009 we received valuable feedback about this from a focus group in the Diocese of Sydney. We are currently exploring publication of this resource.

## **9 PASTORAL SUPPORT AND SUPERVISION OF ABUSERS**

### **PARISH SAFETY WHERE THERE ARE PERSONS OF CONCERN IN A PARISH**

In October 2009 the Standing Committee approved a revised document entitled *Guidelines for Parish Safety where there is a Risk of Sexual Abuse by a Person of Concern*. As well as providing information about sexual abuse and some of the attendant theological issues, this resource addresses the pastoral supervision and support of persons of concern. It also includes a template of an Agreement between the person of concern, the parish and the diocese, which can be adapted for local use. This document can be downloaded from the General Synod website.

### **RESTORATION TO MINISTRY**

We are preparing *Guidelines for the Restoration to Licensed Ministry of Clergy and Church Workers who have Engaged in Sexual Abuse or Misconduct* as requested by the 14<sup>th</sup> General Synod.

### **PRIVATE CONFESSIONS**

In *Private Confession: Pastoral Guidelines with Special Reference to Child Sexual Abuse* the House of Bishops recommended that private confessions, in cases of child sexual abuse should be reserved to a priest or priests holding a special licence or authority from the bishop. We understand that some dioceses are yet to license such clergy and that there is little knowledge of the existence of these clergy in the dioceses where they have been appointed. This creates difficulty for those who wish to avail themselves of this ministry and clergy who are asked to hear a confession. Dioceses should ensure the name and contact details of clergy licensed to hear confessions in cases of child sexual abuse are readily available, including in their diocesan year book.

#### ***Recommendation 7***

***The General Synod recommends that each diocese ensure the name and contact details of clergy licensed to hear confessions in cases of child sexual abuse are readily available, including in their diocesan year book.***

## 10 DISCIPLINE OF CLERGY AND CHURCH WORKERS

### MODEL PROFESSIONAL STANDARDS ORDINANCE

In February 2008 the Standing Committee approved the following amendments to the Model Professional Standards Ordinance to ensure it would be consistent with the *National Register Canon 2007*:

- the investigation and discipline of child abuse other than where there is sexual harassment or assault, or sexually inappropriate behaviour;
- an obligation on the Director of Professional Standards to notify the General Secretary of Information for inclusion in the National Register.

We have prepared further amendments to facilitate the means by which sexual misconduct and child abuse are proven. These amendments are being considered by the Church Law Commission.

### CHAPTER IX OF THE CONSTITUTION

We consider that the system of discipline of clergy and licensed lay persons provided for in Chapter IX of the Constitution would be improved if

- there is a separation between the exercise of judicial powers and the exercise of the prerogative of mercy (**Separation Principle**);
- that there is a mechanism to ensure that there can be a full membership of the Appellate Tribunal for disciplinary matters (**Membership Principle**);
- that its protective purpose be enhanced through a greater range of sentences which can be recommended by a tribunal (**Protection Principle**).

We have prepared the following bills to amend the Constitution to give effect to the Separation, Membership and Protection Principles:

- Bill for the Constitution Amendment (Appeals to the Appellate Tribunal) Canon;
- Bill for the Constitution Amendment (Membership of the Special Tribunal) Canon;
- Bill for the Constitution Amendment (Membership of the Provincial Tribunal) Canon;
- Bill for the Constitution Amendment (Membership of the Diocesan Tribunal) Canon;
- Bill for the Constitution Amendment (Membership of the Appellate Tribunal) Canon;
- Bill for the Constitution Amendment (Sentences of Tribunals) Canon.

After consultation with Standing Committee, we are promoting the Bill for the Constitution Amendment (Sentences of Tribunals) Canon at this General Synod and will be discussing the other Bills with the Church Law Commission in the future.

### **EPISCOPAL STANDARDS COMMISSION**

The requirement under the *Special Tribunal Canon 2007* of the consent in writing of the Chancellors of each of the metropolitan dioceses for the appointment of a member of the Episcopal Standards Commission has prevented the Standing Committee from appointing an additional member and could prevent the replacement of a member should a vacancy occur. We consider that the *Special Tribunal Canon 2007* should be amended to remove this requirement.

#### ***Recommendation 8***

***The General Synod pass the following Bills:***

- (a) the Bill for the Constitution Amendment (Sentences of Tribunals) Canon; and***
- (b) the Bill for the Special Tribunal Canon 2007 (Amendment) Canon.***

## 11 JOINT CHURCH ACTION

### SAFE AS CHURCHES? CONSULTATIONS

Helen Carrig attended the *Safe as Churches? IV* consultation on sexual abuse and misconduct in Australian Churches held in Adelaide in June 2009, organised by the National Council of Churches in Australia. This consultation, like its predecessors, provided valuable opportunities for consultation and networking across denominational boundaries.

Planning has commenced for the *Safe as Churches? V* consultation to be held in Sydney in 2011.

### SAFE AS CHURCHES – TRAINING AGREEMENT

The National Council of Churches in Australia has developed the Safe Church Training Agreement which provides a common approach to safe ministry training across the participating denominations with resultant cost and human resource savings. A number of dioceses are participating in this training.

#### ***Recommendation 9***

***The General Synod commends the National Council of Churches in Australia for organising the Safe as Churches? IV national ecumenical consultation on sexual misconduct and abuse in the Australian churches, supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities and requests that the General Secretary conveys this resolution to the National Council of Churches in Australia.***

## 12 GOVERNMENT ACTION

### **SPECIAL COMMISSION OF INQUIRY INTO CHILD PROTECTION SERVICES IN NSW**

In February 2008 we made a submission to the Special Commission of Inquiry into Child Protection Services in NSW.

### **UNIFORM LAWS**

As set out in the Report of the Child Protection Committee and in resolutions of the 13<sup>th</sup> & 14<sup>th</sup> General Synod, we believe that the absence of uniform legislation in the States and Territories as to mandatory and voluntary reporting of child abuse, and the screening of persons seeking to work with children in a paid or voluntary capacity, is unsatisfactory. The differences between the laws of the States and Territories are well known.<sup>1</sup> The same standards should apply throughout Australia.

#### ***Recommendation 10***

***The General Synod recommends that State and Territory Governments enact uniform laws that provide for:***

- (a) the reporting of child abuse to the police and the government child protection authorities;***
- (b) the screening of all persons seeking to work with children in a paid or voluntary capacity, and***

***requests that the General Secretary conveys this resolution to the Premier or Chief Minister and the Children's Commission of each State and Territory, and to the Community Services Ministers' Advisory Council.***

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<sup>1</sup> The scope of mandatory reporting of child abuse and the applicable legislation are set out on the Resource Sheet of the National Child Protection Clearinghouse within the Australian Institute of Family Studies which can be found online at <http://www.aifs.gov.au/nch/pubs/sheets/rs3/rs3.html>. Relevant legislation and State and Territory screening programs are set out on the Resource Sheet of the National Child Protection Clearinghouse within the Australian Institute of Family Studies which can be found online at <http://www.aifs.gov.au/nch/pubs/sheets/rs13/rs13.html>.

### 13 ANGLICAN COMMUNION ACTION

Tim Spencer, Helen Carrig and Garth Blake of the Commission, as well as Cindy Shay (Director of Professional Standards for the Church Missionary Society Australia) attended *Creating a Safer Church: An International Anglican Conference* on 18-20 July 2008 in London. 34 persons from seven Provinces of the Anglican Communion attended this Conference. The Anglican Church of Australia appears to have a more comprehensive approach to professional standards than that in the other Provinces represented, although some Provinces have particular policies and procedures which are ahead of where we are in Australia. The outcome of the Conference was a sharing of resources, networking and the decision to approach the Anglican Consultative Council for recognition as a network.

In May 2009 the group attending the July 2008 conference in London was recognized as the Anglican Communion Safe Church Consultation. The group is planning a conference for interested persons from the Anglican Communion to be held in Victoria, Canada in June 2011.

### 14 GENERAL SYNOD ACTION

#### PROFESSIONAL STANDARDS COMMISSION

It will be important for the General Synod to continue to be aware of the progress in the development and implementation of safe ministry policies and structures to ensure that the *Safe Ministry Policy Statement* is matched by effective action. The General Synod should request the Professional Standards Commission to report to the next session of the General Synod on the progress of the Church in the development and implementation of safe ministry policies and structures.

#### ***Recommendation 11***

***The General Synod requests the Professional Standards Commission to report to the 16<sup>th</sup> General Synod on the progress of the Church in the development and implementation of safe ministry policies and structures.***

## Appendix 1 – Professional Standards Commission Documents

### PROFESSIONAL STANDARDS COMMISSION DOCUMENT LIST

*as at 22/5/2010*

No.	Name	Primary Category	Primary Purpose	Secondary Purpose	Document Type	Status	Published version date
0001	2004 CPC Report				Education / Principles	published	
0002	2007 PSC Report				Education / Principles	published	
0003	Australian College of Theology Professional Standards Curriculum	Preventing	Educating		Education		
0004	Faithfulness In Service (4)	Preventing	Setting Standards	Educating	Education / Principles	published anglican.org.au	200610
0005	Faithfulness In Service (4) Amendments	Preventing	Educating		Education	published anglican.org.au	200610
0006	Faithfulness In Service Discussion Guide	Preventing	Educating		Education	published anglican.org.au	200605
0007	Faithfulness In Service Feedback Sheet	Preventing	Educating		Education	published anglican.org.au	200605
0008	Faithfulness In Service Introduction	Preventing	Educating		Education	ready to publish	200909
0009	Guidelines - Risk Assessment	Preventing	Managing Risk		Procedure	ready to publish	
0010	Guidelines for Parish Safety where there is a risk of sexual abuse by a person of concern	Preventing	Managing Risk		Education / Procedure	ready to publish	
0011	Study of Reported Child Sexual Abuse in the Anglican Church May 2009	Preventing	Managing Risk	Educating	Research / Education	published anglican.org.au	200905
0012	Model System for Selection & Accreditation of Lay Parish Workers	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200610
0013	Safe Ministry Check - Applicant - Appendix C	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200410
0014	Safe Ministry Check - Referee - Appendix D	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200410
0015	Safe Ministry Check - Volunteers - Appendix E	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200507



No.	Name	Primary Category	Primary Purpose	Secondary Purpose	Document Type	Status	Published version date
0016	Sample List of Lay Ministry Positions - Appendix A	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200610
0017	Sample Ministry Position Template - Appendix B	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200610
0018	Sample Questions Referee Check - Appendix F	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200610
0019	Screening Checklist - Appendix G	Preventing	Selecting & Accrediting	Managing Risk	Risk Management	published anglican.org.au	200610
0020	National Register Canon 2007	Preventing Responding	Managing Risk	Disciplining	Register / Procedure	published anglican.org.au	200710
0021	National Register Protocol 1 - Inclusion of information	Preventing Responding	Managing Risk	Disciplining	Procedure	published anglican.org.au	200902
0022	National Register Protocol 2 - Access & disclosure of information	Preventing Responding	Managing Risk	Disciplining	Procedure	published anglican.org.au	200710
0023	National Register Protocol 3 - Ascertaining information	Preventing Responding	Managing Risk	Disciplining	Procedure	published anglican.org.au	200710
0024	National Register Protocol 4 - Amending information	Preventing Responding	Managing Risk	Disciplining	Procedure	published anglican.org.au	200710
0025	Pastoral Supervision of Abusers - Model Guidelines for the Pastoral Supervision & Support of Known & Suspected Sexual Abusers in Parishes	Preventing Responding	Managing Risk	Caring Pastorally	Procedure	published anglican.org.au	200612
0026	Pastoral Supervision of Abusers - Parish Memorandum of Understanding	Preventing Responding	Managing Risk	Caring Pastorally	Procedure	published anglican.org.au	200612
0027	Pastoral Care & Assistance Principles	Responding	Caring Pastorally		Principles	ready to publish	
0028	Private Confession - Pastoral Guidelines with Special Reference to Child Sexual Abuse	Responding	Caring Pastorally		Education / Procedure	published anglican.org.au	200603

No.	Name	Primary Category	Primary Purpose	Secondary Purpose	Document Type	Status	Published version date
0029	Private Confession Report (Clergy Discipline Working Group)	Responding	Caring Pastorally		Education	published anglican.org.au	200103
0030	Providing Pastoral Care to those Affected by Sexual Abuse	Responding	Caring Pastorally		Education	in progress	
0031	Constitution & Professional Standards Canons	Responding	Disciplining		Legal	in progress	
0032	Model Professional Standards Ordinance	Responding	Disciplining		Legal	published anglican.org.au	200802
0033	Model Professional Standards Ordinance - Amendments	Responding	Disciplining		Legal	published anglican.org.au	200808
0034	Guidelines - Restoration of Clergy & Licensed Church Workers to Ministry including sample Covenant	Responding	Restoring		Procedure	ready for Standing Committee	
0035	2010 Report to General Synod	N/A	N/A		Principles	published General Synod Reports	201008

#### Documents under consideration

000A	FIS in Accessible English (or graphic novel format)	Preventing	Setting Standards	Educating	Education / Principles	planning phase	N/A
000B	Private Confessions Training Course	Preventing	Educating		Education	pilot complete 21/5/2010	
000C	Comprehensive Psycho Sexual Assessments	Preventing	Managing Risk		Procedure	planning phase	N/A
000D	Professional Standards Liturgical Resources	Preventing	Educating		Education	planning phase	N/A
000E	Education Documents relating to prevention of Bullying	Preventing	Educating		Education	planning phase	N/A
000F	Road map for Professional Standards documents in the Australian Anglican Church	Preventing Responding	Educating		Education	planning phase	

## APPENDIX 2 – MOTIONS FOR GENERAL SYNOD 2010

### Motion 1

The General Synod:

- (a) receives the report of the Professional Standards Commission;
- (b) recommends that each diocese:
  - i) adopts the policy that there be disclosure of any Information in the National Register to the appropriate person or body before the appointment of persons to any office or position involving the following responsibilities:
    - A ministry with children;
    - B disciplinary functions;
    - C giving advice, or making policy on professional standards matters.
  - ii) ensure the name and contact details of clergy licensed to hear confessions in cases of child sexual abuse are readily available, including in their diocesan year book
- (c) refers to the Professional Standards Commission:
  - i) the development of a policy for the use of technology in pastoral communications for consideration by the Standing Committee.
  - ii) the consideration of whether screening for cybersex should be included in the *Safe Ministry Check* forms, and the preparation of any amendments to those forms.
  - iii) the preparation of a statement of expectations regarding the behaviour of lay members of the Church for consideration by the next ordinary session of the General Synod.
  - iv) the development of national benchmarks for safe ministry training after seeking advice from the dioceses about their expectations and experience of safe ministry training for consideration by the Standing Committee.
  - v) to report to the 16<sup>th</sup> General Synod on the progress of the Church in the development and implementation of safe ministry policies and structures

## **Motion 2**

The General Synod:

- (a) commends the National Council of Churches in Australia for organising the *Safe as Churches? IV* national ecumenical consultation on sexual misconduct and abuse in the Australian churches, supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities and requests that the General Secretary conveys this resolution to the National Council of Churches in Australia.
- (b) recommends that State and Territory Governments enact uniform laws that provide for:
  - i) the reporting of child abuse to the police and the government child protection authorities; and
  - ii) the screening of all persons seeking to work with children in a paid or voluntary capacity; and

requests that the General Secretary conveys this resolution to the Premier or Chief Minister and Children's Commission of each State and Territory, and to the Community Services Ministers' Advisory Council.

## **PUBLIC AFFAIRS COMMISSION**

Together with other Commissions of the Anglican Church the Public Affairs Commission is required to focus its efforts on outreach, promotion of the Gospel and ensuring engagement of the Church with the culture in which we live. The last General Synod set terms of reference for the Commission which are: to develop a process to assist people engage with public affairs; to respond, within its capacity, to aspects of public affairs; to work collaboratively with the Diocesan social issues network; and to report to General Synod and to each meeting of its Standing Committee.

The Standing Committee of the General Synod adopted as strategic priorities for 2008 – 2010: fresh expression (including pioneer ministry); drought, climate change and the environment; and indigenous ministry. The Commission is required to consider issues of strategic importance to the Church and to identify specific issues to be addressed including examining social, economic and political questions which impact on life in Australia and on Australia's relations with the wider world.

The members of the Commission are:

- Professor John Langmore, Chair, Melbourne
- Dr Andrew Cameron, Sydney
- Ms Kasy Chambers, Anglicare Australia
- Rev John Deane, Consultant, Sydney
- Rev Dr Mark Durie, Melbourne, until April 2009
- The Rev Canon Dr Marian Free, Brisbane
- Dr Beth Heyde, Canberra and Goulburn
- Mr Theo Mackaay, Perth and latterly Melbourne
- Rev Dr Ruwan Palapathwala, Melbourne, until July 2009
- Ms Carolyn Tan, Perth
- The Most Rev Bishop Greg Thompson, Darwin
- Mr Greg Thompson, Melbourne

The Commission has proposed to Standing Committee that two more members be appointed.

At the first face-to-face day-long meeting following appointment of members, in June 2008, the Rev Professor John Painter opened discussion by speaking on the theme of 'An Anglican approach to public affairs in a global context'. He described the incarnation as 'God entering into the struggle to bring creation to completion from within creation itself. The fulfilling of the purpose of God,' he said, 'is only possible with this deep communion between God and the creation – God in creation'. This is a solid basis for engaging in concerns about the world in a fundamentally Christian manner. 'In our time', he continued, '*place* has become less important because the big issues facing all humanity are global and need to be dealt with globally, for example, climate, poverty, racial discrimination [and] conflict ...' His fine reflection is to be published in the next edition of *St Mark's Review*.

With the Synod's, Standing Committee's and Professor Painter's instructions and comments in mind, the Commission identified four priority areas for its work: Indigenous issues, after the apology and in relation to the Intervention; climate change and environmental sustainability; equitable social and economic development including steps towards achievement of the Millennium Development Goals; and nuclear non-proliferation and disarmament. Later we added a fifth, human rights, because of the importance of preparing submissions to two inquiries on that subject. These five areas have been the focus of our discussions and action during the last couple of years. Naturally, though, we have also taken up a number of specific issues which have arisen during that time or on which the Primate or other church members asked for a report or requested advice such as the violent conflict between Israel and Palestine and the Israeli invasion of Gaza; the global financial and economic crisis; and the 2009 Defence White Paper.

In relation to **matters related to the Indigenous community** the Commission has been very fortunate to have Bishop Greg Thompson, Greg Thompson and Carolyn Tan as members for each works actively on issues of concern to Indigenous people. At each of the Commission's bimonthly teleconferences and at our annual day meeting we have heard reports of action being taken in the NT Diocese and nationally. Marian Free arranged for Dr Gilbert Bond and Ms Carol Bond to prepare two papers for the Commission on "What comes after 'Sorry'?" Theological Observations and Reflections on Christian Reconciliation and the Mission of the Church'.

The possibility of the Primate sponsoring a conference on the particular role of the Anglican Church and its agencies in contributing to Closing the Gap and to explore the extent to which the church and its agencies are equipped for the challenge was seriously explored in the latter months of 2008 but uncertainty about the appropriateness of such an initiative, the delicacy and complexity of the task, and lack of resources all led to abandonment of the idea.

Later a proposal for a national conference of Anglican agencies and schools to explore options for the national church to offer further practical support to the challenge of Making Indigenous Poverty History of the NATSIEC (the National Aboriginal and Torres Strait Islander Ecumenical Commission) and to address other challenges of healing and bridging the gap between Indigenous and non-Indigenous Australians was also discussed, but after further consultation with Indigenous people, agencies and schools this too was felt to be inappropriate at the time.

Together with the General Synod, the PAC's principal concern has been with misjudgements involved in the Commonwealth Government's intervention in the NT including the suspension of the Racial Discrimination Act, the suppression of first language by the lack of adequate resourcing of education in the vernacular, the intensified disempowerment of Indigenous people by many aspects of the intervention, and the distortion of relationships through the demands of an economy-driven policy and the ignorance of spiritual life involved in the new policies.

The Commission arranged for Bishop Greg Thompson to address the Canberra Christian Ethics society about the intervention. His powerful address drew attention to the lack of genuine partnership or respect in the way the intervention was being

undertaken. 'The one size fits all military approach diminished and shamed many who are proud to see their children go to school, who provide food on the table and were now treated as if they were not citizens under one law'. Summarising Philip Trudgen's important book *Why Warriors Lay Down and Die* Bishop Greg said that the 'patterns of blame only destroy people's self-confidence, ignoring the fact that structures put in place by white authorities are the major cause of the problem. The primary cause is "an almost total loss of control over their lives and living environment"'. p 218.

After a long delay a meeting was eventually arranged between the Primate, Bishop Greg Thompson and other church leaders and the Hon Jenny Macklin, the responsible minister. There was engaged discussion about these issues and more concrete aspects of them. Some progress has been made but this issue must remain indefinitely one of Australia's and the Commission's major public policy concerns.

One of the Commission's major achievements during the trimester was the preparation, presentation to Standing Committee, revision and distribution of the paper on 'Key issues for Australia's future in the global context and actions for us to take'. The paper grew out of Synod's instruction to undertake work on **climate change and the environment**, Professor John Painter's opening address to the Commission and the concern of all members about these issues. (The paper is posted on the Anglican national website and is available simply by Googling the title). The drafting was undertaken by Dr Beth Heyde. The introduction to the paper summarised the themes:

*Decisive change in the global climate is one of the two greatest challenges the human race has faced, at least in recent centuries, the other being the risk of nuclear disaster. There are strong links to the growth of human population and consumption, and our responses will affect human survival. Major issues of social justice arise because the poorest communities will suffer most. A related key concern is how to care for the whole Creation: many of the other life forms on Earth are increasingly vulnerable to extinction and we have a moral obligation to help preserve as many of them as possible.*

*The development of this paper [was] illuminated by contextual theology. The paper puts forward some ways to integrate environmental and social justice in our responses. It does not aim to be comprehensive but to outline key information, considered views, and action that can be taken on some of the big issues we face. On matters of such importance to humanity and the whole Creation, the voice of the Church needs to be heard.*

A summary of the paper was prepared entitled 'Responses to Global and National Environmental Stresses' and this was circulated to church papers (Attachment 1). Another of the themes addressed in the paper is concern with the tendency during the last quarter century to make income growth and efficiency the principal goals of public policy. At the extreme this ideology has become market fundamentalism. Human wellbeing has been given less attention, leading to relative neglect of social justice, environmental responsibility and the quality of health, education and other human services. The consequences of this distortion and the greed which it has encouraged have become clearer during the global financial crisis.

A natural follow up to this paper has been preparation of a second one on the crucial underlying issue of **population** which is Attachment 2 to this report. Professor Painter commented on this issue by saying:

*I can see no solution to the threat to all life on our planet if the growth of human population is not checked. For this to happen, the Churches need to develop a more adequate theology of sexuality. Beyond this is the delicate problem of encouraging the developing world to control population growth in a context where there is justifiable suspicion that the rich and powerful seek to control the weak and the poor. Significant change is unlikely to happen without a more just sharing of the earth's resources.*

In the light of this concern the Commission wrote twice to the Minister for Foreign Affairs and the Parliamentary Secretary for International Development Assistance supporting major expansion of financial support for NGOs providing assistance to developing countries and the UNFPA for population policy and family planning activities. The Minister announced increased support in March 2009.

Other actions to support **social and economic development** included drafting a letter for the Primate to send to the Prime Minister supporting the Government's announced goal of increasing aid to 0.5 per cent of national income and urging increasing the target to 0.7 per cent and to distribute more of that through the cost-effective programs of NGOs including the churches; the work of Greg Thompson as acting National President of Transparency International on programs to reduce corruption; John Deane's report of the support of the ABM for work towards the MDGs; the attendance of John Langmore at the UN Conference on Finance for Development at Doha in November 2008 as a member of the Australian delegation; his participation in an official round table discussion of aid policy organised by the Hon Bob McMullan; and recently the initiation of a small program of support for a financial transaction tax for which part of the revenue could be used for expanding development assistance.

Shortly after the Commission began this trimester's work the Prime Minister announced, in conjunction with the Japanese Prime Minister, the formation of an International Commission on **Nuclear Non-proliferation and Disarmament**. John Langmore prepared a paper for the Commission on the potential value of holding a special session of the UN General Assembly to discuss the Commission's recommendations and in achieving international agreement on steps towards nuclear disarmament. The Public Affairs Commission also made a submission to the Parliamentary Joint Standing Committee on Treaties inquiry into nuclear non-proliferation and disarmament which included the memorandum on the subject which was adopted by the World Council of Churches Ninth Assembly in Porto Alegre in February 2006.

In April 2009 the Australian Government released a **Defence White Paper**. The Commission has discussed this, and is concerned about assumptions that appear to underlie the Paper including that security depends principally on military strength; that it is possible to predict twenty years in advance what Australia's defence needs will be; that China's relationship with Australia may become adversarial against which we must protect ourselves now; that security can be considered in isolation from other aspects



of international relations; that Australia does not consider its first responsibility to be to seek peaceful resolution of conflict (as required by membership of the UN); and that relatively little attention is given to what is now the major aspect of Australian Defence Force activity which is assisting countries in our region to restore and maintain domestic security. A paper is therefore being drafted to discuss these issues which will be circulated when completed and agreed. This is one of the most important ways in which we can take seriously the recommendation of the Anglican Consultative Council passed in May 2009 that a sixth Mark of Mission be adopted that relates to 'peace, conflict transformation and reconciliation'.

In relation to **human rights** the Commission was requested by Standing Committee to prepare a submission on behalf of General Synod to the Australian Human Rights Commission commenting on their discussion paper on *Freedom of Religion and Belief in the 21<sup>st</sup> Century* for consideration by the Executive Committee. A subcommittee convened by Garth Blake, at the Commission's request, with members Mark Durie, Andrew Cameron and Carolyn Tan, successfully completed this task on time and a submission was made as proposed.

A similar process was used to prepare a draft submission to the National Human Rights Consultation for consideration by the Standing Committee, which in turn decided to send it to the Consultation. The subcommittee consisted of Greg Thompson (convenor), Mark Durie, Theo Mackaay and Carolyn Tan. Again the Commission benefitted from a major input by Garth Blake and as well for this task from Heather Cetrangolo and Martin Drevikovsky. Later, members of the Commission assisted the Primate in drafting a letter to the Prime Minister to clarify the Anglican Church's position on human rights. Since this was such a major part of the Commission's work a summary of the submission is Attachment 2 to this report.

It is clear from this report that the Commission has on-going work to do on Indigenous issues, environmental policy including population, international development and defence policy. We are well aware of many other high priority domestic and international issues relating to the wellbeing of Australians, social justice and peace and would welcome increased support in attempting to tackle these.

## ATTACHMENT 1

# RESPONSES TO GLOBAL AND NATIONAL ENVIRONMENTAL STRESSES \*

## THE FACTS

- The resources of the Earth are being used unsustainably – fossil fuels will run out, land cannot be cleared indefinitely for agriculture, fresh water used on the crops to feed more people cannot be drunk or available to other life
- Global population has increased from about 300 million when Christ was born to more than 6.8 billion now, and is still rising rapidly; Australia's own population has increased three-fold in the last 70 years, and continues to increase rapidly
- Consumption is increasing with population
- Consumption (directly or indirectly) causes environmental stresses and increases greenhouse gas concentrations
- Greenhouse gas increases cause climate change
- Increased human activity is the root cause of environmental stress/climate change
- Environmental stress and climate change threaten
  - the welfare and even survival of poorer people
  - major extinctions of other life forms by the end of this century
- **We have already passed the 'tipping point' of greenhouse gas concentrations for serious climate change, and with concentrations continuing to rise, the Earth is approaching a 'point of no return', which cannot be predicted accurately, from which no action we take would be able to avert catastrophe.**

## THE FUNDAMENTAL CAUSE

- Global population growth is unsustainable.
- Australia's rate of population growth is one of the highest in the developed world.

## WHAT RESPONSIBILITY DO WE BEAR?

Resolutions from the Lambeth Conference 1998 reaffirm the Biblical vision of Creation as a 'web of inter-dependent relationships bound together in the Covenant which God has established with the whole earth and every living being'. They state that 'humans beings are both co-partners with the rest of Creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all Creation'. The conference recognized that 'unless human beings take responsibility for caring for the earth, the consequences will be catastrophic'.

## **WHAT CAN WE DO?**

**It is within the power of each of us to do the following:**

- change our own ways substantially and quickly to lessen our impact as individuals and as the church, using the Diocesan resources prepared by the Environment Commission and the Registry, educating ourselves also in other ways about reducing our consumption, and encouraging each other to action along the way
- support conservation of life forms and ecosystems in our own environment and work for environmental causes that do so nationally and internationally, and
- become acutely aware and talk to others, in our parishes and in the wider community, about the kinds of issues addressed in the Public Affairs Commission paper.\*

**And importantly we can, as individuals and collectively, encourage our Government(s) to:**

- Apply integrated thinking to environmental issues, recognizing that pressures linked to increases in population are the fundamental cause of them.
- Place economic policy firmly in the overall framework of environmental management and well-being, not the other way around, and recognize that population policy is necessary to achieving balance.
- Set policy with incentives and regulations that will rapidly achieve much greater environmental sensitivity and efficiency in the use of energy, water and land for agriculture.
- Give very high priority to fostering large scale use of technologies that will enable major greenhouse gas emission reductions.
- Reject the assumption that there has to be population growth in order to maintain economic growth as a pre-requisite for human wellbeing.
- Do the utmost towards cutting greenhouse gas emissions by 90% by 2050 and 25% below 2000 levels by 2020 (a fair share for Australia of a global target of 450 parts per million carbon dioxide equivalents, which might for example enable the three-dimensional structure of the Great Barrier Reef to survive)

**And internationally:**

- Play a leading role with increased funding to protect the hottest spots of biodiversity in the world, ensuring that this investment improves long term living standards of people who would otherwise find it necessary to convert more habitat and thus destroy more of the other life forms with which we share the Earth
- Work vigorously at the climate summit in Copenhagen in December 2009 for agreement on global and national targets that will avert global catastrophe
- Contribute further to restraining global population growth through the UN Fund for Population Activities and other appropriate international channels.

Australia's share of distressed people needs to be welcomed warmly, but the main focus needs to be on aid for improvements in other countries. There is a powerful case for a substantial increase in aid by our Government and by individuals in Australia. Education broadly underpins human wellbeing and continues to deserve strong support, but there is a special case now for an aid focus that enables conservation of biodiversity at the same time as it enables people to achieve appropriate and sustainable living standards.

*\* This brochure is based on a paper released early in 2009 by the Public Affairs Commission of the Anglican General Synod, for discussion within the Church and the wider community. The full paper with references and bibliography is accessible on the General Synod web site at <http://www.anglican.org.au/governance.cfm?SID=2>*

ATTACHMENT 2

18 March 2010

## **A DISCUSSION PAPER ON POPULATION ISSUES**

*prepared by the Public Affairs Commission  
of the General Synod of the Anglican Church of Australia*

In March 2009 the Public Affairs Commission released a discussion paper on key issues for Australia's future, which recommended some responses to global and national environmental stresses. A summary of this paper is attached, with a reference to the General Synod web site where the whole paper may be accessed.

Now the Commission seeks to assist consideration of population growth in a way that is consistent with our Christian faith and it is hoped will encourage integrated responses. Population growth is a controversial and sensitive topic, and one about which many fear to speak publicly, but it is fundamental to the challenges we face, globally and in Australia. Globally there is concern about the projected increase in population from 6.8 billion now to 9.2 billion by 2050 (1). In Australia there is concern about the recent official projection that Australia's population will increase from 22 million now to 35 million by 2050. Consumption and environmental impact increase with population. These population increases will be taking place in a finite world that has not yet been able to agree on reducing greenhouse gas emissions enough to avoid potentially catastrophic temperature increase and climate change. There is hope: a serious debate about population growth has very recently begun in Australia. This paper provides a brief overview and encouragement for Christians to become informed on the issue and to contribute to the debate.

### **1. WHAT RESPONSIBILITY DO WE BEAR AS CHRISTIANS?**

Most people in developed countries, including Australia, have benefited hugely from the resources of the Earth. Until recently we did not have compelling evidence of the problems caused by the growth in human numbers and consumption, but now we do. Our awareness makes us responsible to do our best for the future. This is not about guilt for the past, but about responsibility for the future. We continue to celebrate the joys of children, families, communities, and the wonderful natural world around us but now, in words from Lambeth, with a much clearer awareness of our '*God given mandate to care for, look after and protect God's creation*' (see below), and a focus on the beautiful expression of Thanksgiving 5 in our Prayer Book:

*'Loving God, we thank you for this world of wonder and delight,  
You have given it to us to care for, so that all your creatures may enjoy its bounty,  
Lord our God, we give you thanks and praise.'*

The Commission commends the following statement prepared by the Environment Working Group of the Australian Anglican General Synod, in the context of action concerning the Canon for Protection of the Environment which was passed by the 14<sup>th</sup> General Synod (2007), accessible on the General Synod web site and attached to this paper (Attachment 3).

'The bond between Creator and creation underlies our whole relationship with God and it is clear from scripture that this bond is not just with humanity but with the whole of creation (e.g. John 1: 3; Romans 8: 20-21). As a consequence, it is essential that the Church takes this relationship seriously and seeks to express it rightly and fully, remembering that those whose words result in relevant action are blessed (James 1: 22-25). Our generation is faced with the dual threats of human induced climate change and the highest extinction rate in human history. In recognising that God sustains and saves all creation, and appoints people as stewards, we are called to honour God through acting with care and respect not only for other people but for all the earth. As the declaration to the Anglican Communion of the 2002 Global Congress on the Stewardship of Creation argues, "*We come together as a community of faith. Creation calls us, our vocation as God's redeemed drives us, the Spirit in our midst enlivens us, scripture compels us.*" This is echoed in the 2007 Canon for the Protection of the Environment, which points out that "*In Genesis it says that 'The Lord God took the man and put him in the garden of Eden to till and to keep it'.* In 1990 the Anglican Consultative Council gave modern form to this when it declared that one of the five marks of the mission of the church was '*to strive to safeguard the integrity of creation, and to sustain and renew the life of the Earth*.'

To this may be added that unless we take account of the needs of future life on Earth, there is a case that we break the eighth commandment – 'Thou shalt not steal'. Christians are sometimes regarded by those outside the church as caring only about their own spiritual wellbeing to the exclusion of valuing and caring for the whole of life on Earth (2, pp. 5-6). In contrast, we draw attention here to very clear statements on the public record from our church leadership at the highest level:

The resolutions from the 1998 Lambeth Conference (of the Bishops of the world-wide Anglican Communion, convened by the Archbishop of Canterbury) included the following strong statement:

- i. *that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of:*

- overpopulation*
- unsustainable levels of consumption by the rich*
- poor quality and shortage of water*
- air pollution*
- eroded and impoverished soil*
- forest destruction*
- plant and animal extinction;*

- that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed*

*to pollute, exploit and destroy what remains of the earth's indigenous habitats;*

- ii. that the future of human beings and all life on earth hangs in balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continuing exploitation of the natural environment and the threat of nuclear self-destruction;*
- iii. that the servant-hood to God's creation is becoming the most important responsibility facing humankind and that we should work together with people of all faiths in the implementation of our responsibilities;*
- iv. that we as Christians have a God given mandate to care for, look after and protect God's creation.*

In this Resolution, 'overpopulation' is the first-named reason for concern about the risks of catastrophic consequences for the earth. Resolutions from the Lambeth Conferences reaffirm the Biblical vision of Creation as a 'web of inter-dependent relationships bound together in the Covenant which God has established with the whole earth and every living being'. They state that 'human beings are .... co-partners with the rest of Creation ....with responsibility to make personal and corporate sacrifices for the common good of all Creation'. Relevant resolutions from the 1998 and 2008 Lambeth Conferences are attached in full to the March 2009 PAC paper.

On 13 October 2009 in the lead-up to the Copenhagen conference on climate change, the Archbishop of Canterbury set out a Christian vision of how people can respond to the looming environmental crisis (3). He said that 'living in a way that honours rather than threatens the planet is living out what it means to be made in the image of God. We do justice to what we are as human beings when we seek to do justice to the diversity of life around us; we become what we are supposed to be when we assume our responsibility for life continuing on earth. And that call to do justice brings with it the call to re-examine what we mean by growth and wealth.' Then 'Our response to the crisis needs to be, in the most basic sense, a reality check, a re-acquaintance with the facts of our interdependence with the material world and a rediscovery of our responsibility for it. And this is why the apparently small-scale action that changes personal habits and local possibilities is so crucial. When we believe in transformation at the local and personal level, we are laying the surest foundations for change at the national and international level.' Part of this is to 'change our habits enough to make us more aware of the diversity of life around us', make sure we watch the changing of the seasons on the earth's surface, and 'ask constantly how we can restore a sense of association with the material place and time and climate we inhabit and are part of.... The Christian story lays out a model of reconnection with an alienated world'.

In tune with this is the earlier writing of the cultural historian and eco-theologian Thomas Berry, offering a new perspective that recasts our understanding of science, technology, politics, religion, ecology and education. He shows why it is important for us to respond to the need for renewal of the earth, and suggests what we must do (particularly through education) to break free of the drive for a misguided dream of progress. His book 'The Dream of the Earth' (4) shows how the convergence of

modern science and spiritual and religious affinity for creation can lead to a new covenant of ethical responsibility for the natural world. In this, science is seen not in its familiar role of taking the earth apart so as to manipulate it, but as synthesizer, providing the basis for a metareligious vision and enabling us to see 'the integral majesty of the natural world' and the wonder of the universe (pp. 95,98). This underpins the creative future he sees for humankind.

There is a wide appreciation in Christian traditions of our need to be better stewards. A number of Diocesan documents and resources are available to inspire liturgy and help towards action. The Environment Working Group of the General Synod is compiling liturgical and theological resource lists for ready access, and will be facilitating the sharing of action plans. Some examples of evangelical contributions are 'Environment – A Christian Response' and 'Christian Ministry in a Changing Climate – Report to Synod' (both at <http://www.sie.org.au/tag/environment> and awaiting an update) and the Declaration on Creation Stewardship and Climate Change from the Micah Network, July 2009.

However, to change mindset *and act accordingly* is an enormous challenge. On 13 December 2009 during the Copenhagen conference on climate change the Archbishop of Canterbury preached on casting out fear and acting for the sake of love (5). He said that 'we cannot show the right kind of love for our fellow-humans unless we also work at keeping the earth as a place that is a secure home for all people for future generations.' 'We are faced with the consequences of generations of failure to love the earth as we should.' 'We are not doomed to carry on in a downward spiral of the greedy, addictive, loveless behaviour that has helped to bring us to this point. Yet it seems that fear still rules our hearts and imaginations. We have not yet been able to embrace the cost of the decisions we know we must make. We are afraid because we don't know how we can survive without the comforts of our existing lifestyle. We are afraid that new policies will be unpopular with the national electorate. We are afraid that younger and more vigorous economies will take advantage of us – or we are afraid that older, historically dominant economies will use the excuse of ecological responsibility to deny us our right to proper and just development.' The Archbishop ended by emphasizing that love casts out fear and with a plea not to be afraid, but to ask how we show that we love God's creation, and how we learn to trust one another in a world of limited resources through justice and caring for our neighbour.

Moving directly to the topic of this paper, the theologian John Painter was invited to address the Commission in June 2008 to provide a theological vision that might stimulate and assist it to develop its work agenda. The paper he presented, 'An Anglican approach to Public Affairs in a Global context', has now been re-shaped for publication (6). In it he recognises that we are inextricably part of one world, and that human activity in one place affects life in every place. Earth is the fragile web of life of which we, and all life, are part. The narrative of the creation in Genesis contains within it an affirmation of the intrinsic worth of the creation as a whole and of its component parts; Psalms such as 24, 95 and 104 celebrate the value of the Earth and its parts; and the Prologue of the Gospel of John sets both the creation of the world and the incarnation of the Word in the context of God's love for the world. The paper expresses the need for us to hear the call for justice for the Earth and all its creatures, and to celebrate the marvels and mysteries of creation and of the loving Creator whose bounties we enjoy, while also ensuring that all of Earth's creatures share in this bounty.



With the burgeoning human population now posing a threat to all life on the planet, Professor Painter considers there is a need to develop 'a more adequate theology of sexuality'. (He observes that churches and religious groups generally have not given a constructive lead on the issue of human population growth, and confesses that he can see no solution to the threat to all life if this growth is not checked. In his view, while human sexuality will continue to find expression in a deep and abiding human love as a basis of community or family, and procreation and the birth of children in the context of a loving relationship remain very important, these need to be within limits that allow other species to flourish. He concludes that only then will there be a rich and diverse Earth for our children and our children's children to live on.)

Given all these expressions, it is very sobering to realize that the United Nations projects another 2.4 billion people to be living on the Earth by about 2050 (1). As yet there is no agreement on enough action to safeguard the wellbeing of the Earth, and the current rates of extinction of life forms are comparable with the five great extinctions of the distant past, the last being 65 million years ago when the dinosaurs disappeared.

## **2. WHY IS IT SO DIFFICULT TO DISCUSS POPULATION ISSUES? SOME REASONS AND RESPONSES**

Population is an emotive and controversial topic. It has been virtually a taboo subject, the 'elephant in the room'. Reasons why people prefer to be silent about it include:

- Many benefit from population growth in the short term – businesses sell more products and make more profit, builders build and sell more homes, but demand still outstrips housing supply and anyone who owns a home benefits because the value of the home increases.
  - However those who do not own their own homes, particularly young people and the poorer members of our community, will find it increasingly difficult to achieve ownership. This is a serious social justice issue.
- Population growth readily translates to economic growth, which is a prime goal of governments.
  - However, economic growth for a nation does not necessarily mean growth in individual incomes. Over the past seven financial years, real GDP has grown by 23% but real GDP per person has grown by less than half that (7). Questions need to be asked – Who really are the beneficiaries of economic growth once a certain (and not particularly high) level of personal/family financial security has been achieved? Should ongoing economic growth be an end in itself - and increase in population used as a means to achieve it? Does the community as a whole benefit from it? Are there alternative economic paradigms?
- Some consider that a bigger population makes Australia more secure and gives the nation more international influence, though it may not be diplomatically attractive to express such motivation. These kinds of considerations will have contributed to the increase in the immigration rate, and also to the introduction by the previous Government of a Baby Bonus, which has been continued and even increased by the current Government.

- There are good counter examples of nations with significantly smaller populations who contribute strongly to civilization and carry much international influence (8, p.117 ).
- Some consider that an increased birth rate is a necessary means of helping to compensate for the ageing of population which is now taking place in Australia. The introduction of the Baby Bonus may well be an outcome of such thinking. One of the world's leading thinkers and activists in economic development, Jeffrey Sachs, addresses this concern which is basically that the social security systems of the rich world will collapse as more retirees live longer and have fewer workers to support them. He points out that in the high-income world the ratio of those older than 65 to those aged 15 to 65, called the old-age dependency ratio, will increase from 23% to 46% by 2050, and that this will indeed impose stresses on pension systems, but 'it is simply not true that the costs are likely to be large'. First, with slower population growth or even decline, there will be large social savings in major infrastructure investment that was previously needed to keep up with population; second, retirement ages are likely to rise gradually by a few years, particularly as older people enjoy more healthy life years; and continued improvements in productivity may well mean we can work less in total, some of the returns being taken as greater leisure time (9, pp. 200-202).
  - In the context of unsustainable global population growth it is inconsistent and arguably irresponsible to provide financial incentives for population increase.
- Some business leaders seek substantial skilled immigration to provide a good selection of potential employees with skills needed for their companies. Governments may also find this an attractive way to overcome shortfalls in essential services personnel such as health workers.
  - The far more constructive alternative is to plan ahead and train current citizens in the fields that are needed, so improving total employment prospects for existing Australians and also the opportunities for more skilled and satisfying work. Risks associated with oversupply in the job market include unemployment of both skilled and unskilled people, with personal trauma and unproductive costs to the national budget. There is also a need to be concerned about depriving less developed countries, from which many skilled migrants come, of people who are needed in their home countries.
- Some consider that the basic problem is consumption, and growth in consumption, not population growth.
  - Consumption does indeed need to be restrained, but that cannot take the pressure off population as a key underlying issue. With global population growth continuing at a very significant rate, reductions in consumption per person in developed countries (with total population about 1.2 billion out of 6.8 billion globally) are unlikely to be sufficient to achieve reduced global consumption as population, incomes and consumption per person rise in rapidly developing countries with their much higher populations. The total impact on the environment arises from average consumption per person multiplied by total number of people. Both consumption and population need to be addressed, and very sensitively, given the benefits received by rich nations from their use of global resources.

- Many Australians have migrated here and they do not feel it is fair to ‘pull up the drawbridge’ when others want to come.
  - In response, it is not expected that Australia would want or need to close off immigration. Our country has been greatly enriched by migrants over a long period, and we are a successful multicultural society. There is scope to increase our intake of genuine refugees (which is very small compared with total immigration – see next section) and continue to enable family reunion, while decreasing total immigration to a level consistent with scientific advice on the long term carrying capacity and preservation of the biodiversity of the Australian continent.
- Australia has obligations to other nations, particularly island nations, who will be adversely affected by climate change.
  - True. However, it is also true that Australia will be one of the nations affected most severely by climate change and that some of the island nations have high population growth which will be unsustainable on their land area regardless of climate change. This is part of the global population picture and, in addition to accepting refugees, we need to support such countries in restraining their population growth to achieve balance with their countries’ natural resources.
- Immigration is a topic on which some extreme views have been expressed in Australia in the past, and people are **very** afraid of being perceived as selfish, racist or xenophobic; some extend this to express the view that, although they recognize the overarching significance of population growth, the church should not speak about population for fear of being misinterpreted.
  - If fear prevents us from speaking the truth for the greater good, out of love for the whole earth including all our fellow human beings, are we being true to our faith? Again, the words of the Archbishop of Canterbury encourage us not to be afraid, but to ask how we show that we love God’s creation, and how we learn to trust one another in a world of limited resources through justice and caring for our neighbour (5). Justice and care take many forms.
  - Crispin Hull writes ‘Very few people who oppose higher population and high immigration want a Hansonite revival. Indeed, many would happily see more refugees and much lower general immigration. But we do want to see some sense and some moral purpose in Australia’s population policy’ (9).
- Birth control education and facilities are sensitive for some church members because they disagree with the extent of services offered, in Australia and overseas, especially in developing countries with large family sizes and burgeoning populations.
  - Balancing such matters can be very hard, but the big picture is of overpopulation. Isn’t it important to support those seeking to enable women and men to choose family size - those who, through voluntary means, are trying to achieve the greatest good – for the individual woman, for the wellbeing of all her children, for her nation and for the world as a whole - through education and reproductive health services including contraceptives - as advocated by Sachs (9, Chapter 8).

- Some church members wish to avoid discomfort in relation to colleagues of other denominations or faiths, whom they expect to reject birth control measures, and they do not want to cause tension on this account.
  - The big picture is of over-population and the need to care for the future of all life on earth. Love needs to drive out fear so that those who recognise the population problem speak out about it, in love. The responses of some of our colleagues may surprise. Some of them, too, may be fearing to acknowledge publicly what they recognize in their hearts.

### **3. WHERE TO FROM HERE?**

Briefly, the facts:

- The resources of the Earth are being used unsustainably
- Global human population is huge and still increasing rapidly
- Human activity is the root cause of current environmental stress and climate change; these threaten
  - the survival of poorer people, and
  - major extinctions of other life forms by the end of this century.

The fundamental problem:

- Global population growth is unsustainable. On a finite planet, if the rate is not reduced *rapidly*, there will be huge problems for humanity and other life forms.

This paper offers a brief overview of issues and some responses, globally and for Australia.

#### **3.1 The broad costs of overpopulation**

Many of the costs of overpopulation are not directly concerned with money, but involve changes in society and its interaction with the natural world. These and a wide range of other issues are discussed by O'Connor and Lines (8), and they have been addressed in the special series of ABC TV 7.30 Reports centering around Australia Day 2010 (25 – 29 January 2010, accessible on the internet, ref.10). The growing congestion of cities, destined to become worse, means much time lost in commuting, more polluted suburbs, denser housing and the loss for many of suburban gardens in which to relax and still have some frequent communion with nature – which in turn means children and future citizens are likely to have less empathy with the natural world. Other consequences include the build-up and crowding of Australia's narrow and beautiful coastal strip, with destruction of most of its natural forest adjacent to beaches, and the forgoing of good arable land because it is being built upon. Water supply is already a major challenge for many parts of Australia and it will become an even greater challenge as climate change intensifies and population increases; restrictions apply now in nearly all major population centres as well as agricultural areas. The public in general do not want these kinds of negative changes to their quality of life. Polls have also shown that the majority of people do not want large immigration programs. O'Connor and Lines put the view that minimizing individual consumption is

a poor answer if population is not stabilised. They say that if citizens save water, for example, it will not mean that their neighbours get more water for their gardens, or that tougher restrictions will be postponed. Rather it will enable the population to be increased, and even lead eventually to worse shortages of water and other environmental disasters (8, p.182). A challenging thought.

### **3.2 Global population issues**

The human population grew from about 230 million when Christ was born (9, p.60, 64) to 6.8 billion now. Factors such as better living conditions, nutrition and health care have ensured steadily improving life expectancy. According to the United Nations' most recent revision of World Population Prospects (2006, ref. 1), total global population is projected to reach 9.2 billion before there is likelihood of overall stabilization and then decline. The medium variant projected increase from now to 2050 is approximately equivalent to the size of the world population in 1950 (1).

The UN Report confirms the diversity of demographic dynamics among the different world regions. The population of the more developed regions is expected to remain largely unchanged at 1.2 billion, and this population is ageing, while virtually all population growth is occurring in the less developed regions and especially in the group of the 50 least developed countries, many of which are expected to age only moderately over the foreseeable future. There are distinct trends in fertility and mortality underlying these varied patterns of growth and changes in age structure. Below-replacement fertility prevails in the more developed regions and is expected to continue to 2050. Fertility is still high in most of the least developed countries and although it is expected to decline it will remain higher than the rest of the world. In the rest of the developing countries, fertility has declined markedly since the late 1960s and is expected to reach below-replacement levels by 2050 in the majority of them.

Realisation of the medium variant projections contained in the UN 2006 Revision Report depends urgently on ensuring that fertility continues to decline in developing countries. These projections assume that in the less developed countries as a whole, fertility will decrease from 2.75 to 2.05 children per woman from 2005-2010 to 2045-2050; and in the 50 least developed countries, from 4.63 to 2.50 children per woman. The UN states (1, p.6) that to achieve such reductions it is essential that access to family planning expands in the poorest countries of the world; otherwise, if fertility were to remain constant at the levels estimated for 2000-2005, the population of the less developed regions would increase to 10.6 billion (instead of the 7.9 billion projected by assuming that fertility declines). World population would then rise to 11.8 billion. That would mean world population increasing by twice as many people as were alive in 1950.

There is no certainty of well-managed decline unless significant change in human behaviour takes place. The 'green revolution' initiated some decades ago may have kept pace with increased human need for food so far, but there are serious doubts that the peak number of people could be fed by means of more increases in production (11). An October 2009 report under the auspices of the Royal Society says that many and major changes would be required if this were to be achieved (12). Agricultural productivity currently depends on fertilizers based on fossil fuels, there are severe limitations on increases in agricultural land and water for crops and increases come at

the expense of other forms of life. Up to 50% of the Earth's photosynthetic potential is directly appropriated for human use, and land that is being cleared now is either increasingly inhospitable or home to precious and unique stocks of biodiversity, such as tropical rainforests (9, p. 68). We are approaching the limits of what science can realistically achieve, and the technologies needed now may well be as much the social technologies of policy and administration in adapting to limitations as they are about technologies of production itself (11).

A wide range of issues relevant to this paper are addressed by Jeffrey Sachs in his book 'Common Wealth – Economics for a Crowded Planet' (9). Basic observations are that the scale of human economic activity has risen eight times since 1950, will rise possibly another six times by 2050, and is causing environmental destruction on a scale that was impossible at any earlier stage of human history (9, p.29). Scientists have estimated that if habitat conversion and other destructive human activities continue at their present rates (which is hard to avoid if population keeps increasing, poor people in the poorest countries struggle to survive, and standard of living increases in newly industrialising nations), half the species on Earth could be extinct or unsalvageable by the end of this century (2, pp.4-5 and Chapter 8). And we are causing this in the face of evidence that a decline of biological diversity may render many parts of the world less hospitable, less resilient and less productive for human beings as well (9, p.29).

In response Sachs names three basic goals: environmental sustainability, population stabilization, and ending extreme poverty. These are the essence of the Millennium Development Goals (9, p.32). Here we concentrate on what he has to say about population stabilization (which is strongly linked to the other two goals).

- He notes the 'tyranny of the present' when it comes to population growth. For example, impoverished parents often have many children to ensure their old age security or perhaps in the hope of obtaining more communal land or other resources, but this may well come at the expense of the children's own wellbeing – the parents cannot provide effectively for the nutritional, health and educational needs of six or seven children, a not uncommon family size (9, p.41). A household's decision on fertility also depends on widespread cultural norms, the availability of education and contraceptive means through public health facilities, and other matters determined by public policy. Decentralised decision-making of individual households can easily lead to excessive population growth. Sachs argues that the rapid growth of populations in poor countries (commonly a doubling in a generation) hinders their economic development, condemns the children to continued poverty and threatens global political stability (9, Chapter 7).
- Global population dynamics are complex (9, Chapter 7, pp 159-182). There is nothing automatic about a transition to lower fertility following a decline in child mortality and, when it does occur, the total fertility rate declines with a lag leading to a population bulge before a low fertility/low mortality stage can be reached. Governments have played a key role in the rapid decline of child mortality, and they have also had to step in, or need to, to promote a rapid decline in fertility to accompany the decline in mortality.

- He gives four compelling reasons why the poorest countries need to speed up the demographic transition and why we need to help them do it: families cannot surmount extreme poverty without a decline in the fertility rate; neither can poor countries; the ecological and closely related income consequences of rapid population growth are devastating; and finally there are threats to the rest of the world, raising pressure for mass migration, and increasing risks of local conflict, violence and war (9, pp.175-6).
- There is hope. Public policies designed to promote a voluntary reduction of fertility rates can have 'an enormous effect', benefiting both present and future generations. Sachs names nine factors that have proved time and again to be important in leading to a rapid decline in fertility rates, while noting that not all are needed: improving child survival, education of girls, empowerment of women, access to reproductive health services, green revolution, urbanization, legal abortion, old age security, and public leadership. His basic advice is that development policy for a high fertility region should integrate aid for economic development with aid for family planning (9, p.184).
- Nevertheless, it has been difficult to obtain support from rich countries to help poor countries speed up their demographic transition. Sachs outlines (9, p177 – 182) the way in which support and results have waxed and waned with political change. Intergovernmental conferences on population and development were held in 1974, 1984 and 1994, and the multidimensional plan of action from the last of these forms one of the most important Millennium Development Goals (MDGs). The UN Millennium Project's special report on sexual and reproductive health (2006) came up with an estimate of the scale of donor effort needed to ensure broad coverage of contraception and family planning, also safe childbirth, and it was approximately 0.06% of the income of the donor countries. But the financial goals have not yet been met. **Contributing much more to this cause would be a very effective and compassionate way for Australia to help people in poor nations, and their environments.**

### 3.3 Australian population issues

The book 'Overloading Australia' provides a wealth of information, insight and references (8).

In Australia, for people who have currently lived their three score years and ten, there were approximately:

- 4.4 million people when their parents were born (1910)
- 7.0 million when they were born (1940)
- 12.5 million when their children were born (1970)
- 19.2 million when their grandchildren were born (2000)

(ABS, Australian Historical Population Statistics Catalogue 3105.0.65.001). There are more than 22 million now, according to the Australian Bureau of Statistics population clock. That growth has kept accelerating. Our population growth rate in percentage terms is the highest in the developed world (2.1% for the year to June 2009, ABS, Australian Demographic Statistics, Catalogue 3101.0), and is now at a level typical of developing countries. It is higher than growth rates in eg Indonesia, China and India. We in Australia are part of the global overpopulation issue.

In 2008 when the Australian population exceeded 21 million there was no significant public comment or policy discussion. A startling official projection for increase in Australia's population, to 35 million people in the next four decades, was publicised in September 2009 prior to the formal release of the 2010 Intergenerational Report of the Department of the Treasury (13). This was significantly higher than the previous official projection from 2007, only two years previously; and Dr Ken Henry, Secretary of the Treasury, expressed personal pessimism on 22 October 2009 (at a Business Leaders' Forum at the Queensland University of Technology) about Australia's capacity to be able to deal with environmental sustainability while housing and absorbing this big population. Meanwhile the Prime Minister, on the ABC 7.30 Report of 22 October 2009, said initially that he thought it was good news that Australia's population is growing – good for national security long term and for what Australia can sustain as a nation; recently he has been more cautious, having acknowledged that the demands for coping with substantial increases will be 'massive'. The current Opposition Leader has been quoted as saying that he would like to see as many people as possible given the chance to live in Australia (14).

The composition of Australia's population increase is food for thought. In the most recent year for which the full data are available on the ABS web site (2007-2008, ABS Catalogue 3412.0 released 28 July 2009):

- the population grew by 1.71% or 359,300 people, to reach a total of 21.431 million (*note that this rate increased to 2.1% in the year to June 2009, Cat. 3101.0*)
- net overseas migration added about 213,700 (*and this is excluding people on student and work visas, many of whom become eligible to stay*), while natural increase added 145,600 per year (births minus deaths).

It was the third year in which net overseas migration had exceeded natural increase. The numbers carry major implications for the growth of the Australian population well into the future. While rapid growth is being encouraged by key political leaders, expressions of concern are now coming from a serving politician, the Federal MP for Wills, Kelvin Thomson, who has put forward a 14 point plan for population reform (15), and the Federal MP for Menzies, Kevin Andrews, who has called for a national discussion about population, noting that planning, infrastructure, transport, health, education etc share population as a critical element (16). Concern has been expressed for many years from the scientific community (eg 17, 18, which both indicate the Australian population is already around the level of what can be sustained), some public figures such as the former Australian of the Year Tim Flannery (19, 20), former Premier of NSW Bob Carr (21), and from bodies such as Sustainable Population Australia and the Australian Conservation Foundation (22). But until very recently the discussion did not appear to have traction. This has changed following the Treasury's



2010 Intergenerational Report projection of 36 million by 2050 and a debate is now taking place. Population projection is not simple and the projection of 35 or 36 million has been queried as inconsistent with underlying facts and hence too low (23). Furthermore, what happens after 2050 also needs to be in mind, because there would be momentum to continue growing.

The question must be asked whether our current and projected population growth is fair to future generations of Australians and to other life in the environments our descendants will have to inhabit. This does not imply a lack of concern for those in need in other countries – on the contrary. Compared with total immigration, humanitarian migration into Australia has been very small – about 14,000 per year, but of these only about 4000 to 6000 were refugees by the United Nations' definition (8, p.73). **There is scope for Australia to respond more generously in humanitarian immigration**, and it is likely to become necessary as population around the world continues to increase. Looking at the global situation of political, ethnic, religious and environmental refugees, numbers can be expected to increase and the manifold causes often include or centre around population pressure (ibid., p.74).

The Public Affairs Commission is of the view that the risks are too high to allow the numbers to run away in Australia without very serious consideration of the risks and the alternatives. In this very thirsty and thin-soiled continent **there is a need for a national debate on Australia's population, leading to a population policy consistent with the big picture for national and global environment and population, while supporting those in need**. The debate has recently become lively and there have been many comments from knowledgeable people about the serious issues Australia must address if the nation is to absorb a major increase in population, including water shortages, land shortages, higher food and housing costs, stressed infrastructure in cities, degraded rivers (eg 10, the ABC 7.30 Report special series, 25 – 29 January 2010, archived and available on line).

It is not the role of this paper to prescribe population policy in detail. That is a responsibility for elected politicians, taking account of factors such as congestion, infrastructure and amenity, expert advice on Australia's environmentally sustainable carrying capacity, and views in the electorate. **We ask that our Government fulfil the responsibility to determine sustainable population policy and ensure that there would be no significant increases in environmental and social stress from any major increase.**

Reflecting the debate, a responsible course would include:

- taking full account of Australia's role in contributing to the global overpopulation/overconsumption problem, with its implications for greenhouse gas emissions and devastation of the global environment;
- reduction in total immigration rates while increasing the proportion of refugees and family reunion migrants in the total and
- removal of public incentives aimed at increasing the birth rate and replacing them with support for improvements in the capacity of parents to be fully attentive to their babies, eg by increasing paid maternal and paternal leave.

In addressing population policy, the following values are important to us:

- **Justice**, not only for current Australians, but for our descendants and the other life on this land in all its beauty and diversity
- **Care** for those in need and for the broadest wellbeing of human and other life, and
- **Sharing** in a world of finite resources, building trust by showing justice and care (and love!) for our neighbours in other parts of the world.

#### 4. TO SPEAK OR NOT, FROM A CHRISTIAN'S VIEWPOINT

Remaining silent about population issues, although one has concerns about them, is little different from supporting further overpopulation and ecological degradation. If people are not prepared to speak up, these things will happen. Given the high risks from global and national population growth, can any of the above reasons justify saying nothing while numbers continue to climb? Out of care for the whole Creation, particularly the poorest of humanity and the life forms who cannot speak for themselves, this paper argues that it is not responsible to stand by and remain silent.

It is, however, a challenge to participate in the debate. People with vested interests, who may not see the whole picture, can put forward plausible partial views. None of us particularly want to give up things we like, or expose ourselves to dismissive or angry reactions. This paper can only try to emphasise the big picture. It is sometimes difficult to keep the whole picture in view – but there is danger that a partial view, adopted for reasons that appeal in the short term, can lead to avoidance of long term responsibility.

#### 5. WHAT CAN WE DO?

We can each act individually, but to have an impact on the fundamental issue of population growth it is essential that governments establish sustainable population policy. Based on the big picture, it is hoped that this paper will encourage people to communicate to our Government their concerns about global and national population growth. We owe it to the whole Creation, including our own descendants. There is no time to lose.

Reinforcing recommendations from the March 2009 PAC discussion paper, we need as individuals to

- ***Grow in understanding of global and national environmental challenges, become acutely aware of the issues, and address them as a whole, with integrity.***
- ***Be prepared to make personal and corporate sacrifices for the common good of all Creation: Change our own ways individually and collectively to reduce our own consumption, helped by others including Diocesan Environment Commissions and Registries.***

But beyond that we need to communicate big picture population concerns to our Governments, asking them to

- ***Recognise the fundamental role of burgeoning population growth and related human consumption in causing unsustainable environmental stress globally and in Australia***
- ***Determine a sustainable population policy for Australia, which is fair and just for current and future Australians and for other life on this land and aims for the broad wellbeing of all***
- ***Halt any policy that provides an incentive specifically and primarily to increase Australia's population, notably the Baby Bonus, while increasing paid maternal and paternal leave ; and reduce the overall level of immigration to fit with expert advice on the sustainable capacity of this land, while being more generous in our programs for refugees and family reunion.***
- ***Effectively and compassionately improve the welfare of people in poor nations, and hence their environments, by contributing much more to restraining global population growth through voluntary means, via appropriate international channels including those of the United Nations. For high fertility regions, aid for family planning needs to be integrated with aid for development.***
- ***Reject any assumption, clearly untenable in the longer term, that there has to be ongoing population growth in order to maintain economic growth as a prerequisite for human wellbeing.***

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## ATTACHMENT 3

### CANON NO. 11, 2007

#### PROTECTION OF THE ENVIRONMENT CANON 2007

##### **A Canon to assist in the protection of the environment**

The General Synod prescribes as follows:

##### ***Preamble***

- A. This Church acknowledges God's sovereignty over his creation through the Lord Jesus Christ.
- B. In Genesis it says that "The Lord God took the man and put him in the garden of Eden to till it and keep it." In 1990 the Anglican Consultative Council gave modern form to this task when it declared that one of the five marks of the mission of the Church was "to strive to safeguard the integrity of creation, and to sustain and renew the life of the earth".
- C. This Canon gives form to this mark of mission in the life of the Anglican Church of Australia.
- D. This Church recognises the importance of the place of creation in the history of salvation.
- E. This Church acknowledges the custodianship of the indigenous peoples of this land .
- F. This Church recognizes that climate change is a most serious threat to the lives of the present and future generations. Accordingly, this Canon seeks to reduce the release of greenhouse gases by this Church and its agencies.

##### ***Short title and principal canon***

- 1. This Canon may be cited as the "Protection of the Environment Canon 2007".

##### ***Mechanisms to assist in protecting the environment***

- 2. (1) Every diocese which adopts this Canon undertakes to reduce its environmental footprint by increasing the water and energy efficiency of its current facilities and operations and by ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations, with a view to ensuring that the diocese minimalises its contribution to the mean global surface temperature rise .
- (2) Every diocese which adopts this Canon undertakes to establish such procedures and process such as an environment commission, or similar body as are necessary to assist the diocese and its agencies to:

- (a) give leadership to the Church and its people in the way in which they can care for the environment,
- (b) use the resources of God's creation appropriately and to consider and act responsibly about the effect of human activity on God's creation,
- (c) facilitate and encourage the education of Church members and others about the need to care for the environment, use the resources of God's creation properly and act responsibly about the effect of human activity on God's creation, and,
- (d) advise and update the diocese on the targets needed to meet the commitment made in sub-section (1);
- (e) urge its people to pray in regard to these matters.

***Reporting***

- 3. (1) Every diocese which adopts this Canon undertakes to report to each ordinary session of the General Synod as to its progress in reducing its environmental footprint in order to reach the undertaking made in accordance with subsection (1) of section 2.
- (2) Any report will outline the targets that were set, the achievements made, and difficulties encountered.

***Adoption of Canon by Diocese***

- 4. The provisions of this Canon affect the order and good government of the Church within a diocese and the Canon shall not come into force in any diocese unless and until the diocese by ordinance adopts the Canon.

ATTACHMENT 4

**ARTICLE SUMMARISING THE STANDING COMMITTEE  
SUBMISSION TO THE HUMAN RIGHTS CONSULTATION**

The Anglican Church of Australia has made a detailed submission to the federal government's inquiry into Human Rights. The National Human Rights Consultation Process has had its deadline extended by one month to September 30 after receiving more than 40,000 submissions. The General Synod Standing Committee of the Anglican Church of Australia has released its 11 page submission addressing a number of issues from the treatment of asylum seekers to the protection of children and the aged, prisoners and the mentally ill.

The submission acknowledges that the human rights of vulnerable people in the Australian community are not adequately protected and laws alone will not provide the answers unless society attitudes and cultures change. It calls on the government to enact laws to protect and promote human rights as outlined in the International Covenant on Civil and Political Rights and the International Covenant on Economic Social and Cultural Rights.

However submission spokesman Garth Blake SC said the Church believed it could best make a contribution to the process by addressing in more detail the protection and promotion of freedom of religion in Australia and its interaction with other human rights.

"Our thinking on this critical issue is guided by our beliefs that are grounded in the Bible. Some of those general themes include accountability, responsibility for each other, justice and mercy, love and respect."

Those themes are active in the Church's submission on freedom of religion. "We have stated clearly in our submission that religious belief and practice are integral to personal and communal identity for many people. Religious organisations understand this. We must be able to carry out our activities in accordance with our beliefs."

The submission affirms that religious activities cannot be read narrowly and include such things as political expression, social action, public discourse and a range of services provided to the public.

The submission makes several important points in relation to religious freedom in employment and highlights the potential for a clash between general human rights and the right to religious freedom. "The Anglican Church has constructive partnerships with civil government at all levels, delivering services in education, welfare and other charitable activities. These partnerships continue to serve the community well but we must not be compelled to act contrary to our conscience," said Mr Blake.



The submission highlights the Anglican Church's view that the right to freedom of religion should include the right of a religious body to determine the requisite qualifications, including religious belief, for employees and volunteers who carry out its work, in accordance with religious doctrines and practices.

“Our involvement in delivering services to the community is an expression of our whole of life religious commitment to loving our neighbours. There are exemptions for religious bodies in most anti-discrimination laws so that we may lawfully discriminate, for instance by way of employment preferences, to ensure those who work with us share our vision to further God's mission.

The International Covenant on Civil and Political Rights Article 18 states that:

*Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or adopt a religion or belief of his choice, and freedom, either individually or in common with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.*

Mr Blake said that the Covenant does not permit derogation from the right to religious freedom, even in a time of public emergency which threatens the life of the nation, such is the importance of this fundamental right.

“Pressures to confine religious freedom to a private sphere raise concerns. We are concerned about any undue narrowing of the criteria for exemptions which may preclude religious organisations from engaging in services to the public such as educational, welfare or other charitable activities, by requiring them act contrary to their beliefs. And we are concerned about the intrusion of external bodies in deciding religious questions. Courts and other bodies should not be asked to determine the nature of religious doctrine or the doctrine of a particular church.”

Mr Blake said while the Anglican Church supports the enactment of human rights legislation there is a danger of inappropriate individualism and intolerance unless people understand they have responsibilities to others that correspond with those rights.

In its submission the General Synod Standing Committee supported the enactment of human rights legislation because this has the potential to have a beneficial effect on government policy and the legislation and administration which give effect to that policy. It recognised that the Anglican Church has a parallel responsibility with the Australian Government to facilitate and encourage a culture of understanding and support for human rights through education, communication, regulation and example.

For a full copy of the submission and address to the public hearings visit [www.anglican.org.au](http://www.anglican.org.au).



## **GENERAL SYNOD WOMEN'S COMMISSION**

The Women's Commission has worked well since General Synod 2007. The Women's Commission has met each year, despite budget constraints, with members working on projects in the intervening periods.

The Commission was ratified by General Synod 2007 following the March 2006 Standing Committee Meeting of General Synod's agreement to the following Terms of Reference, namely

1. To provide a process by which the National Church may engage with the issues and concerns of Australian women both within and beyond the Church;
2. To identify priorities regarding the Church's mission to women; and
3. To act as a "women's desk" for the Anglican Church of Australia as requested by ACC-13.

The Commission has continued to work on a variety of different issues relating to women within the context of the Anglican Church, and more broadly. As such the Commission as a key focus supported the promotion of 'White Ribbon Day' throughout the various Dioceses of the Anglican Church in Australia. White Ribbon Day promotes the total eradication of violence against women through culture change around the issue. There are various Ambassadors throughout Dioceses and Anglicare agencies in order to promote this great initiative.

The Commission has also established a page on the General Synod website, which it hopes will develop into a resource not only for its activities, but also as a gateway to a larger body of work that is being done throughout the Anglican Communion. The Commission is grateful for the help of Mr James Flavin of the General Synod Office for his assistance in this regard. The page has information of women's ministry initiatives around Australia and Diocesan links as well as links to Anglican Communion Women's networks and information. The Commission is also grateful to those Dioceses who have responded with information for the webpage. It is hoped that the webpage links will help develop stronger links with women in remote and rural Australia.

The Women's Commission has continued to work as part of the International Anglican Women's Network and nominated Ms Mandy Manggurra from the Northern Territory to attend as a delegate the United Nations Commission on the Status of Women. Notably two Anglican women participated in the 54<sup>th</sup> Commission on the Status of Women. Ann Skamp also attended in her capacity as a member of the IAWN Steering Group. Anglican women from across the Communion were gathered together under the umbrella of the office of Ms Hellen Wangusa the permanent Anglican Observer to the United Nations. Ms Manggurra is the first Aboriginal woman to attend UNCSW as a member of the Anglican delegation. Part of the report of Ms Manggurra follows:

Because it was my first time, I couldn't understand what I was going to do, and what was going on, and how I was going to participate in all the events. But it was really good for me to go out and have a challenge in a different place with different people I didn't know. When I first went to Sunday Worship that's where I felt comfort and I felt welcome being with all the other ladies. Because we have that one Spirit of God. That preaching about love and being precious to God, it touched me. Everyone was saying "I love you", "I love you" wherever we were going. That's how I got to know all the other women I was seeing every day. They all encouraged me. I wasn't alone. I learnt so much from all those other women. How they are working in their places as church people. Because to me, it is very important that we have to go out and take the word of God to the people. And God can use us in what sort of job he gives us. Like me for example, I am a playgroup teacher, the mums bring their kids every morning to playgroup. I often feel I also share the word of God by talking to the mums. For the future, I pray that in part of my work at the school and at the church I'm thinking that I want to take the word of God to the school. Especially in the secondary and upper primary. Because I think God is really the teacher for us. He is the one who can change our lives and give us peace, and teach us how to live with love and forgiveness towards each other. Especially young mothers who are dropping out of school early. I see people fighting, stealing, smoking drugs, petrol sniffing – I think they are lost. My idea is to go out to school and teach the teenagers in the classroom from the Bible. Because I think God can help them too. It was really good to learn from those ladies because some of them had been to UNCSW before and they really encouraged me and I've learnt from them. Take the love of God to people and tell them they are very precious to God – that's the most important thing.

The Women's Commission has published materials regarding women and mission and thanks the women's ministry group from the Diocese of Sydney for making some of their materials available. Other material is also being sourced and it is hoped that this will prove useful as Anglicans engage in mission to and with women.

The Commission is pleased to have partnered with Aboriginal and Torres Strait Islander women from NATSIAC and beyond to host a day of cultural learning and exchange prior to this meeting of General Synod. The Commission hopes this initiative will encourage Anglicans walking together in the reconciling love of Christ to be more effective signs of Reconciliation in our communities.

At General Synod in 2010 the Women's Commission will seek to change its status from a Commission of the General Synod to a General Synod Network.

**Kay Goldsworthy**  
Chair

## INTERNATIONAL ANGLICAN WOMEN'S NETWORK

International Anglican Women's Network (IAWN) is a Network of the Anglican Consultative Council serving as "a bold and prophetic voice for all women in the Communion and throughout the world. It seeks by prayer and practice to uphold and live out God's mission for the Anglican Communion as expressed by the Five Marks of Mission. The Network encourages and enables women of the Communion to work cooperatively at national, provincial and Communion-wide levels to strengthen the ministries of women in God's world and ensure women are influential and equal participants throughout the entire Anglican Communion.

Priority advocacy issues identified for the triennium, 2009 – 2012, are:

- **Elimination of all forms of violence against women and children, especially trafficking.**
- **Elimination of extreme poverty, by ensuring access to health care, safe water, and employment opportunities.**
- **Promotion of gender equality throughout the Anglican Communion.**
- **Combating HIV/AIDS, malaria and tuberculosis.**
- **Promotion of gender budgeting, which is a key to all of the above.**

IAWN activities for the period 2008 – 2010 include:

1. Attendance at **United Nations Commission on the Status of Women (UNCSW)** as part of the Anglican Consultative Council delegation under the leadership of Ms Hellen Wangusa, Anglican Observer at the United Nations. Australian representatives were Ms Meagan Morrison (Canberra-Goulburn, 2008), Bishop Kay Goldsworthy (Perth, 2008), Ms Mandy Mangurra (Northern Territory, 2010) and Ms Ann Skamp (Grafton, 2008 – 2010).
2. IAWN Stalls at **Lambeth 2008**.
3. **IAWN Meeting** (February 2009, New York) - inaugural meeting of Provincial Links and Steering Group. Ms Meagan Morrison (Canberra-Goulburn), member of Steering Group (2006 – 2009) and Ms Ann Skamp (Grafton), Provincial Link (Australia) and member of Steering Group (2009 – 2012).
4. IAWN Network representation at **ACC 14** (May 2009, Jamaica), Report to ACC 14 (including implementation of ACC 13.31 – equal representation in decision-making) and promotion of Resolution ACC 14.33.
5. Provision of resources to Provinces for their participation in **16 Days of Activism Against Gender Violence (25 November – 10 December 2009)** in partnership with the Australian General Synod Liturgy Commission.
6. IAWN response to the **Global Anglican Relief and Development Alliance (GARDA)** welcoming the initiative and raising issues of gender perspective and giving priority to grassroots-based stories and issues.

7. IAWN representation at the **2010 Anglican Peace and Justice Network meeting** in Geneva, Switzerland.
8. Update of **IAWN website** and publication of **IAWN Newsletters** (December 2009 and May 2010).

Immediate challenges for IAWN include:

- Identify resources and highlight the role of men in the elimination of gender-based violence.
- Participation in “The Bible in the Life of the Church” Project.
- Establishing a sustainable funding model for IAWN activities.

Further information at **<http://iawn.anglicancommunion.org/index.cfm>**

**Ann Skamp**

## FRESH EXPRESSIONS AUSTRALIA

The Anglican Church is called to participate in God's mission to this world. While we treasure the doctrine, ethos and outlook of Anglican life, much of its present form and culture was formed in a world that is now passing away as the level of baptisms, confirmations, weddings and funerals decline steadily. Christian faith is no longer normative but a choice. While we have many faithful congregations and a few that are growing, overall our church is becoming a little older and smaller with each passing year.

As God's people, Christ is calling us out into new patterns of mission and life for the sake of a much loved yet broken world. As we listen to the Spirit, Anglicans are discerning new ways of being church in our local neighbourhoods. As we step out in faith, we are discovering that the love of the Father is already at work transforming lives and communities. We are called to live by faith and not by nostalgia or wishful thinking. The question is, will we faithfully follow Christ out once more into the streets, alleys and country roads so that all might join in the reconciliation and restoration of the world?

### BACKGROUND

In 2004, the General Synod passed Resolution 67/04 which called for the development of a 'mixed economy church' and identified the pressing need for Anglicans to make evangelistic mission a priority.

In 2007, the General Synod passed Resolution 63/07 calling for deployment of a National Mission Facilitator and the development of criteria for the selection, training and deployment of ordained and lay pioneer ministers.

The Task Force was comprised of Bishop Trevor Edwards (chair since November 2009), Bishop Stephen Hale, Bishop Robert Forsyth, The Revd Lynette Bullard, Mrs Sue Williams and The Revd Wayne Brighton. Bishop Andrew Curnow (resigned November 2009) and Bishop Stuart Robinson (resigned December 2008) stepped down to attend to diocesan responsibilities. Members were appointed for a period of 5 years, expiring in 2012.

#### **Non-churched people**

/ non t[ɛr]ed pepel / n.pl.

1. The whole body of persons with no interest in attending church because they either know nothing about it or are indifferent to existing expressions of church.
2. The likely future of spirituality in Australia.
3. The group to whom we are sent in order that they might enjoy God's great party too.

## MISSION STRATEGIES

Since 2004, many dioceses have developed strategic plans for mission that often draw on the five marks of mission identified by the Anglican Communion. Our church has formally recognised the need to develop a mixed economy church. Existing expressions of church are being encouraged to consider how they participate in God's mission at a local level. Nevertheless, existing expressions cannot reach everyone, even when performing optimally. Fresh expressions of church are emerging as Christian leaders engage non-churched people by paying careful attention to where and how they live. By building teams and offering loving service, opportunities for evangelism and discipleship are emerging. People are gathering in community centres, cafes, pubs and living rooms to read the Scriptures and to hear about Jesus. New communities are learning to worship God in accordance with the spirit and structure of Anglican formularies.

The critical factor in the development of such a mission-shaped church is *leadership*. Our church rightly values pastoral practice and good management. However, existing processes and administrative arrangements often mean that dioceses struggle to identify, train, deploy and retain entrepreneurial or pioneer leaders. Pioneer leaders are visionary risk-takers who are capable of breaking new ground by forming church in places and communities where it has never been before or where it gave up long ago. If we are to develop a mixed economy church that is genuinely mission-shaped then appropriate leadership discernment and development processes are needed.

## NATIONAL MISSION FACILITATOR

In 2005, the Task Force recognised the need for a person to act as a focal point for the development of a mission shaped church. Prior to his consecration in 2009, Bishop Stuart Robinson was deployed in the capacity of a part-time national mission facilitator to work with episcopal teams, synodical gatherings of clergy and laity, and ministry development officers to consider new approaches to mission. Bp Stuart visited 17 of Australia's 23 dioceses in this role, stepping down following his election to Canberra and Goulburn in 2008. He noticed an openness to explore mission and a willingness to consider how Anglican life might be reshaped at a local level for the purposes of re-engaging communities with the Gospel. He also observed a widespread uncertainty about how to systematically develop fresh expressions of church aimed at non-churched people.

### Mission shaped church

/ 'mi:ʃən ʃeɪpɪd tʃɜ:ʃ / n.

1. the Christian response to the *missio Dei*.
2. a group of Anglicans who intentionally let the priorities of God's mission determine their life and worship together.
3. a life giving partnership and collaboration between existing and fresh expressions of church to help all Australians meet and come to know Jesus Christ.
4. The highly desirable future for the Anglican Church of Australia.



The General Synod acknowledged the need for a full-time national mission facilitator, principally to assist rural and regional dioceses where the mismatch between the capacity for leadership development and the opportunities for mission were most pronounced. Although many dioceses have ministry development officers or equivalents, their capacity to coach and develop leaders capable of planting and growing fresh expressions of church seemed limited due to competing time pressures and focus on resourcing existing expressions of church.

Although the Task Force developed a budget proposal for a full-time National Mission Facilitator position using funds available through the Engaging Australia Programme (via the Reserve Fund - \$52,000), the Statutory Fund (\$15,000) and other sources (\$32,000), the proposal struggled because of competing priorities and a lack of financial clarity. Consequently, no one has been deployed in this capacity since December 2008. While dioceses have developed their own initiatives, the results are mixed and the need for a national focal point remains. The capacity of the present Task Force to facilitate, encourage or resource the Australian conversation is naturally limited by the constraints of time and geography.

## **VOCATIONAL PIONEERS AND TRAINING**

The capacity of our church to systematically start and sustain initiatives that engage effectively with non-churched people also remains elusive. The difficulty of achieving this goal was clearly evident at two consultations convened by the Task Force.

### ***Consultations***

The first consultation on pioneer ministry was held in July 2008 with the explicit aim of producing a set of guidelines for the selection, training and deployment of pioneer ministers. The Revd Dr George Lings (Church Army research unit), the Revd Dave Male (Cambridge University and the Diocese of Ely) and Ken Morgan (Church Army Australia's Training coordinator) helped over 30 participants consider the nature of pioneer leadership and how to prepare people for a ministry that operates in a different context. Lings and Male spoke candidly about the challenges associated with developing training for a fluid form of ministry which is difficult to regulate and the tendency for the existing paradigm to re-badge old work as 'fresh expressions' without paying attention to their particular dynamics. The consultation considered the similarities and differences between ministry in existing and fresh expressions of church, as summarised below.

Gifts for ministry in existing expressions	Gifts for ministry in fresh expressions
Mature and well developed devotional life	
Maturity, robustness and self-motivation	
Preparing and leading worship	Working in the harvest to find and call non-churched people into the Christian life
Pastoral work, particularly grief and crisis care	Pastoral work, particularly the ability to enter a culture or community in an appropriate way and to help people realise their giftedness and vocation in the <i>missio Dei</i> .
Teaching so that Christians grow in faith and faithfulness	A good understanding of the inter-relationship between gospel and culture so that non-churched people can discover the life of faith
Administration and maintenance of existing infrastructure	A clear vision of how pioneering fits within the church's response to the <i>missio Dei</i>
Capacity to work in a hierarchical system where permission is required for innovation	Capacity to innovation and initiate change

A second consultation, *Australians Beyond the Church*, was held in October 2009 to network practitioners and decision makers nationally. Over 120 participants engaged in a wide ranging discussion with Brian McLaren, an American leader from the emerging church, and Mark Russell, CEO of Church Army UK and Ireland. Brian shared about the paradigm change occurring in the shift from a modern to a post-modern world. Mark shared about how his institution was training pioneer leaders to work in this new world. Participants were challenged to consider whether diocesan budgets reflected missional priorities or institutional needs.

## Training

### fresh expression

/ 'frɛʃ ɛk'spr ɛʃən / n.

1. a new or different form of church for non-churched people who live in a changing culture.
2. a proper church for people who have never been or would never belong to an existing expression of church.
3. part of the one holy catholic and apostolic church that participates in the *missio Dei* in communities to which non-churched people actually belong.
4. a broad term that encompasses all kinds of new forms of church and is not the equivalent of the **emerging church**, which is mainly a reaction within American evangelicalism.

The difficulty of developing appropriate guidelines and processes for the selection, training and deployment of pioneer leaders was demonstrated by both consultations as participants struggled to see how UK based insights could be incorporated into the context of the Australian Anglican Church. While the efforts of pioneers were widely applauded, our diocesan systems appear too inflexible to develop this avenue of ministry systemically. It might be concluded that the existing clergy training system generally fits people well for ministries that presently exist but does little to help them see how the *missio Dei* includes starting, initiating or planting new forms of church.

If fresh expressions of church need to start 'elsewhere' then the training required to lead such forms of church needs to start in the right place. Presently, the training system prefers to 'bolt' pioneer training on to existing frameworks, offering fresh expressions as a module to parochial based training. Perhaps the pressure is to fit people for existing ministries because if all else fails, they'll have something to fall back on.

While there is undoubtedly a common core, the paradigm of pioneer ministry needs its own space to develop and socialise its leaders appropriately. This often requires a non-formal apprenticeship approach with a formal curriculum centred around mission. The challenges this poses our formal academic driven systems are significant. Those deeply schooled in the existing paradigm may presume to know what's best and this appears to be hindering the growth of a genuine mixed economy church among Australian Anglicans. Pioneer leaders need a different approach if they are to learn the practical skills and the capacity for innovation.

## **RESOURCING**

### ***Back to Church Sunday***

*Back to Church Sunday* (B2CS) is an initiative aimed at building a culture of hospitality and invitation in Anglican Churches by encouraging attenders to invite their de-churched and non-churched friends to an open and engaging worship service. Although many believe that invitation should occur year round, the truth is that a focussed effort is often required to gain momentum by mobilising the laity.

Members of the Task Force watched this developing phenomenon in the UK with interest. Bp Stuart trialled the initiative in November 2008 and members of the Task Force facilitated the visit of Mr Michael Harvey, the UK based developer, to the bishops' conference in early 2009. A Sydney based office was quickly established, led by Ms Debbie Gould and Karen Smith, to oversee implementation nationally by adjusting the promotional material to suit Australia and by providing training on a provincial basis.

Approximately 19 dioceses participated to varying degrees on 13 September 2009 with most reporting results that were both surprising and encouraging. Although it is estimated that 12,000 people accepted invitations, the success of the project is actually a friend inviting a friend. In the UK, approximately 15% of those who responded to an invitation typically joined the congregation. This initiative was one of the biggest and most coordinated examples of outreach undertaken by Australian Anglicans. By working together, the initiative aimed to create a 'buzz' and community attention about church life. Many leaders included an apology for past hurts and mistakes which was appreciated by many of the visitors.

The benefits of *Back to Church Sunday* are to be realised in the medium to long-term. In the short-term, parishes that successfully audit their openness and transparency to visitors find that they can make the transition from being 'friendly' to becoming genuinely 'welcoming.' In the medium-term, usually reticent parishioners become more comfortable and enthusiastic about inviting their friends to a place they find life-giving. While many of our parishes have been shrinking at an imperceptible rate of 1-2% per year, the retention rate of this initiative means that

such attrition could be offset in the long-term and many existing expressions travel the road to growth with confidence.

### ***Publications***

The Task Force has endeavoured to resource the conversation within sharply confined limits that equate to one day per month. In 2007, the pamphlet *Time to Grow: Doing Church Differently* was produced with a print run of 5,000 copies. Over 4,000 were distributed to Australian dioceses in 2008. The Task Force also established a website [www.freshexpressionsaustralia.org.au](http://www.freshexpressionsaustralia.org.au) yet its effectiveness has been limited by resource constraints. As the network of practitioners grows these constraints may be ameliorated.

### ***Rural Ministry Leadership***

In 2008, the Task Force provided \$15,000 to the Christian Research Association for the report, *Models of Leadership and Organisation in Anglican Churches in Rural Australia* (April 2009). Copies were distributed to Australian rural dioceses in mid 2009.

Drawing on results from the 2006 National Church Life Survey, it concluded that a radical rethinking of leadership in many rural communities is required as many parishes struggle to survive with fewer young people and lower numbers of newcomers. Changing music and putting in data projectors is insufficient. The report observed that, “getting something new and innovative happening requires special people” (p14). It concluded that “the best hope for the involvement of younger people in the life of the churches would be the development of new and fresh expressions of church life” (p14).

The report highlighted the challenge of churches reconnecting with the spirituality of rural people and the community in which they live. The capacity of the church to go out into the community to build new communities of faith is clearly pressing and urgent. Without effective churches, the missional challenge is becoming more pronounced with time.

### ***Fresh Expressions – a guide***

In 2010, a pamphlet clarifying key terms associated with the fresh expressions movement will be produced. The 2009 consultation showed that there is still confusion about what is a fresh expressions of church and how the develop. They are often confused with the *emerging church*, usually by those who do not value the need to contextualise the gospel in contemporary culture or appreciate the difference between American and Anglo-Australian evangelicalism. Confusion is growing as advocates for church planting, missional, simple and incarnational approaches are receiving greater visibility through publications and the blogosphere. The value sacramental of approaches is relatively undeveloped as much of this conversation has been led by people from an independent church tradition. Clearly, a strong contribution by Anglicans in the sacramental tradition is needed.

### ***Mission shaped ministry training***

To date, much of the conversation about training has focussed on the needs of clergy. In all likelihood, dioceses will find it easier to develop new systems for lay people than to change existing frameworks for clergy, at least in the short-term.

Consequently, the Diocese of Canberra and Goulburn has negotiated with the UK based *Fresh Expressions* initiative to contextualise their lay training package for an Australian audience. It plans to pilot introductory material with suburban, rural and youth leaders between April and September 2010 with a view to making the larger suite of training available in 2011. The UK based training is used in 17 English dioceses as a means of providing on-the-job training for pioneers. The material is being used in Scotland, Ireland and Canada.

### ***Consultations***

Following the 2009 consultation, the need for a range of practitioner consultations during 2010 was clearly identified. Lyn Bullard is planning a consultation about rural and aboriginal fresh expressions (Bathurst Diocese) while Stephen Hale will develop a consultation about suburban fresh expressions (Melbourne Diocese). There is also interest in developing a consultation about fresh expressions in the sacramental tradition (Willochra Diocese).

## **CHALLENGES AHEAD**

The challenges associated with developing a genuinely mission-shaped church are significant. Leaders need to consistently affirm the need for a mixed economy church if our organisational inertia is to be overcome. Dioceses need concrete strategies and processes to develop pioneer leaders. This will require concerted and coordinated effort across our systems for training, selection and deployment.

The Task Force will continue to explore the means of developing pioneer training for lay and ordained Anglicans. It will foster the growth a network among interested practitioners and encourage collaboration between dioceses interested in growing mission-shaped churches. Over the next triennium it proposes to consider more fully the development of fresh expressions in the sacramental tradition, their growth in suburban and rural contexts, and its application to cross-cultural ministry particularly when over a third of the population come from a non-English speaking background.

While the Task Force's achievements are significant, progress on many vital issues is slow. Greater focus, coordination and leadership, particularly to assist rural and regional dioceses, may be required. Given General Synod's limitations, we might well ask if a different structure with an independent funding stream is required to advance the agenda over the next triennium.



## **DIOCESAN FINANCIAL ADVISORY GROUP**

### **FINANCIAL REPORTING BY DIOCESES**

The 14<sup>th</sup> General Synod held in October 2007 passed Resolution 28/07, which:

- Endorsed the Diocesan Financial Advisory Group's (Advisory Group) recommendation of Australian equivalents of International Financial Reporting Standards (AIFRS) as the accepted accounting framework for financial reporting by Dioceses.
- Requested that there be regular review of progress by Dioceses and related entities such as their development or deposit funds in implementing best practice financial reporting through the adoption of AIFRS.

The last full review of Diocesan accounts was carried out in early 2007 based on audited 2005 and 2006 financial statements of Dioceses as well as their development or deposit funds. As a result of that review, individual Dioceses were provided with reports highlighting areas where their accounts could be improved to achieve best practice financial reporting.

In response to resolution 28/07, the Advisory Group undertook an update of financial reporting by Dioceses based on their 2007 accounts, which was reported to the October 2008 meeting of Standing Committee.

It was clear from that update that there had not been a great deal of change in how Dioceses were preparing their financial reports. The majority of Dioceses continued to prepare special purpose reports and the disclosure of specific accounting standards adopted was mixed. A further update based on 2009 accounts is planned for this year, with the intention of identifying which Dioceses would benefit from a more intensive review of how best practice financial reporting can be achieved.

A more intensive review of those Dioceses could be similar in nature to the recent review of entities prescribed under the Financial Protection Canon, and would be planned for early 2011 based on their 2010 financial statements.

To facilitate that review, the Advisory Group also plans to review and revise its 'benchmark accounts', which act as a guide to best practice financial reporting, including to reflect any progress on disclosure guidelines for not-for-profit entities when issued.

A request for funding for this work was submitted to Standing Committee in April 2010.

One uncertainty surrounding the preparation of financial statements over recent years has been whether Australia would adopt modified disclosure standards for not-for-profit entities (and/or small and medium-sized enterprises). It is now expected that this could occur this year, and would be likely to benefit smaller Dioceses.

Despite this uncertainty, the lack of further progress in recent years towards the adoption of AIFRS and financial reports which reflect the Advisory Group's recommendations for best practice is disappointing.

## **GOVERNANCE FRAMEWORKS WITHIN DIOCESES**

At its meeting in October 2008, Standing Committee resolved to:

- Encourage all Dioceses to adopt a governance framework for the independent oversight of their financial statements through the establishment and effective operation of a Diocesan Audit Committee

The Advisory Group has supported this through the circulation of a model charter as well as an illustrative workplan for Diocesan Audit Committees. Again, progress has been slow, often due to the lack of suitable resources, particularly in smaller and more remote Dioceses.

The Advisory Group believes that this could be resolved if there was a suitable framework for the sharing of available resources, notably appropriately trained and experienced people who tend to be most prevalent in the larger metropolitan centres.

The Advisory Group proposes to further develop this idea and put recommendations to Standing Committee later this year.

In early 2009, the Advisory Group extended its review and promotion of governance issues by circulating to Dioceses a framework for the appropriate oversight of their investment activities. This was regarded as particularly timely in the context of the then emerging global financial crisis, as well as the increased reliance by many Dioceses on investment returns to supplement more traditional sources of income.

In this context, the recent review by national regulatory authorities of enhanced capital adequacy and liquidity standards for financial institutions is relevant to Diocesan development and deposit funds. The Advisory Group plans to undertake further work in this area in the year ahead with the aim of developing recommended standards.

## **ASSISTANCE TO INDIVIDUAL DIOCESES**

The Advisory Group has continued to receive requests from individual Diocese for assistance, including to help establish appropriate governance frameworks for the oversight of financial risks within Dioceses.



In May 2009, the Chair of the Advisory Group was requested by the Primate and the Bishop of North Queensland to review the financial viability and sustainability of the Diocese.

This exercise provided useful lessons in regard to how the Advisory Group could fulfil its terms of reference to provide 'early warning' of potential financial difficulties within a Diocese. This process is sometimes referred to as a financial "health check", and is worth further consideration as a possible model for the work of the Advisory Group.

Another area of relevance which the Advisory Group has worked on in recent years is that of Parish financial controls. This encompasses a wide range of procedures and controls which, if implemented effectively, could contain and contribute to managing unforeseen financial difficulties that can arise.

Consistent with its terms of reference (a copy of which is attached), the Advisory Group remains willing to assist Dioceses to review and provide advice on relevant financial reporting, governance and related organisational issues that fall within its competence.

### **CONCLUDING COMMENT**

The recent and proposed work of the Advisory Group outlined above reflects a strategy which seeks to combine:

- transparent, best practice financial reporting;
- effective governance, particularly through audit committees; and
- standards around key financial parameters such as capital and liquidity.

Together, these form the foundation, or 'building blocks', to achieving better overall risk management and financial stability for all Dioceses. Over the next three years, to the extent deemed practical and achievable, the Advisory Group will continue to explore how it can assist Dioceses to better understand the broad range of risks to which they are exposed (including through activities that are not always consolidated into Diocesan financial statements or recognized by a Diocese as potential liabilities), with the aim of determining how they can be better monitored and mitigated.

### **MEMBERSHIP**

There has been a change in the composition of the Financial Advisory Group over recent years. The membership is currently:

Mr Bill Shields, Chair  
Mr Michael Codling  
Mr Robert Jones  
Mr Martyn Mitchell  
Mr Geoffrey Ferguson  
Mr James Winter

In all of its work the Advisory Group has been generously supported by a number of commercial firms on a no-fee basis, notably PricewaterhouseCoopers, KPMG, and Deloitte Touche Tohmatsu. Dioceses have also been supportive through the participation of their finance officials, in particular Adelaide and Sydney.

Details of the discussion papers and recommendations that the Advisory Group has produced can be found on, and are downloadable from, the General Synod website [www.anglican.org.au](http://www.anglican.org.au) (under Governance/working groups).

Bill Shields, Chair  
March 2010

## **ENVIRONMENT WORKING GROUP**

The Environment Working Group was established by resolution 01/01 of the 2001 General Synod:

*“That affirming the integrity of creation, this General Synod calls on the Standing Committee to establish a working party on the environment, including members of NATSIAC, to advise the Anglican Church of Australia on sustainable environmental practices.”*

Standing Committee, in response, established a Working Group to be chaired by Dr Ann Young. The key task of the group was to “advise the Anglican Church of Australia on sustainable environmental practices”.

The intent behind the original motion was to provide both rationale and purpose for the pursuit of wise, well-informed management of the environment within God’s creation on which the future of all life itself ultimately depends. The increasing understanding of the significance of environmental and sustainability issues, the emerging understanding of our role in God’s creation as communicated by the Anglican Communion, and development of our own knowledge and experience since 2001, has confirmed the importance of these intentions.

### **MEMBERSHIP**

Dr Young resigned as Chair in 2007, resulting in a period of inactivity of the group. The Environment Working Group was re-established in September 2009 at the request of the Standing Committee of General Synod with the following current membership:

Adjunct Professor David Mitchell (Chair)  
Dr Catherine Baudains (Perth)  
Rosie Catt (Grafton)  
Rose Elu (Brisbane) (NATSIAC)  
Dr Beth Heyde (Canberra)  
Dr Barry Richardson (Canberra)  
Dr Karin Sowada (Sydney)  
The Revd Janet Turpie-Johnstone (Melbourne) (NATSIAC)  
Bishop Tom Wilmot (Perth)

### **MEETINGS**

Since re-establishment the Group has met by teleconference twice a month since mid November. These meetings last for about one hour but generate and assess the work carried out by group members between meetings. It is expected that, once its work program is firmly established, it will meet monthly. An annual face-to-face meeting is also planned.

## **ACHIEVEMENTS**

The group initially concentrated on re-establishing its goals and developing a work plan. Achievements since re-establishment in 2009 include:

- Development of the Environment Working Group Charter (complete)
- Regular contact established with the Anglican Communion Environment Network (ACEN) and the Australian Anglican Environment Network (AAEN) (complete).
- Formulation of an Annual Work Plan for September 2010 (done)
- Establish interactive contact with the General Synod Public Affairs Commission (done)
- Survey of the implementation by Dioceses of the Canon for Protection of the Environment (complete)
- Exploration of liturgical and theological resources for environmental reflection and action (underway)
- Review and re-develop current web site (underway)

Each of these items is reported in more detail below.

## **ENVIRONMENT WORKING GROUP CHARTER**

In the early months of 2010 the Environment Working Group formulated and submitted a draft Charter, as requested by Standing Committee.

The Charter provides a clear indication of the purpose, responsibilities and processes adopted by the Environment Working Group, and will serve to maintain a cohesive and functional group.

The Charter is included as Appendix 1.

## **ANGLICAN COMMUNION ENVIRONMENT NETWORK AND AUSTRALIAN ANGLICAN ENVIRONMENTAL NETWORK**

The Environment Working group identified that maintaining a functioning connection between us and key networks would enable greater capacity for the group's work. One of the key relevant networks is the Anglican Communion Environment Network (ACEN).

In 1998 the Bishops gathered at Lambeth expressed their concern that efforts to address environmental issues be given greater visibility and be better coordinated across the Anglican Communion. The ACEN is an attempt to do just that. After some initial work following ACC-11 in Dundee (1999), the Network received recognition as an official network of the Anglican Communion at ACC-12 in Hong Kong (2002).

ACEN aims:

- To encourage Anglicans to support sustainable environmental practices as individuals and in the life of their communities.
- To provide information about policies embraced by synods, councils and commissions, and especially by the instruments of Unity (Statements by the Archbishop of Canterbury, Resolutions and Reports of the Lambeth Conference and the Anglican Consultative Council)
- To support local initiatives by providing information about ideas and best practices developed around the communion.
- To share information about resources and initiatives that may be of value to Anglicans everywhere.
- To provide an opportunity for interested Anglicans to meet both as a formal network, and informally via electronic media.

Contact has been established with this network and the Environment Working Group is now receiving regular communications from ACEN.

Coordination of efforts within Australia have been facilitated by inviting Rosie Catt, representing the AAEN, to attend our meetings.

## **ANNUAL WORK PLAN**

The Environment Working Group identified the need to specify a plan of work in order to manage and achieve the large list of goals that had been set for it by Standing Committee and through discussions within the Group.

The 2010 Work Plan (Appendix 2) summarises the tasks identified and identifies the individuals within the working group who have agreed to contribute to the task. Each task has one working group member identified as task leader, and lists the other members who want or need to be involved in some way. Initial goals for task completion have also been set, although these may change depending on the progress and nature of the task.

## **CONTACT WITH THE GENERAL SYNOD PUBLIC AFFAIRS COMMISSION**

The Environment Working Group will liaise with the General Synod Public Affairs Commission on responses to practical, social and political issues arising from the effects of human activity on God's creation

## **SURVEY OF AUSTRALIAN DIOCESES**

As part of its terms of reference the General Synod Environmental Working Group sought to discover the response of each Diocese to the Canon for Protection of the Environment so that we could understand the Australia-wide response and extend the reporting made through the General Synod office.

We also wished to identify the needs of the Church with respect to developing effective responses to the fifth mark of mission. In December and January the working group developed a survey, which would help to identify the current situation regarding environment and sustainability activity in Australian Dioceses. In late January 2010 the working group wrote to the Bishops of each Diocese in Australia requesting them to complete the survey so that we could draw together an Australia-wide summary. Responses to this request were received during February and March and collated with the following results.

Of the 23 Dioceses in Australia, 22 returned the survey distributed in late January. The Diocese that did not respond is known to have adopted the Canon, but no further information is available.

Of the 21 Dioceses that considered the Canon for Protection of the Environment, 16 have adopted the Canon, which equates to 70%. Most of these have also established Environment Commissions or equivalent bodies within their Diocese. These include:

Diocese of Perth Anglican EcoCare Commission  
 Diocese of Bathurst Task Force for the Environment  
 Diocese of Grafton Environment Committee  
 Sydney Diocesan Environmental Initiatives group  
 Adelaide Diocesan Environment Commission  
 Newcastle Diocesan Environmental Commission  
 Melbourne Diocesan Environment Committee  
 Rockhampton Diocesan Environmental Commission  
 AngliGreen, Diocese of Brisbane Environment Group  
 Diocese of Wangaratta Environment Commission  
 Canberra & Goulburn Diocesan Commission for the Environment  
 Diocese of Bendigo Environmental Working Group  
 Diocese of Gippsland (commission name not provided)  
 Diocese of the Northern Territory (commission name not provided)  
 Diocese of Ballarat (commission name not provided)

Table 1 provides a summary of the responses to some of the items in the survey.

**Table 1: Responses from Australian Anglican Dioceses surveyed (n = 23)**

	YES:	NO:
Diocese has considered the Canon	91%	9%
Diocesan synod has adopted the 2007 Canon on the Environment	70%	30%
Diocese has established an 'Environment Commission' or equivalent body	65%	9%
Diocese would like to see copies of Anglican environment/sustainability material prepared elsewhere	65%	5%
Diocese is willing to send the EWG copies of any environmental or policy material prepared	52%	4%
Diocese is prepared to share such material with other Dioceses who might find it helpful	48%	0%

The survey also asked Dioceses to report on what had been implemented and how they were engaging with environmental issues within their Diocese. The results indicate a breadth and depth of response that is both exciting and inspiring, but also reveals some challenges which need to be addressed if we are to make general progress in this area.

The Dioceses which had adopted the Canon reported a range of procedures, practices and material that had been developed, including material which may be useful to others. The responses are provided in Table 2.

Most of the Dioceses which had adopted the Canon were able to indicate some of the goals or targets that had been set as well as achievements and difficulties related to these (Table 3).

Some of the Dioceses which had not adopted the Canon gave reasons as to why this decision was made (Table 4).

In most cases Dioceses which had not adopted the Canon indicated that alternative steps had been taken which addressed the same issues (Table 5).

**Table 2: Procedures, Practices and material prepared in response to the Canon for Protection of the Environment**

Diocese	Procedures and practices put in place in response to the Canon requirements	Material prepared that may be useful to others
Perth	Currently producing a Diocesan Sustainability Policy. The Diocese has created and funded a full time position for Coordinator Advocacy Commissions, which will represent the Social Responsibility Commission and Eco-Care Commission. Appointment is to be made.	Eco-Care website being developed Carbon emission reduction pilot project - Parish audit material delivered via trained Parish 'Environmental Ambassadors' - over 30 parishes involved Hot Gospel six week bible study c/- Felicity Roux, the Perth Diocesan Mission Plan Strategy Leader for 'Environmental Responsibility'.
Grafton	Implementation plan including most of the above	Have already had permission to use Canberra/Goulburn & Bathurst Material Environmental Audit.
Bathurst	<i>Bishop in Council has endorsed the report 'A Carbon-Neutral Diocese' produced by its Task Force in June 2008. The report includes recommendations related to reduction in greenhouse emissions for consideration by parishes.</i>	<i>No specific material at this time apart from the original report.</i>
Ballarat	At this time consideration is being given to a program of energy audits for Diocesan Buildings, Green(er) vehicles and transport policy, and revegetation projects.	A draft environmental plan for the Diocese (includes Theological Background); A dot point checklist for preparing local (parish) plans/projects
Wangaratta	Procedures in preparation to present to next Diocesan Synod, May 2010	Strategy Documentation approved in 2009 & distributed. Building Environmental Audit trialled 2008 & distributed. Environmentally sensitive transports advocated. Potential use of tele-communication based meetings advocated.
Canberra	Code of Good Practice which incorporates sustainable vehicle policy; sustainable water policy; and biodiversity. Implementation of code of practice, leadership modelling, promotion of solar panels on wide scale, insulation program and website resources	Codes of Practice which provide practical application of policy into practice and green guide for parishes



Bendigo	A carbon audit has been done of our parishes	We have largely used material prepared by the Diocese of Canberra/Goulburn
Gippsland	Establishment of a Centre for spirituality and the environment on a property on the Gippsland Lakes	in process
Adelaide	Sector agreement with the State Government; Environment audit material for parishes; Green Cathedral project; water subsidies for parishes; water harvesting at Bishop's Court; Anglicare-SA project, 'Angligreen'	see Q3 response
Melbourne	At the Synod of 2003 the Melbourne Diocese adopted its current Environment Policy. This contains practical environmental advice including water and energy audits, liturgical resources, and links to other agencies. It is currently being upgraded as part of an action strategy which will introduce the policies and practises required in response to the General Synod 2007 Canon requirements, The policy is located under Social and Environmental Issues on the Melbourne Anglican Website <a href="http://www.melbourne.anglican.com.au/">http://www.melbourne.anglican.com.au/</a>	The action strategy which will introduce the policies and practises is currently in draft form and is awaiting some crucial research into the environmental footprint of churches in the diocese. It will, when completed, go forward to the Council of the Diocese for adoption. When this happens it will be available for use by other Dioceses and will be accessible on the Diocesan Website.
Rock-hampton	"Expos" of the different environments (including flora and fauna) found in each Parish at 2009 Diocesan Synod; Progressive environmental audit of all Diocesan property focussing particularly on reducing carbon footprint (energy), water use and waste.	Environmental Lent Study; Environment expo. material; water tank project in Parishes; solar lighting projects in PNG partner Diocese
Brisbane	Two energy reduction workshops were held this year following adoption of the Canon to advise Parishes on how to reduce their energy use and encourage them to consider alternative energy. An Energy Use Recording Sheet has been distributed to all Parishes with the request that it be completed and returned with their Annual Parish Returns.	Prior to adoption of the Canon, two levels of environmental audits were distributed to all parishes.  The Energy Use Recording Sheet that has been developed.

**Table 3: Diocesan targets set, achievements made and difficulties encountered**

<b>Diocese</b>	<b>Targets set</b>	<b>Achievements</b>	<b>Difficulties</b>
Perth	Canon adopted Oct 2008 Synod	Additional Motions relating to Canon were adopted at the Oct 09 Synod	Implementation has been slow due to time and resourcing issues
	Hot Gospel Bible Study	Very well attended	
	Eco-Care 'Open Space' workshop to identify projects and project leaders	Well attended	
	Carbon Emissions Reduction Project (c/-Reverend Trevor Burt)	Launched November 09 and Commissioned over 30 Environmental Ambassadors	
	Copenhagen Prayer Vigil 5th Dec 09	Well attended	
	Diocesan Sustainability Policy	Work has started on formulating this	
	Carbon Neutral Synod Oct 2010	The commitment has been made	
	Green Liturgies		
	Appointment of Advocacy Commission Coordinators		
Grafton	Every parish to conduct an Environmental Audit	4 of 27 parishes have done the audit	Getting parishes to do it or people to do it for them
Ballarat	20% reduction in GHG emissions by 2020 - for Diocesan operations	Too Early	Lack of belief in Climate Change. Lack of Commitment. Lack of Resources. Lack of Will. Lack of connection between the green issues & Christian beliefs or role of the Church
	Keynote address by Prof. Peter Gell at 2009 synod generally well accepted.	Enthusiastic advisory/steering group established	
Wangaratta	Decrease ecological footprint, reduce energy use	Evidence of increased awareness in some parishes, Increased use of sustainable energy in some areas	Most congregations are conservative and aging. Many congregations are rural, disparate & small

Canberra	Decrease use of petrol	Strategic plan approved by Synod, Past and present Bishop's use of appropriate transport	2009 serious bushfires diverted energy and resources
	Efficient use of water resources, paper use, office administration, network with Schools on Environmental Issues, use of media to "educate" community		Goals and aspirations slowed by limited resources: if we had more we could do more!
	See attached material: Codes of Practice & Parish Green Guide		
Bendigo	Conduct carbon audit	The Diocese has the results of the carbon audit but has not introduced any targets yet	
Gippsland	In process of setting targets		
Adelaide	The Environment Commission can report on this in detail if requested		
Melbourne	Research into a sample of churches being conducted.	Delayed due to work circumstances of the person conducting the survey	The wording of the Canon caused initial delays as there was little to clarify what was meant by policies and practices.
Rockhampton	Environmental audit of Kershaw House (Diocesan Office and Restaurant facility)	Task yet to be completed	Technical expert volunteering time while running solar business
	Environmental Audit of Anglicare-CQ Regional Office	Task yet to be started	

**Table 4: Reasons given by Dioceses for not adopting the Canon for Protection of the Environment**

Diocese	Reasons for not adopting or implementing the Canon
North Queensland	The argument turned on what was perceived to be the onerous reporting methodology contained in the Canon as presented.
Willochra	After a very good and lengthy debate, the Synod decided that these matters were not really affected by Synod motions and discussions.
Sydney	<p>At its session in 2009, the Sydney Synod received the following report from its Standing Committee about the Protection of the Environment Canon: "The <i>Protection of the Environment Canon 2007</i> seeks to establish mechanisms by which the Church may respond to the threat of climate change. The Canon commits the Church to reducing its environmental footprint. The Canon requires each diocese to establish processes and procedures that are necessary to achieve this commitment. Each Diocese is also required to report to General Synod in relation to its commitment.</p> <p>The Standing Committee commends the sentiment behind the Canon but notes that our Synod has already passed resolutions 17/07 and 17/08 about climate change. Consistent with the terms of these resolutions, the Property Trust has undertaken environmental audits in a pilot group of parishes and developed an Environmental Assessment Report which expresses principles of good environmental stewardship and care.</p> <p>In view of the work already being undertaken in this Diocese in relation to the environment, the Standing Committee recommends that our Synod not adopt this Canon and that the following motion be moved at our request at Synod - '<i>Synod requests that a report be provided to its next session about the environmental initiatives being undertaken in the Diocese</i>'</p>
Canberra	We adopted and created a Care for the Environment Ordinance based on the Canon
Bendigo	Too much other business to consider
Riverina	There appears to be considerable amount of reporting/recording of information required to comply with the Canon
North West Australia	We regard the emphasis given to this issue at the 2007 General Synod excessive and Bishop Browning's claim that this is our core business to be completely misguided.

Armidale	<p>Small Diocese with limited resources and efforts would therefore impinge on the proclamation of the Gospel which must be its primary role. As Christians we can unite with the wider community in dealing with this issue and make a unique contribution. The Armidale Synod declined to adopt the GS "Protection of the Environment Canon 2007" Ordinance. The major reasons behind this action were:</p> <ol style="list-style-type: none"> <li>1. the resultant channeling of scarce Diocesan and Parish resources away from the work of the Church as outlined in the 'Great Commission'</li> <li>2. the administrative structure required (Par. 2.2)</li> <li>3. the extra reporting required (Par. 3)</li> <li>4. the wider community has many resources and information available which can already be tapped into.</li> </ol>
The Murray	<p>The Diocese of The Murray has not been in a position in recent years to consider any General Synod Legislation aside from the recent Long Service Leave Canon. This has been primarily due to the Bishop being on extended sick leave.</p>

**Table 5: Alternative steps taken to address environmental issues**

Diocese	Alternative steps to address the issues relating to the relationship between Creator and Creation.
North Queensland	The Synod unanimously adopted a motion to conduct an Environmental Audit across the Diocese. This was achieved successfully and the information is stored at the North Queensland Diocesan Office.
Sydney	<p>In response to the recommendation of its standing committee, the Sydney Synod passed resolution 2/09 by which Synod requested that a report be provided to its next session about the environmental initiatives being undertaken in the Diocese.</p> <p>The Standing Committee subsequently appointed a Committee chaired by Dr Karin Sowada to undertake the work requested in Synod Resolution 2/09. The Committee has commenced its work and is expected to provide its report initially to the Standing Committee and ultimately to the Synod in its session in October this year.</p>
Armidale	Encouragement of parishes and parishioners to take responsible environmentally sustainable actions wherever possible. It was suggested that a copy of a resolution passed at Diocesan Synod in 2007 be forwarded to the General Synod Office for information. The motion reads - "That this Synod encourages each Parish to take practical local steps towards addressing climate change, by installation of [for example] solar electricity and solar hot water panels and rainwater tanks, and by providing information to assist Parishes in calculating their carbon footprint with a view to reducing that footprint"
North West Australia	Local churches are free to implement measures. For reconciliation we proclaim the gospel of salvation in Jesus Christ.

In addition to the formal targets and Diocesan efforts, the survey asked if the respondents were aware of any other environmental or sustainability efforts being undertaken within their Diocese. The responses were very positive, and the excellent works listed are provided below.

# **OTHER ENVIRONMENTAL/SUSTAINABILITY EFFORTS OR ACTIONS REPORTED:**

<b>Grafton:</b>	Regular items in our Diocesan Newspaper.
<b>Bathurst:</b>	Two parishes are currently installing solar grids. This was one of the options recommended for consideration by the Task Force, but these initiatives are independent of the Task Force's report. A third parish has undertaken a tree planting program to offset emissions from a new air conditioning system.
<b>Perth:</b>	<ul style="list-style-type: none"><li>* Eco-Care website being developed.</li><li>* Carbon emission reduction pilot project conducted for Diocesan Offices.</li><li>* Parish audit material delivered via trained Parish 'Environmental Ambassadors' - over 30 parishes involved.</li><li>* Hot Gospel six week bible study c/- Felicity Roux, the Perth Diocesan Mission Plan strategy leader for 'Environmental Responsibility'.</li><li>* A number of parishes are involved in paper and/or aluminium can collection for recycling.</li><li>* Some parishes are involved in growing trees for planting in rural farming communities.</li></ul>
<b>Wangaratta:</b>	Long-term environmental benefits are expected from the strong focus on environmental concerns by the Community Development Manager of Anglicare Victoria Hume Region (Suzie Don-Leonard) in response to drought, bushfires and changing rural economies.
<b>Canberra:</b>	Economic and social benefits of sustainable buildings. Diocese of Canberra and Goulburn is the First Church member of the Green Building Council.
<b>Adelaide:</b>	Setting guidelines for Diocesan vehicles; Revision of Rectory guidelines along environmentally sensitive lines.
<b>Melbourne:</b>	There have been notable examples of Parishes within the Diocese which have carried out extensive environmental building programs. There are many other small initiatives happening. It is a major aim of the action strategy to survey all church properties and put this information onto the website to promote what has been done and encourage wider action.

**Rockhampton:** Excellent Water storage scheme at Springsure Parish.

- Brisbane:**
- \* St Philip's, Annerley - regeneration of church grounds, community vegetable garden, contemplative garden walk, rainwater tanks, solar hot water, Clean Up Australia events.
  - \* Church of the Holy Spirit, Kenmore/Brookfield - riparian restoration for Richmond Birdwing Butterfly, rainwater tanks for garden watering and connected to hall toilets, native memorial garden.
  - \* St Clement's on the Hill, Stafford - St Clement's Bushwalkers, native planting, community permaculture garden, Friends of Creation group, environmental hints in pew sheets, energy saving floodlights.
  - \* Church of the Good Shepherd, Logan - Nature Education Trail.
  - \* St Mark's, Logan - Season of Creation liturgies.
  - \* St Luke's, Collingwood Park - rainwater tanks, one connected to toilets, drip irrigation lines from tanks for extensive landscaped grounds, compost heap, environmental audits, creation focus in spring.
  - \* St Jude's, Everton Park - rainwater tanks.
  - \* All Saints, Arana Hills - native planting, rainwater tanks.
  - \* St Hugh's, Inala - community vegetable garden, Clean Up Australia event.
  - \* St Bart's, Mt Gravatt - rainwater tanks connected to flushing toilets in hall, native garden, native bee hive.
  - \* St James, Toowoomba - rainwater tanks, 2.16 system of photo voltaic cells on hall supplying energy grid, power saving devices.
  - \* St Mary's, Redcliffe - ecumenical services for the environment as contribution to Hay's Inlet Festival.
  - \* St Peter's, Southport - outdoor chapel.
  - \* Church of the Holy Spirit, Algester - rainwater tank, 2.16 system of photo voltaic cells on hall supplying energy grid.
  - \* St Michael & All Angels, Moggill/Mt Crosby - rainwater tanks connected to toilets.
  - \* St Augustine's, Hamilton - rainwater tank, energy saving floodlights.
  - \* St Paul's, Ashgrove - ECO group, local sourcing of fruit and vegetables.
  - \* St Mathew's, Gayndah - rainwater tanks St Mark's, Buderim - environmental audits.
  - \* SAILS, Buderim - volunteer run programs with environmental conservation focus for disadvantaged, marginalised people.
  - \* St Thomas, Ipswich North - use of 100% recycled paper, energy saving lighting.



- \* Church of the Resurrection, Aspley / Albany Creek - rainwater tank, energy efficient lights.
- \* St Matthew's, Holland Park - rainwater tank.
- \* St Andrew's, South Brisbane - underground rainwater tank.
- \* World Environment Day services - Annerley, Stafford, Logan, Redcliffe, Sandgate, Southport, Kenmore/Brookfield, Camp Hill, Ipswich North.
- \* Cannon Hill Anglican College - Environment Committee, riparian revegetation, outdoor chapel.
- \* Hillbrook Anglican College - Sustainability Days \* Forest Lake College - newly established AngliGreen group.
- \* St Paul's School- trial school for Climate Smart program, energy audits, Environmental and Sustainability Governance Policy for building design materials and site works, 10Kw solar panel on school roof supplying energy grid, rainwater tanks for irrigation of ovals, turfed areas and gardens, paper and cardboard recycling, environmental education.
- \* St Margaret's Anglican Girls School, Ascot - Season of Creation liturgies, rainwater tanks, Sustainability Committee.
- \* Canterbury College, Waterford - rainwater tanks, runoff dam to irrigate oval, environmental education, anti-litter program, Environmental Responsibility in Charter of Values.
- \* Bush Church Aid, Wishart - rainwater tank, pool cover, compost bin, worm farm, climate smart bulbs.

Finally, the survey asked what materials or support to which the Diocese would like to have access. The responses included:

- Energy and Water audit tools for agencies and parishes
- Liturgical material
- Anything related to reduction of greenhouse emissions, water conservation or sustainable land management
- Info about successful projects, especially involving collaborative projects & advocacy eg. engaging political business reps.
- Anything of relevance
- Practical guides
- How other Dioceses have responded to the Canon and what other environmental initiatives have taken place in those Dioceses which have not adopted the Canon
- Any policies regarding new buildings, existing building modification/auditing

Gathering this survey data is the first step in providing useful resources to Dioceses across Australia, and the Environment Working Group is in the process of making preparations to distribute requested information, including a summary of the survey results to all Australian Dioceses.

## **LITURGICAL AND THEOLOGICAL RESOURCES**

Find and place on the web site links to liturgical resources for environmental occasions and links or references to theological and ethical resources for environmental reflection and action.

Contact Liturgical Commission and develop plans for suitable material. In the first instance a Proper Preface, Confession, Absolution and Blessing for use on Creation Sunday/ Environment Sunday or other environmentally focused occasions.

Contact Theological Commission and develop plans for suitable Australian material.

## **WEB SITE**

The previous Environment Working Group had prepared an extensive reference site for use by parishes and individuals relating to environmental issues. This site is currently hosted by the Diocese of Perth (<http://www.environment.perth.anglican.org/>) It is presently being reviewed and updated.

## **CONCLUSIONS**

The Environment Working Group has been revitalised in the past year and has developed a program of tasks to take it through to the next meeting of General Synod. There has been a marked development of environmentally responsible activities across the Australian Church at Parish and Diocesan levels since the Group was first established and it is clear that its future role will be in facilitating effective exchange of ideas and skills between groups across Australia. As well, there is the need to provide an Australian liturgical and theological 'voice' to our efforts to be the People of God in Australia. The Group's work plan for the next three years will be developed in response to the feedback received from General Synod.

## **APPENDICES**

1. Environment Working Group Charter
2. Environment Working Group Work Plan

APPENDIX 1

# **THE ANGLICAN CHURCH OF AUSTRALIA GENERAL SYNOD ENVIRONMENT WORKING GROUP CHARTER**

## **OVERALL PURPOSE OF THE COMMITTEE**

The bond between Creator and creation underlies our whole relationship with God and it is clear from scripture that this bond is not just with humanity but with the whole of creation (e.g. John 1: 3; Romans 8: 20-21). As a consequence, the Environment Working Group (EWG) is appointed by General Synod Standing Committee (GSSC) to:

Assist and advise the national church, through the GSSC, on environmental matters including the management of energy, water and biodiversity, and on policy issues arising from the effects of human activity on God's creation; and to

Give leadership to the Church and its people in Australia on ways in which they can care for the environment and address the use of the resources of God's creation properly, responsibly and reverently.

## **RESPONSIBILITIES**

The EWG shall:

1. Assist the GSSC by reviewing and making appropriate recommendations with respect to policies, strategies, guidelines, benchmarks that may have an environmental consequence.
2. Assist the General Synod Doctrine Commission and the General Synod Liturgical Commission to develop theological and liturgical resources that enable Australian Anglicans to understand better and worshipfully respond to the relationship between Creator and creation; and work with the General Synod Public Affairs Commission on responses to practical, social and political issues arising from the effects of human activity on God's creation.
3. Assist Diocese and Anglican bodies to develop and implement environmental policies which express principles of good environmental stewardship
4. Prepare or find draft codes of practice developed elsewhere which:
  - (a) set out good practice in relation to the environment; and
  - (b) assist agencies and Dioceses, including their ministry units, to care better for the environment, use the resources of God's creation properly and to act responsibly about the effect the agencies and its members have on God's creation.

5. Work closely with the Australian Anglican Environmental Network (AAEN) to provide policy material and practical information developed by Diocese for collation and dissemination nationally through the EWG and AAEN websites or by other means.
6. Recommend to GSSC as a matter of policy the targets that Dioceses and Diocesan agencies, including ministry units, should meet for reducing their impact on the environment and each target shall include the date by which the targets should be met.

### **MEETING PROCEDURES**

The EWG shall meet at least quarterly or more frequently as determined by its Chair, or upon the request of any two of its members.

A quorum shall be a majority of the members of EWG.

The EWG may meet by telephone or video conference. In the absence of a meeting, the EWG may take action with the consent of a majority of the members of EWG provided such action is minuted at the next meeting.

APPENDIX 2

**THE ANGLICAN CHURCH OF AUSTRALIA  
ENVIRONMENT WORKING GROUP (EWG)  
“DRAFT” WORK PLAN FOR 2010**

Group Leaders will report progress or problems at each meeting of the Working Group for discussion and refinement of tasks. Any draft material should be circulated before the meeting either by Group Leaders or by transmission to Barry Richardson for distribution with the Agenda. The membership of these Groups listed below is indicative at this stage and requires early confirmation. Work Plans for each group also require confirmation following in-depth investigation and consultation.

**Liturgical Resources**

*Team Members*

1. Bp Tom Wilmot (Leader)
2. Dr Barry Richardson
3. Rev Janet Turpie-Johnstone

*Tasks*

- Find and place on the web site links to liturgical resources for environmental occasions **[June 2010]**
- Contact Liturgical Commission and develop plans for suitable material. In the first instance a Proper Preface, Confession, Absolution and Blessing for Creation Sunday/ Environment Sunday **[ongoing]**

**Theological Resources**

*Team Members*

1. Bp Tom Wilmot (Leader)
2. Dr Barry Richardson
3. Dr Beth Heyde
4. Dr Catherine Baudains
5. Rev Janet Turpie-Johnstone
6. [Deborah Guess]

*Tasks*

- Find and place on the web site links or references to theological and ethical resources for environmental reflection and action **[June 2010]**
- Contact *Theological* Commission and develop plans for suitable Australian material.
- Develop strategy for the EWG for the three years after General Synod meets **[October 2010]**

## **Public Affairs**

### *Team Members*

1. Dr Beth Heyde (Leader)
2. Dr David Mitchell
3. Dr Karin Sowada
4. Ms Rose Elu

### *Tasks*

- Liaise with the General Synod Public Affairs Commission on responses to practical, social and political issues arising from the effects of human activity on God's creation
- Develop strategy for the EWG for the three years after General Synod meets **[October 2010]**

## **Responses to Canon**

### *Team Members*

1. Dr Catherine Baudains (Leader)
2. Dr Barry Richardson
3. Dr Beth Heyde
4. Dr Karin Sowada
5. Ms Rosie Catt

### *Tasks*

- Contact Dioceses with survey; follow up where needed **[March 2010]**
- Collate responses and prepare summary report **[April 2010]**
- Develop proposals for next steps by EWG and any motions/reports to General Synod and to Dioceses **[May 2010]**

## **Codes of Practice**

### *Team Members*

1. Dr David Mitchell (Leader)
2. Dr Barry Richardson
3. Dr Karin Sowada
4. Ms Rosie Catt
5. Ms Rose Elu

### *Tasks*

- Find collate and prepare for distribution Codes of Practice developed in various Dioceses. **[April 2010]**

## **Web site**

### *Team Members*

1. Dr Catherine Baudains (Leader)
2. Dr Barry Richardson
3. Ms Rosie Catt
4. [Mrs Christine Richardson]

*Tasks*

- Reactivate and rebuild the website [**April 2010**]
- Add material developed above [**May 2010**]
- Coordinate activities with AAEN

## **REPORT UNDER SECTION 3 OF THE ENVIRONMENT CANON 2007**

### **DIOCESE OF PERTH**

#### **1. INTRODUCTION**

When the General Synod passed the Protection of the Environment Canon in 2007 the Anglican Eco-Care Commission of this diocese had been in existence in one form or another for over ten years.

This Commission began as an Archbishop's Advisory Council on all matters environment and was formally established as a commission by the Diocesan Synod in October 2006. Initially the Eco-Care Commission did not have a budget or a paid executive so its performance was hampered by this lack of capacity. This is about to change because the diocese is currently allocating funding for a full time Coordinator, Advocacy Commissions who will devote half of his/her time to environmental issues. It is hoped that this person will be in place by the time General Synod meets. The Anglican Eco-Care Commission:

- currently has a data-base of over 80 members who are active in their parishes;
- is currently producing a web-site;
- organises and runs bible studies, retreats and meetings; and
- is currently developing a Diocesan Sustainability Policy.

In the Diocesan Mission Plan 2008-2012 "Daring to live God's promises", Strategy 3.6 is Environmental Responsibility, which "strive[s] to sustain the earth through theological reflection and initiatives that promote environmental responsibility towards climate change."

Projects will include:

- enhancing our capacity for theological reflection focussed on environmental responsibility towards climate change; and
- investigating and introducing a range of initiatives to increase our environmental responsibility, including:
  - conducting water and energy audits for diocesan buildings,
  - engaging in up-cycling not just recycling,
  - introducing a system of environmental credits.



The Diocese of Perth with specific reference to Section 2.1 and 3.1 of the General Synod Protection of the Environment Canon 2007 has undertaken to reduce its environmental footprint by increasing the water and energy efficiency of its current facilities and operations through the following initiatives.

## **2. PARISH INITIATIVES**

### **2.1 THE ANGLICAN CARBON EMISSIONS REDUCTION PROJECT**

Through a grant received from the Sustainable Energy Development Office (SEDO), the diocese has committed to helping parishioners and their churches reduce their carbon emissions through lower energy use and the uptake of renewable energy products. Originally, only 20 parishes were expected to join the project, but 27 parishes eventually engaged and an additional 3 parishes requested a late inclusion. The 30 core parishes appointed 46 volunteers in total, who then received intensive professional training and subsequent ongoing personal contact and support. These “Sustainability Ambassador” volunteers have been equipped to carry out the following four campaigns of this project which aim to reduce carbon emissions by approximately 600 tonnes per annum by 2011:

- *Awareness campaign:* approximately 260,000 families are being made aware of the urgency and benefits of reducing carbon emissions through articles in *The Messenger*, *Mission Plan Update*, *Pastoral and Leadership Advisory* (Archbishop's letter to parishioners), and web site (<http://sustainability.perth.anglican.org/>) as well as visits and talks.
- *Educational campaign:* approximately 1,500 families from 30 parishes are receiving information on how to reduce their carbon emissions.
- *Home Energy-use assessment campaign:* approximately 300 families from 30 parishes are being shown practical steps on how to reduce electricity use in their home.
- *Renewable energy campaign:* approximately 90 families will become motivated to take up renewable energy products.

These “Sustainability Ambassador” volunteers are supported through the project's partnerships:

- “Days of Change”, for training, ongoing support and website reporting;

- Solar Unlimited, for specially discounted solar panels;
- Field Force t/a Envirosaver WA, for provision of free home energy audits and, importantly, a source of fundraising for parish purchase of renewable energy products.

The enthusiastic and willing response of all to care for the creation, often at unstated personal cost, has been remarkable. The Perth Diocese particularly thanks The Venerable Trevor Burt for his initiative in this project.

## **2.2 SOLAR PANELS**

St Columba's is the first parish in the diocese to install solar panels on its church roof. This initiative is having a ripple effect on other parishes. St Columba's, Scarborough has expertise in the form of a template for other parishes to replicate the installation of solar panels.

## **3. AGENCY AND SCHOOL INITIATIVES**

### **3.1 ECO-T OF AMANA LIVING (FORMERLY ANGLICAN HOMES INC)**

The long term strategic plan of Amana Living includes a commitment to sustainability and the environment. Amana Living is an organisation which has become acutely aware of the need for change in the way they do things and their intention is to reduce their carbon footprint with the help of their staff, residents and many volunteers that make up the Amana Living family.

Amana Living has established the ECO-T (environmentally conscious organisation team) which is made up of representatives from various departments. This team has been tasked to reduce Amana Living's environmental footprint. This is being achieved through the following initiatives:

- sharing of sustainability ideas through the *Bright Sparks Project*;
- an intranet site giving staff the latest information on sustainability initiatives happening around service locations;
- *Amana Living Eco News* newsletter publishes the staff's active participation in initiatives;
- preferential Supplier Listing is enforced such that the environmental commitment of suppliers to Amana Living are monitored and staff are prohibited to engage, enter into, or send purchase orders to a new supplier without prior clearance.

- 3.2 Some ASC schools have installed photo voltaics and numerous other projects are being pursued.
- 3.3 Other parish and agency initiatives are being explored by the diocese. The initiatives mentioned above are sufficient in the context of this report to give a sense of the attention paid to the relevant sections of the Protection of the Environment Canon 2007.

#### **4. DIOCESAN INITIATIVES**

- Carbon Credits: The Diocese of Perth off-sets all emissions for staff travel by motor vehicles and flights.
- The diocese is planning a Green Synod for 2010.
- A Diocesan Sustainability Policy will be presented for adoption by the October 2010 Synod.

#### **5. FUTURE DIRECTIONS**

At the time this report was written include closer relationships with State and Federal Government initiatives such as:

- the Perth Solar City Engagement Project, a \$73.5 million Federal initiative as the diocese explores and seeks to establish appropriate partnerships with Western Power's consortium; and
- closer links with Senator Jo Valentine on matters relating to Uranium Mining and alternative sustainable energy policies.

#### **6. CONCLUSION**

The Diocese of Perth welcomes the implementation and roll out of the General Synod Environment Canon of 2007 as a solid foundation for a revision of our theologies of redemption and for our conversation into the marketplace of ideas particularly where we, the Anglican Church, can creatively contribute to the development of effective environmental and social policy for Australia.

**The Right Reverend Tom Wilmot**

25 February 2010





## ANGLICAN BOARD OF MISSION - AUSTRALIA

### INTRODUCTION

The Anglican Board of Mission-Australia is constituted by a Canon of the General Synod and since 2001 has been incorporated as a company limited by guarantee. ABM works with Anglican Church Partners to develop and provide for the spiritual, social and material needs of people, both overseas and within Aboriginal and Torres Strait Islander communities in Australia. ABM helps the Anglican Church and the wider community realise and respond to the call for each of us to be a part of God's mission.

ABM's work is guided by the Five Marks of Mission of the Anglican Consultative Council, which, adapted by ABM in 1998, are as follows:

- **Witness to Christ's saving, forgiving, reconciling love for all people;**
- **Build welcoming, transforming communities of faith;**
- **Stand in solidarity with the poor and needy;**
- **Challenge injustice and oppression; and**
- **Protect, care for and renew life on our planet.<sup>1</sup>**

### ABM'S BOARD

The Primate, the Most Reverend Dr Phillip Aspinall, is the President of ABM. The Chair of the Board is Justice Richard Refshauge, and the other Directors of the Board at the time of writing are: the Rev'd Paul Black, Mrs Judith Cottier, Mrs Patricia Forsythe, Mrs Joy Freier, Mr Philip Miller, the Rev'd Greg March, Mr Stephen Matthew, Mr Christopher Roper, the Rev'd Stephen Savage, the Rt Rev'd Garry Weatherill, and the Rev'd John Deane (Executive Director).

### ABM'S PARTNERSHIPS

ABM currently supports Anglican Church partners in eleven countries<sup>2</sup>, as well as dioceses in Australia. In 2010 ABM will begin new partnerships in Kenya and China and recommence work with the Anglican Church of Zambia. ABM's commitment to the principle of local ministry by local people means that it supports partners to strengthen their own capacity and witness in ways that are most effective within their own context.

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<sup>1</sup> McCoy, M. 1998, 'Going in peace, or breaking in pieces? Anglican unity and the mission of God', *interMission*, vol. 4, no. 1, pp. 22-33.

<sup>2</sup> Egypt, Israel/Palestine, Ethiopia, Burma (Myanmar), Korea, Indonesia, Vietnam, the Philippines, Papua New Guinea, the Solomon Islands and Vanuatu.

In its Overseas Programs, ABM assists churches in strengthening their capacity to evangelise and to minister within their communities, through theological education, capacity building and leadership training. ABM's understanding of mission is holistic thus it also supports churches as they care for the needs of the community through health and education services, water and agriculture programs, literacy and peace-building programs and emergency relief in times of disaster. ABM's programs specifically target areas of disadvantage and supports initiatives which address discrimination, the effects of climate change and gender inequality.

In its Aboriginal and Torres Strait Islander Ministry Program, ABM supports dioceses in Australia as they seek to strengthen local Aboriginal and Torres Strait Islander leadership and ministry and to integrate it into the life of the Anglican Church. ABM also works with Nungalinga College in Darwin and Wontup-bi-buya College in Cairns as they prepare men and women for Christian leadership through culturally appropriate theological education. ABM is also examining ways that its expertise in community development might contribute to the practical training component of these programs.

## **STRATEGIC DEVELOPMENT**

ABM's Board and staff undertook a strategic planning exercise in 2005 and identified five goals for 2006-2010. In 2010, ABM sought to be described as follows:

1. We have clarified our missiology at popular and academic levels which inspires Christians to participate in God's promise of love, hope and justice.
2. We are nationally and internationally known as an Anglican agency with a reputable program based on partnership and integrity.
3. We have consulted with our Partner Dioceses and with indigenous leadership in Australia, as well as our Partner Churches overseas, to deepen our relationships in a spirit of reciprocity and fellowship.
4. We have fostered and supported the strengthening of ordained and lay indigenous leadership to show God's love in a way that contributes to a reconciled Australia.
5. We have developed an organisation that is managed in a professional and ethical manner, that is financially sound, with transparent and sustainable systems and is accountable to its partners.

ABM maintains that all these goals have been achieved, although Goal (1) and Goal (4) remain ongoing tasks. ABM is currently engaged in the development of its next strategic plan for the period 2011-2015.

The Board, and ABM's various committees, engage in missiological reflection to ensure that ABM's work is grounded in a theology which is inspirational and reflective of the Anglican tradition. The focus on church support has assisted our partners to build and develop their own resources and strengthen local leadership to local people. In Egypt, vulnerable women have been empowered to start up businesses; with our Encounter Program the Australian Church has been enriched by visits from priests from PNG and the Solomon Islands; in Ethiopia isolated, multicultural clergy meet with the Bishop in Gambella on an annual basis for prayer,

learning, reflection and planning. In Korea, Seoul Cathedral trains effective evangelists and in Papua New Guinea evangelists and catechists bring the Gospel to isolated villagers. In the Philippines, our support has enabled further empowerment of laity to devise and implement Sunday School programs and other youth outreach in liturgy and biblical teaching.

In recent years ABM has developed an international profile as an Anglican Australian agency which fosters collaboration and creative synergies with our overseas partners, ensuring that relationships are reciprocal and empowering for both sides. ABM engages actively with the international development sector in Australia and overseas to contribute a faith-based perspective to the Australian government and other key stakeholders. This engagement has resulted in increased opportunities for new collaborations and activities, and improved benefits for those in need. Examples of this include a collaboration between ABM, PNG's Anglicare StopAIDS, the Anglican Health Service in Papua New Guinea and the Albion Street Centre in Sydney to provide increased services for sexually transmitted diseases, collaborations with other church-based agencies to deliver development and build partner capacity with the churches in Papua New Guinea and in Vanuatu, collaboration with other Anglican national churches and development agencies in the Asia-Pacific region to work on pressing climate change projects in the region, especially the Solomon Islands. ABM has been actively involved in the discussions within the Anglican Communion about the establishment of an Anglican alliance and is represented on the steering committee overseeing this initiative. It is hoped that such an alliance would bring together and harness the experience and capacity of the various development and emergency relief organisations within the Communion.

Through its Indigenous Program, ABM assists Nungalinya College and Wontulp-bi-buya College in preparing Aboriginal and Torres Strait Islander Christians for lay and ordained leadership, as well as supporting particular Aboriginal and Torres Strait Islander ministries within dioceses, such as the work of the Rev'd Tom Slockee in the Diocese of the Northern Territory, or the ministry of the Rev'd Gloria Shipp in the Diocese of Bathurst. ABM continues its commitment to a reconciled Australia, and is exploring the development of a Reconciliation Action Plan with the assistance of Reconciliation Australia.

ABM meets regularly with its partners to discuss partnership and ways in which support can be improved. Visitors from partner churches come to Australia each year in order to meet with the Board, staff and supporters and to share their story of the life and ministry of their home church. ABM seeks through its partnerships to serve the Church by bringing together Christians from Australia and overseas to learn and share with one another. Pilgrimages allow Australians to visit and experience Christian community in a different culture.

Finally, ABM continues to improve its organisational and strategic effectiveness. Despite the Global Financial Crisis, ABM has managed to maintain and in some cases increase its financial support for partners overseas and within Aboriginal and Torres Strait Islander Anglican communities.

## **LEARNING AND EFFECTIVENESS**

ABM is committed in all of its activities to observe the highest standards of administrative and financial accountability, and continually to learn and improve on our ability to serve the Anglican Church through partnerships in mission. ABM remains committed to the Millennium Development Goals and seeks to ensure that its programs contribute to their realisation. As a signatory to the Code of Conduct of the Australian Council for International Development, and a fully accredited development agency of the Australian Agency for International Development, ABM has demonstrated its sound stewardship of resources, both human and financial, and been rigorously scrutinised by external review. ABM meets regularly with other church agencies to foster communication and collaboration, as well as sharing and learning from others' experiences. Evaluation and reflection on activities are essential parts of how ABM engages with its own work and that of its partners. These processes ensure the effectiveness of the projects and programs which ABM supports, and also ensure that ABM is continually working with partners to improve our collaborative capacity to serve God through mission activities.

## **FUTURE PLANNING**

ABM is 160 years old this year and its Auxiliary celebrates its centenary. ABM has much to be thankful for, especially for the foundations which have been laid that take us into the future. Our model of engaging with partners has changed with mutual learning and accountability, helping ABM to set its missiology within the global context in which we now live. ABM will continue to build a strong and effective organisation which participates in the mission of God through supporting the Anglican Church's witness to the Gospel of Jesus Christ. ABM will continue to assist the Church in serving the poor, feeding the hungry, teaching and preaching the Gospel, healing the sick, and building strong communities of faith.

ABM is grateful for the ongoing and increasing support of Australians across the country through prayer and financial giving, and through involvement with ABM's activities and events. ABM recognises that it is the steward of the generosity of Australians, and seeks to execute that responsibility with diligence. ABM welcomes feedback and communication with all who are interested in the work and witness of ABM. Please feel free to contact us on (02) 9264 1021 or [info@abm.asn.au](mailto:info@abm.asn.au) or visit our website at [www.abmission.org](http://www.abmission.org).

The Rev'd John Deane  
**Executive Director, ABM-A**



## AUSTRALIAN COLLEGE OF THEOLOGY

### 1. WHO WE ARE

The College, a “body” of this Synod, was established by a determination of the 1891 General Synod of the Church of England in Australia and Tasmania in order to provide for the “systematic study of divinity” especially among the clergy and ordination candidates.

Since its establishment, the College has remained under the control of the General Synod of the Church of England in Australia and Tasmania up to 1 January 1962 and since that date the General Synod of the Anglican Church of Australia (ACA).

On 29 November 1995 the Council of the College was incorporated under the name the Australian College of Theology Council Incorporated under the *Associations Incorporation Act*.

On 6 September 2007 Australian College of Theology Council Limited was registered as a company under the *Corporations Act*.

On 20 December 2007 Australian College of Theology Council Limited changed its name to Australian College of Theology Limited.

The General Synod legislation under which the College is currently constituted is the Australian College of Theology Canon 2007 whereby the General Synod consented to the change of name from Australian College of Theology Council Limited to Australian College of Theology Limited and the modification of the Constitution of the Australian College of Theology Council Limited in accordance with the constitution set out in the Schedule thereto.

From its inception the College has operated as a provider of higher education.

The Constitution includes the following provisions:

2.1 *The objects of the College shall be to foster and direct the systematic study of theology and other disciplines related to Christian ministry by teaching and research in a manner and at a level commensurate with the practices of Australian universities by:*

- (g) awarding higher education qualifications in theology and other disciplines related to Christian ministry equivalent to awards offered in Australian universities, and delivering the related courses in a variety of modes; and*
- (h) engaging in student-centred teaching and learning, through each affiliated college, that advances knowledge, encourages free and open enquiry, and enhances the pursuit of vocational excellence; and*
- (i) facilitating each affiliated college’s realisation of the full potential of its formational, educative and scholarly endeavour; and*

- (j) *fostering and enhancing a culture of research and scholarship across the College that leads to new knowledge and original creative endeavour; and*
- (k) *promoting the study of theology and other disciplines related to Christian ministry in the wider community; and*
- (l) *enhancing the higher education status of the College; and*
- (m) *underpinning these objects through governance, procedural rules, policies, financial arrangements and planning, and quality assurance processes which are sufficient to ensure the academic integrity of the College's academic programs.*

The College's original awards were four in number—the Associate in Theology (ThA), the Licentiate in Theology (ThL), the Scholar in Theology (ThSchol) and the Fellow of the College (ThSoc). All were conferred by successful examination only. The ThSoc has long been superseded by the research degree of Doctor of Theology (ThD).

The current suite of accredited higher education courses has grown from the Bachelor of Theology (BTh) degree, first accredited by the then New South Wales Higher Education Board in 1975, and the research degree of Master of Theology (MTh) in 1976.

The courses of the College are accredited by the Director-General of the Department of Education and Training under the *Higher Education Act 2001* (NSW). They are mutually recognised by all the other States.

The courses of the College, all accredited for the period 2007-2011, are:

- Diploma of Theology, Advanced Diploma of Theology
- Diploma of Ministry, Advanced Diploma of Ministry
- Associate Degree of Theology
- Bachelor of Theology, Bachelor of Theology Honours
- Bachelor of Ministry, Bachelor of Ministry Honours
- Bachelor of Christian Studies
- Graduate Diploma of Divinity/Master of Divinity
- Graduate Diploma of Theology/Master of Arts (Theology)
- Graduate Diploma of Ministry/Master of Arts (Ministry)
- Graduate Diploma of Christian Studies/Master of Arts (Christian Studies)
- Master of Theology
- Doctor of Ministry
- Doctor of Theology

The College now operates as a national consortium of affiliated independent colleges. The present-day consortium originated in 1974 when several colleges—Ridley College in Melbourne and Moore Theological College in Sydney (both Anglican) and two interdenominational Bible Colleges, the Bible College of Victoria and the Bible College of New Zealand—sought approval from the College to deliver the newly proposed BTh degree. From these beginnings there are now 19 mostly non-Anglican theological and Bible colleges situated in each mainland State and in New Zealand (Laidlaw College) that have been approved to deliver the accredited courses of the College on its behalf. These colleges currently enrol over 1,300 equivalent full-time students (including 60 international students), or 2,300 individual students and research candidates, in the degrees of the College.

The relationship between each affiliated college and the Board of Directors, the governing body of the College, is articulated and regulated by a Memorandum of Understanding (an Affiliation Agreement from 2011). Each affiliate is an independent entity. There is a high value placed on collaboration and cooperation across the consortium.

The number of graduates since the foundation of the College numbers close to 14,500, one-third of these in the last decade.

## **2. MEMBERSHIP, INCLUDING OFFICE BEARERS (AS AT 31 JANUARY 2010)**

Membership of the Australian College of Theology Limited consists of 53 persons, as prescribed by the Constitution.

<b>The Primate</b>	Most Rev Dr Phillip J Aspinall
<b>The Dean</b>	Rev Dr Mark Harding
<b>The Principals of Anglican Theological Colleges (10):</b>	Rev Canon Dr Peter J H Adam Professor Christopher R Bellenger Professor Thomas R Frame Rev Dr Timothy J Gaden Rev Dr Nigel Leaves Rev Dr Steven Ogden Rev Graham D Stanton Rev Jacqueline E Stoneman Archdeacon Peter D J Stuart Rev Canon Dr John W Woodhouse

<b>Persons elected by the House of Bishops (21):</b>	Rev Vanessa E L Bennett Mr Garth O Blake Rev Philip Bradford Dr Denise A Cooper-Clarke Rt Rev Dr Glenn N Davies Rev Canon Dr Marian J Free Most Rev Dr Philip L Freier Ms Judith A Hancock Rev Canon Dr Ivan F Head Rt Rev Jonathan C Holland Ms Susan Hooke Ven A Narelle Jarrett Rev Dr Bruce N Kaye Rev Dr James M McPherson Rev Canon Dr Colleen A O'Reilly Ven Dr David J Powys Rt Rev William J Ray Dr Kenneth J Wade Dr Janet E West Rt Rev Paul R White Dr Ann R M Young
<b>The Principals of the Non-Anglican Theological Colleges which are Approved to Offer Research Degrees of Master or Doctor of the College (11):</b>	Rev Dr Murray A Capill Mr Glenn W Clarke Rev Dr Ross R Clifford Rev David A Cook Rev Dr Ian Smith Dr Johan Ferreira Rev Professor Douglas J W Milne Rev Michael D Raiter Dr Mark R Strom Rev Dr John R Sweetman Rev Dr Bruce Winter
<b>Five Persons Holding the Research Degree of Master or Doctor Awarded by the College:</b>	Rev Canon Dr Charles H Sherlock Rev Robert S Smith Rev Dr Mark D Thompson Rev Dr Lindsay Wilson Vacant
<b>Five Persons Holding Any Other Degree Awarded by the College:</b>	Rev Dr John M Capper Rev Kerry D Connell Rt Rev John D Harrower OEM Rev Bruce M Meller Miss Susan Steele-Smith

<b>THE BOARD OF DIRECTORS (ELECTED AT THE 2008 AGM)</b>  <b>Chair:</b> Emeritus Professor David C Barr AM (independent)	Mr Richard V C Cardew (independent) Rev Dr John A Davies (non-independent) Professor George H Cooney AM (independent) Rt Rev William J Ray (non-independent) Mr William J Shields (independent) Ms Kara Martin (non-independent)
Two casual vacancies as at 31 December 2009:	Principal of an affiliated college, Person with commercial expertise (external)
<b>COMPANY SECRETARY</b>	Rev Dr Mark Harding
<b>THE ACADEMIC BOARD</b> Mr Richard Cardew Rev Dr Mark Harding Rev Dr Ian Smith  Ven Dr David Powys  Dr Stuart Piggin Rev Dr Lindsay Wilson Dr Max Gilbert Rev Dr Peter Ralphs Dr Bill Berends Mr Derek Brotherson Rev Dr Greg Goswell  Rev Dr Brian Harris Rev Dr Brian Powell Mr Dick Audley	Chair (a Director) Dean of the ACT Head, Department of Bible and Languages Head, Department of Ministry and Practice Head, Department of Christian Thought Elected Academic Staff member Elected Academic Staff member Elected Academic Staff member Elected Academic Staff member Elected student member Chair, Research & Research Studies Committee Chair, Coursework Committee Chair, Academic Quality Committee Executive Officer (ACT staff)
<b>OFFICE STAFF</b> The Dean & Chief Executive Officer Academic Administrator Quality Manager Postgraduate Student Administrator Office Administrator Finance Officer Assistant to Academic Administrator Executive Officer—Academic Board and Academic Quality Committee The Associate Dean	Rev Dr Mark Harding Ms Anne Bates Dr Kenneth Wade (0.6) Ms Elizabeth Kohn Ms Diana Tadjudin Ms Nilanthy Christy Mr Simon Davies (0.8)  Mr Dick Audley (0.3) Rev Dr Graeme Chatfield

### 3. ACTIVITIES AND HIGHLIGHTS 2007-2010

(a) *Reform of Corporate and Academic Governance*

The securing of the ACT Canon 2007 set in train a thorough reform of the corporate and academic governance of the College.

Reform of the ACT's corporate governance took place to satisfy the registration guidelines of the New South Wales Department of Education and Training (DET) which require that some members of the governing body be independent of the college and its stakeholders. In accordance with the National Governance Protocols—with support from the external audit conducted by the Institute for Governance of the University of Canberra and the November 2006 audit conducted by the Australian Universities Quality Agency—the 2007 AGM and the Board of Delegates took the view that a majority of the members of the governing body should be independent members, including persons with business and commercial skills. Furthermore, it was agreed that there be clear separation of powers with respect to academic and corporate governance, and transparent delegations of authority from the governing body to the Academic Board.

Following invaluable advice in mid 2008 from an external academic governance expert, Dr Anne Cusick of UWS, the ACT's academic board and committees were established and their terms of reference approved by the Board of Directors in October 2008. The year 2009 saw the first full year of the operation of the new academic governance structures and processes: a year in which the new structures were adjudged by members to be working well.

(b) *Self-accreditation*

The College is a non self-accrediting higher education provider (HEP). As such its courses are accredited by the NSW DET. Among the College's peers in the provision of theological education, only the Melbourne College of Divinity and the universities are self-accrediting.

In mid 2006 a review of the National Protocols for Higher Education Approval Processes, established a process by which non self-accrediting providers might be granted self-accrediting authority. Accordingly, with the ACT's registration as a provider in NSW falling due in April 2010, the College prepared and submitted an application for self-accrediting authority to the NSW DET in October 2009. The assessment panel will meet in March or April 2010.

(c) *Financial Performance*

Surpluses were recorded in 2008 (\$10,600) and 2009 (\$144,000, un-audited).

A deficit of \$18,600 was recorded in 2007.

**Assets and equity, 2007**

Capital and equity	\$2,492,615
Liabilities	\$931,315
Total current assets	\$1,739,446
Fixed assets	\$1,684,484

**Assets and equity, 2008**

Capital and equity	\$2,374,968
Liabilities	\$227,975
Total current assets	\$945,147
Fixed assets	\$1,657,796

**Assets and equity, 2009 (un-audited)**

Capital and equity	\$2,537,080
Liabilities	\$501,988
Total current assets	\$1,383,123
Fixed assets	\$1,655,944

Turnover was \$955,000 in 2007, \$1,028,000 in 2008, and \$1,307,000 (un-audited) in 2009.

Equivalent full-time student load		Graduations	
2007	1,210	2007	427
2008	1,178	2008	450
2009	1,310	2009	451

Approximately 20% of the ACT's EFTSL is enrolled in Anglican foundations.

**4. PLANS AND GOALS**(1) *Academic Governance—*

The College's courses, academic policies, and quality processes will be regarded by its institutional peers, by ordaining and ministerial accrediting bodies, churches, mission and pastoral care agencies and other employers of graduates and by the public as comparable with best practice in the self-accrediting tertiary sphere.

(2) *Quality Management System—*

The College's quality management system will be widely perceived as maintaining quality of the College's awards and inculcating a culture of commitment to improving quality within each affiliated college regardless of its level of award approval.

(3) *Adding value—*

The ACT will add value to the operations of its affiliated colleges through (a) efficiencies with respect to its provision of a web-based data base (TAMS), (b) the managing of the processes leading to the accreditation of new and existing awards, (c) compliance with the audits conducted by AUQA and state agencies, and (d) the reporting of statistical data to the Department of Education, Employment and Workplace Relations.

(4) *Enrolments—*

Through its affiliated colleges, the ACT will attract (a) increasing numbers of students seeking both to be prepared for professional and informal ministries and (b) members of the general public desiring to be educated in the intellectual tradition of the church.

(5) *Research—*

The College will provide support for sustained research by the faculty of affiliated colleges approved to deliver the coursework and research degrees of the College, and will be known as a provider in which there is quality supervision and a high concentration of library and technical resources supporting critical engagement with scholarship.

(6) *Institutional status—*

The College will be in a position to secure self-accrediting status and modified university title in accordance with the National Protocols for Higher Education Approval Processes (July 2006).

## 5. ACHIEVEMENTS

(1) *Corporate and academic governance*

Over the last three years the College has reformed its corporate and academic governance in a manner consistent with expectations of a 21<sup>st</sup> century higher education provider, and which meets the requirements of state and federal higher education regulators and accords with the recommendations of external advisors.

(2) *Quality Management System*

The increasing use of graduate surveys and unit evaluations from 2006 has resulted in a far better sense of the strengths and deficiencies of learning and teaching across the ACT network.

The ACT's moderation system is more fully integrated into the academic governance of the ACT with the establishment of the Academic Quality Committee in late 2008 which receives and acts on the recommendations of the panel of moderators.

In 2009 the ACT negotiated benchmarking partnerships with a US theological education provider and the Melbourne College of Divinity, the latter to be extended to other members of the Council of Deans of Theology. Benchmarking reports have been considered by the Academic Board and the Academic Quality Committee, with action being taken on deficiencies.



(3) *Adding value*

The introduction of TAMS and its continued improvements have resulted in a resource that colleges can use for their own academic purposes, especially if their own computer databases are proving costly to replace or upgrade.

The new academic governance structure allows for a greater participation of all college stakeholders in the academic business of the ACT.

In 2007 the ACT purchased a license for the bibliographic tool Endnote which all students and academic staff can download free of charge.

The ACT office's ability to respond quickly to requests for major changes to our registration and accreditation approvals is appreciated by affiliated colleges.

The annual meetings of the three ACT Departments are proving increasingly useful in providing a sense of collegiality across the colleges and sharing of best practice pedagogy.

(4) *Enrolments*

Enrolments increased a pleasing 11% in 2009 after two years in which enrolments remained steady.

(5) *Research*

The Associate Dean, Dr Graeme Chatfield, was employed from late 2008 in part to enhance the research culture across the ACT network. His appointment is bearing fruit in the implementation of new policies designed to support candidates in their research and the creation of benchmarked supervision and candidate guidelines.

The ACT continues to participate as an associate member of the Deans and Directors of Graduate Research (DDoGS), a cooperative university forum for the sharing of new policy and for benchmarking policies and procedures among members.

Research projects which might be publishable are being identified by the Associate Dean and possible publishing ventures investigated.

The Queensland Theological College (QTC) hosted the first Annual Australian Christian Conference (AACC) which the ACT co-sponsored in early July 2009. A second conference is scheduled for early July 2010.

(6) *Preparation of application for self-accrediting authority*

The application was prepared by the ACT office and submitted to the NSW DET in October 2009. The assessment panel will meet in late March or early April.

Rev Dr Mark Harding  
Dean & CEO  
17 February 2010

## **BROUGHTON PUBLISHING PTY LTD AS TRUSTEE FOR THE BROUGHTON PUBLISHING TRUST (“BROUGHTON PUBLISHING”)**

The Directors present this report together with the annual report of Broughton Publishing for the period 1 January 2009 to 31 December 2009.

### **GOVERNANCE STRUCTURE**

The Trustee Directors of Broughton Publishing as at 31 December 2009 were as follows:

- |  |                                 |
|--|---------------------------------|
| • The Reverend Bruce McAteer (Chair)     | Director since 6 March 2005     |
| • Ms Eleanor Curtain                     | Director since 3 September 2002 |
| • Ms Susan Bridge                        | Director since 23 March 2006    |
| • The Reverend Canon Dr Colleen O'Reilly | Director since 21 November 2008 |
| • Mr Peter Angelovski                    | Director since 12 June 2009     |

Mr Peter Angelovski was appointed Director on 12 June 2009.

The Reverend Dr Charles Sherlock, Director since 3 September 2002, resigned on 25 November 2009.

### **FINANCIAL RESULTS**

#### **Principal activities**

During the period the principal activities of Broughton Publishing were to carry on a business for the publishing, sale and distribution of resources for a church embedded in worship and prayer.

The surplus comparative below indicates a positive result.

#### **Summary income and expenditure statement 1 January 2007 to 31 December 2009**

	<b>2009</b>	<b>2008</b>	<b>2007</b>
	<b>\$</b>	<b>\$</b>	<b>\$</b>
<b>Revenue from sale of goods</b>			
Sale of APBA and other printed material	161,794	130,889	147,977
Sale of APBA copyright licences	22,075	21,460	21,548
Sales of new e-pray licences	10,779	11,735	30,116
e-pray annual licence renewals	78,692	69,135	52,975

<b>Other income, royalties, interest and freight</b>	3,298	29,393	24,452
<b>Cost of goods sold</b>	(102,253)	(84,559)	(103,006)
<b>Expenses</b>			
Employee expenses	(73,788)	(69,824)	(63,155)
General and administration expenses	(67,412)	(49,279)	(74,631)
Occupancy expenses	(9,104)	(8,244)	(8,244)
Commission expense	(23,021)	(19,509)	(21,049)
<b>Net surplus</b>	<b>1,060</b>	<b>31,197</b>	<b>6,983</b>

### Financial and corporate achievements

In addition to its publishing program, Broughton implemented a cash-flow forecasting system; the Directors undertook due diligence toward the acquisition of another publishing company and the process assisted in clarifying our strategic direction; processes and documentation were produced toward offering distribution services for other firms; and a national database of Anglican parishes was compiled. The Board thanks, in particular, Eleanor Curtin, Susan Bridge and our Melbourne lawyers for legal and technical assistance in these projects.

### PUBLISHING 2009

The Directors have put in place an implementation plan for the formation of an editorial advisory committee.

The details of the publishing activities of Broughton in 2009 are as follows:

#### New publications

*Sunday Bible Readings 2010* – read by Hugh Elphinstone  
*An Australian Lectionary 2010* – compiled by Pam Raff  
*Your Child's Baptism* – consultancy by Ron Dowling  
*Broughton Publishing Catalogue 2010* – the publishing program  
*The ABC Guide to e-pray* – by Broughton Publishing

#### Reprint publications

*A Prayer Book for Australia* - Large Print full edition Blue  
*A Prayer Book for Australia* - Full edition Red

### FUTURE PLANS

The Directors of Broughton Publishing have several plans in place to:

- Attract and commission authors
- Further develop the e-pray program, and
- Market current & future publications.

The Directors are aware of the requirement under Schedule 1 of the Trust Deed to seek Standing Committee approval for anything outside of its mandate.

**The Reverend Bruce McAteer**  
**Chairman**  
**April 2010**



## DEFENCE FORCE BOARD

### RESPONSIBILITIES

The Defence Force Board (DFB) provides the interface between the Anglican Church of Australia (ACA) and the clergy of the ACA employed as chaplains to the Australian Defence Force (ADF). It is responsible to General Synod for sustainment and maintenance of the office of the Bishop to the Defence Force (BDF).

### MEMBERSHIP

The current DFB met formally once in late 2007, twice in 2009, and three times in 2008 and 2010. Membership of the Board is:

The Right Reverend Len Eacott, AM (Chair)  
Principal Chaplain the Venerable Eric Burton, CSC (Navy)  
Chaplain the Venerable Geoff Webb (Army)  
Chaplain the Venerable Kevin Russell (Air Force)  
The Very Reverend Andrew Sempell (Bathurst)  
The Right Reverend Dr Mark Burton (Dean of Melbourne)  
Chaplain the Reverend Russell Joyce RANR (Melbourne)  
Colonel Jim Dittmar, CSC (Canberra and Goulburn) (*vice Captain John Parkes RANR who resigned in June 2008*)  
Mr Allan Sauer (Brisbane) (Honorary Treasurer)  
Mr Alan Gallimore (Brisbane)  
The Reverend Canon Graeme Winterton (non-elected Minutes Secretary)

### MISSION AND VISION

At the 2009 Anglican Defence Chaplains' Retreat and Conference the following mission and vision statements were agreed to by the chaplains:

#### **Mission**

*"We are Anglican clergy called to minister, proclaim and witness to the gospel of Jesus Christ within the ADF community;"*

#### **Vision**

*As Anglican Chaplains we desire that all may know the reign of God (Mt 28: 19, Col 1: 28).*

*Under God we seek to serve the ADF community by:*

*Restoring the broken (Luke 4: 18)*

*Awakening people to God*

*Inviting the community into relationship with Jesus*

*Sustaining and nurturing them on their faith journey*

*Praying for the community*

*In all this we demonstrate the love of God.*

Over the next five years the Defence Force Board in support of Anglican chaplaincy faces five clear challenges:

- *First*, to seek opportunity to support the implementation of the Mission and Vision of the chaplains.
- *Second*, finding fresh opportunities to enhance and deepen the care and well-being of chaplains and their families.
- *Third*, identify and recruit suitable clergy for full-time and part-time service.
- *Fourth*, securing adequate long-term funding for the ministry and mission of the BDF and chaplains.
- *Fifth*, better providing for the Anglican ADF Chaplaincy Registrar, the Director of Ordinands, the Professional Standards Officer and the Bishop's office.

## GOVERNANCE AND REFORM

At the 2007 General Synod of the Anglican Church of Australia, the following Minute:

(38 - Defence Force Organisational Structure, of 25 October 2007) was passed:

*“That noting the importance of ministry to the Australian Defence Force and their families and other associated people, this synod requests the Defence Force Board:*

- 1. to formulate a proposal for establishing an organisational structure with authority appropriate for ministry to the Australian Defence Force and with appropriate governance arrangements, and with this end in view;*
- 2. to consult widely, including with representatives from dioceses and Defence Force Bishops within the Anglican Communion; and also*
- 3. to gain any transferable insights from the model of ministry already established for the Indigenous peoples; and also*
- 4. to bring the proposal to the next General Synod for consideration.”*

Consequently, the Defence Force Board undertook a detailed review and examination of the organisational and governance structure of Anglican ministry to the Defence Force and has attempted, in consultation with Defence Legal, Justices Refshauge and Young, to develop an appropriate model of governance that complies with the Constitution Canons of the ACA and acceptable to the ADF.

The following important and priority requirements for reform were identified:

- Identifiable governance of non-Commonwealth owned Anglican chapels and ecclesiastical property/assets on Commonwealth Land.
- A requirement for governance platform for the implementation and of *Faithfulness in Service* and for the establishment of regulations and procedures required for the exercise of Anglican ministry in the ADF.



- Clarify the future function of the Defence Force Anglican Chaplains Incorporated (DFACI) which was established in 1991 by the chaplains to provide a residence for the bishop and the ministry of the church in the Defence Force.
- Set up the provision of essential insurance cover for the Bishop, Anglican Defence Force chaplains and licensed lay ministers within the Australian National Insurance Policy.

Subsequently, in September 2009, the BDF presented a proposal for a governance structure for the consideration of the General Synod Standing Committee (GSSC). The GSSC recommended that further development ought to be undertaken.

After further consultation, the DFB recommends that the identified essential requirements may be achieved by revising the rules and constitution of DFACI without the need for canonical or legislative action. The DFACI members will be asked to consider this at the AGM of the association at the annual general meeting in October 2010.

### **IRREGULARITIES IN PRIMATIAL LICENCE**

The DFB made a successful submission to GSSC in 2008 to amend the Schedule to Defence Force Ministry Canon to clarify the status of chaplains not active in ministry in the Defence Force.

### **DEFENCE ANGLICANS WEBSITE**

With the support of the DFB, the chaplains have established a web site with a dual intention of information and ministry outreach to Defence personnel as well as a resource for chaplaincy. The web site titled "Defence Anglicans" can be accessed using the follow URL: [www.defenceanglicans.org.au](http://www.defenceanglicans.org.au)

### **STAFFING AND MINISTRY**

There are 103 clergy serving as military chaplains (44 full time, 56 part time and 3 ministering part time to Defence Cadet units).

Chaplains continue to deploy with military personnel in several locations the Middle East, Timor Leste, the Solomon Islands, Malaysia, and at sea. Since the last report in 2007, no fewer than 32 Anglican chaplains have been deployed on operations for periods of up to eight months. This comes at great cost personally, spiritually and psychologically.

The Bishop undertakes a regular schedule of visits to chaplains and families throughout Australia and made a three week visit to chaplains deployed with Australian troops in the Middle East Area of Operations in 2008.

The bishop's part-time staff officer/chaplain Colonel the Reverend Peter Rose retired in March 2010 and has been succeeded by Army Captain Catherine Crane as Staff Officer.

### **PSYCHOLOGICAL ASSESSMENT OF DEFENCE FORCE IN-SERVICE ORDINATION CANDIDATES**

The Defence Force Board adopted a protocol in March 2009 making it mandatory that all Anglican In-Service Ordination candidates present themselves to a nominated psychologist for Psycho-sexual Assessment. Following the formal assessment, candidates are debriefed by the nominated psychologist about their assessment and asked to agree in writing to the release of her/his report in order to meet privacy requirements. Assessments are conducted before candidates are seen by a Vocational Assessment Panel.

### **INSURANCE**

Anglican Defence Force Chaplaincy has negotiated additional insurance cover under the Anglican National Insurance Policy. This was necessitated by the fact that both Chaplains and Lay Ministers were not covered for various types of insurance cover while undertaking non defence Anglican duties.

### **FAITHFULNESS IN SERVICE**

All Anglican Defence Force Chaplains and Lay Ministers are signatories to Anglican Defence Chaplaincy Faithfulness in Service Protocols.

### **FINANCE**

The DFB receives an annual grant from the General Synod General Fund to fund its operations. The Board has been most grateful for the complementary financial support it has received from the Diocese of Sydney, which ceased at the end of 2009. Without these funds the Board would not be able to provide for the ministry of the Bishop and fulfil its other responsibilities. With the cessation of the financial support of the Diocese of Sydney, the budget for the Board is extremely tight, with the full impact coming in the years ahead if no alternative resourcing is found.

The Board has always believed funding needs to be increased. Any further diminution of the funding will seriously impede its activities and preclude it from fulfilling its obligations which will significantly impact upon the ministry and mission of the church to the Defence Force.

The funding by the Commonwealth for the In Service Training Scheme, to Australian Theological colleges and parishes, together with the value of the ministry exercised by ADF ordinands and curates in the Australian church surpasses the financial assistance it receives from the General Synod and individual dioceses.

## **AMOS FOUNDATION**

The Board continues to be active in promoting the AMOS Foundation as part of the resourcing for the ministry within the ADF. It has been disappointing that the capital of the Foundation has not grown to the extent that was expected. An active campaign to raise funds and improve the capacity of the Foundation to support the bishop and the chaplains is planned.

## **CLOSING REMARKS**

The work of God among the men and women of the Defence community by Anglican chaplains should be a source of thanksgiving to us all; there is plenty of scope for enhancing and enabling intentional ministry and in support of this unique ministry of our church. The Defence Force Board looks to the future with hope and in anticipation that we have the goodwill of the ADF and both the prayerful and fiscal support of our sisters and brothers in the national Anglican Church.

The Rt Rev'd Len Eacott, AM  
Chair



## **LONG SERVICE LEAVE FUND**

The Board presents its report of the Anglican Church of Australia Long Service Leave Fund (The Fund) for the period 1 January 2007 to 31 December 2009. The report is made in accordance with section 19. (2) of the Anglican Long Service Leave Canon 1992 – 1995.

### **GENERAL**

This report contains financial information and statistical data for the period 1 January 2007 to 31 December 2009. The annual report as at 31 December 2009 is scheduled to be tabled at the 2010 General Synod.

During the period the Fund continued to receive contribution income from participating dioceses and organisations, process long service leave payments to participating dioceses and organisations, provide long service leave guidance and advice to members and invest funds with BT Financial Group Limited.

The Fund continues to be administered by the General Synod Office of the Anglican Church of Australia and pays an annual fee to the General Synod Office. These fees are annually reviewed by the General Synod Office and the Board.

In 2007 the Fund appealed the decision by the Australian Taxation Office not to grant tax exempt status to the Fund. The appeal was successful and the Fund was granted Income Tax exemption from 1 July 2000 and GST concessions from 1 July 2005. As a consequence of the tax exempt status the Fund as a shareholder, is entitled to claim a refund from the Australian Taxation Office for franking credits. In 2008 the Fund lodged a claim for these franking credits and received, for the tax years 2001 to 2008 a total sum of \$857,526. The total refund for 2009 was \$150,361. The fund will continue to claim these franking credits at the end of each taxation year.

### **GOVERNANCE**

#### **Members of the Board**

The members of the Board as at 31 December 2009 were as follows:

- The Right Reverend G. E. Thompson (House of Bishops)
- The Reverend S. J. Soley (House of Clergy)
- Mr D.S. Marr (House of Laity)
- Mr M. A. Payne (House of Laity)
- Mr A. A. L. Thompson (House of Laity)

No member of the Board has received or is due to receive any emolument as a member of the Board for the period 1 January 2007 to 31 December 2009.

There currently exist two vacancies due to the retirement in June 2009 of The Reverend Canon Gary Smith from the House of Clergy and the resignation of Mr Peter Sandeman in October 2009 from the House of Laity. Mr Marr's appointment expires at this session of General Synod and is available for re-election.

## **FUND ADMINISTRATION**

On 22 September 2008 Mrs Shirall Mayers replaced Ms Zenda Curran as Fund administrator.

Mr James Flavin replaced Mr Martin Drevikovsky on 5 March as Company Secretary for the Corporation, being the trustee of the Fund.

## **AUDIT AND INVESTMENT COMMITTEE**

The Audit Committee and the Investment Committee continues to assist the Board in an advisory capacity for the financial and investment performance of the Fund. During 2008 the Investment Committee sought advice from an independent Investment advisor to review the performance of the existing fund managers and to advise on investment policies and process. These are being developed and implemented by the Board with the assistance of the Investment Committee.

## **FUND OVERVIEW**

### **Liability to participating dioceses and organisations**

The value of the Fund is as follows:

	31 Dec 2009 \$	31 Dec 2008 \$	31 Dec 2007 \$
Net assets (excluding LSL benefits payable)	32,849,546	30,369,107	37,815,636
LSL benefits payable	16,965,766	17,904,806	14,314,293
<b>Net Assets</b>	<b>15,883,780</b>	<b>12,464,301</b>	<b>23,501,343</b>

An actuarial valuation of the Fund is undertaken each year by Mr Alan Haintz of Financial Synergy Pty Limited of the long service leave benefits payable under the Fund. The Projected Unit Credit Method has been used for these valuations, which are solely for the purpose of producing the values required for disclosure in the annual report under the relevant Accounting Standard AASB139. This method was adopted for the 2008 and 2009 financial years in accordance with Corporations Law. However the Accounting Standard AASB119 was adopted for 2007 as this was the relevant Accounting standard at the time.

At each of the reporting dates above the Fund continued to hold net asset in excess of long service leave benefits payable.

### Notional Stipend

Historically the Board has increased the level of benefits paid through a change in the Notional Stipend. The increase in the Notional Stipend and Contribution Rates during the reporting period is outlined in the table below:

Year	Notional Stipend	Increase	Contributions per Person per Annum	Increase
		%	\$	%
2004	37,932	3.25	888	-
2005	40,775	7.49	948	6.76
2006	41,206	1.06	972	2.50
2007	43,277	5.03	996	2.50
2008	46,525	7.50	996	-
2009	55,581	19.46	1,044	4.82
2010	56,502	1.66	1,044	-

The significant increase of the Notional Stipend in 2009 was to reflect the costs to parishes of superannuation, long service leave contributions and stipend insurance paid by participating parishes and organisations. The supplementary benefit payable remains at 80% of the Notional Stipend.

The LSL benefits paid to participants is summarised below:

	2009 \$	2008 \$	2007 \$
<b>Entitlements paid:</b>			
Participating dioceses	1,902,389	1,604,883	1,446,940
Participating organisations and individuals	40,167	46,077	61,730
<b>Supplementary allowances paid:</b>			
Participating dioceses	1,324,701	960,429	946,289
Participating organisations and individuals	31,651	36,761	25,729

The majority of clergy take leave as soon as convenient after it falls due.

## Investment performance

The Fund's assets continued to be managed by BT Financial Group Limited under the supervision of the Board and Investment Committee in accordance with approved guidelines and strategies. The impact of the Global Financial Crises, whilst significant, has not left a permanent impact on the Fund. The losses incurred in 2008 were essentially offset by the gains in 2007 and 2009 such that the position of the Fund at the end of 2009 was back to its position in 2006.

As at December 2007 to 2009 each year, the market value of investments stood at:

Investments at Fair Value:

Period	Value	Increase/(Decrease ) %
2007	37,828,843	-
2008	29,992,850	(20.71)
2009	32,447,659	8.18

Attached as Annexure I is a three year performance commentary of the Funds Investment Performance by BT Financial Group Limited.

## Actuarial Report

A review of the Fund was undertaken by the Actuary at 31 December 2007, 31 December 2008 and 31 December 2009. Attached as Annexure II is a brief commentary from the Actuary.

## The Canon, rules and regulations

The 2007 Canon was not assented to by all dioceses. There were concerns regarding the Winding up provision in Section 48 of the Canon. The Board decided to seek legal, accounting and actuarial advice. The outcome of this advice was for the Board to seek an amendment of the Canon on the basis which preserves the tax exempt status of the Fund and is consistent with Trust law.

More detail can be found in the explanatory memorandum of the Bill to be presented to 2010 General Synod.



## ANNEXURE I

## The Anglican Church of Australia Long Service Leave Fund Period to 31 December 2009

### Three Year Performance Review

As at 31 December 2009	Fund Gross of Fees & Gross of Tax
2007 (%)	5.25
2008 (%)	-18.62
2009 (%)	15.21
<b>3 year performance (%) pa</b>	<b>-0.44</b>

### Performance by Asset Class – Market Returns

3 Year Market Performance by Asset Class



	<b>Fund Performance 3 year % pa</b>	<b>Market Performance 3 year % pa</b>	<b>Asset class size (\$)</b>
Australian Equities	2.37	-0.78	9,270,406.04
International Equities	-11.14	-9.99	4,948,774.53
Listed Property	-19.70	-23.08	3,390,098.94
Australian Fixed Interest	6.49	6.55	7,488,469.59
International Fixed Interest	6.01	7.95	1,912,971.64
Cash	5.95	5.92	5,838,825.28
<b>Total Portfolio</b>	<b>-0.44</b>		<b>32,849,546.02</b>

## Fund Performance Summary

Global financial investors witnessed an unprecedented level of volatility over the last three years. Following the global financial crisis which started in early 2007 and extended into 2008, markets then went on to claw back some of their losses in 2009. The rollercoaster effect translates to an average fund performance return of -0.44% per annum, a stark contrast to the previous three year bull run in which Fund returns were up a stellar 15.47% per annum.

As the chart and table shows, the period 2007-2009 highlights quite divergent performance amongst asset classes. The increase in risk aversion and reduction in global interest rates resulted in sovereign bonds significantly outperforming equities. Growth assets, particularly listed property have significantly underperformed. The fund's tilt towards growth assets over the period has weighed on performance; however underlying manager performance within the domestic growth portfolios (equities and property) has been strong.

The performance of the international equities portfolio has lagged the broader market over the period – this underperformance was largely concentrated in 2007. The manager has since improved its relative performance and outperformed over 2009.

Within the domestic fixed interest portfolios, the credit selection strategy was marked down aggressively in 2008, despite exposure to many high quality names. Many of these securities posted stronger performance over 2009, seeing the portfolio perform roughly in line with the broader market over the period. The underperformance in the global fixed interest portfolio also reflects weakness in the global credit selection strategy. As growth assets suffered extreme periods of weakness over the period, the fund's high cash exposure acted as a very good buffer.

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## ANNEXURE II

**Number of Members**

The numbers of active members, by age group, as at the end of the last three calendar years are set out in the table below.

<b>Age</b>	<b>31 December 2007</b>			<b>31 December 2008</b>			<b>31 December 2009</b>		
	<b>Males</b>	<b>Females</b>	<b>Total</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
Up	21	6	27	29	10	39	27	9	36
31-	264	21	285	277	18	295	280	17	297
41-	361	53	414	348	62	410	355	67	422
51-	512	115	627	490	110	600	474	115	589
61-	214	43	257	222	50	272	237	52	289
Over	6	0	6	6	0	6	7	1	8
<b>Total</b>	<b>1,378</b>	<b>238</b>	<b>1,616</b>	<b>1,372</b>	<b>250</b>	<b>1,622</b>	<b>1,380</b>	<b>261</b>	<b>1,641</b>

Membership has remained very stable over this three year period, even though the number of new members is reduced from 116 in 2007 to 107 in 2008 and to 95 in 2009.

**Notional Stipend and Supplementary Allowance**

The Notional Stipend and Supplementary Allowance that applied in each of the last three years were as follows:

<b>Year</b>	<b>Notional Stipend</b>	<b>Supplementary Allowance</b>
	\$	%
2009	55,581	80
2008	46,525	80
2007	43,377	80
2006	41,206	80

Over the three year period 2007-09 the Notional Stipend increased by 34.9%, which is an average of 10.5% per annum. Over the same period, the equivalent rate of increase in the CPI was 2.6% per annum.

## Leave Taken

As an indicative measure of the rate of taking leave, I have expressed the Entitlements and Supplementary Allowances as a proportion of (a) Contributions, and (b) the average Fund balance.

Year	Entitlements and Supplementary Allowance paid:	
	as a proportion of Contributions	as a proportion of average Fund balance
2009	177%	22.4%
2008	150%	14.0%
2007	134%	10.1%

Although these are not true measures of the rate of taking annual leave, they do indicate that the pattern of taking leave has changed over that last three years – this is also illustrated by the fact that the amount of benefits paid (entitlements plus supplementary allowances) increased by 9% in 2008 and by 18% in 2009.

## Real Rates of Return

One of the key assumptions in the valuation of the long service leave liabilities was that the real rate of return (actual return less inflation) would be 4%. The actual rates of return (allowing for investment income and realised and unrealised profits) are shown in the table below.

Year	Real Rate of Return
2009	13.9%
2008	-22.3%
2007	2.3%

Over the three year period, the Fund's average real rate of return was -3.3%, considerably lower than the assumed rate, a result considerably affected by the Global Financial Crisis. It is still expected however that the assumed rate of 4% is achievable over the long term.

## NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER ANGLICAN COUNCIL



### INTRODUCTION

The National Aboriginal and Torres Strait Islander Council (NATSIAC) was established by General Synod in 1998 and operates under the National Aboriginal and Torres Strait Islander Council Canon 1998 and amended in 2004.

At it's Annual Gathering in Cairns in 2008, NATSIAC formalized a statement to describe its future direction and was subsequently adopted. The statement says: *Indigenous Australians believe that by placing ourselves on the land and the sea, we are guided by the Creator Spirit that showed our ancestors to follow the path of Dreaming and to continue that journey today as a vision for NATSIAC. Further, that every Diocese and parish be made aware of the work and ministry of NATSIAC through promotion, establishment of a secretariat, development of leadership, the celebration of indigenous liturgy through culture and, the provision of resources to enable NATSIAC to fulfill its function.*

Under the current Canon, an Annual Gathering of NATSIAC is held. Every two years, an Executive Committee is elected to operate NATSIAC when the Council is not meeting. The Executive meets two to three times between Gatherings to attend to NATSIAC business and plan the next Gathering. Further, elections are held for representatives to the Anglican Indigenous Network, General Synod and the General Synod Standing Committee (GSSC).

NATSIAC provides a forum where Aboriginals and Torres Strait Islanders can talk about issues of faith, mission and evangelism; provides opportunities for leadership development through representation at General Synod, the Anglican Indigenous Network and the NATSIAC Executive; help builds self-worth and significance through fellowship, worship and Bible teaching; and, assists Aboriginal and Torres Strait Islanders to voice their concerns to the Anglican Church of Australia and the wider community.

### MEMBERSHIP

NATSIAC comprises of up to a possible 68 members from Australian Anglican Dioceses who are either nominated by the Diocesan Bishop or elected by the Council( 5 (5) of the Canon). The Council also comprises each Aboriginal and Torres Strait Islander Bishop (where each are currently assistant Bishops in the North Queensland Diocese) who between them has Episcopal care of the Council (5(1) of the Canon).

The elected Executive of the Council comprises, a Chair, deputy Chair, Secretary and Treasurer, 2 Committee members, any representatives to the General Synod Standing Committee and the Bishops.

### **ACTIVITIES OVER THE PAST THREE YEARS**

There have been many achievements with the most notable being the new commitment made by General Synod in 2007 in accepting a document called 'Commitment and Affirmation of Faith and Justice'. Some Dioceses have also formally accepted this "Statement" by resolution at their Diocesan Synods.

Rev. Di Langham (Diocese of Newcastle) was elected to the Executive of the Anglican Indigenous Network (AIN) ([www.ainet.org](http://www.ainet.org)). 2007 General Synod approved the appointment of an Aboriginal and Torres Strait Islander member from NATSIAC to GSSC. The Anglican Church of Australia (ACA) was encouraged to celebrate Aboriginal and Torres Strait Islander culture during Pentecost using resources produced by NATSIAC members.

In 2008, NATSIAC formalized a statement to describe its future direction. Michael Horsburgh attended the Council Gathering along with other members of the GSSC to begin a review of Indigenous Ministry within the ACA. Five NATSIAC members attended the AIN meeting in Hawaii representing youth, clergy, women, elders and theology.

In 2009, the Executive of NATSIAC participated in a forum on Aboriginal and Torres Strait Islander ministry with the GSSC. At the NATSIAC Gathering held in Bendigo in October, 2009, goals were agreed upon to guide the Council. In summary these goals are:

- To increase national awareness of the purpose and activities of NATSIAC in the Australian Anglican and wider community.
- To encourage and enthuse Indigenous Australians in the ministry of the gospel.
- To promote and encourage Indigenous Australians to undergo theological training and education.
- To increase dialogue between NATSIAC and General Synod, the Australian Anglican Church and its associated ministries, and other similar entities.
- To develop and empower Indigenous leadership within the Australian Anglican community.
- To engage in issues of national and international importance to Indigenous people.
- To adequately resource and finance NATSIAC to achieve its goals.

NATSIAC endorsed the recommendations from the GSSC Committee to Review Indigenous Ministry and agreed to participate in a joint working group with the GSSC. NATSIAC addressed social justice issues calling upon the Western Australian government to provide compensation for the Stolen Generations; to take seriously their duty of care to Aboriginal and Torres Strait Islander peoples; and,

provide adequate resources to maintain and repair housing. The Gathering resolved to call upon the Anglican Church of Australia and its mission agencies to work together on a national approach to increase funds for sustainable ministry to Aboriginal and Torres Strait Islander peoples. Further, it resolved to call upon the ACA to include in the Church calendar an annual celebration of NATSIAC and its ministry; to increase Aboriginal and Torres Strait Islander peoples contribution to Diocesan decision-making; to increase cultural awareness training in Dioceses and training colleges; and, support appropriate training of Aboriginal and Torres Strait Islanders who undertake the role of a Bishop.

Rev. Shannon Smith (Diocese of Riverina) attended Youth AIN Gathering in New Zealand. A number of NATSIAC members from the Northern Territory, Riverina, Bendigo, Gippsland and Grafton Dioceses were ordained.

NATSIAC will be meeting in Griffith, NSW (Diocese of Riverina) from 13-19 October, 2010. NATSIAC will be hosting the AIN meeting in Sydney in May, 2011.

NATSIAC appreciates and give thanks for the support from the General Synod office allowing use of its facilities for Executive meetings.





## **NATIONAL HOME MISSION FUND (ANGLICAN OUTBACK FUND)**

### **INTRODUCTION**

The National Home Mission Fund (NHMF) is managed by a small committee consisting of Mrs Dorothy Thorpe, Adelaide; Archdeacon Jim Nolan, Brisbane; Bishop Peter Tasker (Sydney); Mr Richard Hoy, (Secretary) Melbourne; Bishop Ron Stone, (Chair) Bendigo; and with the assistance of Mr Peter Shepherd (Bookkeeper) Melbourne. The committee is joined from time to time by applicant bishops of dioceses seeking support from the NHMF; currently the Bishops of The Northern Territory, North West Australia, Willochra, North Queensland and Riverina.

The NHMF is quite a remarkable organisation within the National Church. It has no paid officers, no buildings, virtually no overhead expenses, members pay their own way to meetings, dioceses most in need of financial assistance determine the allocation of funds, the fund uses external sponsorship to cover the cost of printing, almost all of postage and its website. This is to guarantee that donations received are applied to the actual work of mission and ministry in the Church in Outback areas.

### **ACHIEVEMENTS SINCE GENERAL SYNOD 2007**

These include:-

- managing the Anglican Church of Australia Victorian Bushfire Appeal 2009 – including promotion, receipting, bookkeeping, newsletters
- disbursing the Bushfire Appeal Funds totalling \$332,437
- significant upgrading of NHMF annual brochures, posters and general promotion. The Committee acknowledges the professional assistance given by Dr Muriel Porter and by other generous friends and sponsors of the Fund
- developing a data base
- development and maintenance of a sponsored NHMF web site – [www.anglicanoutbackfund.org](http://www.anglicanoutbackfund.org)
- mounted the annual NHMF Appeal each year of the three year period
- held annual meetings to conduct the business of the Fund and to determine disbursements.

### **HISTORY**

The NHMF was created by the General Synod in 1969 upon the recommendation of the Missionary Ecumenical Commission (MEC). “The MEC recommended to the 1969 General Synod that a home mission fund be established and operated for the whole Australian Church, which would be operated not by one board or society, but by all concerned with the work of home mission in the Australian Church.”\* It is

important to note this difference between the NHMF and other mission agencies operating within the Anglican Church of Australia. "The first Chairman, Bishop Ged Muston worked tirelessly to promote the NHMF at "Diocesan" level because, since "Mission" is the *raison de etre* of the Church, it is for the Australian Dioceses to give the lead in financing the Fund, by sharing their financial resources with under-resourced dioceses."\* Furthermore, support from parishes and individuals should and will be consequential upon the lead given by the Dioceses – if only because the NHMF, being run on a shoe string budget, will raise only marginal amounts unless giving is strongly promoted and encouraged by the Dioceses.

Since its beginning in 1969, the NHMF has distributed \$6,164,528 in grants received from Dioceses, parishes and individuals.

### **CHALLENGES BEYOND 2010**

The first challenge is ... Do Dioceses gathered for the General Synod wish the NHMF to continue?

This challenge is raised because a resolution passed by the General Synod 2007, calling upon dioceses to support the NHMF, has not really been translated into support. The support from Metropolitan dioceses remains small. One Metropolitan diocese has advised it will no longer be making grants to the NHMF and will choose and directly fund dioceses of its choice. Another Metropolitan diocese has a policy of only funding, from its resources, dioceses within its own Province. On the other hand the Committee has been encouraged in 2010 by one Metropolitan diocese that has resumed support with a grant and by another two rural dioceses making grants for the first time in many years.

The second challenge is ... Will the General Synod 2010 be willing and able to recapture the vision behind the establishment of the NHMF in 1969 - or provide a new vision?

The NHMF seeks the prayers and support of the members of General Synod 2010 and of the dioceses from which its members come.

Bishop Ron Stone  
Chair.

\* Quotations from a report by Bishop Richard Appleby, a former Chair of the NHMF



## REPORT TO GENERAL SYNOD SEPTEMBER 2010

### PURPOSE

The Australian Anglican Schools Network (AASN) is a collegial body comprising a diverse range of schools – urban, regional and rural, low through to high fee, single sex and co-educational, independent and systemic, day tuition and boarding. Overall, there is a strong commitment to the socially disadvantaged through bursaries and scholarships, indigenous education initiatives, community service and extension of the offering of each school's activities into local communities and parishes. Each Australian Anglican school has a School Council in place to ensure it is governed effectively at the local level, is fulfilling its Christian, academic and pastoral mission, is well managed financially and is meeting the needs of the school and wider community.

AASN is recognised by the General Synod of The Anglican Church of Australia under Part V of the *Strategic Issues, Task Forces and Other bodies Canon 19, 1998* as a Network. Our purpose is as follows:

The Network, giving honour to God, putting God first and working within God's will, seeks to:

- Provide a forum at National level for Anglican schools to facilitate discussion particularly on spiritual, moral and values related issues as they have a bearing on education.
- Be an effective network of General Synod of the Anglican Church.
- Achieve recognition of Anglican Schools as part of the mission of the Anglican Church.
- Engage with the Commonwealth Government, national Anglican agencies, other national education bodies and industry groups on matters which affect the Church's mission through Anglican schools.
- Be a forward-looking, dynamic organisation aiming to develop a strong unity of purpose among Anglican Schools.
- Report to General Synod on major matters discussed at the Network.

## ANGLICAN SCHOOLS

There are over 150 Anglican schools located in twenty Dioceses across Australia. Our schools educate almost 150,000 pupils. Anglican schools are the third largest schooling sector in Australia, after government and Catholic schools.

## MANAGEMENT

The work of the Network is managed throughout the year by an elected Management Committee. The Committee meets six times a year, of which three meetings are face-to-face and three are by teleconference.

The current Management Committee comprises:

President:	The Reverend Peter Laurence
President-Elect:	Mr Stephen Norris
Immediate Past President:	Mrs Lynne Thomson
State Representatives	
Queensland:	The Reverend Paul Bland
New South Wales:	Mr Tony Cummings
Victoria:	Mr Stephen Higgs
Tasmania:	Mr Stephen Norris
South Australia:	Mr Philip Grutzner
Western Australia:	Ms Anne Ford
Chaplain:	Vacant

## NATIONAL CONFERENCE

Over the past decade, our focus as a Network has been to provide a national forum for member schools to meet and discuss issues of common interest. The primary means for this to occur is through our annual National Conference, which is held in August or September each year, in a different state on rotation. Approximately 200 governors, Principals, Chaplains and other senior staff attend each year. The Primate and a number of Archbishops and Bishops from across Australia have attended the conference. Our recent Conference themes have included:

- Faith in Action: Living the Gospel in Anglican Schools
- Beauty for Brokenness: The Appeal of Anglicanism
- Burning but not Consumed: Faith through the Fire

## CHAPLAINCY SHADOWING

AASN has played an important role in supporting and nurturing School Chaplains through our Chaplaincy Shadowing Program. The purpose of Chaplaincy Shadowing is to provide an opportunity for Chaplains to share with each other, become refreshed/re-energised and refocused, to get new ideas and to develop a

spiritual mentor/buddy with whom to 'share the journey'. Two Chaplains, generally from different Dioceses, are paired for a period of one to three years, spending one week a year in each other's schools. So far approximately fifty pairings have taken place since the program commenced, with most encouraging reports received from both Chaplains and schools.

### **TRAVELLING SCHOLAR**

In 2008, the AASN Travelling Scholar Program was inaugurated. Dr Trevor Cooling, Director of The Stapleford Centre in the United Kingdom and one of the UK's leading Religious Education advisors, travelling to each state in August/September, conducting over sixty group and individual presentations, workshops and meetings. This month of activity focused on better equipping staff in Anglican schools to engage with students in the vital learning area of Religious and Values Education.

### **INDIGENOUS EDUCATION**

Also in 2008, the Network commissioned researcher Dr Jennifer Barr to examine the numerous initiatives being undertaken in Anglican schools Australia-wide in the field of Indigenous education today. Dr Barr travelled to each state and territory and met with principals, teachers, students and other leaders in school education, to gain first-hand knowledge of the stories, the successes and the struggles. Her report titled *Building Relationships* was published last year.

This research is ground-breaking for Anglican schools. It paints a picture of the many and varied responses that our schools - single sex and co-educational, long-established and newly-founded, boarding and day - are making to the challenge of providing Indigenous young Australians with the educational opportunity that should be available for all Australians. It also reveals how Indigenous Australians are enriching the lives of students in Anglican schools, through building mutually rewarding relationships. The partnerships are two-way.

Whilst the research into current practice is revealing, it goes further. It challenges all involved in Anglican schooling to consider how we can play a more effective role as partners in our Nation's and Church's commitment to improve educational outcomes of Indigenous young people. That is a mission imperative for all Anglican schools as we prepare to enter the second decade of the 21st century.

### **A SHORT HISTORY**

Last year, we also published *A Short History of AASN*. Written by the Network's founding President, Mr Phillip Heath, it tells the story of the challenging years leading to our formation in 1999, and the subsequent decade of growth.

Both the *Building Relationships* report and *A Short History of AASN* are available on the AASN website - [www.aasn.edu.au](http://www.aasn.edu.au)

## **ADVOCACY**

AASN took a significant step forward at the 2009 Annual General Meeting, where our Constitution was amended to enable the Network to take more of an advocacy role. We would be remiss if we did not position the Network to engage with a changing world of school education in Australia – the move to a greater ‘national’ focus and involvement by and with the Commonwealth Government. Such a step will enable AASN to play some role in engaging with the Commonwealth Government, national Anglican agencies, other national education bodies and industry groups on matters which affect the Church’s mission through Anglican schools. In so doing, the Network must not lose sight of the very strength of Anglican schooling being based on their independence and local governance.

## **NEW INITIATIVES**

New initiatives this year include the introduction of:

- an online Prayer Diary for schools which will enable schools to pray for each other systematically throughout the school year; and
- an annual Anglican Schools Celebration - a focus on what it means to be an Anglican school, by way of services at Diocesan or Provincial level in which schools, staff and students give thanks to God for this remarkable educational and missional enterprise.

## **CONCLUSION**

As Phillip Heath writes in his Short History of AASN:

*The formation of the AASN in 1999 came at a time of profound change both in the Anglican Church of Australia and in the national life. The experience of difficulties that forged and refined the nature of the Network forced us to focus our energies on the things that united Anglican Schools rather than divide them. The frustrations of those who established the National Anglican Schools Consultative Committee (in the 1990’s) have been honoured by the vibrancy of the present Network (which) gently binds together schools of vastly different natures. It is a beautiful thought that this is accomplished by vision and by prayer as opposed to the forces of pragmatism.*

The Reverend Peter Laurence  
PRESIDENT



## **ANGLICARE AUSTRALIA**

### **INTRODUCTION**

Anglicare Australia's mission is to promote a just and caring society through parish and sector ministries of the Anglican Church of Australia. This work is facilitated by the presence of a national structure and national office enabling consultations, communication, research and development across the network of Anglican caring agencies in a manner which informs advocacy, policy and program development as part of the care and social justice realm of the Church. Affirming and promoting community service as integral to the mission of the Church is enhanced through the work of Anglicare Australia and the member agencies. The profile of Anglican agencies within the Church and the wider community is enhanced by the cooperative efforts of this network and the support of the national office of Anglicare Australia.

### **MEMBERSHIP**

The Anglicare Australia network provides services to thousands of children, young people, families, refugees and migrants, Indigenous Australians, older people, homeless and unemployed Australians. The annual expenditure on services by the 43 Anglicare member agencies totalled \$624 million in 2008-09 with services provided in 2,029 locations to over 512,340 people (or almost 1 in 40 Australians). The national network comprises members located to every Diocese of Australia and 3 associate member agencies located in New Zealand. On a local level, the members operate to provide care and to address issues of social justice and community wellbeing relevant to their location and the needs of their area. On a national level, the members are committed to engaging collectively in public social policy debate and working cooperatively on issues of mutual concern. This involves working with and alongside other major Church providers and a wide range of community groups. Regular contact is made with all levels of government and an annual Chief Executive Officer's forum is held in Canberra each year. The collective impact of this work plays a significant role in developing a public response to social policy issues that will help address disadvantage, vulnerability and marginalisation in Australian society. Anglicare Australia is seen as a thought leader in the field and is well positioned to lead in the advocacy for social justice and to achieving a fairer Australia.

## **OUR VALUES ARE**

### **FAITH BASED**

In the spirit of the Gospel, Anglicare Australia through its member agencies, advocacy and research seeks to see the lives of all Australians transformed with hope and justice.

### **EQUITY AND JUSTICE**

Anglicare Australia and our members work for social justice in Australia; to respect the inherent potential in every human being with special concern for those most disadvantaged.

### **COLLABORATION AND PARTICIPATION**

Anglicare Australia and our members recognise that our work will be stronger when we work in partnership and collaboration and we adopt a participatory approach in all we do.

### **STRENGTHS BASED**

Anglicare Australia and our members recognise and seek to build on the strength of individuals, communities and organisations to effect change in Australia.

The national activity is facilitated by the Canberra-based national office funded by its members and under the strategic guidance of the Anglicare Australia Council of which Canon Dr Ray Cleary AM (Anglicare Victoria) is the Chair and Kasy Chambers the Executive Director.

## **ACTIVITIES OVER THE PAST THREE YEARS**

In 2010 the membership approved three strategic goals, which draw from the network's Constitutional aims and purpose.

Building on our wisdom and practice across 43 agencies and 150 years of shared experience we aim

1. To influence social and economic policy across Australia with a strong prophetic voice; informed by research and experience; unafraid to speak out for those most disadvantaged.
2. To enable the potential and strength of the Anglicare Australia network to serve the needs of all Australians with dignity, respect and care.
3. To recognise and celebrate the faith base of our work with the Anglican Church.



## **Goal One**

In the last three years Anglicare Australia has established itself as a prophetic voice in the area of social advocacy through activities such as:

- Publication of the State of the Family Report in 2008 and 2009. These reports analyse the public and social policy as it pertains to various vulnerable groups and promote a moral conversation about future policy directions.
- An annual meeting of member CEOs with eminent government ministers and politicians to enable Anglicare Australia to utilise the experience of the member's clients and expertise of the members themselves to formulate better policy
- An ongoing dialogue with politicians of all parties and their offices on issues of importance to vulnerable Australians through meetings, and committee and working group membership.
- Commentary upon pertinent issues encouraging a moral dimension to social and economic policy.

## **Goal Two**

The Anglicare network continues to grow size and reach, and commitment of individual agencies to the collective whole. The network provides a stable and mature base for individual member organisations. In the last three years activities have promoted and sustained this such as:

- An annual conference each of the last three years (in Darwin, Sydney and Auckland). The conference considers issues of practice for the network but also the relationship between the work of the network and that of the church and the relationships between the faith based nature of the members and the provision of government funded services.
- Special interest networks within Anglicare Australia discussing and progressing issues in the areas of Chaplaincy, Research, Pastoral Care, Parish partnerships, Aged and Community Care, Marketing and fund raising, Family relationships, media, and Human Resources.
- Support to individual agencies.
- Development of a public awareness raising campaign covering Anglicare member's work including a television commercial aired in several States.
- Collaborative projects between members including the keeping Connected in the Community programme for isolated older Australians.

### **Goal Three**

Anglicare Australia has enjoyed a strengthened relationship with the Church both on a national level and through member agencies own relationships through:

- Active membership of the Public Affairs Commission
- Participation of the Primate of Australia and in 2009 the Primate of New Zealand in the Anglicare Australia conferences
- Leadership in the formation of an advocacy and leadership group of major Church providers providing to government a faith based perspective to services and policy.
- Development of material examining the nexus of faith and service through the annual John Roffey lecture, State of the Family Reports, and network activity.
- Provision of this material to the Anglican press for use.

## **AUSTRALIAN ANGLICAN DIACONAL ASSOCIATION**

This association exists for the purpose of uniting Australian Diaconal workers in fellowship.

### **CONFERENCE**

The Bi-ennial National Deacons conference was held in Melbourne in 2008 in the beautiful setting at Amberley in Lower Plenty from 25-28 August and was attended by 28 deacons representing 8 dioceses from across Australia. The theme of the conference was 'Walking Humbly with your God' and the key note speaker was the Right Reverend Bishop Lee Rayfield from the UK who was in Melbourne on 'other business' and agreed to spend the entire conference with us. His ministry to those gathered for this conference and his input on the diaconate and pioneer ministries in the community in the UK was wonderful. Bishop Rayfield brought to us expressions of the diaconate in areas such as Retail outlets, airports and various other clusters of communities, in the community, as he talked about the 'Fresh expressions of Diaconal Ministry.'

The Bi-ennial conference for 2010 is to be held in Canberra ACT.

### **TRI DIOCESAN GATHERINGS**

These gatherings continue to be held between the dioceses of Bathurst, Riverina and Canberra/Goulburn and have been a great time of connection, discussion and ongoing training and pastoral support for the deacons from these three dioceses. The gathering in 2009 was held in Wagga Wagga and 14 deacons attended.

### **GANBERRA/GOULBURN**

In September 2009 The Reverend Mary Thorn, a deacon in Queanbeyan NSW had her portrait painted and displayed in the gallery of Old Parliament House amongst 36 other people from the community. The exhibition was titled, 'The unsung heroes' and celebrated people who, without much fuss, make a significant contribution to the world through their creativity and strength of purpose. Mary is a wonderful example of servant ministry to a community who embraces her with their love.

### **DIAKONIA ASIA PACIFIC (DAP) CONFERENCE 2008**

The elected DAP executive from Australia for this region is the Rev'd Gay Nye from Brisbane and the purpose of this group is to help establish a better level of communication in the Pacific area amongst Deacons and diaconal workers. The theme for this conference was: 'The Cross and the Towel.....meeting in the South Pacific.' The meeting was held in Suva.

## **WORLD DEACONS CONFERENCE JULY 2009 ATLANTA GEORGIA USA**

This conference of the World Assembly was poorly attended by only 300 Deacons of which only about 4 were from Australia. The reduced attendance (usually about 600) was attributed to the world economical crisis at the time that prevented many attending, especially from the poorer countries of the world. The next World Assembly in 2013 is to be held in Germany.

## **CONTACT, COMMUNICATION PASTORAL SUPPORT**

Canberra Goulburn Diocese is the only diocese that produces a newsletter for the deacons of their diocese as far as I am aware. These are produced quarterly. The AADA newsletter has been back in circulation after a long absence and we thank Mrs Judy Dau, Canberra/Goulburn diocese for her editing and distribution of this newsletter. Copies are sent to all AADA members and some copies are sent to deacon diocesan contacts for distribution amongst their non member deacons. Copies have been sent to 80 Bishops across Australia in the last mail out. For those who wish to receive the twice weekly reflections that I do as a means of contact/pastoral support, these are readily available on my blogspot: <http://comewalkwithme-reflections.blogspot.com>. They are also mailed out to deacons across Australia who are not on email. Distribution list at the moment is around 200 worldwide to deacons and lay people.

## **OVERVIEW OF THE AUSTRALIAN DIACONATE**

It is hard to get a true picture of the number of permanent deacons throughout Australia. There are approximately 40 who are members of the AADA and 192 deacons throughout Australia according to the AADA records. Melbourne, Brisbane and Canberra/Goulburn are the largest Diaconates and while some are continuing to grow in numbers others are diminishing and falling away. Most deacons are unpaid, exercising a servant ministry of faithfulness, willingness and loyalty to their saviour Jesus Christ and to their church. In light of this it would be wonderful if parishes /diocese who have deacons amongst them could assist them to attend the AADA conferences held every two years and also assist them to pay their membership fee ,due every two years at the AADA conference.(\$50:00 for licensed deacons and \$25 for those on a concession/pension or on ATO.)

The concern of the AADA is the decline of deacons in some diocese as they are encouraged to move into ordination as priests. The call of the deacon is so different to the call of the priest that it's hard to imagine how this move can be life giving to those called to the diaconate. Some dioceses have made this move to the detriment of the diaconate which has subsequently all but collapsed in their diocese.

As we look at 'new expressions of church' and 'reaching the lost in the community' we need to remember that for many of the deacons they have been doing this in their day to day ministry. Deacons have a vision and ministry to help the lost and the disconnected in the community and many can tell stories of how they do this. Let's remember the deacons whenever we talk of new expressions of church and how we reach the unchurched in the communities that surround our faith communities but don't venture through our doors.

The diaconate in Australia needs to grow at a far greater rate than what it is. Each and every one of us needs to know what it is to be a deacon, what it is that differentiates a deacon from other orders of ministry and tap lay people on the shoulder to enquire about this calling as we see them serving Christ in the church and community in a diaconal way.

The AADA continues to move forward with its agenda of support for all deacons Australia wide, serving Christ as we serve one another.

The Venerable Anne Ranse.  
President. Australian Anglican Diaconal Association.  
2010



## **CHILDREN AND YOUTH NETWORK**

Since their formation in 1998 the General Synod's Youth Network and the General Synod's Children's Network have met to discuss issues related to ministry with young people in Australia. In 2005 it was agreed to combine the two networks into one network. The network operates using an open space meeting structure, addressing issues and topics relevant to the members present.

Those who participate in the network include both those employed at a diocesan level and members of groups that represent youth and children's ministry within a diocese. Most years about half of Australia's dioceses are represented at the network meeting, depending on where they take place. Members of the network are concerned that there is not more participation at the network from across the church and would hope that all Dioceses may consider sending a representative to the Youth and Children's Network each year.

The network serves as important and vital role for those who participate. When the network meets it provides stimulation of new ideas, encouragement, support and the opportunity for gathered action. The network also provides an opportunity for advocacy to the national church, but it should be noted that this is substantially less than what was achieved through previous structures. A concern that is raised by members of the network is how General Synod may hear the thoughts and opinions of the network, especially when no member of the network is a member of General Synod.

### **2009 NETWORK MEETING**

At our meeting hosted by the Diocese of Newcastle in 2009, the network discussed and explored a number of issues including the Participation of Children to Holy Communion from Baptism, Strategies for Growth, Evangelism, Vocation, SRE, Mission, Networking and Child Protection.

### **TRAINING OF CLERGY**

It was agreed that Youth Ministry should be an essential component in the training and formation of Clergy. It has been observed that youth ministry often faces barriers because church leaders do not understand the theology of youth ministry and what youth leaders are trying to achieve. Accordingly, with the changing role of clergy, it makes sense that they at least have some idea of the basics of youth ministry. It is hoped that Bishops might consider including a youth ministry component in all formation programs. It is hoped that youth ministry training of our leaders/priests/ministers will become mandatory.

## **THE NETWORK**

We wish to reiterate the importance of this Network and would encourage all dioceses to send representatives. It is an important place for reflection on current Children's and Youth Ministry practices, sharing of resources and developing strong bonds that cross theologies, cultures and dioceses.

The Reverend Steven Schwarzrock  
Secretary of the Children's and Youth Network



## **NETWORK OF DIRECTORS OF PROFESSIONAL STANDARDS**

### **1. PURPOSE OF THE NETWORK OF DIRECTORS OF PROFESSIONAL STANDARDS**

To provide an opportunity for the Directors of Professional Standards in the Anglican Church of Australia to:

- Share operational information;
- Enable inter-diocesan cooperation between Directors;
- Improve the professional capacity of DPS by the sharing commons problems and solutions;
- Provide opportunity for professional development; and
- Give mutual encouragement and support to each other.

### **2. MEMBERS OF THE NETWORK**

Mr Peter Caporaso:	Adelaide and The Murray
The Revd Canon Colin Aiken:	Anglican Defence Force Chaplaincy
Mr Michael Elliott:	Armidale, Grafton, Newcastle
Ms Claire Sargent:	Ballarat, Bendigo, Melbourne, Wangaratta
Mr Rick Mawdsley:	Bathurst, Canberra, Goulburn, Riverina
Mr Rod McLary:	Brisbane, Rockhampton, North Queensland, NTerritory
Mr Bernard Hill:	Bunbury, Perth, North West Australia
Mr Chris Thomas:	Episcopal Standards Commission
Ms Cheryl Russell:	Gippsland
Mr Glenn Murray	Sydney
Ms Anne Foot:	Tasmania
Mr Tim Ridgway:	Willochra

During the reporting period there have been changes in the Network, the most significant being the resignation in June 2009 from the Diocese of Sydney of Mr Philip Gerber who was the longest serving Director in the Network. The Network benefited greatly from Mr Gerber's contribution and valued his experience, analytical mind and wise counsel.

Of note is the appointment in January 2009 of Mr Michael Elliott to the role of Director of Professional Standards for the Anglican Diocese of Newcastle while continuing his role at the Catholic Diocese of Maitland-Newcastle.

Mr Elliott's dual role allows the two dioceses to work together to ensure a comprehensive approach to the issues of professional conduct and enables him to contribute to the Network from a broader experience.

The variety of backgrounds and experience of the Directors, ranging across law, psychology, police work, child protection, social work and human resources, enhances the outcomes achieved from the meetings of the Network.

### **3. FREQUENCY AND LOCATIONS OF MEETINGS**

The Network aims to meet at least three times a year, with the capacity to hold an extra meeting if circumstances require it.

It is the responsibility of the Director in the Diocese where the meeting is held to organise the venue, agenda and professional development.

While the Network aims to share the venue for meetings across the Dioceses represented, most of the meetings have been held in Brisbane, Sydney, Melbourne and Adelaide, on occasions to coincide with meetings of the Professional Standards Commission to facilitate consultation about current projects and once to precede the 'Safe as Churches?' Conference.

The opportunity to meet with members of the Professional Standards Commission has been especially valuable.

### **4. HIGHLIGHTS**

- Meeting with staff from the Esther Centre (Centre for Addressing Abuse in Human Services and Faith Communities) in Brisbane.
- Attendance by several Directors at the Conference 'Sexual Abuse in Religious Contexts' and presentation by Mr Gerber and Jenni Woodhouse from the Diocese of Sydney.
- Meeting with the Victorian Professional Standards Network to have some 'cross cultural' interaction regarding how other denominations manage their cases.
- Attendance as a group at the 'Safe as Churches?' Conference in Adelaide.

### **5. OUTCOMES**

- Significant contribution to the final version of the National Register through input of data and regular consultation with the Project Officer about modifications and clarification.
- Development of a common form for the recording of information about child sexual abuse in response to Recommendation 7 in the Child Abuse Study, as requested by the Commission.
- Consultation with the Commission on 'Guidelines for Dioceses Undertaking Risk Assessments Relating to Sexual Abuse'.
- Consultation with the Commission on 'Guidelines For Parish Safety Where There Is A Risk Of Sexual Abuse By A Person Of Concern'.
- The direct transfer of extra-diocesan complaints directly to the appropriate DPS and multi-pointed investigations where complaints include church workers who have moved or where complaints cross diocesan boundaries.

## AUSTRALIAN ANGLICAN HISTORY SEMINAR

The National Anglican history seminar has now been operating for over a decade and has made a significant contribution to the study of Anglicanism in Australia. Since the last meeting of the General Synod we have held our annual seminar, this time meeting in Canberra at St Marks National Theological Centre on 15/16 August 2009. The theme was "Who owns the Past". The seminar was organised locally by Dr Robert Withycombe and Dr John Moses. Papers presented were:

### *Two keynote papers*

- Brian Fletcher - Australian Anglican Hymnody
- Dr Robert Withycombe - 'Uses of Religious History: F.B Boyce's "What the Church of England has done for NSW"

### *Seminar Papers*

- Bruce Kaye - 'G A Selwyn in Australia'
- Tom Frame - 'Speaking in a foreign language: the Moorhouse Lectures and Anglican intellectual engagement'
- Michael Gladwyn - Early Anglican Clergy
- Brian Roberts - Aspects of BCA origins
- John G Beer - 'The Revd Dr P A Micklem's contribution to Australian Anglicanism, 1910-1937'

During the course of the meeting we discussed the future of the Seminar and ways of developing the practice of Anglican history in Australia. The seminar was started by the then General Secretary and has continued to enjoy the support of the General Synod Office, who have kept our accounts and assisted in various ways. For some time this arrangement has been seen to have some difficulties attaching to it and involved a continuing intrusion on the time of the General Synod Office. After discussion it was resolved to form The Australian Anglican History Society. This society would enable the annual seminars to be organised without any burden on the GSO. In effect it meant the seminar was now taking responsibility for itself. A copy of the constitution is attached at the end of this report (Attachment 1).

We place on record our very great appreciation for the support given over the years by successive General Secretaries and their staff at the GSO. During that time the seminar has not only stimulated papers from members, a number of which have contributed to the published discussion of Anglicanism, but also the very important book *Anglicanism in Australia, A History*, published by Melbourne University Press in 2002 grew out of the work of the seminar.

Bruce Kaye     <mailto:bnkaye@optusnet.com.au>

ATTACHMENT 1

## **ANGLICAN HISTORY SOCIETY OF AUSTRALIA**

### **1. PURPOSE**

To promote and advance the study of Australian Anglican history.

### **2. ACTIVITIES**

The aim of the Society shall be to organise occasional conferences, seminars and other activities in order to advance the purpose of the Society.

### **3. MEMBERSHIP**

Membership will be open to those who support the purpose of the Society. There will be an annual subscription set by the Committee. The financial year shall begin on 1 January.

### **4. ORGANISATION**

There shall be a committee of five members of the Society, including the following officers, elected by be a general meeting of the Society: Chair, Secretary, Treasurer. The above offices shall be held for a period of two years. Office holders may be re-elected but only to a maximum of three continuous periods. There shall be two other members of the Committee elected by the membership.

Members of the Committee and Office Holders will be elected at least every two years by a vote of members of the Society. The manner of voting shall be at the discretion of the Committee and may be by postal or email vote. Decisions by the Committee will be by a majority and a quorum shall be three. The Committee shall have power to fill casual vacancies of its membership.

The general meeting of the Society shall be held at least every two years for which six weeks' notice shall be given to members. Resolutions to be binding on a Committee must be identified as such and passed by at least two-thirds of those voting. Meetings may be organised by means of a postal vote on any matter for which a clear majority of members shall be required.

The Treasurer will operate an account with an authorised deposit-taking institution set by the Committee and present a financial report to the committee each year. The signatories to the account will be the Treasurer and two others appointed by the Committee, any two to sign.

## **5. DISSOLUTION (WIND-UP CLAUSE)**

In the event of the society deciding to wind up its affairs, or if membership falls to three or less, the members shall decide by resolution on the distribution of all funds and property to an organisation which promotes the study of Australian Anglican history.

## **6. CONSTITUTION**

This constitution may be amended by a majority of two-thirds voting at a meeting of the Society.





## ANGLICAN CURSILLO MOVEMENT OF AUSTRALIA

### BACKGROUND

Thirty one years ago in September 2009, the first Australian Anglican Cursillo was held at Bishopsthorpe Conference Centre at Goulburn, with a joint leadership of Canadian Anglicans and Catholic Cursillistas from the Diocese of Wagga Wagga. Our current Diocesan data bases indicate that about 20,000 clergy and lay people have attended a Cursillo three day weekend, in 19 participating Australian Dioceses.

“Anyone reading the Cursillo literature will soon realize that the purpose of Cursillo is not about more and more people in more and more Cursillo weekends but about deepening of faith, the practice of quiet and persistent leadership by example, building community and the subtle changing of environments inside and outside the Church, all in the name of Jesus Christ.” (Archdeacon Arnold Osborne – Mens’ 1, 1979).

There is no way to specifically measure how effective Cursillo has been as an agent of change, both within and outside the Church during these past 31 years, however, many who have attended a Cursillo Three Day Weekend have taken up active roles within their parish and Diocese in various ministries.

### ORGANISATION

A National Secretariat was established in 1987, and charged with maintaining authentic Cursillo in Australia. It comprises lay and clergy diocesan representatives from all participating Dioceses, and an elected executive of five that includes an Episcopal Advisor. In the past three years the National Secretariat has met five times, in Bendigo, Adelaide, Brisbane, Canberra-Goulburn and Newcastle. The meetings provide:

- an opportunity to promote and foster unity at a national level,
- encouragement and support for the Diocesan leaders,
- a forum for the discussion of ideas and problems,
- a launching place for resources and assistance for Diocesan Movements, and
- a place to vision and imagine the future.

International links are maintained with New Zealand Anglican Cursillo and the National Episcopal Cursillo in the USA, as well as with the Australian Catholic Cursillo Movement. Such connections enable the exchange of resources and programs and for a greater understanding of how the Cursillo Movement is adapting to the changing needs of the Church and society in other parts of the world.

## THE PAST THREE YEARS

- Each year over 30 Three Day Weekends have been held around Australia.
- Each year numerous workshops, training and information days have been held in the participating Dioceses. They have covered such diverse subjects as team training for Cursillo weekends, follow up information days for weekend participants, presentations to parishes 'about Cursillo', Apostolic Action for Cursillistas, Christian Action and Spiritual Direction in workshop format for general parish use, and Spiritual Refreshment programs, Making a Difference and Leaders.
- Each year Cursillistas across the country have met in small groups, weekly; in larger district gatherings, monthly; and from time to time, as a Diocese. These groupings form the essence of Cursillo as the people of God gather to support and encourage each other to truly live a faith journey and discern God's plan for them in the day to day. These events are steadily growing in number.
- Each year many people have been encouraged and equipped for leadership roles within the Movement. This experience flows on and becomes a significant part of the fabric of life within their parishes and communities.
- 2007 – In late 2007 the revision of all Lay Talks was completed and made available for use at Cursillo Three Day Weekends.
- 2008 - National Gathering held in Adelaide (Diocese of Adelaide/Diocese of Willochra).
- 2008 – Diocese of North Queensland – 10<sup>th</sup> Anniversary.
- 2008 – Diocese of Gippsland – 20<sup>th</sup> Anniversary.
- 2009 – Notes for “Team Members” reviewed and made available.
- 2009 – Diocese of Canberra-Goulburn Celebrate 30 years of Cursillo in the Diocese, it also being the 30<sup>th</sup> Anniversary of Cursillo in Australia.
- 2009 – National Secretariat approved the implementation (taking) of Cursillo to the following:
  - Diocese of Wangaratta – (Diocese of Melbourne and Diocese of Bendigo)
  - Diocese of The Highveld – South Africa (Diocese of Bunbury).
- 2010 - National Gathering held in Newcastle in June and 20<sup>th</sup> Anniversary Celebrations.
- 2010 – Diocese of Bendigo – 20<sup>th</sup> Anniversary.



- 2010 – Diocese of Bathurst and Diocese of Brisbane– 25<sup>th</sup> Anniversary.
- 2010 – Diocese of Wangaratta (May 2010) Diocesan Secretariat commissioned, first Three Day Weekends to be held (Men's 1 and Women's 1).

## **THE FUTURE**

Major challenges for the future are:

- increasing knowledge and understanding about Cursillo within the Movement,
- better communication to cross the 'great divide' that still sees as separate the work of the Church and the work of Cursillo,
- using parts of the Cursillo Method, mostly ignored, such as Pastoral Planning; Spiritual Direction and Leadership,
- discernment of God's plan for Cursillo in Australia in the 21<sup>st</sup> century,
- Ensuring that the Cursillo method remains authentic throughout the Movement.

"The Cursillo method is so carefully thought through and crafted that we haven't yet seen its full benefits. We have only just begun. Perhaps only a change of focus is needed" (Archdeacon Arnold Osborne – from an article written in 2002 )

Allan Reed National Lay Director





**THE BUSH CHURCH AID SOCIETY OF AUSTRALIA**  
REPORT TO THE FIFTEENTH MEETING OF THE GENERAL SYNOD

With a constant mission to reach Australians for Christ, the Bush Church Aid Society has continued this work since the last Synod Report. Established in 1836 in Western Australia, BCA is an intentionally missional organisation that works to expand the boundaries of ministry in the bush, reaching out to the 'traditional bush' in isolated and remote areas and the 'new bush' in regional Australia. For the past three years, this mission has included innovation, expansion and new direction.

**INNOVATION**

In a number of instances, innovation has inspired the growth of the Society. Through creatively planning how to meet the needs of Australians outside metropolitan areas, a number of new ministries have been launched.

BCA in partnership with other mission agencies has sought to develop innovative ideas to minister to the lost. One outworking of this has been the incorporation of Fresh Expressions in the development of new ministries for the Society over the past three years. Blackwater, a parish in Queensland which BCA returned to in 2007, created 'Healthy Soul Ministries' which aims to help people lead healthy physical and spiritual lives. The Diocese of Canberra and Goulburn has also taken hold of this idea, developing new ministries to target specific needs in the parish. This has included the creation of a position for a schools worker and the programme RevFitness, a fitness class designed for connection with young mums of Twofold Bay.

Open Gate was pioneered in 2009 to train BCA Field Staff and Regional Officers in how to deal with mental illness in remote areas, in particular depression and anxiety. This initiative has been piloted in the Diocese of Canberra and Goulburn with views to making it nationwide in the future.

With a typically older group of supporters, connecting with younger generations has been a priority. To help achieve this, the position of 'Media and Communications Officer' was created. The renovation of the website and use of social media, such as Facebook and Twitter, has allowed for the Society to become more in tune with younger audiences. Regular updates on the web, along with daily prayer notes now being available to subscribers by email, has allowed BCA a more constant connection with supporters and increased prayer support. Overall, this improved use of new media along with the creation of a new logo has given the Society a fresh, update branding.

## **EXPANSION**

Many of the Society's decisions regarding expansion have been heavily influenced by the trend that was evident in the 2001 census and confirmed in 2006 that the population of Australia is increasingly moving from remote and urban metropolitan locations into rural areas. To effectively reach Australians and support those in the bush, BCA has targeted this 'new bush', moving towards ministry in rural centres.

BCA's ministry growth has continued throughout Australia over the past three years. Mission centres have continued to expand with a 14% increase since 2007. This increase has been facilitated by expanded support with donations from individuals increasing by 12% over the same period.

An increase in the number of supporters has also occurred over the past three years. We are currently receiving prayer support from over 32,000 people who receive the quarterly publication of Prayer Notes and subsequent magazine the Real Australian.

A recent resource boom in Western Australia has led to the transition of the WA Regional Officer from an honorary position to a full time position. This move has increased the effectiveness of the position in continuing to raise financial support, caring for Field Staff and encouraging people to consider ministry in the bush.

A significant number of changes to Field Staff have taken place over the past three years. Retirement and staff moving to the end of their contracted time have been major contributing factors. These changes have allowed for new ministry opportunities along with refreshed ideas for reaching people in isolation.

While there have been a number of changes, there has also been a stable base of ministers choosing to stay on with BCA and renew contracts. While most choose the same location, others have chosen, with the support of BCA, to try a new mission field often in differing states. Another recent change has been the reduction of the average age of Field Staff. This varying age profile has seen an increase in staff from younger generations, which has been an encouraging change for us.

2009 saw the Society celebrate its 90<sup>th</sup> anniversary of our operation under Australian management. Many celebrations were held along with an anniversary appeal conducted throughout national Diocesan papers. The Society was able to reflect upon the growth and changes throughout the 90 years along with the great number of blessings which God provided.

## **DIRECTION**

With a focus on creatively reaching Australians for Christ, BCA will be seeking to continue to work towards Fresh Expressions. Launceston is the latest area to benefit from these ideas. A missional community will be formed with the express purpose of training individuals in leadership development. It is seen that when placed in rural situations, those trained will be able to develop local leadership to make areas sustainable in ministry.

In a recently developed plan the Society will work in collaboration with the Diocese of the Northern Territory to expand Central Australian Mission. The allocation of an assistant minister will help current rector Bob George to expand the ministry potential of the area with the support of BCA.

The Society is constantly seeking to develop new and strategic ministry opportunities to reach Australians for Christ. Over recent years, the styles and types of ministry that BCA has committed to supporting reflect the growing diversity in rural Australia and the changes in our nation geographically, socially and culturally. We seek to continue this mission to the glory of God.





## CHURCH ARMY AUSTRALIA

Between 2003 and 2009 Church Army Australia underwent a comprehensive revitalisation, redefining its governing ideas, core functions and membership arrangements to better reflect both the founding charism of the society and the contemporary context.

Newly-articulated governing ideas focus on Church Army's calling to mission among those unreached by the traditional church, especially the marginalised and isolated. Emphasis is placed on pioneering and innovation, shaping the organisation more as a sodalic missionary movement than a modalic, parish-focused society.

Church Army has moved to more mutual membership arrangements, discontinuing the practice of commissioning officers for life. New arrangements endorse practitioners for specific a mission context. Separate membership categories have been introduced for those in supportive roles other than front-line missionaries.

Ongoing Core Functions have been narrowed to the three set out below.

### **LOCAL MISSION BASES** – communities of mission

While there was originally strong intention to establish these centres of mission innovation and excellence in traditional churches, the functioning local mission bases set up so far have taken the form of church plants. The focus of these bases has been sustained engagement with a defined people group, rather than shorter, event-driven activities. As new disciples are made and gathered into groups, new expressions of worship have emerged. Local Mission bases also form the context for training, where the habits and disciplines of mission are modelled to trainees as a way of life.

Local Mission Bases are formed in partnership with local dioceses, and often with the assistance of agencies such as Bush Church Aid Society and denominations such as the Uniting Church.

Church Army has so far launched eight Local Mission Bases. A further base is slated for 2010. Into 2011 and beyond new bases will be planted where opportunities arise and capacity allows.

## **TRAINING – developing competency in context**

Training has been intentionally shifted from the knowledge-focused Higher Education sector to the competency-based Vocational Training sector. Church Army has worked with the Australian College of Ministries to develop and gain accreditation for a Certificate IV and a Diploma in Local Mission.

The new training model is designed to be holistic - forming students personally and theologically while building a range of disciplines and skills

Formal training is delivered by short interactive intensives, usually lasting four days. Informal training is conducted in the style of apprenticeship, where trainees work under the supervision an effective mission practitioner. Young adults can complete the C IV in Local Mission over nine months through the Global Gap Year program, while other students complete the course part-time over two or three years.

Sixteen trainees have so far completed the C IV in local mission. Eight new trainees have commenced in 2010.

## **RESTORATION – Freedom through discipleship.**

A residential restoration ministry operates within the Church Army national centre at Kihilla in the Blue Mountains. A second program has commenced in Canberra, working in partnership with Koolamon Restoration. Together these centres provide opportunity for up to fifteen men to work through the twelve steps of Alcoholics Anonymous in a supportive and accountable environment. The original twelve step program outlined in 'The Big Book' of AA has proven to be an excellent discipleship program when the power to overcome addiction is found through Christ as revealed in the Bible.

Men who have completed the restoration program now staff Kihilla Restoration while two others have commenced as interns at Local Mission Bases.

In 2010 the Kihilla Restoration program will expand in capacity from eight to sixteen residential clients.

## **CHANGE OF NATIONAL DIRECTOR**

Tim Scheuer, who led Church Army through the revitalisation process, has stepped aside to give his full time and attention to Church Planting Movements. Initially establishing a new Local Mission Base in Southwest Sydney, Tim is seeing encouraging results adapting a rapid multiplication approach that has proved successful in Asia, Africa and South America.

Training Coordinator Ken Morgan has stepped into an interim leadership role, concentrating in improving organisational efficiency and effectiveness while seeking to improve engagement with long-term and new constituents of Church Army.



Like many other not-for-profit entities, the financial challenges of past 2 years have affected Church Army's revenues, leading to moderating expansion and some consolidation of activities.

As the world emerges from financial crisis, Church Army will continue to explore opportunities to pioneer new Local Mission Bases and Restoration programs in disciplined and sustainable ways, in partnership with like-minded organisations and local dioceses.

Acting President and Chairman - Bp Stuart Robinson,  
Interim General Manager - Ken Morgan

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## **CHURCH MISSIONARY SOCIETY - AUSTRALIA**

### **VISION**

CMS-Australia is a fellowship of Christian people with a vision to see God's church growing in all the world, as lives and communities are transformed by Christ. To this end, we send missionaries to work in partnership with local churches and Christian organisations around the world, to promote and proclaim the gospel of Jesus Christ.

These last three years, we have increased missionary numbers by 10 percent to about 200, deployed into more than 35 countries of the world.

### **STRATEGIES**

To fulfil this vision, we work at three levels. With churches and individuals across Australia, we offer education in world mission, and a credible vehicle for churches and individuals to exercise their world mission calling through prayer, care, giving and going. At the next level, we prepare and send people as missionaries, well gifted and carefully trained to work in partnership with churches and Christian organisations. CMS missionary deployment covers the Northern Territory as well as overseas.

The third level of working is with partner churches and Christian organisations who receive and deploy CMS missionaries, and with whom we work in strategic partnerships. We send specialists to serve and to help the local body fulfil their visions and strategies.

### **VALUES**

CMS is committed to the evangelical and reformed faith, with the Scriptures as final authority in matters of faith and conduct. Founded in 1799 as a voluntary self-governing society of members within the Anglican Church, the purpose has always been to send missionaries to proclaim the gospel of Christ.

CMS is financed solely from its membership, who contribute all that is needed to continue operations. This gives ownership of the work of CMS to its membership.

### **OBJECTIVES**

In our Vision 2012 statement, we list five strategic areas of ministry. In Muslim communities, we locate people to live and work to display the grace of Christ and to take opportunities for evangelism and discipling. Amongst students, we work with local student movements and churches to evangelise and disciple university and senior secondary students. We work in partnership with local churches worldwide to extend their ministries of service, evangelism and church growth, both within the

Anglican Communion and beyond it. In Christian leadership development, we work with international church leaders, especially in theological and pastoral training, as they equip their next generation for leadership in the church and society. And we co-labour with Christian development programs, many run by local churches, that address strategic needs and match action with clear gospel presentation.

## **ORGANISATION**

In 2009, under instruction from ASIC, CMS-Australia became a company limited by guarantee. This changed some of our accountability processes but not our vision and strategies. Six state-based branches continue to offer world mission education to churches, and to raise up new missionaries and support. The CMS-A office continues to nurture international partnerships and deploy missionaries to strategic roles worldwide.

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Rev Canon John Thew  
Federal Secretary, Church Missionary Society - Australia  
February 2010

## **MU AUSTRALIA PART OF THE WORLDWIDE MOTHERS' UNION**

MU Australia is part of the Worldwide Mothers' Union with approximately 3.7 million members in 79 countries. It is the Anglican Church's largest organisation of lay women dedicated to the holistic development of women and families; it supports the Millennium Goals and works towards their implementation in all countries. Through our membership of the Australian Womens Coalition, we are able to work with women of other like-minded organisations in following the progress, and bringing pressure on the Australian Government in seeing the Millennium Goals fulfilled in this country.

Membership is approximately 8,000 in 500 branches across the 23 Dioceses. The slow decline in membership is a concern, but seems to reflect the ageing congregation in general. It is difficult to get young Australian working women to commit to the ideals of Spiritual growth, Christian fellowship and Social Justice issues. Mothers' Union is a "grass roots" organisation delivering pastoral care to the community. Many of the needs met and the care given, go unnoticed and undervalued in today's society.

In March 2008, MU Australia hosted a meeting of 100 Presidents and Workers from the Asia Pacific Region in Toowoomba. This was the first Worldwide Regional Meeting and representatives came from the Provinces of Ceylon, South India, Myanmar, South Korea, Canada, United States of America, West Indies, New Zealand, Melanesia, Papua New Guinea, Australia, United Kingdom and staff from the Mothers' Union Headquarters at Mary Sumner House in London. This meeting developed better understanding and close ties between Anglican Provinces in the Region. Since this meeting MU Australia has established a fund to aid development work in Papua New Guinea and Melanesia. It is difficult to establish good communications with both these Provinces when leadership changes occur. The Provincial Presidents from Papua New Guinea, Melanesia and New Zealand have been invited to attend the Australia Council Meeting to be held in Melbourne in October, 2010.

In June 2009, I attended the gathering of 29 Provincial Presidents in Canterbury for discussions on the work of Mothers' Union in the Provinces. Friendships made from the Regional Meeting in Toowoomba were renewed, and also some from a similar gathering in Wydale in 2005. The issues of health, domestic violence, safety, education, literacy and sustainable income, were common to women of all cultures represented at the gathering. While poverty in Australia is not as high as in developing economies, we do encounter it among our indigenous, immigrant and marginalised members.

During the past three years, relationships have developed with immigrant communities. Mothers' Union branches have been formed to cater for their particular needs.

At General Synod in 2007, a resolution was passed supporting the introduction of the Family Life Program to indigenous and marginalised communities. Unfortunately the Federal Government's Intervention Program came into being causing unease in communities. A small prototype program has begun on Moa Island in the Torres Strait and is experimenting with growing vegetables and raising poultry. The North Queensland Indigenous membership is looking at ways of setting up similar types of activities. Little progress has been made as yet.

Through the Northern Outreach Fund, MU Australia is able to make grants to the Bishops of North West Australia, Northern Territory and North Queensland to help in areas of concern which they identify. Our Indigenous Womens' Training Fund provides money for the education and training of women in Dioceses across Australia. In North Queensland, this fund provides books for women studying at the Wontulp-Bi-Buya College.

The response of members to the bushfire and flood appeals in 2009 was outstanding with financial gifts and practical aid. Care continued long after the disaster in Victoria with gifts being distributed to families for Christmas 2009. No members lost their lives, but sadly one lost her home in the Toodyay fire in Western Australia in December, 2009.

Internal organisational changes have been discussed for some years. At our Annual General Meeting in 2009, constitutional changes were passed that bring Diocesan and Australia Council terms of office into line as from 1<sup>st</sup> January, 2011. We believe that this will allow for better leadership training. Terms of office are for three years and people may be re-elected or appointed for another term of three years.

The Parent Encouragement Program, PEP, has been introduced in a number of Dioceses. Facilitators are trained for work in parishes. We have been disappointed by the slow response from parishes to this initiative in a time when many are concerned for family values and the well being of children.

2010 is an election year for MU Australia. At our Council Meeting in October a new Executive will be elected to take office from 1<sup>st</sup> January 2011. Our theme for this year is "**Journeying Together**" and builds on the work that has been done in past years on Relationships. Diocesan Executives are asked to prepare for in depth discussions by looking at their journey in their Diocese and reflecting on three questions:

- Who travels with us?
- Who would you like on board?
- How could you achieve your goals?

Mothers' Union is a movement of mostly lay women, grounded in prayer and Bible study, reaching out in Christian Fellowship to the community in which they live.

Deane Bray,  
Provincial President,  
MU Australia.

## **SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE AUSTRALIA**

### **CHRISTIAN LITERATURE IN DIFFICULT PLACES**

SPCK Australia is an Anglican mission society with an interdenominational and international ministry. The Society's principal activities include:

1. Providing books to Bible college libraries and theological students in developing countries.
2. Supporting the literature ministry needs of Australian Christian missionaries overseas.
3. Providing expertise, grants and loans to facilitate the growth of self-supporting Christian publishing enterprises where Christian literature is unavailable, inaccessible or unaffordable.
4. Encouraging quality Christian writing and publishing in Australia by administering the Australian Christian Literature Awards.

### **PROJECTS**

During the past year, the Society channelled gifts from Anglican parishes and individuals to:

- **Argentina.** Host the visit to Australia of Christian book publisher, Beatriz Bueno, Director of Certeza Argentina.
- **China.** Make possible the publication in Mandarin of *The Big Picture Story Bible*.
- **Egypt.** Provide a library for the Alexandria School of Theology, Episcopal Diocese of Egypt with North Africa and the Horn of Africa.
- **France.** Make possible the publication of *Search the Scriptures* in French.
- **Kenya.** Provide a computer and printer to the Word of Life correspondence school, Kianjai.
- **Philippines.** Make a gift of Bible commentaries and concordances to graduating students at St Andrew's Seminary, Manila.
- **Tanzania.** Supply books to libraries and graduating students at St John's University (Dodoma) and St Mark's Theological College (Dar es Salaam).
- **Book Awards.** Administer the 2009 Australian Christian Literature Awards. Prizes were presented on 26 August 2009 at St Michael's Vaucluse, Sydney.

*No Ordinary View: A Season of Faith and Mission in the Himalayas* by Naomi Reed (Ark House Press) won the Australian Christian Book of the Year Award (for a work written by an Australian and published by an Australian publisher).

Paul Barnett won the Australian Christian Theological Writers' Award (open to books by Australian authors, published anywhere) for *After Jesus: Finding the Historical Christ* (Eerdmans).

Leng Te won the Young Australian Christian Writer of the Year Award (for an unpublished manuscript by an Australian under the age of thirty) for *Into Your Mystery*.

Further details can be found at: [www.spcka.org.au](http://www.spcka.org.au)

**Deacons' Book Gift.** When new bishops and deacons are ordained, the Society celebrates the occasion by presenting them with a book gift and a letter alerting them to the nature of our work.

## **PUBLICATIONS**

The Society also operates a privately-funded publishing programme focussing now on contemporary Australian missionary biographies. The most recent titles released or reprinted are:

*Riding the Rapids: The Story of Sylvia Jeanes*  
*Unusual Marriage: The Story of Bill & Jo Anne Dennett*  
*Doctor Number 49: Grace Warren of the Leprosy Mission*  
*Never Alone: The Remarkable Story of David & Robyn Claydon*

## **NEW POSTAL ADDRESS**

The Society's new National Director was commissioned on 19 January 2010 and its national office has been transferred from Adelaide to Melbourne. Please note that while our internet domain and telephone are unchanged, we do have a new postal address: **PO Box 198, Forest Hill Victoria 3131**

## **YOUR PRAYERS**

The Society's National Council earnestly seeks the prayers of Synod members and their parishes. Copies of the Society's newsletter and annual Prayer Diary will be supplied on request. How many can you use? [admin@spcka.org.au](mailto:admin@spcka.org.au) | Telephone 1300-13-7725

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The Society for Promoting Christian Knowledge Australia Inc.

and the Australian Christian Literature Society

Christian literature in difficult places

February 2010



## ANGLICAN CONSULTATIVE COUNCIL (ACC) 14

KINGSTON, JAMAICA MAY 1-13<sup>TH</sup> 2009

By Bishop Andrew Curnow

Australia was well represented at the meeting by:

***The Most Reverend Dr Philip Aspinall***

The Primate of Australia attended as one of five Primate's appointed to the ACC.

***The Venerable Sarah MacNeil***

For All Saints Ainslie in the ACT

***Mr Robert Fordham***

For the Diocese of Gippsland

***The Right Reverend Andrew Curnow***

The Bishop of Bendigo

Also in attendance for a number of days as members of Anglican networks were two other Australians:

***Ann Skamp***

Representing The International Anglican Women's Network

***The Right Revd George Browning***

Convenor of the Anglican Environmental Network.



ACC began with a quiet morning led by the Archbishop of Canterbury who gave two addresses based on the Parables of the Treasure and the Pearl (Matt13).

The Meeting took place in a number of formats:



Daily Worship



Daily Bible Study – In a group of 6 - 7 participants. The studies were on the Gospel of Mark and led by Clare Amos, Director of Theological Studies in the Anglican Communion Office.

- ✚ Discernment Groups: These were groups of about 20 members which met at various times throughout the programme to allow open discussion of the issues before the Council. They were modelled on the Lambeth Indaba process.
- ✚ Information and Decision Making Plenaries: This was where we met as a whole Council to have issues outlined, introduced and then debated and voted on in the form of resolutions.

There were also sessions held to hear from the various Networks of the Communion and of Ecumenical partnerships and engagements.

On Sunday May 10<sup>th</sup> Council members visited parishes across Jamaica at the invitation of the Diocese of Jamaica and Cayman Islands to worship and talk about the mission challenges we face. I along with two lay members of the Council visited the Parish of Christ Church, Vineyard Town in Kingston. Our visit involved Saturday and Sunday with us staying in parishioner's homes. I celebrated and preached on Sunday morning.



In addition to all this there were a number of formal welcomes and events that took us away from the formal business of ACC 14 and allowed us to engage with Jamaica. These included:

- A Provincial and Diocesan Service at the National Arena, Kingston.
- A Diocesan Reception at Bishop's Lodge
- An Island half day tour.
- The Closing Eucharist at the Cathedral Church of St.Jago de la Vega, in Spanish Town (The oldest Anglican Cathedral in the world outside of England).
- A Gala Dinner to close the Meeting.

## **THE HIGHLIGHTS OF THE MEETING FOR ME WERE:**

### **1. THE MISSION ENCOUNTER WEEKEND**

We had the opportunity to visit local parishes and see first hand the Anglican Church in Jamaica. From my point of view the Church is running about 20 years behind us. They still have Sunday Schools and considerable numbers of young people, but already the signs are there that they are heading down the same path. Concerns that were identified from the visits were:

- The declining numbers of young people.
- The inflexibility of traditional worship.

- Decline in finances
- The challenge of evangelism and growing the Church.
- The importance of hospitality.

The Mission Encounter also showed us a generous and faithful church, but struggling with all the issues of a developing nation.

## **2. THE BIBLE STUDIES ON MARK**

Those to me were an outstanding feature of the Meeting as they quickly became a lens through which to view the whole meeting.

Claire Amos in her study of Mark focused on Mark as a Gospel 'on the move'. There is an immediacy and urgency to Mark's message, where Jesus so often appears as a Messiah in a hurry – because there is God's work to do and there is urgency about this task.

As she wrote in her notes: In Mark:

“We are being summoned to travel on the same road as Jesus – stepping closely in his footsteps. Sometimes we will be travelling at breathless speed. At other moments we might seem to take wrong turnings, and perhaps almost to lose sight of Jesus travelling to Jerusalem in the distance before us. But the most important thing is to be on the journey, for it is only as we remain close to Jesus on the road he chooses to travel that our eyes will gradually be opened to see the surprising signs of the Kingdom breaking through around us”.

The daily studies challenged us as an Anglican Communion to ask, 'where are we travelling in relation to Jesus?' but perhaps even more importantly 'how are we travelling as a Communion?'

## **3. AN ANGLICAN COMMUNION COVENANT**

The Covenant sets out to be a short statement of what it is to be Anglican, what it is that holds us together and how one Anglican Church relates to another across the Communion. The Covenant not only points us back to our common foundations, but it will also become an educational document to be studied by future generations of Anglicans. Some basic features of the Covenant are:

- It recognizes that the Communion does not want a centralised structure.
- It works on the principle of:       The Communion Guides  
  Each Church (province) decides
- It is an aspirational document, looking for more Communion, rather than less Communion with a recognition of Provincial autonomy, but with accountability and responsibility.

**The Covenant is divided into four sections:**

1. Our Inheritance of Faith
2. The Life we share with others: Our Anglican Vocation and the affirmation of Mission.
3. Our Unity and Common Life: The commitment to interdependence.
4. Our Covenanted Life Together: How to join the Covenant, what joining means, how to deal with tensions, dispute resolution.

Section 4 in the debate soon proved to be the most controversial. A move to delete it from the Covenant was soundly defeated, but in the final resolution that was passed, our Primate was successful with an amendment that:

“asks the Archbishop, in consultation with the Secretary General, to appoint a small working group to consider and consult with the Provinces on Section 4 and its possible revision, and to report to the next meeting of the Standing Committee”.

Following the decision, The Archbishop of Canterbury in his Presidential Address to the Meeting stated:

‘We’ve talked about the Covenant, and we have sanctioned a measure of delay about some of its details, though as I said earlier, we have affirmed our commitment to the basic timetable. And in connection with that I would want to say with great emphasis, don’t please put off discussion of the Covenant simply because of that detail we are finalizing. The texts are out there. Please pray them through, starting now. The official processes will no doubt take longer and be more complex. We are trying – and the Secretary General and I have already discussed a timetable for this in some detail – we are trying to make sure that any delay is as brief as possible. But meanwhile the texts are on the table. Talk about them. Begin the discernment. Begin that intelligent engagement with those texts as soon as you can”.

My own interpretation is that the Archbishop is very pro Covenant and very keen to have it in place, and believes that the present text is about as good as one could get.

However, there is now an opportunity for each province to respond to Section 1V. I am very pro Covenant and would be happy to endorse the present text, but it is open now for discussion. Whatever the final version, the Covenant will become for the Anglican Communion a historic and foundational document.

#### **4. THE WINDSOR CONTINUATION REPORT**

This is a substantive document and a summary of its Recommendations is attached to this Report.

The meeting passed a resolution affirming the recommendations of the W C Group, including the implementation of the moratoria and asked the Archbishop to work with the General Secretary and Standing Committee to carry forward the implementation of the recommendations.

In these two areas I believe ACC 14 made momentous decisions that will give significant guidance to the future direction of our Communion. Some of the Media reports I have seen since ACC 14 I believe are misleading. The Church of England Newspaper in the UK reported the Covenant had been rejected and this was clearly not the case. The Covenant, with an amendment in regard to Section 4 was overwhelmingly carried and as the Archbishop has said "The texts are out there".

I believe in the end everyone was able to come away from ACC 14 feeling some substantial progress had been made and that a foundation has been laid down for the future direction of the Communion.

#### **5. THE ECUMENICAL REPORT: THE VISION BEFORE US**

I found this report the big surprise of the Meeting. It was introduced to the meeting by Bishop Gregory Cameron, the former Deputy Secretary General and the person responsible for ecumenical affairs in the Anglican Communion Office. The Report is in fact a book of 255 pages and contains an amazingly rich and comprehensive listing of the Anglican Communion's involvement in ecumenical relations around the world.

It also very helpfully enunciates the Four Principles of Anglican Engagement in Ecumenism:

1. The Goal – the full organic unity of the Church
2. The Task – recognizing and receiving the Church in one another
3. The Process – unity by stages
4. The Content – common faith, sacraments and ministry.

In the resolutions of the Meeting on Ecumenism one in particular 14.01.c has particular application to Australia as explained in the Report itself. The resolution is as follows:

"The ACC welcomes the Resolutions of IASCEC (Inter- Anglican Standing Commission for Ecumenical Relations) set out in the Report, and endorses those relating to the administration of "the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord" (Lambeth Quadrilateral) and urges their adoption throughout the Anglican Communion in the light of the importance of convergence on the administration of those sacraments in ecumenical relations."

The two Resolutions that would impact the Anglican Church in Australia are:

- (i) A Resolution on not offering Communion to the non baptized. The impact of this would be to ban the invitation of all persons present in a congregation to receive Holy Communion.
- (ii) A Resolution expressing the view that a diocese that endorses lay presidency would be departing from the doctrine of ministry as Anglicans have received it.

I would urge all members of the Standing Committee of General Synod to obtain a copy of THE VISION BEFORE US, available from the Ridley College Bookshop.

## **6. THE BIBLE IN THE LIFE OF THE CHURCH**

The origins of this project go back to the Primate's Meeting in Dar es Salaam in 2007. The essential question that it seeks to address is: What do we mean when we say that we are a Church that lives under Scripture?

A report to the Meeting on the project stated;

“It will be essential to ensure that the project involves wide, regionally based, grass roots, participation from around the Communion, as well as drawing on the work of academic biblical scholars/theologians. It will be important to find ways to take seriously the Anglican experience of diversity, as well as drawing on previous work done in this field by the Anglican Communion, by individual Anglican Churches and by some of our ecumenical partners”.

A steering Group is to be appointed and a report on the project presented to ACC 15.

## **CONCLUSION**

When ACC 14 began there was much concern where it would travel over the next thirteen days. Over the course of the Meeting all the issues that Anglicanism is facing were aired at a variety of levels from informal conversations to Bible Study groups to the Plenaries. As we know there are major issues that divide the Communion, however my impressions from ACC 14 are:

- There is a strong commitment to stay together as a Communion. Clearly the issues in The Episcopal Church and Canadian Church are far from resolved and the matter of Cross Provincial Intervention goes on. However, through all the issues I felt there was a deep down God driven desire to try and find a way forward and I believe The Anglican Covenant will help this.
- That relationships are vital to our future and therefore a Meeting such as ACC 14 is vital to the future of the Communion. Over the years ahead there will be a plethora of Networks, Alliances and groupings that will bring Anglicans together, but in some way they need to:

- a) Be in relationship to the Instruments of the Communion –
  - The Archbishop of Canterbury
  - The Lambeth Conference
  - The Anglican Consultative Council
  - The Primate's Meeting
- b) Accept or Adopt The Anglican Covenant
- c) Accept or Adopt The Five Marks of Mission.

I came away from ACC 14 with a much stronger understanding of our Anglican identity, with a new appreciation of being a worldwide Church, and with great admiration for the leadership of The Archbishop of Canterbury.

It was an honor to represent the Anglican Church of Australia.





## **COUNCIL OF CHURCHES OF EAST ASIA**

The Council of Churches of East Asia (CCEA) consists of the Anglican Churches of Myanmar, Australia, Sri Lanka, Korea, Nippon Sei Ko Kai, Episcopal Church of Taiwan, Diocese of Singapore, Seoul, Taejon/Daejon, Pusan, Hong Kong, Eastern Kowloon, Western Kowloon, Sabah, West Malaysia, Kuching, Hong Kong Sheng Kung Hui, Province of South East Asia, Iglesia Filipina Independiente, Province of the Episcopal Church of the Philippines, Episcopal Diocese of Southern Philippines, Central Philippines, North Central Philippines, Northern Philippines, Northern Luzon, Santiago. It meets in a General Assembly once every three years and the Bishops and the Executive meet every year.

The Assembly took place in Singapore from 3-9 October 2007 on the theme “Asia at Crossroads”. The Anglican Church of Australia was represented by The Reverend Robert Vun Yee Hin from Melbourne; Ms Constance Saveka from Torres Strait Island, a significant lay woman and leader in the church and community, who owns and runs the local radio station; Ms Sally Burt, a lecturer at the Australian Defence Force Academy in Canberra; and The Most Reverend Roger Herft, Archbishop of Perth.

The representation is pertinent for it speaks of a church in Australia that expresses the changing face of Australian society and the Australian Church.

Bible studies, prayer and Holy Communion formed the framework of the Assembly. The conference focussed on theological education in the various countries represented and how Christians are formed in their understanding of the Christian Gospel.

The process of moving from pre evangelism to conversion, to discipleship to becoming a witness and missionary in the Gospel was the focus of the presentations. The question of the Anglican ways in which education takes place was outlined by Claire Amos and Bishop Lapok from the Theological Education in the Anglican Communion (TEAC) project.

Each province shared the co-ordinated approach taken by the Anglican Churches in their region to “form people mature in Christ”.

Archbishop John Chew was the keynote speaker on “Asia at the Crossroads”. He described the process of the Covenant, the Global South meetings and the proposed new catechism and raised questions on the place of Asia in the context of the north/south conflicts.

The provinces and dioceses responded to the ways in which the ideological differences highlighted by Archbishop Chew affected each of the regions, given the British/Dutch/American colonial history of most of them. The involvement of the Anglican Church as an ecumenical partner in responding to the Christian communities in China formed a large part of the discussion.

The report from Australia outlined the following:

1. Mission Shaped Church – priority of evangelism. The census records that the “non-religious” category are more than Anglicans – NCLS/CRA Statistics/Bob Jackson/General Synod/Diocese/parish responses.
2. NATSIAC – inclusion in Standing Committee of General Synod covenant.
3. Agencies/schools – expansion – how do they fit into evangelism/mission priority.
4. Environment – nuclear/climate change/uranium.
5. Refugees – migration – peace/justice – workplace issues.
6. Listening process as per Lambeth Resolution.
7. Windsor Report – Covenant – impact of diocesan autonomy.
8. Appellate Tribunal decision on Women Diocesan Bishops.
9. Professional Standards – child abuse/sexual harassment. National planning.
10. Local congregational growth alongside our responding to the international issues of the family of God through our mission agencies and parishes.
11. Inter-faith, inter-cultural engagement through multi-lingual congregations.

A forum with the youth delegates centred on “The Fundamentals of our Faith”.

The Bishops’ meetings for 2008 and 2009 took place in Thailand and Cambodia. I was able to be in Thailand and to see the remarkable mission activity of a fledgling church involved in primary evangelism. The meeting spent significant time praying with and listening to the experiences of the Church in Burma as it sought to be a witness to the Gospel.

Discussions took place on the Covenant document, GAFCON and Lambeth.

Claire Amos offered the Bishops a workshop on the place of theological education across the Communion.

Unfortunately, due to visa difficulties, I was unable to get to the Bishops’ Meeting in Cambodia. I was requested to write a paper on the Asian contribution to the Anglican Communion which I understand created a fair amount of animated debate. The principles outlined in the report are available at [http://www.perth.anglican.org/web/The Archbishop and Bishops/Papers and Addreses/](http://www.perth.anglican.org/web/The_Archbishop_and_Bishops/Papers_and_Addresses/).

CCEA is grateful for Australia's commitment to the organisation and I believe that we are enriched by the partnership in the Gospel we share with our brothers and sisters in Asia.

**The Most Reverend Roger Herft  
Archbishop of Perth**



## **INTER ANGLICAN THEOLOGICAL DOCTRINAL COMMISSION**

The third and most recent IATDC, was established in 2001 with the Revd Professor Stephen Sykes as Chair. Two Australian served on the Commission, Bishop Stephen Pickard and The Revd Dr Bruce Kaye. The brief given to the Commission was "The nature, basis and sustaining of communion in the Church with particular reference to the Anglican Communion". The first meeting scheduled for Virginia in September 2001 was disrupted by the attacks on New York and Washington. The final meeting was held in Kuala Lumpur in September 2007. We met on five occasions and issued a number of communiqués and responded to requests from the Archbishop of Canterbury for advice on some matters. At the last meeting our Chair was unable to attend due to illness and Stephen Pickard chaired the meeting.

This sustained conversation and the four different locations in which we met (Virginia, London, Limuru and Kuala Lumpur) all provided both interest and challenge for members. In each we were able to meet with local Anglicans and see something of the very great differences in circumstances in which Anglicans live. It was in all a marvellously encouraging experience with much to learn. The Report of the Commission and associated documents are available on the Anglican Communion portal (curiously located within ecumenical affairs) at <http://www.anglicancommunion.org/ministry/theological/iatdc/index.cfm>. The final report entitled *Communion Conflict and Hope* is available there as a pdf document.

### **COMMUNION STUDY**

The Commission conducted a 'Communion Study' and consulted widely on issues related to our brief. This was in pursuit of some sense of practicing a notion of dispersed authority. As the final report says:

*"we intentionally adopted a method of consultation which invited the Communion to join in conversation with us. We invited Provinces, dioceses, Anglican theological institutions and the general public to explore threats to koinonia by way of Four Key Questions (2001). Discussion of the underlying issues that the answers revealed was then promoted by seeking responses to Six Propositions (2002). The unfolding character of these discussions was registered through a succession of summary documents which were widely distributed throughout the Communion. When the Commission reconvened in 2006, it was further informed by replies to Four Further Questions for Clarification (2006) which sought to clarify the argument. An indication of the trajectory of that whole conversation is indicated in Part III".*

### **THE PLACE OF THE REPORT IN RECENT ANGLICAN THEOLOGY**

The IATDC report represents something of a re-think of the direction of the Virginia Report and a return to some of the key themes of the report of the first IATDC,

chaired by Archbishop Keith Rayner, and published in 1986 and helpfully available at the ACO portal above. That report addressed difference and plurality rather than the theme of unity found in the Virginia report. The current IATDC also focuses on key themes of conflict in Christian faith and church life, eschatology and catholicity. The report argues for a notion of catholicity in relations in the church as a more productive and specifically Anglican way of approaching relations within the church. This portrayal of catholicity goes well beyond the particular construals of the nineteenth century to a more dynamic notion that looks across differences and divisions in the church community. The following quotations illustrate a little of the direction of the work offered here to Anglicans around the world, and in Australia.

### **SOME QUOTATIONS FROM THE REPORT**

*'The Virginia Report*, presented by the previous IATDC to the 1998 Conference, had outlined the grounding of the church's *koinonia* in the life of God in Trinity. The current Commission wanted to explore to what extent this model needed to be complemented with understandings which were more historical, pneumatological and eschatological.'

'Communion' transcends and can therefore transform differences: networks of conviction tend merely to reinforce them. Living in a Communion which justly embraces and celebrates people of differing cultures and world-views makes a fresh apprehension of Christian truth possible.'

'Well-publicised controversies within the churches and the Communion present the opportunity to look afresh at foundational traditions, and what it is now that holds them together. Some theologians go so far as to speak of the 'invention' and 'reinvention' of Anglicanism. Such a notion suggests that while Anglicanism has never been defined by a fixed doctrinal formula against which new situations and challenges must be tested, it is comprised of a living, dynamic tradition which is capable of rediscovering its calling through the way it responds to the message of Christ in changing situations. The future of Anglicanism will depend on how boldly it will draw on that tradition in the face of current challenges.'

'Certainly the theological method adopted by IATDC has been of a dispersed rather than a centralized character. This is the core of our argument, namely that it is the shared historic, theological and missional experiences of the Gospel which hold Anglicans together. It is this also that needs to undergird our structures and polity. Dispersed authority seems highly appropriate for a Communion which seeks to honour the 'edges'. If the outcome of the Windsor process should result in some definitive centralization of the Communion then one function of this report may be to constitute an appraisal of that development.'

We commend this work to the Anglican Church of Australia and members of the General Synod and encourage its study.

Bruce Kaye and Stephen Pickard



## NATIONAL COUNCIL OF CHURCHES IN AUSTRALIA

### BACKGROUND

The Australian Churches began journeying together in 1926 with the formation of the National Missionary Council. This was followed by the formation of the Australian Committee of the WCC in 1946. In 1960 the structures changed to form the Australian Council of Churches and then further changes occurred culminating in the formation of the National Council of Churches in Australia in 1994 enabling the membership and participation of Orthodox, Catholic and Protestant Churches.

### PURPOSE

The NCCA Constitution 2.01 states the purpose as to *“gather together in pilgrimage those Churches and Christian communities which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and commit themselves to deepen their relationship with each other in order to express more visibly the unity will by Christ for his church, and to work together towards the fulfilment of their mission of common witness, proclamation and service.”*

### MEMBERSHIP

Seventeen national church bodies currently make up the membership of the NCCA:

- Anglican Church
- Antiochian Orthodox Church
- Armenian Apostolic Church
- Assyrian Church of the East
- Chinese Methodist Church
- Churches of Christ
- Congregational Federation
- Coptic Orthodox Church
- Greek Orthodox Church
- Lutheran Church
- Mar Thoma Church
- Religious Society of Friends
- Roman Catholic Church
- Romanian Orthodox Church
- Salvation Army
- Syrian Orthodox Church
- Uniting Church

Two Churches have currently applied for membership:

- St Thomas Indian Orthodox Church
- Serbian Orthodox Church

The NCCA has four Observer Churches:

- Australian Christian Churches
- Australian Baptist Ministries
- Presbyterian Church
- Seventh Day Adventist Church

## **STRUCTURE**

The NCCA is part of a nationwide ecumenical movement of prayer, reflection and growth in association with local efforts, regional collaboration, state ecumenical bodies, meetings of heads of Churches and inter-church dialogues. This nationwide partnership is reflected through the structures of the NCCA which includes three staffed Commissions (Christian World Service, NATSIEC, and Faith & Unity), and a number of un-staffed Commissions, Networks, Working Groups and Projects (Gender, Social Justice, Climate, Safe Churches, EAPPI, Interfaith). There are also staff serving other areas of the NCCA (Secretariat and Support Services).

The churches gather together every 3 years at the National Forum and 3 times per year for the Executive committee. The presence of Church leaders is key to the NCCA being able to reflect the visible unity in our wider community. Currently the NCCA President is the Most Reverend Michael Putney, who succeeded the Rt Revd Richard Appleby in 2009.

The 7th National Forum will be held in Canberra 9-13 July 2010 using the theme 'Shaping Our Ecumenical Footprint'. The Forum gathers together 100 delegates comprising the Head of each national Church and proportioned numbers taking into consideration Church size, plus observers and visitors. It will set directions for the work of the NCCA for the next 3 years.

## **ACHIEVEMENTS**

### **Safe Churches Project Working Group**

What began as the Safe as Churches Consultation on sexual abuse and misconduct has grown to now recognises the need for the development of national benchmark standards of safe ministry (free from harm and abuse) as a tool for denominations to map their denominational specific standards. The other advancement in this area has been the development of the national Safe Church Training Agreement. Workshops have been held for churches in NSW/ACT, Qld and WA. The Training agreements hopes to be 'truly national by 2011 better embracing Victoria, South Australia, Tasmania and the Northern Territory.

### **NATSIEC**

The NATSIEC Theology Project held a second Christ and Culture Conference in Ballina, NSW with 60 people in attendance. These conferences focus on exploring what Indigenous theology is; and what the unique contribution of Indigenous Australians is to the Australian Church.



Since 2007 much of the advocacy work has related to the Northern Territory Intervention. Along with representation to Government, Indigenous Church leaders have been brought together in an attempt to form a common voice on the Intervention. In 2009 a statement was produced calling on both Governments and Churches to take action on unjust and discriminatory policies and activities impacting on Indigenous peoples; in the NT and elsewhere.

**CWS – Act for Peace** (The International aid and development work of the churches)

The focus of this work is to act for peace by empowering war-torn communities to protect refugees, reduce poverty, prevent further conflict and manage disasters. One key program that is proving highly successful is the Disaster Risk Reduction work in the Pacific.

**CONCLUSION**

The NCCA values the support and contribution made to the ecumenical work in Australia by the Anglican Church and her representatives that serve within the NCCA structures. The NCCA main office is located at level 7, 379 Kent St Sydney. Offices with program staff can be found in Canberra, Melbourne, Brisbane and Vanuatu. Further information on the NCCA can be obtained at [www.ncca.org.au](http://www.ncca.org.au).

Revd Tara Curlewis  
General Secretary  
*March 2010*