



The Anglican Church of Australia

# REPORTS OF GENERAL SYNOD BODIES & OTHER BODIES

BOOK **5**

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# REPORTS OF GENERAL SYNOD BODIES AND OTHER BODIES

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# INTRODUCTION

Book 5 of the papers for the Sixteenth 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:

- Bodies established by the General Synod or its Standing Committee and operating under their direction;
- Bodies established by the General Synod or its Standing Committee and operating independently;
- Anglican bodies established independently of the General Synod or the Standing Committee;
- Anglican Communion;
- Ecumenical bodies.

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

- An historical analysis of confession in the Church follows the Doctrine Commission's report because it addresses one of the subjects of the Commission's report. The Standing Committee commissioned the analysis to assist members' consideration of the amending legislation to be promoted at this session of the Synod.
- Dioceses' reports under Section 3 of the Protection of the Environment Canon 2007 have been located separately in Chapter 3 of this book.
- Material relating to the proposed Anglican Communion Covenant appears in Book 3 as material expressly requested by the Standing Committee.

An alphabetical list of reports follows the Table of Contents.

A number of the reports provide 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.

After General Synod 2010 the Commission comprised the following legally qualified members:

The Hon Justice Clyde Croft (Melbourne)  
Mr Ian Dallas (Bendigo)  
Mr Richard Dennis PSM (Adelaide)  
Ms Rachel Ellyard (Melbourne)  
Dr Ian Gibson (Melbourne)  
The Hon Justice Debra Mullins (Brisbane)  
Mr Mark Payne (Sydney)  
Mr Eric Ross-Adjie (Perth)  
Mr Robert Tong AM (Sydney)  
Mr Ian Walker (Brisbane)

The then chair of the Commission, Mr Ian Walker, subsequently resigned to campaign for election as a Member of Parliament (which he was successful in doing). In June 2012 Justice Mullins was appointed the chairperson of the Commission. Mr Walker made a valuable contribution to the Commission as a long term member and in his role as the chairperson from General Synod 2007.

Apart from Mr Walker's resignation, there have been no changes to the membership of the Commission since General Synod 2010.

## 2. MEETINGS

The Commission has not had any face to face meetings since General Synod 2010. The work of the Commission has been undertaken by email exchanges among the members of the Commission. In addition two teleconferences of members of the Commission were held on 17 September 2012 and 2 October 2013.

The pattern that has developed for undertaking the tasks required at the Commission is that one or two members assume primary responsibility for a particular task and the other members then review the work undertaken by those members with primary responsibility.

The face to face meeting remains the ideal form of meeting when there are sufficient references and matters being considered by the Commission to warrant

the additional cost involved in such a meeting. The face to face meeting has the advantage of giving members the opportunity of time to discuss issues at length and debate the matters where there are differing opinions or perspectives.

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

The Commission's main business between General Synods has continued to be the preparation and review of legislation for the next General Synod.

The other business undertaken by the Commission is responding to questions referred to it by the Primate or the Standing Committee.

### **4. OTHER MATTERS**

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

- (1) advising on whether the Primate should be joined as a party to the proceeding concerning the Professional Standards Board of the Diocese of Newcastle;
- (2) advising on publication of audited financial statements of General Synod bodies;
- (3) advising the Primate whether there should be a national Church submission to the proposed Parliamentary Consultation in New South Wales on amendments to the Roman Catholic Church Trust Property Act 1936 (NSW);
- (4) advising the Primate on the ruling of the County Court of Victoria in *McDermid v The Anglican Trusts Corporation for the Diocese of Gippsland & Anor*;
- (5) advising on General Synod Privacy Policy;
- (6) advising on the use of the word "Anglican";
- (7) reviewing the draft statement prepared by the Professional Standards Commission as to the confidentiality of private confessions in the Anglican Church of Australia.

### **5. THE FUTURE**

The Commission has been fortunate to have available members who are willing to undertake complex drafting tasks and advices and diligently consider the work undertaken by other members. The model is a good one for undertaking tasks relevant to the national Church and General Synod legislation, subject to the time constraints that apply to members who are volunteers. The Commission anticipates continuing to perform its historical function into the future.

Debra Mullins  
Chairperson  
Church Law Commission  
February 2014

# DOCTRINE COMMISSION

## MEMBERSHIP

The Most Rev'd Philip Freier, BAppSc, DipEd, MEdSt, BD, PhD (Chairman)  
The Rev'd Canon Peter Adam ThL, BD, MTh, PhD  
The Rt Rev'd Glenn Davies, BSc, MDiv (Hons), ThM (Hons), DipA, PhD  
The Rev'd Canon John Dunnill, BA (Hons), DipTh, CertEd, PhD.  
The Rev'd Canon Andrew McGowan, BA (Hons), BD (Hons), MA, PhD  
The Rev'd Dorothy Lee, BA (Hons), BD (Hons), Dip Ed, PhD  
The Rev'd Michael Stead, BCom, BD (Hons), DipMin, PhD (Secretary)  
The Rev'd Mark Thompson, BA, BTh, DipA, MTh, 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.

## MEETINGS

The Doctrine Commission meets annually, typically for a two day period in Melbourne. Since the last session of General Synod in 2010, the Doctrine Commission met in February 2011, February 2012, February 2013 and January 2014.

## AGENDA ITEMS UNDERTAKEN 2011-2014

### ACA / UCA Covenant of Association

At the request of General Synod (GS 127/10), the Doctrine Commission considered the proposed Covenant of Association between the Anglican Church of Australia and the Uniting Church in Australia. Our report on this matter is attached as appendix 1 to this report.

In response to this report and its recommendations, the Standing Committee then asked the Doctrine Commission to consider whether the amended Affirmations and Commitments could form part of a national framework for local Covenants of Co-operation, and whether an alternate way forward would be to pass a rule pursuant to the Admission to Holy Communion Canon 1973 to include communicant members of the Uniting Church (SC2011/2/54).

The Doctrine Commission considered that the amended Affirmations and Commitments required further modification if they were to be used as the basis of a national framework for local Covenants of Co-operation. Our report containing these amendments is attached as appendix 2. We understand our proposed further amendments have been forwarded to the Ecumenical Relations Commission.

### Essays on the Atonement

Over the past three years the Doctrine Commission has worked on a series of essays on the topic of the atonement, which have now been published in book form. The title of the book is *Christ Died for Our Sins: Essays on the Atonement*, and was published

by Barton Books in September 2013. A copy of the book was distributed to all members of the General Synod. We believe this book will make a substantive contribution to the deeper understanding and appreciation of the Atonement, and we commend it to the wider church.

The book has the following chapters:

Introduction	Philip Freier
<i>Atonement</i> at the airport bookstall	John Dunnill
The atoning Saviour	Peter Adam
Atonement and redemption	Glenn Davies & Michael Stead
Suffering Servant, Suffering David, and Stricken Shepherd	Michael Stead
Images of atonement in the Gospels	Dorothy Lee
Images of atonement in the Johannine Epistles & Revelation	Dorothy Lee
New Creation in Christ: Dynamics of atonement in the letters of Paul	John Dunnill
Christ, eternal priest and single sacrifice for sin	Peter Adam
A dialogue about penal substitutionary atonement	John Dunnill & Peter Adam
Sacrifice and atonement in early Christianity	Andrew McGowan
The atonement through resurrection faith	Heather Thomson
An Anglican account: Thomas Cranmer on the death of Christ	Mark Thompson
Personal reflections - what the atonement means to me	(All)

### **Confidentiality and Confessions**

During 2013, the Doctrine Commission was asked to comment on the issue of confidentiality of communications made to clergy. The Doctrine Commission considered this issue in depth when we met in January 2014. We produced a report to Standing Committee (attached as appendix 3) which summarises our conclusions and recommendations. A key recommendation is that the Canon Concerning Confessions 1989 should be amended, so that the canonical requirement of absolute confidentiality is not to apply to confessions of serious crimes and other acts that have led or may lead to serious or irreparable harm.

The Doctrine Commission has recommended to Standing Committee that necessary steps be taken so that this matter might be considered at the July 2014 session of General Synod.

### **Retirements from the Doctrine Commission**

The term of the current panel of Doctrine Commission expires in November 2014. Two members of the Doctrine Commission have indicated that they intend to retire at the conclusion of the current term. The Most Rev. Dr Glenn Davies has served on the Doctrine Commission since 1993, and Dr Heather Thomson has served since 2007. The Doctrine Commission expresses its grateful thanks for their respective contributions over the years.

The Most Rev'd Dr Philip Freier  
Chairman  
18 February 2014



## Appendix 1

### THE DOCTRINE COMMISSION OF THE ANGLICAN CHURCH OF AUSTRALIA

#### REPORT OF THE DOCTRINE COMMISSION TO THE STANDING COMMITTEE ON

#### THE ANGLICAN CHURCH OF AUSTRALIA AND THE UNITING CHURCH IN AUSTRALIA COVENANT OF ASSOCIATION

By resolution 127/10 of General Synod 2010, the Doctrine Commission was asked to consider the proposed Covenant of Association between the Anglican Church of Australia and the Uniting Church in Australia, and report back to Standing Committee by 31 December 2012.

The Doctrine Commission joins the General Synod in acknowledging and celebrating the fruits of the Anglican-Uniting Church Dialogue over the past three decades. We welcome the many joint local initiatives and partnerships undertaken between our churches, and wish to encourage ecumenical endeavour in ministry and mission at the local level.

Notwithstanding our support for the continuing exercise and development of these ministry partnerships at a local level, the Doctrine Commission has a number of reservations over the present form of the proposed Anglican-Uniting Church Covenant of Association.

As acknowledged in the joint report *For the Sake of the Gospel* (2001), 'the greatest obstacle to a fuller ecclesial expression of our unity in Christ is at the points where our doctrines of ministry and our polity diverge. The fact that ministers of the Uniting Church have not been ordained by a bishop in the historic succession has resulted in their not being recognised without qualification as ordained ministers in the Church of God' (2001: 11). As highlighted in two previous Doctrine Commission reports, this point of difference has prevented (and for the foreseeable future will continue to prevent) the mutual recognition and interchangeability of orders of ministry between our churches. For this reason, any commitment 'to overcoming 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' (as per commitment 5) must involve explicit attention to those obstacles.

The present form of the Covenant of Association does not contain a 'statement of agreement on essentials of faith and ministry' to support its six affirmations. The first three affirmations have come from section 4 of the report *For the Sake of the Gospel*

(2001) and are given a theological grounding there. Affirmations four to six are new, and their present form does not sufficiently acknowledge the unresolved points of tension in relation to ministry (affirmation 4), ordination (affirmation 5) and episcopacy (affirmation 6).

While we acknowledge and rejoice at the wide exercise of lay ministry in the Uniting Church, there is a number of practices which would not be accepted by all Dioceses in the Anglican Church as ministries 'given by God as instruments of grace' (as per affirmation 4), including the exercise of lay and diaconal administration of the Lord's Supper, lay membership and leadership of presbyteries (exercising collegial *episcopate*) and the laying on of hands in ordination by members of the laity.

Affirmation 5 (ordination) does not acknowledge a key point of difference – Anglicans remain committed to the role of the historic episcopate in the ordination of ministers. The Lambeth Quadrilateral identifies 'the Historic Episcopate, locally adapted' as one of the four principles undergirding ecumenical discussions.

While we agree (in the words of affirmation 6) that 'personal, communal and collegial oversight (*episcopate*) is embodied and exercised in both churches', this affirmation does not acknowledge that the form of this ministry is far from being functionally equivalent in the two Churches.

The Doctrine Commission welcomes the present practice of eucharistic hospitality between our churches, and suggests that these arrangements be explicitly clarified, codified and extended.

It is not presently explicit in the *Admission to Holy Communion Canon 1973* that the members of the Uniting Church are welcome to share Holy Communion in Anglican Churches. Our recommendation is that Standing Committee promote at the next General Synod a bill to amend Rule XXIII so as to include communicant members of the Uniting Church in Australia as a class of persons able to be admitted to Holy Communion under clause 1 (c) of the *Admission to Holy Communion Canon 1973*.

The present arrangements for Anglicans to receive the Holy Communion in the Uniting Church only have the status of a resolution of General Synod. Resolution 74 of GS 1985 provides:

74/85 Reception of Holy Communion in other Churches by Anglicans  
That General Synod assures communicant members of this Church who are invited to receive the Holy Communion in other Churches which profess the Apostolic Faith, including those without an episcopally ordained ministry, that they may receive the Holy Communion in good conscience and without fracturing their membership of the Anglican Church of Australia on occasions of the following kind:

- when isolated from the ministrations of this Church
- when invited to be present for family, personal and professional reasons, and
- on other occasions permitted by the Ordinary.

(Bishop of Bendigo, 31.8.85)

Our recommendation is that the scope of this resolution should be widened to acknowledge the regular occurrence of circumstances in which it is appropriate for Anglicans to receive communion in Uniting Churches and, while maintaining the

expectation of faithful and regular participation in their own Anglican communities, allowing for the exercise of discretion of Anglicans in this regard. We further recommend that this be given an enduring status and force by being passed in the form of a canon of General Synod.

At present, it is not within the power of the General Synod to declare itself to be in communion with the Uniting Church of Australia (or indeed with any other church). Our constitution provides that our Church is in communion with those churches which are in communion with the Church of England. The *Constitution Amendment (Relations with Other Churches) Canon 2004*, if given assent by all Metropolitan Dioceses (having received assent from 75% of all dioceses), would have the effect of giving the General Synod the power to declare with whom we are in communion. We recommend that Standing Committee seek to overcome any obstacles which prevent this canon from coming into effect, or pursue another canon with a similar aim at the next session of General Synod.

Finally, although it is beyond the direct expertise of the Doctrine Commission, we are unsure of the process by which the Anglican Church of Australia may enter into the proposed Covenant of Association. The original form of motion 28.8 of General Synod 2010 sought to authorise the Primate to 'take such steps as are necessary to enter into ... a Covenant of Association on behalf of The Anglican Church of Australia'. Greater clarity is required in relation to the proposed process, and the binding effect this agreement would have on the national Church and the Dioceses.

The Doctrine Commission of the Anglican Church of Australia  
3 February 2011



## Appendix 2

### REPORT OF THE DOCTRINE COMMISSION FOR GENERAL SYNOD STANDING COMMITTEE Re: Anglican–Uniting Church Relationships in Australia

At its meeting on 1-2 February 2012, the Doctrine Commission considered the request from the Standing Committee (SC2011/2/54):

1. to consider whether the amended Affirmations and Commitments could form part of a national framework for local Covenants of Co-operation (as defined in Steps to Unity); and
2. to consider whether passing a Rule to include communicant members of the Uniting Church in Australia as a class of persons able to be admitted to the Holy Communion pursuant to clause
3. 1(c) of the Admission to Holy Communion Canon 1973 is consistent with:
  - (i) the stages set out in Steps to Unity;
  - (ii) the stage of agreement already reached between the Anglican Church of Australia and the Uniting Church in Australia; and
  - (iii) the national framework contemplated above.

The Doctrine Commission considered that the amended Affirmations and Commitments required some modification if they were to be used as the basis of a national framework for local Covenants of Co-operation. Accordingly the Commission supports the following form of the Affirmations and Commitments as the basis of such a framework. [Note the text which includes black underlined sections represents the amended version, while our further modifications are identified in bold and underlined.]

**As pilgrim people of God, we make the following affirmations and commitments:**

#### *Affirmations*

1. We affirm that **the profession of** 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. **These professions are respectively set out in the Fundamental Declarations and Ruling Principles of the Anglican Church of Australia (1961) and The Basis of Union of the Uniting Church in Australia (1992).**

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 in accordance with each church's polity.
4. We affirm~~recognise~~ that, despite our different understandings of particular orders of ministry, ~~both the~~ ordained ministries and other authorised ministries ~~of in both~~ 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~~personal and collegial oversight (episcopate) is embodied and exercised in both churches ~~have received in different forms, episcopal and nonepiscopal, to serve the inward call of Church's faithfulness to the Holy Spirit, and the commission of Jesus Christ given through the church and in accordance with the polity of each church, to provide for a ministry of word, sacrament and pastoral oversight.~~gospel.
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~~order~~.
5. ~~We commit ourselves to explore and seek 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, looking forward to the time when our life together will allow for reconciled and interchangeable ordered ministries.
7. We make these affirmations and commitments for the sake of the Gospel~~gospel~~.

The final form of the Affirmations and Commitments we propose is as follows:

As pilgrim people of God, we make the following affirmations and commitments:

### *Affirmations*

1. We affirm that the profession of 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. These professions are respectively set out in the Fundamental Declarations and Ruling Principles of the Anglican Church of Australia (1961) and The Basis of Union of the Uniting Church in Australia (1992).
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 in accordance with each church's polity.
4. We recognise that, despite our different understandings of particular orders of ministry, ordained ministries and other authorised ministries in both 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 personal and collegial oversight (*episcopate*) is embodied and exercised in both churches in different forms, episcopal and non-episcopal, 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.
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, life and order.
5. We will take all possible steps to a closer fellowship in as many areas of Christian life and witness as possible, looking forward to the time when our life together will allow for reconciled and interchangeable ordered ministries.

We make these affirmations and commitments for the sake of the gospel.

In response to the question posed by the second clause of SC2011/2/54, the Doctrine Commission believes that passing a Rule to include communicant members of the Uniting Church in Australia as a class of persons able to be admitted to the Holy Communion pursuant to clause 1(c) of the Admission to Holy Communion Canon 1973 is consistent with:

- (i) the stages set out in Steps to Unity;
- (ii) the stage of agreement already reached between the Anglican Church of Australia and the Uniting Church in Australia; and
- (iii) the national framework contemplated above.

The Most Rev Dr Philip Freier  
Chairman  
2 February 2012



## Appendix 3

### **THE DOCTRINE COMMISSION OF THE ANGLICAN CHURCH OF AUSTRALIA A REPORT TO STANDING COMMITTEE ON CONFIDENTIALITY AND CONFESSIONS – JAN 2014**

In June 2013, the Doctrine Commission was asked by the General Secretary to provide comment on a proposed motion for General Synod on the confidentiality of communications made to clergy. This motion had been drafted by the Professional Standards Commission (PSC) to provide guidance for the Church on the confidentiality (or otherwise) of confessions. Although the present Royal Commission into Institutional Child Abuse is part of the current context for this enquiry, our Church has wrestled with this issue for more than a decade. In 2001, the General Synod received a report from the Clergy Discipline Working Group and passed GS Resolution 24/01 in response. This resolution asked the House of Bishops to provide pastoral guidelines on the hearing of private confessions. In response, the House of Bishops has issued protocols on this matter, the most recent of which is Protocol 14 (issued in 2011).

The confidentiality of confessions is regulated by one of two canons (depending on the diocese) – Canon 113 of the Canons of 1603, and the Canon Concerning Confessions 1989. The 1989 Canon is a modernised version of the 1603 Canon that for the most part mirrors the 1603 version.<sup>1</sup> It provides:

If any person confess his or her secret and hidden sins to an ordained minister for the unburdening of conscience and to receive spiritual consolation and ease of mind, such minister shall not at any time reveal or make known any crime or offence or sin so confessed and committed to trust and secrecy by that person without the consent of that person.

The PSC motion argues that the combined effect of the GS Resolution 24/01 and the Bishops' Protocol 14 on Private Confession (which directs the withholding of absolution in cases where there is no repentance) is that a 'confession' is not valid or complete where absolution is withheld because a perpetrator will not report his or her offence to the police or other authority. In cases where there is no valid confession, it is argued that the requirement of confidentiality does not apply, and therefore a clergyperson can report a matter such as the disclosure of child sexual abuse to the relevant authorities.

The Doctrine Commission recognises that there is uncertainty about the interpretation of the Canon, and that the PSC motion is in tension with a widely held view that confidentiality attaches to a confession, regardless of whether absolution is given or

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<sup>1</sup> An important difference between the two canons is that the 1603 Canon allows an exception to the principle of absolute confidentiality (as further discussed below).

withheld. We recognise that there is a further tension between the confidentiality of confessions and the increasing evidence that the so-called ‘seal of the confessional’ has sometimes been used to conceal wrongdoing, especially in relation to child sexual abuse. The Doctrine Commission has therefore taken the opportunity to re-examine the matter from first principles.

### **Confession**

The practice of confession needs to be shaped by our theological framework, especially the doctrines of creation, sin, and redemption, and their application to the understanding of human society. All people have been made in God’s image and must be treated with dignity and respect. We are also all corrupted and affected by sin. The atonement tells us that God takes sin seriously – so seriously, in fact, that Christ died so that our sins might be forgiven. God desires reconciliation and the restoration of broken relationships, both with him and with one another. Through Christ, forgiveness is freely offered to the sinner, calling for the acknowledgment of sin, true repentance and amendment of life, bearing ‘fruits worthy of repentance’ (Luke 3:8). This is the proper context for the practice of confession. 1 John 1:8-9 tells us ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.’

The New Testament recognises a corporate dimension to confession: ‘confess your sins to each other and pray for each other so that you may be healed’ (James 5:16). There is a basic human reluctance to confront our own sin, and the involvement of others can encourage repentance and provide an opportunity for pastoral care of the penitent. While public confession is recorded in the Scriptures (e.g., Jer 29, Ezra 9-10) and was sometimes practised in the early church, there is often a reluctance to confess private sins in public.

Over time, the wisdom and experience of the church led to the principles of private confession, recognising the pastoral importance of ‘the unburdening of conscience and [receiving] spiritual consolation and ease of mind’ by the confession of ‘secret and hidden sins’. The role of the minister in pronouncing absolution is to declare God’s promise of forgiveness to those who repent. As the service of Evening Prayer in BCP reminds us,

[God] hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.

It is in this context that the historic ‘seal of the confessional’, as reflected in Canon 113 and the Canon Concerning Confessions 1989 developed. In a number of jurisdictions, the civil law has come to recognise a legal privilege for confessions, so that ministers whose consciences are bound by a canon of the Church will not be held in contempt by the courts. While we are grateful for these historically allowed protections from civil prosecution, this is an occasion for our Church to follow the apostolic pattern of voluntarily relinquishing these rights in certain circumstances, out of a consideration of the welfare of others. There are clear deficiencies with the principle of absolute confidentiality.

### **The Problem of Absolute Confidentiality**

The application of absolute confidentiality privileges the individual penitent confessing to serious crimes or abuse over past, present or possible future victims. This fails to recognise that we live in community and are responsible for our human relationships, and that sin cannot be individualised. We cannot separate our relationship with God from our relationship with others. Human existence is innately multi-dimensional, so sin is multi-dimensional, as is forgiveness.

The biblical principle of love requires us to do everything in our power to further the welfare of all and protect them from harm. The obligation to love does not terminate with the person making a confession but extends to victims of past and present actions and potential victims of future actions. For this reason, it is necessary to revisit and amend the 1989 Canon and the principles reflected therein. Our pastoral priority must lie with victims and with potential victims in all matters of abuse. Insofar as the practice of absolute confidentiality of confessions has hampered our pastoral effectiveness to so many, we should subject it to scrutiny. Its deployment appears to some to indicate self-protection and ecclesial self-interest, and not godly wisdom or best pastoral practice. Maintaining the practice of absolute confidentiality leaves priests and bishops open to manipulation by unscrupulous offenders, because the making of a confession then paralyses communication and action.

These difficulties are compounded by a lack of consistency in the civil law across Australia in relation to the priest-penitent privilege – for example, different rules apply in NSW, Victoria and Western Australia. Furthermore, the Church is subject to rules about mandatory reporting which are in partial conflict with the 1989 Canon, and ministers may be compelled to give evidence before a Royal Commission, which may be subject to different evidentiary rules. The question of the issue of confidentiality in ministry is a wider task, beyond the scope of this paper. The Doctrine Commission would welcome the opportunity to explore this matter at greater length.

For present purposes, we affirm the importance of confidentiality as a general principle in ministry. We recognise that there should be a presumption of complete confidentiality in relation to information revealed in a pastoral context. Ministers should keep in strictest confidence all that has been ‘committed to them in trust’ and should not reveal pastoral information to others or gossip. The national code of conduct, *Faithfulness in Service*, in para. 4.8 establishes confidentiality in pastoral relationships as a standard of ministerial behaviour. This expectation is only relieved when consent is given by the person in the pastoral conversation, disclosure is required as allowed by law, or disclosure is in the public interest (such as to avoid the risk of serious injury or harm to any person).

Canon 113 of 1603 recognised that confidentiality had to be maintained unless the minister’s silence were to cause him and the wider community irreparable harm – ‘except they [the sins confessed] be such crimes as by the laws of this realm his own life may be called into question for concealing the same’. This establishes both that such confidentiality is of the utmost importance, and also that exceptions could be made under extraordinary circumstances. We now recognise that significant harm or risk of harm to past, present and potential victims may constitute such extraordinary circumstances as to override the pastoral imperative of confidentiality.

**Recommendations**

Given the obligation to love and the importance of confidentiality, any exceptions to the principle of confidentiality must be clearly defined and ministers need to be well informed, especially with regard to the limits of confidentiality.

A variation to our practice will require amendments to the 1989 Canon. It is beyond the competence of the Doctrine Commission to draft Canon Law, but we invite others to do this task, bearing in mind the following two principles.

1. There ought to be a presumption of confidentiality for information revealed in a ministry context, which includes both private confession and wider pastoral conversations.
2. Absolute confidentiality should not apply to confessions of serious crimes and other acts that have led or may lead to serious or irreparable harm, including domestic violence and sexual offences against children. In these cases, a minister should encourage the penitent to go to the police voluntarily, and accompany the person to ensure that this happens and to provide support. If this does not happen then the minister may reveal the contents of the communication to the appropriate civil or church authorities only.

We further recommend that the Liturgical Panel be asked to revise the liturgy for the Ministry of Reconciliation, to make reference to the limits to confidentiality in certain circumstances and to include a clear statement of the need for the penitent to engage in amendment of life.

The Doctrine Commission of the Anglican Church of Australia  
January 2014

## CONFESSION IN THE CHURCH

### AN HISTORICAL ANALYSIS

This paper is arranged in sections as follows:-

- A. Introductory
- B. General Summary
- C. Analysis of leading writings
- D. Practical Matters
- E. Conclusions

#### A. INTRODUCTORY

This paper is presented at the request of the Standing Committee to be informative about the history of confessions in our church.

The setting up of the Royal Commission provided the impetus for the Standing Committee to ask lawyers to do research on the rule of sanctity or “Seal” of the confession in the law of our church. It was anticipated that there was a real possibility that non-Christians would attack the churches on the basis that there was no Seal of the Confession doctrine and that any attempt to rely on it would be met with railings about “cover up”.

The Standing Committee considered that the research undertaken in this connection might be of interest to a wider audience and requested this paper.

There are two valuable books which together give a fairly clear picture of the history of confession in the church: the two works are complementary.

*The History of the Seal of the Confession* by the Rev Dr B Kurtscheid (a Roman Catholic priest) was written in German in 1912 and translated into English in 1927 and is still available. As its title suggests, it seeks to trace the history from the very early church until recent times. It is based on European scholars and documents. Of course, the author has to rely on ancient documents and the sometimes inconsistent utterances of popes and scholars, but he usually mentions all major theories and states what he considers was the prevailing view.

*Religious Confession Privilege and the Common Law* by A Keith Thompson was published in 2011. Professor Thompson is an Auckland lawyer who for many years worked for the Mormon church and now lectures in Notre Dame University in Sydney. His book focuses on more modern times and how the Seal of the Confession doctrine is part of the secular law of Australia and other countries and how it applies in the Anglican and protestant churches. The numbers in “[ ]” in this memorandum refer to page numbers in *Kurtscheid*, the numbers in round brackets refer to pages in *Thompson*.

It is clear from Scripture that confession is a vital part of our order. Before the General Confession in our daily office services, texts are read such as 1 John 1:9, "If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness".

## **B. GENERAL SUMMARY**

The popular view shown in TV dramas is the priest vested with his stole hears a confession, gives absolution and nothing in the world can make him reveal what was told him.

That scenario is true in some sections of the church even today. However, it would be a mistake to consider that that has always been accepted as the norm or that the church has always held the same theology concerning the confession. This will become apparent from the summaries in Section C.

We must also be careful when considering the past, not to view it with our eyes which are accustomed to thinking in modern categories. In particular, we think in terms of church and state being separate from each other. That view would not have occurred to the men and women of the middle Ages.

We must also remember that for a substantial period of English History, the Archdeacon's Court often called the Bawdy Court was responsible for policing the morals of the community. There was no police force and the Justices of the Peace tended not to get involved with what we would call nuisance crime or offences against morality, so that the church was delegated to deal with such crime. Thus, in England, the power of the church to compel or encourage confession and to deal with moral offences by way of penance was really part of the State justice system.

Returning to the history, Kurtscheid and Thompson deal with the confession in distinct periods:

- (i) from Constantine to Leo the Great (ie 313-461)
- (ii) from Leo to the 4<sup>th</sup> Lateran Council (461-1215)
- (iii) from 1215 to the reformation
- (iv) after the Reformation.

At the beginning of the first period, sin was confessed publicly and public penance was imposed.

As the writings of S Augustine demonstrate, there was considerable ill feeling by those who had remained faithful to Christ during periods of persecution against those who had succumbed to the pagans and now wished to rejoin the church when it was safe to do so. There was great pressure on the church leaders to be strict in their readmission to fellowship policy.

However, there were movements away from this policy as early as 379 the writings of St Basil show an endeavour to remove anything that might dissuade the faithful from confessing their sins [47].

This feeling grew and towards the end of this period, Leo and others saw that their policy was not encouraging membership of the church. They therefore changed tack and held that secret sins could be met by private confession which the priest was bound not to divulge and private penance.

In 459 Pope Leo wrote the first papal decretal safeguarding the secret of the confession [51].

Although public penance after secret sin was allowed for some while afterwards, the Council of Arles in 554 limited the types of offence for which it should be ordered and the practice gradually ceased [65].

At this time, the Seal of the Confession was linked to the effectiveness of the “sacrament” of penance. Confession, absolution and penance was deemed effective to cancel the sin. Thus it must be considered that the sin never occurred. As part of this scheme, it was impermissible for the priest to revive the sin in the eyes of the community by divulging it.

Again a further development was that the sin should not be revealed indirectly, ie by requiring the sinner to do some public act.

Up until 1215, the Seal of the Confession doctrine was administered from place to place in Europe in different ways.

The third period began with the 4<sup>th</sup> Lateran Council of 1215 made confession obligatory on all the faithful, but provided that the confessor must treat his penitents with leniency and prudence as a true physician of the soul [115].

The Council also decreed (a) that the confessor not betray the sinner even in the least way by words or by any action, (b) in doubtful cases, the confessor could seek advice from a senior member of clergy, but could not in so doing identify the penitent and (c) imposed a penalty of deposition from orders and relegation to a strict monastery [116]-[117].

The decrees of the 4<sup>th</sup> Lateran Council were renewed during succeeding centuries. Kurtscheid notes many of the synods that reaffirmed them between 1223 and 1860 [127]. It would seem that the decrees were accepted and observed.

The Reformation at the beginning of the fourth period might have been thought to have removed confessions from the agenda. In particular, the link between confession and the “sacrament” of penance was broken.

Thompson argues and presents material to suggest that this did not happen.

After the Guy Fawkes plot of 1605 during which a catholic priest was convicted of treason and executed for not revealing a confession by one of the conspirators (the case of Father Garnet SJ) [156]. The Garnet case is used by some commentators to suggest that the lore of the confession did not survive the Reformation. Thompson does not consider that this follows.

There is little material as to confession in the Anglican Church between 1605 and 1850. Thompson, however, considers that what evidence there is suggests that the Seal of the Confession survived both as a rule of church law and a matter of privilege for clergy in secular law. He admits that many learned scholars and lawyers do not share his view.

The Anglican Church of Australia has repealed all pre-Reformation canon Law so that today any decree of the 4<sup>th</sup> Lateran Council can have no effect except insofar as the

decrees were accepted as part of the law of our church in the 19th century. This may well have occurred.

Thus, the practice of the church in matters of confession has not always been uniform and the underlying theology has also undergone changes.

### C. ANALYSIS OF LEADING WRITINGS

This memorandum does not seek to go into the detail provided in Dr Kurtscheid's book or Professor Thompson's book (these clearly being the leading writings in the field), but hopes to give sufficient detail of their arguments to support the view set out in the summary in Section B to show that the practice of the church in this matter varied from age to age whilst still keeping the basic principle that what was told to a priest in sacramental confession was to be kept secret.

I will rarely repeat the details already given in Section B. In this section, the pronoun "he" will be employed of the priest as at all times prior to the 20<sup>th</sup> century, this was accurate.

In brief summary, *Kurtscheid* demonstrates that in the primitive church, confession was public and penance was public [27] et seq. Just when private confession took the place of public confession is unclear. However, St Augustine does not mention public confession, which indicates that it ceased by the end of the 4<sup>th</sup> century [21].

In the Fourth Century, the Syrian Church Father Aphraates (after 345) compares sinners who confess secret sins to wounded soldiers and exhorts priests not to expose those who confess lest they be held up to hatred by their enemies [44]-[45].

More reliable evidence as to the practices in the early church comes from the time of Leo the Great. A papal letter in 459 condemns the reintroduction of public confession, and rules that private confession with strict silence on behalf of the confessor is sufficient [55].

The early theories are that in confessing to a priest, the penitent is really confessing to God through the conduit of the priest. The conduit must not reveal what was communicated to God.

The Eastern Church took the same line by the 7<sup>th</sup> Century [56].

A capitulary of Charlemagne in 813 leaves no doubt that at the beginning of the 9<sup>th</sup> Century, the seal of the confession was considered to be a strict obligation of the confessor [79].

Lanfranc, Archbishop of Canterbury in the 11<sup>th</sup> Century put that the betrayal of a confession ran contrary to the very nature of the sacrament of confession as the confessor, after absolution, (and after penance?) must consider the sin as no longer present washed away as in baptism [93].

There is acceptance of the seal of the confession from then on in East and West. However, there is no specific reference to the seal in church law until the 9<sup>th</sup> Century (61). It would appear that the rule in England may have derived from Celtic practices in the Church in Ireland (61).

The Fourth Lateran Council of 1215 confirms the position [115]-[124]. Canon 21 of 1215 imposing a penalty on clergy who betray the confession (65).

The Fathers were not unmindful of some of the problems this absolute view.

The problem of the person who confesses that he intends to commit a crime is met by at least two answers, (1) that one can only confess and be absolved with respect to a past sin and (2) that the confessor is entitled to take steps to reveal the intention to those who could prevent the crime so long as that revelation would not cause injury to the penitent [149].

Pope Alexander III in a letter to the Bishop of Beauvais (c 1180) expressed the opinion that a confession of sins must not be rejected even when the penitent cannot be absolved because he has no purpose of amendment [169]. Others took the same view [175].

However, there seems to be an exception where a heretic makes a “confession” to a priest, not intending to submit himself to penance and obtain absolution but merely to irritate and provoke the priest [177]. This is not sacramental confession, but an abuse of it [180].

Again Gerson and others consider that the priest may tell the penitent that anything he or she is about to say will not be kept secret in which case there is no sacramental confession and the seal does not apply [181]-[182].

The seal of the confession extends to the priest not making use of the knowledge obtained from the confession to the detriment of the penitent [239]. The very worst case was where the priest sold details of the confessions he heard to blackmailers or the State prosecutors.

This Seal was taken to the extent that a priest could not vote against election of a penitent to an office because of what he knew about him from the confession. The priest must assume that the confession never occurred.

Early on there was an attempted distinction between what was a sacramental confession and what was told to a priest otherwise. However, in time, the seal of the confession applied whenever a penitent told a priest of his or her sins with a view to seeking absolution or other benefits from the church.

There was controversy as to what was the situation where a penitent confessed his or her sin, but then refused to perform the penance and repeated the offence. The prevailing view was that the Seal of the Confession still prevailed [169].

If a penitent confesses to a lay person believing that that person is a priest, the better view is that the seal applies [251]. That is not a universally held view. Some theologians say that the confession is not sacramental so the Seal does not apply, but there is a “natural” obligation on the lay person not to reveal the content of the confession [253].

The same point applies to interpreters or other persons who hear what was said in the confession [254].

Historically, there have been problems where a person has told a priest that there is a conspiracy to assassinate the king or head of State. A book published in 1601 gives

the example of a priest who was told of a plot to kill King Francis I of France. The priest revealed the plot and the penitent was executed no-one seems to have thought ill of the priest [164].

Similar concerns motivated Canon 113 of 1604 which made an exception where the priest himself could lose his life by not revealing what he had been told.

Another problem is where the penitent confesses to a conspiracy to kill (a past sin) and threatens to implement the conspiracy (a future sin). Ordinarily a future sin has never occurred so that it cannot be confessed. However, when it has future implications, the church lawyers were troubled. Even the most conservative ruled that the priest must do all he could to dissuade the penitent and to warn those in danger, but the warning must not identify the penitent [179].

It is interesting that the problems inherent in the strict view of the Seal of the Confession discussed above were what troubled the Sydney Synod when it repealed the General Synod Canon that replaced Canon 113 of 1604. Unfortunately, the synod did not have access to the thoughts of leading churchmen of former ages who had already deeply considered the problems and retained the Seal of the Confession.

The *Thompson* book deals with more modern problems, particularly how far ministers in Protestant churches where confession and penance are not considered sacramental are bound by the seal and how far the seal is affected by statute and common law promulgated since the Reformation.

*Thompson's* purpose for chs 2 & 3 is to demonstrate with historical and canonical evidence that religious confession was practised and privileged in England from before Magna Carta and was still recognised by Coke in his *Institutes* in the 17<sup>th</sup> Century (29). Although there is some evidence to the contrary and some decided cases and text writers take contrary views, *Thompson* makes out a credible argument.

Judge Bursell in his "The Seal of the Confession" (1990) 7 *Ecclesiastical Journal* 1 gives seven reasons why the seal of the confession continued to apply in Anglican practice and in law after the reformation (80). However the respected ecclesiastical lawyers, Norman Doe and Lynne Leeder are not convinced (82).

In Chapter 4, *Thompson* points out that the religious confession privilege actually predates the formulation of the modern rules of evidence (90).

*Thompson* discusses a number of cases decided since the 17<sup>th</sup> Century, but no clear principle emerges save that there are strong arguments against the proposition appearing in some textbooks on the Law of Evidence that religious confessions are not privileged. The relevant cases are listed at (193).

The Australian cases discussed in *Thompson* chapter 7 tend to the view that, apart from statute, there is no religious confession privilege in Australia in the sense that a court will exclude evidence of a religious confession or decline to permit the evidence to be given. *Thompson* argues against this proposition.

The position is unclear as there are some authorities the other way and, up until recently, there has been a marked reluctance of the authorities to compel priests to break the seal of the confession.

## D. PRACTICAL MATTERS

The distinction must be made between ecclesiastical law and the secular law. Under the former, the old rule was that a priest who divulged what was told in confession was stripped of his orders and sent to a monastery for life. Nowadays, any ecclesiastical penalty would be less severe.

However, this may be irrelevant in secular law which may order a priest to give evidence and if he fails to do so jail him or her for contempt of court.

Again, so far as the secular law is concerned, if the priest is subpoenaed to give evidence before a Royal Commission, the rules as to professional or clergy privilege are abrogated and the witness is required to answer even though the answer cannot be used against them in any subsequent criminal proceedings.

In summary, the secular law is a little unclear, but, apart from statute, particularly s 127 of the *Evidence Act* 1995, clergy are compellable to give evidence as to what occurred in a confidential session with a penitent in which the penitent sought absolution.

The Evidence Act 1995 is a Commonwealth statute which was intended to be uniform throughout Australia, but has only been adopted by NSW, Victoria, Tasmania, the ACT and the Northern Territory. S 127 cannot be relied on in other States where there is no protection given to clergy.

Section 127 (1) of the *Evidence Act* is as follows:-

*“A person who was or is a member of the clergy of any church or religious denomination is entitled to refuse to divulge that a religious confession was made, or the contents of a religious confession made to the person when a member of the clergy.”*

The section does not apply if the confession was made for a criminal purpose.

The section defines “religious confession” as meaning “a confession made by a person to a member of the clergy in the member’s professional capacity according to the ritual of the church or religious denomination concerned.”

There have not been any decisions on the scope of this section by a superior court. However, there was a case in Sydney where, after an interview, a rector accompanied a penitent to the police station with respect to an offence against children. At the man’s trial, the Crown subpoenaed the clergyman to say what the accused had told him before he went to the police station. The diocese had a QC argue that the predecessor of s 127 made the conversation between the accused and his rector privileged. The District Court Judge upheld that submission.

The Diocese of Sydney’s only record of this is a copy of the subpoena which has on it the name of the accused and the court number. I have not read the reasons for judgment (if any).

This case, even though only decided at District Court level, would suggest that the courts accept that of a person tells an Anglican priest something in confidence on a pastoral occasion that conversation is privileged in the same way as if he or she told his or her lawyer and does not depend on absolution being given.

Thus, although there is no conclusive material the above strands all tend in the direction that the seal of the confession operates both in church law and secular law (in the Eastern States and the Northern Territory) as soon as a person tells his or her priest something in a situation where he or she would expect the priest to receive the information on a confidential basis.

Probably the main reasons why there have been few decided cases on the subject are (a) the police are reluctant to give evidence of what was said in confession either because of public interest considerations or because the jury might take an adverse view and (b) experienced clergy know that they must say to a person who is likely to say something horrible that they will be obliged to report crimes to the authorities or that confession and absolution are not valuable unless there is repentance which involves the penitent reporting himself or herself to the police. The problems occur when the confession of crime comes completely unexpectedly.

## **E. CONCLUSIONS**

The principal purpose of this note is to inform of the history of the confession and to demonstrate that from time to time, the church has viewed the seal of the confession in different ways, but the view has been universally taken for 1600 years that essentially the seal of the confession is inviolable.

Whilst any conclusion in this area can only be reached with some reservations, the better view is that even in the Anglican Church after the Reformation, the Seal of the Confession applies.

Peter W Young  
11 March 2014

# ECUMENICAL RELATIONS COMMISSION

The Commission met annually over the past three years. A major focus has been the re-establishment of the Anglican-Lutheran Dialogue and the Anglican-UCA Dialogue. Commission members continued to engage with the National Council of Churches and its various commissions.

## *GSERC membership:*

Archbishop Jeffrey Driver (Convenor), Archbishop Glenn Davies, Bishop Tim Harris, Bishop John Parkes, Bishop Doug Stephens, Rev'd Jane Lee Baker, Rev'd Erica Mathieson and Ms Alison Preston.

## **Anglican-Roman Catholic Dialogue**

While both our traditions are challenged by structural, theological and ethical issues, the trust and fellowship experienced within AUSTARC has allowed dialogue members to share both pain and hope. Meetings are always timetabled to allow dialogue members to grow closer personally. The Eucharistic president is alternatively Anglican and Roman Catholic. It is here that the reality and pain of separation becomes apparent; as all share in prayer, but only half those present receive the sacrament.

The primary activity for the past two years has been to examine the theme of holiness in the Australian context, inspired by the canonisation of St Mary of the Cross (McKillop). During the latter part of 2012 and through 2013, papers have been presented and discussed. During 2014 a booklet will be finalised on this theme and offered to our respective churches. The booklet will have four chapters, each followed by two outbreaks (examples of holy lives) and three questions. The proposed chapter headings are:

Holiness in an Australian context, Biblical basis for holiness, Systematic theology of Holiness, Practical theology of Holiness.

In addition to this major work, it was decided that the work of AUSTARC must be better disseminated and promoted. Following some considerable discussion it was decided that an immediate step was to seek a web-host and to build a website.

A subsidiary activity has been the search for connection with the wider Anglican Roman Catholic dialogue through ARCIC and IARCCUM. The intention of IARCCUM at its formation was (1) to promote initiatives that witness to and carry further the level of agreement already existing between Anglicans and Catholics (2) to encourage the common life that flows from our deep sharing of faith. IARCCUM is keen to see the establishment of links between the various national ARCs and to this end we have participated in an IARCCUM information exchange.

*Membership:*

	<u>Roman Catholic</u>	<u>Anglican</u>
Co-chair:	Archbishop Chris Prowse	Bishop Doug Stevens
Secretary:	Rev'd Denis Stanley	Archdeacon Philip Newman
Members:	Dr Greg Brett	Ms Coleen Arnold-Moore
	Dr Denis Edwards	Rev'd Scott Lowrey
	Prof Anne Hunt	Dr Craig D'Alton
	Dr Catherine Playoust	vacancy

**Anglican-Lutheran Dialogue**

A new round of the Anglican-Lutheran Dialogue commenced in 2013, and has met twice (February and September 2013) to outline the possible focus and direction for this round of dialogue. Three members of the Anglican participants have been involved in previous dialogues, while the Lutheran participants are all new participants.

Given the substantial agreements articulated in Common Ground (*Covenanting for Mutual Recognition and Reconciliation*), it was decided to focus on encouraging closer relations at local and regional levels – to 'live into' the framework provided within that document. In particular, the major focus for this dialogue will be exploring in greater detail the two churches' respective theological understanding and praxis of missional ministry. It was noted that *Missio Dei* is a common term ecumenically and in Anglican circles, but does not enjoy wide use in the Lutheran Church of Australia.

Common Ground has only one paragraph relating to mission (Clause 19):

19 *A Common Hope and Mission*

We share a common hope that Christ who is Lord of all will come again, and that all things will be united in him and God's saving purposes will be perfectly fulfilled. In this hope we believe that we are called to make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that Jesus has taught us. We are called to work now for the furtherance of justice, to seek peace and to care for the created world, and to live responsibly in all areas of life. The obligations of the Kingdom are to govern our life in the Church and our concern for the world.

It was noted that the relationship between the first two and the last two sentences raised some issues from a Lutheran perspective (largely relating to a range of Lutheran understandings on Luther's 'two kingdoms' theology). Anglican members articulated an Anglican understanding of mission with reference to the 'Five Marks of Mission' (as updated at ACC 15).

It is anticipated interaction with the WCC mission statement 'Together Towards Life: Mission and Evangelism in Changing Landscapes' will bring a focus to the dialogue.

*Membership:*

Co-Chairs: Rt Rev'd Dr Tim Harris (Anglican) and Rev'd. Dr Steen Olsen (Lutheran).

Anglican: Rev'd Jane Lee Baker, Rev'd Martin Bleby, Rev'd Michael Hillier, Rt Rev'd Gary Weatherill

Lutheran: Rev'd Mark Henderson, Rev'd Stephen Pietsch, Rev'd Ben Pfeiffer, Rev'd Matthew Thomas.

**Anglican-Lutheran International Coordinating Committee**

The first meeting of the Anglican-Lutheran International Coordinating Committee was held in Finland, September 19-25, 2013 (Sofia Cultural Centre, Helsinki). This is a new body, the successor to the Anglican-Lutheran International Commission (ALIC), which has received a mandate from the Anglican Consultative Council. The Rt Rev'd Dr Tim Harris is one of five Anglican representatives to ALICC. In its report to the Anglican Consultative Council, ALIC wrote:

"In our work we have discovered a number of theological topics which require further exploration. However, we consider that the priority at this time for Anglicans and Lutherans at the international level is to promote closer relations at all levels. Thus we do not recommend at this time the establishment of an ALIC IV but rather a Co-ordinating Committee."

**Anglican-Uniting Church Dialogue**

The Anglican-Uniting dialogue lapsed for a time following the last General Synod. In re-establishing the dialogue it was important at the outset to hear the great disappointment felt by the Uniting Church team at the failure of the earlier covenant proposal. It is clear that another failure to make progress through this round of conversations would effectively sound a death knell to any further attempts to find common ground, at least in the foreseeable future.

In considering the way forward, there was agreement on the following points:

- Ecumenical cooperation between our churches is a missionary imperative, not just a convenience in places of pressing need. This conviction contrasts with emerging missiological trends in both churches where ecumenism is marginalized.
- The dialogue group was clear from the outset about the limits to what can realistically be achieved. Members had no desire to reproduce the same work that has proven unfruitful in the past.
- The dialogue is optimistic that a different sort of goal may be achievable. A document focused on stimulating local cooperation between our churches, and providing a consistent framework to support this, was regarded as being something able to be commended to both churches' national governing bodies, and this would be a valuable step forward.

This document has been completed and signed by the co-chairs of the dialogue. It is an appendix to this report and will be presented to the UCA Assembly of 2015.

The document prepared seeks to address the following:

- building upon, rather than replicating, the work of previous dialogues;
- explicitly does not seek to bring about organic union or mutual recognition of ministries;
- focuses on the possibilities for cooperation within existing levels of agreement;
- registers what has been learnt from the experience of cooperation in parishes, theological colleges and other bodies;
- gives permission and guidance for groups wishing to cooperate further; and
- acknowledges the limited vision of the present process and is open to a future that is as yet unimagined.

*Membership:*

The Anglican representatives are Bishop John Parkes (co-chair), Bishop Peter Danaher, Rev'd Canon Dr Colleen O'Reilly and Ms Helen Baddeley.

The Uniting Church representatives are The Rev'd Prof. Christiaan Mostert (co-chair), Rev'd Margaret Blair, Rev'd Martin Wright and Ms Maureen Postma.

**WCC Assembly Busan**

The WCC Assembly was held in Busan from October 30 - November 8, 2013. Delegates and representatives from the Anglican Church of Australia were: Archbishop Phillip Aspinall, Archbishop Jeffrey Driver, Archdeacon Karen Kime and Ms Alison Preston who was there as a member of the Central Committee.

In addition to those representing the Church in this way, Archbishop Phillip Freier and Bishop Phillip Huggins presented a seminar on Refugees. The full report of the assembly is available on the WCC website: <http://wcc2013.info/en>.

At its 2013 meeting GSERC considered the WCC document "The Church Towards a Common Vision" and recommended to Standing Committee that it be referred to the Doctrine Commission for consideration and also to each of the Anglican Theological Colleges.

**NCCA**

The Primate, Archbishop Jeffrey Driver, the General Secretary, Mr Martin Drevikovsky (as alternate to the Primate), and Rev'd Dr Erica Mathieson have continued to represent the Anglican Church of Australia on the National Council of Churches Executive. Ms Rose Elu was elected to the Executive at the 2013 Forum. Archbishop Driver is a member of the Executive Standing Committee.

Representatives of the Anglican Church of Australia on other NCCA bodies are:

**Act for Peace – NCCA Commission**

The Rt Rev'd Philip Huggins Anglican  
Ms Alison Preston

**Eco-Mission Project**

The Rt Rev'd Tom Wilmot

**Faith and Unity Commission**

The Rev'd Dr Cathy Thompson  
The Rt Rev'd Doug Stevens  
The Rev'd Jane Lee Baker

**Finance Committee**

Mr Michael Nicholls

**National Aboriginal & Torres Strait Islander Ecumenical Commission**

The Rt Rev'd Saibo Mabo  
The Rev'd Gloria Shipp

**NCCA Ltd Directors**

Mr Martin Drevikovsky

**Safe Church Network**

Mr Garth Blake SC

**Social Justice Network**

The Very Rev'd Dr Peter Catt

*+Jeffrey Driver*

*March 2014*

ECUMENICAL RELATIONS COMMISSION REPORT

APPENDIX



*Anglican and Uniting Churches  
Working Together*



*Weaving a New Cloth*

## **WEAVING A NEW CLOTH**

### ***Anglican and Uniting Churches Working Together***

#### **PREAMBLE**

This document proposes a framework for local cooperation between Anglican and Uniting churches throughout Australia.

Local cooperation is the most promising avenue for ecumenism today, with growing numbers of congregations working and worshipping together. Increasingly, it is here that fruitful “ecumenical space” is to be found, in which different Christian communities can walk together in the way of Christ, and each discover the gifts the other tradition has to offer.<sup>i</sup>

The Joint Working Group of the Anglican Church of Australia and the Uniting Church in Australia offers this framework in the hope that it will assist both our churches to encourage and support cooperation at the local level. In doing so, we build upon the work of previous dialogues, trusting that the benefit of many years’ conversation will be more fully realized in time to come.

This document honours each church’s understanding of the relationship that can exist between us, setting out what is possible, and what is not, within current constraints. At present, this includes eucharistic hospitality but precludes formal intercommunion and the mutual recognition of ordained ministries. It seems to us that this is a constructive ecumenical step that can be taken now, in openness to whatever future directions might emerge for conversation out of a strengthened experience of locally shared worship and mission.

#### **A BIBLICAL VISION OF CHRISTIAN UNITY**

The unity of Christians is a gift from God before it is a task for the church. Our unity is in Christ. He is our peace, creating in himself one new humanity across humankind’s divisions, reconciling Jew and Gentile to God in one body through the cross (Eph. 2:14-16). In Christ we are built together spiritually, across our differences, into a dwelling place for God (2:22). This is a spiritual unity, grounded in the unity and mutual indwelling of the Father and the Son and in the unity of believers with the Son and the Father (John 17:20-21).

However, the unity of believers with each other, for which Jesus prays, a unity in diversity, is also a visible unity. Moreover, not an end in itself, it is a missional unity.<sup>ii</sup> The unity of Christians serves the mission of the triune God: that the world may believe that the Father has sent the Son (John 17:21) and the Spirit (John 14:26). To fail to make this unity visible and concrete is to dishonour the gift of God in Christ.

All Christian churches are called to give expression to this gift. Together with other churches<sup>iii</sup>, our two churches have pledged, through the “Covenanting Together” process of the National Council of Churches in Australia, “to explore such further steps as will be necessary to make more clearly visible the unity of all Christian people in this country”. The possibilities outlined in this document, approved by our two churches at national level, are significant steps for Anglican and Uniting parishes and congregations to consider taking together in their local worship, education and mission.

## THEOLOGICAL AFFIRMATIONS

1. Each of our churches stands in the continuity of the apostolic faith, as revealed in the Holy Scriptures and set forth in the Apostles' Creed and the Nicene-Constantinopolitan Creed.
2. Each of our churches is part of the one holy catholic and apostolic church. Acknowledging our failure to enact fully our calling, both our churches witness faithfully to the gospel and seek to be more fully engaged in God's mission in the world.
3. In each of our churches the Holy Spirit gives to the whole people of God gifts for the upbuilding of the church and for its continuation in the mission of Jesus Christ.
4. The ordained ministry in both our churches is given by God as an instrument of grace, notwithstanding our different understandings of it. By this ministry, the people of God are called to faith, strengthened to witness to the gospel and empowered to serve in hope and love.
5. In each of our churches the word of God is faithfully preached and the sacraments of baptism and holy communion are duly administered in accordance with each church's tradition.
6. Personal, communal and collegial oversight (*episcopate*) is exercised in both our churches, albeit in different forms, to serve the church's unity and its faithfulness to the gospel.

## FORMS OF COOPERATION

Local inter-church covenants across Australia give expression to the commitment of church people to make visible the unity that we have in Christ.

Possibilities listed below are not sequential but have developed out of particular circumstances—some out of ecumenical commitment, others because of changed conditions. In all situations, consideration must be given to every aspect and implication of cooperating arrangements and the different approvals and agreements required for different levels of cooperation.

## HOSPITALITY

Hospitality can take many forms. Anglican and Uniting Church members are welcome to attend services in each other's churches. Eucharistic hospitality may be offered to baptized and communicant members of each other's churches. Hospitality can also include the sharing of buildings, and shared activities are encouraged as common witness and mission in local communities.

## SHARED WITNESS

A stronger visible expression of the unity we share as a gift from God is seen as we deepen our relationships in shared worship, bible study and fellowship groups, and these occasions give witness to the Christian faith we hold in common. Formal shared events are more meaningful when planned by representatives of both church communities.

## **SHARED MINISTRY IN MISSION**

In some circumstances, Anglican and Uniting churches decide to share resources to better provide ministry and pastoral services. These resources may include staff or volunteers, buildings or finances. Ministry may be for specific communities, e.g. chaplaincies in schools or aged care, or for the wider community within a specific geographic area.

The vision for such shared ministry may come from the local community, or the missional imperative from the leadership of either church in a specific area. Where the impetus comes from local congregations, plans for these shared ministries are presented to the relevant Anglican Diocesan Bishop and the relevant Uniting Church Presbytery.

## **JOINT CONGREGATIONS**

The establishment of a joint congregation, i.e. one congregation made up of members of the two ecclesial traditions, requires the agreement of the local councils of both churches and the approval of the appropriate governing bodies of the two churches. Each of the original congregations retains its separate identity, membership and links (spiritual, doctrinal, sacramental, liturgical and financial) to its church, according to the provisions and degree of collaboration. They share resources such as church buildings and ministries, and unite in local mission.

Agreement must be reached within the Anglican Parish Council and Uniting Church Congregation and Church Council. Approval is also required from the relevant Anglican Diocesan Bishop and the relevant Uniting Church Presbytery. Depending on circumstances, approval of the relevant Property Trusts may also be required.

## **PLANNED COMMON WITNESS**

In areas of new growth or rejuvenation it is possible for both churches to work together to construct buildings for shared usage, common witness and ministry. Constitutional issues of both churches must be addressed, but the witness of the unity we have in Christ to the wider community presents opportunities and challenges which are invaluable.

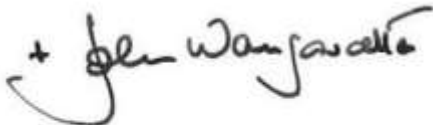
## **CONCLUSION**

Arguably the most significant development in the last decade or so for ecumenism has been the development of the concept of Receptive Ecumenism. At the heart of this endeavour is the conviction that the primary ecumenical responsibility is to ask not "What do the other traditions first need to learn from us?" but "What do we need to learn from them?" If our two churches were asking this question seriously and acting upon it, then we would be moving in ways that would both deepen our authentic respective identities and draw us into more intimate relationship.

The Joint Working Group offers "Weaving a New Cloth: Anglican and Uniting Churches Working Together" for the prayerful consideration of our two churches. We remain convinced that, building on the work already undertaken between our churches, the most fruitful next step in our ecumenical journey is the fostering of local cooperation between us. This will offer tangible evidence of our commitment to the relational unity which is both the desire and the command of our Lord (John 17:20-23). We commend the report to the General Synod of the Anglican Church of Australia and the National Assembly of the Uniting Church in Australia.

**RECOMMENDATIONS**

1. That the report “Weaving a New Cloth: Anglican and Uniting Churches Working Together” be received and endorsed.
2. That the report be commended to Dioceses and Presbyteries for their further action.



The Rt Rev'd John Parkes AM



The Rev'd Prof. Christiaan Mostert

*Co-chairs of the Joint Working Group*

Date: 27.2.2014

Date: 27.2.2014

**Notes**

- i. The recent encouraging development of “Receptive Ecumenism” is helpfully discussed in Gerard Kelly, “A New Ecumenical Wave”, public lecture, National Council of Churches Forum, Canberra, 12 July 2010. ([www.ncca.org.au/files/Forum/7th/Documents/Ecumenical\\_Address.pdf](http://www.ncca.org.au/files/Forum/7th/Documents/Ecumenical_Address.pdf)).
- ii. The emphasis on the church’s unity as spiritual, visible and missional is borrowed from the ‘Biblical Reflection’, Section 3 of the draft report of the Anglican-Methodist International Commission for Unity in Mission (AMICUM), 2013.
- iii. The following Churches have signed the Future Pledge of the Covenanting Document: the Anglican Church of Australia, the Antiochian Orthodox Church, the Armenian Apostolic Church, the Assyrian Church of the East, the Churches of Christ in Australia, the Congregational Federation of Australia, the Coptic Orthodox Church, the Greek Orthodox Archdiocese of Australia, the Indian Orthodox Church, the Lutheran Church of Australia, the Mar Thoma Church, the Religious Society of Friends, the Roman Catholic Church in Australia, the Romanian Orthodox Church, the Serbian Orthodox Church, the Syrian Orthodox Church, the Salvation Army and the Uniting Church in Australia.  
[www.ncca.org.au/files/Departments/Faith\\_and\\_Unity/Covenanting/2010\\_July\\_Australian\\_Churches\\_Covenanting\\_Together.pdf](http://www.ncca.org.au/files/Departments/Faith_and_Unity/Covenanting/2010_July_Australian_Churches_Covenanting_Together.pdf)

## For Further Information

### Covenanting

<http://ncca.org.au/departments/faith-unity/covenanting>

<http://toorak.unitingchurch.org.aboutus> and

<http://saintjohnstoorak.org/#/about-st-johns-toorak/community>

More Covenants and Agreements are listed in 'When Churches Join' (see below).

### Shared Witness

<http://www.worlddayofprayeraustralia.org>

<http://www.ncca.org.au/departments/faith-unity> for 'Week of Prayer for Christian Unity' resources

### Shared Ministry

<http://www.pastoraljournal.findaus.com>

<http://www.ecumenical.ucaqld.com.au/ecumenical-schools>

<http://www.bendigoanglican.org.au/parishes/central-mallee>

<http://www.anglicanrock.org.au/churches/winton.html>

<http://www.bathurstanglican.org.au/parishes/canowindra>

### Joint Congregations

<http://www.ucalpine.org.au/history.html> and

<http://snowyanglicanparish.weebly.com/>

<http://www.cckensington.org.au/history.html>

<http://www.wa.uca.org.au/mthawthorn/about>

(The search for St. Peter and Emmaus Church on the Anglican website leads to this UCA link.)

### Planned Ecumenical Witness

<http://www.seafordecumenical.org.au>

<http://www.emmanuel.unitingchurch.org.au> (the website listed by both the Anglican Diocese and the Uniting Presbytery)

### Further Resources:

- **Anglican-Methodist International Commission for Unity In Mission (AMICUM) Report**, due to be made public in 2014. Access to this report will be publicized in due course.
- The **Trinity Declaration and Code of Practice** for Local Co-operation in Victoria between the Anglican Church of Australia and the Uniting Church in Australia.  
<http://assembly.uca.org.au/unity/when-churches-join/item/953-developing-ecumenical-co-operating-partnerships>  
**When Churches Join** (a good summary of issues that arise as Christian communities begin to discuss developing ecumenical cooperating partnerships, plus listings of Covenants and Agreements).  
<http://assembly.uca.org.au/unity/when-churches-join>
- **The Gift of Each Other; Learning From Other Christians, a Parish Workbook on Receptive Ecumenism**, published by the New South Wales Ecumenical Council, 2013.  
[www.nswec.org.au](http://www.nswec.org.au)

**Membership of the Joint Working Group****Anglican**

The Rt Rev'd John Parkes AM  
Ms Helen Baddeley  
The Rt Rev'd Peter Danaher  
The Rev'd Canon Dr Colleen O'Reilly

**Uniting**

The Rev'd Prof. Christiaan Mostert  
The Rev'd Margaret Blair  
Ms Maureen Postma  
The Rev'd Martin Wright

# LITURGY COMMISSION

## 1. THE ROLE OF THE LITURGY COMMISSION

According to Canon 19, 1998 section 11, the Liturgy Commission's role is

- (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, and
- (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.

## 2. MEMBERSHIP 2010 - PRESENT

Bishop Godfrey Fryar chaired the Commission from 2008 to 2013. From the 2013 meeting, Bishop Garry Weatherill became the Commission's Chair. Membership of the Commission has changed in the following ways since General Synod 2010:

*The Rev'd Dr Charles Sherlock*, Executive Secretary of the Commission, retired in 2010

*The Rev'd Gill Varcoe*, member, resigned in 2011

*The Rev'd Dr Richard Treloar* was appointed to the Commission in 2012

*The Rev'd Boak Jobbins*, member, died in 2012

*The Rev'd Dr Ron Dowling*, member, died in 2013

Present members are:

The Rt Rev'd Garry Weatherill, Chair

The Rev'd Dr Elizabeth Smith, Executive Secretary

The Rev'd Dr Rhys Bezzant

The Very Rev'd Chris Chataway

The Rev'd Dane Courtney

The Rev'd Dr Colleen O'Reilly

The Rev'd Dr Richard Treloar

*The Rev'd Dr Charles Sherlock*

The Commission acknowledged with gratitude the contribution of the Rev'd Dr Charles Sherlock to the liturgical life of the ACA through his membership of the Liturgy Commission from 1988 to 2010. Charles served as Minutes Secretary from 1989 to 2003 and Executive Secretary from 2003 to 2010. He brought particular expertise and passion to the way the Church reads scripture using the Lectionaries for Holy Communion and the Daily Office, and was very much involved in preparing *A Prayer Book for Australia* ahead of its authorisation at General Synod in 1995. He was instrumental in the development of the *epray* resource for APBA. Charles' deep scholarship and his love of teaching meant that all who enquired about the liturgical provisions of the Church received careful, thoughtful responses. Charles retired as Executive Secretary of the Commission in 2010.

*The Rev'd Boak Jobbins*

The Commission acknowledged with gratitude the Rev'd Boak Jobbins' contribution to the liturgical work of the ACA. Boak was a respected and treasured colleague whose liturgical legacy in the Australian Church was considerable, and included his seconding of the canon for the adoption of APBA at the 1995 General Synod, as well as his ministry as Dean of St Andrew's Cathedral. Boak died on 1 September 2012.

*The Rev'd Dr Ron Dowling*

The Commission acknowledged with gratitude the Rev'd Dr Ron Dowling's contribution to the liturgical life of the ACA over almost 30 years. As well as being an outstanding parish priest, Ron was an acknowledged expert on the renewed rites of Christian initiation, the admission of baptised children to Holy Communion, and the liturgical education of the laity. His national and international contributions included chairmanship of the IALC, as well as long-term membership of ELLC, Societas Liturgica and the AAL. The ACA owes an enormous debt to Ron's unbounded dedication to the long-term, hard-fought, often thankless collaborative work of shaping the Church's common prayer. Ron died on 21 June 2013.

*The Rt Rev'd Godfrey Fryar*

The Commission acknowledged with gratitude the Rt Rev'd Godfrey Fryar's chairmanship of the Commission from 2006 to 2013. He gave generously of his humility and practical wisdom, and his enthusiasm for the liturgical life of the Church. He represented Australia at the Canterbury meeting of the International Anglican Liturgical Consultation in 2011 and helped to develop Australia's connections across the Communion. Godfrey retired as Chair of the Commission in 2013.

### 3. MEETINGS

Since the last General Synod, the Commission has met four times over 15 meeting days.

### 4. ANGLICAN COMMUNION AND ECUMENICAL LITURGICAL CONSULTATIONS

While the Book of Common Prayer of 1662 remains an important historical document in most Provinces of the Anglican Communion, all Provinces now have locally-developed Prayer Books and renewed liturgical resources for new contexts of mission and worship. A great deal of theological and textual sharing and collaboration around the Communion lies behind each Province's new resources. Ecumenical liturgical sharing also plays an important role in the renewal of Anglican liturgy. The Anglican Church of Australia has gained much from this collaborative and comparative liturgical work, which is carried out through three key networks internationally and one national ecumenical consultation.

*IALC*

Commission members Godfrey Fryar, Ron Dowling, Elizabeth Smith and Dane Courtney have attended meetings of the International Anglican Liturgical Consultation (IALC) in Canterbury in 2011 and Dublin in 2013. Australia's contribution to this Anglican Communion network is important both for the ACA and for other provinces with whom we are able to share our experience and

resources. The Canterbury meeting produced a document on marriage liturgies, and the Dublin meeting did preliminary work on liturgies of healing and reconciliation.

#### *Societas Liturgica*

Commission members Ron Dowling, Dane Courtney and Elizabeth Smith attended meetings of Societas Liturgica in Rheims in 2011 on baptism and Würzburg in 2013 on liturgical reform. These meetings help Australian Anglicans to stay abreast of the most important academic and ecumenical scholarship in liturgical studies.

#### *ELLC*

Commission member Ron Dowling was one of two Australian representatives at the 2011 meeting of the English Language Liturgical Consultation (ELLC) in held in Rheims. ELLC develops and oversees liturgical texts in English held in common across the denominations, including translations of the creeds, canticles and acclamations as used in many Anglican prayer books including APBA.

#### *ACOL*

Commission members Colleen O'Reilly, Ron Dowling and Chris Chataway have represented the ACA at the annual meetings of the Australian Consultation on Liturgy (ACOL). ACOL is the ecumenical clearing house on liturgical matters where the churches can share resources and work on common issues. ACOL membership is a small recurring line item in the Commission's budget. ACOL helps fund Australian attendance at ELLC meetings. Commission members are also active in the Australian Academy of Liturgy. AAL has local chapters in most states, publishes the *Australian Journal of Liturgy*, and runs a major biennial conference.

Most Australian attendance at international and ecumenical consultations is funded by the individuals attending. The Commission was grateful for an extraordinary budget allocation of \$5000 to the Commission towards enabling Dane Courtney and Elizabeth Smith to attend the 2013 IALC meeting.

## **5. LITURGICAL TEXTS, RESOURCES AND GUIDELINES PRODUCED**

#### *Environment Resources*

The following texts were developed in response to a resolution of General Synod 2010. They have been disseminated nationally and through Anglican Communion Environment networks, where they have been warmly welcomed.

#### *Occasional Prayers and Intercessions*

1. Solar Energy Prayer
2. Salinity Prayer
3. Sustainable Cities Prayer
4. Environmental Degradation and Pollution Prayer
5. Farming Communities: Thanksgiving for the Seed
6. Farming Communities: Prayers of Intercession
7. Prayers of the People: Food theme
8. Stewardship of Creation Prayer
9. Litany: Food theme
10. Lament for Drought, Deforestation or Flood
11. Thanksgiving for all creatures great and small
12. Cantic: Bless the Lord, all created things (dry country example)

*Gathering in God's Name (Service of the Word or Holy Communion)*

- 13. Gathering text Creator God theme
- 14. Gathering text Food theme

*Confession and Absolution*

- 15. Confession and Absolution Food theme

*Eucharistic material*

- 16. Great Thanksgiving (Third Order APBA form) prophet Joel theme
- 17. Prayer after Communion (Third order APBA form) prophet Joel theme
- 18. Great Thanksgiving (Second Order APBA form) Wisdom in Creation theme
- 19. Prayer after Communion (Second order APBA form) Food theme
- 20. Great Thanksgiving (Second Order APBA form) for use when children are present: Creation theme

*Blessings*

- 21. Blessing Food theme

*Dismissals*

- 22. Dismissal Stewardship of Creation theme

*General Texts*

- 23. A Preface for Great Thanksgiving 1 (APBA Second Order) for use at the celebration of the anniversary of a marriage, or at Mothers' Union celebrations.
- 24. A paragraph to be inserted into Great Thanksgiving 5 (APBA Second Order) for use at the commemoration of the Coming of the Light to the Torres Strait Islands.
- 25. Opening and Closing Prayers for Professional Standards, ChurchSafe or similar training events.
- 26. A Collect for the Week of Prayer for Reconciliation.
- 27. A revised form (following feedback received) of previously offered Prayers for Anglican Caring Agencies.
- 28. A Preface for social justice for use with Thanksgiving 1 (APBA Second Order).

*Resources for the prevention of violence against women*

- 29. A litany of lament for violence against women
- 30. A litany for transforming relationships
- 31. A litany for an end to violence – women and girls
- 32. A Confession and Absolution – violence against women
- 33. A Blessing for an end to violence against women
- 34. A list of suggested Bible readings
- 35. Short notes with suggestions on how these resources might be used for acts of common prayer.

*Baptismal resources*

- 36. Adaptations of APBA Holy Baptism in Holy Communion and Holy Baptism in Morning or Evening Prayer, where all candidates are unable to answer for themselves.
- 37. Suggestions for making the beginning of a service of Baptism approachable and engaging.

38. A Rationale for not undertaking, at this stage, a full revision of the APBA Baptism order.

*Seasonal resources for Gathering in God's Name*

39. Advent
40. Christmas at Midnight / Christmas Day
41. Christmas Season to Epiphany,
42. Lent
43. Easter season
44. Pentecost
45. Saints' Days

*Parish Anniversaries*

46. Guideline and suggested texts for celebrations of church and parish anniversaries

*Commemorations*

47. Guidelines concerning the calendar (of saints / holy people), for dioceses or provinces considering whether to support the local commemoration of a local saint or hero

*Occasional Services and Resources*

48. A Midday Prayer
49. Praying for Rain
50. Blessing for Emergency Services Personnel (suicide prevention)
51. Memorial Service World Suicide Prevention Day

## 6. PUBLICATION OF LITURGICAL RESOURCES

The Commission welcomed the publication by Broughton Books of a pocket-sized edition of *A Prayer Book for Australia* and understands that it has sold well.

The Commission notes that *epray*, a product of Broughton Books, has been migrated from a CD-based product to an online product.

The Commission makes its new and trial-use resources available via the General Synod website at

<http://www.anglican.org.au/content/governance/commissions/Liturgy.aspx>, and by courtesy of the Diocese of Perth at <http://www.perth.anglican.org/liturgy>.

## 7. AUSTRALIAN LITURGICAL CONTEXTS

The Commission monitors developments in all areas of the liturgical life of the ACA, including:

- Calendar and Lectionary
- Liturgical Education and Formation
- Aboriginal and Torres Strait Islander liturgical contexts
- Locally produced resources such as Sydney's *Common Prayer*

## 8. FUTURE DIRECTIONS

The Commission considers that there should be a thorough examination of the big theoretical and theological issues involved in providing liturgical resources for Australian Anglicans, above and beyond the practical and pastoral issues faced by worship leaders from week to week. It proposes to begin background work with papers written by members to examine the current and emerging missional and theological contexts for the Church's liturgical life in the 21<sup>st</sup> century.

## 9. MOTIONS FOR CONSIDERATION BY GENERAL SYNOD

The following motions will be moved and seconded by members of the Commission who are also members of General Synod, including the Rev'd Dane Courtney, the Rev'd Dr Elizabeth Smith, the Rev'd Dr Colleen O'Reilly, the Very Rev'd Chris Chataway and the Rt Rev'd Garry Weatherill.

- a) That the report of the Liturgy Commission be received (ES / GW).
- b) That this Synod welcomes the resources produced by the Liturgy Commission in 2010 – 2013, and commends them to the Anglican Church of Australia for use and response:
  - Environment liturgical resources
  - Liturgical resources for the prevention of violence against women
  - Seasonal liturgical resources
  - Resources for anniversaries and commemorations
  - Supplementary resources for Baptism
  - Occasional services and prayers (CC / ES)
- c) Affirms the role of the Commission in providing resources and advice on liturgical matters for the ACA through the House of Bishops and the Standing Committee of General Synod. (DC / CO'R).
- d) Recognises that the liturgical and missional context of the ACA has changed significantly in the 18 years since the adoption of APBA as 'liturgical resources;' and requests the Commission to explore what kinds of liturgical resources may be needed, and in what forms they might be provided, to serve the ACA in the future; and to report back to the next session of General Synod. (GW / ES).

# MINISTRY COMMISSION

## MEMBERSHIP

Chairman: The Rt Rev'd Professor Stephen Pickard, (leave of absence in 2012), Ex. Dir. Australian Centre for Christianity and Culture and Assist. Bishop Diocese of Canberra-Goulburn

Secretary: Mrs Dorothy Thorpe, Licensed Lay Minister, Diocese of Willochra

Mr Paul Cavanough, Mission Support Officer, Diocese of Tasmania

The Rev'd Mark Charleston, Rector of Sylvania, Diocese of Sydney

The Ven. Gail Hagon (leave of absence from mid-2013), Archdeacon and Ministry Development Officer, Diocese of Grafton

The Rt Rev'd Alison Taylor (from 2013), Assistant Bishop, Diocese of Brisbane

Ms Jane Tooher, Lecturer, Moore Theological College, Diocese of Sydney

The Rev'd Richard Trist, (acting chairman 2012), Lecturer Ridley College, Melbourne

Mrs Sue Williams, Manager Parish Partnerships, Samaritans, Diocese of Newcastle

## PURPOSE

In 2010, the following statement was endorsed:

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.

## ACTIVITIES

For the period 2010-2012 the Commission resolved to work in collaboration with the Fresh Expressions Australia Task Force. As a result of consultation with that group and diocesan bishops, revision of the Guidelines for Minimum Standards for Ordination, including the purpose of and rationale for the diaconate thus became the major focus of the Commission's work in 2012. This work has now been completed.

In 2011, the Ministry Commission forwarded to Standing Committee a paper supplied to us by Colin Reilly, ***Australian Anglican Clergy 1995 & 2010***. We felt it was important to continue to do some work on this and alerted Standing Committee to the issues that arise from it. The Standing Committee:

- (a) noted Colin Reilly's work on the projected Retirement Age of Clergy,
- (b) forwarded a copy to every Diocesan Bishop, Director of Diocesan ordinands and Principals of Theological Colleges, and
- (c) requested the Ministry Commission to investigate how different Dioceses seek to recruit future clergy.

However our attempts to have a research project on this failed because of inability to employ a suitable person to undertake this.

The revised **Minimum Requirements for Ordination** was finally forwarded to Standing Committee in early 2014.

At its March 2013 meeting the Ministry Commission discussed the topic of trends and issues in ministry today. This is a potentially wide-ranging project, the purpose of which would be to clarify and develop understanding about what kind of ministry the church requires for our times and how this might be better achieved.

Papers were prepared on:

1. provision of ministry in rural and remote Australia,
2. parish ministry in a changing culture,
3. encouraging more women to pursue formal theological training,
4. comments and reflections on leadership effectiveness.

Discussion raised many important matters that warrant further attention in the view of the Commission:

1. Diversity: church and ministry are in turbulent times and a degree of uncertainty & urgency surrounds questions concerning the nature of Christian ministry, with the result that no 'one size fits all' but diverse solutions/responses required.
2. Leadership: leadership effectiveness required more careful attention; a shift in emphasis on leadership from transformational to transitional leaders as the new forms of ministry and church emerged; growing new generation of leaders a priority.
3. Re-evangelisation: re-evangelizing of society; need for more joined up thinking regarding strategic directions.
4. Effects of immigration: growth in congregations/parishes where English second language.
5. Financial situation: problems of funding ministry and increasing incidents of dioceses in deficit and the impact this has on leadership.
6. Education and support: challenges of training/education; health and resilience of those in Holy Orders is an issue.
7. New styles of ministry for a changing world need for listening to 20s and 40s generations and their sense of the future and their ministry needs; need to recover appropriate pace and presence in Christian ministry (responding to fixation on the past or frenetic anxiety of some current approaches to ministry).
8. A consultation on ministry (futures/scenarios): a possibility given the importance and complexity of the topic of future trends in ministry.

The Commission did not meet again in 2013 but the March 2014 meeting is doing further work on **The nature of parish ministry in a changing culture: trends and issues we need to warn the Church about in relation to its ministry.**

+Stephen Pickard  
For the Ministry Commission

# PROFESSIONAL STANDARDS COMMISSION

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

**GARTH BLAKE SC (CHAIRPERSON)  
HELEN CARRIG  
BISHOP JOHN McINTYRE  
AUDREY MILLS  
GLENN MURRAY  
MARILYN REDLICH  
DIANNE SHAY  
TIM SPENCER**

**7 March 2014**

## 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 Anglican Church of Australia (**the Church**) has an on-going 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 on the Church community.

The importance of these matters to our community is evidenced by the Victorian Parliamentary Inquiry Into The Handling Of Child Abuse By Religious And Other Non-Government Organisations (**the Victorian Inquiry**) and the Royal Commission into Institutional Responses to Child Sexual Abuse (**the Royal Commission**).

### Activity

We have completed consideration of each of the items referred by the last three sessions of the General Synod. *Faithfulness in Service - a DVD resource for clergy and church workers* will be launched at this session of the General Synod.

We have received feedback from the Standing Committee, the Professional Standards Directors' Network and other Commissions in relation to some bills for canons and policies. This feedback has been taken into account in our recommendations.

### Safe Ministry Policies and Structures

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

However, both the Victorian Inquiry and the Royal Commission have observed there continue to be barriers to change around attitudes and practice for safe ministry and professional standards in the Church.

Some in the Church consider the practice of safe ministry burdensome and a barrier to mission. However, it is critical for the mission of the Church that the practice of safe ministry is a core activity in our communities.

### General Synod Action

We are submitting 18 recommendations for consideration at this session of the General Synod. Some recommendations relate to legislation. The remaining recommendations are grouped together in four notices of motion set out in **Appendix 3**.

We will report to the next session of the General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

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.

## 2 REVIEW OF ACTIVITIES

### **Background - the 13<sup>th</sup> and 14<sup>th</sup> and 15<sup>th</sup> General Synods**

The 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> General Synods held in 2004, 2007 and 2010 passed a series of resolutions referring particular issues to the Professional Standards Commission for its consideration. Our activities since the 15<sup>th</sup> General Synod have entailed dealing with these resolutions as well as references from the Standing Committee.

### **Membership**

All members of the Commission were reappointed in 2013 with a term expiring in 2015.

### **Meetings and Consultations**

We have held three or four meetings each year. We have sought to meet in as many dioceses as practicable and have greatly appreciated their hospitality. Where possible, we have met with the local professional standards bodies and registrars. We have met with the Directors of Professional Standards, and have consulted with Australian and international experts in relevant fields. In May 2013 in Adelaide we consulted with members of the Dioceses of Adelaide and The Murray on the development of a curriculum for the training of Professional Standards Committees and Boards.

Some members of the Commission attended the *Partnering for Prevention* Conference on 23-26 June 2011 in Victoria, Canada which was organised by the Safe Church Network of the Anglican Communion.

### **Legislation, reports, policies and resources**

Since its formation in 2005 the Professional Standards Commission has produced legislation, reports, policies and resources. The content and the interrelationship of professional standards legislation, reports, policies and procedures are explained in the Professional Standards Roadmap. The current versions of these documents together with the Professional Standards Roadmap can be accessed via the General Synod website. Historical versions of documents are also available from archive.

### **Recommendations**

Our recommendations and supporting reasons are set out in this report. These recommendations complement and reinforce previous recommendations of the Child Protection Committee and the Commission.

Implementation of our recommendations requires on-going change of culture within the Church plus financial resources. 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 15th General Synod

The 15<sup>th</sup> General Synod referred the following matters to the Professional Standards Commission:

- (a) the development of a policy for the use of technology in pastoral communications for consideration by the Standing Committee;
- (b) 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;
- (c) 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;
- (d) 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.

We have completed these references. The statement of expectations is before this General Synod and the remaining matters have been approved by the Standing Committee.

The Church has been intentionally addressing safe ministry and professional standards issues at a national level since the late 1990's. While there has been considerable progress in the development and implementation of policies and procedures, this work continues to be crucial to the mission of the Church. This has been highlighted by recent and current inquiries: the Victorian Inquiry and the Royal Commission.

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.

#### Barriers to change

Continuing to change the culture, attitudes and practices around safe ministry and professional standards is critical to the mission of our Church. We have identified that there continue to be barriers to change in our Church. This concern is consistent with observations made by the Royal Commission and the Victorian Parliamentary Inquiry. Naming and addressing these barriers requires consultation across the Church.

#### Recommendation 1

**The General Synod refers to the Professional Standards Commission the preparation of a report identifying barriers to change in the areas of safe ministry and professional standards in the Church and strategies to address them.**

## Implementation of policies and procedures

*Dioceses have adopted policies and procedures for safe ministry and professional standards. Implementation is just as important but has not been as consistent.*

### Recommendation 2

**The General Synod recommends that each diocese conducts a regular audit of the implementation of its Professional Standards and Safe Ministry policies and procedures.**

## Standards of Behaviour - Being Together

Prior to the last session of the General Synod our consultations identified the need for a document describing the expectations for behaviour in our Church communities. *Being Together*, which is set out in **Appendix 1**, has been developed consultatively to fulfil this need. It complements *Faithfulness in Service* and responds to legislative changes dealing in bullying in organisations including churches. It is important to understand that *Being Together* is a statement of expectations of behaviour not a code of conduct.

### Recommendation 3

**The General Synod:**

- (a) adopts *Being Together* as the statement of expectations regarding the behaviour of members of Church communities;**
- (b) authorises the revision of *Being Together* by the Standing Committee;**
- (c) recommends that each diocese adopt *Being Together* as the statement of expectations regarding the behaviour of members of Church communities in the diocese.**

## Faithfulness in Service - a DVD resource for clergy and church workers

We have produced a DVD of *Faithfulness in Service* in order to broaden its availability to the whole church community. This work commenced with the need to simplify the language of *Faithfulness in Service* and focuses on better serving Aboriginal and Torres Strait Islander communities in our Church. Since its production many sections of the Church around Australia have expressed interest in using the DVD.

We are grateful for the generous cooperation of the communities involved in the production of the DVD. We thank the Anglican Board of Mission, the Diocese of Sydney and the Standing Committee for their financial support which enabled this project to be completed. We acknowledge the professionalism and expertise of the filmmaker Mr Greg Opie.

**Recommendation 4**

**The General Synod *commends the use of Faithfulness in Service - a DVD resource for clergy and church workers* in all Australian dioceses.**

**Private Confessions of Child Sexual Abuse**

In some jurisdictions, legislation requiring mandatory reporting of child sexual abuse applies to ministers of religion. In 21 dioceses of the Church, where there is a confession of child sexual abuse, the member of clergy is required to maintain the confidentiality of the confession, except where the penitent consents to its disclosure. In the other dioceses there is no exception to the requirement to maintain confidentiality.

We consider there should be no conflict between the rules of the Church regarding the confidentiality of confessions of child sexual abuse and the law requiring mandatory reporting, and permitting the voluntary reporting, of child sexual abuse.

In the light of the Report of the Doctrine Commission on Confidentiality and Confessions prepared in January 2014 we propose to seek permission for the Bills we have prepared to be moved in an amended form to encompass the more extensive exception to the confidentiality of confessions proposed in that Report.

**Recommendation 5**

**The General Synod pass the Bill for the Canon concerning confessions 1989 (Amendment) Canon 2014.**

**Recommendation 6**

**The General Synod pass the Bill for the Canon Law Alteration (the proviso to Canon 113 of the Canons of 1603) Canon 2014.**

**Recommendation 7**

**The General Synod refers to the Professional Standards Commission the revision of the protocol entitled *Private Confessions: Pastoral Guidelines with special reference to Child Sexual Abuse* for consideration by the House of Bishops.**

**4 NATIONAL REGISTER**

Currently the General Secretary is required to notify the member of the clergy or lay person of an entry concerning him or her on the National Register. Sometimes the police request that the person not be notified so as not to prejudice an Investigation.

We consider that the entry of Information on the National Register should not prejudice Investigations by the police, and are proposing amendments to the National Register Canon 2007 and National Register Protocol 2 to accomplish this.

In the light of our discussion with the Professional Standards Directors' Network in February 2014 we propose to seek permission for the Bill for the National Register Canon 2007 (Amendment) Canon 2014 we have prepared to be moved in an amended form to reflect their experience in dealing with the police.

#### **Recommendation 8**

**The General Synod pass the Bill for the National Register Canon 2007 (Amendment) Canon 2014.**

#### **Recommendation 9**

**The General Synod pass the Bill to amend "Protocol for Access to and Disclosure of Information in the National Register 2007" (National Register Protocol 2).**

## **5 DISCIPLINARY TRIBUNALS**

### **Composition of Tribunals**

Diocesan bishops have a constitutional right to be a member of the Diocesan Tribunal and the Provincial Tribunal respectively. The Primate has a constitutional right to be a member of the Appellate Tribunal. Therefore the situation could arise where a diocesan bishop or the Primate participates in the findings and making of recommendations by the applicable Tribunal and then is required to pass sentence. This is a conflict of both roles and responsibilities which is prejudicial to justice.

#### **Recommendation 10**

**The General Synod pass the Bill for the Constitution Amendment (Appeals to the Appellate Tribunal) Canon 2014.**

#### **Recommendation 11**

**The General Synod pass the Bill for the Constitution Amendment (Membership of the Provincial Tribunal) Canon 2014.**

#### **Recommendation 12**

**The General Synod pass the Bill for the Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014.**

### **Vacancies on the Appellate Tribunal**

There is no mechanism for the filling of vacancies on the Appellate Tribunal where one or more members are unable to be present for the hearing and determination of a disciplinary appeal or other matter.

**Recommendation 13**

**The General Synod pass the Bill for the Constitution Amendment (Membership of the Appellate Tribunal) Canon 2014.**

**6 SUPPORT FOR THOSE IN PASTORAL MINISTRY**

In 2004 the General Synod passed a resolution recommending dioceses establish a system of ministry support for clergy including peer support, coaching, mentoring, professional supervision / consultation and ministry review, and that clergy regularly seek out and utilise opportunities to maintain and enhance their ministry skills. Research has clearly shown these supports significantly enhance clergy wellness and their ability to maintain healthy boundaries, and reduce their vulnerability to stress.

The use of such a system will be enhanced by publication of a list of appropriately qualified people as supervisors for those in pastoral ministry and the inclusion of a component for supervision in recommended clergy and church worker financial packages.

**Recommendation 14**

**The General Synod *recommends that each diocese:***

- (a) *publish a list of appropriately qualified people as supervisors for those in pastoral ministry and promote the use of their services;***
- (b) *include a component for supervision in recommended financial packages for those in pastoral ministry.***

**7 ANGLICAN COMMUNION**

Members of the Professional Standards Commission attended the Anglican Consultative Council in Auckland, New Zealand in 2012 (ACC-15). They participated in the Networks' consultations and successfully promoted the formal recognition of the Anglican Communion Safe Church Network by the ACC. Garth Blake is the founding chair of this Network and Commission members are among the founding members.

The Anglican Consultative Council adopted the *Charter for the Safety of People within the Churches of the Anglican Communion* which is set out in **Appendix 2**. *This Charter is a Communion wide recognition of standards for the conduct of safe ministry.*

**Recommendation 15**

**The General Synod *adopts the Charter for the Safety of People within the Churches of the Anglican Communion.***

## 8 JOINT CHURCH ACTION

Members of the Professional Standards Commission attended the National Council of Churches in Australia *Safe as Churches?* conferences in each of 2011 and 2013. Garth Blake is the representative of Anglican Church of Australia on NCCA Safe Church Network.

### ***Recommendation 16***

**The General Synod commends the National Council of Churches in Australia for organising the *Safe as Churches?* 2011 and the *Safe as Churches?* 2013 conferences on sexual misconduct and abuse in the Australian churches, and supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities. The General Synod requests the General Secretary to convey this resolution to the National Council of Churches in Australia.**

## 9 GOVERNMENT ACTION

The establishment of a national system for child protection will assist the Church in consistent action across all dioceses.

### **Recommendation 17**

***The General Synod recommends that the Commonwealth Government promote a national system that provides for:***

- (a) the mandatory reporting of child abuse by persons including ministers of religion 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;**
- (c) the mutual recognition of clearances for persons to work with children in all States and Territories; and**

**requests that the General Secretary conveys this resolution to the Prime Minister, the Premier or Chief Minister of each State and Territory and the Royal Commission into Institutional Responses to Child Sexual Abuse.**

## 10 GENERAL SYNOD ACTION

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 18***

**The General Synod requests the Professional Standards Commission to report to the 17<sup>th</sup> General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.**

## APPENDIX 1 – BEING TOGETHER

### Being Together

#### Expectations of behaviour in our church community

Jesus told us to love one another as he loves us. As Christians we know our life together is strengthened when our behaviour is consistent with our faith. However, our experience of being together can be difficult, particularly when there are differences. So it is important to be clear about how we will behave towards each other.

#### *Being a community:*

- We will **value the wellbeing of others**.
- We will **encourage each other to participate** in the life of the church.
- We will **consider the impact of our behaviour** on others.

#### *Relating to each other:*

- We will **treat each other with respect and dignity**, irrespective of ability, gender, sexuality, race, age or contribution to the church.
- We will **act with integrity and honesty** in our interactions with each other.

#### *Communicating with each other:*

- We will **communicate respectfully** with others, and not in a way that threatens, belittles or humiliates.
- We will **speak with integrity and honesty**, and refrain from speculation and gossip.

#### *Acknowledging difference:*

- We will **respect those who are different** from us and not isolate or ridicule them.
- We will **listen to and seek to understand** the beliefs, opinions and practices of others, even when we do not share their views.

#### *Responding to conflict:*

- We will **accept responsibility** for our part in a conflict.
- We will be willing to **play our part** in resolving a conflict.

## APPENDIX 2 – CHARTER FOR THE SAFETY OF PEOPLE WITHIN THE CHURCHES OF THE ANGLICAN COMMUNION

The Anglican Consultative Council recognising and affirming:

- (a) the witness of Scripture to God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society;
- (b) the resolution of the Lambeth Conference in 1998 that each member Church represented make an intentional effort to work toward eliminating abuses affecting women and children (Resolution 1.3);
- (c) the commitment of the Anglican Consultative Council in 2005 to the highest standards of care for all young and vulnerable people, seeking to ensure their protection (ACC Resolution 13.50);
- (d) the testimony of the Lambeth Conference in 2008 to the many forms of abuse of power within society as well as the church from which women and children suffer disproportionately, and the challenge to reclaim the gospel truth of the dignity of the human person and to exercise power in ways that would always be life giving (*Lambeth Indaba: Capturing Conversations and Reflections*, paragraphs 47 to 50);
- (e) the call of the Anglican Consultative Council in 2009 to member Churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking (ACC Resolutions 14.19 and 14.33);
- (f) the statement of the Primates in 2011 that our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women, and in penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God (Letter to the Churches of the Anglican Communion);

commits itself to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and to this end calls upon all member churches to adopt and implement the *Charter for the Safety of People within the Churches of the Anglican Communion*, and report to the next meeting of the Anglican Consultative Council as to steps taken to adopt and implement the Charter.

### Charter for the Safety of People within the Churches of the Anglican Communion

#### *Pastoral support where there is abuse*

1. We will provide pastoral support for the abused, their families, and affected parishes and church organizations by:
  - (a) listening with patience and compassion to their experiences and concerns;
  - (b) offering spiritual assistance and other forms of pastoral care.

***Effective responses to abuse***

2. We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:
  - (a) making known within churches the procedure for making complaints;
  - (b) arranging pastoral care for any person making a complaint of abuse;
  - (c) the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;
  - (d) providing support for affected parishes and church organizations.

***Practice of pastoral ministry***

3. We will adopt and promote by education and training standards for the practice of pastoral ministry by clergy and other church personnel.

***Suitability for ministry***

4. We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.

***Culture of safety***

5. We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.

**APPENDIX 3 – MOTIONS FOR GENERAL SYNOD 2014****Motion 1**

The General Synod:

- (a) receives the report of the Professional Standards Commission;
- (b) recommends that each diocese:
  - (i) conduct a regular audit of the implementation of its Professional Standards and Safe Ministry policies and procedures.
  - (ii) *publish* a list of appropriately qualified people as supervisors for those in pastoral ministry and promote the use of their services;
  - (iii) include a component for supervision in recommended financial packages for those in pastoral ministry.
- (c) *commends the use of Faithfulness in Service - a DVD resource for clergy and church workers* in all Australian dioceses;
- (d) refers to the Professional Standards Commission:
  - (i) the preparation of a report identifying barriers to change in the areas of safe ministry and professional standards in the Church and strategies to address them;
  - (ii) the revision of the protocol entitled *Private Confessions: Pastoral Guidelines with special reference to Child Sexual Abuse* for consideration by the House of Bishops;
- (e) requests the Professional Standards Commission to report to the 17<sup>th</sup> General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

**Motion 2**

The General Synod:

- (a) *adopts Being Together* as the statement of expectations regarding the behaviour of members of Church communities;
- (b) authorises the revision of *Being Together* by the Standing Committee;
- (c) *recommends that each diocese adopt Being Together* as the statement of expectations regarding the behaviour of members of Church communities in the diocese.

**Motion 3**

The General Synod *adopts the Charter for the Safety of People within the Churches of the Anglican Communion.*

**Motion 4**

The General Synod:

- (a) commends the National Council of Churches in Australia for organising the *Safe as Churches? 2011* and the *Safe as Churches? 2013* conferences on sexual misconduct and abuse in the Australian churches, and 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 the General Secretary to convey this resolution to the National Council of Churches in Australia;
- (b) recommends that the Commonwealth Government promote a national system that provides for:

- (i) the mandatory reporting of child abuse by persons including ministers of religion to the police and the government child protection authorities;
- (ii) the screening of all persons seeking to work with children in a paid or voluntary capacity;
- (iii) the mutual recognition of clearances for persons to work with children in all States and Territories: and

requests that the General Secretary conveys this resolution to the Prime Minister, the Premier or Chief Minister of each State and Territory and the Royal Commission into Institutional Responses to Child Sexual Abuse.

# PUBLIC AFFAIRS COMMISSION

The functions of the Public Affairs Commission are:

- to examine social, economic and political questions which impact on life in Australia and on Australia's relations with the wider world and make recommendations on such matters to influence the life of the Church; and
- to assist people to engage with public affairs and respond, within its capacity, to aspects of public affairs which may be referred to the Commission or initiated by the Commission.

The Commission observes the Protocol for Making Public Statements which was developed by the Standing Committee in 2011.

The members of the Commission are:

- The Hon Rev'd Dr Lynn Arnold, AO, Adelaide
- The Rev'd Dr Andrew Cameron, Sydney
- The Very Rev'd Dr Peter Catt, Brisbane
- Ms Kasy Chambers, Anglicare Australia
- The Rev'd Dr Graeme Garrett, Melbourne
- Dr Beth Heyde, Canberra and Goulburn, Chair
- The Rev'd Peter Sandeman, Adelaide
- The Rt Rev'd Dr Peter Stuart, Newcastle
- Dr Carolyn Tan, Perth
- The Rt Rev'd Tom Wilmot, Perth

Professor John Langmore retired as Chair in February 2013 after more than five years of distinguished service in the role. Members who have resigned since the last General Synod are the Rev'd Heather Cetrangolo, the Rev'd John Deane, The Rev'd Canon Dr Marion Free, Professor John Langmore, Mr Theo Mackaay, Mr Greg Thompson, and the Most Rev'd Greg Thompson.

A major contribution of the Commission soon after the last General Synod was a set of essays by its members which was published in St Mark's Review, No.214, November 2010(4), under the title '*Seeking Christian responses to 'wicked' problems*'. The Editor of the Review contributed an essay on Public Theology and Public Policy, and essays by Commission members were:

- a prophetic function,
- is growth good?
- care for the creation: population and environment,
- freedom of religion in human rights legislation: some key principles and issues,
- global poverty: the challenge remains; and
- 'white man's dreaming' – the Northern Territory Emergency Response: 'the Intervention'.

The Commission has monitored a range of issues and responded from time to time, within its capacity. Issues of interest and concern have been:

- Aboriginal and Torres Strait Islanders: the Constitutional Recognition campaign, native title and heritage reform.
- Refugees and Asylum: Monitoring is facilitated by having a member who chairs the Churches Refugee Taskforce of the National Council of Churches.
- Environment/climate change and population issues: Following the papers earlier prepared on these issues in 2009 and 2010 (accessible on the General Synod web site), attention has been drawn through church networks to major developments such as the release of the first part of the fifth Intergovernmental Panel on Climate Change in late 2013; and questions have been raised in the 2013 pre-election period with political parties. Liaison takes place with the Australian Religious Response to Climate Change and the Anglican Communion Environment Network, consistent with Resolution 15.01 of the Anglican Consultative Council.
- International developments, foreign affairs and overseas aid: Monitoring of UN developments, transparency of international financial transactions, concern about reduction in the planned level of Australia's overseas aid, and readiness to contribute in preparations for the G20 meeting of international leaders, particularly through the Civil Society (C20) working group.
- Increasing pressure on corporations to act ethically: Liaison has taken place with church groups seeking ways in which churches can exert pressure, eg through tax justice, addressing financial exclusion, and policies for church investment.

Since General Synod in 2010 the Commission has provided comments or submissions on a number of public issues:

- The Migration Amendment Bill (comments, 2011).
- The proposed consolidation of Commonwealth anti-discrimination laws (comments, 2011, and later a submission, 2012).
- The Australian Human Rights Commission's consultation into Protection from Discrimination on the basis of Sexual Orientation and Sex and/or Gender Identity (comments and later a submission, both endorsed by the Standing Committee, 2011).
- Constitutional recognition of Indigenous peoples (briefing for the Primate and Standing Committee, 2011).
- The Independent Review of Aid Effectiveness (submission, 2011).
- The Commonwealth Government consultation paper on 'A sustainable population policy for Australia' (submission, 2011).
- The Joint Parliamentary Standing Committee on Migration's inquiry into multiculturalism (submission, 2011).
- The Senate Legal and Constitutional Committee on the Migration Amendment (Strengthening the Character Test and other Provisions) Bill (comments, 2011).
- The Joint Parliamentary Select Committee on Australia's Immigration Detention Network (submission, 2011).

- The Expert Panel on Constitutional Recognition for Indigenous Australians (submission, following consultation with Social Responsibilities Committees and the Primate, 2011).
- Parliamentary Inquiry about detention of asylum seekers (letter sent to the Government urging adoption of the Inquiry's recommendations, 2012).
- Draft legislation consolidating Commonwealth anti-discrimination laws (response to the legislation, and comment to the Primate, 2012).
- The first part of the fifth Report of the Intergovernmental Panel on Climate Change (a message from PAC was distributed through Anglican networks, 2013).

The Commission responded to requests from the Primate for advice or briefing on a number of issues.

In November 2012 the Commission hosted a conference at Trinity College in Melbourne, attended by its members and representatives from Diocesan Social Responsibilities Committees. Leaders in the Anglican Church plus Rev'd Elenie Poulos from the Uniting Church and Fr Frank Brennan were invited speakers. The theme of the conference was 'speaking truth to power' - how to present the gospel publicly. This was seen very much as a two-way street, with each side needing to hear what the other has to say, which may well be uncomfortable for both in coming years. There was appreciation that how we say what we say can be as significant as *what* we say; transformative conversation is needed.

In May 2013 the Environment Working Group of General Synod was dissolved and responsibility for environmental matters was transferred to the Public Affairs Commission, in accord with the view of the active members of the Environment Working Group, who considered that the situation had changed significantly since the Group was established. Much had been done and there was less need for technical focus on environmental issues but a greater need to integrate them into wider public issues - frameworks of changing social values and perceptions, economic issues and changing government policies. The Public Affairs Commission membership was enhanced by the appointment of Bishop Tom Wilmot, the Australian Representative on the Anglican Communion Environment Network, who was previously a member of the Environment Working Group, as was the Commission Chair. The Commission is placing major emphasis on environmental issues, which we recognise as some of the most challenging to be faced in the modern world if we are to address the fifth mark of mission, caring for the creation and emphasising intergenerational equity.

During the pre-election period in 2013 the Commission prepared a set of briefing notes on public issues, with associated questions for the political parties. These were distributed to the Bishops, social responsibilities committee members known to the Commission from its 2012 conference, diocesan environment contacts known to the Environment Working Group, Anglican Diocesan newspapers, and directly to leaders of political parties. The document is publicly accessible on the General Synod web site. Issues addressed were: Respect for all in parliamentary life; Refugees and asylum; Aboriginal and Torres Strait islanders – constitutional recognition and native title and heritage reform; Responsibility to reduce greenhouse gas emissions urgently; Care for the environment – several specific issues; Food security – risks and challenges; and Responding to population issues.

In February 2014 the Commission added another topic - Millennium Development Goals and Overseas Aid, which were addressed by the last General Synod – and, based on these eight topics, using our pre-election expressed concerns, requested meetings with a number of Parliamentarians. These took place at the time of our approximately annual face to face meeting, this time held in Canberra. Constructive and informative discussions were held with six Parliamentarians of varied political persuasions. There was respect for our faith based values, and some expressed interest in receiving more material from us and in talking with us again.

Preparation for our February 2014 business meeting about future directions for the Commission had begun with the following, from 'Faith in the Public Square' by Archbishop Rowan Williams:

*"Every archbishop, whether he likes it or not, faces the expectation that he will be some kind of commentator on the public issues of the day. He is, of course, doomed to fail in the eyes of most people. If he restricts himself to reflections heavily based on Bible or tradition, what he says will be greeted as platitudinous or irrelevant. If he ventures into more obviously secular territory, he will be told that he has no particular expertise in sociology or economics or international affairs that would justify giving him a hearing. Anything that looks like close academic analysis is, of course, incomprehensible and self-indulgent elitism. A focus on what many think are the traditional moral concerns of the church reinforces the myth that Christians are in the narrowest range of moral matters."*

The Public Affairs Commission resonates with this passage in relation to its own role. So the opening address for our meeting by the R't Rev Stephen Pickard was helpful in reminding us of the fundamental connectivity between God, the world and all living things including human life: our roots are deep in creation, and theologies of redemption and of creation need to be strongly linked. He proposed that the Church is that body of Christ which displays through its life and action what the renewal of place, economics, politics, communication and interpersonal life might actually look like. The search for wisdom to do that softens our contests – wisdom stands at the cross-roads, where we undertake respectful dialogue. The Commission will be seeking to act through and encourage respectful dialogue, inside and outside the church.

In the coming year the Commission will continue to monitor the issues already noted, and will pay particular attention to:

- the proposed referendum regarding constitutional recognition for indigenous peoples,
- developments in policy and practice with respect to refugees and asylum,
- overseas development aid as a means to construct the broad national interest of Australia, with focus on being a just, empathetic and generous national citizen,
- outcomes for the Millennium Development Goals and shaping of the post 2015 phase, noting the importance of rural-urban migration, ending extreme poverty, financial inclusion, and the likelihood that, in the next phase, more emphasis will be placed on environmental issues alongside human issues,
- climate change, which is of theological urgency as well as political and economic significance, and the imperative to encourage each other to respond,

- input for the meeting in November 2014 of the Group of 20 (G20) leading economies, for which Australia assumed the Presidency in December 2013.

Consideration will also be given, where appropriate in collaboration with other organisations, to food security, income management, electoral reform as a justice issue, and the potential for churches to divest from fossil fuel companies as a means to convey concern about continued heavy dependence on fossil fuels, with consequent continuing increases in greenhouse gas emissions and climate change.

A number of motions will be put to the 2014 General Synod, consistent with the concerns of the Commission.

We note with pleasure that SharePoint is now available through the General Synod Office. It is anticipated that the Public Affairs Commission will make good use of this facility for communication; we expect it will enable us to share information more readily amongst our members and to cooperate more effectively with other bodies such as Diocesan Social Responsibility Committees. This is seen as very important because there are very few resources available for research and preparation of input of a professional standard on public issues that are of concern to the church. We will be doing what we can to foster cooperation and collaboration, sharing what is being worked on in dioceses where there is capacity to contribute, and aiming for maximum impact in the name of our church, to honour Christ.

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# ABORIGINAL AND TORRES STRAIT ISLANDER MINISTRY TASK FORCE

1. In September 2010 the General Synod passed a new NATSIAC Canon, which contained the provision that the Canon did not commence until NATSIAC had given its consent. In October 2010 NATSIAC declined to give its consent so the Canon effectively lapsed. On 12 November 2010 the General Synod Standing Committee established an Aboriginal and Torres Strait Islander Ministry Task Force.
2. The terms of reference for the Task Force were as follows:
  - (a) To address matters concerning Aboriginal and Torres Strait Islander Ministry in the light of the Horsburgh Report;
  - (b) To review the recommendations of the Horsburgh Report;
  - (c) To facilitate better understanding of the proposed NATSIAC Canon and consider any suggested improvements to the Canon that may arise from the current consultations initiated by NATSIAC;
  - (d) To make recommendations concerning ways in which Aboriginal and Torres Strait Islander ministry might be developed, supported, made more effective and given greater profile and be celebrated in the Anglican Church of Australia; and
  - (e) To report to Standing Committee by November 2011.
3. On the advice of Standing Committee and the NATSIAC Executive, the Primate appointed the following members of the Task Force who hold office until the end of the Sixteenth Session of General Synod, unless the Standing Committee otherwise determines.

*Representatives of Standing Committee*

Bishop Glenn Davies (Joint Chairman)  
Bishop Bill Ray  
Dr Carolyn Tan  
Bishop Greg Thompson

*Representatives of NATSIAC*

Archdeacon Brian Kirk (Joint Chairman)  
Ms Rose Elu  
The Rev'd Gloria Shipp  
The Rev'd Elemo Tapim

*Observers appointed by their representative organisations*

The Rev'd John Thew/The Rev'd Peter Rodgers (CMS)  
Mr Greg Thompson (ABM-A)  
Archdeacon Royce Thompson (BCA)

4. The Task Force met four times: 4 May 2011, 23 August 2011, 2 March 2011 and by teleconference on 11 October 2012. At the invitation of NATSIAC, Bishop

Davies joined Archdeacon Kirk (chair of NATSIAC) at both the 2011 and 2012 gatherings of the Council.

5. The joint chairmen of the Aboriginal and Torres Strait Islander Ministry Task Force (ATSIMTF) and the General Secretary (comprising an Advisory Group) prepared draft advice on the implementation of the recommendations in the Task Force's report to the Standing Committee dated 11 October 2012 which was subsequently circulated to the Executive Committee of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) and ATSIMTF members for comment.
6. The NATSIAC Executive provided comments and the Advisory Group met again on 23 July 2013 to finalise its advice to the Standing Committee, subject to further comment from the Chair of NATSIAC on particular matters.
7. This report to the General Synod builds upon the Aboriginal and Torres Strait Islander Ministry Task Force's recommendations which relate to National Aboriginal and Torres Strait Islander bishops and the Advisory Group's advice on implementing those recommendations.

a) Recommendation

It is recommended that the appointment of future National Aboriginal or Torres Strait Islander Bishops be delayed until persons with the requisite gifts emerge.

b) Recommendation

It is recommended that the Bishop of North Queensland, in whose diocese the National Aboriginal Bishop and National Torres Strait Islander Bishop have also operated as Assistant Bishops, be asked to draw up a suitable position description and formation for each of these National Bishops in consultation with the NATSIAC Executive.

c) Recommendation

It is recommended that General Synod give consideration to ways of securing the future funding for the constitutionally created position of National Aboriginal Bishop.

d) Recommendation

It is recommended that a new NATSIAC Bill, endorsed by NATSIAC, be promoted at the request of Standing Committee to the next General Synod.

8. The Advisory Group's advice on implementing those recommendations are as follows:
  - a) Request the NATSIAC Executive to draft role descriptions for a National Aboriginal Bishop and a National Torres Strait Islander Bishop which address the national aspects of their roles (but not their roles as assistant bishops in a diocese) and which include:

1. ministry objectives;
2. detailed duties;
3. accountabilities;
4. formation principles and process;
5. development of the roles.

Currently, the titles “National Aboriginal Bishop” and “National Torres Strait Islander Bishop” derive from those bishops’ membership of the House of Bishops and do not import status, duties or privileges other than those related to the bishops’ membership of the House of Bishops of the General Synod. The National Bishops share in the episcopal care of NATSIAC, not by virtue of their titles as National Bishops, but because of their membership of NATSIAC.

- b) Secure agreement on the role descriptions from:
  1. the General Synod Standing Committee;
  2. Diocesan Bishops who appoint Aboriginal or Torres Strait Islander Assistant Bishops who might be nominated by NATSIAC for membership of the General Synod.
- c) Request the National Bishops’ Meeting to reconsider protocols 001/97 and 013/2008, if necessary, in light of the role descriptions.
- d) Submit the revised NATSIAC Bill to the sixteenth session of General Synod in June 2014.
- e) Allocate funding between the entities that benefit from the ministries of these bishops.
- f) Build up the Indigenous Endowment Fund to fund the national share of the cost over the long term.

Funding for the Torres Strait Islander Bishop is currently provided principally from a fund comprised of the residue of assets of the former Diocese of Carpentaria, which is administered by the Diocese of North Queensland. Nevertheless, the Diocese of North Queensland contributes additional funds to maintain the Torres Strait Islander Bishop, presumably because the Bishop is an assistant bishop in that diocese.

Funding for an Aboriginal bishop has been provided primarily by the Diocese of North Queensland and in smaller proportions by grants from the General Synod Statutory Fund, the General Synod Indigenous Endowment Fund and with support from Australian mission organizations.

If the roles of National Aboriginal Bishop and National Torres Strait Islander Bishop develop into truly national roles, then their funding or at least a significant proportion of it, could be expected to be provided nationally. To satisfy both short-term and long-term funding requirements for national ministries, the Indigenous Ministry Endowment Fund ought to be built up over time.

- g) Appoint Aboriginal and Torres Strait Islander bishops when candidates with the appropriate qualities can be discerned for the roles or otherwise present themselves.
- h) The General Secretary to liaise with relevant groups to advance these recommendations.

Archbishop Glenn Davies (joint-chair)  
Archdeacon Brian Kirk (joint-chair)  
Mr Martin Drevikovsky (General Secretary)

# GENERAL SYNOD TASK FORCE ON MISSION

## (Fresh Expressions Australia)

### 1. BACKGROUND

(a) After the General Synod in 2004 had considered the state of the church and mission in Australia, it 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. Subsequently a Task Force was formed by the Standing Committee to give effect to this need and so for the past decade the Task Force has endeavoured to be a catalyst for missional culture change.

(b) In 2010 the General Synod passed a resolution on mission in the following terms:

That this Synod:

- **affirms** the mixed economy of existing and fresh expressions of church, working in partnership, as a most promising mission strategy in a fast changing culture;
- **recommends** that each diocese should have a strategy for the encouragement and resourcing of church planting and fresh expressions of church, reflecting the network neighbourhood reality of society and of mission opportunity;
- **recommends** that the initial training of all ministers, lay and ordained, should include a focus on cross-cultural evangelism, church planting and fresh expressions of church;
- **encourages** those responsible for vocations and training in dioceses and parishes to promote the imaginative recruitment, training and deployment of ordained and lay pioneer ministers;
- **commends** the *Back to Church Sunday* initiative to dioceses;
- **requests** that Fresh Expressions Australia give particular attention to the development of the following aspects of the mission-shaped church in the next triennium (2010-2012), namely
  - a) the ongoing growth of fresh expressions in suburban, rural, regional and remote Australia;
  - b) the challenge of multicultural contexts;
  - c) the need for collaboration between dioceses;
  - d) the development of pioneer training for lay and ordained leaders; and
  - e) the consolidation of a network of practitioners;
  - f) the consideration of partnership with Anglican schools in the development of Fresh Expressions, especially in new and growing areas.

- (c) Following the 2010 General Synod a request was made to the Standing Committee for the regeneration of the Task Force after the resignation of some original members. As a result the renewed Task Force commenced its work in 2011 with a brief to consider and monitor the implementation of the 2010 General Synod Resolution. The membership of the Task Force was –

Bishop Trevor Edwards (Chair), Rev'd Wayne Brighton (Secretary), Rev'd Lynne Bullard, Ms Sue Williams, Bishop Ivan Lee, Archdeacon (later Bishop) Alison Taylor, Rev'd Tracey Gracey, Rev'd Mike Uptin & Rev'd Jan Crombie (who resigned in 2012 to be replaced by the Rev'd Julie Woolner).

The Standing Committee appointed five members from metropolitan dioceses (Adelaide, Brisbane, Melbourne & Sydney) and three from regional dioceses (Bathurst, Canberra & Goulburn, Newcastle). It took a little time for the new group to gel though there was good fellowship and a sense of common purpose.

## 2. OUTCOMES

- (a) By way of a preamble General Synod resolutions have the habit of growing in debate and far too many things became included in the 2010 Resolution for the Task Force to realistically address given the resources available to it. The Task Force has continued to consider what might be helpful concrete and practical steps to suggest to the whole church in order to assist it to continue to be more intentional in healthy mission and evangelism. While the Task Force felt the need to work on a broad front, it has inevitably not been able to cover the entire brief entrusted to it.
- (b) When the Task Force commenced its work, the gap between Australian efforts and developments in England were small yet significant. The gap has widened substantially as the Church of England leveraged the need for change by revising not only their systems for selection, training and appointments, but also their whole policy framework concerning parochial life. The benefits to English dioceses like Liverpool and the Methodist Church in Britain that have embraced the strategy have been very substantial with many new congregations emerging to engage large numbers of unchurched people nationally. Furthermore, a fruitful collaborative partnership between denominations has emerged which focuses on a shared approach to missional formation and practice rather than dialogue alone. The Church of England has invested much, not only to get their infrastructure in place but actively learning about how to do mission more effectively in a dynamic society. English churches have developed their missional capacity more thoroughly because they put in place a core team working with a national perspective that has supported local ventures as well as developing a collaborative research venture that gathered evidence about congregational effectiveness.
- (c) By comparison, Australian progress remains small, slow, fragmented and poorly informed by evidence. If Australians have reaped little it is because as a church it has invested too little attention, energy and effort in a supremely difficult task. The Task Force's progress reflects the reality and achievements of too few leaders working on a voluntary basis. The responsibility of advocating for mission-shaped learning, while promoting missional practice, fostering theological debate and encouraging leaders to explore new ways of developing

the church fell to a few Task Force members. The Task Force is greatly heartened by a few dioceses that have begun to invest in the infrastructure, culture and programs designed to foster growth. Yet, it is disappointed to see how our national Diocesan structure has limited the capacity for effective cooperation and collaboration. While many parts of the Church of England can legitimately envisage turning a corner, too many sections of the Australian Church remain locked into a cycle of diminishment with too many opportunities for change foregone.

- (d) Feedback was sought from Dioceses about strategies to encourage and resource church planting and fresh expressions of church and also regarding vocations & training with respect to cross cultural ministry and developing pathways for pioneers. This feedback came from the Dioceses of Adelaide, Armidale, Bendigo, Brisbane, Canberra & Goulburn, North Queensland, Northern Territory, Perth, Rockhampton & Sydney. It is encouraging to note the use of mission action planning in a number of these Dioceses with evangelism and church planting intentionally on the agenda, and the recognition of the need to identify pioneers who will break fresh ground. Rural dioceses obviously have less capacity to respond, but on the whole we are in a different place than ten years ago with a general recognition of the need for experiment and change.
- (e) To assist in helping clergy and people understand the new context and demand of mission in the contemporary world, the Fresh Expressions UK mission shaped intro course was contextualized for Australia and trialled in Canberra & Goulburn Diocese in a number of parish settings. The course can be held over two Saturdays or in six weekly sessions. Participants explore the following topics –
  - Rediscovering the mission of God as the foundation of any expression of church
  - The changes in our culture (consumerism and networking) and how the church might respond
  - Connecting with non-churched people
  - Re-imagining church: leadership and discipleship
  - Re-imagining church: worship
  - What will be the response in their unique setting

The course has been made available on request for the wider church for use in parishes and deaneries. A key learning outcome from that Diocese has been the essential need to conduct vision days where the imagination of church members is expanded to see and hear different practical possibilities for engaging their communities in loving service with the gospel. Sadly, too little energy and resources have been available to promote or develop its effectiveness.

- (f) Identifying, equipping and deploying lay and ordained missional pioneers has been a priority for the Task Force. To facilitate this members have participated in the Australian contextualization of the expanded Fresh Expressions UK mission shaped ministry course. This tool builds on the introductory material and is designed to assist practitioners with interactive learning and ongoing coaching. However, whereas the introductory course is free, mission shaped ministry can only be used under licence from Fresh Expressions UK. As a result

representatives of the Anglican, Uniting and Lutheran churches contributed the finances needed and entered into a Memorandum of Understanding for a one year ecumenical trial to go ahead in Canberra and Adelaide in 2011-2012. Because of interest from groups in Melbourne, Tasmania and Perth the trial has been extended to allow initiatives to develop in those places in 2013-2014. While this course has the potential to be a vehicle for growing fresh expressions, particularly for current and prospective practitioners, the need for ecumenical collaboration and extensive promotion greatly exceeded the Task Force's resources.

- (g) The Back To Church Sunday (BTCS) initiative referred to in the General Synod resolution was never about an event once a year but was always been a means to a bigger end in the Australian church. It was about culture change so that our churches become more welcoming and inviting for the sake of Christ and his kingdom. To paraphrase Bob Jackson in *Hope for the Church* it has been about mobilising the far too often silent army of the laity. This is the vision that needs to become embedded the DNA of our all our dioceses as we seek to engender a new confidence among our people. Given the Task Force's three year experience of managing BTCS, it became acutely aware of the need to find a more sustainable model for the future where dioceses could capitalise on the natural invitational moments in the rhythm of their year (for example, religious festivals such as Christmas, Easter, or Patronal Days and cultural celebrations such as Mothers' Day or Fathers' Day). While a one day invitational event has some value in focusing and motivating our people, it also potentially limits the imagination. Therefore after a thorough review the Task Force recommended to the National Bishops' meeting that the initiative be rebadged as Connect2Church with variable contextual delivery possibilities and that resources kindly developed by Brisbane Diocese will be made available for use by the whole church (see <http://www.connect2church.org.au>). It is too early to tell how effective this phase of the initiative will be but the project is meant to be reviewed at the end of 2015.
- (h) Task Force members are aware that missional progress is being made in our dioceses and our Church but are somewhat frustrated to know how this information can be shared so we can learn from one another. The following are some snippets gleaned from our members about initiatives in their dioceses which are among the stories which need to be shared more widely –
- *Forbes Church in the School Yard* has proved to be a sustainable fresh expression which has created a culture of church planting, including a new youth church.
  - *Plentylife* in Melbourne is a church plant in a green field area but using the St Thomas' Sheffield model. It is not just a clone of its mother church, but an innovative attempt to really connect with the de-churched and non-churched.
  - *Point Lonsdale* in Melbourne is an ageing congregation in a holiday area which has been creatively transformed into a retreat centre with a sense of mission.
  - The *mission shaped ministry* course has been significant in Adelaide in spawning some outward looking initiatives including the ordination of a pioneer priest.

- *Raw Community* in Newcastle has proved itself easy to replicate and has runs on the board in the catholic tradition.
- *New Farm* in Brisbane is inner urban and has developed an innovative home assist program.
- A church plant under a tree in Western Sydney which has now grown to 60 people and which illustrates among other things a pioneering spirit by the tent making church planter.
- In Canberra & Goulburn there are a number of creative experiments partly funded through its Pelican Foundation to connect with the non-churched including *Space@Wagga*.

The Task Force believes a video or similar project is needed to share Australian stories. Such a project as at least four objectives, namely to **inspire** Anglican congregations to have a go; to **inform** our people how to start and sustain a missional initiative; to provide **resource** materials for those teaching *mission-shaped ministry* and other courses in Australia; and to and **transform** the Australian church by encouraging people to focus their calling to be engaged in mission rather than anxious about their survival. To that end the Task Force is producing two video stories designed to encourage members of General Synod and our Church with what God has been doing and to inspire the imagination with future possibilities. In time the Task Force would also like to produce written materials for parish leaders to advance the conversation and create a workable webpage to provide downloads for folk in Australia and to facilitate network development.

- (i) The Task Force had hoped to facilitate and consolidate a network of practitioners but for various reasons it was not successful in doing this in the last three years. We were able to hold one effective consultation in 2011. A second practitioners' conference was held in Melbourne conjointly with the Uniting Church Synod of Victoria and Tasmania from 29-31 January 2014 with the Rev'd David Male, the Director of Pioneer Learning at Cambridge. While a few Anglicans were involved in this event, we are yet to gain a critical mass necessary to begin substantial change at a diocesan level. Given however the extent of the initiatives which dioceses are trying it is imperative that as a Church we try to connect these leaders more effectively and invest in their ongoing development. The Task Force has developed a preliminary mission statement for such a network –

The Fresh Expressions Network exists to shift the imagination of the Anglican Church of Australia so that it fosters pioneer ministry or church planting or fresh expressions of church. It will do this by:

- (i) Creating relevant forums for discussion and learning about mission among leaders, especially practitioners;
- (ii) Disseminating stories and information about mission-shaped initiatives to support the growth of fresh expressions across our Church; and
- (iii) Developing and promoting processes that will multiply practitioners through more effective recruitment, training and deployment strategies.

### 3. RECOMMENDATIONS

Fresh Expressions Australia requests the Standing Committee of General Synod to reappoint its Task Force on Mission to continue its work as a catalyst for missional culture change in this Church. Specifically it is recommended that this Task Force –

- a) be reshaped in its membership from being a body comprised of diocesan representatives to an activist group with greater capacity to promote change and foster collaboration;
- b) continue to provide oversight to advance the training of ordained and lay pioneers, especially through ongoing training with mission shaped church and other such training programmes;
- c) explore more effective means for promoting the development of fresh expressions of church and culturally relevant Anglican church planting;
- d) consider matters relating to innovation and the extension of parish ministry and mission, while continuing to monitor and evaluate the effectiveness of the Connect2Church initiative in helping Anglican congregations to be more welcoming and invitational in outlook;
- e) develop communication strategies and share resources to foster mutual learning between dioceses in order to enhance the health and growth of churches, and
- f) create and foster a mutually supportive network of practitioners.

**+Trevor Edwards**

Chair, Fresh Expressions Australia  
27 February 2014

# REFUGEE AND MIGRANT WORKING GROUP

This Working Group covers an area of work which has evoked much prayer, discussion and advocacy over the period since our last General Synod.

All members of the General Synod will have been engaged both by the complexity and by the importance of matters relating to refugees, asylum-seekers and migrants.

Our whole nation has struggled with these matters now for some years.

Accordingly, Archbishop Jeffrey Driver is to be commended for his initiative with and through the General Synod Standing Committee which led to the timely re-establishment of this Working Group.

Archbishop Driver was the Convenor until the November 2013 General Synod Standing Committee, after which time I was invited to be the next Convenor. Accordingly, at the time of writing this Report I have only been Convenor for a couple of months, busy ones nonetheless.

I can report that the Working Group has not yet met face-to-face but has had considerable email contact to share ideas and information, particularly as regards refugees and asylum-seekers.

## **SOME FEATURES**

1. In November 2013 Archbishop Freier, Ms Sarina Greco and I presented a seminar on refugee issues at the World Council of Churches' Assembly in Busan, South Korea. The seminar captured some learnings from the Brotherhood of St Laurence's Ecumenical Migration Centre throughout its almost 60 year history.
2. In January this year I gave a Keynote Address at a meeting of the Christian Conference of Asia in Auckland on *"Becoming the Church for the Nations"*.
3. There have been a number of media releases issued, and radio interviews conducted.
4. In January a delegation from the Pakistan Christian Community of Victoria met with the Minister for Foreign Affairs, the Hon Julie Bishop to discuss the plight of minority groups in Pakistan.
5. Through the Australian Churches' Refugee Taskforce (a group established by the National Council of Churches in Australia), lobbying meetings have been held with Members of Federal Parliament.
6. The theme of asylum-seekers, refugees and migration was the basis for the Tamil Christian Community of Victoria's camp held in February this year.

## **DOCUMENT FOR NATIONAL BISHOPS' CONFERENCE**

The following document was prepared for the National Bishops' Conference, held in March this year, recommending a 'grass-roots' campaign for the Church. This would entail visits to Federal Parliamentarians in their Electorate Offices.

## **ASYLUM-SEEKERS AND REFUGEES: WHERE TO FROM HERE IN AUSTRALIA?**

We have a reasonably clear picture as to the state of matters. After a summary I offer one recommendation.

1. The number of asylum-seekers, globally, continues to rise. The tragic war in Syria accounts for an extra 4 million plus, at least.

Ongoing wars in parts of Africa are having the same effect.

The number of displaced people is now estimated at around 30 million globally.

In this context, with some millions listed by the United Nations High Commission for Refugees (UNHCR) as genuine refugees, the developed nations only take about 80,000 per annum. The USA accounts for nearly two-thirds of this number. Australia is a strong contributor with an annual quota of between 15,000 and 20,000.

2. Australia has a proud record, post-WWII, as a nation which has received and settled refugees from many nations.

A creative partnership between UNHCR, national governments and Australian NGOs has meant many refugees have settled happily in Australia and made a significant contribution to the Commonwealth.

The Anglican Church agency, which I chair, the Brotherhood of St Laurence, is this year celebrating 60 years' work resettling refugees. Through its Ecumenical Migration Centre, building on earlier partnerships between the World Council of Churches and the then Australian Council of Churches, BSL has integrated research, advocacy and service delivery in helping refugees to settle well in Australia. BSL is but one example of this positive record.

3. Refugee policy has previously enjoyed a relatively high level of bipartisan support in Australian politics, with argument more around the margins: Should the quota be 15,000 per annum or 30,000 per annum, for example.
4. What has unsettled matters in recent years has been the phenomenon of asylum-seekers coming to Australia by boat.

Inevitably, really, in a world of 30 million displaced people, with more than 20 years the average length of stay in a UNHCR camp before resettlement, and with an annual global intake of only 80,000 people, people have taken matters into their own hands.

Desperate people, fleeing persecution and poverty, have produced a market now serviced by "people smugglers", infiltrated by international and organised crime networks.

5. Accordingly, we have seen people fleeing places like Afghanistan, Pakistan and Iran, into Indonesia to buy a place on a dangerous boat and try to reach Australian waters in order to claim asylum under Australia's moral and legal obligations as a signatory to the Refugee Convention.
6. The subsequent debate about 'boat people' has dominated Australian political debate now for some years.

In order to ‘stop the boats’, Governments have taken increasingly draconian measures to deter boat people. This has included imprisoning children, separating them from parents, sending asylum-seekers off-shore to facilities which independent reports classify as grossly inadequate – arrangements which I have previously called ones of “intentional cruelty”.

7. In response to evidence as to the cruelty being inflicted on asylum-seekers, recognising that around 80 – 90% will be proven to be refugees, Churches and many other advocates have better organised their lobbying efforts to seek improved Government responses to asylum-seekers.

Lobbying efforts have focussed on resettling asylum-seekers in our community and out of detention centres; giving asylum-seekers the right to study and work pending clarification of their refugee status (rather than forcing them into poverty, stripping their lives of hope or meaning); closing off-shore facilities on Manus Island and Nauru.

These lobbying efforts are ongoing and have created a certain momentum as well as new alliances. For example, our Anglican Church in Australia and Papua New Guinea are now collaborating to seek their Governments’ reconsideration of the Manus Island arrangement.

Through the NCCA’s Australian Churches’ Refugee Taskforce (ACRT) a persistent campaign continues through meetings with Federal politicians, representations at Senate hearings, etc.

Examples: ACRT website <http://www.australianchurchesrefugeetaskforce.com.au/>; Hansard of Senate Committee hearing, Melbourne, February 2014 <http://parlinfo.aph.gov.au/parlInfo/search/display/display.w3p;db=COMMITTEES;id=committees%2Fcommsen%2Fe66f4863-5ad7-4876-9cca-03b4ab1e30f5%2F0001;query=Id%3A%22committees%2Fcommsen%2Fe66f4863-5ad7-4876-9cca-03b4ab1e30f5%2F0000%22>

All this is good but it is fair to conclude that the debate is currently stymied. The boats seem to have been stopped at least for the moment. Learning from the experience of the 2007 Rudd Government which modified policies of the outgoing Howard Government, the Abbott Government is unlikely to reverse or modify the draconian measures they think have been successful.

What this means is as follows:

- i. The Government can return to highlighting Australia’s refugee intake through the UNHCR, settling these people, projected to drop to 15,000 per annum.
- ii. Australian overseas aid, focussed now more on the region, can contribute to reversing the conditions which cause people to flee their homelands as asylum-seekers.  
  
Poverty eradication, the better integration of economic and social policies to help build civil societies, diplomatic work to end local and regional conflicts, responses to climate change, can and should be the focus of the now integrated efforts of AUSAid and DFAT with Australia’s NGO aid agencies.
- iii. Notwithstanding Government claims as to the success of their policies to ‘stop the boats’, Church lobbying efforts should focus on more humane outcomes for the approximately 30,000 asylum-seekers either in Australia or in off-shore detention facilities.

These people are not the “organised criminals” behind the “people smugglers”.

They have done what most of us would have done it in similar circumstances, facing the Taliban in Pakistan or Afghanistan, for example. They are not “illegals”.

Most will be found to be genuine refugees.

As the above indicates, there is unlikely to be a third-country who will take them as refugees for resettlement. Certainly not whilst UNHCR is asking those few other countries who take refugees to resettle some of UNHCR's massive backlog.

These asylum-seekers are and will remain Australia's responsibility. This is the reality which must be faced, openly and honestly

- i. There is deep and widespread moral disquiet in all the Australian churches as regards our treatment of asylum-seekers.

This same disquiet is also vivid in continuing media comment and in various places where thoughtful Australians gather. (My partner, at the Adelaide Writers' Festival last week, said this moral disquiet was vivid in many conversations and presentations.)

Australians who travel, including in our Asia-Pacific Region, soon hear how Australia's hostility to asylum-seekers intersects with old stereotypes regarding a racist sentiment in Australia. Australia's admirable record in refugee resettlement is overshadowed by this dismal contemporary tale.

We are seen to be this vast, rich land that punishes even the few, by global standards, who seek refuge and safety as asylum-seekers.

Australians are shamed by the rhetoric and policies of our political leaders.

In this context, briefly sketched, what is the recommended action by the Anglican Church of Australia?

### **Recommendation:**

The only way asylum-seekers onshore and offshore, will get a better outcome, is if all Federal politicians of the major parties hear the demand for this from their constituents.

There are many parishes, schools and Church agencies in every Federal electorate.

Over the months ahead, we need clergy and lay leaders to visit their local Federal members, expressing their moral disquiet and seeking the resettlement in Australia of asylum-seekers found to be genuine refugees.

Federal MPs need to be returning to Canberra, certainly after the winter break, with this as a key message they have for their Party room discussions.

- Treat asylum-seekers as we would want to be treated.
- Let them study, work, belong.
- Let them have a future here.
- Let them contribute.

- They are our responsibility and, with support, like those before them, they will contribute to our Commonwealth.

That is the message our Church members need to take to our Federal MPs, through a grass-roots campaign.

Only when this message becomes irrefutable in the Party rooms of the major parties will there be a change of heart and policy.

In the period ahead, those of us already involved need to give encouragement to such a grass-roots campaign.

## WHAT OF THE FUTURE?

In a letter to the Primate in September 2013, Archbishop Driver wrote:

*At a meeting of the Refugee and Migrant Working Group earlier this year there was a strong conviction that it would be helpful to have a debate around Asylum Seeker and Refugee issues at the next General Synod. At that time the date of the General Synod had not been finalised.*

*Over recent months there has been much fluidity in asylum seeker policy, though with both major parties taking an increasingly less sympathetic line on the needs of those who come to our shores by boat. It is clear that policy and practices will continue to evolve over the coming months, particularly with a change of Government.*

*This makes it very difficult to anticipate at this stage what might be an appropriate motion to bring before General Synod. However, it would be good for a motion to go forward with the support of the Standing Committee, so I am hoping that we might be able to have a motion considered at a Standing Committee meeting in the first half of 2014. I trust that this would be possible.*

I would support this recommendation, noting too the fluidity of this issue but also the deep moral disquiet in the Australian Church as regards our treatment of asylum-seekers and refugees.

It will be the Working Group's intention to bring to the General Synod a proposed resolution for discussion and debate at General Synod.

## CONCLUSION

In conclusion, may I convey my gratitude to the members of the Working Group, who are

The Rev'd Judy Clay, Diocese of Perth  
Ms Libby Hogarth, Diocese of Adelaide  
Ms Jessie Taylor, Diocese of Melbourne  
Ms Joanne Knight, Diocese of Melbourne

Additionally, may I also convey our gratitude to the many faithful Anglicans who have made a contribution in prayer, service and advocacy to issues focused by this Working Group.

Bishop Philip Huggins  
Convenor

# PROTECTION OF THE ENVIRONMENT CANON 2007

## Dioceses' Reports Under s3(1)

### INTRODUCTION

The Protection of the Environment Canon 2007 provides:

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 sub-section (1) of section 2.*
- (2) *Any report will outline the targets that were set, the achievements made, and difficulties encountered.*

The following dioceses have adopted the Canon:

Adelaide	Canberra & Goulburn	Northern Territory
Ballarat	Gippsland	Perth
Bathurst	Grafton	Tasmania
Brisbane	Melbourne	Wangaratta
Bunbury	Newcastle	

Set out below are reports received from the dioceses of:

Canberra & Goulburn  
Newcastle  
Perth

## DIOCESE OF CANBERRA & GOULBURN

The Diocese of Canberra and Goulburn adopted the Protection of the Environment Canon 2007 by the General Synod (Protection of the Environment Canon 2007) adoption Ordinance 2009 on 20 September 2009.

This Diocese had put in place the Care for the Environment Ordinance 2007 that provided the following functions:

The Commission is to be responsible to Synod and to the Bishop-in-Council for:

- (a) advice on the way matters relating to the environment, in particular how the Church and its members might 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;
- (b) prepare codes under section 18 of this Ordinance;
- (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) provide leadership to the Church in matters relating to the environment and its care.

The Anglican Diocese of Canberra and Goulburn occupies an especially sensitive position in Australia from an environmental perspective. It encompasses most of the headwaters of the Murray and Murrumbidgee Rivers.

It also embraces the widest range of natural ecosystems – from the alpine Snowy Mountain peaks through rain forested escarpments and native grasslands to the rugged coastline scattered with bays and inlets.

Landscapes adapted for human use from cities to hobby farms to broad acre cropping and grazing properties are also an integral part of our Diocese.

With such a rich environmental heritage, and landscapes of economic productivity, to nurture and protect it is appropriate that the Diocese has placed particular importance in environmental policy and that this is embodied in the diocesan Commission for the Environment.

The Commission has the following ongoing work areas:

- (a) Liturgy
- (b) Public Advocacy
- (c) Regional Meetings
- (d) Education
- (e) Sustainable energy
- (f) Self-sufficiency principles and practice
- (g) Environmental audit
- (h) Governance

Considerable work has been done on the formulation of various codes and guidelines, including the sustainable building and vehicle policies. The Commission recognised that there was a need to look at governance issues in relation to the policies:

- their uptake and use,
- measurement of their effect,
- keeping them relevant to the needs of the diocese.

The Commission recognised in reviewing the Diocesan Building Policy the following:

- (a) There may not be the technology, within acceptable commercial terms, to achieve a six star rating for multi-unit developments
- (b) To assist such future projects achieve the policy objectives whether they be multi unit residential, educational or aged care facilities and noting point (a) above (and on which more data is needed), the Commission is considering recommending that the policy incorporate a desk-based risk assessment stage:
  - a. identify risks in achieving the star rating (e.g. orientation, nature of project, whether ground-breaking or run-of-the mill development, etc);
  - b. other environmental issues (e.g. species conservation);
  - c. identify treatments;
  - d. whether it can be managed within commercial context;
  - e. make recommendation to BIC to either proceed to a 6 star Green Star or drop back to 5 star
  - f. The main thing would be to identify whether to proceed to six star design or five star design the project's concept.

The Commission believes that an education strategy is required to make sustainability part of the very basic fabric of the Diocesan structure and life.

The Diocese encourages parishes to engage in alternative energy systems with six parishes having installed solar power panels. The savings from this activity has demonstrated the benefits to the entities involved.

The Diocesan Office has policies to improve the carbon footprint, such as:

- Double sided printing to be the norm;
- Recycling of all printer cartridges;



Trevor Ament  
Registrar/General Manager  
11 March 2014

## DIOCESE OF NEWCASTLE

The Newcastle Diocesan Environment Commission continues to provide leadership in encouraging parishes to become better informed about issues of environmental interest and concern and to take action to reduce our ecological footprint in order to create a more sustainable future. As well, we provide oversight for resource usage and co-ordinate education for the protection of our environment.

The focus of the Commission's work is 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 the Protection of the Environment Ordinance.
- (e) urge people to pray in regard to these matters.

Our Diocesan Environmental Commission consists of a chairperson (appointed by the Bishop), two clergy representatives, two lay representatives and three Parish Environment Officers. The Commission meets at least 4 times per year and reports annually to our Synod.

We have been encouraged by the very favourable response to an initiative to invite parishes and diocesan organizations to appoint an Environment Officer. We see this initiative as an important step in providing an effective communication link between the Diocese, Environment Commission and Parishes and also in disseminating information about environmental actions and advances that are taking place around the diocese and within our community.

Through our Environmental Officer network, we have initiated an energy saving program aimed at establishing an energy usage profile across the diocese, and through a series of parish audits, identifying and suggesting ways in which we can reduce our consumption and greenhouse gas footprint. A review report summarising the results of this pilot study and outlining potential savings and future plans has been prepared for our diocese.

Our dissemination process, includes initiatives such as using *The Encounter* (the newspaper of the Anglican Diocese of Newcastle, *Eco Alert* updates (our newsletter), Parish Energy Audits, and workshops for Environment Officers (and any other interested people).

Links and partnerships with external local and national groups continue to assist in the dissemination of information and experiences and the promotion of achievements within the diocese. Examples include the Environment Departments of Local Councils, General Synod Environment Working Group, an ecumenical environment group and various other public and private groups.

Some specific initiatives undertaken recently include:

- Review of watering systems in diocesan properties
- Investigation of LED and other energy efficient lighting systems
- Solar panel installations
- Water tank installations
- Changeover to a paperless Diocesan Office with a comprehensive software program and data management system.
- Establishment of community gardens and participation in Sustainable Community programs

We look forward to this Commission continuing the leading work in this important area of Diocesan life.

The Rev'd Judy Walsh  
Chair  
Newcastle Diocesan Environment Commission

## DIOCESE OF PERTH

The Anglican EcoCare Commission (AEC) seeks to engage the hearts and minds of worshipping communities, schools and organisations by highlighting the importance of spirituality and the environment through worship, education and action. The work of the AEC is informed by its commissioners, a group of lay and ordained members who meet bimonthly to prayerfully determine the strategic direction of the group. Project Officer Claire Barrett-Lennard is employed to support and resource the commission 0.4FTE.

### WORLD ENVIRONMENT DAYS

In 2013 The Anglican EcoCare Commission hosted a World Environment Day *Interfaith Forum on the Environment* at the Perth Town Hall where leaders of Aboriginal, Buddhist, Christian, Jewish and Muslim traditions spoke about how their faith informs their relationship with the environment.

In previous years AEC has marked World Environment Day by developing worship and education resources such as *Growing Green Economies* (2012) a document which explored the concept of nature's economy, and theocentric, ecocentric and anthropocentric understandings of sustainability. AEC produced a collection of environmental liturgies in 2011.

### ANGLICAN ECOCARE RETREATS

Set at the Serpentine Retreat Centre, the 2013 EcoCare Retreat was themed 'Reconciliation' and considered what it is to be reconciled with Aboriginal People, God and the Environment. Participants, lay and ordained, enjoyed a series of talks or 'yarns' by retreat Director, the Rev'd Dr Jeff Sturman and Aboriginal Ministry Policy Group member Mr Tom Little.

The previous retreat was based in the Stirling Ranges and participants were encouraged to journey, during a series of walks to 'high places', all the while reflecting on our own relationship to the land, understanding and becoming aware of the ways in which the geography we inhabit simultaneously shapes and overshadows the pre-history of our own existence, and speaks of the vulnerability of the entire creation to our choices.

### SUSTAINABLE SEPTEMBERS

In 2013, the Sustainable September resources themed 'enoughness' were a compilation of materials (bible studies, short essays, children's and advocacy) which challenged us to think about what it means to trust in God's generous provision, why we have so much 'stuff' and how we can begin to mend 'the spend trend'.

In 2012 AEC developed a series of bible studies which looked at the four natural elements (wind, water, earth, fire) and their forms of renewable energy (wind power, tidal power, geothermal energy, solar power) through a spiritual lens.

Previously AEC developed the resource *Food and the Faith of Life* (2011). Food is a fundamental requirement for life. We celebrate significant milestones with meals. We identify people and culture through their cuisines. We are concerned to care for the land so that our food is healthy. At the head of the Christian tradition is a meal where the hospitality of God is extended to all who gather at the table.

## **GOVERNMENT SUBMISSIONS**

AEC made a submission to the Senate Inquiry into the Direct Action Plan. AEC's position was that the Coalitions' voluntary, no penalty, non-independently reviewed and half funded scheme is not sufficient to deal with the serious challenges of our changing climate. AEC recommended that the existing carbon pollution legislation be retained until a credible, ethical and effective alternative can be presented that will transition the economy from carbon-intensive energy sources to low or no-carbon renewable sources. Members of AEC were called as witnesses to present to the senate in 2014. A submission on the *Inquiry into the Implications for Western Australia of Hydraulic Fracturing for Unconventional Gas* was also made in 2013.

## **WOLLASTON TREE PLANTING DAYS**

The annual Wollaston Tree Planting day, where volunteers help plant, stake and bag nearly 1400 native trees a year is in its fourth year of the five year revegetation project. Developed in consultation with the Botanic Garden and Parks Authority, the project sees seeds from the neighbouring Bold Park collected, propagated and planted by volunteers.

## **ENVIRONMENTAL RESPONSIBILITY**

In October of 2010, the AEC published the Diocesan Policy for Environmental Responsibility. Due to the considerable size, both geographically and demographically, the Diocese is in a strong position to influence widespread best practice policies. With the adoption of this policy, Anglican's committed to safeguard the integrity of creation in their daily practices.

The National Environment Working Group commissioned the AEC to develop a Process Methodology for Developing a Sustainability Guideline. This document has been distributed to environmental representatives from all Dioceses for their consideration and implementation.

Together with the Anglican Community Fund, AEC have also developed a low interest Eco Parish Loan for parishes who want to invest in green ventures.

## **DIVESTMENT**

We are convinced that our care for God's creation must extend to the way in which our churches invest their funds. We expect our churches to demonstrate vision and leadership on this issue and through their investments contribute to the necessary transition to a low carbon future. Therefore, in addition to divesting from fossil fuels, we want churches to be proactive in investing in clean energy alternatives.

In a motion to Perth Synod in 2013, we called on Anglican Church affiliated organisations to realise that care for God's creation and concern about climate change is foundational to the Christian gospel and central to the church's mission. As Christians we are called to be prophetic, to show leadership, and to inspire hope that

this transformation is possible. The Anglican EcoCare Commission wants to inspire the church and Christian community in Australia to lead the public debate on the ethics of investment in fossil fuels.

AEC is currently scoping the investments of the Anglican Church and Anglican-affiliated entities in the Diocese of Perth. We are grateful for the expertise of independent social and environmental researcher Dr Emma Yuen.

Claire Barrett-Lennard  
Project Officer, Anglican EcoCare

# ANGLICAN BOARD OF MISSION—AUSTRALIA



## 1. 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's vision is to see people everywhere experience the wholeness of life God offers in Jesus Christ, and to this end 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 and further modified in 2012, 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 violence, injustice and oppression, and work for peace and reconciliation; and
- Protect, care for and renew life on our planet.<sup>2</sup>

## 2. ABM'S BOARD

The Primate, the Most Rev'd 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: Ms Claire Barrett Lennard, the Ven. Arthur Copeman, Mrs Beverley Dykes, Mr Stephen Harrison, the Rt Rev'd Chris Jones, Mr Philip Miller, Mr Ian Morgan, Ms Emma Riggs, the Very Rev'd John Roundhill, Mrs Debra Saffrey Collins, Mrs Jane Still, the Rt Rev'd Garry Weatherill, and the Rev'd John Deane (Executive Director).

## 3. ABM'S OVERSEAS PARTNERSHIPS

ABM currently supports Anglican Church partners in fourteen countries<sup>3</sup>, as well as Dioceses in Australia. Since ABM's last report to General Synod new

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<sup>2</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>3</sup> South Sudan, Sudan, Kenya, Zambia, Egypt, Israel/Palestine, Ethiopia, Myanmar (Burma), China, Korea, the Philippines, Papua New Guinea, the Solomon Islands and Vanuatu.

partnerships with the Episcopal Church of South Sudan and Sudan, the Anglican Church of Kenya and the Amity Foundation in China have commenced, and programs supporting the work of the Anglican Church of Zambia have resumed. 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. Over the last decade ABM has developed an international profile as an Australian Anglican agency which fosters collaboration and creative synergies with our overseas partners, ensuring that relationships are reciprocal and empowering for both sides.

ABM continues to assist Partners in strengthening their capability 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 Partners as they care for the physical needs of their communities. Support in this area specifically targets areas of disadvantage and recognises initiatives which address discrimination, the effects of climate change and gender inequality. Furthermore, there is a strong commitment to activities which seek to build peace and reconciliation in contexts of political, social, cultural or religious conflict.

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.

#### **4. ABM'S RECONCILIATION ACTION PLAN (RAP)**

ABM is committed to the journey of Reconciliation and a future where the rights and hopes of Aboriginal and Torres Strait Islander Peoples are upheld and celebrated by the entire Australian community. To this end, ABM has recently completed a Reconciliation Action Plan (RAP) which prioritises actions to reduce the vulnerability of Aboriginal and Torres Strait Islander communities and to preserve their cultural heritage. ABM has committed itself to support the recognition of Aboriginal and Torres Strait Islander peoples within the Australian Constitution.

#### **5. STRATEGIC DEVELOPMENT**

ABM's Board and Staff undertook a series of strategic planning exercises in 2011-12 and identified nine goals for 2013-17 which are as follows:

- ABM will inspire in Australian Anglicans a deeper engagement and understanding of mission, grounded in ABM's relationships with its Partners.
- ABM will empower its Partners to share their own experiences of mission to enthuse Australians.
- ABM will be the mission organisation of choice for Australian Anglicans.
- ABM will double the annual funds raised from individual supporters and non-government funding during the term of this strategic plan.

- ABM will work closely with its Partners in building their capacity to deliver effective programs efficiently.
- ABM will enhance its commitment to Aboriginal and Torres Strait Islander ministry.
- ABM will have strong and open working relationships with all its Partners.
- ABM will have high quality programs facilitated by systems which reflect best practice.
- ABM will be part of a strong network of related organisations and be recognised as a leading exponent of holistic mission.

## **6. ABM'S PROGRAMS**

ABM's Church to Church Program focuses on helping to improve our Partners' ability to train lay people and ordinands, and to reach out to their communities to proclaim the Good News. In Papua New Guinea, the Melanesian Brotherhood in Port Moresby Diocese have been evangelising in urban areas. In Zambia, the Seminary of St John the Evangelist has been training ordinands to meet the many challenges of living in a society in rapid change. In Kenya training has been given to teachers in the Catechesis of the Good Shepherd, which is a Christian formation program for children. In the Diocese of Jerusalem, young people of Christian and Muslim backgrounds have broken down barriers as they worked together at youth conferences. Through our Encounter Program the Australian Church has been enriched by visits from clergy from the Solomon Islands and PNG.

ABM's Development Program, which is conducted under the name of Anglicans in Development (AID), focuses on helping to improve basic services – health, education, water, agriculture, literacy and to provide emergency relief in times of disaster. ABM's Development Program is accredited with the Australian Government and continues to receive Government support for some of its activities. 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 active membership of the Church Agencies Network – a collaboration of 11 church-based agencies aimed at sharing practice and influencing government aid policies and continuing to work with other church-based agencies to deliver development and build partner capacity with the churches in Papua New Guinea and in Vanuatu. ABM remains actively involved in the Anglican Alliance, a communion-wide organisation which seeks to bring together and harness the experience and capacity of the various development and emergency relief organisations within the Communion.

Through its Aboriginal and Torres Strait Islander Program, ABM assists Nungalinga College and Wontulp-Bi-Buya College in preparing Aboriginal and Torres Strait Islander Christians for lay and ordained leadership. ABM also supports particular Aboriginal and Torres Strait Islander ministries within dioceses, such as the Church Leader Training Week in the Diocese of the Northern Territory or the scholarships provided to St Andrew's Cathedral School for Gawura students at the school within a school, as well as the ministry of the Rev'd Gloria Shipp in the Diocese of Bathurst.

Each year ABM creates a variety of education resources and opportunities for encounter with Partners throughout the Anglican Communion. In 2013, 17 documentary videos were published featuring the breadth of Anglican engagement with mission both in Australia and throughout the world (these are available on ABM's YouTube channel). Some of these videos focused on the experiences of young Australians from Anglican schools visiting overseas partners in a transforming experience of God's mission. ABM also hosts state-wide OneWorld WonTok conferences for senior secondary students across the nation each year. Pilgrimages provide a further opportunity for Australians to reflect upon contemporary mission while journeying as guests of Anglican communities in other parts of the world. ABM currently offers annual pilgrimages to Papua New Guinea and the Philippines as well as special assistance to Anglican Schools looking to develop international relationships.

## **7. LEARNING AND EFFECTIVENESS**

The Board, and ABM's various committees, engage in missiological reflection to ensure that ABM's work is grounded in contemporary missiology and a theology which is inspirational and reflective of the Anglican tradition.

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 (ACFID), 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. Since 2013 ABM has employed a full-time Effectiveness Officer to assist the organisation to focus more clearly on measuring the effectiveness of our development programs and continually improving how we work with our Church Partners. 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 ensures that ABM is continually working with partners to improve our collaborative capacity to serve God through mission activities.

## **8. FUTURE PLANNING**

ABM has much to be thankful for, especially for the foundations in the past upon which we, with God's blessing, continue to build and for the ongoing support of our Auxiliary, Diocesan and Provincial Committees and Representatives and volunteers. 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 strive to be 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

### 1.1 Foundation

The College was established by a Determination of the 1891 General Synod of the Church of England in Australia and Tasmania. The College was founded in order to provide for the “systematic study of divinity” especially among the clergy and ordination candidates, there being no chance for them at that time to avail themselves realistically of the opportunities for earning the Bachelor of Divinity (BD) degree at English universities.

The Constitution of the Australian College of Theology Limited (ACN: 127 429 083), a company limited by guarantee, is included as a Schedule to the Australian College of Theology Canon 2007.

From its inception the College has positioned itself as a provider of higher education, specifically of courses in theology and ministry.

### 1.2 Graduation Profile

The number of graduates since the foundation of the College to the end of 2013 is 16,800, one-third of these in the last decade.

The College has a developing research profile. As at the end of 2013 there have been 117 graduates of the MTh, 55 of the ThD and 1 of the more recently accredited PhD. There have also been 36 graduates of the Doctor of Ministry program; and 20 honorary doctorates have been awarded.

### 1.3 The Identity, Purpose and Mission of the College

The College now operates as a national consortium of affiliated independent colleges. This arrangement 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. There are now 17 Anglican, non-Anglican theological and interdenominational Bible colleges situated in each mainland State and one in New Zealand, which have been approved to deliver the accredited courses of the College on its behalf. These colleges enrolled 1,510 equivalent full-time students (including 60 international students) in 2013, or close to 3,000 individual students and research candidates, in the awards of the College.

The relationship between each affiliated college and the Board of Directors is articulated and regulated in a five-year renewable Affiliation Agreement. It is recognised that each affiliated college is an independent entity in its own right. There is a high value placed on collaboration and cooperation across the consortium.

In October 2014 the Board of Directors adopted the following statement of identity, purpose and mission as part of a major review of the College's strategic direction:

### **1.3.1 Identity**

The ACT is an Australian government approved higher education provider, leading and fostering a robust consortium of independent affiliated colleges, which actively engage in scholarship and collaborate in the provision of theological education.

### **1.3.2 Purpose**

The ACT's chief purpose is to collaborate with its affiliated colleges to equip people to faithfully serve God's church and God's world primarily by the provision of quality-assured courses in theology and ministry.

### **1.3.3 Mission**

The ACT provides an accredited, quality assured curriculum and specialist administrative support to enable affiliates to achieve efficient, cost effective delivery of theological education.

## **1.4 Self-accrediting Authority**

The securing of self-accrediting authority was a longstanding goal of the College. This was achieved in mid 2010 for all Australian Qualifications Framework levels of present ACT courses (from undergraduate diploma to research doctorate), and is recognised in the provider register of the Tertiary Education Quality and Standards Agency (TEQSA). The College was the first Australian provider to be awarded self-accrediting authority under the then National Protocols for Higher Education Recognition Processes.

All ACT higher education courses were accredited for the five year period 2012-2016 by the Board of Directors on 24 October 2011, on recommendation of the Academic Board. All ACT courses comply with the requirements of the AQF.

## **1.5 The ACT as a Higher Education Provider**

On 12 November 2004 the delegate of the Minister for Education, Science and Training approved the College as a higher education provider (HEP) under the *Higher Education Support Act 2003* (Cth). This approval took effect in March 2005.

As a HEP, the College administers the FEE-HELP programme, whereby students enrolled in accredited higher education courses of the College may receive an income contingent loan for their tuition fees. In 2013 about 80% of the College's students received such loans. That money is transferred from the Department of Education, Employment and Workplace Relations (DEEWR) to the College, which then transfers those funds to affiliated colleges. The amount received from DEEWR was approximately \$15 million in 2013.

In addition, as a HEP under the *Higher Education Support Act*, the College was required to undergo two five-yearly quality audits conducted by the Australian Universities Quality Agency (AUQA). The first audit took place in November 2006; the second in October 2011.

## **2. ACTIVITIES SINCE THE LAST GENERAL SYNOD (SEPTEMBER 2010)**

### **2.1 Academic**

#### **2.1.1 Review of suite of courses**

Prior to each five-yearly re-accreditation process, the College undertakes a review of its suite of courses. The last review took place over a six month period from September 2010 until March 2011. The review panel consisted of external university academics, ACT board members and academic staff employed by affiliated colleges.

#### **2.1.2 Re-accreditation of suite of courses**

The review informed the generation of course documentation prepared in large part by the Associate Dean, the Rev Dr Graeme Chatfield. The ACT convened its own assessment panels—one assessing the College's coursework courses; the other its research courses. The panels met in mid-2011. Members were all external to the ACT and its affiliates. Reports from each panel with recommendations were submitted to the Academic Board, which consequently made recommendations for the re-accreditation of the suite of courses (with some revisions, especially to the Doctor of Ministry degree) to the Board of Directors in October 2011. The Board, exercising its self-accreditation authority, accredited the suite of courses for the five years 2012-2016.

#### **2.1.3 External review of academic governance**

The Board of Directors substantially overhauled the ACT's academic governance in 2008. At the beginning of 2011 the Board engaged Prof Warwick Wilson, Chair of the Sydney College of Divinity's Academic Board, to undertake a review of the ACT's academic governance policies and processes. Among his recommendations was the appointment of a full-time executive officer for the Academic Board. Consequently Dr Geoff Treloar was appointed at the end of that year to fill that role.

#### **2.1.4 Australian Qualifications Framework**

A major revision of the AQF took place in 2011. The Associate Dean was fully involved in the consultations convened by the AQF. Importantly for the ACT the Doctor of Ministry degree was substantially revised to ensure that it was now a research degree as defined in the revised AQF. This meant that its research component had to be at least 67% of the course content.

**2.1.5 Student load**

Equivalent Full-time (EFT)	Student Load
2010	1412
2011	1442
2012	1506
2013	1510

**2.1.6 Research Output**

The ACT is not required to report its research output formally to the Department of Education. However, an assessment is made of annual output against the criteria applied by the Higher Education Research Data Collection (HERDC).

Year	HERDC points
2010	86
2011	112
2012	120

**2.1.7 ACT Monograph Series**

In 2013 the Associate Dean, Graeme Chatfield, secured a monograph series with the North American publisher Wipf & Stock. It is proposed that up to 3 monographs will be published annually commencing in 2015. We envisage that the series will feature highly commended ACT doctoral thesis and other research produced by ACT academic staff.

**2.1.8 Two Collaborations with Macquarie University**

In 2010 and 2013 Eerdmans published books of essays on the New Testament and its setting edited by the Dean, Mark Harding, and Professor Alanna Nobbs of Macquarie University and written by ACT academic staff and colleagues associated with Macquarie University. The two books are entitled *The Content and Setting of the Gospel Tradition* (2010) and *All Things to All Cultures: Paul Among Jews, Greeks and Romans* (2013). A third volume entitled *Into All the World: Emergent Christianity in its Jewish and Greco-Roman Context* will be published in 2015.

**2.1.9 Academic and Professional Staff**

In 2013 affiliated colleges of the ACT employed 139.46 EFT academic staff. Of these EFT, 102 (73%) were employed on a full-time basis and 20 on a permanent part-time basis (14.3%). Across the consortium, 17.5 EFT casual academic staff were employed (12.5%).

In 2013 affiliated institutions employed a total of 101.3 EFT professional staff. Full time staff account for 52 EFT, or 51% of the total professional staff EFT. Permanent part-time staff account for a

further 49.1 EFT, or 48.5% of total EFT. Affiliated institutions employed a tiny 0.2 EFT professional staff on a casual basis.

## **2.2 The Australian Charities and Not-for-profits Commission (ACNC)**

Until September 2013 the ACT's Company Secretary, Mark Harding, submitted audited financial statements as soon as possible after the AGM to ASIC, conducted the annual ASIC generated review of company details, paid the annual review fee, and reported changes to membership of the Board of Directors. From September 2013 the registration of the ACT Ltd was transferred to the new Australian Charities and Not-for-profits Commission. As at January 2014 all current directors of the ACT Ltd and their relevant details are listed on the ACNC website.

Any changes to the Constitution of the ACT Ltd will be reported to the ACNC by the Company Secretary.

## **2.3 Tertiary Education Quality and Standards Agency (TEQSA)**

Until 30 January 2012 oversight of higher education (registration, accreditation, and endorsement) was exercised by state-based higher education regulators. This ceased when the Tertiary Education Quality and Standards Agency (TEQSA) began operations under the TEQSA Act 2011. TEQSA has been managing the folding all responsibility for registration, accreditation and endorsement (CRICOS) into itself.

TEQSA, as a national higher education regulator, is a welcome initiative—one that the ACT has long campaigned for given the complexity and inefficiency of the state-based higher education regulatory processes that TEQSA replaced.

The Dean monitors the requirements of TEQSA and is the designated person for all communications to and from TEQSA.

## **2.4 Financial**

### **2.4.1 Sale of Dean's house**

In 2011 the Board of Directors resolved to investigate the purchase of a new office as the Druitt Street office was now too small to conveniently house the ACT's operations. Indeed, in 2006 the ACT leased 62 m<sup>2</sup> of additional office space from the Anglican Board of Mission. To purchase a new office it was decided to sell the house bought in 1995 to house the then new Dean and CEO. The house was sold in December 2011, but at about 130K less than its book value.

### 2.4.2 Sale of Druitt Street office

The sale of the Druitt Street office was finalised in December 2012. Once again the sale price fell short of its book value in the amount of 100K.

### 2.4.3. Purchase of new office

A new office of 278m<sup>2</sup>, situated on Level 10 of 257 Clarence Street (the Alliance Française Building) in the Sydney CBD, was purchased in September 2012. The move eventuated in early December 2012. The building was the last commercial design of the noted architect Harry Seidler (1923-2006).

### 2.4.4 Operational Plan

During 2013 the Finance Officer, Vicki Chen, with senior ACT staff, wrote a detailed operational plan which integrates the strategic plan of the ACT with expenditure.

### 2.4.5 ACT Ltd profit and loss results

ACT Ltd profit (loss)	Results
2010	262K
2011	(255K) *
2012	(8K)
2013	305K (un-audited)

\* in large part due to book losses on property revaluations

### 2.4.6

ACT Ltd balance sheet	Results
2010	3,013K
2011	2,758K
2012	2,749K
2013	3,057K (un-audited)

### 2.4.7 Revision of Strategic Plan

The Board resolved to revisit the strategic plan of the ACT in early 2013. At the October 2013 meeting of the Board new statements of the identity, purpose and mission of the ACT were adopted together with new strategic initiatives and balanced scorecard metrics for the years 2014-2016.

### 2.4.8 External Review of Risk Register

In late 2013 the Board engaged two external consultants to review the ACT risk register and risk mitigation strategies. The report was submitted to the December 2013 of the Board. It was resolved to request the Dean to revise the risk register in time for the first meetings in 2014 of the Audit & Risk Management Committee and the Board of Directors.

### **2.4.9 Staffing**

The following staff have been employed by the ACT since the 2010 General Synod:

Trish Ritchings  
Office Administrator, full-time permanent, from August 2011

Stephanie Dunk  
Quality Officer, full-time permanent, from December 2011  
Geoff Treloar  
Director of Learning and Teaching, full-time permanent, from January 2012

Elisa Norris  
Academic Officer, permanent 0.6, from January 2012

Mary Ann Navidad, 2012  
Assistant Accountant, permanent, 0.4, from March 2012

Asanka Gunarathne  
Academic Officer, full-time relief, from March 2014 for 12 months

In addition to the employment of new staff, three staff have left the ACT since the last General Synod. They are:

Thelma Lyell  
Office Administrator (1.0), 2010-2011

Ken Wade  
Project Officer (0.6), 2007-2013

Dick Audley  
Executive Officer of Academic Board (0.4), 2010-2011

As at February 2014 the ACT employs 9.6 EFT staff. At the time of the 2010 General Synod, the ACT office employment load was 7.0 EFT.

## **3. MEMBERS OF THE AUSTRALIAN COLLEGE OF THEOLOGY LIMITED**

As at February 2014 there were 46 registered members in the following six categories:

Two ex officio members: The Primate  
The Dean and CEO

21 members elected by the House of Bishops

Five Principals of Anglican Theological Colleges

Nine Principals of Non-Anglican Affiliated Theological Colleges approved to deliver the ACT's research degrees

Five graduates holding a research degree of the ACT

Four graduates holding a non-research degree of the ACT

#### **4. OFFICE BEARERS**

##### **4.1 Directors of the Australian College of Theology Limited (as at February 2014)**

###### **David Campbell Barr**

Independent Director, Board Chair

Professor Barr was DVC and President of UWS (Macarthur) from 1981-2001. He is now a consultant in higher education and has chaired registration and accreditation panels for private higher education providers for the NSW Ministry of Education from 2003-2012. He has also been the expert community advisor to the Royal Australasian College of Surgeons' Education Board from 2006-2012.

###### **Richard Victor Clare Cardew**

Independent Director, Chair of Academic Board, Member of Audit and Risk Management Committee

Richard was formerly Director of the Graduate School of the Environment at Macquarie University Graduate School of Management, an Associate Professor in the Faculty of the Built Environment at UNSW then Adjunct Professor at Macquarie University. His field of activity ranged across urban and environmental studies covering historic, social science and scientific perspectives in both teaching and research with frequent academic program development coupled and executive committee experience.

###### **Stuart Coulton**

Non-independent Director

The Rev Stuart Coulton has lectured full-time in Church History at the Sydney Missionary and Bible College since 2002. He was appointed Vice-Principal in 2003 and Principal in 2012. He was chair of the Katoomba Easter Convention Committee for 5 years and a member of the Katoomba Christian Convention Council, and was a Trustee of the Presbyterian Property Trust. Stuart was the Pastor Blacktown East Presbyterian Church (1991-2002) and of Burwood Presbyterian Church (1987-1991).

###### **Anne Therese Cusick**

Independent Director

Anne Cusick has a background in occupational therapy, social science and higher education teaching and research. Over her 30+ year career she has worked in clinical settings, and in health and social science fields at the University of Sydney, University of Western Sydney and University of Wollongong. For the past 20 years she has undertaken senior governance, management and administrative roles university and faculty wide levels.

**Ian Ross Harper**

Independent Director

Professor Harper has been a partner in Deloitte Access Economics since March 2011. He was a Director of the former Access Economics Pty Ltd from July 2009 to March 2011. He served as inaugural Chairman of the Australian Fair Pay Commission (2005-2009). He was Executive Director of the Centre for Business and Public Policy at the Melbourne Business School (2004-2008). He was Ian Potter Professor of International Finance, Melbourne Business School, University of Melbourne (1993-1998). He was the National Australia Bank Professor of Monetary and Financial Economics, Faculty of Economics and Commerce, University of Melbourne (1988-1993). His principal research interests centre on money, banking and financial economics (domestic and international).

**Ian Colwell Miller**

Independent Director, Member of Audit and Risk Management Committee

Ian has 38 years' experience in law. He has been a partner of Hunt & Hunt Lawyers since 1981. He is Chairman of the Council of Barker College, a Director of the Church Missionary Society Trust Limited, and Chairman of Pentel (Australia) Pty Limited and Xango Pty Limited. He is a member of The Glebe Administration Board and the Sydney Diocesan Secretariat, a member of the Royal Ryde Rehabilitation Centre Ethics Committee, a member of the Anglican Church General Synod and the Sydney Anglican Synod, and a Consultant Editor to CCH Australia.

**William (Bill) James Ray**

Non-independent Deputy Chair

Bill Ray is a trained teacher. He has served as education officer in various Anglican dioceses. He has been a parish priest and was formerly Archdeacon of Maroondah (Diocese of Melbourne). He has been Bishop of North Queensland since 2007. His research interests are in Christian Education.

**Donald Simm West**

Non-independent Director

Originally trained in accounting, Don was ordained deacon and priest in the Diocese of Sydney in 1982, serving in parish ministry there for 14 years. In 1996 he was appointed as a teacher at the Perth Centre for Applied Christian Studies (PCACS) in Perth, Western Australia. In addition to lecturing in biblical studies and applied ministry, Don has held a number of leadership positions, including his current appointment as Principal of Trinity Theological College (2003-). He was a member of the 2010 ACT Reaccreditation Review Panel. His main research interests are the relationship of the testaments and the nature of biblical prayer.

**Peter William Young**

Independent Director, Chair of Audit and Risk Management Committee

Peter Young has extensive consulting experience in business strategy, transformation, growth and talent development, working with listed and private "for profit" and "for benefit" organisations in both the private and public sectors, in single entities and transcending multiple business units in complex business structures undergoing massive transformation. He has

held senior management roles in Australia with responsibilities extending throughout Asia, the Americas and Europe. He is a Fellow of the Institute of Chartered Accountants in Australia, Fellow of the Strategic Planning Society and Associate Fellow of the Australian Marketing Institute, where he is a Certified Practising Marketer.

#### **4.2 Company Secretary and CEO**

##### **The Rev Dr Mark Harding**

Mark has held the position of Company Secretary since May 2008 and the position of CEO since January 1996. He completed the Company Directors' course conducted by the Australian Institute of Company Directors in 2007.

### **5. PLANS AND GOALS**

- 5.1** The ACT is currently addressing TEQSA's requirements for national registration on the Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS). National registration will replace the current state-based registration regime and make for increased efficiency.
- 5.2** The ACT is required to be re-registered as a higher education provider with TEQSA by April 2015. The application is currently being prepared and is due to be submitted to TEQSA by the end of October 2014.
- 5.3** The review of the ACT's suite of courses will take place in 2015 to be followed in 2016 by the re-accreditation of courses for the five years 2017-2021.
- 5.4** In accordance with the revised strategic plan adopted by the Board at its October meeting, the ACT Ltd commits itself to working collaboratively with its affiliated colleges to foster a coherent consortium, to grow the candidature and community involved in theological education, and to sustain the consortium. All members of the ACT staff place a high priority on maintaining the highest levels of administrative support to affiliated college professional and academic staff.

Mark Harding  
Dean & CEO  
18 February 2014

# BROUGHTON PUBLISHING PTY LTD

## WHO ARE WE?

Broughton Publishing Pty Ltd is the publishing arm of the Anglican Church of Australia. It was established under the Liturgy Publishing Canon 2001. Its main purpose is to publish liturgical texts and other materials of interest to Anglicans in Australia. The core texts are *A Prayer Book for Australia* and the *Lectionary*. *A Prayer Book for Australia* is published in several print versions and as well as electronically in the worship planner, *epray*.

Broughton shares office space with its distributor Garratt Publishing in Mulgrave, Victoria. The books are held in the Garratt warehouse and orders are fulfilled by Garratt.

## ACTIVITIES SINCE THE LAST GENERAL SYNOD

### Book Publishing

There has been some excellent publishing in this period but a highlight is the *Pocket Prayer Book* (a pocket-sized, full version of APBA, originally published as the *Gift Prayer Book*) which is about to go to its third printing. Other printed prayer book sales have trended down year on year as parishes generally have stock in sufficient numbers. The annual *Lectionary* is also an important resource for the church and an key source of revenue for the company.

New publishing proposals are strictly managed given the difficulties of print publishing in the current market.

### Epray

Recently our major activity has been the re-development of *epray*. Formerly, *epray* was published on CD with software licensed from a third party. A major investment has been to develop from scratch a modern, web-based software platform wholly owned by the Church that meets the needs of our parishes. After some expected teething problems in 2012, 2013 has seen the earlier software issues largely solved. It has been pleasing to be on the receiving end of many commendations from customers. There has also been pleasing growth in the number of subscriptions over the last year.

We have plans to add a number of content features to the program as well as to promote some under-used features of the program. For example, we are considering promoting the use of the lectionary, the Daily Office and other *epray* features that are accessible to individuals on smart phones and tablets.

### Digital Publishing and Online Sales

There has been investment in the Broughton website with the addition of an online bookshop (linked to our distributors). This will enable us to sell print copies online as well as to directly publish ebooks into the future.

Weekly Worship, our electronic news sheet has received very little support and is currently in abeyance.

## OFFICE BEARERS AND CONSULTANTS

### The Board of Directors

Rev'd Bruce McAteer	(Chairman)
Rev'd Susan Bridge	(Deputy Chair)
Peter Angelovski	(Treasurer)
Rev'd Colleen O'Reilly	(Representative on the Liturgy Commission and the Standing Committee of the General Synod)
Eleanor Curtain	(Publishing specialist)

### Consultants

Financial Advisor	Jeff Olson
Manager	Bob Andersen
Book Keeper	Renae Peterson (Two Peas Pty Ltd)

### Epray Consultants

Project Manager	Ailis Logan
Project Advisor	Rev'd Michael Lazarus

## FINANCIAL PERFORMANCE AND RESULTS

During the period 2010 to 2013 the directors executed several strategic decisions to improve the long term viability and stability of the business during a period of significant change in the Australian publishing market:

1. The Board secured Broughton's future as a leading Australian publisher of liturgical software by commissioning development and release in 2012 of a new web-delivered proprietary version of epray, replacing the increasingly expensive and out-of date original licensed 3<sup>rd</sup> party version.
2. The development investment of over \$236,000 was made possible by a loan from General Synod.
3. As the result of a related review of business expense and performance, replaced the fixed cost base management of the business with variable costs through experienced consultants on contract.
4. In recognition of the difficult trading conditions experienced by Broughton's customers in the religious book-trade, the Board reduced the exposure of the business to more speculative print publishing investment and refocussed on the core mandate of publishing APBA and related materials.

As the direct result of these decisions, the business:

1. has increased epray subscription revenues in the face of softening print sales;
2. despite a lower revenue base, has maintained gross profit performance in dollar terms as a direct result of replacing expensive developer software licenses with standard content royalties; and
3. through reduction of print production costs and careful overhead management, has returned an operating profit in the final year of the forecast period.

Summary income and expenditure statement 1 January 2010 to 31 December 2013				
	2013 *	2012	2011	2010
	\$	\$	\$	\$
<b>Revenue from sale of goods</b>				
Sale of APBA and other printed material	\$ 133,527	\$ 177,996	\$ 171,486	\$ 174,653
Sale of APBA copyright licences	\$ 14,175	\$ 17,945	\$ 21,363	\$ 22,188
Sale of new epray licences	\$ 6,576	\$ 6,662	\$ 1,970	\$ 5,544
epray annual licence renewals	\$ 82,674	\$ 60,697	\$ 78,622	\$ 79,552
Freight recovery	\$ 1,030	\$ 3,063	\$ 339	\$ 7,535
<b>Total Print and software income</b>	<b>\$ 237,982</b>	<b>\$ 266,363</b>	<b>\$ 273,779</b>	<b>\$ 289,471</b>
<b>Less Cost of Goods Sold</b>				
COGs print	\$ 16,783	\$ 34,552	\$ 35,356	\$ 34,534
COGs print royalties	\$ 6,250	\$ 1,163	\$ 4,635	\$ 1,328
COGs print freight	\$ 1,912	\$ -	\$ -	\$ -
COGs stock shrinkage	\$ 4,267	\$ 4,310	\$ -	\$ -
COGs epray licenses	\$ -	\$ 325	\$ 45,885	\$ 46,048
COGs epray royalties	\$ 8,218	\$ 14,895	\$ -	\$ -
<b>Total COGs</b>	<b>\$ 37,431</b>	<b>\$ 55,245</b>	<b>\$ 85,877</b>	<b>\$ 81,911</b>
<b>Gross Profit</b>	<b>\$ 200,551</b>	<b>\$ 211,118</b>	<b>\$ 187,902</b>	<b>\$ 207,560</b>
<b>Less Expenses</b>				
General and administrative expenses	\$ 11,464	\$ 16,180	\$ 7,999	\$ 24,340
Professional fees	\$ 121,137	\$ 96,524	\$ 32,559	\$ 20,265
Marketing Expenses	\$ 4,079	\$ 5,389	\$ 14,310	\$ 14,058
Production expenses	\$ 1,730	\$ 10,520	\$ 18,370	\$ 37,155
Salaries and wages	\$ 169	\$ 36,214	\$ 92,703	\$ 78,676
Occupancy expenses	\$ 15,242	\$ 13,663	\$ 9,276	\$ 9,275
IT support expenses	\$ 7,358	\$ 9,817	\$ 7,354	\$ 3,221
Distribution inc. commissions	\$ 20,617	\$ 28,318	\$ 21,951	\$ 21,793
Other expenses	-\$ 2,381	\$ -	\$ -	
<b>Total Expenses</b>	<b>\$ 179,416</b>	<b>\$ 216,625</b>	<b>\$ 204,523</b>	<b>\$ 208,782</b>
<b>Operating profit</b>	<b>\$ 21,135</b>	<b>-\$ 5,507</b>	<b>-\$ 16,621</b>	<b>-\$ 1,222</b>
<b>Other income</b>				
Interest	\$ 1,076	\$ 2,599	\$ 5,322	\$ 3,643
Royalties received	\$ 16,439	\$ 9,709	\$ 2,632	\$ 19,156
Sundry income	\$ -	\$ -	\$ -	\$ 1,245
<b>Total other income</b>	<b>\$ 17,515</b>	<b>\$ 12,308</b>	<b>\$ 7,954</b>	<b>\$ 24,044</b>
<b>Other expense</b>				
Interest paid	\$ 14,509	\$ 7,123	\$ -	\$ -
Software amortisation	\$ 60,000	\$ -	\$ -	\$ -
Year end adjustment	-\$ 7,950	\$ -	\$ -	\$ -
<b>Total Other Expense</b>	<b>\$ 66,559</b>	<b>\$ 7,123</b>	<b>\$ -</b>	<b>\$ -</b>
<b>Net profit/loss before tax</b>	<b>-\$ 27,908</b>	<b>-\$ 322</b>	<b>-\$ 8,666</b>	<b>\$ 22,823</b>

\* unaudited

**HIGHLIGHT ACTIVITIES AND ACHIEVEMENTS**

1. new publishing – *The Pocket Prayer Book*;
2. keeping key resources including the *ABPA Shorter Edition* and *Large Print* edition available in print;
3. maintaining popular core projects such as the *Lectinary*;
4. launching *epray* – our web-based program for service planning and preparation;
5. creating seven instructional videos which clearly describe *epray* and how to use it;
6. identifying and negotiating added value items for *epray* with Hymn Book Company and the Australian Defence Force chaplains;
7. establishing the online bookshop and website (this is a work in progress);
8. maintaining a successful company through the transition from print to digital and in a difficult economic climate;
9. installing a state of the art financial reporting system;
10. updating and improving our data management systems for *epray* registration;
11. improving our over-all reporting systems;
12. maintaining strong cost controls and minimising stock holding.

**PLANS AND GOALS FOR THE FUTURE**

1. To repay the General Synod loan that was established to fund the completion of *epray*.
2. To review our forward publishing program and to select titles that reflect the needs of our community but also are commercially viable projects.
3. Further explore digital publishing and ebooks.
4. Build the *epray* subscription list through active marketing and demonstration
5. Add content features to *epray* – hymns, graphics, etc.
6. Export the *epray* technology.
7. Promote the individual use of *epray* on smart phones and tablets.

# 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 DFB met formally three times a year 2011-2013. As well there were six teleconference meetings in 2012 and three in 2013. Membership of the Board is:

The Rt Rev'd Ian Lambert (Chair)  
Principal Chaplain the Ven. Eric Burton, CSC (Navy)  
Principal Chaplain the Ven. Geoff Webb (Army)  
Director General Chaplaincy – Air Force & Principal Air Chaplain the Ven. Kevin Russell  
Chaplain Tim Booker (Army Reserve)  
Chaplain Andrew Nixon (Navy Reserve)  
Chaplain Michael O'Brien (Army)  
Colonel Mark Francis (Army Reserve) – Defence Force Anglican Chaplains Incorporated (DFACI) Registrar  
Mr Allan Sauer (Brisbane) Honorary Treasurer  
Mr Alan Gallimore (Brisbane)

Since 2010 General Synod, the following Board Members have stood down:

The Rt Rev'd Len Eacott (retired December 2012)  
The Very Rev'd Andrew Sempell (Bathurst)  
The Rt Rev'd Mark Burton (Dean of Melbourne)  
Chaplain the Rev'd Russell Joyce RANR (Melbourne)  
Colonel Jim Dittmar CSC (Canberra and Goulburn)

The Rt Rev'd Ian Lambert was appointed by the Primate as the new Bishop to the Defence Force on 1 July 2013. Bishop Ian assumes the ministry with twenty years' experience as an Army Officer, before serving a similar length of time in the Diocese of Canberra and Goulburn in Parish ministry and more recently as Assistant Bishop.

## MISSION AND VISION

The Anglican Defence Chaplains determined the following:

### **Mission**

*"To minister, proclaim and witness to the gospel of Jesus Christ within the ADF community"*

### **Vision**

*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 three years the Defence Force Board in support of Anglican Chaplaincy, will seek to:

- promote and support the implementation of the Mission and Vision of the Chaplains;
- enhance the care and well-being of Chaplains and their families;
- identify means and opportunity for professional development of Chaplains in Defence;
- identify and recruit suitable clergy for full-time and part-time service;
- secure adequate long-term funding for the ministry and mission of the Office of the BDF.

## **GOVERNANCE AND REFORM**

As a result of General Synod's resolution 38/2007 - Defence Force Organisational Structure, on 25 October 2007, the Defence Force Board (DFB) undertook a detailed review and examination of the organisational and governance structure of Anglican ministry to the Australian Defence Force (ADF), and in consultation with the Primate, Defence Legal, Justice Refshauge and Justice Young, developed an appropriate model of governance which would be both compliant with the Constitution Canons of the Anglican Church of Australia and acceptable to the ADF. Subsequently, in September 2009, the General Synod Standing Committee (GSSC) was presented a proposal for a governance structure by the Bishop for the Defence Force (BDF) and it recommended that further development ought to be undertaken on the model proposed.

The 2010 General Synod received the DFB report that after further consultation the identified requirements would be achieved by a revised Defence Force Anglican Chaplains Incorporated (DFACI) constitution and regulations without the need for canonical or legislative action, and the DFACI members were to be asked to consider this at the DFACI AGM in October 2010.

At the DFACI AGM 2010 the members agreed that DFACI Inc. (NSW) was inadequate to meet the identified requirements, and agreed to establish DFACI Inc. incorporated in the ACT with a revised constitution and revised regulations to implement *Faithfulness in Service* and the procedures required for the exercise of Anglican ministry in the ADF. In early 2011 DFACI Inc. (ACT) was established and all assets and necessary arrangements of DFACI Inc. (NSW) were transferred to it. The DFACI AGM 2011 received a governance review which explained how "Defence Anglicans" operated across all Anglican Defence Force ministries, confirmed under the existing structure which entity within "Defence Anglicans" was responsible for what areas, and agreed a proposal to better integrate the current structure under a common strategic plan.

Importantly, in 2012 the GSSC approved “Defence Anglicans” as an approved Anglican Network pursuant to the Canon. The DFACI AGM 2013 received an update on the governance review which confirmed the implementation of “Defence Anglicans”, and the proposal to improve communication between entities and advice to the BDF through a “Joint Executive Defence Anglicans” was approved.

As a result, the DFB considers that the governance matters raised in 2007 have been completed.

## **FAITHFULNESS IN SERVICE AND PROFESSIONAL STANDARDS**

All Anglican Defence Force Chaplains and Lay Ministers are signatories to Anglican Defence Chaplaincy Faithfulness in Service Protocols, and are subject to the Code of Conduct of the Diocese in which they are posted. DFACI has negotiated with Safe Ministry Resources Pty Ltd to provide advice and objective assessment of Safe Ministry Checks.

## **STAFFING AND MINISTRY**

There are 90 clergy serving as military chaplains (42 full time, 42 part time, 6 trainees). Recruiting of Anglican Chaplains, specifically younger clergy, continues as a priority for the Office of the BDF, with more creative ministry models being explored.

Chaplains continue to deploy with military personnel in several locations in the Middle East, Pacific, South East Asia, and at sea. At any one time during the reporting period a minimum of three Anglican clergy have been deployed on operations for periods up to eight months. This comes at great cost personally, spiritually and psychologically. Post Traumatic Stress (PTS) along with related matters of moral and spiritual injury are current issues of discussion in the ADF. Chaplains have been asked to contribute to the discussions and preparation of policy around Mental and Spiritual Health. Anglican Chaplains have had opportunity for research and study overseas and are well placed for significant contributions.

The Bishop undertakes a regular schedule of visits to chaplains and families throughout Australia.

The bishop’s new part-time staff officer/executive assistant Lieutenant Colonel Dale Cooper, has succeeded Army Major Catherine Crane who resigned in December 2013.

## **INSURANCE**

DFACI has negotiated additional insurance cover under the Anglican National Insurance Program. This was necessitated by the fact that Chaplains and Lay Ministers were not covered for various types of insurance cover while undertaking non defence Anglican duties.

**DEFENCE ANGLICANS WEBSITE**

With the support of the DFB, the chaplains have established a web site and a Defence Anglicans Facebook page with the dual intention of information and ministry outreach to Defence personnel as well as a resource for chaplaincy and recruiting. The web site titled "Defence Anglicans" can be accessed using the follow URL:

[www.defenceanglicans.org.au](http://www.defenceanglicans.org.au).

**FINANCE**

The DFB receives an annual grant from the General Synod General Fund to fund its operations. The Board was grateful for the extra funding for one year granted at the last Session of the General Synod, but since the end of that first year has been limited to the usual Grant, the amount of which has not increased for some considerable time. There is limited supplementary income available to the Board for its work.

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.

**ANGLICAN MILITARY – OUTREACH AND SERVICE (AMOS) FOUNDATION**

The Board continues to be active in promoting the AMOS Foundation as part of the resourcing for the ministry within the ADF. The Patron of The AMOS Foundation is the Governor General of Australia. The growth of the capital of the fund increases slowly. There is a continued campaign centred on the celebration of Defence Sunday together with the Prayer Diary, to increase the capital. This would improve the capacity of the Foundation to support the ministry of the bishop and the chaplains as planned.

**CLOSING REMARKS**

The Chaplains are charged with taking the Gospel to the Defence community, and along with fellow Christians, carrying the presence of God, often into some very dark places. It is not without cost to their families and to their own physical, emotional and spiritual well-being. The Defence Force Board commends the Chaplains and the Office of the BDF, to your prayers, and encourages the continued support of the National Church for this expanding mission field. We also seek your prayerful support that the Lord would continue to raise up young clergy for this mission role.

# LONG SERVICE LEAVE BOARD

The Board of the Anglican Church of Australia Long Service Leave Fund (The Fund) presents its report for the period 1 January 2010 to 31 December 2013. The report is made in accordance with section 19 (2) of the Anglican Long Service Leave Canon 1992.

## **GENERAL OVERVIEW OF THE FUND FOR THE PERIOD FROM 2010 TO 2013**

This report contains financial information and statistical data for the period from 1 January 2010 to 31 December 2013. The annual report as at 31 December 2013 is scheduled to be tabled at the 2014 General Synod.

During this 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;
- to 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 administration fee to the General Synod Office. This fee is reviewed annually by the Board.

In July 2012, the Board appointed an external corporate governance adviser to review its practices to ensure appropriate corporate governance standards and practices were adhered to. The independent adviser concluded the Fund was:

- performing well;
- would adequately meet its commitments;
- has the basic ingredients necessary for good governance;
- recommended some steps to enhance the Board's supervision and governance of the Fund.

The Board accepted the recommendations made by the independent corporate governance adviser and has implemented those recommendations.

During 2013, the Board invited CMS Victoria and Perth, as well as Moore College to become Participating Organisations of the Fund. All three (3) organisations have accepted the invitation.

## **GOVERNANCE**

### **Members of the Board**

The members of the Board as at 31 December 2013 were as follows:

The Rt Rev'd GE Thompson (House of Bishops)  
The Rev'd S J Soley (House of Clergy)  
Mr DS Marr (House of Laity)  
Ms S West (House of Laity)  
Mr AAL Thomson (House of Laity)  
Ms L Beagley (House of Laity)

The Board meets four times a year (twice face-to-face and twice via teleconference).

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 2010 to 31 December 2013.

The terms of appointment of Bishop Greg Thompson, Rev'd Stuart Soley, Mr Allan Thomson and Ms Suzanne West expire at this session of General Synod and they are available for re-election.

### **Fund Administration**

Ms Shirall Mayers continues to be the administrator of the Fund.

Mr Michael Nicholls replaced Mr James Flavin as Company Secretary of the Trustee at the Directors Meeting held on 17 October 2011.

### **Audit Committee**

The Audit Committee continues to assist the Board in an advisory capacity in relation to the financial governance of the Fund.

### **Fund Investments Monitoring**

The suitability and performance of the Fund's investments during the period from January, 2010 to December, 2013 was monitored jointly by the Board, the investment committee (a sub-committee of the Board) and the external asset consultant of the Fund.

The Fund operated with an investment committee from January, 2010 to June, 2012. The committee considered the suitability and performance of the Fund's investments during this period and obtained advice from an external asset consultant on an ad hoc basis.

In June, 2012 the sub-committee structure was terminated and its work was taken on by the full Board.

At the time of absorbing the investment committee's activities the Board appointed an external asset consultant to advise it on a regular basis. The external asset consultant advises the Board on the suitability and performance of the Fund's assets at each Board meeting (approximately quarterly). The external asset consultant is also available to assist the Board with any one-off investment management issues.

The external asset consultant for the Fund during the period from January, 2010 to October, 2013 was Mr Lindsay Cutler of Supermatics. After his sad death in late 2013, Mr Sean McGing of McGing Advisory & Actuarial was appointed to the role and remains in the role at the time of writing.

## FUND OVERVIEW

### Liability to participating dioceses and organisations

The value of the Fund (for accounting purposes) is as follows:

	31 Dec 2013 \$'000	31 Dec 2012 \$'000	31 Dec 2011 \$'000	31 Dec 2010 \$'000
Assets <i>(excl. LSL benefits due and payable)</i>	36,358	33,597	30,723	31,861
LSL benefits payable <i>(from the actuarial valn.)</i>	24,813	25,440	22,547	20,308
<b>Net Assets</b>	<b>11,545</b>	<b>8,157</b>	<b>8,176</b>	<b>11,553</b>

A valuation of the long service leave obligations of the Fund is undertaken each year by the Fund actuary. The valuation is done in accordance with applicable Australian Accounting Standards and provides the long service leave obligation values required for disclosure in the annual report.

At each of the reporting dates during the period of this report the Fund has held net assets well in excess of the long service leave obligations payable.

During the period from January, 2010 to April, 2012 the Fund actuary was Mr Alan Haintz of Financial Synergy Pty Limited. He retired in April 2012 and before being replaced by Mr David Orford of Financial Synergy.

Mr Orford resigned in June, 2013 and was replaced by Mr David O'Keefe of ALEA Actuarial Consulting Pty Limited. Mr O'Keefe remains in the role at the time of writing.

### 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 for the 2008 to 2014 reporting periods is listed in the table below:

Year	Notional Stipend	Change (%)	Contributions (\$) per Person per Annum	Change (%)
2008	46,525	7.5	996	-
2009	55,581	19.5	1,044	4.8
2010	56,502	1.7	1,044	-
2011	59,428	5.2	1,100	5.4
2012	62,102	4.5	1,140	3.6
2013	64,899	4.5	1,188	4.2
2014	67,871	4.6	1,320	11.1

The supplementary benefit payable when a member takes a period of long service leave remains unchanged at 80% of their entitlement in respect of the leave taken.

The significant increase in the Notional Stipend in 2009 was to reflect the cost to parishes of superannuation contributions, long service leave contributions and stipend insurance required to be paid by participating dioceses and organisations.

### Benefits paid

The LSL benefits paid to participants is summarised below:

	2013 \$'000	2012 \$'000	2011 \$'000	2010 \$'000
<b>Entitlements paid:</b>				
Participating dioceses	1,974	1,867	1,653	1,893
Participating organisations and individuals	62	92	112	46
<b>Supplementary allowances paid:</b>				
Participating dioceses	1,322	1,199	1,090	1,271
Participating organisations and individuals	46	64	81	30

The majority of clergy appear to take their leave as soon as convenient after it falls due.

### Investment Performance

The Fund's assets continued to be managed by BT Investment Management in accordance with the Investment Policy Statement adopted by the Board and reviewed at each Board meeting (approximately quarterly).

BT Investment Management provides both written and oral reports to the Board at each Board meeting (approximately quarterly). The written report provides, inter alia, detailed investment performance information.

The Board is assisted in its review of the performance of the Fund's investments (and BT Investment Management) by the Fund's asset consultant who provides both written and oral reports to each Board meeting.

The fair value of Fund investments for the four (4) years ending 31 December, 2010, 2011, 2012 and 2013 were:

Period	Value \$'000	Increase/ (Decrease) %
2010	31,763	-
2011	30,666	(3.5)
2012	33,393	8.9
2013	36,358	8.9

Attached as Annexure I is a four (4) year performance commentary of the Fund's Investment Performance by BT Financial Group Limited.

### **Actuarial Report**

A review of the Fund's long service leave liability was undertaken by the Actuary for the four (4) years ending 31 December, 2010, 2011, 2012 and 2013. These reviews were made to assist with compliance in relation to the applicable Australian Accounting Standard.

A brief commentary from the Actuary in relation to these obligations, and their background, is attached as Annexure II.

The Board has requested also that the Actuary prepare more detailed valuations on 31 December on a biennial basis. These reports are undertaken for funding purposes as opposed to the provision of accounting details as referred to above.

The next full valuation on this basis is due to be performed on 31 December 2014.

The Actuary also prepares an interim report for each Board meeting (approximately quarterly) that advises the Board on the extent to which the long service leave obligations are covered by the Fund's net assets.

The Fund actuary attends each Board meeting to answer questions and is available to assist at all times with one-off exercises.

### **THE CANON, RULES AND REGULATIONS**

At the 2010 General Synod the 2007 Canon was rescinded in favour of the 2010 Canon. At the date of writing this report the 2010 has not received unanimous agreement from the dioceses and is therefore not in effect. It is considered likely that the 2010 Canon will receive unanimous agreement in 2014 and be operative for the 2015 calendar year.

The financial impact on the Fund of moving from the 1992 Canon to the 2010 Canon has been considered and is being factored into the Board's decision making.

## ANNEXURE I

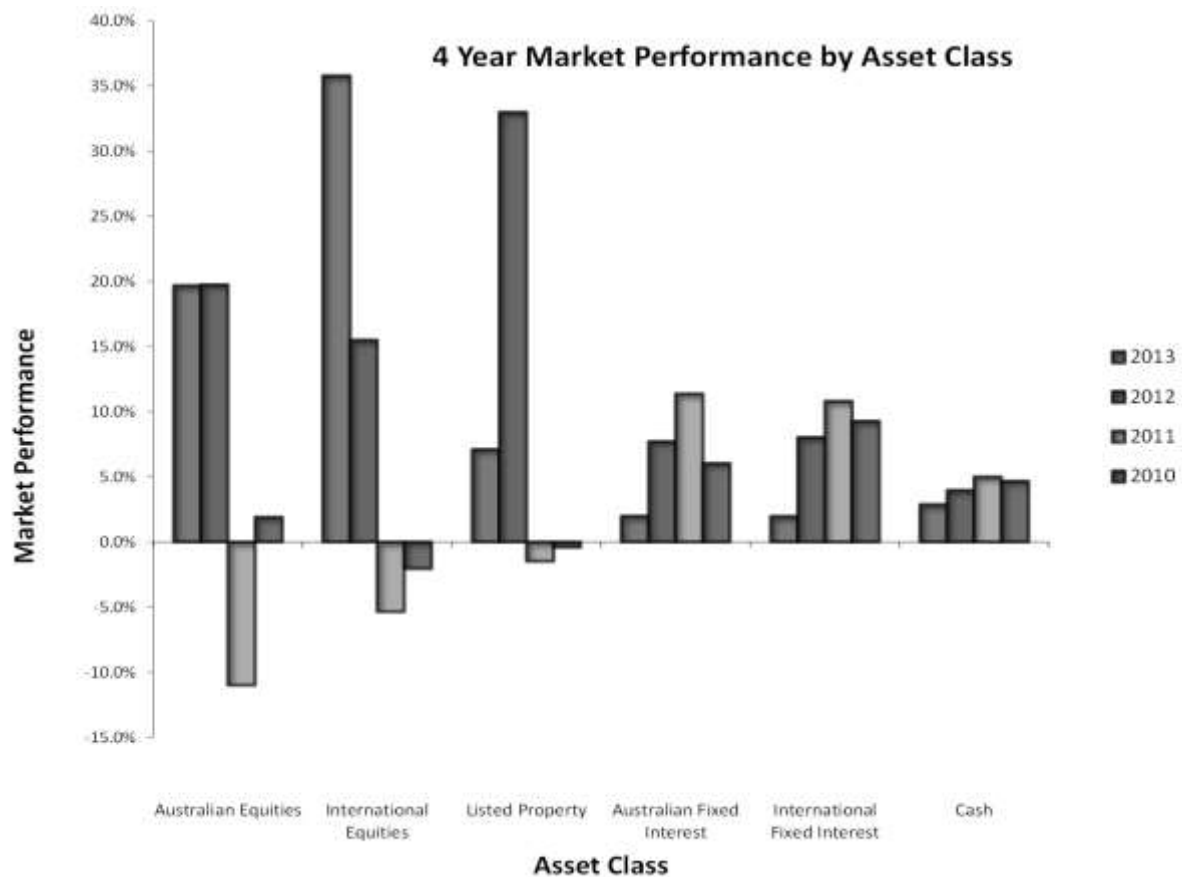


**The Anglican Church of Australia  
Long Service Leave Fund Period to 31 December 2013**

**4 Year Performance Review**

As at 31 December 2013	Fund Gross of Fees & Gross of Tax
2010 (%)	3.47
2011 (%)	1.12
2012 (%)	14.14
2013 (%)	14.18
<b>4 year performance (%) pa</b>	<b>8.06</b>

**Performance by Asset Class – Market Returns**



	<b>Fund Performance 4 Year pa (%)</b>	<b>Market Performance 4 Year pa (%)</b>	<b>Asset class size (\$)</b>
Australian Equities	7.06	6.77	10,297,378.25
International Equities	11.71	9.80	5,437,319.23
Listed Property	8.94	8.72	3,938,499.02
Australian Fixed Interest	6.99	6.72	8,586,680.14
International Fixed Interest	7.29	7.45	2,020,341.70
Cash	5.15	4.12	6,128,256.51
<b>Total Portfolio</b>	<b>8.06</b>	<b>7.48</b>	<b>36,357,970.18</b>

### Fund Performance Summary (2010-2013)

The last four years have been characterised as two separate periods defined by the incredible liquidity measures undertaken by many central banks around the world and the record low interest rates currently being experienced by many economies. After 2011 when there were fears of a sovereign crisis in Europe and the subsequent bail out of Greece, Ireland, Portugal and Spain, markets reacted very positively to the incredible stimulus being pumped into the economies.

2012 and 2013 were very strong years for equities especially for Equities with high yields or dividends, like banks and property trusts, with low interest rates these stocks became very attractive investments opportunities.

From an overall portfolio perspective the fund has returned on average 8% p.a. which is line with long term expectations for this type of diversified exposure, and pleasingly around 0.58% p.a. above the benchmark exposure. Whilst we are not expecting such high returns from equities going forward, we should still see some good returns for the next few years.

Our Australian equities has delivered returns in excess of the benchmark driven by our exposures to both USD stocks and high quality domestic franchises which have done well in this environment with stable earnings profiles. Global equities has been our strongest performer, delivering strong excess returns over the four years, primarily driven by our exposure to the US which has been a strong driver of global equity returns as their economy has rebounded from a deep recession.

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## **ANNEXURE II**

### **ACTUARIAL COMMENTARY**

#### **Background**

The Fund provides for payments to be made to a member's Diocese or parish to facilitate the taking of a period of long service leave by a member.

In certain circumstances a payment may be made also from the Fund in respect of a member's unused long service leave – e.g. in the event of their retirement, death, permanent disablement or resignation.

#### **Actuarial Involvement**

The Fund's Board of Directors retains various professionals to assist in the operation of the Fund. This includes the appointment of an actuary:

- to undertake an annual valuation of the Fund to assess the value of the Fund's long service leave liabilities for financial reporting purposes;
- to undertake biennial valuations of the Fund to assess the adequacy of the Fund's assets to meet its long service leave liabilities;
- to undertake biennial valuations of the Fund to assess the adequacy of the Church's contribution arrangements; and
- to assist from time to time with other relevant matters.

During 2013 the Board appointed Mr David O'Keefe of ALEA Actuarial Consulting Pty Limited as the Fund's actuary replacing Mr David Orford of Financial Synergy Pty Limited.

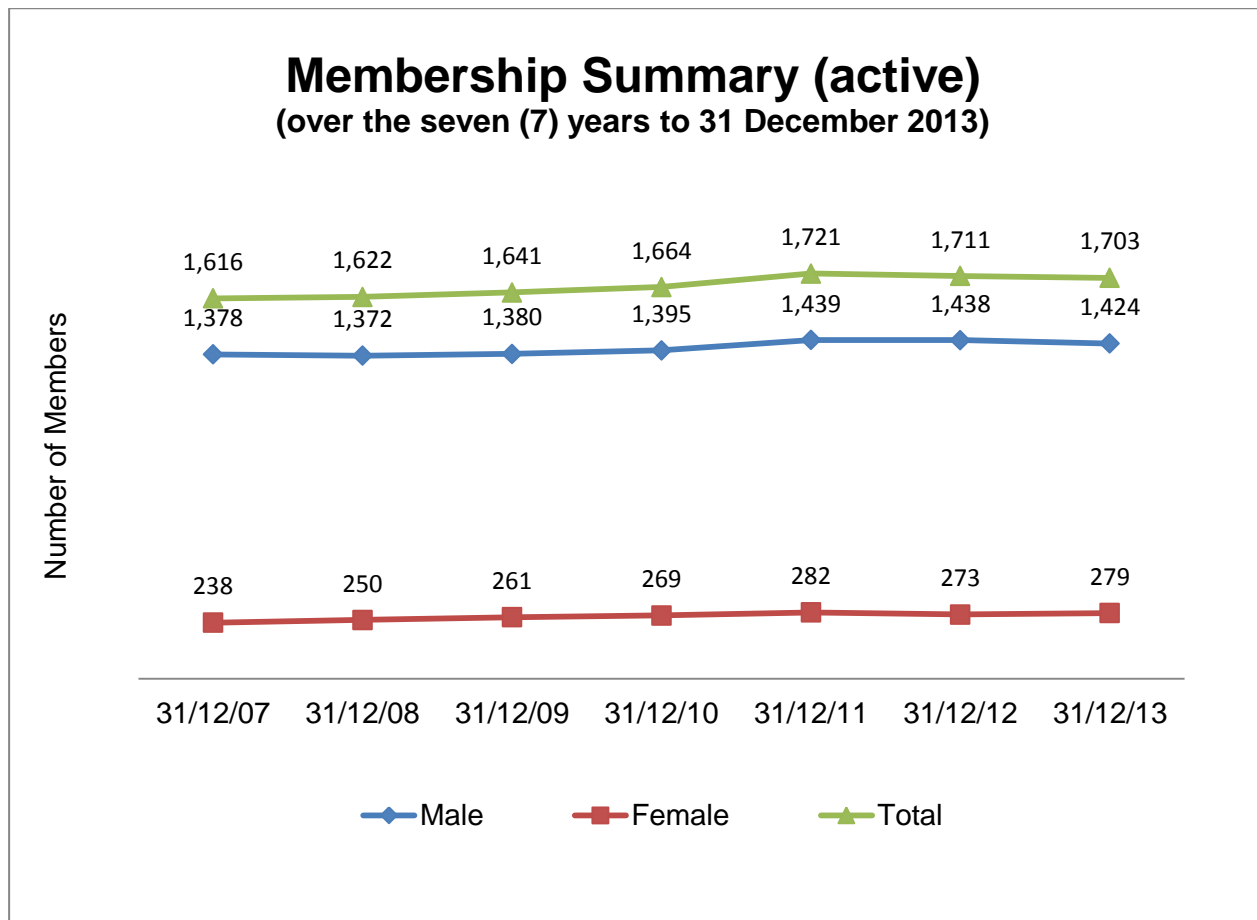
#### **Factors Influencing the Cost of Providing Long Service Leave Benefits**

The actual cost of providing long service leave benefits to members is influenced by a variety of factors, including:

- the number of members in the Fund;
- the level of the Notional Stipend from time to time;
- the level of the Supplementary Allowance from time to time;
- the rate at which members take long service leave; and
- the rate at which members leave the Fund.

It is also affected by the rate of investment earnings achieved on the pool of monies set aside to meet the cost of members' long service leave benefits, the level and timing of cash flows into and out of the Fund.

Changes in some of these factors over recent years are summarised in the following sections accompanied by brief comments.

**Number of Members**Active Membership

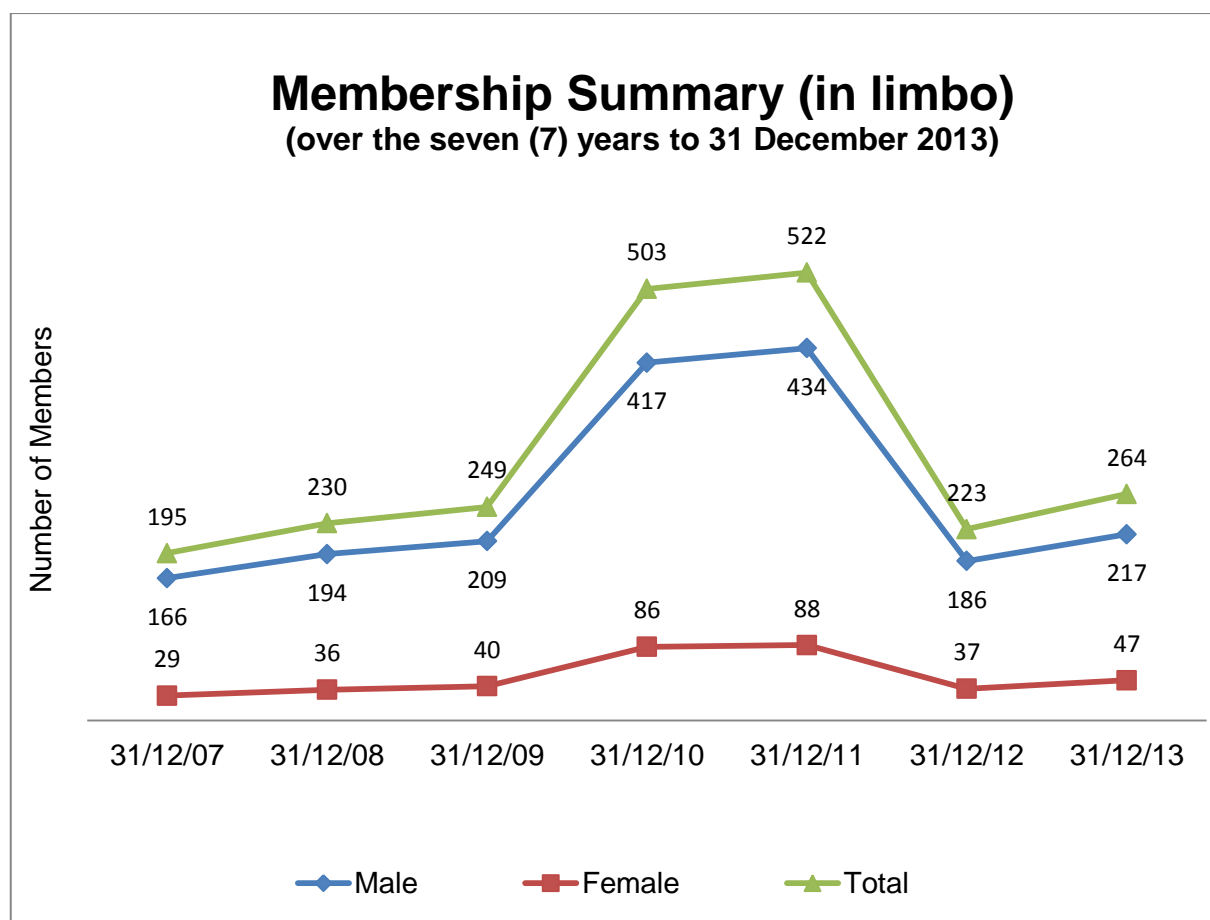
Based on the data provided, it may be observed that active membership numbers were quite stable during the above period:

- On average, there has been an average rate of growth in membership of less than 1% per annum (just above 5% over the entire period).
- Generally, the gender ratio has remained very stable over the period (a ratio of around 84% male members to 16% female members).

A further analysis of the active membership profile over the period, by age group, shows:

- The percentage of members in each age group had not changed much over the period; and
- Over the period there has been a small, but noticeable shift in the membership from the 41-60 age group, towards both the under 40 and over 60 groupings – possibly reflecting a tendency for members in the 41-60 age group to move into the “limbo” status or to leave the Fund for various reasons.

During the year to 31 December 2013 there were a total of 118 new members joining the Fund and 128 members exiting the Fund.

Limbo Membership

Based on the data provided, it may be observed that the number of members in limbo has changed significantly during the above period:

- On average, there has been an average rate of growth in membership of about 5% per annum (just above 35% over the entire period).
- The 2010 and 2011 years witnessed the greatest number of members in limbo during the period.
- Generally, the gender ratio has remained very stable over the period (a ratio of around 83% male members to 17% female members which is very similar to the active membership ratio).

During the year to 31 December 2013 there was a net movement of 41 members into the limbo status of membership.

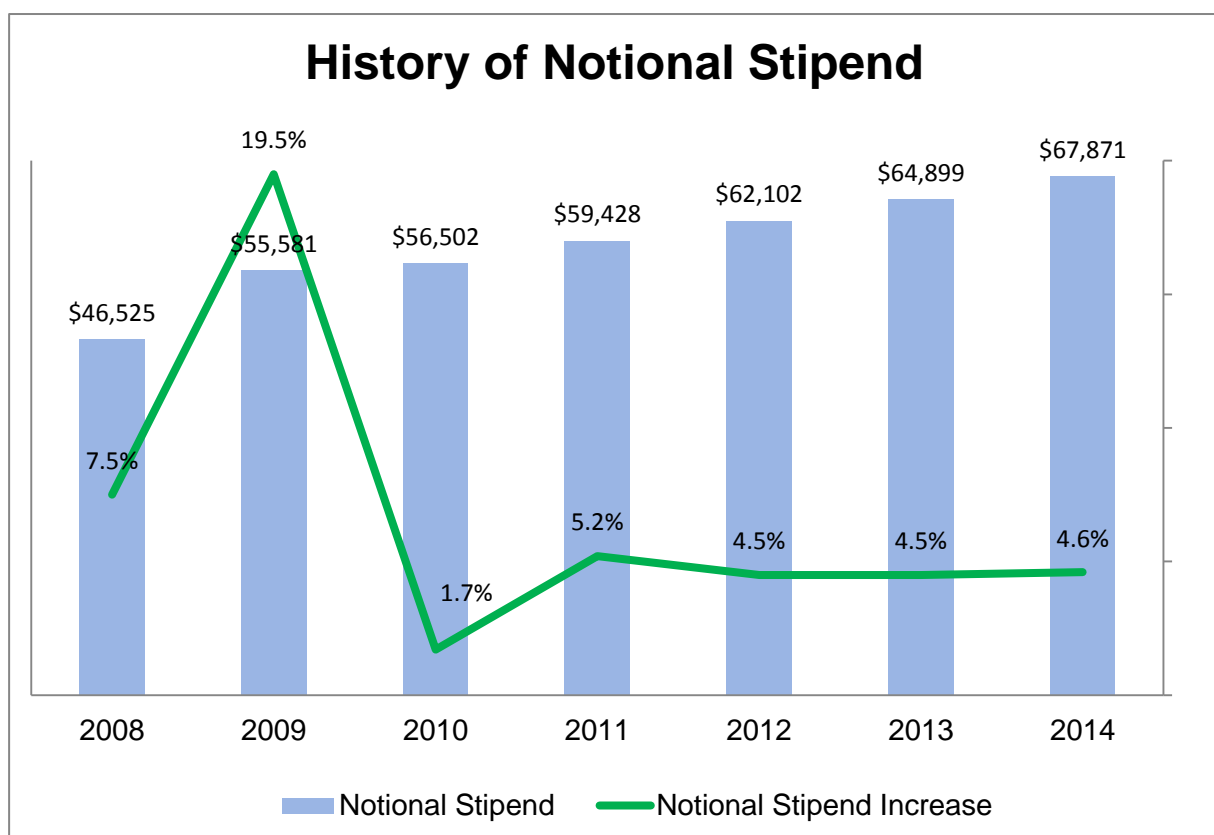
### Notional Stipend

Long service leave benefits payable from the Fund are based on the current Notional Stipend at the time leave is taken or a termination payment is made from the Fund.

The Notional Stipend for the Fund is currently calculated as the weighted average of all ordinary stipends for the following Metropolitan Dioceses – Adelaide, Brisbane, Canberra/Goulburn, Melbourne, Perth and Sydney.

The ordinary stipends for each diocese also include an allowance for superannuation contributions payable by the Church in respect of these stipends.

A brief history of the Notional Stipend is provided below with an indication of its rate of growth year by year since 2008.



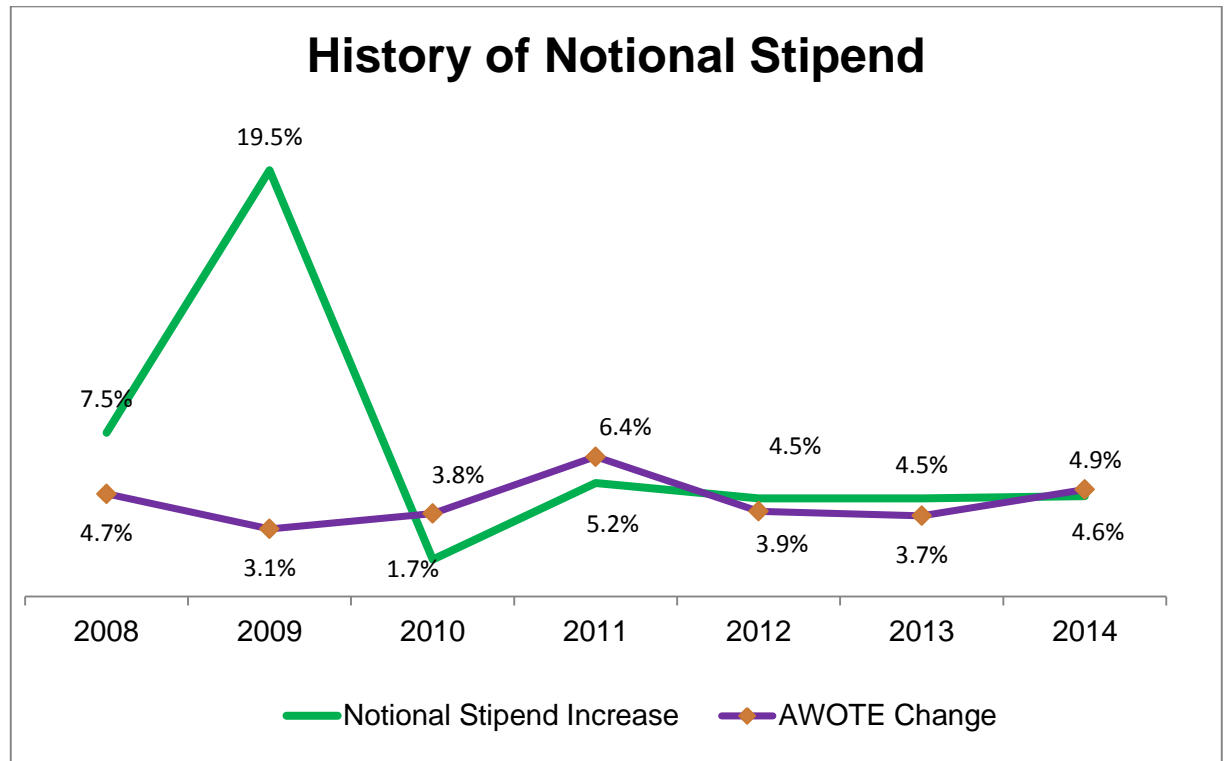
The above chart illustrates the extent to which the Notional Stipend increases have varied over the period. This includes the unusually large increase in 2009 which was mainly due to the decision by the Board to include various costs in the Notional Stipend, including compulsory superannuation contributions (9% in 2009), long service leave contributions and stipend insurance.

The average rate of increase in the Notional Stipend over various periods was:

- During the seven (7) years to 2014 it was 6.6% per annum.
- Where the 2009 year is ignored it was 4.6% per annum over the six (6) year period to 2014.
- During the last three (3) years it was 4.5% per annum over the period to 2014.

It may be of interest also to consider how past rates of increase in the Notional Stipend compare to a measure of general salary increase in Australia, as reflected by the index of Average Weekly Ordinary Times Earnings ("AWOTE").

This comparison is shown below:



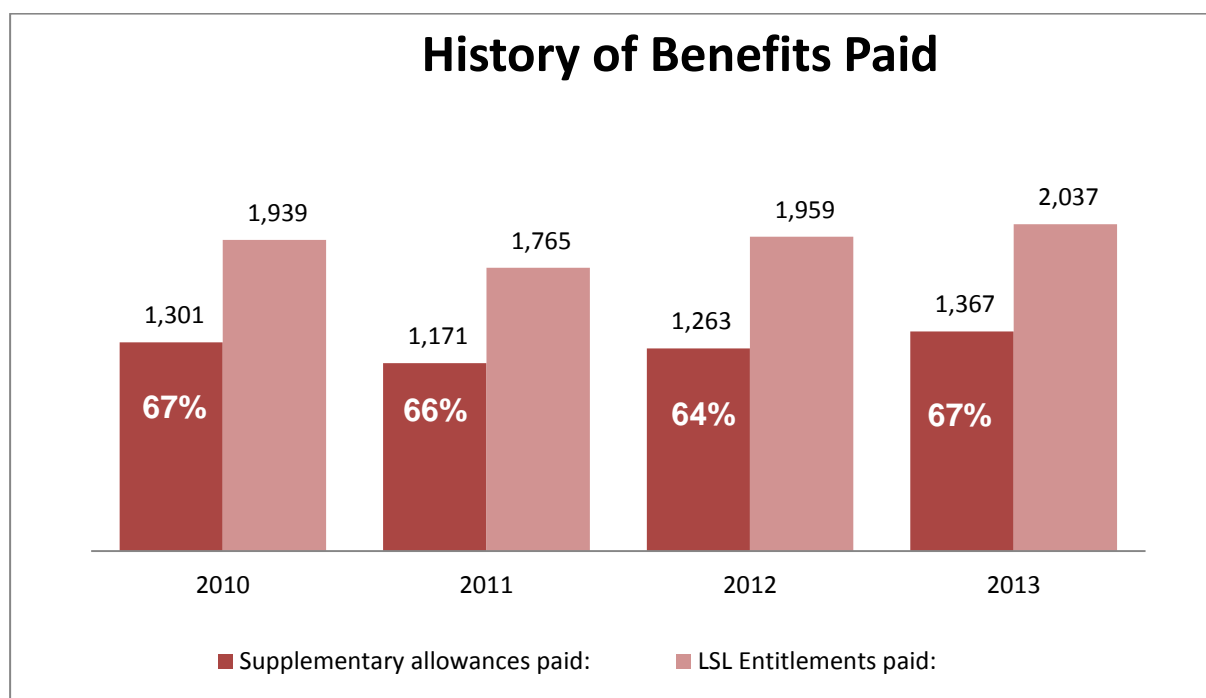
In comparing the above rates of increase in the Notional Stipend with changes in AWOTE we can observe that:

- Over the period since the 2009 increase occurred, changes in the Notional Stipend have been very similar to changes in AWOTE.
- The average rate of change for both the amount of the Notional Stipend and Average Weekly Earnings is very similar over the last five (5) years when the 2009 year is ignored.

*Note: there is a small timing difference in respect of the periods over which the AWOTE increase rates and the rate of increase in the Notional Stipend due to the survey period used by the Australian Bureau of Statistics.*

### Benefits Paid & Supplementary Allowance

The following chart illustrates the level of long service leave payments made from the Fund over the last four (4) years:



Although there has been some variability in the amount of long service leave payments made from the Fund, the proportion of these payments receiving a Supplementary Allowance has been fairly consistent over recent years.

The Supplementary Allowance to be provided to members in respect of leave taken in the above years was 80% of a member's basic benefit entitlement. However, with a portion of long service leave payments taken as a lump sum payment on termination in those years the actual Supplementary Allowance paid in total was less than 80% of the total of members' basic benefit entitlements paid (around two-thirds of members' basic benefit entitlements).

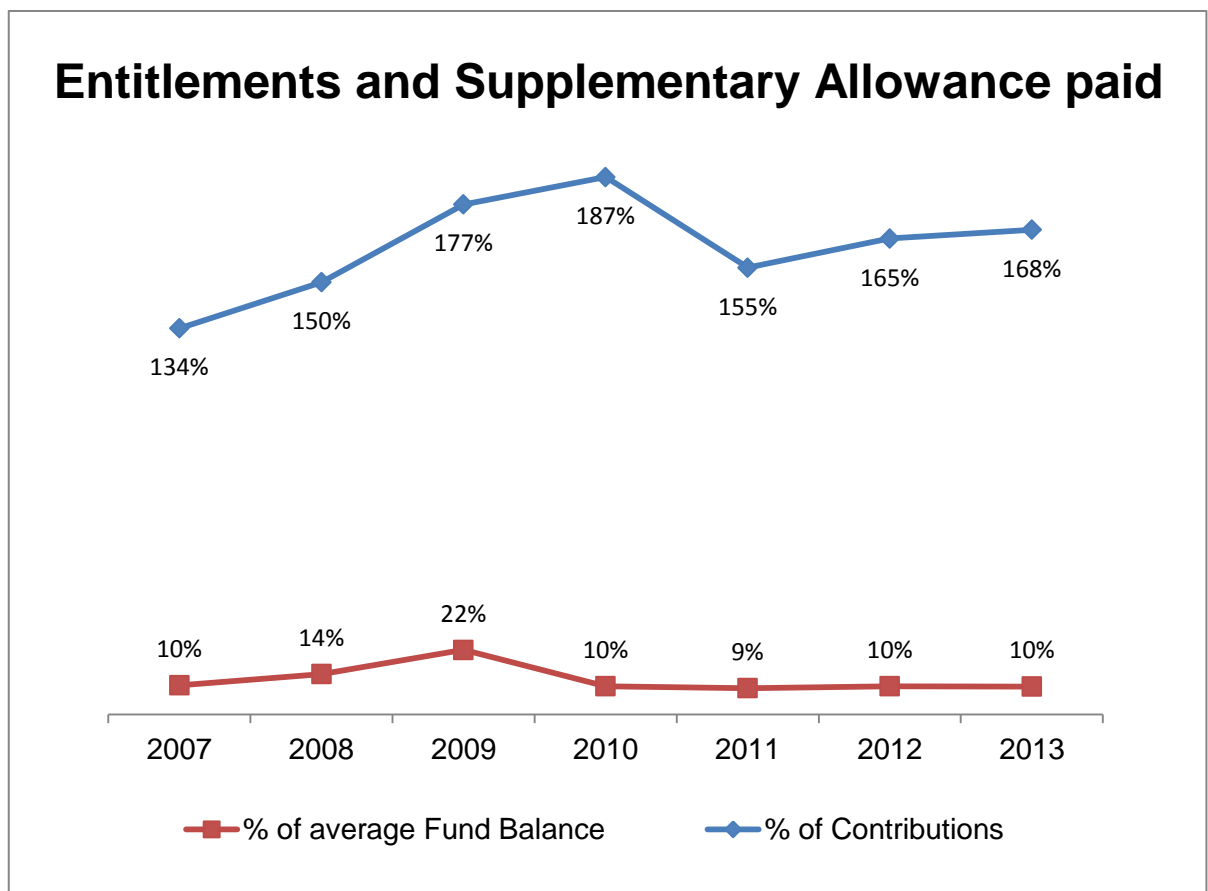
This suggests the mix of payments taken as leave, or as a lump sum on termination, has remained fairly steady during this time.

### Leave Taken

As an indicative measure of the total amounts of long service leave paid to members, their total payments (including the Supplementary Allowance where applicable) are expressed below as:

- A proportion of total annual contributions received into the Fund in each of the last seven (7) years (the “ratio of benefits to contributions”).
- A proportion of the average Fund balance through each of the last seven (7) years (the “ratio of benefits to assets”).

Although not true measures of the rate of taking leave, these proportions indicate how the pattern of leave taken has changed when measured in relation to contributions received by the Fund and value of the Fund’s net assets.



The first of the above charts, showing the ratio of benefits to contributions, indicates that contributions paid by participating dioceses and organisations during each year since 2007 have been insufficient on their own to cover leave payments made from the Fund.

The second of the above charts, showing the ratio of benefits to assets, illustrates that there has been a reasonably steady proportion of the Fund's assets paid out as benefits each year over the period to 31 December 2013. The exception to this is the 2009 year where it is likely the higher proportion (22%) reflects, in part at least, the reduced Fund balance at that time due to the Global Financial Crisis and the significant increase in the Notional Stipend from 1 January 2009.

### **“Real” Rate of Return**

As noted earlier, the actual cost of providing long service leave benefits to members is influenced by a variety of factors, including the rate of investment earnings achieved on the pool of monies set aside to meet the cost of members' long service leave benefits.

In particular, the relationship between these investment earnings and the rate of growth in the Notional Stipend is a good measure of whether the Fund's financial experience is favourable or not, compared to the assumed rates of earnings and Notional Stipend growth used in the actuarial valuation of the Fund's liabilities.

This difference between investment earnings and the rate of growth in the Notional Stipend is usually referred to as the “real” rate of return. The assumed “real” rate of return used in the actuarial valuations (for funding purposes) is 2.0% per annum – i.e. the assumed rate of future investment earnings of 6.0% per annum less the assumed rate of future growth in the Notional Stipend of 4.0% per annum.

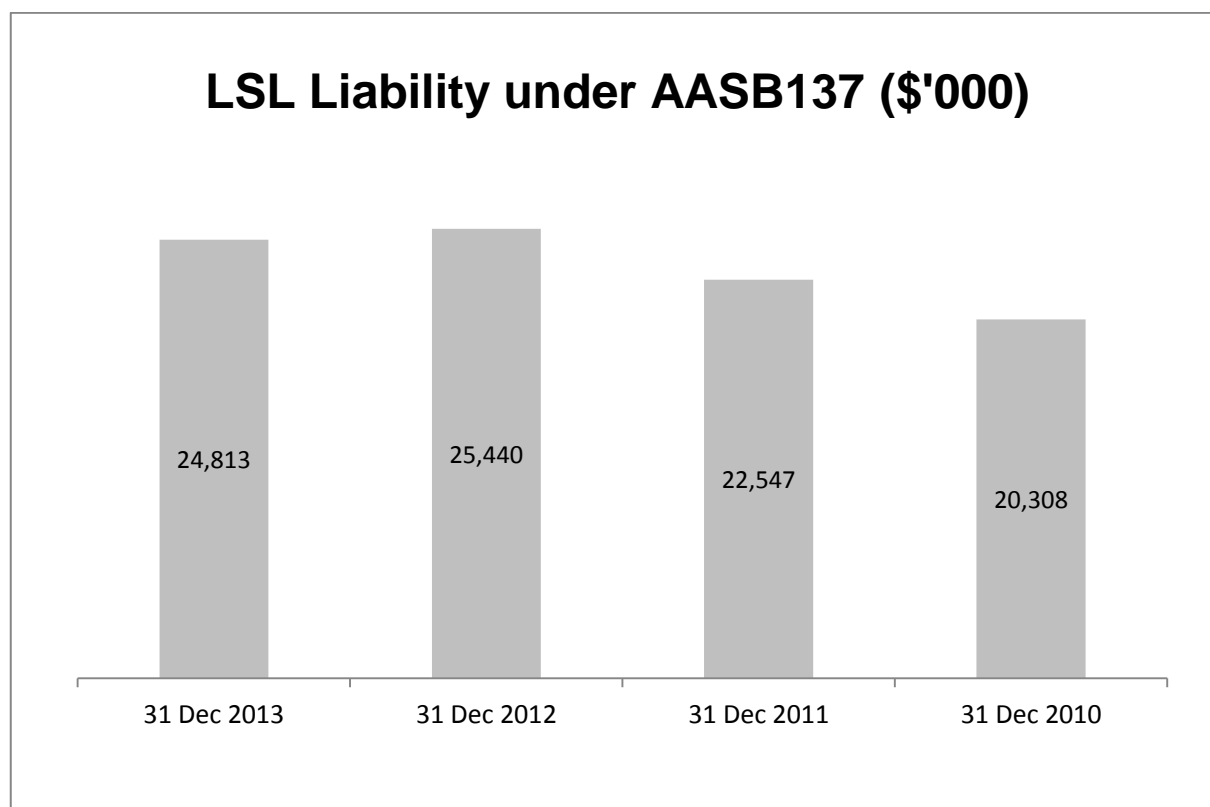
Recent “real” rates of return for the Fund were as follows:

<b>Year</b>	<b>“Real” Rate of Return (per annum)</b>
2013	9.7%
2012	10.1%
2011	-3.1%
2010	-1.5%
Average	3.6%

This average “real” rate of return over the four (4) years of 3.6% per annum is greater than the “real” rate of return of 2.0% per annum assumed in recent actuarial funding valuations.

**Long Service Leave – Valuation (Accounting Purposes – AASB137)***General*

The long service leave liability amount included in the Board's Report represents the amounts calculated for accounting purposes as at 31 December over each of the last four (4) years. These amounts are shown below:



The long service leave liability calculated as at 31 December each year under AASB137 grew by an average of approximately 12% per annum over the two (2) year period to 31 December 2012 (from \$20,308,000 as at 31 December 2010 to \$25,440,00 as at 31 December 2012).

During this time there was some stability in both membership numbers and in the financial assumptions used to value members' long service leave benefits. However, this was offset by:

- Greater than expected increases in the Notional Stipend (with an average increase of 4.5% per annum).
- A change in the assumed rates at which members were expected to be paid benefits from the Fund.
- The accrual of new long service leave entitlements greater than the amount of benefits paid from the Fund over the period.

# THE NATIONAL HOME MISSION FUND

(Also known as The Anglican Outback Fund)

## BACKGROUND

The National Home Mission Fund (the Fund) was established in 1985 by Canon 8 of General Synod with the purpose of “the promotion of the mission of the Church throughout Australia and particularly in those dioceses which because of remoteness, lack of resources, missionary opportunities or new development are in need of external assistance.” This external assistance takes the form of funding, and this mission should not to be confused with that of Bush Church Aid, which serves a different purpose. In 2011, Bishop John Parkes was appointed by General Synod to take over from Bishop Ron Stone, the retiring chairman of the Fund. Current members of the Committee are the Bishops of North West Australia, Willochra, Northern Territory, North Queensland and Riverina, or their nominees; Peter Harcourt (Secretary Treasurer) Dorothy Thorpe, Jackie Pearce, Jim Nolan and by invitation Richard Wilson.

## CURRENT STATUS

Over the years and currently, the Fund has made annual grants to a number of outback dioceses whose geographic spread is vast, but whose resources are inadequate to enable them to carry out some of the essential tasks required of them. These dioceses are: North Queensland, North West Australia. Northern Territory, Willochra and the Riverina (not in 2013). A particular focus has been ministry with remote indigenous communities.

More recently, the Fund has been compelled to limit the amount of grants paid to reflect declining donations and, since 2011, payments have been reduced by over 50% to \$102,000 in 2012 and \$104,000 in 2013, with \$100,000 budgeted for 2014. Ideally, the Fund would like to receive donations in excess of \$150,000pa, which would enable additional essential work to be carried out in these outback dioceses.

The Fund receives income from some dioceses and from many parishes throughout Australia as part of their mission giving, although these days, from not as many as was once the case. The Fund also continues to receive a small number of contributions directly from faithful individuals.

In July 2013, an approach was made to all dioceses throughout Australia, in the form of a personal letter from the Chairman addressed to each bishop together with a flyer for onward distribution to their parishes. Together with a revised web presence this has led to an increase in giving of around 19% in 2013.

Decline in financial support; As reported above, financial support has declined and has become patchy Australia-wide. An exception is the Diocese of Melbourne which has been, and continues to be, a significant supporter of the Fund. In 2012, the Melbourne Diocesan grant totalled over \$18,000 and Melbourne parish payments also totalled \$18,000. In all, these represented over 34% of all funds received nationally. Brisbane Diocese also makes a significant annual commitment of around \$10,000, and support is also received from Bendigo, Bunbury, Gippsland, Northern Territory, Rockhampton,

Wangaratta and Willochra. In 2013, a total of \$53,000 was received directly from dioceses whilst another \$54,000 was received from parishes and individuals.

## CONCLUSION

Would Synod please note the mission of the Fund, its role and its need for continuing and increased financial support? More complete details about the Fund may be found on our website at <http://bbanddat.wix.com/the-outback-fund>; this includes contact and banking details.

On behalf of the Fund, I wish to sincerely thank all Diocesan, Parish and individual donors for their support of the Fund thus far and respectfully ask for ongoing prayerful consideration of the Fund and its financial needs.

If you wish to do so, please do not hesitate to contact the Chairman by email at [registry@wangaratta-anglican.org.au](mailto:registry@wangaratta-anglican.org.au) or by phone on 03 5721 3484.

# ANGLICARE AUSTRALIA

## INTRODUCTION

Anglicare Australia's mission is to engage with all Australians to build communities of resilience, hope and justice.

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. With a joint budget of \$950 million in 2012-13, the 41 Anglicare member agencies in the past year contributed to more than 50 service areas in the community, catering to specific or integrated needs of almost 422,000 people. The national network comprises members located in every Diocese of Australia, 3 associate member agencies located in New Zealand, one in Singapore and one in Papua New Guinea. Membership is open to Anglican organisations involved in the pursuit of justice and care.

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.

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 Bishop Dr Chris Jones (Anglicare Tasmania) is the Chair; Ian Carter AM (Anglicare WA) Vice-Chair, Grant Millard (Anglicare Sydney) Treasurer and Kasy Chambers the Executive Director.

The organisation is governed by a council made up of six elected representatives of member agencies. There is also capacity to add up to three co-opted members to achieve balance and diversity.

There are no plans to significantly alter the current thrust of the work and the goals of the strategic plan (articulated later in this report) though the priorities of the policy areas may change from time to time.

Members commit to a Code of Ethics which state the following values

### **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.

### **ACTIVITIES OVER THE PAST 3 YEARS**

In the 2012 – 2015 strategic plan approved by the membership four strategic goals which draw from the network's Constitutional aims and purpose are preceded by an introductory Identity Statement.

*Anglicare Australia is a peak, membership organisation which represents and brings together over 40 independent community service organisations, all with links to the Anglican Church.*

*We work in many hundreds of communities, in every State and Territory, as we focus on responding to the multiple and complex needs of people and families across Australia.*

*Building on our wisdom and practice across all our members and over 150 years of shared experience we aim*

- *To influence social and economic policy across Australia with a strong prophetic voice; informed by research and the practical experience of the network; called to speak out for those most disadvantaged.*

- *To enable the potential, strength and sustainability of the members, ensuring that they have the capacity to serve the needs of all Australians with dignity, respect and care.*
- *To create a network whose members challenge, support and lead each other in the development of social services and the people and communities with whom we work.*
- *To recognise and celebrate the Anglican faith base and inspiration of our work.*

Whilst the remainder of this report will be given with reference to the goals most activities fit more than one goal as the goals are complimentary.

## GOAL ONE

Each year Anglicare Australia publishes its flagship publication State of the Family Report in Anti-poverty week. Anglicare Australia has also become an annual sponsor of Anti-poverty week held each year in October.

Research is important as the basis for sound advocacy advice and policy formation. With the Anglicare Australia network touching the lives of hundreds of thousands of vulnerable Australians we are in a unique position to produce robust data to inform our advocacy to government and to aid our members in developing better services.

Over the last four years we have focused upon research; moving from amplifying, utilising and publicising and essentially “piggy-backing” on the research of members; to co-ordinating major national research programmes.

Each year in April the National Rental Affordability Snapshot is carried out across the country by member organisations. Since 2012 a national report is put together which augments member organisations’ local data. This snapshot has taken on huge importance and is frequently quoted in research, parliaments and media across the year as well as gaining intense media interest at the time of its release. It has enabled Anglicare Australia and its member organisations to campaign on the cost of rental housing and security of rental tenure and has put the cost of rental housing on the social policy map whereas previously it lost out in the public commentary to house (purchase) prices.

The study typically finds that there are extremely few (less than one per cent) of advertised dwellings that are affordable for anybody living on government benefits. For the last two years we have also included affordability for those living on the minimum wage and people on this level of income fare little better.

In 2012 the Anglicare Australia network conducted the first ever Australian national research into food security. The results showed that 20,000 families supported by Anglicare Emergency Relief services didn’t have enough money to feed themselves or their families on a weekly basis.

Building on this research we commissioned NATSEM to conduct economic modeling and research on just how people on low incomes spent their money, and what they missed out upon. This research unearthed alarming facts which showed that households with government benefits as the major source of income were experiencing severe deprivation, and in fact going backwards. It is always hard to ascribe cause to change but this research was well publicised and reported on and around this time the

debate changed from whether Newstart allowance was enough to how we could afford to increase it.

Our research and our advocacy both strive to enable authentic voices to be heard on the issues of disadvantage and vulnerability.

Over the four year period leading to this General Synod there has been unprecedented amounts of social policy reform. Reform in the areas of Aged care, Disability services and the Not for Profit and charitable sector has required major input as has consultation of a huge raft of issues from right across Anglicare Australia's remit. Anglicare Australia has representation on numerous boards, committees and bodies including Ministerial and government ones in all areas of its work.

Anglicare Australia had a number of publications over this four year period including:

- A monthly newsletter, *Aspect*, which has an open subscription from the Anglicare Australia webpage ([www.anglicare.asn.au](http://www.anglicare.asn.au)). (Subscription base over 1,000)
- Annual reports 2013, 2012, 2011, 2010.
- *In from the Edge* (2010), a collection of essays exploring the barriers erected by social exclusion.
- *Staying Power* (2011), an exploration of the findings of research on social exclusion from the Anglicare Australia network and essays exploring the meaning of that for people across Australia.
- *Going Without – Financial Hardship in Australia*, (2012) an exploration of the research on people living on government benefits.
- *Budget Fast Facts* – a review and explanation of the Federal budget including details of each relevant measure produced on budget night each year
- *When there's not enough to eat volume 1 & 2* (2012) detailing the research of the food insecurity project and a set of essays detailing the lived experience of those taking part in the study
- *Paying Attention* (2013) a collection of essays investigating how and why Anglicare member agencies best work with people living in poverty and hardship.
- *The Review*, first published in 2013 this publication tells the story of the work of the Anglicare Australia office and some of the stories of people that ask us in to share their lives. Illustrated with photos from across the network it has become a useful document for network members to share with their stakeholders and gives life to the motto *Local Responsiveness: National Strength*.
- Numerous submissions to government inquiries on a full variety of social welfare.
- Numerous media pieces on items of interest.
- Website [www.anglicare.asn.au](http://www.anglicare.asn.au)

## GOALS TWO AND THREE

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 many activities have promoted and sustained this such as:

An annual conference each year (in Adelaide 2010, Fremantle 2011, Hobart 2012 and Brisbane 2013). 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. Each year we have enjoyed the company of between 200 and 230 delegates at the conference.

Special interest networks within Anglicare Australia discussing and progressing issues in various areas including Chaplaincy, Research, Pastoral Care, Parish partnerships, Aged and Community Care, Marketing and fund raising, Family relationships, Media, and Human Resources. These special interest networks offer professional development for members as well as a venue to share policies, budgetary information and ideas. Several of the networks run mini-conferences for their members.

The collaboration within the network increases exponentially each year. Relationships between members and groups of members based on geography, life cycle stage or service types are flourishing, and national projects increase in number and ambition each year.

To capture and build upon this collaboration and good will we have formed a National Collaboration sub-committee of the Council and this group is looking at, amongst other things, the development of a body for national tenders.

## GOAL FOUR

Anglicare Australia has enjoyed a strengthened relationship with the Church both on a national level and through member agencies own relationships through:

Anglicare Australia is an active membership of the Public Affairs Commission.

Anglicare Australia is grateful for the active participation of the Primate of Australia in the Anglicare Australia conferences

Anglicare Australia provides leadership in the formation and ongoing operations 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.

All Anglicare Australia material is provided to the Anglican press for use.


In 2012 Anglicare Australia became a sponsor of the Anglican Schools Association Conference. It is hoped that this sponsorships and attendance at the conference will help link Anglican Schools into their local Anglicare member and thus facilitate greater relationships between the various parts of the broader Anglican family.

**\* What does Anglicare do?**

The Anglicare Australia network comprises 41 agencies, with 36 members across every Australian state and territory, and five associate members in New Zealand, Papua New Guinea and Singapore.



**13,769**  
staff




**7,403**  
volunteers

**\$\$**

**\$950**  
million  
budget

}



**421,961**  
clients

## The Anglicare Australia Network

***In every community***

Anglicare Australia is a peak social advocacy organisation that brings together over 40 individual member agencies from around Australia, and seeks to engage with all Australians to build communities of resilience, hope and justice. We are joined in this work by our associate members in New Zealand, Papua New Guinea and Singapore.

Anglicare members are independent organisations that provide social services in their respective communities. They choose to come together as part of the Anglicare network to strengthen their effort in responding to the multiple and complex needs of people and families across Australia, to match local presence to national strength and ultimately to bring positive change to Australia.

Anglicare Australia, as a faith based organisation, respects the inherent potential in every person. We advocate at a national level and speak out especially for those most disadvantaged in our community. We do so through partnership and

collaboration with network members across Australia, with special focus on using research and evidence to influence social policies.

Through sharing resources, expertise and practical experience, the Anglicare network is well placed to understand the factors contributing to deprivation and disadvantage, to develop best practice principles to help individuals and their families overcome social and economic barriers, and to raise awareness of the importance of a socially just and inclusive society.

With a joint budget of \$950 million, the Anglicare network has in the past year contributed to more than 50 service areas in the community, catering to specific or integrated needs of almost 422,000 people and supporting them to identify pathways to participate meaningfully in society.

In our annual statistics collection, we asked Anglicare members what they consider the top three priorities in overcoming disadvantage in our society. We see many of the same themes returning this year with *access to affordable housing* remaining the foremost priority, followed by *adequate income*, and *access to employment*.

**\* Top three priorities to overcome disadvantage**

We asked the Anglicare network what they consider the top three priorities in overcoming disadvantage in our society.

1
**Affordable housing**

2
**Adequate income**

3
**Access to employment**

In 2012 and 2013 the State of the Family reports *Paying attention* and *When there's not enough to eat* were distributed free of charge to all Bishops, and in 2011 to all Anglican School Chaplains.

To encourage and aid the use of the publication in 2011 we included discussion questions aimed at Church study groups or high schools.

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# AUSTRALIAN ANGLICAN DIACONAL ASSOCIATION

## **1. PURPOSE OF THE NETWORK:**

AADA exists for the purpose of uniting, supporting and encouraging deacons of the Distinctive Diaconate and Lay Diaconal Workers holding a Bishop's license.

## **2. CHANGES TO THE NETWORK'S CONSTITUTION SINCE LAST REPORT:**

Nil

## **3. SIGNIFICANT CHANGES TO GOVERNANCE AND MEMBERSHIP SINCE LAST REPORT.**

Leadership remains: President Ven. Em Anne Ranse Deacon, Vice President Rev'd Elizabeth Sloane, Deacon, Treasurer/Secretary The Rev'd Judy Holdsworth, Deacon. There has been a small increase of membership since the previous report and more dioceses are showing increased activity of their diaconates and in ordinations of deacons which is very encouraging. Pastoral care and fellowship and support continues to be offered to members of the network

## **4. ACTIVITIES DURING THE PERIOD:**

- (a) The AADA newsletter was distributed twice over this reporting period going to all members and Bishops.
- (b) Where we have been aware of ordinations across Australia these have been acknowledged with a card and gift from the AADA. There is a constant drive to seek out newly ordained deacons to offer them the opportunity to have membership with AADA and we are grateful to those Dioceses who have supported their deacons in this way.
- (c) The World Diaconal Assembly was held in Berlin in July 2013 and about 5 Anglican Deacons attended from Australia. The overall world attendance was around 400 deacons.

## **5. FUTURE ACTIVITIES:**

The AADA Bi Annual Conference for 2014 is to be held in Perth WA. The next World Assembly is to be in the Philippines in 5 years' time.

## **6. STATEMENT OF RECEIPTS AND EXPENDITURE:**

Attached

**7. ASSETS AND LIABILITIES AS AT 31 DECEMBER 2013:**

Nil

**8. DATE OF REPORT:**

February 2014

**9. PLANNED 2014 MEETINGS:**

AADA Bi Annual Conference Perth May 2014.

Archdeacon Em Anne Ranse  
President AADA  
February 2014

**AUSTRALIAN ANGLICAN DIACONAL ASSOCIATION  
FINANCIAL STATEMENT GENERAL SYNOD  
1 JANUARY 2013 TO 31 DECEMBER 2014**

Funds in our account at Westpac Bank	\$6764.30
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Expenses	\$1098.24
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Expenses are associated with printing of the AADA newsletter

Postage

Ordination gifts

Australian Anglican Directory

Ven Em Anne Ranse February 2014

# PROFESSIONAL STANDARDS DIRECTORS NETWORK

## 1. BACKGROUND AND PURPOSE OF THE NETWORK

The core function of a Director of Professional Standards is dealing with matters under the respective diocese's Professional Standards Canon, Statute or Ordinance. It is a key role in the Church's response to allegations of sexual and other misconduct of clergy and lay Church workers and the provision of pastoral care and support to all those affected by abuse in the Church – particularly those directly affected. How these matters are responded to in each diocese is determined by its Canon, Statute or Ordinance and its Protocol but, in every case, the Church seeks to be fair, just and transparent.

Directors report to their respective Professional Standards Committees which are established under the diocese's Canon, Statute or Ordinance.

Directors may be responsible for other tasks related to the broad issue of professional standards. These tasks may include training of clergy and lay workers; training which contributes to a safe environment in the Church; development of policy and procedures; assisting in the assessment of the suitability of persons for positions in the diocese; assisting and supporting parishes and agencies when faced with allegations of abuse; assisting individual clergy and lay workers with relevant matters; and specific tasks for the Archbishop or Diocesan Bishop as required.

Directors are located in a number of dioceses and may have responsibility for other dioceses. They work closely with the Professional Standards Commission and meet together regularly for support and exchange of information.

## 2. MEMBERSHIP OF THE NETWORK

<u>Director</u>	<u>Diocese/s</u>
Mr Peter Caporaso	Adelaide / The Murray
The Rev'd Peter Barnett	Armidale / Bathurst/Riverina
Ms Claire Sargent	Ballarat / Bendigo / Melbourne / Wangaratta
Mr Rod McLary	Brisbane / North Queensland / Rockhampton / The Northern Territory
Ms Tracie Chambers-Clark	Bunbury / Perth / North West Australia
Mrs Celia Irving	Canberra-Goulburn
Ms Cheryl Russell	Gippsland
Mr Michael Elliott	Grafton / Newcastle
Mr Lachlan Bryant	Sydney
Ms Annette Sims	Tasmania
Mr Tim Ridgeway	Willochra

Membership of the Network has been remarkably consistent since the 2010 General Synod with only two new Directors – Ms Chambers-Clark and Mr Bryant.

### **3. HIGHLIGHTS OF ACTIVITIES**

The Network meets each three or four months in capital cities across Australia although generally in the Brisbane/Sydney/Melbourne/Adelaide axis. The Director of the Diocese in which the Network meets acts as the host for the Network, is responsible for preparation of the agenda, and invites – on behalf of the Network – any other persons whose contribution of their knowledge and experience may be helpful to the Network.

Travel and related costs are met by the dioceses of the individual Directors.

An essential element of the Network meetings is the opportunity for the Directors to discuss common issues, share information regarding persons of concern in the Church, offer support to each other, liaise with other relevant groups [such as the Professional Standards Commission], and contribute to the development of policies and procedures related to professional standards.

### **4. ACHIEVEMENTS OF GROUP**

The Network has discussed a number of matters since the previous General Synod. Most of the matters refer to the day-to-day work of the Directors. However, in more recent times, there have been two specific matters which have demanded more attention. These are the National Register and the Royal Commission. Further information on these two matters appears below.

The Network has been concerned with some aspects of the day-to-day operation of the National Register. Directors have experienced difficulties in placing information on the Register due to what is believed to have been a combination of hardware and software issues.

Net books were issued to Directors some years ago to assist in the entry of information on the Register and to maintain the required confidentiality. However, the net book has been challenging to use effectively and some Directors have experienced significant connectivity issues.

Consequently, the Network has been consulting with the General Secretary and members of the Professional Standards Commission to bring its concerns to their attention and to identify potential solutions to those concerns.

The Network notes that, in recent times, there has been significant action taken to enhance the capability of the Register and address the Directors' concerns.

The Network is very mindful of the obligations placed on Directors by particular sections of the National Register Canon and the discussions which occurred during Case Study 3 conducted by the Royal Commission into Institutional Responses to Child Sexual Abuse. The Directors view the National Register as an important tool in ensuring that persons of concern are quickly identified when seeking employment in the Church or its agencies and are committed to its use. It is for these reasons that the Directors have sought ongoing discussion about how the capability of the Register can be enhanced.

A significant matter for discussion in recent months has been the Royal Commission into Institutional Responses to Child Sexual Abuse and the implications for the Anglican Church.

In late 2012 and early 2013, the Network contributed to the development of a 'Case Review' form which was to be used to gather de-identified information about cases of child sexual abuse in each diocese. This information would assist the National Working Group in obtaining a national overview of the matters dealt with by the dioceses.

In addition, the use of the form would assist each diocese to review individual cases and, where there may have been an inadequate response at the time, to provide an opportunity for addressing any inadequacies.

The Network met with the General Secretary to discuss the use of the forms.

## **5. PLANS FOR THE FUTURE**

The Network will continue to meet regularly to discuss matters of common interest or concern.

The Network has discussed with the Professional Standards Committee the benefits of meeting jointly at least annually so that there can be information sharing generally – but also when there are matters of concern. The first of these joint meetings occurred in May 2014.

# WOMEN'S NETWORK

The General Synod Women's Network was established in November 2010, flowing from motion 16.3 of General Synod 2010. The motion recommended the change in status of the former Women's Commission to a General Synod Network.

The purpose of the Women's Network is to:

- Celebrate the gifts, skills and achievements of women in the Church.
- Provide a link for Anglican women from around the country to share information and stories with each other.
- Enable Australian women to join with women from around the Anglican Communion in voicing issues of concern in the Church and the wider society.
- Bring issues of significance to the attention of the Standing Committee and the General Synod.

Each year, the Network has been invited to nominate women from the Anglican Church of Australia to attend the United Nations Commission on the Status of Women with Anglican women from around the Anglican Communion. This opportunity for women who are leaders in local Anglican communities to meet with women and men from around the Communion, as well as in government and community based organisations, has helped grow links and awareness, enriching and enabling deeper partnership in prayer and ministry.

In 2012, the priority theme of the Commission was the 'empowerment of rural women and their role in poverty and hunger eradication, development and current challenges'. Australia was represented by The Rev'd Kathy Barrett-Lennard, priest and farmer from a drought affected wheat belt area of Western Australia. Part of her report said:

"I spoke to women from regions with limited access to water, sanitation, health care, education, land, transport, markets and political representation. Statistics were mind-numbing... in the vast majority of member nations, rural women are overburdened, under rewarded, vulnerable and poor, while playing the central role in providing food and well-being for their families, often in the absence of husbands or other men....Gender based violence was a pervasive theme...my hope is that Anglican schools continue to develop programs which enable students to participate in partnering with communities. I now realise that real change is only possible when the church's emphasis is redirected from only delivering social services to advocating for justice."

In 2013, The Venerable Karen Kime, from the Diocese of Canberra and Goulburn was Australia's representative at the UNCSW57. The priority theme was the prevention and elimination of violence against women and girls. Karen's report highlighted the following:

"In Australia, domestic violence is one of the most common forms of violence against *young* women and all women *over 55 years of age*, particularly those living in rural and remote locations. The increasing impact of climatic change and natural disasters on rural communities compounds this problem. It does

not matter what class, culture or religion, all women in these age groups are particularly at risk.

Factors which contribute to this include:

- 1) rural women live within communities with norms and values that do not encourage the use of obtaining assistance outside of the family;
- 2) poor telecommunications, long distances and an absence of support services are significant barriers to escape and/or protection. Significantly, domestic violence has a ripple effect across families and communities that fragments the wellbeing and resilience of rural life.

Indigenous women are more vulnerable to prolonged and more serious forms of violence, and are ten times more likely to be victims of homicide. While Aboriginal women experience the highest imprisonment rate across Australia, the majority of these women have also been victims of abuse. Indeed 'a violent relationship' now forms part of the expectations for the future, for younger generations of Indigenous women and girls."

In 2012, Ms Ann Skamp took on the role of coordinator of the International Anglican Women's Network (IAWN). The report of IAWN to ACC-15 held in New Zealand in 2012 emphasised the need for Anglicans to support the elimination of violence against women and girls. Resolution 15.07 went to ACC from IAWN and has continued to help raise awareness and led to fresh actions against gender based and domestic violence.

Materials supporting the 16 Days of Activism Against Gender Violence from the Anglican Communion Office are available on the Women's Network page on the General Synod website, along with the Primate's letter to the Churches on gender-based violence 2011 and White Ribbon Day. The webpage also includes the Newsletter of the International Anglican Family Network (IAFN).

Anglican women across Australia continue to touch the lives of individuals and communities in rural, remote and urban settings – in faith and hope and in witness to God's reconciling love.

The Rt Rev'd Kay Goldsworthy

# ANGLICAN CURSILLO MOVEMENT OF AUSTRALIA



## BACKGROUND AND PURPOSE

The Cursillo Movement is a worldwide movement of the Christian Church which aims to evangelise environments through small Christian communities committed to living and spreading the Gospel of our Lord Jesus Christ.

In September 1979, 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. This year, Canberra and Goulburn celebrate 35 years of Cursillo.

The Spanish word 'cursillo' means 'a short course' such as is used in a sprint race. While the 'short course' (cursillo) within the Cursillo terminology refers to the Three Day Program, it is an abbreviation of the full title, 'Cursillos de Christianidad', translated as 'Short courses in Christian living', however; the word 'Cursillo' is used also in a general sense to cover all phases of the movement. Originating in the Roman Catholic Church in Spain in the fifth decade of the twentieth century and growing out of the activities of a group of young men dedicated to bringing the knowledge of the love of Christ to others.

The Fundamental Ideas of the Cursillo Movement' defines the Cursillo Movement as:

'A movement of the Church which, with its own method, makes it possible to live what is fundamental for being a Christian, in order to create nuclei of Christians who engage in leavening their environments with the Gospel, helping to discover and achieve their personal vocations.'

## MEMBERSHIP

Current figures indicate that since the inception of Cursillo in Australia in the Diocese of Canberra and Goulburn in 1979, figures show more than 20,000 people had completed a Cursillo short course across Australia by 2010. In that same year, Melbourne and Bendigo Dioceses began the Cursillo Movement Three Day weekend journey in the Diocese of Wangaratta.

With almost 100 Three Day weekends held since that time, numbers have grown substantially. Many outreach programs are now in place in many dioceses with Cursillistas filling the roles of leadership making a difference in the lives of those around us who have not yet found the love of Jesus Christ to be the source of a life filled with joy, peace and hope.

## ORGANISATION

The National Secretariat of the movement comprises clergy and lay representatives from all active participating dioceses, with an elected executive. The current Secretariat meets five times in three years hosted by a different diocese on each occasion. The meetings over the past 4 years have been held in Gippsland, Grafton, Sydney, Perth, Mackay North Queensland and will be conducted in Melbourne in May 2014. Bunbury Diocese exceeded all expectations by taking the Cursillo Three day weekend to The High Veld in South Africa in 2012.

These meetings are integral to the operation of the Movement at the National level offering:

- Direction, encouragement and support for Diocesan Lay Directors
- Community building through shared discussion
- Preparation, introduction and sharing of resources across Dioceses
- Assistance and support where and when required in Dioceses
- Developing understanding and making connection between Dioceses
- Reviewing where the Movement is heading and keeping it authentic
- Keeping the 'Vision' alive and growing the movement wherever possible

The High Veld is now linked to the ACMA and will remain so until such time they can stand alone. International Links are also maintained with the Cursillo Movement of New Zealand, the National Episcopal Cursillo in the USA, with the Australian Catholic Cursillo Movement and Kiaros. (The prison arm of ministry.) These contacts allow for the sharing of literature, ideas and the overall concept as the movement grows in understanding the many and varied ways the Cursillo Movement can contribute, not only to the church but to society in Australia and other parts of the world. Cursillo does have the capacity to make a difference.

## **PRESENT EXECUTIVE**

The present executive members are:

- The Rt Rev'd Ian Palmer, National Episcopal Advisor – Diocese of Bathurst
- The Rev'd Ian Mabey, National Spiritual Director – Diocese of Grafton
- Mrs Diana Smith, National Lay Director – Diocese of Brisbane
- Ms Marie Brennan, National Secretary – Diocese of Melbourne
- Ms Valmai Waterford, National Publications Officer – Diocese of Bathurst

## **SINCE 2010**

- There have been 96 Three Day Weekends held throughout Australia and 6 in the High
- Veld of South Africa.
- Workshops are held in all participating dioceses. These workshops include Team Training for weekend teams, Spirituality refreshment, Living out the Fourth Day, Leader's workshops and team training for Follow-up days, Welcome days and others.

- Cursillistas throughout Australia meet regularly in small groups. In larger districts, groups meet less frequently (some group by phone, email and by other electronic means) and others annually on a Diocesan basis. These groups are fundamental to the Movement as Christians live out their discipleship, supporting and encouraging each other to live an Authentic Christian life day to day.
- Ultreyas are held monthly in many Dioceses and less frequently in others. These are an important part of the Cursillo method through fellowship, praise, worship, prayer and song.
- Using the Cursillo method, Cursillistas are more equipped and empowered to live out a life of discipleship in their own environments.
- The ACMA hand book has been revised and being reprinted in each Diocese.
- Pastoral Plans have been workshopped and put in place in the arena of the National body and in many or most Dioceses.
- The web site is being maintained in a most professional way by Graham Eagleton and now offers much information about National Events, Weekends, Ultreyas and the National Executive and Diocesan leaders.

## PLANS FOR THE FUTURE

As always future plans of the Cursillo Movement offer a number of challenges and opportunities.

- The Cursillo Movement has grown substantially in the past 4 years and still has the potential for further growth in turn growing God's kingdom.
- Overcoming the communication barrier within the church where by some still do not fully comprehend just how effective a 'tool' the Movement can be in the lives of participants and in the life of the church.
- A National Ultreya will be celebrated in the Grafton Diocese in October this year.
- There is also momentum gathering to possibly hold a National Pilgrimage in the near future.
- Prayerful discernment of God's will for the Movement and under Bishop Ian Palmers guidance, the potential for renewal and moving forward is an exciting prospect.

Diana Smith  
National Lay Director



Grafton Diocese looks forward to welcoming everyone to the Anglican Cursillo Movement of Australia National Gathering – Ultreya to be held from 24 to 26 October 2014.

It will take place in Coffs Harbour, NSW with a Theme of: Connecting with Community.

The program will run from Friday 5.00 pm to Sunday at lunch. Great speakers and a great time for all is guaranteed with worship, praise, song and fellowship in abundance.

This Cursillo Event is also 'Celebrating the Centenary' of the Diocese of Grafton.

More information can be obtained by emailing: [stjohnscoffs@bigpond.com](mailto:stjohnscoffs@bigpond.com) with your details.

# ANGLICAN SCHOOLS AUSTRALIA



## PURPOSE

Anglican Schools Australia (ASA) is a Network of General Synod to which all Australian Anglican schools are eligible members. ASA 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.

ASA 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 almost 160 Anglican schools located in twenty Dioceses across Australia. Our schools educate over 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	Mrs Fiona Godfrey
President Elect	Mr Garth Wynne
Executive Officer	The Rev'd Peter Laurence
<i>State Representatives</i>	
Canberra & Goulburn	The Venerable Dr Matthew Brain
New South Wales	Mr Gareth Leechman
Queensland	Dr Mark Sly
South Australia	Mr Chris Prance
Tasmania:	Mr Alan Jones
Victoria	Mr James Laussen
Western Australia	Mrs Lynne Thomson
Chaplain	The Rev'd Kim Cruickshank

## STRATEGIC PLAN

As any organisation grows, matures and comes of age it must look forward and make prudent, providential plans for a sustainable and prosperous future. Such planning by its governing body must seek the advice and wishes of its members and stakeholders.

To achieve such a strategically planned future for ASA, in 2013 the Management Committee undertook its first strategic planning activity. Under the expert leadership of facilitator, Dr Liz Pattison, feedback was sought from key stakeholders in all member schools as well as from the Primate and a number of Diocesan Bishops in the Anglican Church of Australia. This feedback was considered as the Strategic Plan was developed.

The inaugural ASA Strategic Plan 2013 – 2016 promotes the values of our organisation, provides an achievable vision and plots our future intentions.

The Plan has a number of key components:

**Our Vision:** Inspired by Christ, Anglican Schools are centres of learning where the spiritual, ethical and moral life of a young person is explored and challenged.

**Our Core Purpose:** To support and serve our members in creating contemporary Anglican communities.

**Our Core Values:** We operate by Gospel Values, emphasizing:

Service - Supporting the needs of our member schools in the spirit of servant leadership

Inclusivity - Respecting and celebrating the diversity of Anglican schools and their communities

Integrity - Being ethical, honest and transparent

Excellence - Pursuing the highest standards

Justice - Acting justly and fairly

Generosity of Spirit - Treating others with love and kindness

**Our Strategic Intent is to:**

- Increase the focus on resourcing projects and research which build the capacity of Anglican schools as contemporary Christian communities;
- Advocate to achieve a stronger and more effective voice for Anglican schools with Government, the Church and key Government authorities;
- Improve all forms and levels of communication, internal and external;
- Align the annual ASA conference to the Strategic Plan and priorities of members, seek ways to increase the accessibility of conferences, and develop collegiality and collaboration between members outside the annual conference;
- Strengthen support for School Chaplains, recognising that the ASA is one of their major collegiate networks;
- Create alliances with other school networks (locally, nationally and internationally), Anglican agencies and industry which bring value to ASA and our members; and
- Enhance ASA's financial and operational sustainability.

The Management Committee is well underway with implementing this visionary Strategic Plan.

## NATIONAL CONFERENCE

Over the past decade and a half, 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 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*
- Growing Up: *Innocence to Inner Sense*
- Anglican Schools: *Renewing Minds, Changing Lives*
- Come to the Edge *Where Faith Meets Learning*

The 2014 National Conference is being held in Perth. The theme is *Mining the Soul*.

## ASA BOOK ON MINISTRY IN ANGLICAN SCHOOLS

ASA commissioned Bishop Tom Frame to compile a book on '*Ministry in Anglican Schools: Essays and Reflections*'. There are eighteen contributors, coming from most states and territories. The contributing authors are both clergy and lay people who serve in Anglican schools as Chaplains or in other capacities. One of the aims of the book was to begin a nationwide conversation about some of the principles and practices informing Christian ministry in Anglican schools across Australia.

The book was published in August 2012 and launched by the Primate at our Annual Conference in Sydney. Barton Books were the publishers.

A copy of the book was sent to every Diocesan Bishop as well as copies to every Anglican School.

## CHAPLAINCY SHADOWING

ASA plays 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. Over fifty pairings have taken place since the program commenced, with most encouraging reports received from both Chaplains and schools.

## ADVOCACY

ASA also plays an important role in advocacy, 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. Three issues on which the Network has advocated in the past few years are:

- The Australian Government's Education Policy
- The Australian Government's Review of Funding for Schooling (The Gonski Review) and the subsequent Funding Legislation
- The Australian Government's National School Chaplaincy Program Review

ASA is now recognised by the Australian Government as a peak body with whom to consult.

## **PRAYER DIARY**

ASA provides an online Prayer Diary for schools to enable the members and others to pray for each other systematically throughout the year.

## **NATIONAL OFFICE**

The ASA office is located at the Anglican Schools Commission (ASC) in Perth, Western Australia.

The work of ASA is carried out by the Management Committee who are assisted by the staff at the ASC. It is supported by levies from each member school. The ASC in Perth underwrites many of the costs associated with running our national network, and we are most grateful for their generous support.

Mrs Fiona Godfrey  
President

# THE BUSH CHURCH AID SOCIETY



## HISTORY, PURPOSE AND STRUCTURE

The Bush Church Aid Society (BCA) is a voluntary association working in partnership with the Bishops, Dioceses and people of the Anglican Church of Australia. Founded in 1919, it has a priority in mission to people living in the regional, rural and remote areas of Australia.

BCA's current statement of purpose is:

- to proclaim Christ so that people may respond to Him;
- to nurture Christians in their faith and ministry;
- to strengthen local Christian communities in their mission;
- to provide services of Christian care and advocacy;
- to develop an understanding of Christ's mission; and
- to promote active partnership throughout the church.

BCA fulfills its mission as the people of Australia are given the opportunity to know and love the Lord Jesus Christ, trust in His promises, respond to Him in obedience, reflect His character in their lives, be committed to His Church and work for His purpose in the world.

The primary way BCA seeks to carry out its mission is by selecting, sending and supporting men and women to serve God's mission in fellowship with other Christians. Some serve as parish clergy, others as chaplains, youth workers, ministry development officers or as lay people seeking to be salt and light in their community. They are supported by a pastoral care network, the prayers of thousands of supporters and by an appropriate level of funding that is negotiated between BCA and the receiving Diocese. At the time of writing there were 73 people serving on the Field with BCA in 32 locations in 12 Dioceses. The Society publicises its work through its quarterly Real Australian magazine, online and social media and through speaking engagements at churches and other gatherings.



**FIGURE: CURRENT BCA FIELD LOCATIONS**

BCA is a company limited by guarantee. The governing body is the National Council, membership of which is elected at Regional and National Annual General Meetings. The office bearers are as follows:

Patrons:                   The Most Rev'd Dr Glenn Davies  
                               The Most Rev'd Dr Phillip Aspinall  
                               The Most Rev'd Dr Peter Jensen

National Chairman:   Mr Fred Chilton

President:               The Rt Rev'd Stuart Robinson

National Director:   (until May 2011) The Rev'd Canon Brian Roberts  
                               (since September 2011) The Rev'd Dr Mark Short

## ACTIVITIES AND ACHIEVEMENTS SINCE LAST GENERAL SYNOD

Since the last General Synod BCA has sought to remain faithful to its mission while responding creatively to the changing realities of life in the bush. These include:

- responding to changing demographics

In the second half of the last decade BCA identified the emerging reality of the 'New Bush' as people from urban areas relocated to coastal and inland communities for lifestyle reasons. This has created missional opportunities and challenges as the newcomers bring with them different life experiences and expectations of church. BCA has funded church re-vitalisation and planting ministries in areas such as

Strathfieldsaye (near Bendigo) and Sunraysia in Victoria as well as supporting existing ministries in lifestyle locations such as Kangaroo Island.

In contrast many smaller farming communities have experienced a reduction in population, driven by declining terms of trade, increased mechanisation and climate change. Sustaining a vital Christian presence in these communities continues to be a challenge. In Tasmania BCA has funded the ministry of The Rev'd David Rogers-Smith as he trains and supports lay and ordained local leaders and we hope to replicate this and similar models elsewhere.

- addressing the impact of the mining industry

Notwithstanding the Global Financial Crisis the mining industry continues to have a significant impact on the bush. The proliferation of Fly-In-Fly-Out (FIFO) and Drive-In-Drive-Out (DIDO) work arrangements means that new approaches are necessary to connect with people in the industry. BCA has a long history of supporting church-based ministry in mining towns and in the last five years this has been supplemented by a workplace chaplaincy at Roxby Downs (The Rev'd Barry and Mrs Avril Luke) and a FIFO chaplaincy based in Adelaide (The Rev'd Peter and Mrs Joy Palmer).

- caring through drought and other natural disasters

The last five years have seen several areas of rural Australia devastated by flood, fire and drought. As well as sustaining a pastoral presence in a number of these communities BCA has received and distributed tax-deductible relief funds to affected Dioceses and churches. In 2011 over a quarter of million dollar dollars was made available and in 2013 more than one hundred thousand dollars. Through the Open Gate program BCA staff delivered suicide awareness and mental health first aid training to churches and communities.

## PLANS AND GOALS

As it approaches its second century BCA has identified a number of areas that need to be addressed as we seek to be faithful and effective in our call to reach Australia for Christ. These include:

- developing a new generation of Christian leaders for the bush

Figures on internal migration for people aged 25-44 reveal an interesting pattern (see [www.regionalaustralia.org.au/archive-blog/blog-regional-returners-theres-no-place-like-home](http://www.regionalaustralia.org.au/archive-blog/blog-regional-returners-theres-no-place-like-home)). While there is a net movement of people in this age group away from many inland areas, there is a net gain for other regional areas, particularly those closer to the coast or where there is a significant mining presence. It appears that many people who have moved from the bush to capital cities after leaving school are open to returning if suitable vocational opportunities are available. Experience from medical and other professions also shows that people are more likely to re-locate to the bush if they have spent time there during their training.

BCA recognises that we, with others, have a role to play in encouraging and facilitating younger Christians to move to the bush to serve in the church and community. We are currently in the process of developing an initiative that will give Christians in their early 20's an opportunity to spend a 'ministry apprenticeship' working alongside existing BCA Field Staff. We are also seeking to strengthen our links with churches and other Christian organisations who are already engaged with this age group.

- responding to a culturally diverse bush

In recent years we have become aware that churches in the bush have many opportunities to engage with people from culturally and linguistically diverse backgrounds. These could be refugees who have settled in a regional city, overseas workers employed in the mining industry or individual families who are separated by distance from familiar support networks. We are currently engaged in a project to scope the potential for multi-cultural ministry in the bush and to identify ways of resourcing churches to carry it out.

- partnering with Aboriginal and Torres Strait Islander Christians

BCA has a long history of partnering with our indigenous brothers and sisters. A number of our Field Staff are themselves indigenous and/or have significant contact with the ATSI community. BCA's National Researcher/Adviser on Indigenous Matters, The Rev'd Dr Joy Sandefur, has convened a small task group of indigenous and non-indigenous Anglicans, to advise the Society, on how we might further this work, particularly in the area of leadership development and support.

## **CONCLUSION**

As it approaches its second century the Bush Church Aid Society remains committed to partnering with Dioceses, Parishes and individuals to proclaim the Lord Jesus Christ and to establish and sustain communities of faith that bring the aroma of Christ to the Australian bush. The Society welcomes any feedback that will help it contribute effectively to this shared mission. Regular updates on our work can be found at [www.bushchurchaid.com.au](http://www.bushchurchaid.com.au)

# CHURCH ARMY IN AUSTRALIA

Church Army has been doing a serious rethink on a number of fronts. The Church Army of 2014 and beyond is going to look considerably different to how things were 50 years ago or even 5 years ago! In brief we have moved from an entity that 'initiates ministry', 'trains for ministry' and 'provides for those in ministry' to a network that 'honours and encourages evangelists in their work of making disciples.'

The simple fact is there are tens of thousands of evangelists across Australia – many of whom are unaware of their place in the Body of Christ, and many feel alone and disconnected in the calling that God has placed on their lives. A healthy, viable, grassroots network that identifies and encourages these evangelists is sorely needed across Australia.

Church Army has known for some years that it was in transition to a new paradigm and under God's guidance the time is now to activate and develop this network: a network that is organic, relational, and, has at the core of its DNA, a multiplying dynamic to gather in hundreds of new evangelists over the next few years.

To this end, the Board has developed a new strategic plan – the thrust of which is below. We are in the process of appointing a new coordinator to facilitate the development of this grassroots network. We also have the continued provision of 'Kihilla' as a hub for the network. The company name (Church Army) will remain the same for the time being, but our operational name will be changed in the near future to something that reflects the shift outlined above.

## **WHY WE EXIST**

To honour and encourage evangelists in their work of multiplying disciples.

## **OUR DREAM**

To see 1,000+ evangelists across Australia networked together over the next 3 years who are supporting and encouraging one another in their work of multiplying disciples.

*How:*

1. Facilitating a network of evangelists with peer support
2. Identifying a pool of senior evangelists who demonstrate capacity to enable and multiply other evangelists.
3. Partnering with local churches to:
  - a. Inspire and remind churches of their mission
  - b. Activate local evangelists
4. Encouraging regional gatherings of evangelists
5. Partnering with local evangelists for concentrated evangelistic effort
6. Develop efficient communication practices between evangelists, local churches and supporters (prayer and financial)
7. Utilising Kihilla ('gathering place') to:
  - a. Provide an administrative hub for the network of evangelists
  - b. Provide a gathering place for people to encounter God

- c. Interface with groups who come – remind/inspire/invite their engagement in the vision
- d. Provide a place for restoration and refreshment of evangelists
- e. Provide a committed intercessory group for the evangelists in the network
- f. Develop a live-in missional community who impact the local region and assist in facilitating points a) through to e)

Church Army does not take responsibility for the ministries of the evangelist. Our focus is to honour and encourage evangelists in their work and ensure that each has their own network of peer support and local relationships of accountability. Church Army of itself does not initiate evangelistic activity as an organisational entity.

# THE COUNCIL OF THE MOTHERS' UNION IN AUSTRALIA INCORPORATED

## INTRODUCTION

MU Australia, as it is most commonly known, has now been a part of the Anglican Church of Australia for over 120 years. Our official name is: "The Council of MU Australia – Part of the Worldwide Mothers' Union." MU Australia is incorporated under the *Associations Incorporation Act 1984* (NSW) (as amended),

Our Mission Statement is: **Sharing Christ's love by encouraging, strengthening and supporting marriage and family life.**

## MEMBERSHIP

The Council of MU Australia is the governing body of MU Australia and consists of an Executive of 14, (elected by Council for a 3 year term), the Diocesan Presidents of 22 dioceses and the President of the Darwin Branch, there being presently no other branches in the Diocese of The Northern Territory. Also members of the Council are up to 4 Life Vice Presidents; at present there are two, Mrs Elizabeth Appleby AM and Mrs Jan Livingstone OAM.

### Current Executive

Position	Name	Diocese
President	The Rev'd Canon Libbie Crossman	Brisbane
Senior Vice President	The Rev'd Anne Kennedy	Melbourne
Junior Vice President	Mrs Elizabeth Harris	Willochra
Immediate Past President	Mrs Deane Bray	North Queensland
Secretary	Mrs Marilyn Robey	Bathurst
Treasurer	Mrs Kath Glew	North Queensland
Caritas & Promotion & Development Coordinator	Mrs Jan Misiurka	Gippsland
Publication Department Coordinator	Mrs Narelle Blunt	Brisbane
Social Responsibility Department Coordinator	Mrs Doreen Hall	Bunbury
Overseas & Northern Outreach Coordinator	Mrs Christine Brain	Perth
Prayer & Spirituality Coordinator	The Rev'd Sue Woodcock	Grafton
Education Officer	Mrs Ronda Gault	Bendigo
Editor Mia Mia Magazine	Mrs Susan Skowronski	Brisbane

At present MU Australia has just under 7,000 members in 450 branches throughout Australia. Most branches have between 10 and 20 members and in most dioceses

there are lone and/or diocesan members. Throughout the world there are over 4 million members in 83 countries.

## **CURRENT ACTIVITIES**

A great deal of the work of MU Australia is carried by the branches and to a lesser extent, the dioceses. Meetings of The Council of MU Australia are held twice in each triennium to report on progress, discuss future activities and set policy. The Australian Executive oversees and coordinates the work in the dioceses, and each of the department heads maintains contact with their diocesan equivalents. Whilst giving a review of the activities for each of the departments one comment always made is "MU Australia does all the little, hidden things in branches and parishes."

### **Caritas & Promotion & Development**

Caritas groups provide a parish with an entry/contact point to those who are outside the influence of the Church. While there are no qualifications for membership, many of the groups are made up of MU Australia members. During the past triennium Caritas groups have been extensively surveyed and there has been a great deal of soul-searching as to where they now fit in MU Australia. While groups reach out in many ways in supporting and encouraging people in marriage and family life, much of their work is very similar to the work done by MU members in their branches. At present Caritas is "a work in progress".

Promotion and Development promotes the work of MU both inside and outside the church. In the last 3 years new promotional material has been developed and distributed and a new website, [www.muaustralia.org.au](http://www.muaustralia.org.au) has been launched. An open Facebook site is active and there are also 2 closed groups. Several of the dioceses also have their own websites and/or pages attached to diocesan websites.

Other Promotion and Development activities include in many dioceses working with groups in the community and frequently with Diocesan Anglicare programmes. For example in the past 5 years members in Brisbane Diocese have made in excess of 50,000 red ribbons for World Aids Day and the money raised goes to the Hope Fund, an Anglicare Fund which assists HIV/Aids clients and their families.

### **Publication Department**

Each year over 70,000 Christmas cards are produced and almost always sold out as well as diaries which are still in great demand. A catalogue of products available from this department is produced annually and distributed to all dioceses. In the last couple of years MU Australia has received permission from MU Worldwide to reproduce items including pamphlets, books and resource material produced in England for the use of British members. We have permission to edit this material if necessary for an Australian environment. This has meant that MU Australia is now able to produce more material more often and is an increasing advantage as we have no paid staff.

The Publication Department, as well as stocking MU materials also maintains a catalogue of other Christian literature including children's books and the very popular meditation materials. With the closing of many Christian bookshops, particularly in rural areas, this has been a focus.

**Social Responsibility**

One of the most recent activities was the release by MU Australia of a Statement on Asylum Seekers. The response to this was extremely positive and from a wide range of people. Almost all was very supportive, with very few people, both inside and outside MU expressing negative views. Unfortunately it did not get as much response from politicians as we would have liked because the statement was released, quite unintentionally on the same day the federal election was called.

One Australia wide focus in the past three years has been "Choose Respect", a campaign to improve behaviour and language in all parts of society. This is ongoing.

Some dioceses hold annual seminars on social justice issues, sometimes combining with Anglicare and/or diocesan schools to do so and getting recognised speakers for these events. Other dioceses choose these speakers for other diocesan occasions such as annual meetings and diocesan council meetings.

All these activities are designed to do two things. Firstly to educate members on the social issues in society and secondly to encourage members to seek to make changes in society either individually or corporately. Members are also given materials and information on how to do this.

**Overseas and Northern Outreach**

MU Australia members are passionate about the support they give to Mothers' Union Worldwide projects, particularly in developing countries. All these projects are coordinated centrally in London. In the past three years projects members have funded include the development of manuals for the parenting programme for the Province of Melanesia, a Literacy programme in Ethiopia, Nursery Schools for Karen people on the Thai/Burma border and a Family Life programme in the Democratic Republic of the Congo.

Funds for these projects come from retiring collections, particularly on Mothering Sunday or Mothers' Day and Mary Sumner Day and member donations. Many parishes assist in actively supporting these collections and we are grateful for this support.

The coordinator of this department has the opportunity to travel widely in Australia when invited by dioceses to share the stories of the work of this department. In the past 6 years the coordinator has also visited the nursery schools on the Thai/Burma border and Melanesia to gain insight into some of the projects we have assisted.

Another aspect of this department continues to be the linking of branches throughout the world, both in developing countries and elsewhere. Some of these links go back decades and members of branches in Britain have often made contact with their link branch when they visit family in Australia and Australian members have done the same when in Britain. Communication with branches in developing countries is sometimes difficult because literacy levels are low so a part of the training by the coordinator is to make members aware of this and encourage members to pursue the contact.

Each year the bishops of North West Australia, The Northern Territory and North Queensland are invited to apply for grants from the Northern Outreach Fund. The Fund was established because the Council of Mothers' Union Australia accepts some responsibility for Mothers' Union work and promotion of Christian Family Life in the Dioceses of The Northern Territory and North West Australia and the northern region of

the Diocese of North Queensland. All MU diocesan councils consider the proposals and a two thirds majority vote is required to approve the grants. Each year there is approximately \$40,000 made available to these dioceses to assist with Christian family life in these dioceses. Some of the money has been used in the past to allow clergy spouses to accompany their spouses to conferences, to provide assistance for people in remote areas to travel for meetings, seminars or training and bring quality speakers to remote areas for training.

Indigenous Womens' Training Fund was established to assist indigenous women with further study. It was established from a generous gift. Interest from the capital plus donations from members make up the yearly grant. All Australian Dioceses can make a submission for a grant from this fund. Each year between \$9,000 and \$10,000 is allocated.

### **Prayer and Spirituality**

The heart of all MU activity is prayer. This takes many forms, whether gathering for worship and study together or individually. A recent introduction to MU members has been the Defence Prayer Diary. Along with this and coordinated by the Australian coordinator there are MU members who have volunteered to pray when special needs arise, for example for one of the defence chaplains and his family as he was dying of cancer.

Each year MU Australia takes part in the "Wave of Prayer" when each branch worldwide comes together at a set time to pray for Mothers' Union. In Australia this usually occurs in August.

Quarterly prayer leaflets, written by the coordinator are now all distributed electronically. They are also produced in CD form for those with sight impairment, and they are available on the website.

Quiet days, prayer chains, reflection days, intercessory prayer groups and the sharing of faith stories are all part of the regular life of MU Australia. The Prayer and Spirituality and Social Responsibility Departments have been linked together to form the Faith and Action Department to reinforce to all that prayer emanates in action.

### **Education**

The past three years have been a very active time in the Education Department with a large number of resources being produced to assist branches in several ways, but two predominate. The first is resources to educate members about MU and resource and train them to do this. These materials include information sheets and planning ideas. The second area has been in bible study resources, these too relate to MU activities, including a series that can be used for reflection on the Aim and Objects. All these have been made available on the Education pages of the website.

A part of the Education Department has been the parenting programme. This program was launched in Australia 9 years ago and facilitators have been trained for many diocese. Unfortunately this has not taken off and in reviewing the programme a couple of possible reasons for this have become apparent. First, is the proliferation of parenting courses available in the community; and the other is that MU Australia has not really been as proactive as it could have been in promoting this in both church and community. However there have been a few successes with the programme and courses have been run in a couple of diocese, and in one it seems to be growing. The

Parenting coordinator was invited to New Zealand with the prospect of MUNZ taking up this course. She was also invited to the Province of Melanesia to attend the training of facilitators for the Worldwide Parenting Course with the prospect of MU Australia assisting in supervising this course rather than the Worldwide trainer having to come from the West Indies.

### **Magazine Editor**

*Mia Mia* is the quarterly magazine of MU Australia and is now circulated to every financial MU Australia member. Twice a year *Families Worldwide* is also distributed with *Mia Mia*. *Mia Mia* is also sent to all Australian bishops and to Mothers' Union members in other countries as well as being available on the website.

*Mia Mia* contains articles from each of the departments as well as reports from the dioceses. It also contains articles of general interest to members and contributions from outside our membership are always welcome. Many requests are made to the editor from overseas for the use of articles. The editor has begun communication with other Anglican agencies both in Australia and internationally in the hope that articles from these organisations can start to be a part of the mix of articles in the magazine.

*Families Worldwide* is a recent edition to the MU Australia stable having been introduced worldwide as a prayer and information resource for members. The *Mia Mia* editor receives copy from England and then edits this with Australian information.

### **Other Activities**

Baptism bears, joy bags, resource kits for dementia units in nursing homes, assisting at Nursing Home services, support for families attending children's court, attending every baptism in the parish, being 'grandma' and hearing reading in local schools, making library bags for schools in disadvantaged areas, assisting at high school breakfast clubs, books, CD's and music given to refugee detention centres; the list is endless and all these are some of the few small acts of outreach done on a regular basis by branches throughout the country.

MU Australia has begun the process of change and from 2014 the timetable of regular meetings has been changed to include a training conference in the middle year of each triennium. This conference will allow department heads from the dioceses to meet with their Australian Coordinator to learn and share together.

The Australian President is, for the first time an ordained person. In one of the African provinces there is now an ordained leader and the New Zealand president is a priest as well. The Australian Executive now has three ordained women, all committed to the work and witness of Mothers' Union throughout the world and eager to see this work continue, albeit, maybe, in a different form.

In the past the years the Australian president has visited 21 of the 23 Australian dioceses to promote and encourage members and talk to bishops, when available, and clergy of the work we do and to encourage their support.

She has also represented MU Australia at the Worldwide Council meeting in England and has accepted invitations to visit Papua New Guinea and Melanesia. These visits have great value and are greatly appreciated by the people we visit. New technology has meant that friendships made in this way can be maintained and we can all be encouraged by the support we receive from these links.

**The Future**

There can be no doubt that MU Australia membership has declined in recent years and that many of our members are aging; we are not alone in this, the same is happening in most other developed countries where MU has a presence and it is being discussed at a worldwide level. Where there has been growth it has frequently come from recently retired people joining. The number of male members as a proportion of the total is increasing. Anecdotal evidence suggests that younger people are interested in what MU represents particularly as expressed in our Aim and Objects:

**Aim & Purpose**

To demonstrate the Christian faith in action by the transformation of communities worldwide through the nurture of family in its many forms:

**Mission**

To promote and support married life

To encourage parents in their role to develop the faith of their children

To maintain a worldwide fellowship of Christians united in prayer, worship and service

To promote conditions in society favourable to stable family life and the protection of children

To help those whose family life has met with adversity

What younger people are not interested in is the present way MUA operates at a branch level. They are not interested or do not have time to attend formal meetings on a monthly basis, but many seem really interested in what our mission suggests.

Australia Council has now initiated a thorough review of all its activities. This is to be wide-ranging, with the only things that cannot be changed are the Aim and Objects. We are required to keep these in order to remain a part of the Worldwide Mothers' Union. Everything else is open for review and this includes our name. A large number of member organisations worldwide do not call themselves Mothers' Union, so we would not be breaking new ground to do so. One concern has been that our name does not give any indication that we are a Christian organisation and many also feel the word "union" is outdated.

Any suggestions by members of General Synod would be appreciated and considered.

The Rev'd Canon E F (Libbie) Crossman  
Provincial President, Australia

# SPARKLIT



## SPCK AUSTRALIA BECOMES SPARKLIT

### WHERE THE GOSPEL IS PREACHED LITERATURE WILL BE NEEDED

In the port of London, 227 years ago, a small group of Christians stowed books aboard a ship bound for an unknown continent. The books competed for space with tools, provisions and livestock and were accompanied by soldiers, sailors and 700 convicts.

A gift from the Society for Promoting Christian Knowledge, Australia's first library arrived at Port Jackson aboard the HMS Sirius, flagship of the First Fleet.

The vision that sent 4000 Christian books and tracts (including 100 Bibles, 400 New Testaments, 500 Psalters, 400 children's readers and 100 spelling books) to the other side of the world as a foundation for the new colony is a vision we cherish. This initiative was as audacious as it was optimistic.

Wherever the gospel is preached, literature will be needed. Today, as in 1786, this need is only met with the support of generous and imaginative Christians.

In Australia we now pursue this mandate as SparkLit. SparkLit advances God's Kingdom by empowering Christian writers, publishers and distributors around the world. We stimulate life-changing Christian writing so that lives, communities and cultures are transformed as people discover Jesus in a way that is authentic and culturally meaningful.

Bold vision. New name. SparkLit.

### EQUIP PUBLISHING PROFESSIONALS

Please pray for Certeza Argentina designer, Walter Saucedo, as he resettles in Buenos Aires following his six-month internship in Melbourne.

SparkLit equips publishing professionals. We invest in the training and development of promising Christian writers, editors, designers and booksellers. We embrace strategic opportunities and love discovering hidden talent.

## **NURTURE EMERGING PUBLISHERS**

A SparkLit grant has made possible the publication of a new Dinka Book of Prayers and Hymns. Please pray that this liturgical resource will be a blessing and encouragement to Dinka-speaking Christians in South Sudan and the diaspora in Australia and elsewhere.

SparkLit currently nurtures emerging Christian publishers in Argentina, Cambodia, China, Cuba, Egypt, India, Mongolia and Nepal. We direct funds, expertise and energy where Christian writing is needed most. We encourage local initiative and kindle sustainable enterprises. As a result, indigenous churches are given a voice, Christ is made known and lives are changed. We foster enabling relationships that produce in our partners the satisfaction of having 'done it themselves'.

'Forged with Flames' by Ann Fogarty and Anne Crawford (Wild Dingo Press) is the 2013 Australian Christian Book of the Year. This story of courage and survival answers with rare eloquence the question: Where is God when it hurts? The 2013 Young Australian Christian Writer Award was won by Matthew Pullar's 'Imperceptible Arms: A memoir in poems'. Alex Chi, a year seven student at Grace Christian School (WA), won the 2013 Australian Christian Teen Writer Award. With these awards SparkLit celebrates and encourages Australian Christian writers and publishers.

## **SUPPLY BOOKS**

Please pray for Terence Yangyang and the other graduates from St Andrew's Theological Seminary in Manila. We receive regular expressions of appreciation from final year students for the provision of a Bible commentary and concordance upon graduation. As their personal resources are meager, these gifts become indispensable tools. Please pray especially for the graduates who take up teaching and pastoral responsibilities in remote or unsympathetic contexts.

SparkLit makes Christian books available, accessible and affordable where support and resources are scarce. SparkLit is providing theological texts and essential reference works to students and pastors in Cambodia, China, Egypt, Kenya, Myanmar, Pakistan, the Philippines and Tanzania.

## **PRAY**

Our ministry of encouragement depends on your prayers. At all times we seek to prayerfully discern God's work in the world. We are informed by careful research and wise counsel and are open to surprising opportunities and novel solutions. We long to see Biblical literature that builds Christ-centred and mission-focused communities. Will you pray daily for the work of SparkLit and its partners in difficult places? You will find the 2014 SparkLit Prayer Diary at: [www.SparkLit.org](http://www.SparkLit.org).

## **SPARKLIT BOARD**

Rt Rev'd John Harrower (President)  
Rev'd Michael Raiter (Vice President)  
Mr Leonard Woodley (Secretary)  
Mrs Roslyn Schnerring (Treasurer)  
Dr Paul Douglas  
Mr Antony Greenwood  
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Formerly the Society for Promoting Christian Knowledge Australia and the Australian Christian Literature Society.

# ANGLICAN CONSULTATIVE COUNCIL

## 1. Introduction

### What is the Anglican Consultative Council?

The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the Provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters. The ACC membership includes from one to three persons from each province. ([www.anglicancommunion.org](http://www.anglicancommunion.org)). The ACC meets approximately every 3 years. It elects a Standing Committee which meets annually. The 15<sup>th</sup> session of the ACC met in Auckland in late 2012. The next meeting is scheduled to be held in Lusaka, Zambia, in May 2016.

## 2. A Report on ACC 15 (Auckland, New Zealand 27 October – 7 November 2012)

### Representation

Australia was represented at the 15<sup>th</sup> Meeting of the Council by:

Mr Garth Blake	Diocese of Sydney
The Rt Rev'd Andrew Curnow	Bishop of Bendigo
The Rev'd Dr Sarah Macneil	Diocese of Canberra & Goulburn

Also in attendance for a number of days were two other Australians:

Ann Skamp – Coordinator of The International Anglican Women's Network.  
Mr Robert Fordham – Vice-Chair, Finance Committee, ACC

At ACC15 Sarah Macneil was elected to the Standing Committee of the ACC and will serve until ACC16 (2016).

## 3. Meeting Structure

The Meeting took place in a number of formats:

- Daily Worship
- Daily Bible Study – In a group of 6-8 participants. The studies were on 2 Corinthians and were led by a group of NZ biblical scholars and theologians.
- Reflection Groups: These were groups of 15-16 members which met at various times throughout the program to allow open discussion of the issues before the Council. As at ACC 14, they were modeled on the Lambeth Indaba process.

- Information and Decision Making Plenaries: The Council met as a whole to have issues outlined, introduced and then debated and voted on in the form of resolutions.
- Sessions were also held to hear from the various Networks of the Communion and to inform the ACC of progress in ecumenical partnerships and engagements.
- Mission Sunday: On Sunday November 4<sup>th</sup> ACC members visited parishes across New Zealand to worship and talk about the mission challenges we face and to hear the experience of the host parishes.

In addition to all this there were a number of welcomes and events that took us away from the formal business of ACC 15. The hospitality offered by our hosts from the three tikanga (Maori, Polynesian and pakeha) of the Anglican Church in Aotearoa New Zealand and Polynesia was outstanding.

#### **4. Highlights**

##### **The Bible In the Life of the Church Report: 'Deep Engagement, Fresh Discovery'**

ACC14 requested that work be done to explore how we as Anglicans actually use the Bible. 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? The project group was asked to distil from this work some principles of Anglican hermeneutics, to produce resource materials for use in Christian education, to provide a guide to significant literature on this topic and to report to ACC15. The origins of this project go back to the Primates' Meeting in Dar es Salaam in 2007.

The result is the report 'Deep Engagement, Fresh Discovery'. The Report comes with a memory stick of resource files.

'Deep Engagement, Fresh Discovery' contains case studies from around the world, together with regional reflections. It also gathers in one place what the Anglican Communion has said historically about the place of the Bible in the life of the church and offers some Themes and Principles for biblical study and interpretation. In addition, there are biblical education resources of many kinds.

Members of ACC15 responded very positively to the Report and many felt that it could be used very effectively in their Provinces: at grass roots level, in training ordinands and equipping the Church to understand both the Bible and the Anglican Communion more deeply. It promises to be an excellent resource document.

#### **5. IASCUFO**

The Inter-Anglican Standing Commission on Unity, Faith and Order presented a major report covering the Instruments of Communion and ecumenical matters. It has also produced study materials on the Covenant and has been tracking the official responses to the Covenant from the Provinces.

**Progress on the Covenant**

Nine Provinces have made a decision in their governing body on the Covenant and communicated that decision to the Anglican Communion Office (ACO). Of these 7 have adopted the Covenant (Mexico, Myanmar, West Indies, South East Asia, Ireland, PNG, Southern Cone) and two have not (Aotearoa NZ and Polynesia, Scottish Episcopal Church). 8 Provinces are either still considering the Covenant or have deferred further consideration. In many cases, Sections 1-3 are affirmed in some way but Section 4 is a sticking point. The remaining Provinces have not advised their response.

Discussion in the Reflection Groups revealed a wide range of approaches to the handling of the Covenant across the Anglican Communion, from Provinces which had had extensive grassroots discussion and study in parishes and dioceses to those where it had disappeared into the House of Bishops and not been disseminated. There were new ACC members who had not seen a copy before attending ACC15.

There were no resolutions concerning the Covenant as it is still being considered around the Provinces of the Communion.

**The Instruments of Communion**

Some time was spent discussing the Instruments of Communion (the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference and the Anglican Consultative Council). What do we value about them? Are they effective? How could they be improved?

The conversations were very positive about the contributions the Instruments of Communion make to building relationships within the Communion, especially among the bishops and Primates. Concern was voiced at the lack of opportunities for the laity to be heard (the ACC is the only Instrument with lay participation) and at the lack of information flow between the various Instruments, between Provinces and within Provinces. Many members also felt that it is time to refine and sharpen the roles of the various bodies and more clearly define the relationships between them.

The lack of opportunities to gather regionally was also commented on with ACC15 affirming the value of regional gatherings between ACC meetings and before Lambeth meetings.

**Ecumenical Matters**

Considerable time was spent discussing ecumenical relationships, both bilateral and multilateral. ACC15 was enriched by the presence and participation of a number of ecumenical guests. The challenges of witnessing as Christians in different contexts were explored and our ecumenical participants urged greater awareness of the work being done in areas of mission by ecumenical partners (such as the World Council of Churches) and greater engagement with it. Resolutions 15.13 to 15.17 refer.

## **6. The Anglican Alliance ([www.anglicanalliance.org](http://www.anglicanalliance.org))**

The Anglican Alliance brings together Anglican churches and agencies who work in development, relief and advocacy to combat poverty and injustice. It is not a relief agency but works with relief agencies to coordinate and provide linkages. It is, for example, launching an on-line distance education course for community workers (through Open University) with the aim of equipping community workers in remote areas (such as the Pacific). The Alliance is planning to coordinate an Anglican presence with a particular focus on climate change at the 2014 G20 meeting in Brisbane.

## **7. The Marks of Mission**

Following discussions at ACC14 and in the light of consultations since then, ACC15 agreed to amend the 4th Mark of Mission ('to transform unjust structures of society') by adding the words 'to challenge violence of every kind and to pursue peace and reconciliation'.

## **8. Networks<sup>1</sup>**

Outstanding work is being done in many networks. With minimal resourcing from the ACO, strong intra-communion links are being developed, enabling information and resource sharing. Australians chair 2 of these networks: Ann Skamp (International Anglican Women's Network) and Garth Blake (Anglican Communion Safe Church Network).

Groups working on these issues at diocesan and national level could find these networks to be rich sources of information and ideas. Contact details for the networks (including websites) are on the Anglican Communion website ([www.anglicancommunion.org](http://www.anglicancommunion.org)).

At this ACC meeting the Safe Church Consultation (chaired by Garth Blake) was given the status of a Network.

## **9. Continuing Indaba**

Considerable work has been done since Lambeth 2008 and ACC14 in 2009 on developing the Indaba model. Indaba is a Zulu word describing a community process for discernment on matters of significance. Its aim is to lead to deeper mutual understanding. While not a conflict resolution tool per se, it nonetheless offers a way to broach divisive issues and find ways forward together. It is a process of honest conversation that seeks to build community, energise mission, and provide a context in which conflict can be resolved. (Resolutions 15.21 and 15.39)

Participants in the pilot projects have been strongly supportive of the process, describing it as life-changing, full of hope, and transformative of relationship. A number of dioceses are incorporating indaba processes into their decision-

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<sup>1</sup> The Networks are: the Anglican Peace and Justice Network, the International Anglican Women's Network, the International Anglican Family Network, Anglican Communion Safe Church Network, the Anglican Refugee and Migrant Network, the Anglican Communion Environment Network, the Anglican Indigenous Network, the Network for Interfaith Concerns of the Anglican Communion, Colleges and Universities of the Anglican Communion, the Francophone Network of the Anglican Communion, the Anglican Health Network, the International Anglican Youth Network

making bodies and it could be of real value in the Australian context. More information is available at [www.continuingindaba.com](http://www.continuingindaba.com).

## **10. Resolutions**

The full texts of the Resolutions passed at ACC15 is available on the Anglican Communion website ([www.anglicancommunion.org](http://www.anglicancommunion.org)) and will be formally forwarded to Provinces in December.

Significant statements were made about gender-based and domestic violence (15.07), safe church (15.09), the trafficking of persons (15.10), religious minorities in Pakistan (15.28) and conflict in Africa.

A number of resolutions from networks call on Provinces to engage with the particular network. Most relevant of these to Australian dioceses are the resolutions from the Environmental Network (15.01), the Refugee and Migrant Network (15.04), the Colleges and Universities of the Anglican Communion (15.06) and the International Anglican Youth Network (15.08).

## **11. The Archbishop of Canterbury**

ACC15 was one of Archbishop Rowan's last major engagements before leaving the role of Archbishop of Canterbury. At various points during the meeting he offered profound and thought-provoking theological reflections on matters such as the distinction between corrective and enabling power, the challenge of loving and respecting those who are different, our relationship with the environment and the nature of Christian witness. His presence was at all times warm, encouraging, hopeful and gracious.

## **12. Conclusion**

There are much greater signs of hope for the Communion than there were. ACC15 was conducted in an atmosphere of careful and respectful listening. ACC15 did not have any contentious issues before it and although the issues which divide us are still on the table, there was evidence of a genuine appreciation of the Anglican Communion among those present and a strong desire to stay together. It seems we may be learning to stay at the table talking and listening to each other until we find a way through apparently irresolvable difficulties.

In his report on ACC14 Bishop Curnow noted 'That relationships are vital to our future'. Significant work has been done on building relationship since ACC14 and projects such as the Bible in the Life of the Church Project and Continuing Indaba are all offering more tools for this. The value of meetings of Anglicans from across the Communion was reiterated many times during ACC15 and there was strong support for organizing meetings at regional level for mutual support and learning. The Anglican Communion offers rich resources across a wide range of mission and activities and its activities deserve to be better known in our Provinces, dioceses and parishes.

The Australian ACC members played a significant part in the many presentations, discussions, debates and reflection groups during ACC15 and we all feel immensely grateful for the opportunity to participate.

**13. Update**

Archbishop of Canterbury: On 21 March 2013 the Most Rev'd Justin Welby was installed as 105<sup>th</sup> Archbishop of Canterbury. He has extensive experience in the ministry of reconciliation and mediation and strong links with the African churches, particularly in Kenya and Nigeria.

ACNS: In 2013 the Anglican Communion Office launched a news website ([www.anglicannews.org](http://www.anglicannews.org)) to foster relationships between members of the Anglican communion. Gathering news items from member churches around the world, the website offers insights into the depth and diversity of Anglican ministry.

Sarah Macneil  
January 2014

# COUNCIL OF THE CHURCH OF EAST ASIA

The Council of the Church of East Asia (CCEA) Full Assembly met in Kuching, Malaysia, on Wednesday 6 October until Monday 10 October 2011. The Australian representatives were Bishop Gregory Thompson, Rev'd Robert Vun and Sally Burt.

The meeting's focus is to allow fellowship and mutual support among the Dioceses in East Asia. The Wednesday night saw the opening meeting of the Assembly where a roll call is taken and delegates are welcomed. Archbishop Chew of Singapore gave a welcome speech and outlined the purpose of the gathering and the procedure for the following days of the meeting. After the formal part of the gathering the group moved into a dinner provided by the hosts. We enjoyed a traditional Asian banquet while being entertained by the Korean Mother's Union Choir and native cultural dancers. It was a time to introduce ourselves to other members of the CCEA with whom we shared a table. The night was a joyous celebration and the cultural expressions were much appreciated.

On Thursday the formal sessions began. The Diocese of Hong Kong led the opening worship service. The preaching was focused on the theme of this year's Full Assembly – "Salt of the Earth: Light of the World". The role we must play as Anglicans in the world was impressed upon the delegates. We were challenged to remember and act on our mission, and Jesus' call for us to share our faith, love and compassion with the whole earth.

We then had a report from each of the Diocese represented in the CCEA. Hong Kong's presentation opened the proceedings. As a Diocese, Hong Kong was focused on its mission and making connections with other parts of East Asia. Christians in China were seen as a good motivation for their display of faith and their ability to reach out to others, spread the good news and grow. The youth ministry in Hong Kong was particularly heartening as fruit was born from many initiatives in the Diocese. There were youth gatherings and camps which attracted large numbers. The Bishop also presented on retreat centres the Diocese had established to provide a spiritual refreshment centre for those feeling overwhelmed by the pace of daily life and who were looking for a place to peacefully reflect on their relationship with God. All the delegates were invited to take a retreat there.

Japan was the next Diocese to present. The devastation of the earthquake, tsunami and the incident at the nuclear facility and the church's response to those challenges were the focus of the report. These times of difficulty for people are great mission opportunities and should be utilised to demonstrate our Christian compassion, but this must be done without an attitude of opportunism or the appearance of that. This seemed to be a major theme of the reports which followed. There were many Dioceses in East Asia facing challenges linked to natural disasters and significant climate events. This ensured that there was empathy and support among these groups who have survived similar experiences. The challenge is the response and making sure the church is there to do what it can without hope of direct gain and instead providing assistance merely for the knowledge that it is God's call to us to help our brothers and sisters in need.

The Philippines, South East Asia, and Myanmar presented reports which raised issues of other ministry challenges. The distances priests and bishops must travel to provide

ministry, as well as the provision of essentials such as food and stipends to clergy in these Dioceses, are just some of the difficulties facing those trying to spread the Christian message in these places. The onus is on other parts of the Anglican Communion, including Australia, to assist where they can with these challenges. Many of the delegates impressed the rest of the meeting with their sense of God's grace in their lives and the satisfaction that they obtained from knowing they are doing God's work. It is this steadfast faith and conviction which sustains them through the challenges they face and the attitude they take into their ministry is amazing to see. Praising God for his gifts while bearing such suffering surely demands a grace and faith that many aspire to and few have obtained. It causes those who hear the stories to reflect on their own faith and ministry in the most positive way and it was uplifting for the Australian delegates.

Australia's presentation focused on the many different types of ministry the 23 Dioceses are involved in. Cross-cultural ministry, Defence Force Chaplaincy, and Youth ministry were the main areas covered as these were the aspects of the church in Australia that the delegates were most familiar with. Some of the challenges the different Dioceses face were also addressed in the presentation and many similarities could be seen in those which are faced in Australia and those being addressed by the rest of Asia. The purpose of the gathering is to come together in support of each other, to share stories and to strengthen ourselves to meet those challenges we address in doing God's work. When the common aspects of our churches are discussed and become the focus of the gathering, and the differences set aside, the mutual support, love and encouragement to further our missions in each part of Asia can be felt most palpably.

The challenge of addressing youth was a shared experience for many Dioceses. Youth Observers at the meeting ensure that this group feels represented at CCEA. The common theme among discussions among these delegates, though, was that the wider church is struggling in this area. There was an attempt to present this message when the youth were given an evening to provide a report for the rest of the Assembly. The needs of those younger members our church and how to best address those can be a matter for complex debate, and it was amongst those gathered. The message the youth took away from the Assembly was that there is great enthusiasm for drawing the next generation into the faith and attempts are being made everywhere to overcome the difficulties this type of ministry can present.

The Saturday of the meeting was an opportunity to see some sights and gain some experience of the culture of the area, engage in fellowship with other CCEA representatives and to move outside the formal meetings of the CCEA. We were taken to visit an Orangutan sanctuary and we were fortunate enough to see several of the animals feed and play nearby. From there we visited a local Long House. As visitors we were treated with some traditional dancing, and several of the bishops joined in the fun. Lunch was served by the local villagers after a ceremony of gift giving and an explanation of the history of Anglicanism in the region. When we had eaten we were taken on a tour of the Long House which showed some of the traditional styles of living in Borneo. The representatives said goodbye, and thank you, to the village and headed on to a crocodile farm. The animals there put on a good display of jumping for their food. It was a successful day of outings and representatives felt more knowledgeable about the local culture, the place of the church in the society and their lives and the fellowship among the CCEA participants was obvious from the joking and lively discussions held along the way.

On Sunday all the representatives were visitors of local parishes for the Sunday Services. Bishop Greg preached at St Faith's in Kuching and Rev'd Vun and Sally Burt attended the service also. The Australian delegation was joined by the Bishop from Myanmar and his wife. Bishop Greg's sermon talked about the Anglican experience in Darwin and he connected that to Psalm 16. It allowed insight into the Bishop's ministry, and broader mission in Australia, and had a connection which crossed cultures through the Psalm. The sermon was well received and as visitors we felt very welcome at St. Faiths. The service was very traditional and the congregation numbered in the hundreds. It was an early start (6.45 am), so some of the parish lay leaders took us out to breakfast after the service. We ate at a local café. We were taken back to the hotel for a brief rest before lunch, which the parishioners picked us up for after the day's services were all over. It was a banquet attended by all the delegates who had visited St Faiths across the three morning services. It was an opportunity for greater discussion of the more detailed workings of the parish and to gather ideas about ministry at the parish level to bring back to our Dioceses.

One of the parishioners asked Bishop Greg, Rev'd Vun and Sally back to his house for some fellowship over local tropical fruit. The hospitality was moving. We were invited back to his home to chat with him and his wife and her friend. They made us most welcome and shared fruit and coffee with us. It was a gratifying way to spend the afternoon which had been set aside for rest from formal CCEA proceedings. Different experiences between his and our Dioceses were discussed, as were some of the challenges we face in our respective ministries, as well as a more general cultural exchange.

The voting session was held later that evening, at which Bishop Greg was elected to the Executive Committee of the CCEA which meets annually. This was an honour and a mark of the esteem with which Bishop Greg was held by the other CCEA members. He had made quite an impression on the gathering in his first CCEA Full Assembly and made many friends and connections which will be deepened by his time on the Executive Committee. After the voting, the final Eucharist was held, led by the hosts of the gathering. It was a good opportunity to affirm our business and fellowship through worship.

For Rev'd Vun and Sally Burt it was their second time representing Australia at CCEA and both experiences deeply touched them. Many of the other countries retain representatives for some time and this adds to the sense of community at the gathering. The familiar faces can recall stories of previous gatherings and the good times shared at them. This continuity is an important aspect of the Assembly, as is the reminder it gives that we are part of something much bigger than our own Dioceses. Attending the CCEA Full Assembly is an experience that is gratifying in its nature, uplifting through its fellowship, enlightening through its presentations, and overwhelming as a gathering of Anglicans in a very diverse part of the world. It is a privilege to attend and represent Australian Anglicans to this event and to be part of the CCEA family.

Bishop Greg Thompson has attended CCEA meetings in Taiwan 2012, and the CCEA Executive meeting in Kobe Japan 2013. They follow simple but important practices of two way listening to the opportunities and challenges in being a minority church in the world of many faiths. The Anglican Bishops from the Provinces of Myanmar, SE Asia, Hong Kong, South Korea, Japan and Philippines are open and willing to engage Australia as fellow pilgrims, and no longer willing recipients of our missionary endeavours.

Newcastle Diocese will host the CCEA in September 2014. A CCEA Youth Gathering will be held in West Malaysia in 2015. Rev'd Bruce Chapman from the Northern Territory is the Australian Anglican on this organising committee.

As Australia has a long history of missionary endeavours throughout East Asia, and we have a growing East Asian community in this country, it may well serve our missional health and spiritual life if we encouraged formal and informal relationships between the many and growing Anglican peoples of this region and the Anglican Church of Australia. It could begin by the Australian Anglican Bishops Conference being able and willing to invite a Bishop from CCEA to attend its annual conference as proposed to the Standing Committee in 2011.

Our myopic attention to internal church issues and the decline of Anglican communities in Australia has not assisted us to engage our northern neighbours in matters that could bring life and new perspectives to our church. We remain primarily Western and Anglo-Celtic in our leadership and outlook, and do not signal to our CCEA friends a desire for shared learning and hospitality across our cultures. There are obvious exceptions to this perspective, however they remain initiatives from a few individuals and communities in Australia. In 2015, the CCEA Bishops are investing in a Youth leadership Gathering in West Malaysia. While large numbers from Australia would not be helpful, interest in sending youth delegates to this occasion could develop long term relationship with our Anglican neighbours.

It has been a pleasure serving as the Australia Bishop at CCEA and elected to their Executive.

Greg Thompson  
Bishop of Newcastle

Ms Sally Burt  
Australian Anglican Youth Delegate - CCEA

# 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 (NCCA) 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 fulfillment of their mission of common witness, proclamation and service.*”

## MEMBERSHIP

Nineteen national church bodies currently make up the membership of the NCCA:

Anglican Church	Lutheran Church
Antiochian Orthodox Church	Mar Thoma Church
Armenian Apostolic Church	Religious Society of Friends
Assyrian Church of the East	Roman Catholic Church
Chinese Methodist Church	Romanian Orthodox Church
Churches of Christ	Serbian Orthodox Church
Congregational Federation	Syrian Orthodox Church
Coptic Orthodox Church	The Salvation Army
Greek Orthodox Church	Uniting Church
Indian Orthodox Church	

The NCCA has four Observer Churches:

Australian Christian Churches	Presbyterian Church
Australian Baptist Ministries	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 Commissions (Act for Peace-NCCA, NATSIEC, and Faith & Unity), and the Social Justice Network, Safe Churches Network, Eco Mission Project, Ecumenical Accompaniers Program in Palestine and Israel (EAPPI), Interfaith).

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.

## **NCCA OFFICERS**

### **President**

In January 2013 the then President Bishop Michael Putney was diagnosed with terminal cancer and he resigned his position to focus on medical treatment. In May, during the Week of Prayer for Christian Unity the opportunity was taken to recognise Bishop Michael's contribution to the Australian Churches and the wider ecumenical family. An olive tree was planted in the grounds of the Townsville Catholic Cathedral as a living tribute. Bishop Michael is still very active in his Diocese and has continued to maintain reasonable health.

At the 8<sup>th</sup> NCCA National Forum in July the members elected Rev'd Dr Mike Semmler as President until the conclusion of the 9<sup>th</sup> Forum. He was installed during the Ecumenical Service at St Nicholas Antiochian Orthodox Church, East Melbourne.

### **Treasurer**

In February this year the NCCA Treasurer, Richard Menteith concluded in this position. Richard had served since 2008 and due to changed personal circumstances was no longer able to continue. In his resignation he said; "I have always felt it a great honour serving the NCCA in this capacity, and one which provided me with the privilege of making my contribution to ecumenism. I have appreciated the support and appreciation of many within the Executive and I will miss their fellowship."

The NCCA has approached the member churches to nominate a person with suitable experience to fill this important role as an officer of the Council. This position is vacant at time of submitting this report.

### **NCCA Staffing**

After a long vacancy in the position of National Aboriginal Torres Strait Islander Ecumenical Commission (NATSIEC) National Director in May 2013 Rev Ken Sumner commenced. Ken brings a depth of experience from his time with the Uniting Aboriginal Islander Christian Congress (UAICC) and is developing relationships with the Commissioners and the respective councils, committees, or congress in the member churches.

## **NCCA 8<sup>TH</sup> FORUM**

### **Changes relating to NCCA Commissions**

In 1994 the NCCA established four Commissions the Eighth Forum made two changes;

1. A name change for the **Christian World Service (CWS) Commission**. For a number of years our agency for international development has been known as “Act for Peace” it was agreed that the Commission should now be called “The Act for Peace – NCCA Commission”.
2. The Gender Commission has been discontinued, in doing so the Forum affirmed that gender awareness and sensitivity is critical to the life and witness of the NCCA. The Executive has been charged with establishing a Reference Group to guide this work in the future.

### **Affirmed Focus Areas**

Since the 7<sup>th</sup> National Forum in 2010 the NCCA has been guided by four focus areas giving priority to them in Executive meetings.. These have been reaffirmed and are;

1. Faith and Order / Unity and, in particular,
  - i. developments in national and international dialogues,
  - ii. obstacles to progress in dialogues and means to overcome them.
2. Mission and, in particular,
  - i. strengthening member Churches as they go about mission in Australian society and globally,
  - ii. facilitating cooperation in mission among the Churches.
3. Significant public issues and the shape of Australian society in global context and, in particular,
  - i. promoting understanding of key issues through research, analysis and study,
  - ii. formulating joint statements to convey the views of member churches to the wider community,
  - iii. developing shared plans for advocacy and action, (8th Forum Addition),
  - iv. activating and supporting peacemaking initiatives.
4. Indigenous issues and concerns as guided by the NATSIEC.

### **Forum Matters relating to Faith and Unity**

**13.07.08**    It was resolved that

- .02** the Forum strongly encourage the churches to study the receptive ecumenism methodology and look for ways to practise it.
- .03** the Forum ask the Faith and Unity Commission to continue to map the bilateral dialogues and conversations and to regularly report on them to the Executive

- .04 the Forum endorse the existing instruments of mutual accountability, viz. the Forum, the Executive, and *Australian Churches Covenanting Together*, and that the Forum and the Executive consider ways for the churches to use these instruments.
- .09 the Forum encourage local church leaders to gather together in one of their local major churches for prayer during the Week of Prayer for Christian Unity.
- .10 the Forum encourage local church leaders to send a pastoral communication to their people inviting them to pray for unity during the Week of Prayer for Christian Unity.

### Receptive Ecumenism

The Faith and Unity Commission has completed a significant piece of work on Receptive Ecumenism. This work identifies four questions which have been commended to the churches for consideration.

1. How are the results of bilateral and multilateral dialogues affecting the faith, life and witness of our church?
2. Can you think of an insight that your church has received from another church's faith, life and witness as a result of the years of ecumenical engagement with them? How has that changed attitudes and practices within your church?
3. What prevents churches from learning from each other? What are the costs of receiving a gift of 'difference'?
4. Do we recognise a common need among our churches that hinders our capacity to be the church in the best possible way? What can we learn from each other to help address this need? Are we ready to learn this lesson?

### Bilateral Dialogues

It is acknowledged that Bilateral Dialogues are the work of the churches, however there is the possibility that outcomes and learning's from a conversation between two churches could be of great benefit to other churches.

The NCCA Executive is seeking to engage with significant reports from bilateral dialogues to identify how other churches may engage or benefit from the work of others. Arising from the Lutheran – Roman Catholic bilateral dialogue is a report *The Ministry of Oversight*. This was considered as a Focused conversation at a recent Executive meeting. Following that conversation subsequent consideration by the Faith and Unity Commission the March Executive resolved.

- 13.03.22 .03** the churches be invited to consider the following questions
- What challenges do we face in exercising authoritative oversight in today's cultural and social conditions?
  - How can authoritative oversight be received?
  - What insights can we learn from our ecumenical partners?

- If applicable, what is the “pain” that our church acknowledges and seeks prayer for at this time in relation to its exercise of oversight?

in the light of the Lutheran–Roman Catholic document, *The Ministry of Oversight*.

### **Mutual Accountability**

Another significant piece of work has been in the area of Mutual Accountability. The task ahead is for the NCCA to consider ways to use the existing instruments of mutual accountability (the Forum, the NCCA Executive, and the Australian Churches Covenanting Together).

This matter was also considered by the NCCA Executive in March 2013

Extract from March 2013 Executive Minutes

- 13.03.22 .04** the document on Mutual Accountability be considered by the churches with a view to agreeing on some informal mechanisms of mutual accountability.

In light of both these resolutions churches have been invited to consider what informal mechanism of mutual accountability would be considered as helpful and offer these considerations to the NCCA Faith and Unity Commission, again the NCCA Secretariat is happy to collect these considerations and ensure that the Commission receives them.

### **Week of Prayer for Christian Unity**

The Week of Prayer for Christian Unity is considered to be a significant event to be promoted through the churches in Australia. The Forum raised the need to encourage local church leaders during the Week of Prayer for Christian Unity to;

- (a) Gather in one of the local churches for prayer.
- (b) Send a pastoral communication to their people inviting them to pray for unity during the week.

All churches have been asked to bring the importance of the Week of Prayer for Christian Unity to the attention of their clergy and pastoral workers and encourage them in these suggested actions.

The date for the Week of Prayer for Christian Unity in 2014 is 1-8 June 2014. The international materials have been developed by the Canadian Churches with the theme “Has Christ been divided?” (1 Cor 1:13) These resources are adapted for the Australian context and available at [www.ncca.org.au](http://www.ncca.org.au)

**Focus of the NCCA Faith and Unity Commissions Work 2013 - 2016**

Finally the key areas identified for the Faith and Unity Commission's work to focus during the next triennium include;

- Considering the WCC Convergence text *The Church Towards a Common Vision*.
- Further work on the WCC study text *One Baptism: Towards Mutual Recognition*
- Further work on the document of the Lutheran–Roman Catholic Dialogue in Australia, *Living Word, Living Tradition*.
- The study of a common date for Easter.

**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 Street, Sydney. Offices with program staff can be found in Adelaide, Melbourne, and Brisbane. Further information on the NCCA can be obtained at [www.ncca.org.au](http://www.ncca.org.au).

Rev'd Tara Curlewis  
General Secretary  
February 2014