



# Diocesan Leaders Conference

Presentation from the Bishop

August 2021



- We recall that through God all things have been made and have their being.
- The people of the First Nations have taught us that country is much more than a place. It is the land, water, sky and more. We have been invited to listen deeply to country.
- We acknowledge the custodianship of the First Nations of the country on which we meet and work. We honour elders past, present and emerging. We pay our respects to elders who are present.
- We affirm the great privilege that is entrusted to us in supporting and engaging in people's lives through all of our work. We celebrate the staff, volunteers, and clergy who embrace this vocation and service.

# Prayers in time of need

Let us pray to the Lord,  
who is the refuge and stronghold of all who put their trust in him.

For the health and well-being of our nation, and state,  
For the health and well-being of the people of Afghanistan  
that all who are fearful and anxious  
may be at peace and free from worry:  
Lord, hear us,  
**Lord, graciously hear us.**

For the isolated and housebound,  
For the lonely and those with significant mental health impact  
that we may be alert to their needs,  
and care for them in their vulnerability:  
Lord, hear us,  
**Lord, graciously hear us.**

For our homes and families,  
our schools and young people,  
and all in any kind of need or distress:

Lord, hear us,

**Lord, graciously hear us.**

For a blessing on our local communities,  
that our neighbourhoods may be places of trust and friendship,  
where all are known and cared for:

Lord, hear us,

**Lord, graciously hear us.**

We commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

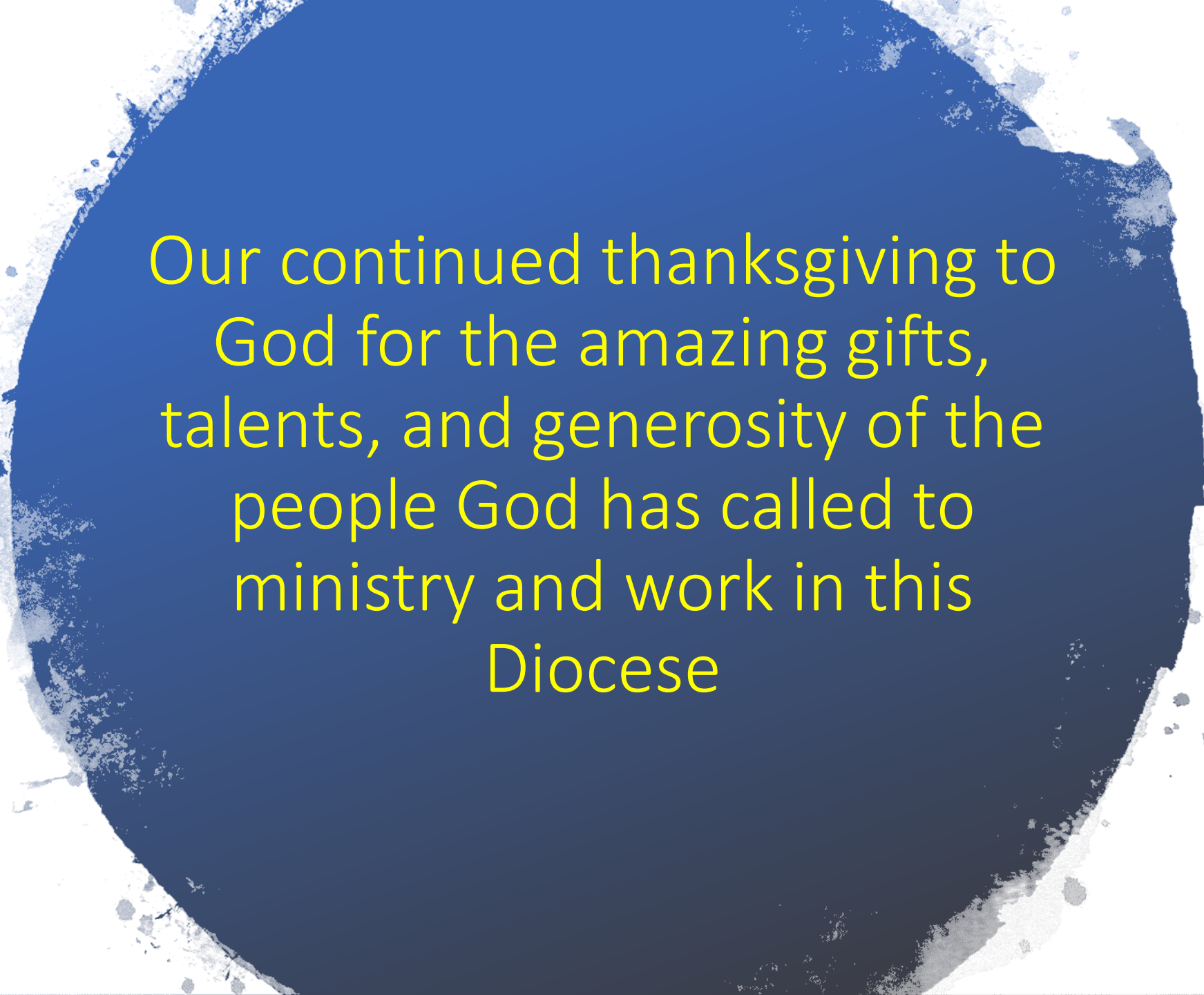
Merciful Father,

**accept these prayers**

**for the sake of your Son,**

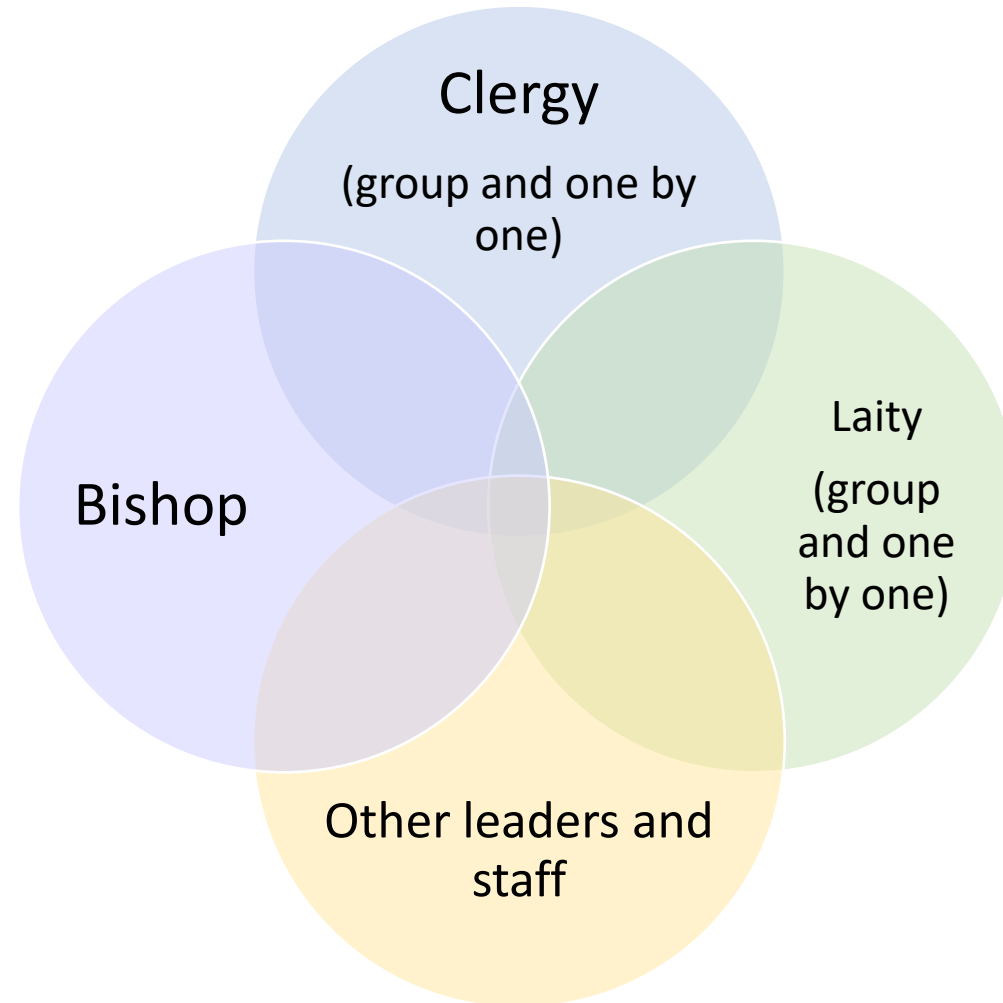
**our Saviour Jesus Christ.**

**Amen.**

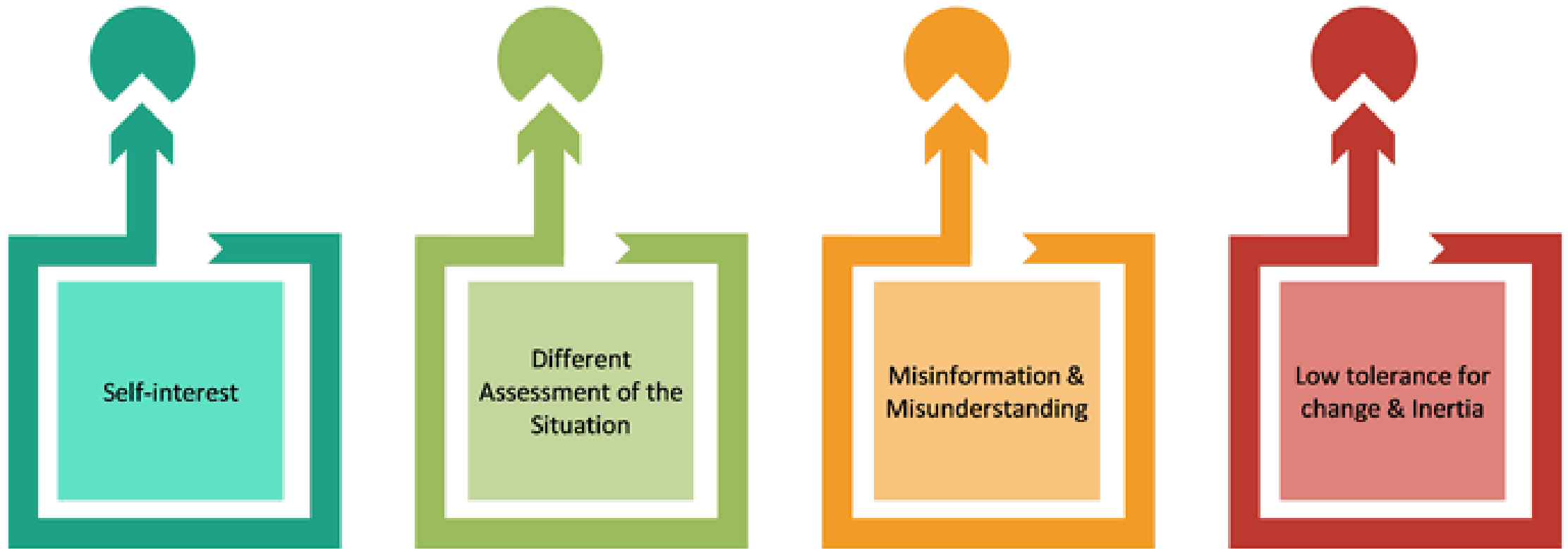


Our continued thanksgiving to  
God for the amazing gifts,  
talents, and generosity of the  
people God has called to  
ministry and work in this  
Diocese

Distinct and shared areas  
of authority, responsibility and influence  
which come with individual and mutual accountability



We don't have a common mind on the shared future approaches



# Joseph - Years of famine or years of plenty?



Years of famine



# COVID19

Q&A

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# Diocesan Services

Q&A

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# Progress on governance and leadership restructure

- Work of agencies and schools is mission and, with parishes, critical to our long-term footprint
- Two more years of tactical work to ensure
  - Consistent accreditation (improvement from August 2020)
  - Improved financial sustainability (improvement from August 2020)
  - Embedded person-centred, quality and safe service.
- ‘Business partners’ in place as link to parishes – contact addresses to be released shortly – service performance measures
  - Email contact rather than phone contact will need to be embraced by parish officers
  - Availability by agreement
- We are exposed to financial and operational risk by parish-based property, WHS, and risk responses
  - Building work must be compliant
  - Workers entitled to safe work place
  - Incumbents and Churchwardens are in a critical leadership role – direct engagement

# Progress on governance and leadership restructure

- Working to have new key permanent administrative leader in place by March 2022
  - Recruiting for interim role currently
  - Critical culture and leadership work underway
- Motivational profiling and 360 leadership survey with coaching
- Ongoing work of ensuring Anglican ownership – key role of DC/Synod
  - 2200+ employees, significant volunteers
  - Anglicans, other Christians, other faiths, no faith, no interest in faith
  - Skills-based board – Anglicans & people supporting Anglican ethos
- Recruiting for lead communication role (cross-agency but will improve parish communication)
- Redress remains key long-term focus (estimate of at least \$15 million more)



Q&A

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## KEY JUSTICE ISSUES

- DC appointed working group - Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia
- Anglican ECO CARE - Proposal to withdraw from Diocesan Investments from companies involved in Fossil Fuel mining/production

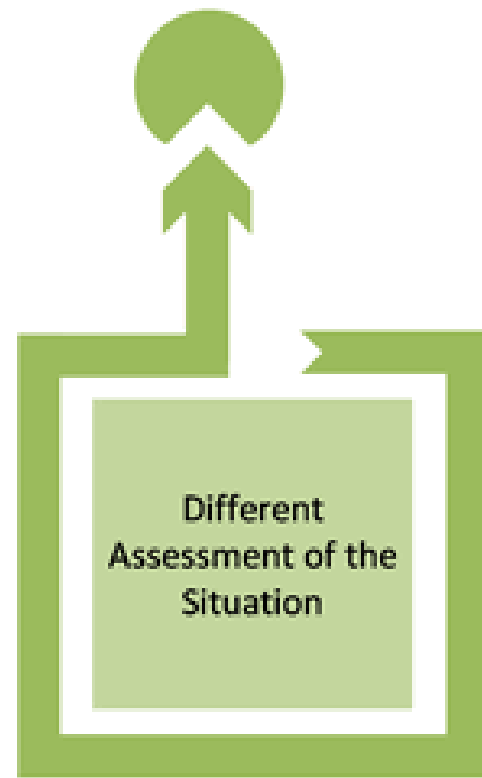
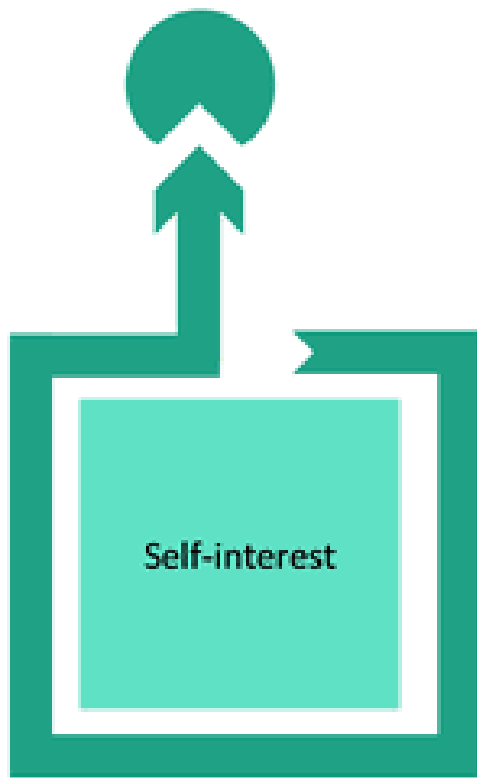
# PARISH SUSTAINABILITY

Q&A

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WE DON'T HAVE A COMMON MIND ON THE COMPLEXITIES OR THE SOLUTIONS



# Sociological indicators point to significant decline in Anglican attenders 2021 - 2041

	Newcastle	Sydney	Adelaide	Brisbane	Melbourne	Perth
Population	1,044,296	4,960,576	1,112,132	3,759,323	4,748,589	1,937,321
Anglicans	240,379	600,364	105,527	565,934	368,281	262,706
<b>Anglican</b>	<b>23.02</b>	<b>12.10</b>	<b>9.49</b>	<b>15.05</b>	<b>7.76</b>	<b>13.56</b>
Catholic	22.75	25.09	19.75	20.94	23.49	22.08
Uniting	4.49	2.1	5.69	4.87	2.49	2.1
No Religion	27.45	24.68	34.18	29.99	31.23	32.03
Not Stated	8.29	8.85	8.49	9.56	9.07	9.79
Attendance	5000	50000				
Percentage of Population	0.48%	1.01%				
Percentage of Anglicans	2.08%	8.33%				

Approximate Sunday Attendance 2%  
2016 – 4800

Possible Sunday Attendance 2% based on  
11.5% (weighted average capital) – 2400



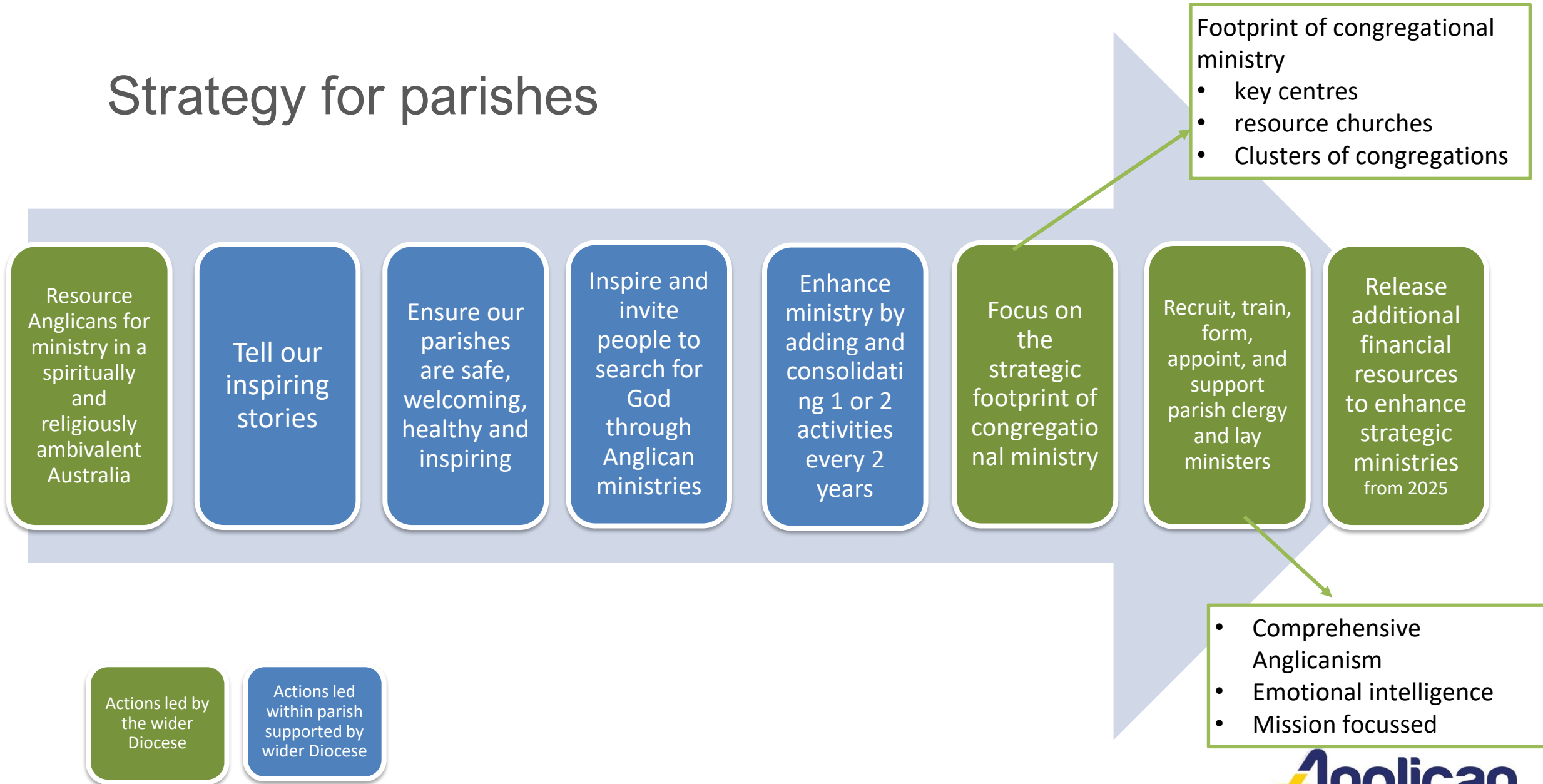
# Parish Environment

- Principles
  - A footprint of Anglican ministry across the Diocese
  - Majority of parishes must have f/t clergy with at least p/t administrator
  - Mixed-economy of opportunities for people to explore, engage and commit to Christian faith, life and worship
  - Word, Sacrament & Practical mission essential in parishes
  - Commitment to ministry through relationship (One:One)
- Anticipate reduction of parishes over next decade
  - Around 34 parishes
  - Small number of parishes with unique mission (often dictated by locality)
- Insufficient funds to meet ministry needs
- Some parishes with significant building issues

# A picture of our Incumbents

- 65% have started current role in the last 4 years
- Only 14% in role prior to 2012
- No dominant form of formation, training and education
  - Minor cohort - some form of residential training component (Morpeth or Moore)
  - Major cohort - trained in current Diocesan Formation model (no curacy)
  - Major cohort – trained for another Diocese
- Close to 50:50 ministry placements for women and men

# Strategy for parishes



Worship and Prayer (25%)

Growing the church one by one (25%)

Faith Building and Lay Empowerment (25%)

Community Engagement (10%)

Incumbents  
fashion  
their own  
diaries ~  
Focus on  
mission  
action

## Worship and Prayer (25%)

- Sunday Service expressing Central Newcastle Anglicanism
- Second Sunday Service enabling Inspirational Engagement for people not currently worshipping
- People of God visibly at prayer

## Growing the church one by one (25%)

- Enabling people - One to One - Faith Sharing/Evangelism
- Enabling people - One to One - Spiritual and Pastoral Care
- Enabling people - One to One – to make personal invitation
- Ministries of Initiation (Baptism, Confirmation, Renewal, and Reception)

Creating  
mission  
action

## Faith Building and Lay Empowerment (25%)

- Preaching, teaching and testimony
- Identifying and equipping lay leaders
- Peer, study and growth Groups held across age ranges and across the year (Mainly Music, Revive and Alpha)
- Systematically address unhealthy culture and behaviour

## Community Engagement (10%)

- Occasional services and pastoral offices
- serving people and addressing needs in the community
- Supporting and promoting environmental responsibility
- Working to heal relationship with First Nations Peoples

Creating  
mission  
action



Clergy sustained for leading the journey

## Child Safe Assurance Audit

- Diocese is as strong as its weakest link
  - Significant risk posed by parishes

## Volunteering Roles - Volunteers

- What roles
  - Role Description
  - Screening
  - Training
  - Support
  - Review

Parish  
Health  
and  
Safety



# A SHARED WAY

Q&A

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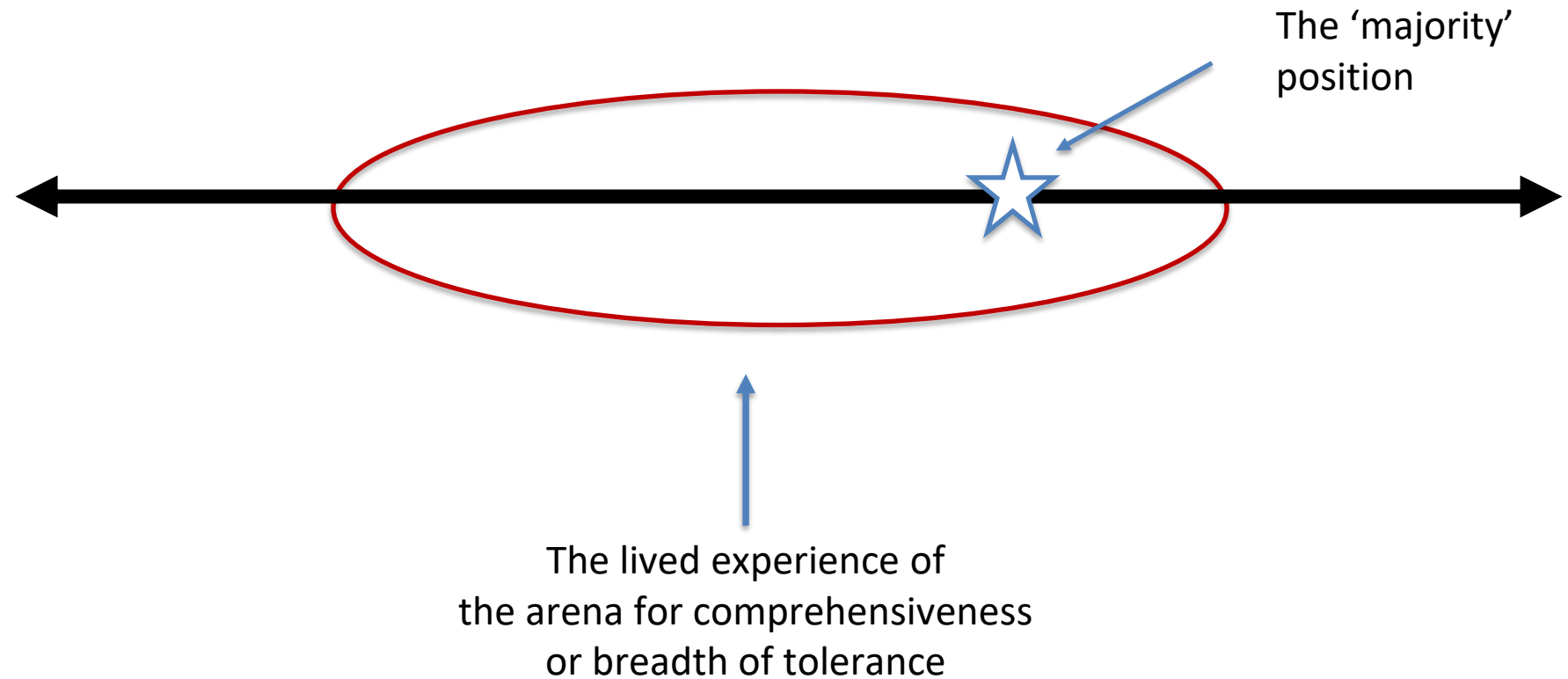
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We don't have a common mind on how will we respond to the complexities we face.

We are on a journey together – the quest 'not the middle way but a shared way'

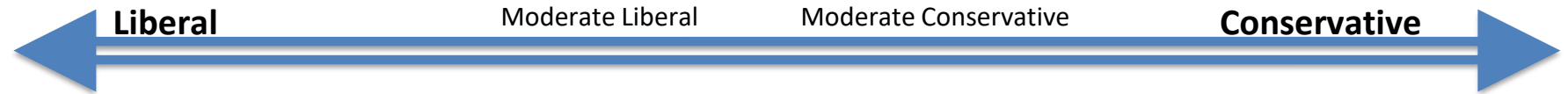


# The Diocese in which you have accepted a call to serve



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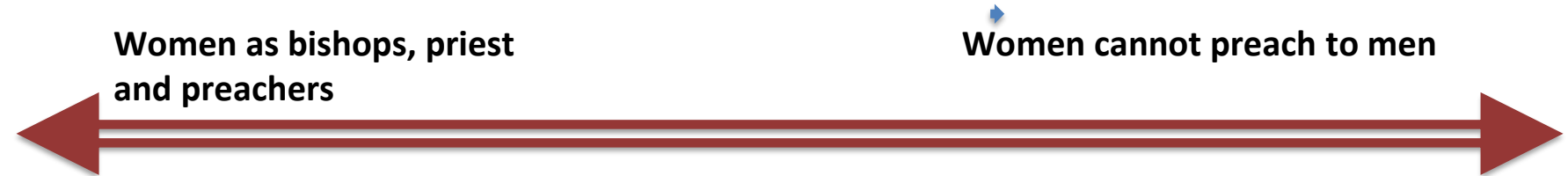
Theological Approach



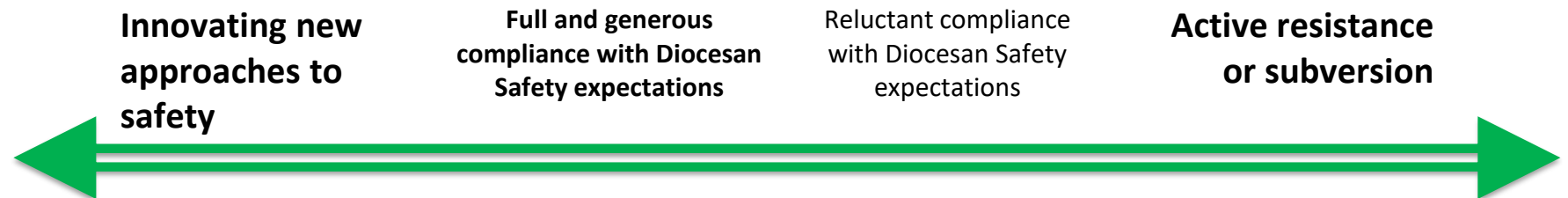
Pursuing Reconciliation with First Nations



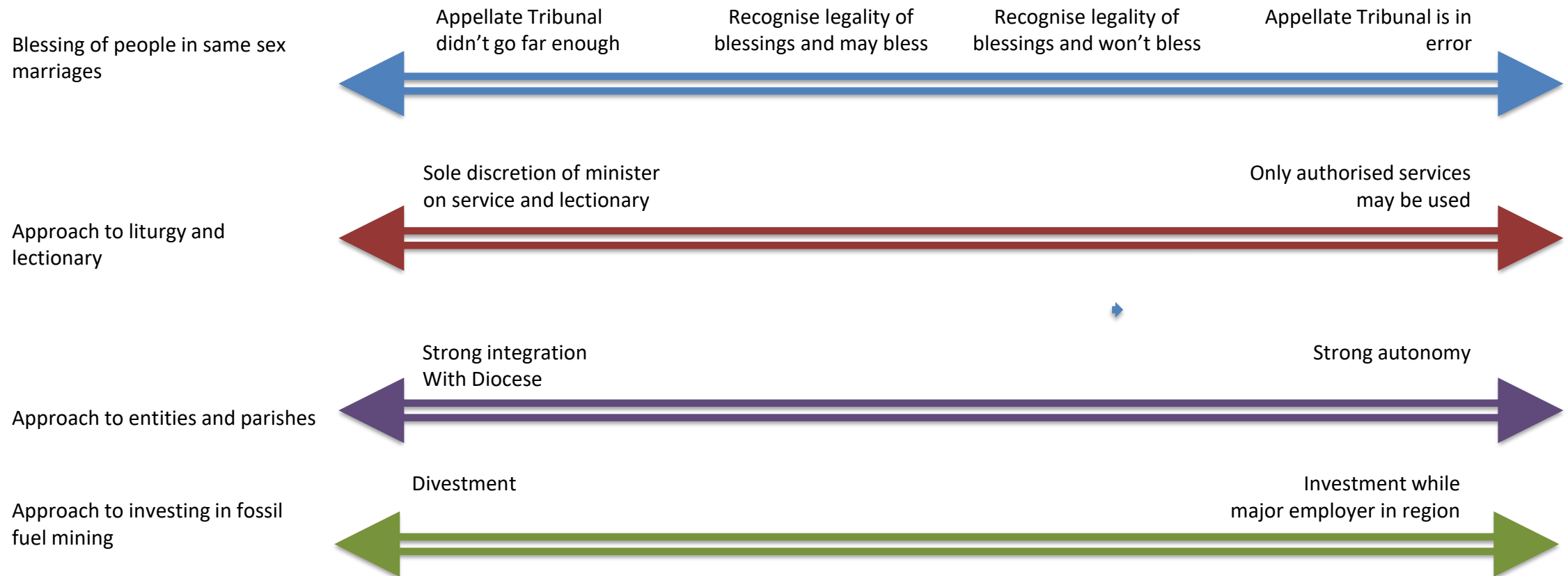
Affirming the ministry of women and men.



Being a safe and healthy place for all people



# The Diocese in which you have accepted a call to serve



# Coming to terms with our environment

- Difference perspectives are consistently legitimated within the Anglican Communion and the Anglican Church of Australia
  - What occurs in Communion
  - Nature of Baptism
  - Sin associated with divorce and re-marriage
  - Who may undertake ministry and the ministries they may exercise
- Constitutional and Canonical Framework in which this difference is expressed
  - Boundaries
  - Limitations on what bishops, clergy and laity can do
- Regular exercise of reasonable judgement

# Coming to terms with our environment

- Canon Concerning Services 1992
  - Focusses on the authority of the Minister in specific circumstances
  - Provides a role for the Bishop
  - Power not given to the Parish or Parish Council
- Synod (and Diocesan Council)
  - place of rule-making which shapes our common life
  - place of debate
  - place of voting
  - Distinct role for the Bishop in Synod and Diocesan Council

# Coming to terms with our environment

- Bishop has unique vantage point and is responsible to lead and set 'tone' of mission and ministry of the Diocese consulting especially with the Diocesan Council (as a Council of advice)
- Bishop can give 'lawful and honest' directions to clergy
  - to address neglect of ministerial duties
  - to ensure conformity with State Law, Constitutions, Canons and Ordinances
  - to ensure conformity with *Faithfulness in Service*
- Bishop can seek to persuade clergy
  - Pastoral Requests
  - Education and Guidance



# Coming to terms with our environment

- The decision of the Appellate Tribunal means that it is lawful in this church for a minister to use the 'Wangaratta' or similar service of blessing.
- It is for the Synod/DC with the agreement of the Bishop to change the law of the Church in this Diocese (within the Constitution and Canons)
  - For example An ordinance to exclude the Canon Concerning Services 1992 or a Regulation under the Canon Concerning Services 1992
- Synod/DC can have non-binding debates
  - Synod resolutions are non-binding

# Coming to terms with our environment

- How do we negotiate this environment
  - We've got some mission critical work to undertake
  - Some people want a debate which others don't wish to join
  - Some people open to a conversation marked by mutual curiosity
  - Some people invite people to a conversation but in the process reveal their non-negotiable positions

The Diocesan Journey  
Not the middle way but a shared way

