



Anglican Diocese of
Canberra & Goulburn

DIOCESAN PROFILE

*We dream of a Diocese in which
the love of Jesus transforms
individuals and communities*

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Episcopal Election Nominations Committee

As elected by Synod
March 2018

Clergy Members
The Venerable David Ruthven
The Reverend James Coats
The Reverend Anna Boxwell
Lay Members
Mr Greg Mills
Dr Ingrid Moses AO
Canon Robert Arthur



Image credit: Scott Leggo Photography (Used with Permission)

Acknowledgment of Country

We acknowledge the traditional custodians of the land in this Diocese, past and present. We give thanks for the rich heritage of the Aboriginal and Torres Strait Islander people who call this place home and respect their continuing culture and the contribution they make to the life of this Diocese and region.

Foreword from the Episcopal Administrator

As the Diocese of Canberra & Goulburn transitions to new episcopal leadership, this Diocesan Profile has been helpfully produced by our hardworking Episcopal Election Nominations Committee after extensive consultation with people in the Diocese. It not only contains a helpful overview of the Diocese and its key missional endeavours and structures, but also faithfully represents the current perceptions of its members about strengths and work areas, opportunities and challenges. It is a mutual discernment tool designed to assist both potential candidates and members of the Synod as together we seek the mind of God about the identity of the person called to be our next chief missionary, pastor and teacher.

This is a wonderful Diocese marked by respect for and acceptance of differences. In my experience of fifteen years in senior leadership here, there has been a deliberate journey to be much more intentional in pursuing the mission of God. To that end the Diocese has developed two successive mission action plans where a shared vision has been willingly embraced and become the glue in uniting our diverse expressions of the Christian faith under a common purpose and goal. As a result many of our people from all traditions have grown in their confidence in Christ and want to share the love of Jesus in word and deed to transform individuals and communities. We have also consciously pursued a 'both/and' strategy, wanting to see traditional church

both healthy and outward looking, while fostering the emergence of new expressions of church to connect meaningfully with those who are not-yet Christian, so that in both cases Christ becomes the focus of all we do.

As in any journey there are bumps on the road and obstacles to confront before reaching the desired destination. We do not, therefore, underestimate the challenges of mission and ministry in a largely post-Christian culture, where the witness of the institutional church has been severely compromised by the evil of child abuse. We have been and will continue to be proactive in recognising and properly responding to this matter. We are also quietly determined to maintain a relevant presence in all parts of our Diocese, and particularly in the rural areas which are confronting substantial demographic change. The challenges we face across the Diocese will require wisdom, creativity, flexibility and a collaborative spirit as we seek to discover models of mission apt for each particular context.

I commend the Profile to your prayerful consideration, with my own prayer being that suitably qualified and gifted people will be willing to explore with us the possibility of God's call to be our eleventh Diocesan Bishop to lead us in the next stage of our pilgrimage.

Bishop Trevor Edwards

Prayer for the election of a Bishop

Eternal God, shepherd and guide,
in your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your truth.
So may your Church be built up
and your name glorified;
through Jesus Christ our Lord. Amen.

Grace

Go before us, O Lord, in all our doings
with your most gracious favour,
and assist us with your continual help;
that in all our works, begun, continued and ended in you,
we may glorify your holy name,
and finally by your mercy
obtain everlasting life;
through Jesus Christ our Lord. Amen.



The Diocese of Canberra and Goulburn

The Diocese of Canberra and Goulburn is one of 23 dioceses of the Anglican Church of Australia. The national Anglican Church belongs to the world wide fellowship of churches within the one holy catholic and apostolic church in communion with the ancient See of Canterbury. This communion of autonomous churches covers over 80 million Christians in 160 countries.

This network of churches is served by four instruments of communion: the Archbishop of Canterbury (first among equals), the Lambeth Conference (10 yearly meeting of the bishops of the Communion), the Anglican Consultative Council (three yearly meetings made up of laity, bishops, priests, and deacons) and the Primates meetings (the episcopal leader of each member church).

A Brief History of the Diocese of Canberra and Goulburn and its Formation within the National Church

The Anglican Church of Australia traces its origin to the Church of England. The Church of England came to Australia in 1788 as the chaplaincy to the settlement at Sydney.

Near the edge of Lake Bathurst, between Goulburn and Canberra, a stone monument identifies the locality where Revd Robert Cartwright, in the presence of Governor Lachlan Macquarie and party, conducted the first Christian service in the area now known as the Diocese of Canberra and Goulburn on 29 October 1820. As settlement extended into this “new country” so did the church’s ministry.

In 1836, the second Archdeacon of New South Wales, William Grant Broughton, was consecrated as the first Bishop of the Diocese of Australia. In 1838, Revd William Sowerby was the first Anglican Priest to be appointed to Goulburn. The subdivision of the Diocese of Australia commenced in 1842 and Bishop Broughton became Bishop of the Diocese of Sydney in 1847.

The Diocese of Goulburn was excised out of the Diocese of Sydney in 1863 and established as a separate Diocese under Letters Patent issued by Queen Victoria. This meant that Goulburn was designated as a city – Australia’s first inland city. Bishop Mesac Thomas was appointed under Letters Patent of the Crown as the first Bishop of Goulburn. Since that time the election of bishops in the Province of NSW has been a function of diocesan synods.



There have been 10 Diocesan Bishops:



Mesac Thomas
1864 – 1892



William Chalmers
1892 - 1901



Christopher George Barlow
1902 - 1915



Lewis Bostock Radford
1915 - 1933



Ernest Henry Burgmann
1934 - 1960



Kenneth John Clements
1961 - 1971



Cecil Allan Warren
1971 - 1983



Owen Douglas Dowling
1983 – 1993



George Victor Browning
1993 - 2008



Stuart Peter Robinson
2008 - 2018

Originally the Diocese covered an area that extended as far west as the South Australian border. However, in 1884 the area west of Wagga Wagga was taken into the newly created Diocese of Riverina. Just over a century later, in 1986 a further boundary adjustment occurred when the area around and including Albury was subsumed into the Diocese of Wangaratta.

With the growth and development of Canberra as the National Capital, in 1950 the Diocese was renamed the Diocese of Canberra and Goulburn. This was further reflected in the relocation of the Bishop's residence from Goulburn to Canberra, and later the relocation of the Diocesan office.

Throughout our history, women have been an integral and active part of the life of the Diocese.

Our Diocese has been a leader of inclusion of women at all levels of church life and in the movements which have enabled women's ordained ministry. This is richly embedded in our culture.

In 1987 women were able to be ordained to the Diaconate. However, of particular significance in the life of our Diocese was the ordination of women to the priesthood, which commenced during Bishop Dowling's tenure. The first eleven women priests were ordained in St Saviour's Cathedral on 20 December 1992.

For the past 25 years the Diocese has had a proud history of ordaining and licensing women to serve across all three orders of ordained ministry. There are women serving in the Diaconate; the Priesthood (as chaplains, rectors and archdeacons); and two of the Diocese's female clergy have been consecrated as Bishops, one of whom became the first female to be appointed as a Diocesan.

Women's ministry (both clerical and lay) is viewed as a central component of who we are as a Diocese and the ministry of both women and men continues to flourish in partnership across the Diocese in a culture of mutual respect.

The first ordination of women to the Priesthood in the Diocese in December 1992.



A Regional Diocese

The Diocese of Canberra and Goulburn is rich and diverse spanning a large area of approximately 78,500 square kilometres, including all of the ACT, the NSW south coast, and extending as far north as Marulan and as far west as Wagga Wagga. Each of these regions has a distinctive history and sense of community.

Given the size of the Diocese there are significant distances to travel between ministry units and communities. The desire for ongoing, personal and pastoral engagement with the communities and ministry units around the Diocese is an expectation and this engagement will be an integral part of the role of Bishop.

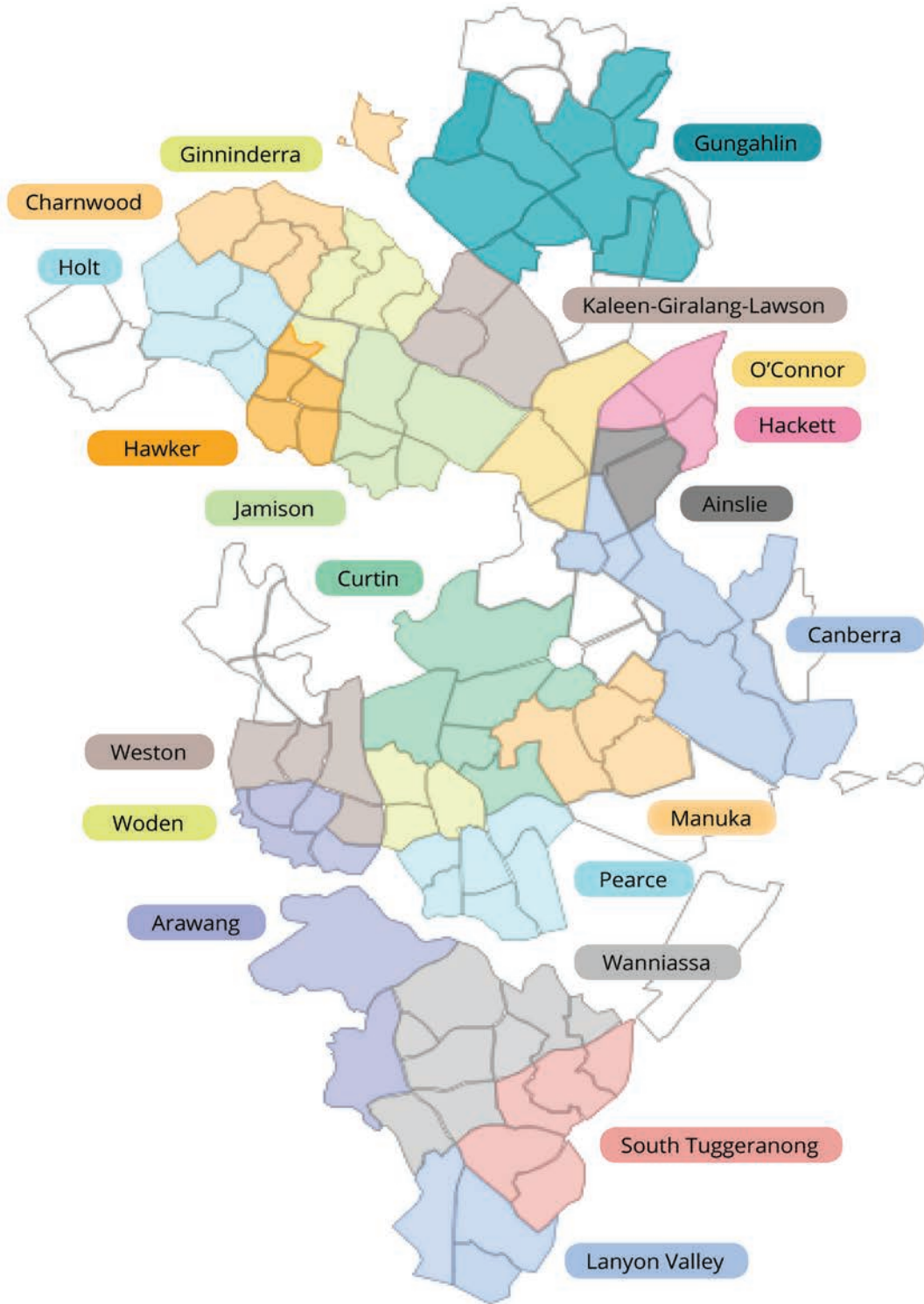
The Position of the Diocese of Canberra and Goulburn



Diocesan Parish Boundaries - NSW



Diocesan Parish Boundaries - ACT



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About the Region

Canberra and the ACT Region

The Australian Capital Territory (ACT) was established in 1911 around a new capital for the newly federated country of Australia. Located on the ancient lands of the Ngunnawal people, Canberra’s name is thought to mean meeting place. There are also connections to the Ngambri and Ngambri-Guumaal people. Beyond the ACT, the region was also a significant meeting place to neighbouring clans including the Ngarigo, Wolgalu, Gundungarra, Yuin and Wiradjuri people.

European settlers arrived in the 1830s, and the area was chosen for the federal capital in 1908. An international design competition was held in 1912 for the design of Canberra. The winner was Walter Burley Griffin. In 1913 Canberra was officially named the new Australian capital, and in 1927 a provisional Parliament House was opened.

As the seat of government in Australia, Canberra is home to Parliament House, Government House (the Governor-General’s official residence), the High Court, numerous government departments and agencies and diplomatic embassies. It is also the location of many social and cultural institutions of national significance, including the National Museum of Australia, National Library of Australia, National Gallery of Australia, National Portrait Gallery, Royal Australian Mint, Australian National Botanic Gardens, National Archives of Australia and Australian War Memorial.

Canberra, an urban-rural capital, is a thriving modern city. In addition to its national institutions, Canberra has a rich local history and vibrant local community. Its amenities, which are interspersed with bushland and surrounded by large areas of National Park, serve not only Canberra but also the wider region. The current population of the Australian Capital Territory is over 400,000 and continuing to grow, with a projected population of 500,000 in 2033.

The Diocese has a significant missional presence across Canberra and the ACT region:

Bishop’s Office	
Parishes/Ministry Units	20
Other ministries (Basement Ministries)	1
Diocesan Schools	1
Company Schools	3
Diocesan Agencies	7
<ul style="list-style-type: none"> • Anglican Diocesan Services • Anglicare NSW South, NSW West & ACT (Head Office; ACT Regional office; Retail outlets; Club 12/25 and The Junction Youth Health Service) • Anglican Investment and Development Fund • St Mark’s National Theological Centre • Synergy Youth and Children’s Ministry (Diocesan wide) • All Saints College 	
Australian Centre for Christianity & Culture (partnership with CSU)	
Retirement Villages (Anglicare)	2



Image credit: Rob Mulally for VisitCanberra



Meroo National Park, South Coast by Alison Payne

The NSW South Coast

The South Coast covers land traditionally owned by the Yuin and Monaro people and has a rich Aboriginal cultural heritage.

This region stretches from Batemans Bay in the North to Eden in the South. Whilst the South Coast is best known for its beaches and natural environment, there is also significant rural and farming industry located in the hinterland. It is also a popular holiday and retirement destination.

Some of the main centres in this region include Batemans Bay, Narooma, Bega, Moruya and Merimbula. The current regional population is approximately 72,000 and projected to rise to 80,000 by the mid 2030s.

Two of our Diocesan Schools are located in this region: St Peter’s Anglican College in Broulee and Sapphire Coast Anglican College in Bega.

Missional presence in the NSW South Coast region:

Parishes	6
Other ministries (Open Sanctuary)	1
Diocesan Schools	2
Anglicare Regional Offices (Bega, Moruya, Merimbula)	3
Diocesan Youth Camps/Accommodation (Wambiri and Manna Park)	2

Queanbeyan, Monaro and Alpine Region

Queanbeyan has a long and rich history in the region, officially being proclaimed a township in 1838. Since this time Queanbeyan has continued to grow and prosper and was granted City status on 7 July 1972. The town’s name comes from the Aboriginal word ‘quinbean’ that translates to ‘clear waters’.

Queanbeyan is the largest city in Southeast NSW with a population of approximately 57,000. It is located in close proximity to the ACT and the nearby historical towns of Bungendore and Braidwood in the Southern Tablelands.

The new township of Googong just out of Queanbeyan will eventually have around 6,200 homes. Our newest Diocesan school, The Anglican School Googong, has been strategically situated in this township and is already building a strong connection through the provision of Christian education to the local community.

The Monaro and Alpine region is located on land traditionally home to the Ngarigo, Walgalu, Bidawal and Southern Ngunnawal people and covers a diverse geographic area – from the mountain ranges and alpine snowfields to the sweeping Monaro Plains. Vast areas of the region are occupied by agricultural land, with a predominant focus on sheep and cattle farming. Tourism and recreation are a major industry of the mountains and snowfields. The region is also sustained by a range of other industries including the Snowy Hydroelectric scheme and forestry.



Perisher Valley by Alison Payne

The region has a current population of 70,000, predicted to be 92,000 in the mid 2030s.

Missional presence in and around Queanbeyan, Monaro and Alpine Region:

Parishes/Ministry Units	4
Other ministries (Celebration Community; Annie's Place; Karabar Housing Co-op)	3
Diocesan Schools	1
Diocesan Agencies • Anglicare Retail	1

Goulburn and the Southern Tablelands of NSW

The Mulwaree people are the traditional owners of much of the land of this region. The Wollondilly River was once a meeting place for the Mulwaree, Tarlo, Burra Burra, Wollondilly, Wiradjuri, Gundungurra, Dharrook, Tharawal, Lachlan, Pajong, Parramarragoo, Cookmal and Gnunawal people.

The area that has since become the City of Goulburn was first identified in 1818 by surveyor John Meehan and Hamilton Hume. The Goulburn Plains were named after the Secretary of State for War and Colonies, Henry Goulburn and settlers started arriving in 1825. From the 1830s Goulburn was the centre for police operation in the southern region (the Police College remains today). In 1863 the town was the last in the British Empire to become a city (Australia's first inland city) by virtue of a Royal Letters Patent, creating a Bishopric. The mother church of the Diocese, St Saviour's Cathedral, is located in Goulburn.

The current population of the Goulburn and Southern Tablelands region is 58,000, predicted to be approximately 70,000 by mid 2030's.

Missional presence in and around Goulburn and Southern Tablelands Region:

Parishes/Ministry Units	9
Chaplaincy Units (F5 Refresh Ministries and Rocky Hill Church)	2
Mission Districts (Cartwright Mission District, Mulwaree Anglican Mission District, Sutton Road Mission District)	3
Exploratory Ministries (Collector, Marulan)	2
Diocesan Schools	0
Anglicare Offices • Goulburn	1
Retirement Villages (Anglicare)	1

Wagga Wagga, the South West and North West

The Western Region encompasses a diverse regional area including Yass Valley (Yass/Murrumbateman districts); Hilltops region (Boorowa/Harden Murrumburrah/Young); North West region (Temora, Junee, Cootamundra); South Western slopes region (Adelong/Batlow/Tumut/Tumbarumba); Central West (Gundagai, Holbrook, Tarcutta); and the regional city of Wagga Wagga.

The region has a rich Aboriginal heritage with Wagga Wagga named from the language of the large Aboriginal Wiradjuri Tribe.



St John's Church Wagga Wagga

Agriculture and farming are major industries in the region, along with tourism and recreation.

In addition to the ministry units of the region, The Riverina Anglican College (Diocesan school) and St Martin's College (a residential college at Charles Sturt University) are both situated in Wagga Wagga and play a key missional role in the Diocese.

The current population of Wagga Wagga is approximately 65,000 and is estimated to be greater than 80,000 by 2036. There are approximately 40,000 people in the surrounding towns of the North and South West.

Missional presence in and around the Western Region:

Parishes/Ministry Units	15
Exploratory Ministries (Bookham)	1
Diocesan Schools	1
Preschools	2
Residential Colleges	1
Aged Care Services	1
• The Forrest Centre (in partnership with the Little Company of Mary)	
Anglicare Regional Offices	1
• Wagga Wagga	





Picture taken by AYArktos from Wikimedia Commons

Cathedral, Parishes and Ministry Units

St Saviour's Cathedral

St Saviour's Cathedral is the mother church of the Anglican Diocese of Canberra and Goulburn.

The original St Saviour's Church gained Cathedral status as the seat of the first Bishop, Mesac Thomas, when Queen Victoria's Letters Patent established the then Diocese of Goulburn in 1863.

Designed by colonial architect Edmund Blacket, the decorated Gothic Cathedral in magnificent sandstone that rose on the site of the original Church was built by local craftsmen using materials mostly sourced from the district, including bricks from the old Church for its floor. The Cathedral was dedicated in 1884 and consecrated in 1916 and remains a proud landmark in Goulburn and the wider Southern Tablelands region.

Over the years various fund raising initiatives have enabled the completion of key elements of Blacket's design and other complementary and restorative works. The tower was completed in 1988 as a bicentennial project and the 13 bells housed in the belltower are named after ships of the First Fleet. They make up one of Australia's few full peals, and are renowned throughout the bell-ringing community.

St Saviour's Cathedral has been a place of worship and ministry since the 1830s and continues to serve the city of Goulburn and the Diocese. The Cathedral is a visible witness to the Gospel of our Lord Jesus in a very particular place. It is also one of the most beautiful Gothic Cathedrals in Australia and is a place of pilgrimage, with many people finding inspiration and consolation in its peace and beauty.

It is visited each year by thousands of tourists from all over the world.

The Cathedral is currently undergoing significant maintenance and restoration works. The staged program of works is being overseen by the St Saviour's Cathedral Heritage Restoration Committee and a Heritage Architect as funds are available.

Parishes and Ministry Units

The Diocese of Canberra and Goulburn has over the course of its history fostered an Anglicanism that recognises the value of the variety of traditions (broad church, evangelical, catholic, charismatic) that contribute to the Anglican way of being Christian.

This inclusive approach has also meant the Diocese has a well-established track record of providing the wider church with leaders who value, and are skilled at working with, the diversity found in the Anglican Church. This breadth and diversity is reflected in the styles of worship and range of worshipping communities and ministries in the Diocese.

The Diocese of Canberra and Goulburn is comprised of 60 Ministry Units. These include 54 Parishes; 3 Mission Districts; 3 other ministries plus a number of other exploratory/pioneering ministries.

Our ministry units seek to connect to all ages and groups of people. This is exemplified in the various types of ministries offered:



Diaconate

For over 20 years diaconal ministry has grown and flourished in the Diocese of Canberra and Goulburn. Our dedicated household of deacons continue their servant leadership, seeing clearly their place on the missional edge of communities of faith, often well beyond the reach of traditional expressions of faith.

Currently there are 34 deacons actively involved in mission and ministry in the Diocese. Their range of activities includes: discipleship, evangelism, aged care, hospital chaplaincy, holistic and palliative care nursing, special religious education, public housing community-building, counselling, parliamentary chaplaincy, academic administration, community health, school chaplaincy, writing resources for publication, liturgical roles, family and children's ministry, leading Bible studies, and administration. A number also have significant Diocesan responsibilities.

Chaplaincy

The Diocese of Canberra and Goulburn has a broad Chaplaincy portfolio. Chaplaincy services are provided across the ACT and NSW within schools, universities, hospitals, hospices, mental health facilities, the police force, correctional facilities, aged care facilities, retirement villages, the defence force and Parliamentary Christian Fellowship.

Children's, Family and Youth Ministry

Throughout the Diocese there is a strong emphasis on children's, family and youth ministry with many ministry units offering programs and worship services targeted at children and families, for example: Messy

Church, Children's Church, Family Services and Youth Groups. These ministries are supported by Synergy Youth and Children's Ministry who also co-ordinate the annual Camp Pelican. In addition to local ministry, there are also strong and vibrant school chaplaincy and Special Religious Education (SRE) programs operating throughout the Diocese.

Ministries to the aged

Given our ageing congregations there is also a heightened awareness of supporting ministries to older people both within the gathered faith community and in our parish community around us and across the Diocese, through pastoral care programs and chaplaincy to aged care facilities. The Centre for Ageing and Pastoral Studies, established at St Mark's National Theological Centre, exists to advance this work.

Aboriginal Ministry

The Diocese is committed to building and strengthening its Aboriginal ministries. Currently the Boomerang Meeting Place in Mogo operates in conjunction with the Parish of Batemans Bay. Many of our parishes and ministry units across our regions continue to build and develop connections with local Aboriginal groups.

The Australian Centre for Christianity and Culture plays an important role in being an interface between Christianity, Aboriginal and Torres Strait Islander people, and Australian society and culture; and in facilitating engagement and dialogue.

Embracing Ministries

This ministry supports the spiritual growth and discipleship of people with disabilities, and their families. Embracing Ministries offers a range of programs including school holiday programs for children with physical and intellectual disabilities; retreats where parents can hear God amid family life; as well as support, advice and assistance to congregations seeking to care for families with disability.

South Sudanese Community

Dinka congregations, ministering to the South Sudanese Community, are conducted at St George's, Pearce and St Paul's, Ginninderra.

Karen Community

Karen language service and Kids Church at Good Shepherd Anglican Church, Curtin, are ministering to the Karen refugee community who come mainly from the refugee camps on the Thailand/Myanmar border.

Exploratory and Pioneering Ministries

'Vitality and Sustainability' are key issues for all dioceses whether in rural or urban settings. Parochial ministry in rural areas is ever more challenging, not merely because of changing population patterns but because of shifting cultural preferences. These shifts are challenging traditional models of congregations and the long-term sustainability of many rural dioceses.

In response to this, the Diocese has established the Exploratory Ministries Chaplaincy Unit (EMCU) to support flexible and agile structures to support and enable continuing ministry and mission, particularly in rural areas where inherited traditional models are no longer able to be supported. Pioneering ministries such as rural chaplaincy are growing congregations in areas where churches would otherwise have already closed.

New models (or old models renewed) of ministry are being established in which the focus is serving the people of a district rather than the maintenance of a structure. Rural chaplaincies in which bi-vocational workers are sent to serve the needs of a community are being pioneered, giving time to address the structural needs of the parish.

Similarly, supported training appointments aimed at providing ministry and mission within a community, while growing missional leaders, are being made. This has the potential to serve existing congregations while providing the opportunity for ministry trainees to grow through supported practice.

In addition, in some instances the creation of new parishes in which resources are pooled (i.e. through amalgamations) has meant that time, energy and money can be rationalised for greater missional impact and refocused on contemporary needs.



All Saints' Church, Bodalla,
by Robin Page





23,912 Annual Church Services

311,529 Total Yearly Church Attendance

5,986 Average Weekly Attendance

517 Baptisms

110 Marriages

614 Funerals

Data sourced from 2016 Parish Return.

Snapshot of the Diocese

12,000+ people reached per year via Anglicare's network
7,000+ students and families reached through Anglican schools

Clergy Statistics (as at 13 June 2018)

Total Number of Licensed Clergy in the Diocese: 265
(Licensed and ATOs)

Priests

Male	Female	Total
79	36	115

Deacons

Male	Female	Total
6	15	21

All Licensed Clergy (i.e. Deacons and Priests)

Male	Female	Total
85	51	136

Of these the numbers of Archdeacons and Area Deans are as follows:

Archdeacons

Male	Female	Total
6	2	8

Area Deans

Male	Female	Vacant	Total
4	3	1	8

Clergy with an Authority to Officiate (ATO)

	Male	Female	Total
Priests	84	32	116
Deacons	3	10	13
Total	87	42	129



Image credit: Visit Canberra

Mission and Ministry Initiatives for the Diocese

Re-seeding the gospel; growing the body of Christ

The Diocese of Canberra and Goulburn, as part of the Anglican Church of Australia, is a church in transition. We live in a period of significant change. Inherited and cherished ways of being church are under stress. The story of the gospel is being erased from the memory of the young, the church's voice within the public, political and intellectual life of the nation is muted at best. Moreover, we are increasingly aware of the remarkable diversity of the peoples of Australia with respect to cultures, ethnicity and religious traditions. The religious landscape is changing fast and more people today than ever before do not associate with any religion. The strains on the church's resources are great, the challenges equally great. But there remains an indestructible spiritual hunger in our society. Truly, we live in exciting times to be a Christian and part of the world-wide body of Christ. This is the context in which our Diocese undertakes its ministry and mission initiatives.

Perhaps we might best depict the present challenge for our Diocese as one of re-seeding, of planting and growing the gospel in the church and society for the sake of the coming kingdom. In the church garden, there are parts that look healthy and are thriving, other sections are overgrown and require pruning back or weeding while new exotic varieties seem to appear from nowhere. In this context, a major challenge is to till the ground, re-fertilise and continue the patient task of re-seeding and tending the new shoots.

Since 2010, the mission initiatives outlined on page 21 were adopted to facilitate the overarching mission of the Diocese - to see the love of Jesus transforming people and communities.

Over the past eight years there have been different foci in different seasons. Some initiatives were for a limited time, others have since been refined and further adapted, but many continue to be actively addressed and realised throughout the Diocese by local ministry units and our Diocesan agencies.

The Parable of the Growing Seed

...“The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

Mark 4:26-29 (NRSV)

Changing Lives Transforming Communities

Encouraging missional engagement with our communities

- Facilitating partnerships with Diocesan agencies and local ministry units
- Developing regional Archdeaconry strategies
- Deploying a Diocesan Mission Facilitator

Raising a new generation of disciples and leaders

- Resourcing Synergy Youth & Children
- Developing pioneer, indigenous and multicultural leaders
- Investing in Christian education through the ministry of schools

Responding to human need through ministries of care and advocacy

- Supporting an innovative and effective Anglicare
- Providing a public voice for the voiceless
- Acknowledging and welcoming the gifts and insights of all people living with mental illness and physical disability

Equipping all God's people for ministry and mission

- Sustaining the employment of a Director of Ministry Training and Development and Diocesan Mission Facilitator
- Establishing a Diocesan centre for lay training
- Promoting and extending the influence and programs of St Mark's National Theological Centre

Connecting the church and the world

- Inspiring local Churches to be 'salt and light'
- Encouraging lay people to live out their baptismal promises
- Empowering the ministry of Chaplains and distinctive Deacons

Inspiring and nurturing a culture of worship and mission

- Ensuring the Cathedral is a centre of excellence for worship and community engagement
- Developing resources for ministry units and fresh expressions of church

Promoting and practising environmental stewardship

- Ensuring a properly resourced and well led Environment Commission
- Encouraging communities to actively engage in environmentally sustainable practices

Ensuring transparency and effective governance

- Reviewing and monitoring of boards of management
- Reviewing and developing the clergy appointment process
- Ensuring the Registry serves ministry units

Encouraging healthy communities confident in Christ

- Proclaiming the gospel in regional missions that stress the making of new disciples
- Promoting a culture of theological learning and spiritual maturity
- Supporting our Tri Diocesan partner dioceses and our link diocese abroad

In 2013, Anglican Diocesan Services was established as a strategic initiative to consolidate core administrative functions within a single shared services entity. The purpose of embracing shared services was to provide a framework to enable continuous service improvements to the Diocese and its agencies and drive efficiency and missional benefits (for further details see page 32).

Since 2015, the missional focus has been sharpened to the 3D-vision of:

Deployment – of skilled and well trained lay and ordained leaders, so that the right people are appropriately deployed to the right places to facilitate mission, e.g. pioneer ministers/church planters; lay leaders; parish curates and leaders; specialist staff.

Development of:

- Income generating capital works projects – to generate income streams to facilitate deployment and address debt reduction.
- Financial structures that facilitate mission. This also includes exercising wise stewardship of varied assets so that workers, lay and ordained, may be deployed throughout our Diocese.
- Parish partnerships with Diocesan and other agencies

Debt Reduction as it relates to:

- Parish contributions
- Interest rates
- Professional Standards implications / settlements
- Diocesan entities (e.g. schools)

Following on from this, in 2016 the strategic decision was taken to create three new Commissions, which are subcommittees of Bishop-in-Council:

Property Development Commission

The Property Development Commission (PDC) was established under the Diocesan Property Development Ordinance 2016 to assist in ensuring good stewardship of God's historic provision to the Diocese. The PDC's role is to assist in assessing and prioritising the possible developments that have the potential to assist with the delivery of the Diocesan 3D-vision for the Diocese.

The development of Diocesan assets is an important element of the vision to generate new income streams for the Diocese. The missional purpose for these developments is to ensure the Diocese is in a position

to meet financial obligations and deploy missional leaders both now and into the future. This Commission will enable wise and effective decisions to be made concerning the land and capital entrusted to the Diocese.

Public Issues Commission

The Public Issues Commission (PIC) was established under the Public Issues Commission Ordinance 2016 and provides one important avenue for engagement the body of Christ in the matters of importance in public life. This work is undertaken on the basis that God loves the world and that the gospel is good news for the world, its people and society.

The purpose of the Public Issues Commission (PIC) is to address the fourth and fifth marks of mission of the Anglican Communion, namely:

- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

Accordingly, the PIC facilitates awareness within the Diocese and the community of public issues and stimulates informed debate and discussion of such matters amongst the members of this Church. The PIC also provides advice to the Synod and Bishop-in-Council and assists in the preparation of submissions that the Bishop or Diocesan agencies may wish to make about public issues.

In the past few years the PIC has focussed its work on a variety of issues including: Asylum seekers and refugees; climate change and the promotion of a Diocesan environment code of practice; human sexuality in relation to LGBTQI and marriage; Indigenous reconciliation; euthanasia and assisted dying/suicide.

In May 2017, the Public Issues Commission released a set of resources to further develop the conversation about same-sex relationships, marriage and the church: Being Christ's Body
<http://anglicancg.org.au/wp-content/uploads/2018/05/BCBRelease1Complete2018Update.pdf>

Anglican Schools Commission

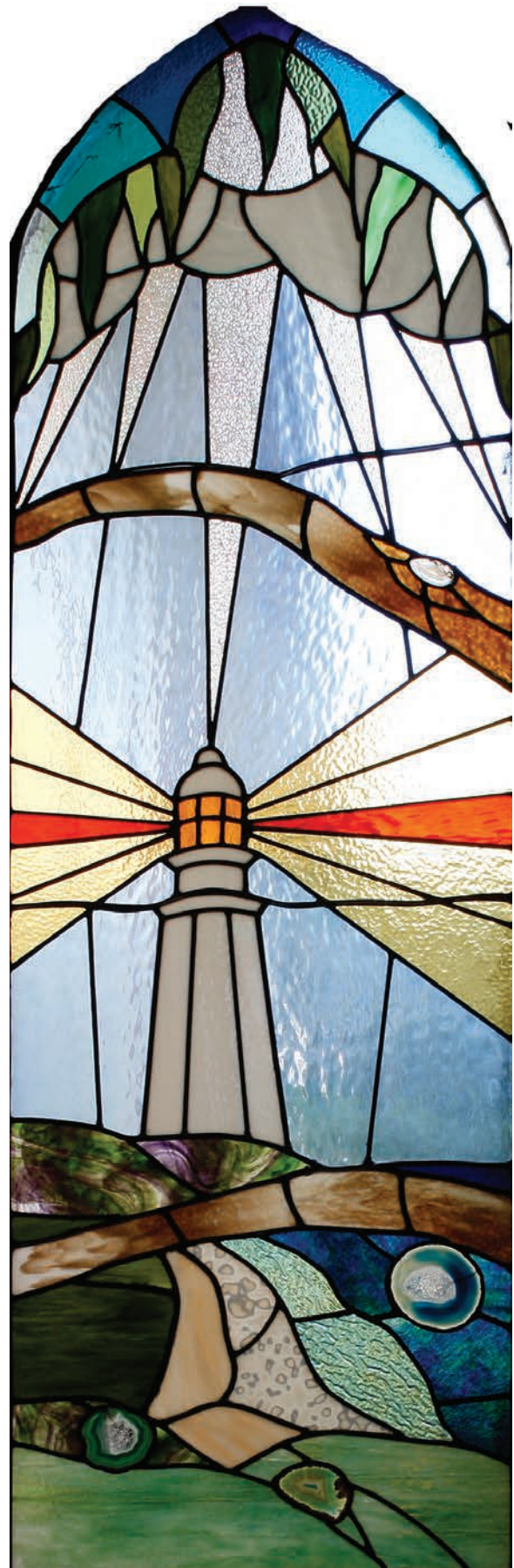
The Anglican Schools Commission was established under the Anglican Schools Ordinance of the Diocese of Canberra and Goulburn 2016. Its function is to provide timely, accurate and relevant reports concerning the financial, educational and missional performance of the schools.

The Commission is responsible for:

- a) The development of educational policy for the Diocese for approval by Bishop-in-Council and reporting to Synod;
- b) Monitoring of the financial performance of all Anglican schools and other bodies to which this Ordinance applies;
- c) Advice on the establishment of new Diocesan Schools;
- d) Oversight of the operation of applicable schools;
- e) Oversight of the missional goals and strategies of applicable schools;
- f) Establishing, maintaining and monitoring mechanisms of accountability to the Commission of the boards of each Diocesan School for the management of the relevant school;
- g) Promoting co-operation between Diocesan Schools and between existing Diocesan Schools, Anglican Company Schools and new schools established under this Ordinance;
- h) Taking part in the appointment of members of boards of Diocesan Schools;
- i) Facilitating common educational and administrative services to the schools and other bodies to which this ordinance applies; and providing to Bishop-in-Council advice on any aspect of Anglican Schools.

Missional Footprint

The reach of our Schools and Anglicare enables thousands of people of all ages to come into daily contact with the great news of Jesus and care in the name of Jesus. St Mark's and Synergy deepen the knowledge and depth of insight of disciples, young and old, preparing leaders for ministry and all for service. The Australian Centre for Christianity & Culture (ACC&C) provides an intentional focus on mission within a pluralist, secular and multifaith society, while numerous other agencies and entities work to minister to particular age groups or in places of particular need.



All Saints' Church, Bermagui,
by Robin Page



Safe Communities

Our Diocese is committed to holistic Safe Church Ministry. This means: we commit to our pastoral, duty of care, legal and insurance obligations with the goal that all ministries are spiritually, emotionally and physically safe, based on the premise that Diocesan parishes and ministries should be person-valuing and respectful places free from abuse and harm, for ministry to God's glory.

The sad reality is that, at times, people have been harmed and sexually abused by clergy and lay leaders in our Diocese. The evidence would suggest that, tragically, we have not always responded to victims and their families appropriately once the abuse became known. We as a Diocese are committed to recognising our past wrongs and meeting with, and apologising to, those whose lives have been so severely traumatised by the self-centred and destructive actions of people (generally) in authority.

Since 1993, the Diocese has had protocols in place to address allegations of sexual abuse and misconduct. In 1999, a training regime was inaugurated to create awareness of child abuse and to develop safe ministry practices when working with children and young people. Shortly after, in 2001, the Diocese implemented the Clergy Discipline Ordinance which provided a mechanism for addressing not just child abuse, but any disgraceful behaviour perpetrated by clergy.

In 2004, the Professional Standards Ordinance (PSO) superseded the Clergy Discipline Ordinance. The objective of the PSO was to establish a Code of Good Practice for church workers and processes for responding effectively and fairly to complaints made

by people who have been aggrieved by the actions of a church worker, which are not in conformity with the code.

In 2009, a systematic review was undertaken of protocols and policies connected with the abuse and mistreatment of those in our care. Subsequently, in 2010, major changes were instituted around how the Diocese manages the broad areas of 'safe church' and professional standards. This was achieved through the establishment of the Professional Standards Unit. That Unit now comprises the Safe Communities Unit and the Office of the Professional Standards Director and has addressed over 400 matters since June 2010. These matters can be broken up into the following categories:

- Conflicts
- Incidents
- Governance concerns
- Care and Assistance for survivors of abuse
- Clergy care
- Mandatory reports
- Professional Standards Ordinance matters
- Person of Concern management
- Duty of care failures
- Grievances

The Diocese is resolutely committed to addressing these issues. Our key focus in responding to those affected is not simply informed by what the law might say about our responsibility, but also by what moral and pastoral responses we deem necessary.



Autumn in Lyneham by Alison Payne

Financial Redress, by the Diocese, to survivors of abuse currently occurs in three 'modes':

1. Diocesan Care and Assistance Protocol - Towards Restoration

This mode has a financial redress cap of \$150,000; plus ongoing counselling, legal costs and process related costs (travel administration and process/pastoral support).

This process is offered to all persons who have sought redress from the Diocese, even those who approach the Diocese through a lawyer (mode 2).

2. Negotiated out of court settlement processes, where the Diocese is approached by the lawyer representing a survivor and after being offered Towards Restoration, the survivor requests to negotiate an out of court settlement.

3. Financial care through providing for immediate physical needs

Care is provided in the form of rental accommodation assistance, medical and/or psychological assistance, pastoral care and other related costs.

The Diocesan aspiration is to be 'victim-centric' to ensure that we care for people in the short term and the longer term (the rest of their lives, in some cases). To this end, we offer 'process support', 'pastoral support', and access to 'professional support' – in addition to financial care and assistance packages. Whilst it is incumbent upon us to offer this level of care to those affected, the financial costs to the Diocese are (and will continue to be) very significant.

The Royal Commission into Institutional Responses to Child Sexual Abuse has further strengthened our resolve to continue to faithfully respond to those who have been harmed and impacted by past incidents of abuse and to ensure that we continue to have robust processes in place to provide for safe communities.

The Diocese has been actively working with the National Church (General Synod) regarding the recommendations and in particular the Commonwealth opt-in redress scheme.

In March 2018, the Synod unanimously assented to the 10 child protection canons made by the Seventeenth Session of the General Synod in 2017 pertaining to child protection. Two of these canons made alterations to the Constitution and the other eight affected the order and good governance of the church within this Diocese.

"This legislation will set the course for ministry and pastoral care into the future and will, please God, say to a watching world that they are loved of God – as evidenced by our commitment to their well-being, safety and wholeness; that our churches and communities of faith are safe places – that the hospitality we offer is truly life-giving ..."

Bishop Stuart Robinson, March 2018.

Our safe communities and professional standards policies and procedures continue to be reviewed and refined to ensure a safe church for all.



Image credit: Jez Rodriguez for VisitCanberra

Due Diligence for Employees in the Diocese

The level of due diligence conducted by the Diocese in its licensing of clergy and lay people is rigorous. The current Diocesan due diligence requirements include:

1. Completion of a Safe Ministry Check Questionnaire (SMC)
2. The completion of a Risk Report for all clergy and lay people seeking a Bishop's Licence or ATO by the Director of Safe Communities, based on the information revealed in the Safe Ministry Check Questionnaire
3. Completion of a police background check
4. A valid Working with Children Check (WWCC) or Working with Vulnerable People (WWVP) Registration
5. A National Register check being undertaken
6. A National Professional Standards clearance being completed
7. For persons not known to the current Bishop, referee checks and probity interviews (in addition to interviews required based on Risk Report above) are undertaken
8. It is also a requirement that a clergy person seeking a licence has completed and holds a current status in Safe Ministry Training provided by the Diocese either in a workshop or an online course.

The Diocese's Due Diligence Protocol and documentation as referred to in items 1 to 8 above has been scrutinised by the Royal Commission as part of a Notice to Produce. Similarly, all of our due diligence documentation and processes have been submitted to Anglican National Insurance Program for analysis and comment.



Photo by Brad Nichol - Zero One Imaging

Governance of the Diocese of Canberra and Goulburn

BISHOP'S MINISTRY AND LEADERSHIP

The Bishop of the Diocese is elected by the Synod and is the spiritual, pastoral and executive head of the Diocese with wide-ranging legal and administrative responsibilities. The Bishop's roles include: oversight, leadership, vision, preservation of unity, pastoral care to the clergy and laity, teaching and defending the faith, preaching, mission and outreach, nurturer of the poor and needy, proclamation of the gospel, hospitality, being the final decision-maker for professional standards and much more.

The Bishop is supported in these diverse responsibilities by the Vicar-General, Assistant Bishops, Dean of the Cathedral, senior clergy and staff of the Bishop's office. The Bishop works closely with the Diocesan Registrar, the Chancellor and staff of Anglican Diocesan Services in relation to all aspects of Diocesan administration.

The Bishop's Office and Anglican Diocesan Services are located in Canberra. Senior Clergy Leadership meetings are held every second month on the same Friday as Bishop-in-Council.

In specialist matters the Bishop consults with the relevant Ministry Units, Bishop-in-Council, the legal committee and appropriate Diocesan agencies. The Bishop is in regular communication with clergy and lay leaders of the Diocese through the monthly letter, *Ad Clerum*, and in contact with the wider Diocesan family through the Diocesan website (www.anglicancg.org.au), Anglican News, Pastoral Letters, parish visits and attendance at other functions.

In our Diocese the Bishop is the President of Synod, the Chair of Bishop-in-Council and Chair of the Property Trust among others. No ordinance of Synod can come into force without the Bishop's assent. The Bishop is called to be an agent of change, as well as being the chief pastor and defender of the faith in the Diocese.

SYNOD

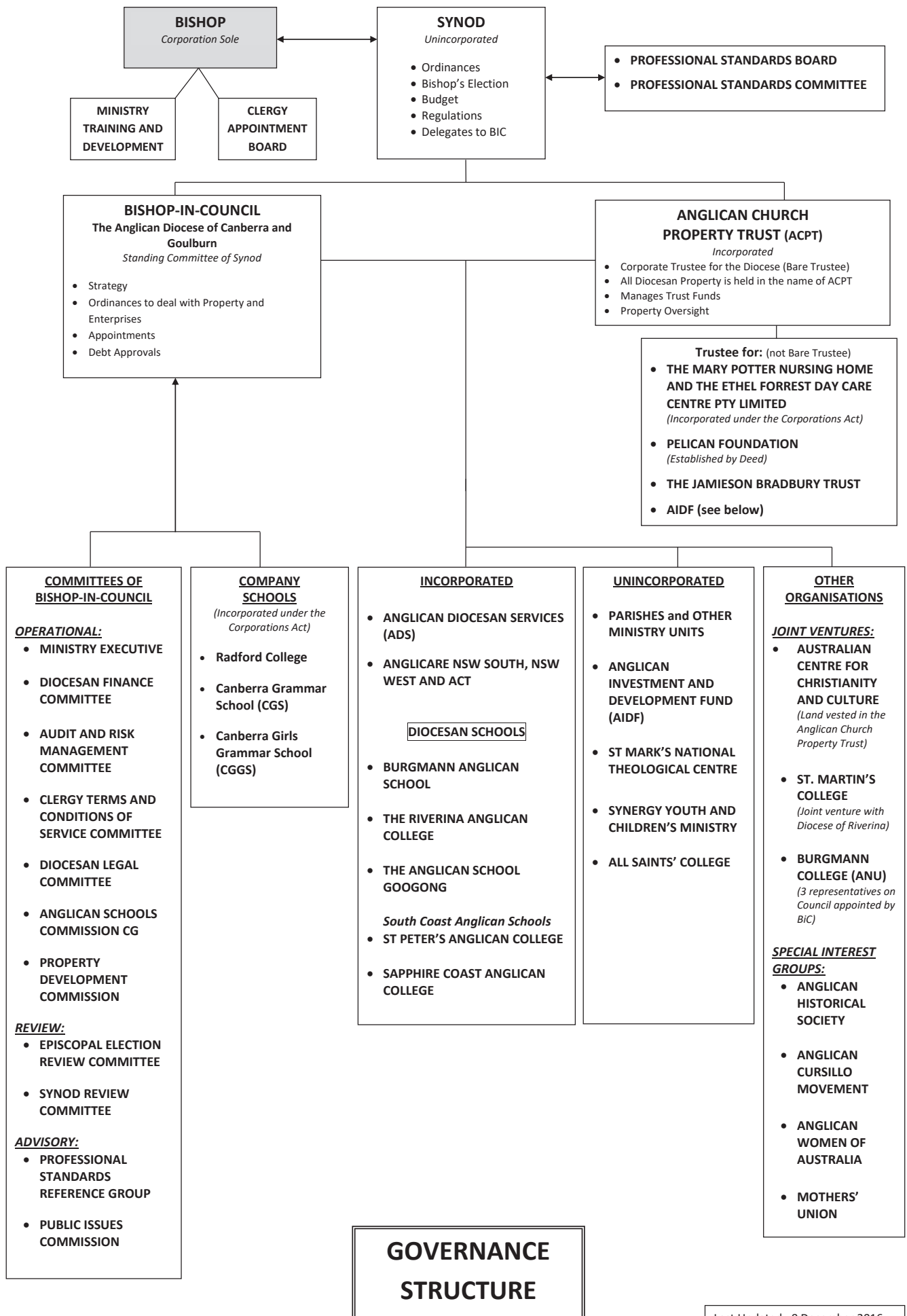
"Episcopally led, Synodically governed"

Synodical government of the Church, as we know it in Australia, developed with the growing independence of the Church in the colonies and with the election of bishops. The first Synod of the Diocese of Canberra and Goulburn was held in 1866.

Our Synod, like all others in NSW, is established by an Act of the NSW Parliament, namely the Anglican Church of Australia Constitutions Act 1902. This Act requires us to determine the Constitution, membership and operation of the Synod. The Governance of the Diocese Ordinance 2000, particularly Part 7, determines these matters.

Each Diocesan Synod is elected for three years with an annual session lasting three days and generally held in September; these sessions are known as "Ordinary Sessions". The Bishop determines the time and place for a session of Synod and issues a summons to the members to attend.

In conjunction with the Bishop, Synod is the ultimate authority in the Diocese on all matters and things concerning the order and good government of the Anglican Church and the regulation of its affairs within the Diocese.



Last Updated: 9 December 2016



St Luke's Church Taralga, by Robin Page

Currently there are approximately 320 members of Synod, comprising clergy and lay people from across the Diocese from parishes/ministry units, Diocesan agencies, schools and other governance bodies.

BISHOP-IN-COUNCIL

Bishop-in-Council is the Standing Committee of Synod and, in that capacity, exercises such of the powers and functions of the Synod as the Synod delegates to the Council by ordinance.

Bishop-in-Council is responsible to Synod for:

- establishing strategies and goals for the mission and ministry of this Church in the Diocese and for the execution of those strategies and the attainment of those goals;
- the nurturing and oversight, in consultation with the Bishop, of the well-being of ministry units;
- the effective, efficient and economical management of the property and financial resources of the Diocese for the purposes of carrying out and sustaining the mission and ministry of this Church in the Diocese; and
- the supervision of the affairs of Diocesan agencies.

Meetings of Bishop-in-Council are generally held every second month in Canberra. The membership is comprised of clergy and laity representing a broad cross-section of the Diocese. Currently there are 31 members of Bishop-in-Council.

SUBCOMMITTEES OF BISHOP-IN-COUNCIL

Ministry Executive

The Ministry Executive is an executive group within Bishop-in-Council and was established by Synod to enhance the capacity of Bishop-in-Council for effective planning and implementation of decisions concerning the mission and ministry of the Church in the Diocese; and the strategic application of Diocesan resources relating to that mission and ministry.

The role of the Ministry Executive is to:

- Provide leadership in the development of policies and strategies for the mission and ministry of the diocese;
- Implement policies and strategies approved by Bishop-in-Council;
- To exercise certain powers of Bishop-in-Council between meetings;
- To bring recommendations to Bishop-in-Council on any matter within the powers and functions of Bishop-in-Council;
- Make recommendations to Bishop-in-Council on Board/Committee nominations.

The Ministry Executive membership is comprised of the Bishop, Registrar, Chancellor and no more than 10 others appointed by the Bishop from time to time on the advice of Bishop-in-Council, of which five must be members of Bishop-in-Council. All members of Ministry Executive become members of Bishop-in-Council.



Tuross River by Alison Payne

Legal Committee

The Diocesan Legal Committee meets weekly in the Diocesan Office to discuss issues emerging from all aspects of the Diocese's operation that are brought to its attention by, for example, the Bishop, the Registrar and Anglican Diocesan Services staff, the Professional Standards Director or Diocesan agencies.

The Legal Committee is responsible for the drafting of ordinances, the drawing up of legal documents and general advice on legal matters/questions.

The Legal Committee does not provide formal legal advice. The Diocese seeks formal advice from external lawyers when required.

Finance Committee

The role of the Diocesan Finance Committee is to advise Bishop-in-Council on the financial affairs and policies of the Diocese. In particular the Finance Committee:

- Evaluate proposals by Diocesan Organisations to borrow money;
- Advise Bishop-in-Council in respect to all matters relating to debt commitments in the Diocese;
- Review the Diocesan budget;
- Assess financial risk exposures for the Diocese and develop appropriate strategies to manage risk exposures;
- Review financial controls and systems in the Anglican Diocesan Services;
- Provide advice on matters referred to it by Bishop-in-Council, including matters relating to the financial affairs and policies of Diocesan organisations.

Audit and Risk Management Committee

The Audit and Risk Management Committee is a committee of Bishop-in-Council. It functions in an oversight, review and advisory role, and works strategically in its area of responsibility. It has no delegated financial or executive authority.

The functions of the Committee are to determine whether the Diocese has appropriate strategic controls in place, which are working effectively to support good governance, compliance with legislation and other regulatory obligations.

Property Development Commission

Refer to page 22

Public Issues Commission

Refer to page 22

Anglican Schools Commission

Refer to page 23



Bevendale, by Robin Page

ANGLICAN CHURCH PROPERTY TRUST

The Anglican Church Property Trust Diocese of Canberra and Goulburn (ACPT) is the corporate body established under the Anglican Church Property Trust Act 1917 (NSW) and the equivalent Act in the ACT of 1928. It is governed by the Anglican Church Property Trust Ordinance of 1944 as amended.

The ACPT holds all church property within the Diocese and all funds passed to the Church for specific purposes. The ACPT as a corporate body is a legal entity, able to enter into contracts, to sue or be sued. It is not a policy making body as Diocesan policy is established by Synod and Bishop-in-Council. The ACPT acts to assist the mission of the Diocese through the effective and efficient use of Diocesan property and resources.

The membership of the ACPT is determined by the ACPT Ordinance and comprises the Bishop and eight other members. Members are elected by Synod and hold office for six years. The Registrar is the Secretary of the ACPT.

The ACPT also has a direct involvement with The Forrest Centre in Wagga Wagga. The Ethel Forrest Trust (EFT) was created by the Supreme Court of New South Wales on 8 December 1981. The ACPT was appointed as Trustee with the power to use the assets of the Trust “to establish and conduct facilities for the medical assessment of the needs of and for the rehabilitation, treatment, care and welfare of ... aged and infirm persons in the city of Wagga Wagga, New South Wales and the surrounding districts thereof”.

The Court gave the ACPT the power to enter into agreements to provide these facilities and to provide chaplaincy services in relation to these facilities.

Through an ecumenical joint venture, the ACPT entered into an agreement with the Little Company of Mary (LCM) to establish a separately incorporated Company jointly owned by the EFT and LCM to build and operate a rehabilitation centre in conjunction with a nursing home on land provided by the LCM. The Mary Potter Nursing Home and The Ethel Forrest Day Care Centre opened in 1985 and the Company has operated the Forrest Centre for over 30 years.

The Forrest Centre also operates the Loreto Home of Compassion, and The Forrest Centre Hospice is due to open in mid-2018.

AGENCIES OF THE DIOCESE

Anglican Diocesan Services

Anglican Diocesan Services (ADS) commenced operations on 1 July 2013 and is now in its fifth year. The ADS model consolidates core administrative functions within a single shared services entity to provide a framework that will enable continuous service improvements to all agencies within the Diocese and drive efficiency benefits from the consolidation of the identified shared services.

ROLE AND RESPONSIBILITIES

The ADS's purpose and functions are set out in sections 4 and 5 of the Anglican Diocesan Services Ordinance.

Section 4 provides that "the purpose of the ADS is to facilitate the mission of the Church and the delivery of the mission by agencies and ministry units in the Diocese by providing administrative services (particularly employment services) and property services effectively and efficiently".

Section 5 provides that:

"The function of the ADS includes the provision of administrative services and property services to the central operations of the Diocese, including the Bishop, the Assistant Bishops, Synod, Bishop-in-Council, Ministry Executive, the Property Trust, the Chancellor, the Registrar and the Treasurer to any committees, taskforces or working parties or similar bodies established by any of them.

The function of the ADS includes the provision of administrative or property services to:

- a) any unincorporated diocesan agency which requests them or to which
- b) Bishop-in-Council directs that such services be provided; and
- c) any incorporated diocesan agency or any ministry unit where the agency or unit requests such services be so provided".

OBJECTIVES

The objectives of the ADS are to:

- Provide for Missional alignment across the Diocese;
- Provide Diocesan-wide consistency and standardisation within the areas of ADS while acknowledging the uniqueness and complexity of individual agencies and the services they provide to the community;

- Enable a process of continuous improvement in the provision of service standards, ensuring efficiencies across the agencies are maximised leading to reductions in overall infrastructure costs.

STRATEGIC VISION

The strategic vision for the ADS encompasses three critical areas:

- Shared Service Provision
- Customer Driven Quality
- Cost and Process

Over the past five years, the ADS has continued to grow and develop the delivery of shared services across the various ministry units and agencies of the Diocese. This has enabled access to expertise and the efficient utilisation of resources across the whole Diocese.

ADS DIRECTORATES

The ADS currently encompasses the following directorates:

- Executive
- Finance
- Human Resources (HR)/Business Services
- Risk and Compliance
- Schools Operations
- Property and Property Developments
- Information and Communications Technology (ICT)
- Safe Communities

ANGLICAN DIOCESAN SERVICES BOARD

The Anglican Diocesan Services (ADS) Board is responsible for the management and operations of the ADS under the Anglican Diocesan Services Ordinance 2010 as amended. The membership of the ADS Board comprises the persons who for the time being are the members of Ministry Executive other than the Registrar (who is the General Manager of ADS).



ANGLICAN DIOCESAN
SERVICES



St Mark's National Theological Centre

St Mark's is a scholarly Christian theological community serving Australian society since 1957. The centre is passionate about the practical connection of theological principles to public and private life while championing intellectual rigour in the pursuit of academic excellence.

The Council of St Mark's National Theological Centre has articulated its mission as:

To transform lives for Jesus Christ through excellent public theology, theological education, vocational training, and scholarship.

The vision of St Mark's is to:

Become the nationally renowned, Australia-wide choice for public, vocational, ministerial and scholarly Christian leadership.

St Mark's National Theological Centre is Anglican in both its foundation and ethos and is committed to being:

- **Orthodox:** It is biblically-based and centrally orthodox in theological outlook
- **Cooperative:** It is ecumenical in spiritual mood and organisational affiliation
- **Practical:** It connects theological principles to public and private life
- **Missional:** It equips all God's people for mission and ministry
- **Scholarly:** It promotes intellectual rigour and strives for academic excellence

St Mark's has been a partner in the School of Theology at Charles Sturt University (CSU) since 1996. Through this association, St Mark's offers a wide range of undergraduate and postgraduate courses in theology, ministry, ageing and pastoral studies, and pastoral counselling. St Mark's is a Registered Training Organisation (RTO) in the VET sector (Reg. No. 88072); and offers a wide range of educational and training opportunities in theology and ministry formation to serve students from many denominations and walks of life. It does so regionally, nationally and internationally.



Anglican Investment and Development Fund

The Anglican Investment and Development Fund (AIDF) was originally established by The Diocesan Development Fund Ordinance of 1966. It is now governed by the Anglican Investment and Development Fund Ordinance 2016 (the AIDF Ordinance).

Purposes

The purposes of the Fund are:

- (a) to provide a means for the Diocese, Diocesan agencies and Ministry units to finance developments that promote, support and expand the mission of the Diocese;
- (b) to provide parishioners, Diocesan agencies and others with an opportunity to support the mission of the Diocese by investing with and lending to the Fund on appropriate terms as to interest or otherwise but which will provide funds for the developments contemplated by the Diocese, Diocesan agencies or Ministry units;
- (c) to provide a means whereby the Diocese may access funds from financial institutions so as to provide funds for the developments contemplated by the Diocese, Diocesan agencies or Ministry units.

The AIDF supports the Diocese and Diocesan agencies by providing:

- grants and interest payments,
- attractive investment and loan rates,
- fee-free banking,
- an ethical financial investment option, with an emphasis on personal service and providing same day solutions either direct or online,
- direct crediting to assist parishes with the administration of giving programs,
- sponsorship/advertising when mutually beneficial,
- loans to the Diocese and Diocesan entities to facilitate their activities, and
- a competitive interest rate environment for investor funds.

Trustee

The Anglican Church Property Trust Diocese of Canberra and Goulburn (ACPT) is the Trustee of the Fund.



Anglicare - NSW South, NSW West, ACT

Anglicare exists to support the Anglican Church’s mission by addressing social injustice and providing the highest quality care to all people in need regardless of their religion. Serving the Anglican Diocese of Canberra and Goulburn and the partner Dioceses of Riverina and Bathurst, Anglicare NSW South, NSW West and ACT has a particular commitment to supporting rural communities.

Anglicare’s vision is to develop innovative programs to alleviate poverty and ensure all people in the region are provided the opportunity to thrive and live a full life.

Snapshot:

- 650+ people volunteer for Anglicare, many from Anglican parishes
- 700 Anglicare employees
- 50 locations across NSW + ACT
- 42 Churches partnered with Anglicare Sunday in 2017
- \$65 million annual budget
- 42,600 non-perishable food and essential living items donated to Anglicare from churches, schools, business and locals in the 2017 Pantry Appeal
- 1,426 children supported through Anglicare Early Childhood Education in ACT and Southern NSW**
- 169 people reside in retirement villages operated by Anglicare NSW South, NSW West & ACT

- 7,075 people received emergency relief assistance across all regions in the past year
- 1,153 people were assisted with housing and crises support across the Goulburn, Yass and Eurobodalla services
- 510 children and young people were supported through Anglicare’s Out of Home Care services
- 1,865 young people received clinical appointments through the Junction youth services
- 199 clients assisted with disability services in Goulburn, South Coast and the ACT
- 532 financial and gambling counselling sessions
- 779 courses completed by staff between 1 July 2016 and 30 June 2017 through the Anglicare College

(All statistics from the 2016-2017 financial year except where marked ** denoting the 2015-2016 financial year.)

Anglicare NSW South, NSW West and ACT is governed by a Board, appointed by Bishop-in-Council.



 <p>ANGLICARE COLLEGE</p>	 <p>EARLY LEARNING</p>	 <p>OUT OF HOME CARE</p>	 <p>RETIREMENT LIVING</p>	 <p>GET INVOLVED</p>
 <p>MISSION + COMMUNITY ENGAGEMENT</p>	 <p>DISABILITY SERVICES</p>	 <p>YOUTH + FAMILY</p>	 <p>FINANCIAL + GAMBLING SUPPORT</p>	 <p>HOUSING + CRISIS SUPPORT</p>



Residential Colleges

St Martin's College



St Martin's College CSU

St Martin's College is a self-catered residential university college located on the Charles Sturt University campus at Wagga Wagga, New South Wales. Affiliated with the University, it is an incorporated association and jointly supported by the Anglican Diocese of Riverina and the

Anglican Diocese of Canberra and Goulburn.

The College seeks to provide family and community living within the University context, especially to students from rural and regional areas studying various degrees. It develops and cares for the needs of students – physically, socially, intellectually, emotionally and spiritually. The College provides accommodation, support and pastoral care for up to 98 students at the University in its eight-bedroom cottages and its associated community centre and chapel.

St Martin's was established in 1992 through the vision of the Right Revered Barry Hunter (Anglican Bishop of Riverina) and the generosity of George Tassell whose bequest made possible the building of the first cottage and the St Mary's Chapel.

The Motto for the College "Building Hope and Faith", which expresses the College's desire to enable the development of young people to become leaders in their local communities, churches and professions – especially in rural Australia.



All Saints College

All Saints College is a residential college located in the grounds of All Saints Anglican Church in Ainslie. It was opened in December 2014 and welcomes residents of all faiths (or none), from around the world and within Australia, who wish to live in harmony

within a strong, supportive College community. The College offers 26 studio apartments. Each is fully self-contained and furnished.



Burgmann College ANU

Burgmann College is a university residential community with an egalitarian approach to its governance structure. Opened in 1971, Burgmann College is affiliated with The Australian National University and is situated on its campus.

It is sponsored by the Anglican, Baptist and Uniting Churches and the Churches of Christ, who are represented on the Council.

The College aims to provide:

- a vital community;
- an academic support system;
- pastoral care for residents and, where possible, a wider university population; and
- supervision of students, with maximum cooperation with student bodies and a flexible approach to modern needs.



Synergy Youth and Children



The Diocese has committed to resourcing youth ministry through the agency of Synergy Youth and Children's Ministry. According to its Ordinance,

Synergy exists to develop, manage and implement activities which promote bringing children and young people to knowledge of Christ and membership of his church and training them for maturity and for service to the church and broader community. Several Synods have reaffirmed support for Synergy through the ongoing provision of 1% of Diocesan parish contributions for its work. This covers the salary of its Director. Other funds are raised through voluntary contributions from parishes and individuals.

Synergy focuses its activity in three broad areas:

Camp Pelican

The name comes from the Diocesan emblem of the pelican. Three camps are run at a Diocesan-owned site at Tathra on the south coast over the January holidays and a winter camp takes place in the Wagga area in July. Camp Pel has a long tradition of building up the youth of the diocese. Among current campers are those whose parents previously came to Christian faith at earlier Camp Pels. There has been a very encouraging growth in numbers of attendees. This has brought two particular challenges: providing enough mature young Christian leaders and providing adequate facilities. The Synergy Board is currently in conversation with the Diocesan General Manager about ways of upgrading facilities to ensure a sustainable future for the camps.

Leadership training and discipleship

A successful current initiative is Sharpen day events to hone the skills of youth and children's leaders working in Diocesan ministry units or camps. A regular informal Bible Study for young people was also commenced during 2017.

Parish support

The Director provides ideas and resources across the Diocese, by building relationships and partnering with parish leaders, contributing to youth events and encouraging personnel.

The eleven-member Board of Synergy is responsible to Synod through Bishop-in-Council. They are a diverse group, lay and ordained, from ten different parishes, urban and rural, ranging in age from early twenties to mid-sixties. All are unanimously committed to encouraging today's young people to have confidence in Christ, for both their future and that of the church depends on it.



Anglican Schools in the Diocese



CANBERRA GIRLS
GRAMMAR SCHOOL

Canberra Girls Grammar School (CGGS) is a non-selective Anglican school located in the suburb of Deakin. Spread over two campuses, the School is co-educational from Early Learning to Year 2 and girls only from Years 3 to 12. Boarding facilities are available for girls in Years 7 to 12. Current enrolment numbers are 1,399 (P-12). Being an Anglican school, Christian faith, ethos and values are a foundation for all the School does. This enables CGGS to welcome and include all nationalities, faiths and backgrounds.

CGGS aims to be an example of educational excellence by:

- delivering outstanding academic, pastoral and co-curricular programs;
- recruiting, developing and retaining high quality staff
- building a caring, inclusive and nurturing school community; and
- providing new ways of learning in an innovative, progressive and responsive educational environment.

Canberra
Grammar
School



Canberra Grammar School (CGS) is a coeducational Pre-School to Year 12 Anglican School offering outstanding academic education, co-curricular opportunities and pastoral care to day and boarding students of all backgrounds and faiths within a community guided by Christian values. Current enrolment numbers are 2,028 (P-12). CGS aspires for students to be intelligent, innovative and international; to be confident, creative and compassionate young leaders of the future; to be ready for the world.



RADFORD COLLEGE

Radford College is currently fully enrolled at 1,745 students and caters for students from Pre-Kindergarten to Year 12. Radford is non-selective, and the criterion for entry is date of registration, within the context of the College maintaining equal numbers of male and female students. It aims to be a dynamic, innovative and inclusive co-educational school acclaimed for its academic excellence, supportive culture, strong community spirit and emphasis on justice. This is provided within a Christian framework in the Anglican tradition. Radford College is committed to providing students with a holistic and inspiring education that enables them to reach their full potential through learning experiences which build character, foster well-being and develop empathy for others.

THE RIVERINA ANGLICAN COLLEGE



The Riverina Anglican College (TRAC) is a co-educational secondary day school located in Wagga Wagga in southern New South Wales. The College caters for year levels 7-12 and current enrolment numbers are 692. TRAC offers an outstanding and inclusive education experience emphasising academic, cultural and sporting excellence and growth in Christian values. The College aims to develop thoughtful global citizens and to stimulate in all students an intellectual curiosity, the capacity to tackle and solve problems, the ability to think creatively and logically, and the ability to work with others.



The Anglican School Googong (TASG) opened in 2015. The school has a comprehensive building program which will unroll with demand for places/year levels. In 2018, enrolment numbers are 181 with the school covering year levels K-5 and year 7. The school is planning to offer year 6 in 2019 and the senior school will increase cover year by year.

TASG is a caring Christian educational community of excellence where authentic learning is at its heart.

It is a school where students know how to learn and where personal effort and achievement are valued and celebrated. Its vision is to equip students with the capacity to develop as leaders for the 22nd century. This is called #School22. The focus is on preparing students for lifelong learning well beyond their formal education at Googong.



Burgmann Anglican School is a co-educational school located in Gungahlin, ACT with two campuses. The school caters for students from 3-year-old preschool through to Year 12. Current enrolment numbers are 1,529 (P-12). It aims to provide a supportive, caring, quality educational culture within a Christian context. Parents are encouraged to be involved in the life of the school and take on a partnership role to enhance the education of their children.



SOUTH COAST ANGLICAN SCHOOLS

St Peter's Anglican College is located in Broulee, NSW and offers a holistic and attentive approach to education. The school is located in a bushland setting with modern buildings, spacious grounds, and is only a stone's throw from the idyllic

Broulee beaches. The College is a K-12 school and is an integral part of the South Coast Anglican Schools and the wider Anglican Diocese of Canberra and Goulburn network. Current enrolments are 361. The school prides itself on its ability to provide a safe and caring Christian learning environment and the academic pedagogy provides consistently strong results. All members of the community attest to the College motto: Faith, Courage, Excellence.



Sapphire Coast Anglican College is located in Bega NSW and has a fine reputation for assisting students to achieve their best in all endeavours. This is shown by recent strong academic results in the HSC as well as the outstanding performances across the College in a range of activities, including sports and music.

The school caters for years K-12 and current enrolment numbers are 281. Students enjoy well designed buildings and playgrounds with views across the valley and an abundance of sunshine and natural light. Students are encouraged and supported in their Christian belief as they strive to reach their intellectual, physical, social, moral, emotional and spiritual potential in a balanced and disciplined way. Growth and personal excellence are celebrated, innovation is encouraged and love of learning is fostered.



Australian Centre for Christianity and Culture



The Australian Centre for Christianity and Culture is set on six hectares of land on the eastern edge of the Parliamentary Triangle. It began in 1998 as an ecumenical venture for engagement with Australian culture and the issues of the day. The Centre was established through a partnership between Charles Sturt University and the Anglican Diocese of Canberra and Goulburn. The site had been originally given to the Anglican Church for a national cathedral for the national Anglican Church. However, in the early 1990s, with the support of General Synod, an ecumenical vision for dialogue, reconciliation and re-engagement with Australian society and culture and the First Peoples of the country took root and led to the establishment of the Centre as a place for the whole church.

The Bishop of the Diocese and the Vice-Chancellor of the University are ex-officio members of a Board made up of members from the various Christian churches. The Patron of the Centre is the Governor-General of Australia and the Centre has Ambassadors who support and promote the vision and work of the Centre.

Vision

The Centre's vision is to be the go to place for the interface between Christianity, Australian society, culture and Indigenous people (www.acc-c.org.au). The focus for the Centre is summed up in the phrase, Wisdom for the Common Good.

Purpose

- From deep roots in Christian faith the Centre exists
- For the spiritual renewal of the life of the nation
- Through fresh engagements, dialogue and reconciliation between Indigenous Australians, cultures and society, religious traditions and public theology
- Promoting wisdom, creativity, resilience and peace
- In the life of Churches and other communities of faith; the arts and sciences; institutions and leadership; civil society & public life.

Faith

The Australian Centre for Christianity and Culture is an ecumenical body and its basis of faith reflects that of the National Council of Churches of Australia.

Our Mission Partners

These are some of the organisations which the Diocese or its Ministry Units and agencies have a partnership with:



Anglican Board of Mission (ABM)

ABM is the national mission agency of the Anglican Church of Australia working with overseas and Aboriginal and Torres Strait Islander people and communities. ABM has a holistic view of God's mission. ABM works with Anglican Church partners and others to see lives empowered and transformed spiritually, materially and socially and helps the Anglican Church and the wider community realise and respond to the invitation for all to be a part of God's hope for the world.



Bush Church Aid

Bush Church Aid has a heart for people living in remote and regional Australia. They are committed to going the distance to reach Australia

for Christ. People living in sparsely populated areas often don't benefit from strong support networks. Churches in these areas can struggle financially due to fluctuating populations. Ongoing fellowship can be hard to maintain and encouragement can become a rarity. In partnership with Anglican Dioceses across the country, Bush Church Aid places committed and gifted Christians in a variety of locations to help people connect with the grace of God revealed in Jesus.

CMS (the Church Missionary Society of Australia)



CMS is a fellowship of Christian people and churches committed to global mission. We work with churches to set apart long-term workers who cross cultures to

share the gospel of our Lord Jesus Christ. is a fellowship of Christian people and churches committed to global mission. We work with churches to set apart long-term workers who cross cultures to share the gospel of our Lord Jesus Christ.



Bible Society

The Bible Society's vision is to see all people engaged with the Bible in a language they can understand, in a format they can use, and at a price they can afford. They do this by translating, publishing and distributing Bibles across the world and by advocating for and engaging Australians here at home and people around the world with the Bible. Its vision is of a world where God's love is shown through loving, respectful, and flourishing relationships.



Anglican Overseas Aid

Anglican Overseas Aid is an overseas relief and development agency of the Anglican Church of

Australia. Anglican Overseas Aid's work is inspired by the gospel of Christ, with a vision for a peaceful, just and sustainable world for all.



Mothers Union

Mothers' Union provides a network through which members can serve Christ in their own community - through prayer, financial support and actively working at the grassroots level in programmes that meet local needs.

ACT Churches Council

The ACT Churches Council is an umbrella organisation for ACT Christian Churches that promotes joint churches activity, facilitates occasional ecumenical services and ecumenical chaplaincies in hospitals, universities, in the AFP and in the Alexander Maconochie Centre (a correctional facility).

Anglican Women

Anglican Women is an umbrella organisation for all women who are Anglican aimed at encouraging and supporting each other in their lives and ministries.



Church Army in Australia

Church Army in Australia wants more Australians to discover the Christian faith and choose to live with Jesus at the centre of life. Church Army helps people communicate the message of

Jesus clearly, relevantly and with enthusiasm, creativity and passion and celebrates and develops people and communities that allow authentic and life-long faith in Jesus to flourish and multiply.



Diocese of Jos, Nigeria

After two separate mission visits to Canberra by Archbishop Ben Kwashi of Jos Diocese, northeast Nigeria, a diocese-to-diocese missional partnership was developed. Assistance to Jos Diocese in its work with orphans, ministry development and training, with secondary school education, and with emergency

relief, as well as support with prayer, media assistance and diplomatic representations drawing attention to instances of religious violence and persecution, were identified as possible areas for mutual action. The Reverend Canon Patrick Cole is the Canberra-Goulburn liaison point for the partnership.

The Finances of the Diocese of Canberra and Goulburn

Financial Results

The ADS was established to consolidate core administrative functions within a single shared services entity. The purpose of embracing shared services was to provide a framework that enabled continuous service improvements to the Diocese and its agencies by driving efficiency benefits from the consolidation of the identified shared services.

The ADS commenced operations on 1 July 2013 and has managed the delivery of its services and its financial operations successfully. During 2017 Bishop-in-Council approved the transfer of the identified administration functions of the Bishop's Office to ADS (i.e. general and administration, clergy expenses and clergy/staff related expenditure).

The following table provides the financial results for the ADS from 31 December 2013 – 31 December 2017.

ANGLICAN DIOCESAN SERVICES						
Statement of comprehensive income						
For the years ended 31 December 2013 - 31 December 2018						
	July to December 2013	2014	2015	2016	2017	Forecast 2018
	\$	\$	\$	\$	\$	\$
Revenue						
Service level revenue	2,284,683	4,751,107	5,015,759	5,992,829	6,463,418	7,946,288
Management fees	495,021	535,293	444,354	335,246	400,304	652,973
Fleet charges	535,079	1,173,872	1,324,667	1,588,610	1,862,993	1,833,000
Grant revenue	382,782	679,076	761,724	626,503	518,650	479,033
Training revenue	33,705	87,366	82,538	15,400	12,712	-
Gain on extinguishment of debt	-	510,753.00	-	-	-	-
Gain on transfer of assets	1,980,595.00	-	235,724	-	-	-
Gain on sale of assets	19,475	70,844	53,506	163,458	133,116	48,000
Interest income	3,371	11,668	5,804	14,033	9,247	11,000
Total Revenue	5,734,711	7,819,979	7,924,076	8,736,079	9,400,440	10,970,294
Expenditure						
Salaries and associated costs	2,093,604	4,614,290	4,575,014	5,325,696	5,695,434	6,367,918
Fleet management costs	311,187	547,368	686,153	767,940	812,103	904,997
Office expenses	488,219	825,101	838,981	952,667	929,718	1,289,827
Consultancy costs	187,613	361,695	403,682	305,855	425,331	479,172
Depreciation expenses	308,215	700,863	830,576	892,740	1,206,167	1,144,699
Other expenditure	177,673	326,603	250,713	252,003	229,760	613,934
Total Expenditure	3,566,511	7,375,920	7,585,119	8,496,901	9,298,513	10,800,547
Operating surplus for the year	2,168,200	444,059	338,957	239,178	101,927	169,747

The ADS budget is prepared by the executive, reviewed by the Diocesan Finance Committee and approved by the ADS Board. It is then presented to Bishop-in-Council and to Synod for noting.



Image by Aaron Burdon from Unsplash.com

Diocesan Consultation Process

The Governance of the Diocese Ordinance 2000 prescribes the consultation process as follows:

“3.1 The Committee must arrange for the conduct of consultations throughout the Diocese, especially with members of Synod, with a view to the preparation of a profile of the Diocese which will show, so far as it can be ascertained:

- (a) the present state of the Diocese; and
- (b) any particular challenges or opportunities faced by the Diocese; and
- (c) any specific needs of the Diocese; and
- (d) the expectations of the members of this Church in the Diocese for the work of this Church.”

In order to meet this obligation, the ‘Episcopal Election Nominations Committee’ (EENC) organised eight workshops across the Diocese of Canberra and Goulburn, facilitated by Revd Sandy Jones, an external consultant experienced in episcopal election processes. An online survey complemented the workshops and the insights gained enabled the EENC to comment on the present state of the Diocese and summarise expectations, hopes and opportunities for the next Bishop.

In addition, the EENC interviewed past and present bishops, senior clergy in the Diocese and heads of a number of Diocesan agencies and committees. Their reflections, experiences and hopes, too, have influenced the selection criteria.

Consultation – Interviews with Senior Leaders

The interview outcomes with a variety of senior leaders were broadly comparable with the workshop and survey results. There were however some differences in perspective or emphasis. The following is a list of observations or quotes from the interviews which illustrate these points of difference.

- Resilience and an equable temper were important in dealing with intractable problems whilst retaining an openness to differing points of view.
- There is advantage in coming to the job as a Diocesan outsider, enabling one to ask the hard questions and provide a fresh perspective on problems.
- The Bishop needs to have a breadth of knowledge and experience and a demonstrated capacity to support and maintain the full range of Anglican theological and liturgical teaching and practice.
- Above all, it was essential to have a care and concern for all the clergy and people of the Diocese. To know your people and be known by them.
- Training is core to the mission of the Diocese and we need clarity about the role of St Mark’s NTC.
- We’ll be looking for someone with maturity and who can have a good understanding of the complexity of our Diocese.

- We will need a Bishop who is ecumenically-minded because we can no longer replicate Christendom models.
- Whether episcopal or archidiaconal experience is necessary depends on the person. Senior leadership experience doesn't have to be within a diocese or even within the church.
- A Bishop can't delegate their presence.
- An understanding of rural issues would be helpful, but more important is a willingness to address these issues.
- A Bishop must be someone who knows how senior leadership works, especially with delegation and collaboration.
- A Bishop must be willing to engage in public life and be physically present at events to cultivate relationships.
- The Bishop needs to demonstrate consistency in their leadership approach and support.
- The Bishop needs to show support for all six marks of mission.

Consultation – Workshops and Survey

The following tables, quotes and summaries are taken from the report: EENC Consultation. Election of the 11th Bishop, Diocese of Canberra & Goulburn, Conducted April-May 2018. Report 1: Executive Summary. Highlighting Key Findings Drawn From An Analysis of Quantitative and Qualitative Feedback.

A total of 294 members of the Diocese participated in a workshop, and 444 contributed to the online survey. The participation included good representation from all regions, including every parish in the Diocese. At the workshop registration, 54 participants indicated that they were clergy, and 139 that they were lay people.

Over a hundred of the workshop participants also completed the online survey. Of all respondents, 22 % were clergy and 78% lay people. Over three quarters were aged 45 or older. The vast majority drew on their experience in ministry units (90%), member of Synod (33%), chaplaincy (12%) and Schools (11%), with others

on Diocesan agencies, Bishop-in-Council and other Diocesan bodies. Respondents could select multiple affiliations.

Members of Synod participated in both workshops (n=73) and completed the online survey (n=145).

The Present State of the Diocese

The following is a summary of the key themes that emerged from the consultation process:

Significant Strengths of the Diocese

- Faithful clergy and lay people: generous, enthusiastic, passionate, sacrificial, resilient and hopeful, with a renewed commitment to gospel priorities. Collegiality, cohesion and unity of purpose was demonstrated in a strongly expressed commitment to recent Diocesan visions.
- People being equipped, envisioned and empowered to serve through the leadership and teaching experienced in local churches, and through organisations such as St Mark's NTC, ACCC.
- Embracing and enabling diversity of theology, church practice and worship traditions. A commitment to inclusiveness with a desire to foster unity and respect in relationships strongly embedded in the values and culture of the Diocese.
- A renewed and revitalised commitment to the priority of mission.
- Flexibility to adapt. Cultivation of an empowering permission culture with the commitment to invest in new innovations, models and initiatives in mission and ministry, strengthening the church's capacity to connect with relevance and influence in a rapidly changing, and increasingly secular society. Initiatives highlighted included fresh expressions, pioneer ministries, church planting, 'messy church', 'mainly music'.
- Generosity and collaborative engagement between stronger parishes and smaller struggling churches, resulting in mutual encouragement and inspiration.
- A strong social conscience and commitment to justice. Evidenced by the passionate commitment of people to advocacy in the public arena,

providing an influential Christian voice that engages with contextual issues and challenges, and the effectiveness and significant contribution of organisations such as Anglicare and St John's Care demonstrating compassionate care, practical support and advocacy for the vulnerable, disadvantaged and marginalised.

- Celebrating, honouring and promoting women in leadership. Acknowledging the opportunities afforded to be appointed to senior positions of influence and responsibility.
- The strategic positioning of St Mark's National Theological College in the Diocese and its effectiveness in the training, equipping and formation of lay and clergy for ministry.
- Growing confidence in the Bible to shape ministry and mission practice and priorities.
- Improved organisational and financial strengths with the creation of Anglican Diocesan Services. Capacity to address challenges and adapt to a new era of complexity.
- Commitment to learn from past mistakes, and to implement and sustain high standards in accountability and transparency to protect children and vulnerable people.
- Commitment to rigour and consistency in safe ministry training and policies.

Significant Areas of Weakness or Struggle

- Demographic changes highlighting the disparity and disconnect between ageing congregations and the wider community.
- Viability and sustainability of churches and ministry, across rural and urban contexts. Declining patterns of attendance. Reduced energy and relevant engagement to attract younger generations. Absence of young families and youth. Competing priorities in the wider community. Decline of Cursillo. Stagnation of growth. Reduced financial capacity and a shortage of available clergy to support full-time ministry. Significant stress experienced in managing an increased compliance and administrative workload with a reducing

volunteer base. Management of ageing properties.

- A fragility to the desired depth of trust, respect and cohesion in relationships across diverse theological traditions. A recognition that this tended to sit 'under the radar', and may be influenced by the numbers of external appointees and the time required to gain an insight into and an appreciation of the broad theological culture of the Diocese. A polarity of views was noted amongst some respondents, expressing various fears and concerns in relation to the traditions that differed from the one to which they aligned.
- A struggle to connect effectively with younger generations.
- A desire to create inclusive intergenerational communities, and yet a reluctance or a lack of feeling confident and equipped to engage with relevance and to demonstrate a flexibility to adapt.
- Complacency. Cultivating a consistent and enthusiastic openness to change and prioritising a mission perspective in communities struggling with concerns of viability and sustainability.
- Communicating the gospel with cultural relevance and hope in a low trust and increasingly wary and hostile environment post Royal Commission, acknowledging the additional complexity of the challenges posed by sociological trends such as the growth of secularism, marginalisation of the church, competing priorities in relation to how and where people gain a sense of connecting in communities, and issues such as marriage equality to name just a few cited by respondents.
- Advocacy providing a Christian voice influencing public debate and policy.
- Effectiveness of the mission of the church through social justice advocacy and engagement.
- Quality of clergy training. The lack of funding to resource and strengthen the effectiveness and capacity of St Mark's NTC.
- Ordination processes and selection of clergy. Length and effectiveness of CAB appointment processes.

- Overstretched and overloaded clergy and parish workers. Depletion of senior clergy leadership. Insufficient investment in pastoral care, support, sustainability and professional development.
- Geographical distances and disconnect between Canberra and regional and rural communities.

Significant Opportunities

- Lead the Diocese to adapt to a changing Australian cultural context and to equip and resource its churches, agencies, chaplaincies and schools to engage in mission with relevance, integrity and hope. To strengthen and grow the Church.
- Harness the commitment to embrace digital technology, innovation and a permission culture. Inspire creative new models and pioneering approaches in both mission and experiences of the community gathered in worship.
- Exercise spiritual leadership as an advocate and ambassador in the Church and society.
- Develop communication strategies to inform and inspire churches with stories, ideas, insights, innovation and creativity in mission or worship. To inspire a fresh sense of energy and engagement and reduce the sense of isolation experienced by many smaller parish communities.
- Encourage stronger, growing churches to collaboratively support and partner with smaller, struggling parishes in mission and ministry initiatives.
- Enable the Diocese to strategically respond to population growth trends and the emergence on housing growth corridors in the region that create new opportunities for connection and renewing the evangelistic mission of the church.
- Strengthen a genuine broad culture of diversity in an era of rapidly evolving sociological changes. Develop creative steps to enable the rich tapestry of diversity across the Diocese to foster inclusivity, collegiality, unity and respect.
- Build upon the considerable strengths of advocacy for social justice. The people of the Diocese have a

deep compassion and drive to serve the powerless, the voiceless and the marginalised in society.

- Address viability in a declining rural context. Model church growth, church planting and sustainability in a regional Diocese and envision the national Church.
- Develop discipleship and training strategies to nurture formation and confidence.
- To put Christ back into the Anglican schools through strategic appointments to boards, positive interest, building relationships, and developing chaplains, to harness greater effectiveness and partnership in mission.
- Given recent personnel changes, an opportunity exists to appoint and shape the culture and roles of a senior leadership team.

Significant Challenges Confronting the Diocese

A consistent trend observed amongst respondent feedback noted that, whilst the challenges were pressing, complex and at times disheartening, there is a strong and genuine commitment to address these concerns and discern practical ways forward to strengthen and enhance the signs of fruitfulness evident in respect to organisational health, missional influence and church growth.

➤ Sociological, Attitude and Culture Shifts in Society

- Engaging a wider secular society that is no longer shaped by Christian values, where people are living complex, pressured lives and often time poor, and where there is an increasingly hostile, low trust attitude encountered or perception of the church as irrelevant. Restoring credibility, respect and influence in contributing to issues and concerns experienced in contemporary Australian society.
- Digital disruption generating significant changes to communication methods, opportunities and influence, and thereby altering people's expectations in assessing effective engagement.
- Issues of rural decline.

➤ Relevance

- Community engagement in the context of a rapidly changing society and the challenge for the church to adapt to engage with relevance, influence and effectiveness. Respondents particularly highlighted the need to connect with families with young children, youth and young adults, and to retain their involvement in the life of the church; develop sustainable models of church; welcome people on the margins.
- Creating opportunities for advocacy and leadership in the public space in light of the sociological and cultural shifts highlighted above and the challenge of being Church in a complex post Christian era.
- Improving communication effectiveness across the Diocese. Flexibility to adapt to advances in digital communication technology, enabling greater efficiency, creativity and relevance.

➤ Restoring Credibility and Trust

- The essential requirement to ensure that compassionate care, justice and generous redress effectively administered is provided to victims.
- The commitment to ensure vigilance in the implementation of best practice in safe ministry and professional standards disciplinary procedures in all areas of the Diocesan life that is marked by transparency, justice, fairness and sustainability.

➤ Parish Viability and Sustainability

- Significant numbers of respondents referred to the challenge of renewing and revitalising parishes struggling with ageing demographics and declining congregations supported by a faithful few, and limited by reduced financial income. This status resulted in a lack of flexibility, energy, innovation and effective resourcing to address issues of relevance and sustainability in these communities.
- Management of Diocesan properties, including the challenges of managing older or heritage buildings with costly maintenance and concerns for relevance and 'fit for purpose' suitability.

➤ Rural Ministry

- Geographical distances, communication issues, along with the sense of isolation and lack of pastoral support felt by rural parish communities. Respondents reflected the challenge of viability and sustainability was heightened for communities experiencing the sociological effects of rural decline.

➤ Diversity and Unity

- Tensions posing challenges to unity, arising from the growing scope and the voicing of diverse perspectives in respect to theological traditions. Navigating the challenge of inspiring people to listen to one another respectfully, foster positive, collegial relationships, and deepen an understanding of the practical implications of what it means to actively value a broad church.

➤ Vocational Ministry

- Effectiveness in the selection, training and sustainability of clergy. In this respect concerns were expressed for the rising age profile, the selection of training Colleges, limited training to nurture confidence and equipping for ordinands and new clergy, the experience of burnout, workload pressures and stress, and the challenge to recruit clergy with an experience and track record in growing healthy churches. It was noted that a number of parishes experienced lengthy periods without a Rector.

➤ Organisational Leadership

- Increasing complexity of governance and legal compliance requirements, and personnel management.
- Financial asset and property management, including good stewardship strategies that ensure consistent debt reduction and the development of income thereby generating sufficient resourcing to implement the Diocese vision and mission.

"To lead our Diocese with wisdom, courage, strength, honesty and tenaciousness."

Expectations of the Members of the Church in the Diocese for the Work of this Church / Role of the Bishop

Expectations and Hopes in Exploring the Key Role of the Bishop

- To faithfully honour the exhortation and promises outlined in the Ordinal in leading the Anglican Diocese of Canberra and Goulburn.
- To exercise Christ-centred spiritual leadership and Episcopal presence and care as the 'Chief Pastoral Shepherd', 'Teacher and Defender of the Faith' and 'Chief Missioner' of the Diocese, and with wisdom, courage and prayerfulness seek to strengthen the health, vitality and mission of the church.

"To lead our Diocese, in unity, into missional areas that will connect with non-churched and de-churched people while at the same time pastor, disciple and support our ministers and leaders to enable them to effectively shepherd, teach and disciple their congregations."

- To be an exemplar of integrity and maturity in leadership, seeking to imitate Christ's character and servant heart. Inspiring people to serve one another with a spirit of generosity and grace.
- To continue to rigorously implement the recommendations of the Royal Commission, creating safe, transparent and accountable ministry contexts to restore credibility, confidence and trust.
- To oversee the organisational functions of the Diocese, ensuring good governance and administrative effectiveness. To empower a high capacity leadership team with the delegated responsibility and authority to implement strategic priorities, efficiently and effectively manage operational functions including personnel, legal, property and asset management, and to ensure the development and allocation of resources.
- To celebrate and enable the diversity of traditions and ministry practice in the Diocese to flourish, seeking to be inclusive and to foster and strengthen a culture of respect, unity and collaboration.

- To be an effective communicator as an advocate and influential voice in the church and the public arena of the national capital, addressing social justice issues and contextual challenges arising in contemporary Australian society. To model a spiritually credible witness to the Christian faith, demonstrating an intellectual rigour and depth in biblical and theological wisdom and pastoral insight.
- To provide collaborative, strategic, inspirational and visionary leadership, enabling the Diocese to develop a vision that engages with the challenges, opportunities and priorities emerging in a new era. To inspire hope for the future of the Church.

"The key role is that of shepherd and chief minister to the flock of Christ. The Bishop must maintain the church's witness, guard the church, ensure word and sacrament is faithfully proclaimed, lead and guide. The Bishop has the role of watching over the church and its people and defending the faith of the church."

- To promote a culture of innovation, permission and relevance, inspiring churches to explore new models and collaborative partnerships in mission.
- To encourage the vocational discernment, selection, training and spiritual formation of a new generation of gospel focussed leaders. To demonstrate wisdom in the recruitment and appointment of high calibre clergy and to invest in their ongoing pastoral support, sustainability, accountability and professional development. To envision, equip and empower clergy to flourish, and thereby, to lead healthy, growing missional churches.

"... a strong leader, who sets a clear vision for the future of dioceses, lives this vision out and is able to bring people with them to help them grasp and live out the vision too. The bishop needs to respect the past...as they look to the future in order to grow the Kingdom...We need a future focused visionary who's not afraid to make difficult decisions. A leader like Jesus!"

- To celebrate the contribution of lay and clergy women in leadership, and to appoint to senior roles and responsibilities.
- To strengthen the churches, schools, chaplaincies and agencies of the Diocese for gospel-focussed ministry.
- To delegate effectively and to creatively sustain a capacity to draw upon his/her gifts and strengths amidst the demands and complexity of the role. To model good habits in sustainability to enable resilience in energy and drive.
- Previous experience and expertise in leading a large complex environment so that the learning curve in leadership is less intense, thereby enabling a greater energy to build relationships and understand contextual dynamics and issues.
- That the Bishop's time will be released from the burdens and pressures of the administrative workload to enable creative and consistent opportunities to connect with people across the breadth of the Diocese to be explored. A deep longing for a stronger sense of pastoral presence of the Bishop was voiced, with greater time allocated to engage with parishes and leaders. This view particularly highlighted in rural and regional areas, and amongst older respondents. An enthusiastic openness to explore digital opportunities was noted.

Spiritual Gifts and Strengths Identified as Highest Priorities

Of a list of gifts and strengths provided, there was consensus among laity and clergy that Leadership was the most important, followed by Wisdom and Pastoral Heart/Pastoral Shepherd (lay people) and Pastoral Heart/Pastoral Shepherd and Encouragement (clergy).

“Leadership with wisdom and integrity.”

Leadership Style

In terms of leadership style the spread of responses was much wider, with two thirds selecting Prayerfulness, followed by Mission mindset (capacity to inspire a diocese to engage in local and global mission), Apologist and advocate for Christ, engaging in issues in public forums.

“Lead our collection of churches into mission out of a deep conviction of the beauty and goodness of the gospel of Christ.”

Leadership Emphasis or Approach

Table 1 reflects those qualities that were identified as ‘essential, high priority, non-negotiable’, where this was scored the highest preference, and where a rating of greater than 30% was observed. Results are listed in descending order. There was a strong preference for a leader demonstrating deep personal spirituality and engagement marked by biblical and theological reflection. Table 2 reflects those qualities identified as a ‘highly desirable, valued attribute’.

“To be Christ-like and inclusive and lead the Diocese and continue the tradition of encouraging the collegiality and cooperation between the disparate sections of our community.”

“a concern for justice and equity in the wider community and a willingness to be an innovator in relating the gospel message to the community at large.”

Question No	Table 1: Essential: High Priority & Non-negotiable	%
1	Demonstrates a spirituality sustained by a deep dependence upon prayer and a diligent study of Scripture	79.2
2	Demonstrates a pattern of biblical and theological reflection when dealing with issues and situations encountered in leadership	60.7
15	Celebrates , support and promotes the ordination of women to the three orders of ministry	46.2
16	Demonstrates the capacity to be an effective ambassador and advocate for Christ in wider society forums and media	45.8
13	Strategically invests in the formation of people for ordained ministry, seeking to support their growth in maturity in leadership	44.8
7	Actively appoints and supports men and women from diverse backgrounds and traditions, empowering them to flourish in mission and ministry	44.5
10	Seeks to create a mission shaped culture that inspires people to persevere, even where it is tough or costly	42.0
3	Upholds the sacramental life of the church	40.9
8	Demonstrates a capacity to build a highly engaged and effective team	40.9
6	Recognises the importance in maintaining a diversity of Anglican theology and traditions in the Diocese	39.0
9	Seeks to create an inclusive culture by encouraging all people to actively participate in the life of the church	38.7

Question No	Table 2: Highly Desirable: Valuable if Evident	%
11	Demonstrates cross-cultural awareness and sensitivity	49.5
8	Demonstrates a capacity to build a highly engaged and effective team	47.7
12	Demonstrates courage to take on new or difficult responsibilities that require a genuine stretch in capability	46.3
5	Demonstrates a capacity to build strategic partnerships and alliances that multiply the effectiveness of ministry across the Diocese	46.2
14	Demonstrates a passion for ongoing formation and training of lay people in ministry	42.7
4	Demonstrates a passionate advocacy for the marginalised and for the transformation of unjust structures in society	38.5

Leadership Style and Engagement in Decision Making

Table 3 below reflects those qualities identified as ‘essential, high priority, non-negotiable’ by a rating of greater than 40%. Table 4 reflects those qualities identified as ‘highly desirable, valued attribute’ by a rating of greater than 30%.

Question No	Table 3: Essential: High Priority & Non-negotiable	%
7	Demonstrates pastoral sensitivity and wisdom when communicating major decisions or direction change that impact the life of the Diocese	63.5
3	Evaluates ideas, initiatives and resources through the lens of biblical wisdom and contextual relevance	55.1
1	Thinks strategically about future direction and growth	49.6
5	Demonstrates a capacity to effectively delegate responsibility and authority in decision-making	48.2

Question No	Table 4: Highly Desirable: Valuable if Evident	%
6	Demonstrates the capacity to reassesses priorities when new challenges emerge	50.7
2	Encourages innovative new ideas and possibilities	47.8
4	Demonstrates a capacity to analyse financial reports and to identify the trends and implications for the Diocese	37.9

Key Themes that emerged in relation to leadership style and engagement:

- Capacity to minister across the breadth of diverse traditions.
- Strength to be courageous and firm whilst gracious and humble in leadership, engaging with a transparent and consultative approach.
- Effective in delegation: ability to delegate authority for roles and responsibilities. To consider where the administrative workload can be reduced or delegated to enable greater time to be invested in ‘pastoral presence’.
- Theologically articulate and committed to actively seek to exercise leadership influence in the wider society.
- Reflective leader, demonstrating a capacity to engage strategically with integrity, wisdom and humility.

Leadership Experience and Knowledge at a Senior Level

An overview of respondent views is collated in Table 5, inclusive of results greater than 30% and listed in descending order.

Table 5: Overview All Respondents %

1	Team Leadership	56.46
2	Church Health & Growth	54.98
3	Clergy Formation, Training and Deployment	54.24
4	Dealing with a Major Pastoral Breakdown or Conflict in a Parish or Agency	50.92
5	Preaching	47.97
6	Working with women and men of diverse backgrounds	47.60
7	Advocacy & Communication in Public Forums/Media	45.76
8	Leading in Rural & Urban Church Contexts	43.17
9	Implementing new models of ministry to adapt to changing demographics	42.44
10	Lay Formation & Training	40.59
11	Collaborative Team Ministry	40.22
12	Mission	38.75
13	Facilitating Major Change	35.42
14	Governance	33.95
15	Strategic Planning & Implementation	32.47
16	Culture Change	31.00

More than half of the laity saw experience in Church Health and Growth, Clergy Formation, Training Deployment, Team leadership, Dealing with a Major Pastoral Breakdown or Conflict in a Parish or Agency as important; while the Clergy ranked Team Leadership, Church Health and Growth, Clergy Formation, Training and Deployment, Preaching, Dealing with a Major Pastoral Breakdown or Conflict in a Parish or Agency and Mission highest.

Members of Synod, Ministry Units, other Diocesan Bodies and Agencies, BIC and Schools expressed both similar and different perspectives. Experience with working with women and men of diverse backgrounds, and Leading in Rural and Urban Church Contexts, and Governance were seen as important by one or more of the subgroups.

Selection Criteria - Preferred Experience

Respondents were asked to indicate from a list of key roles where significant experience in one or more of these roles was deemed to be a high priority for consideration when discerning selection criteria.

More clergy and laity selected experience as a Rector than any other role, followed by experience in Ministry in a Regional Diocese (clergy) and Theological Education and Training (laity).

Trends Observed in reflections relating to role experience:

- Transferable skills, competence and a track record of effective engagement gained from a diverse range of life and ministry experiences.
- Christian maturity demonstrated by an authentic personal faith and depth of spirituality that models godly character in leadership.
- A proven track record in leading church growth and mission, demonstrating strengths, experience and in implementing strategic vision and innovation in mission (embracing advocacy in social justice and church growth through evangelism, pioneer ministries, fresh expressions and church planting) and thereby the confidence and capacity to strengthen the health, growth, influence of the Diocese.
- A theologically astute and inspiring communicator and advocate, representing the church by proactively engaging the leaders in the national capital and wider society. Demonstrating thoughtful, wise engagement that reflects an influential and respected Christian voice in social justice advocacy and issues, addressing contextual challenges and trends that impact society, or dealing with critical incident concerns.
- Demonstrated capacity to lead effectively in a context involving relational and systems complexity.

“A drawing together of the Diocese to support one another to become an outward looking church which is looking to connect with the world in which we live.”

Shaping a Healthy Future

- Overall a positive sense of hope and optimism in embracing a healthy future was reflected.
- Ensuring the protection of children and vulnerable people is critical in shaping a healthy future. Vigilance in ensuring compliance in creating safe communities with accountability, transparency and integrity. Restore trust and respect. Sincere and unreserved apology to victims of abuse, supported by a commitment to compassionate care, justice and generosity in redress.
- Other strategies identified for shaping a healthy future:
 - Intentional cultivation of health, effectiveness, growth and sustainability in churches, schools & agencies
 - An ongoing commitment to innovation in worship and mission
 - Community engagement in urban, rural and regional areas
 - Pioneering new communities of faith
 - Development of multi-generational ministry strategies
 - Advocacy and active engagement in social justice
 - Strengthening a discipleship & training culture to engage, equip & empower laity
 - Consultation, collaboration and supportive partnerships in mission and ministry initiatives
 - Improved communication strategies
 - Navigating theological diversity
 - Seeking to reduce the age profile of Synod and Parish Council membership. Investing in good succession planning for governance bodies broadly.

“Growing welcoming churches that are motivated to be the hands and feet of Jesus. People committed to pray for the mission of the church, and for flexibility in churches so they are able to cater for various expressions of faith.”

“New expressions of ministry that build on our traditions and lead to sustainable outcomes for rural and struggling urban ministry.”

Terms and Conditions of Office

Stipend Package

The Bishop's stipend package is:

Stipend	2 x Minimum Stipend
Superannuation	15.87%
Ministry Allowance	15.00%

Other Benefits

The package will include:

- Provision of housing, including the utilities
- Fully maintained motor vehicle
- Provision of a mobile phone and laptop
- Access to salary sacrifice benefits to 30% of the stipend value

Housing Benefit

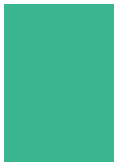
The Bishop's residence is currently located in Rosenthal Street, Campbell ACT.

Bishop-in-Council has approved the lodgement of a Development Application (DA) to redevelop the site with eight (8) townhouses. The proceeds of the development will be directed to the Diocese redress scheme to fund payments to victims of child sexual abuse and the Jamieson Bradbury Trust.

The Diocese will enter into negotiations with the Bishop-elect to secure their long term accommodation requirements in Canberra.



Photo by Robin Page



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