



Anglican
Church
Diocese of Perth



The President's Address

The Most Reverend Kay Goldsworthy AO
Archbishop of Perth

First Session
of the Fiftieth Synod
of the
Diocese of Perth

5 October 2018

Welcome

Ngaala kaaditj Noongar moort keyen kaadak nidjar boodjar.

We acknowledge Noongar people as the original custodians of this land.

We continue to commit ourselves to the ongoing journey of reconciliation and recognition. We pay our respects to Elders past, present and emerging. In this season, known by Noongar as Kamarang or Second Spring, may our every step land softly and with respect on the land and the story of those who have gone before.

The Five Marks of Mission:

- 1 To proclaim the Good News of the Kingdom.
- 2 To teach, baptise and nurture new believers.
- 3 To respond to human need by loving service.
- 4 To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.
- 5 To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

Introduction

You have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. *Colossians 3:1-4*

I am very pleased to welcome you all to the First Session of the Fiftieth Synod of the Diocese of Perth.

As this is the first session of the three that make up the Fiftieth Synod, a number of you will be here for the first time. This is not my first time as a member of the Synod of this Diocese, however, it is the first time in my new role as Archbishop, and while most of us are not exactly strangers to each other, I acknowledge the changes this has brought to our life together.

One Christian educator speaks of the arrival of any new minister into a community as that of the 'welcome stranger'. It may not be entirely clear which of us is welcoming whom, and I am not the only 'welcome stranger' among us.

I hope that any here for the first time experience this as a time of grace and welcome as you take your place in this assembly, knowing how valuable it is when the body of Christ comes together in Synod, praying alongside each other, taking counsel with each other, giving careful consideration to matters of legislation for the good order and governance of the Church, and deliberating with each other over matters of significance for the witness and life of the Church in the world in which we live.

We do these things, and they matter to us, as we seek to live into God's new day which has dawned and continues to dawn in the love of Jesus Christ. We do these things so that we might more completely live out the love of God our Creator, proclaim the mercy of Christ our Redeemer and rely on the grace and power of the Holy Spirit.

For others this may be the last Synod you anticipate attending as a representative of a parish, school, agency or entity.

The first Synod of the Diocese was called by Bishop Hale 146 years ago in 1872, at which 11 clergymen and 24 laymen were in attendance.

A history of the Diocese written to celebrate the Centenary in 1957 titled *Four Bishops and Their See* says of this that: 'The bishop opened synod with an address in which he dealt with the following problems: the pliability of the character of the individual to that of Christ; the pliability of doctrine of the Church and of the individual; and the pliability of the Church socially, so that it might always be adjusted to the world situation. No individual interest should come between the individual and the Church: "Let us not endanger the cause, nor risk the loss of even the smallest portion of His care and blessing by putting in front of His honour any personal matters or interests of our own".'

The matters on our agenda in the next two days offer a similar challenge. There are, as there should be, issues which face us as a Church living, ministering and witnessing to Jesus in this part of the 21st century. They include legislation which is part of a sweep of measures to bring greater oversight, accountability and safe practices in ministry, especially in relation to children and other vulnerable people. Some of the motions before us deal with matters of our common life and ministry such as prison chaplaincy, social media use and mission, while others speak to some of the big issues in the community such as homelessness, people seeking asylum, and assisted dying and euthanasia. The reports that have been prepared by schools, agencies and other Anglican entities highlight the incredible connection that the Church has with families and individuals of all ages and in all circumstances.

I pray that the grace of the Holy Spirit will be among and between us to help to shape and guide for all that is needed in Christ's body in the church in Perth right now, and that we will give the best of ourselves under God for these days together.

We meet for Synod at Peter Moyes Anglican Community School. This is the fifth year that Peter Moyes has hosted the Synod. We have been wonderfully welcomed by Mr Richard Alchin, the Acting Principal, and Mr Ben Lomas who took up the position as Principal at the end of July. It is no small thing for a school community to oversee the sudden appearance of 400 or so people with the needs and particular requirements of a Synod meeting. Everyone at PMACS has helped ensure that all is in readiness for us as we attend to the business before us.

News of my election as your next Archbishop had been announced prior to Synod last year as you met under the presidency of Bishop Kate Wilmot. By the time of Synod 2017 Bishop Kate had been Administrator on and off for almost 16 months. This included various periods prior to as well as following the retirement of Archbishop Roger. I record here our appreciation for her steady leadership and oversight of the Diocese from that time until my Installation on 10 February.

Interregnums always carry some uncertainty and can feel de-stabilising. This one included living in the shadow of the Royal Commission into Institutional Responses to Child Sexual Abuse, its impact and aftermath in the Diocese, settling into a new Diocesan Office, welcoming and working alongside a new Diocesan Secretary, navigating a new parish property programme, and traversing the breadth of ministry taking place in parishes, schools, agencies and chaplaincies.

Throughout the interregnum Bishops Kate and Jeremy made a clear decision to share the episcopal ministry load as evenly as possible between them. This ensured that the day-to-day as well as Sunday and other ministry commitments across the Diocese continued to receive oversight over those months. Bishop Kate also had the extra load of chairing the Archbishop Election Committee.

My thanks to the Chairman of Trustees, Mr Sam Walsh AO, and all the Trustees for their continued diligence in across the many responsibilities required of them. Clearly Synod 2017 raised some matters which they have listened to attentively and the care and work that he and they bring to this table is immense. I thank Sam for taking time to help as I have settled into this new life in the Diocese.

The Episcopal Office overseen by Mrs Susan Harvey and including Mrs Melanie Hare and Mrs Fay Scarfone are a great team. They have helped to hold and bridge the changes which this extended period of transition has brought, and I am always hearing from people across the Diocese of the way in which they embody the gospel value of 'going the extra mile'.

The ministry support of the Archdeacons during this time has also been significant.

Archdeacon Kathy Barrett-Lennard has spent time in support of parishes in rural and regional parts of the Diocese, as well as those in Perth's ever expanding northern corridor. Archdeacon Onesimo Yugusuk ensures that the complex and ever-changing landscape of ministry and life for the Sudanese parishes and communities within the Diocese have support for pastoral and ministry needs. Archdeacon Braden Short was on extended sick leave from July 2017 and resigned from his role in August this year. Braden continues to hold a Permission to Officiate. Archdeacon Mandy Herriman continues to gather those who are part of the Diocesan Household of Deacons as they hold before us all the significant ministry of the diaconate. During the year Mandy was re-appointed President of the Australian Anglican Diaconal Association.

Archdeacon Lionel Snell kindly agreed to take up the locum position as Archdeacon of Perth and Acting Registrar for this year. This role is sometimes a thankless one, being the first to receive a complaint from clergy and lay office bearers, or the lucky person whose role it is to take some hard news to a parish or diocesan committee. I cannot emphasise enough how I and the rest of the Episcopal staff have valued Lionel's ministry during the year. I anticipate a new appointment to this role being announced in the near future.

I am very grateful to Mr Eric Ross-Adjie for accepting the invitation to be my Chancellor. This is an important role and relationship for every Diocesan Bishop as we engage with the legal complexities of the constitutions, canons and other legal matters of our Church. I appreciate the commitment and experience that Eric brings as a long time Perth Anglican.

As this is an election Synod I want to express our thanks to the members of the outgoing Diocesan Council. They have also had a challenging time over this period which they have met conscientiously at every point. The Diocesan Secretary, Mr Keith Stephens, will have charge of the preparation and oversight of the Diocesan Council business as well as the business of Trustees in the next triennium. I am pleased that Keith and I will be working closely together in this regard. It is hoped that this way forward will help in the communication between the Diocesan Office and wider Diocesan community. I thank Keith for his willingness to take on these extra responsibilities.

People

The full list of appointments, moves and other significant events is attached as Appendix 1

Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer.

Romans 12: 11-12

This year we have welcomed several new people to the Diocese. Among the clergy:

The Reverend Lisa Ahuja	Chaplain, Perth College
The Reverend Kieran Carr	Assistant Priest, Cottesloe
The Reverend Jonathan Cornish	Chaplain, St Hilda's Anglican School for Girls
The Reverend Kelvin Harris	Defence Force Chaplain Garden Island Honorary Associate Priest, Warnbro
The Reverend Evan McFarlane	Priest-in-Charge, Shenton Park
The Reverend Nick Russell	Chaplain, Christ Church Grammar School

Among the laity:

Mr Jason Bartell	Principal, John Septimus Roe Anglican Community School
Mr Steven Davies	Principal, St Mark's Anglican Community School
Mr Mark Davis	Children and Youth Missioner (Training)
Mr Ben Lomas	Principal, Peter Moyes Anglican Community School
Ms Melissa Powell	Principal, Swan Valley Anglican Community School
Mr Gary Racey	Principal, St George's Anglican Grammar School

There will be an opportunity on Saturday to acknowledge some retirements from full-time ministry:

The Reverend Jan Boyle
The Reverend Deborah Joyce
The Reverend Dr Anna Killigrew
The Reverend Les Marshall
The Reverend Tony Murray-Feist
The Reverend Canon Gerry Nixon
The Venerable Lionel Snell
The Reverend Dr David Wood

Alongside these we also give thanks for the incredible ministry of some of the lay leaders who have resigned from Diocesan posts:

Mr Kym Bills	Archbishop's Examining Chaplains
Mrs Rachel Cardell-Oliver	Archbishop's Examining Chaplains
Mr Julian Dowse	Principal, Peter Moyes Anglican Community School
Mrs Jenny Ethell	Principal, Perth College
Mr Cameron Herbert	Principal, St Mark's Anglican Community School
Mrs Kim Kiepe	Principal, St Hilda's Anglican School for Girls
Mrs Lynne Thomson	Principal, St Mary's Anglican Girls' School

What a pleasure it is to note some significant anniversaries and celebrations during the year:

Parish of Fremantle	175th Anniversary
GFS	130th Anniversary
Parish of Mosman Park	120th Anniversary
Amana Living, James Brown House	100th Anniversary
Parish of Kalamunda	90th Anniversary
Esperance Anglican Community School	10th Anniversary

RIP

We give thanks to God for those who have served in faith, hope and love and who have died this year:

The Reverend Donald Hiscock	Dr June Jones AM
Mrs Judy Hudson	Mrs Margaret Kenward
The Reverend Rae Snell	The Reverend Gary Howells
Mr Bernard Godwin	Mr Rob Thomas
Mr Terry Hogan OAM	The Reverend Trish McLevie
The Reverend Canon Frank Watts	Mrs Evelyn Misso
Mrs Joan Adams	The Reverend Vernon Williams
Mrs Jill Strong	The Reverend Doug Murray OAM
Mrs Lesley Campbell	

Rest eternal, grant to them, O Lord.

And let light perpetual shine upon them.

The Wider Church

For as in the one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually members of one another.

Romans 12:4-5

Several Australian dioceses have been in process of electing new Bishops including the Diocese of Bunbury. I am looking forward to welcoming The Reverend Dr Ian Coutts and his wife Anne as they come to the Diocese of Bunbury in November. The Bunbury Diocesan Synod is also meeting this weekend and I have sent greetings to them on our behalf. Ian's consecration will take place here at St George's Cathedral on 1 November, All Saints' Day, at 6.30pm. I do hope that many of you will be able to be with our friends and colleagues in Bunbury at that service and celebration. I am looking forward to greeting another Episcopal colleague in the Province.

Bishop Christopher Rutto has sent greetings to us all from our partner Diocese of Eldoret. It was wonderful that he and other members of the Diocese were able to be here in February, and I know that many of you spent time with them. We continue to stand alongside them in our partnership in the gospel, prayerfully and in other ways. We will have an opportunity over the course of the Synod to welcome The Reverend Edna Sang from Eldoret who is currently studying in Perth.

Following a recent meeting with the Primate, Archbishop Philip Freier, and the Primate of South Sudan, Archbishop Justin Bardi, and his wife Mama Joyce, I have invited Archbishop Justin to visit Perth next year. My hope is that this will coincide with the Australian National Bishops' Meeting being held in Perth in March.

I have been elected as the National Church's episcopal representative to the Anglican Consultative Council (ACC) which is one of the Instruments of Unity in the Anglican Communion. This term will cover the next three meetings of the Council which oversees the International Commissions and Networks dealing with matters of doctrinal, theological, ecumenical and other aspects of our common life in the worldwide Anglican Communion. The next meeting of the ACC will be in May 2019 in Hong Kong.

A number of Perth Anglicans contribute to the life, mission and ministry of the National Church serving as members of its Commissions, Task Forces, Working Groups, Networks and other bodies. These are significant contributions which strengthen our common life through the Commissions concerning doctrine, liturgy, church law, public affairs, safe ministry, ministry and mission. Networks for youth and children's ministry, Anglicare, and Anglican schools, are among the many bodies which help enlarge our vision and deepen our understanding as we undertake the ministry entrusted to us, proclaiming God's gospel of love, mercy and grace.

It is very exciting to have heard that Ms Donna Shepherd from the Parish of Cottesloe has been appointed by the National Church to attend the United Nations Commission on the Status of Women (UNCSW63) in 2019 as one of the Anglican representatives. The theme for this meeting is one to which Donna, who is Chair of World Vision International, will bring a first-hand understanding alongside her deep faith and spirituality. The UNCSW63 theme for 2019 is social protection systems, access to public services and sustainable infrastructure for gender equality and the empowerment of women and girls, and the review theme is women's empowerment and the link to sustainable development.

The Royal Commission and Redress

Let love be genuine; hate what is evil, hold fast to what is good.

Romans 12: 9

The Royal Commission has been the catalyst for much, but not all, of our changing scene. In the past few years we have heard more and more stories from survivors of institutional abuse, and sought to respond through increased vigilance, stricter screening requirements for clergy and lay people, training and education, enhanced safe ministry policies, and professional standards processes.

On 15 December 2017 the Royal Commission into Institutional Responses to Child Sexual Abuse presented a final report to the Governor-General, detailing the culmination of a five-year inquiry into institutional responses to child sexual abuse and related matters.

There are five recommendations related directly to the Anglican Church (Appendix 2). A number of General Synod bodies are working through these. They are the Royal Commission Working Group, the Safe Ministry Commission, the Professional Standards Task Force and the National Network of Theological Educators. Their reports and recommendations have already been the subject of General Synod legislation. Some of that legislation came to Synod last year, with more before us for consideration in this Synod.

The Commonwealth Redress Scheme legislation was introduced in the Parliament of Australia in October 2017. The National Redress Scheme has been established to provide financial and other support for survivors of institutional child sexual abuse. Following several consultations held by the National Church, and consultations hosted by the Diocese for the Province, a decision was made at a joint meeting of the Diocesan Council and the Perth Diocesan Trustees in June which unanimously resolved that the Diocese of Perth would join the National Redress Scheme.

Since that time the Diocesan Secretary has been appointed to the Board of Directors of the Anglican Representative National Redress Scheme Company. This company was formed by General Synod to be a conduit for all Anglican entities wishing to participate in the National Redress Scheme.

Following the Royal Commission final report, the Western Australian Government has amended the statute of limitations for civil matters pertaining to child sexual abuse. This provides another avenue for survivors to seek redress.

The Prime Minister's apology to survivors of child sexual abuse in Government institutions will be made on 22 October. St George's Cathedral will mark this occasion.

Professional Standards Statute and Clergy Statute

Even before arriving in Perth, I was aware there were concerns regarding the application of the Professional Standards Statute 2015. Some amendments to the Statute were to have been brought to Synod last year, however, recognising the need for further consultation the Bill was withdrawn.

It will not surprise you to hear that most people who spoke to me about the Professional Standards Statute and Policies after my arrival were clear about what I should do to fix them. What is clear is that there have been concerns which need addressing. I determined to instigate a review and invited Sister Angela Ryan csb to undertake this matter.

The terms of reference were as follows:

An independent review of the processes, policies and procedures for responding to and managing complaints made and/or information received under the Professional Standards Statute 2015 ("PSS") with an emphasis on the following matters:

a pastoral care and communication;

- b to ensure that the overriding purpose of the PSS (as specified in section 4.1 thereof) have been complied with;
- c whether the Diocese should consider and approve a code of conduct for observance by a Church worker or a Church volunteer under section 8.1 of the PSS; and
- d to provide the Archbishop with any recommendations.

Sister Angela, who has had extensive experience in Professional Standards matters in the Roman Catholic Church, met with several people, including respondents. I have received her final recommendations and it is my intention to discuss these with those bodies with oversight of Professional Standards procedures as we look to either making amendments to the current Statute or introducing new legislation, possibly in 2019.

Broadly the recommendations have centred around the following:

- The ways in which complaints are received.
- The matter of who advises respondents, how they are advised of a complaint and their response.
- Confidentiality.
- The provision of pastoral care for complainants and respondents.
- The perception that all matters before the PSC are related to sexual abuse or sexual misconduct.
- Consideration of broadening the definition of misconduct.
- The matter of a code of conduct for clergy and church workers.

The Clergy Statute prepared for Synod last year was also withdrawn recognising the need for further consultation. Aspects of the proposed Statute have been raised by clergy in Deanery meetings in which I have heard that the issue of terms of appointment is a significant concern.

The current five-year term for appointment of clergy by the Bishop was introduced in Perth just a few years ago. This aspect of appointments falls within the province of the Diocesan Bishop. Having worked in the Dioceses of Melbourne and Gippsland which both have fixed terms of appointment of 10 years and a process for review by which this may be extended for a further period, I believe there is value for both clergy and worshipping communities in taking time to prayerfully review their life and ministry plans. My own experience of these processes is overwhelmingly positive for both the clergy and parishes involved. In Melbourne and Gippsland this is encapsulated as part of an ordinance. A short tenure is unpopular if all is going well. If, as sometimes happens, the relationship between the parish and the priest sours or becomes unworkable, there are few options for an honourable way to come to that understanding.

My own view is that the current Clergy Appointments Statute and appointment processes are cumbersome and in need of revision to work more effectively. This sits alongside the matter of tenure and the designation of parishes as either Tier 1 or Tier 2.

Life in community is rarely straightforward and I am aware that some clergy are feeling keenly the weight of changed circumstances in people's attitude to the Church as institution, ageing congregations, increased safe ministry and regulatory requirements which have all contributed to a lack of key lay leaders and office bearers able to fulfil roles, and falling parish incomes.

We all know that the era of entitlement for those of us who are ordained - deacons, priests and bishops - is over. We are all in new territory which can feel uncertain. The expectations of people alongside whom I trained for ministry were that we would go into parishes, live in rectories, preach and teach from the bible and administer the Sacraments, be at the heart of church and local communities, be welcomed to teach scripture in schools, run children's clubs and youth groups, come up against the choir over music choices every now and again, rely on the Ladies' Guild for extra fundraising and the Men's Group for maintenance, visit the faithful, marry a goodly number of people each year, pray with the sick, anoint the dying, welcome newcomers to church, the faith and the font

and repeat the pattern in the next parish. A ministry with meaning and purpose and place. Not all roses, but not all thorns either.

The pace of change, although we had seen it coming and have been part of it, has accelerated over recent years in ways that we could not anticipate. Synods are often spaces in which these uncertainties surface. Taking counsel together we look to Jesus the pioneer and perfecter of our faith. We remember that the story of the apostles is one of constant change, of an enlargement of their understanding of the grace and provision of our Risen Lord for their life and witness. Synod is also the space in which we consider what has been happening, and for which we can and should give thanks in our life together in the church here.

Creative and faithful clergy and lay folk open to the leading of the Holy Spirit and willing to give themselves completely to lives of witness and service through the love of Christ. Ministerial priesthood is sacrificial, and it is costly. The faithful following of laity is sacrificial, and it is costly. This is part of our partnership in the gospel. Thanks be to God for the wonderful clergy and lay people of the Diocese.

Resolution 24/17 asked me to initiate a new process for extensive consultation and collaboration in regard to both the Professional Standards Statute and a Clergy Statute. Diocesan Council approved the appointment of Dr Carolyn Tan, Mr Glen McLeod and The Reverend Canon Tim Spencer to be a working group to progress this matter. I thank them for their time and attention to enable this to come to Synod. The Synod timetable allows for the collaborative process to begin. I hope that members of Synod will take the opportunity to engage in this process.

Same Sex Marriage

The 2017 plebiscite regarding same sex marriage in Australia and the *Marriage Amendment (Definition and Religious Freedoms) Act 2017* which was assented to on 8 December 2017, amending the *Marriage Act 1961* to define marriage as 'the union of two people to the exclusion of all others, voluntarily entered into for life' have caused the church to address questions of theology, policy and practice once more. This presses against the fabric of our unity and integrity from every side as we struggle for fidelity and credibility. Fidelity to our Lord and credibility in our actual missionary context, seeking to proclaim Christ's way of life and love.

In a communication to clergy I reiterated the current constitutional and doctrinal position of the Anglican Church in Australia regarding marriage as set out in the *1662 Book of Common Prayer* which is that marriage is defined as being between a man and a woman for life.

This matter formed part of the agenda of the National Bishops' Meeting earlier this year. After much discussion between the bishops, a statement was agreed (Appendix 3), which I have acknowledged has been received as both too much for some people and too little for others. I also acknowledge that the unity sought by the bishops while we continue to respond to the significance of this for the whole community will not be experienced as unity by some.

This is true internationally as well as nationally. In the United States of America, the Episcopal Church's General Convention held earlier in the year voted to widen a trial marriage rite across the church. The Scottish Episcopal Church made canonical changes to allow same sex couples to marry in church in 2017. The Episcopal Church in Brazil changed its canons to allow for same sex marriage at the beginning of the year. In September members of the church's governing body in Wales voted in favour of the bishops looking at new approaches which could be brought back to the governing body for approval at a later date. Earlier this year the General Synod of the Anglican Church in Aotearoa, New Zealand and Polynesia passed a resolution which would allow churches in New Zealand to bless same sex relationships following civil marriage, and various dioceses in Australia have this on their Synod agendas.

In the face of the complexity of issues this has raised for the Church we must never forget that we are speaking and deciding about people who are our children, our brothers and sisters, our friends and family - 'us' not 'them'. We Christians have not always had the grace and tenderness of our Lord when we have spoken about issues of sexual identity. Our conversations do bring differences to light and they are a real opportunity for us to show forth in the midst of that just what it means for us to be 'in Christ' as one body.

This and related matters to do with human sexuality and the Church has been on the agenda of the National Anglican Church in various forms for several years. The Church Law Commission has this matter under consideration. The Doctrine Commission of the General Synod is currently drawing together theological papers for a book addressing and exploring the theological issues surrounding same sex marriage. It is anticipated that this resource will be available next year.

Assisted Dying

In August the Western Australian Parliament received a report of the Joint Select Committee on End of Life Choices. Legislation will be introduced at some time during the course of this Parliament.

This is another matter which Anglicans come to with questions, concerns and strong views. I hope that there will be a series of articles for diocesan use highlighting the biblical, theological and ethical issues that Christians have raised as this matter gains momentum.

I believe life is precious. I also acknowledge that this has not been something my family has had to face. My sense is that this will be a major matter for aged care providers to deal with and hope that, whatever else happens, there can be greater provision and funding for palliative care.

Listening Through Lent and Beyond

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ.

Ephesians 4:15

The listening of the past months has been a rich experience. This project was undertaken as the first major priority of my ministry among you. It has offered a way of engaging with as many people across the Diocese as possible early in our time together. The response has been overwhelmingly positive, and many people have begun to sense the beginnings of a new season in the life we share in Christ. It has allowed me to hear firsthand what is happening in communities and how parishes have been engaging in ministry and mission particularly over these past few years. As Anglicans the basic unit of our life is the Diocese. In an Episcopal church I, as the Bishop, am charged with knowing and being known by those in my oversight.

I wanted to offer some formal and informal spaces for people to be able to mark an ending and this new beginning together, and to initiate new conversations for a new season. In most of the 41 gatherings (Appendix 4) held from March to September I asked three questions:

- What is happening at your place?
- What are you being called for at this moment in your parish/school/agency/chaplaincy/community here and in the broader community?
- What is your hope for the Diocese and the broader community in this new season?

A couple of added questions for boards and councils helped me hear more of the strategic plans and directions of agencies and schools:

- How do you characterise your relationship with the Diocese?
- How could it be strengthened?
- What are your big achievements or critical challenges in the past 2-3 years?

I have appreciated the informal listening sessions which have given me a wider perspective on a range of issues confronting people on the fringes of community. These included some time with residents, volunteers, staff and board members at St Bart's; time with the Anglicare youth workers in Northbridge on the Street Connect bus; an afternoon with staff and women from Boronia Pre-Release Centre for Women; a meeting of lay and ordained Sudanese women in ministry with women and families in that community.

Whatever we may say as the church edges forward, seeking to cultivate a unity deeper than differences and divisions, the whole landscape in which we are set has altered, and is changing constantly.

So, what have I heard?

People from rural parishes spoke about the ongoing challenges of ministry in shrinking towns which were once strong and vibrant communities in the northern and eastern Wheatbelt, the sense of isolation of a regional town such as Esperance; the many issues which face mining communities in and around Kalgoorlie as well as issues which continue to face Indigenous families and community leaders. People talked of the local ecumenical opportunities they have for worship as well as other mission projects. Some continue to feel that they are invisible to those in city parishes, including clergy when a parish or area is seeking to appoint a new priest.

Many lay people closer to Perth spoke of the challenges of sprawling suburbs and the loss of a sense of community. Some people told of feeling old, tired and useless. This makes me sad.

There is work to do on ensuring that there is clear, open and timely communication between parishes and Diocesan Office. The issues surrounding parish property management and how it has affected parishes was mentioned by lay folk and parish clergy alike. We all know this is complex. Some parishes have good stories to share about support and expertise for maintenance and building matters long overdue. Others were not so positive. This area is still a work in progress.

My own experience in parish ministry has been that after the annual building walk around and inspection, the wardens would look at each other, define the urgent, the not-so-urgent and the aspirational, think about the cost of ministry in the year ahead, and we would make the best choice we could after weighing it all up. If it is a toss-up between the gutters or ministry people choose ministry and then pray, fundraise, speak to the community, add those needs to the information at the annual stewardship giving time.

We all know that priestly ministry is a very important priority for our communities. We also know that one of the consequences of this over a longish period is that the maintenance needs multiply. In addition to the costs of keeping a building operating and mission actually happening, a further \$100,000 is needed for full-time stipended ministry. Some parishes cannot manage this and the other costs of being a parish.

The property programme has brought the vulnerability of many parishes right to the surface with regard to property, and also with regard to the ability of worshipping communities to continue to raise the stipend for their parish clergy. It is a recipe for heightened anxiety, frustration and sometimes for shame. I want to find a way forward which releases the many, many good gifts that we have been given in the mission of Christ Jesus.

While we may have been focussing our attention on why people do not come to church and on our woundedness and disunity, God has been busy among us anyway for good, bringing people closer to the gift of God's love of them in Jesus. We do this sustained by the Spirit of God's love.

Perhaps this sounds like bad news rather than good, but when asked 'What is happening at your place?' and 'What are you being called for?', good news stories abound! Listen to the ministry and the mission in which Anglicans all across the Diocese, responding to the love of God and neighbour undertake week by week by week.

Some are the usual round that we expect in parish life and ministry. The daily and weekly gathering of people around God's Word and the table of the Eucharist. Planned, careful, regular bible study groups, community events and parish Christmas and Easter gatherings, events and services. Planned, regular and careful preparation of all-age worship. Special and regular community festivals celebrated or reinvigorated in services. Pastoral ministry. Annual fetes and every day community op shops. Care of creation. Teaching and engaging with about 20,000 students and their families in Anglican schools. Retreats and camps. Prayer groups, Christian meditation groups, intercessory prayer at particular times and seasons. Church and community choirs. Mainly Music groups, playgroups, kids' church, Godly Play, Sunday schools, kids' groups, youth groups.

Financial and other support for mission and missionaries in many parts of the world through Eldoret, ABM, CMS or another mission agency. Support and membership of Bush Church Aid.

Volunteering in communities to make friends and tell people about Jesus. Sports chaplaincy and school chaplaincy. Care and support for those affected by domestic violence; ministry with those who are differently abled, Crosslinks. Working to end homelessness and violence. The provision of community meals for those who are lonely, homeless, unemployed or sick. Teaching ESL, aged care visiting and ministry.

Financial and other support of Anglicare and Parkerville and St Bart's, community chaplaincy, SRE teaching, craft groups gathering people into relationship with Christ, Mothers' Union, GFS, translating for people in hospitals, supporting refugees, making Sunday lunch for newcomers to church.

Determined services of welcome for members of the LGBTQ community, befriending people who are isolated, undertaking theological education, running an Alpha group, prison visiting and supporting people on release from jail. Christian leadership programmes. Supporting survivors of abuse. Growing relationships which help tell people about God's love for them. Participating in and leading pilgrimages nearby and far away. Palliative care ministry. Advocacy for those who are on the edges of the community. Ministry and learning with Aboriginal brothers and sisters. Hosting community gardens. Emergency relief food parcels and shopping vouchers.

All are about giving and receiving the love of Jesus. They are ministries of hope, healing and transformation. Perhaps not all of them result in more 'bums on seats', as one person in their listening session said was their hope for the future. Many of these take place in small ways, in modest circumstances and sometimes overshadowed by the memory of our glory days. But what I have heard over these past few months is that God has not vanished from among us.

It may be that you do not hear anything outstanding among this list of the usual things we do. The fact is that every Sunday thousands of people come to one of our Anglican churches across the Diocese, and live their faith the rest of the week.

In his 2015 book, *Joining God, Remaking Church, Changing the World*, Alan Roxburg writing about the church and its contemporary mission, uses the phrase 'Euro-tribal churches' to describe churches planted by white settlers in the new world of North America. Some of the movements he describes are familiar here also: the golden period of the 1940s and 50s as a time of congregational growth and church expansion; the 60s and 70s renewal and relational revolution which saw both charismatic renewal and the small group movement flourish; the church growth movements of the 1980s, and what he calls the corporate approach of the 90s in which we sought indicators of growth and vitality.

The 2000s saw the missional church, emerging church, and fresh expression models, and most of us will have been part of or overseen a MAP process. Mission Action Plans are still in fashion, providing an umbrella for many good things, yet sometimes it remains unclear whether we are seeking to save the world or only the church.

In the 2016 Census 52.1% of Australians considered themselves Christian, while 13.3% of that number identified as Anglicans. As we grieve over what we think of as our rosy past, and come to terms with the fact that we, along with all faith communities, are only one minority among minorities, we are looking for leaders capable of leading us faithfully to tread new and perhaps initially confusing paths.

We are ready to hear different voices, lay and ordained. We are part of a community which remembers God and God's dawning Kingdom, announced in Christ's teaching and healing and feeding, in the love fashioning his entire being and displayed most clearly in his total self-giving on the cross.

And there is the plan.

People in parishes, agencies and schools want to be in communities that are hopeful and kind and brave. I have heard that people are looking for companions who will stand for them and with them in places of unanswerable questions and in times of awful pain. They are looking for leaders who have the warmth and will for a plan, no matter how modest, that will give shape to the hope which I have heard expressed at every single one of the 41 listening sessions that have been held. We are looking to each other to help us all look more like Jesus.

After eight months listening as carefully as I can to God's people, I have heard how deeply the people in this Diocese love God. I have heard that people remain hopeful about our future. I have heard that people are ready for a new plan to engage with and engage in. People want strong and trusting relationships, a clear understanding of our purpose together and opportunities to celebrate God's love together. You have told me that, by word and deed, the community of faith can yet be a place of goodness and welcome and selflessness and hope.

Now is the time for us to draw the Mission Plan, *Daring to live God's promises*, to its conclusion, giving thanks for the ways in which God has blessed the mission and ministries across the three mission areas of Proclaim, Worship and Serve. The plan helped the Diocese work towards refreshing systems and structures and in growing capable and inspiring leaders.

Now it is time for us to walk into a new season. Now it is time to look to the next stage in our life and journey as a Diocese. It is time to walk in God's providence into the new season of our life together, yearning for something kind for others and being generous to ourselves.

We have a deep desire to celebrate and give thanks for God's love in our lives and our life. We want to be free for working in company with each other, planning and deciding and taking steps to be turned afresh by God's grace for the life of the world.

Over the coming months I will be inviting people to gather for prayer, and looking for opportunities for us to celebrate God's goodness and love. I am asking you, and I will continue to ask you to pray, to work, to plan - disciples making disciples.

There are several things that you have said, and I have heard, that will be taken into consideration. Yes, there are some hard decisions ahead. Financial, people, properties. Yes, there are new possibilities for ministry in places we have not yet reached and with partners we have not yet considered. Yes, there must be different ways in which the Anglican tradition which we have all chosen to be part of can shape this new and next mission journey.

In the listening process I asked what is that God is calling us for in this new season, and what people's hopes and dreams for this new season are for the life of the church. There is abundant hope for the future. In the Noongar calendar we have just entered the season of Kambarang or second spring. Kambarang is described as a season of birth. I believe that what is beginning to be conceived here will come to birth in God's good time.

So, over the coming months we will be exploring ways in which the next strategic directions for our life together can be defined and considered. Some will be small, others a bit more. Some will be very new, others not. But the God who makes all things new in Christ is with us and has promised to be with us for ever.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Matthew 28:19-20

**The Most Reverend Kay Goldsworthy AO
Archbishop**

5 October 2018

APPOINTMENTS AND MOVES

1 October 2017 – 30 September 2018

CLERGY APPOINTMENTS

The Reverend Lisa Ahuja	Chaplain, Perth College	01.01.18
The Reverend Jeff Astfalck	Deacon, Wembley	24.01.18
The Reverend Kieran Carr	Assistant Priest, Cottesloe	15.04.18
The Reverend Jonathan Cornish	Chaplain, St Hilda's Anglican School for Girls	01.01.18
The Reverend Marc Dale	Rector, Highgate	01.02.18
The Reverend Pat Deeny	Assistant Chaplain, Perth College	01.01.18 - 31.12.18
	Priest-in-Charge, City Beach	07.03.18
	Rector, Gosnells	01.07.18
The Reverend Luke Durham	Chaplain, Royal Perth Hospital	01.01.18 - 30.06.18
The Reverend Ros Fairless	Rector, Beaconsfield	01.04.18
The Reverend Stuart Fenner	Rector, South Perth	01.08.18
The Reverend Nick Freeland	Deacon, Mosman Park	24.01.18
The Reverend Brett Gibson	Chaplain, Amana Living	01.01.18 - 02.04.19
The Reverend Jill Gleeson	Archbishop of Perth	10.02.18
The Right Reverend Kay Goldsworthy AO	Chaplain, Amana Living	01.03.18 - 25.01.19
The Reverend Jeni Goring	Acting Senior Chaplain, Amana Living	30.06.18 - 30.03.19
	Honorary Associate Priest, Warnbro	08.08.18
The Reverend Kelvin Harris	Deacon, Carine-Dunraig	24.01.18
The Reverend Frida Lemi	Deacon, North Beach	22.07.18
	Rector, Warnbro	01.10.17
The Reverend David Lord	Priest-in-Charge, Wembley	24.01.18
The Reverend Peter Manuel	Priest-in-Charge, Shenton Park	15.07.18
The Reverend Evan McFarlane	Assistant Priest, Mt Pleasant	23.01.18
The Reverend Canon Joe Newbold	Chaplain, Christ Church Grammar School	01.01.18
The Reverend Nick Russell	Cathedral Pastor	01.03.18
The Reverend Rae Reinertsen	Assistant Chaplain, Peter Moyes ACS	01.01.18 - 31.12.20
The Reverend Jean-Pierre Schroeder	Children and Youth Missioner	01.01.18
The Reverend Lisa Spargo	Deacon, Mundaring	24.01.18

Change of status

The Reverend David Bradbury	Chaplain, Fortescue Metals Group	08.08.18
The Reverend Judy Clay	Chaplain, Fortescue Metals Group	08.08.18
The Reverend Pat Deeny	Locum Chaplain (priest), Perth College	02.12.17
The Reverend Don Fimognari	Chaplain, Fortescue Metals Group	08.08.18
The Reverend Rose Guok	Priest-in-Charge, Moora and Northam	02.12.17
The Reverend Lyn Harwood	Bandyup and Belmont (priest)	02.12.17
Parish of Wembley	Moved from Coastal to Perth Deanery	17.02.18

OTHER CLERGY APPOINTMENTS

The Venerable Kathy Barrett-Lennard	Archdeacon Assisting	01.03.18
The Reverend Thom Bull	Lecturer in Systematic Theology, Trinity Theological College	02.07.18
The Reverend Wendy Gilbert	Archbishop's Group of Spiritual Directors	17.09.18
The Reverend Jill Gleeson	Diocesan Co-Spiritual Director, Cursillo	01.04.18 - 31.03.21
The Venerable Mandy Herriman	President, Australian Anglican Diaconal Association	
The Reverend Des Smit	CCWA Executive	26.09.18
	Acting Registrar and Archdeacon of Perth	01.03.18 - 29.02.19
The Venerable Lionel Snell	Area Dean, Swan Deanery	22.02.18 - 30.06.19

ORDINATIONS

The Reverend Pat Deeny	Priest	02.12.17
The Reverend Rose Guok	Priest	02.12.17
The Reverend Lyn Harwood	Priest	02.12.17
Mr Jeff Astfalck	Deacon	24.01.18
Mr Brett Gibson	Deacon	24.01.18
Mrs Frida Lemi	Deacon	24.01.18
Mr Oliver Yengi	Deacon	24.01.18

LOCUM TENENS

The Reverend Canon Dale Appleby	Bassendean	01.11.17 - 30.04.19
The Reverend Dr Ric Barrett-Lennard	South Perth	01.03.18 - 30.04.18
The Reverend Jan Boyle	Armadale	14.08.18 - 25.05.19
The Reverend Noel Chin	Willagee-Kardinya	01.03.18 - 28.02.19
The Reverend Jim Crawley	West Nedlands	17.04.18 - 22.05.18
The Reverend Rob Day	Balga-Mirrabooka	20.04.18 - 30.10.18
The Reverend Dr Alan Forsyth	Hale School	01.01.18 - 31.12.18
The Reverend Dr John Forsyth	Bicton-Attadale	06.10.17 - 03.04.18
The Reverend Devan Foster	Rockingham-Safety Bay	31.10.17 - 30.10.18
The Reverend Jill Gleeson	Gosnells	01.03.18 - 30.06.18
The Reverend Trevor Goodman-Jones	Bull Creek-Leeming	05.08.18 - 02.09.18 20.09.18 - 07.10.18
The Reverend Theresa Harvey	Darlington-Bellevue	01.02.18 - 01.04.18
The Reverend Bill Hawley	Hollywood Private Hospital	10.12.17 - 30.12.17 03.03.18 - 08.04.18 06.08.18 - 12.08.18 01.08.18 - 31.07.19
The Reverend Dr Georgie Hawley	Victoria Park	01.11.17 - 31.03.19
The Venerable David Ingleson	Mt Hawthorn	01.03.18 - 28.02.19
The Reverend Bob Milne	Amana Living	31.05.18 - 31.05.19
	Hakea Prison	01.03.18 - 15.07.18
The Reverend Roger Morey	Shenton Park	01.07.18 - 31.12.18
The Reverend Gerry Nixon	St Mary's Anglican Girls' School	09.09.18 - 21.01.19
	Beechboro	01.02.18 - 31.01.19
The Reverend David Prescott	Nedlands	01.03.18 - 28.02.19
The Reverend Jon Reinertsen	Como-Manning	31.12.17 - 28.01.18
The Reverend Dave Russell	Darlington-Bellevue	01.03.18 - 30.09.18
The Reverend Dr David Seccombe	Lockridge-Eden Hill	01.08.18 - 28.02.19
The Reverend Frank Sheehan OAM	West Nedlands	01.08.18 - 31.10.18
The Reverend Dr John Shepherd AM	Kingsley North-Woodvale	02.07.18 - 28.02.19
The Reverend Melanie Simms	Bicton-Attadale	01.03.18 - 28.02.19
The Venerable Lionel Snell	Archdeacon of Perth and Acting Registrar	01.06.18 - 31.07.18
The Reverend Canon Tom Sutton	South Perth	01.02.18 - 30.09.18
The Reverend John Symons	Lockridge-Eden Hill	14.07.18 - 28.02.19
	Ellenbrook	01.03.18 - 28.02.19
The Venerable Jack Thomson	Woodlands-Wembley Downs	01.05.18 - 31.07.18
The Reverend Michael Wood	Kingsley North-Woodvale	08.10.17 - 26.11.17
The Reverend Ray Yates	Darlington-Bellevue	

PERMISSION TO OFFICIATE

The Reverend Thom Bull		12.07.18
The Reverend Daniel Cole		22.03.18
The Reverend Jonathan Deeks		24.07.18
The Reverend Dr Ted Doncaster		18.04.18
The Reverend James Duff		03.01.18
The Reverend Peter Humphris		27.10.17
The Reverend Jacob John (Mar Thoma Church)		01.09.18
The Reverend Les Marshall		27.03.18
The Reverend Terry McAuliffe		10.05.18
The Reverend David Moore		01.05.18
The Reverend Braden Short		01.09.18
The Reverend Melanie Simms		23.05.18
The Venerable Lionel Snell		01.02.18 - 28.02.18
The Reverend Canon Tim Spencer		11.10.17
The Reverend Mark Yates		17.01.18

CLERGY RETIREMENTS

The Reverend Jan Boyle		13.08.18
The Reverend Deborah Joyce		30.06.18
The Reverend Dr Anna Killigrew		08.10.18
The Reverend Les Marshall		27.03.18
The Reverend Tony Murray-Feist		22.06.18
The Reverend Canon Gerry Nixon		30.06.18
The Venerable Lionel Snell		01.02.18
The Reverend Dr David Wood		

CLERGY RESIGNATIONS

The Reverend Thom Bull	Chaplain, Swan Valley Anglican Community School	01.07.18
	Priest-in-Charge, Ellenbrook	01.07.18
The Reverend Rob Day	Priest-in-Charge, Esperance	20.04.18
The Reverend James Duff	Associate Priest, Cottesloe	31.12.17
The Reverend Luke Durham	Priest-in-Charge, Beechboro	30.06.18
	Chaplain, John Septimus Roe Anglican Community School	30.06.18
The Reverend Nick Freeland	Rector, Swanbourne-Mt Claremont	31.07.18
The Reverend Alison Gilchrist	Mission and Evangelism Enabler	31.08.18
The Reverend Jeni Goring	Chaplain for Ministry, Wollaston Theological College	31.12.17
The Reverend Rose Guok	Priest-in-Charge, Moora and Northam	30.06.18
	Leave of absence	01.07.18 - 31.07.19
The Reverend Peter Humphris	Rector, Beaconsfield	27.10.17
The Reverend Dr Anna Killigrew	Chaplain, Koora Retreat Centre	08.10.18
The Reverend Les Marshall	Deacon, Swan	27.03.18
The Reverend Tony Murray-Feist	Chaplain, All Saints' College	22.06.18
The Reverend Braden Short	Registrar and Archdeacon of Swan	31.08.18
The Reverend Kay Wee Sim	Assistant Priest, Victoria Park	08.04.18
The Reverend Melanie Simms	Chaplain, Peter Carnley Anglican Community School	22.05.18
The Reverend Lisa Spargo	Chaplain, St Hilda's Anglican School for Girls	15.12.17

OTHER CLERGY RESIGNATIONS

The Reverend Canon Joanne Baynes	Chaplain, Curtin University	30.06.17
The Reverend Deborah Joyce	Senior Staff, Chaplaincy Advisory Group, Clergy Relief Fund and Diocesan Council	30.06.18
The Reverend Josie Steytler	Anglican Children and Youth Ministries Commission	08.08.18
The Reverend David Lord	Anglican Children and Youth Ministries Commission	08.08.18

LAY APPOINTMENTS

Mr Richard Alchin	Acting Principal, Peter Moyes Anglican Community School	01.01.18
Mr Jason Bartell	Principal, John Septimus Roe Anglican Community School	01.01.18
Ms Pamela Coates	Lay Chaplain, Royal Perth Hospital	01.01.18 - 30.06.18
Mr Steven Davies	Principal, St Mark's Anglican Community School	06.08.18
Mr Mark Davis	Children and Youth Missioner (Training)	15.11.17
Mr Ben Lomas	Principal, Peter Moyes Anglican Community School	30.07.18
Ms Melissa Powell	Principal, Swan Valley Anglican Community School	01.01.18
Mr Gary Racey	Principal, St George's Anglican Grammar School	01.07.18
Mr Eric Ross-Adjie	Chancellor	01.04.18

LAY RESIGNATIONS

Mr Kym Bills	Archbishop's Examining Chaplains	16.08.18
Mrs Rachel Cardell-Oliver	Archbishop's Examining Chaplains	28.05.18
Mr Julian Dowse	Principal, Peter Moyes Anglican Community School	31.12.17
Mrs Jenny Ethell	Principal, Perth College	31.12.18
Mr Cameron Herbert	Principal, St Mark's Anglican Community School	13.04.18
Mr Peter Hotchkinn	GFS KidsPlus+	01.01.18
Mrs Kim Kiepe	Principal, St Hilda's Anglican School for Girls	31.12.18
Mr Eric Ross-Adjie	Perth Diocesan Trustees	31.10.17
Mrs Lynne Thomson	Principal, St Mary's Anglican Girls' School	31.12.18
Mrs Deidre Willmott	Chair, St Hilda's Anglican School for Girls	10.05.18

CHURCHES/BUILDINGS/AGENCIES**Anniversaries**

Parish of Fremantle	175th Anniversary	04.08.18
GFS	130th Anniversary	2018
Parish of Mosman Park	120th Anniversary	05.11.17
James Brown House Chapel	100th Anniversary	22.12.17
Parish of Kalamunda	90th Anniversary	13.05.18
Esperance Anglican Community School	10th Anniversary	06.06.18

Openings

Opening and Blessing of Cadogan Song School, St George's Cathedral	13.10.17
Alan Cadby Academic Centre, St Mark's Anglican Community School	09.03.18
Parish of Kingsley North-Woodvale, building extensions	11.03.18
Calista Campus (Early Learning), Peter Carnley Anglican Community School	16.03.18
Excelsior House (Senior Leadership Centre), Perth College	26.03.18

Turning of the sod for new Chapel, Peter Moyes Anglican Community School	19.07.18
Deconsecration/Secularisation	
St James, Northam	27.05.18
Holy Trinity, Norseman	14.07.18
RIP	
The Reverend Donald Hiscock	18.10.17
Dr June Jones AM (former Principal, St Hilda's Anglican School for Girls)	28.10.17
Mrs Judy Houston (wife of Mr Bruce Houston)	30.10.17
Mrs Margaret Kenward (daughter of The Reverend Graeme Manolas and Mrs Gaye Manolas)	28.11.17
The Reverend Rae Snell	03.12.17
The Reverend Gary Howells	03.12.17
Mr Bernard Godwin (husband of Mrs Barbara Godwin OAM)	11.01.18
Mr Rob Thomas (son of Mrs Carol Thomas and the late The Reverend Ralph Thomas)	February 2018
Mr Terry Hogan OAM (former Trustees, and Chair of Anglican Community Fund and Anglican Homes)	01.05.18
The Reverend Trish McLevie	07.05.18
The Reverend Canon Frank Watts	10.06.18
Mrs Evelyn Misso (wife of The Reverend Geoff Misso)	18.06.18
Mrs Joan Adams (widow of the late The Reverend Bill Adams)	24.06.18
The Reverend Vernon Williams	13.07.18
Mrs Jill Strong (wife of The Reverend Professor Rowan Strong)	05.08.18
The Reverend Doug Murray OAM PSM	11.08.18
Mrs Lesley Campbell (wife of The Reverend Ron Campbell)	22.08.18

Royal Commission into Institutional Responses to Child Sexual Abuse Recommendations to the Anglican Church

Recommendation 16.1

The Anglican Church of Australia should adopt a uniform episcopal standards framework that ensures that bishops and former bishops are accountable to an appropriate authority or body in relation to their response to complaints of child sexual abuse.

Recommendation 16.2

The Anglican Church of Australia should adopt a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse, which expressly covers:

- a members of professional standards bodies
- b members of diocesan councils (otherwise known as bishop-in-council or standing committee of synod)
- c members of the Standing Committee of the General Synod
- d chancellors and legal advisers for dioceses.

Recommendation 16.3

The Anglican Church of Australia should amend Being together and any other statement of expectations or code of conduct for lay members of the Anglican Church to expressly refer to the importance of child safety.

Recommendation 16.4

The Anglican Church of Australia should develop a national approach to the selection, screening and training of candidates for ordination in the Anglican Church.

Recommendation 16.5

The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):

- a undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety
- b undertake mandatory professional/pastoral supervision
- c undergo regular performance appraisals.

Royal Commission into Institutional Responses to Child Sexual Abuse
Final Report: Volume 16, Religious Institutions Book 1, p72
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Responding to Recent Changes in the Marriage Act

We, the bishops of the Anglican Church of Australia, affirm the following.

Guiding principles

- 1 The doctrine of this Church is that marriage is a lifelong union between a man and a woman. If we as a Church are to change this doctrine to permit same-sex marriage, the appropriate mechanism is through the framework of the Constitution and Canons of the Anglican Church of Australia. Bishops should give leadership in demonstrating trust in this framework as the way to move forward together, recognising that this will require care, persistence and generosity. The bishops commit to working together to manifest and maintain unity, as we together discern the truth.
- 2 The bishops commit to act within the framework of the Constitution and Canons of this Church, and to encourage those under their episcopal oversight to do so.
- 3 We affirm the need for humility and graciousness in discerning the way forward on these issues, recognising that there are complex interactions among the theological, pastoral and missional dimensions to these questions. We recognise that these are challenging matters, which resist simple solutions or courses of action.

Pastoral

- 4 All people are made in the image of God, loved by God and welcome in the community of God's people. We earnestly desire that all people hear and respond to God's word and receive the grace of the sacraments.
- 5 We affirm the responsibility of ministers to pray with and care for same-sex couples in informal settings. Bishops trust that ministers will exercise discretion in their pastoral care for same-sex couples, acting in accordance with the doctrine and discipline of this Church.

Liturgy

- 6 At this time there is no authorised liturgical recognition for a same-sex marriage (under the *Marriage Act 1961*) or for the blessing of a same-sex union.
- 7 We note that the Doctrine Commission is presently developing material to guide this Church in its discussion of marriage, same-sex marriage, blessing and related matters.

Buildings

- 8 Bishops should make enquiries as to existing legal constraints on the use of church property in their dioceses, whether from trusts, ordinances or otherwise. Bishops should also make enquiries as to their powers to restrict or otherwise direct the use of church property.
- 9 In light of this Church's doctrine of marriage, it is not appropriate for church buildings and halls, and chapels owned by Anglican schools and other Anglican organisations to be used as venues for same-sex marriages.

Future matters

- 10 We note that the following are matters for continuing consideration.
 - a What is the appropriate content for an informal prayer for same-sex couples, which occurs outside a public liturgical setting?
 - b What is the relationship between prayer and blessing? What are the distinguishing marks of blessing? What is the difference between blessing and solemnising a marriage?

- c What issues arise for officials of the Anglican Church who are merely present at a same-sex marriage or blessing of a same-sex union?
 - d How does liturgical life of this Church make sense not only of our theology but also our pastoral and missional concerns and imperatives?
 - e How do we respond to the new pastoral issues that arise from the legalisation of same-sex marriage in Australia?
- 11 The bishops respectfully request that the Doctrine Commission consult with the bishops before finalising its work and report on the topic of marriage, same-sex marriage and the blessing of same-sex relationships.
- 12 We note that the Standing Committee, by resolution SC2017/04/38, has asked the Church Law Commission to advise on the implications of the Marriage Amendment (Definitions and Religious Freedoms) Act 2017. The bishops respectfully request the Standing Committee to circulate this report to the bishops.

Resolution of the National Bishops' Meeting, Anglican Church of Australia
20 March 2018

LISTENING THROUGH LENT AND BEYOND

Agencies and Schools

Chief Executive Officers, Anglican agencies
 Anglican Community Fund
 Sudanese Advisory Council (informal)
 Sudanese women (informal)
 St Bartholomew's House (informal)
 Boronia Pre-release Centre for Women (informal)
 Amana Living
 Anglican Schools Commission
 Anglican Children and Youth Ministries
 Anglicare WA
 Diocesan Council
 Wollaston Theological College
 St George's Cathedral Chapter
 Perth Diocesan Trustees
 GFS Kids+
 St George's Anglican Grammar School
 St Mark's Anglican Community School
 St Hilda's Anglican School for Girls

Chaplains

Prison Chaplains
 School Chaplains

Deaneries

Armadale
 Claremont
 Coastal
 Cockburn
 Goldfields
 Melville
 Perth
 Swan
 Victoria Park

Retired Clergy

Lay Gatherings and parishes represented

North Beach	City Beach, Kingsley North-Woodvale, North Perth, North Beach, Karrinyup, Mt Hawthorn, Carine-Duncraig, Dianella, Greenwood, Woodlands-Wembley Downs
Bull Creek	Murdoch-Winthrop, Bull Creek-Leeming, Melville, Applecross, Riverton, Willetton, Lynwood-Langford-Ferndale, South Perth
Guildford	Bassendean, North Perth, Darlington-Bellevue, Mundaring, Guildford, Kalamunda, Forrestfield-Wattle Grove,
Mosman Park	West Perth, Mosman Park, North Perth, Bicton-Attadale, Swanbourne-Mt Claremont, Floreat Park
Kwinana	Warnbro, Kwinana, Serpentine-Jarrahdale, Rockingham-Safety Bay, Hilton

Combined Clergy and Lay Gatherings and parishes represented

Wongan Hills	Wyalkatchem-Koorda with Dowerin, Toodyay-Goomalling, Bindoon, Northam, Cunderdin, Wongan Hills-Dalwallinu, Moora, Bolgart, Meckering
Eastern Deanery	Narembeen, Bruce Rock, Nungarin, Kellerberrin, Merredin
The Goldfields	