



EDITOR'S NOTES: Animation transitions on each slide is indicated by underlining. Delivery by Bishop Andrew Curnow varied from the prepared text that follows. A version as delivered should be available shortly (18 October 2004).

INTRODUCTION (2 mins)

SPEAKER AND CHAIR OF SESSION – Archbishop Peter Jensen.

This conferencing session aims to open a conversation about how we participate in God's mission across Australia.

It has arisen in response to the attendance paper found in General Synod Book 3a. Our focus needs to be broader than finding clever ways of getting people into church.

Attendance is an important barometer of our missional effectiveness. It says something about how we as a Church are doing at helping people hear the Gospel of Jesus Christ, come to know him as their Lord, building vibrant and fruitful congregations, serving the wider Australia community and taking the Gospel out into all the world.



- the Church will be different tomorrow
- our choices affect our future
- how effective is our participation in God's Mission?

The Anglican Church of tomorrow will be different to that which stands before us today.

Although the future is unknown to us, we can be sure that:

- Jesus is Lord and all things have been placed in his hands; and
- what we choose to do or not do will affect our future, together and individually.

While our conversation begins by focussing on attendance, we must never loose sight that we only participate in God's mission. It is the gospel of Jesus Christ that has the power to bring new life, health, holiness and healing to our world. Afterall, its not that the church has a mission in the world but God who has a church in the world (George Lings).

We might ask ourselves, how effective are we at participating in God's mission?

Today's Structure

- Presentation
 - overview of missional issues
 - fresh fields for mission
 - finding a way forward
- Thinking aloud
- Motion on mission



Our session is in four parts.

The presentation begins with an overview of attendance and the missional possibilities by the General Synod Research Officer, Mr Wayne Brighton.

Captain Tim Scheuer, (pronounced Shire), National Director of Church Army Australia, follows to give us a sense of how this situation might be addressed.

Bishop Andrew Curnow will close by exploring how we might find a way forward together on these issues.

Many of the ideas presented tonight are developed in *Hope for the Church* and *Mission Shaped Church*, summaries of which were included in your mailings.

There'll be 30 minutes for small group discussion after these presentations. This is your opportunity to think aloud about the issues raised. The motion concerning mission and attendance will be considered in the next session.

Missional Challenges and Opportunities

Mr Wayne Brighton
General Synod Office
Researcher

SPEAKER: MR WAYNE BRIGHTON



Our God is in the business of mission.

God the Father, our Creator, is redeeming the world through Jesus Christ by the power of the Holy Spirit.

People are discovering God's reality. Through His word and by the actions of his people, they are meeting Jesus, they are being filled with the Holy Spirit, they are becoming his disciples and learning to be Church.

The presence of God in their lives can be seen as they work, laugh and cry. People are being transformed, the wounded are being healed, old enemies are being reconciled and the poor are being fed, clothed and befriended.



God is looking for workers to plant, to tend and to bring in this harvest. People from all cultures, all countries, men, women and children are welcome to pitch in whenever and however they can.

As part of the Church, we have the privilege of working with God in this way, with all the occupational thrills and risks that it entails.

Although God's interest in mission has not changed, our participation as Australian Anglicans in this mission appears uneven and uncertain.

Changing Patterns (1991-2001)

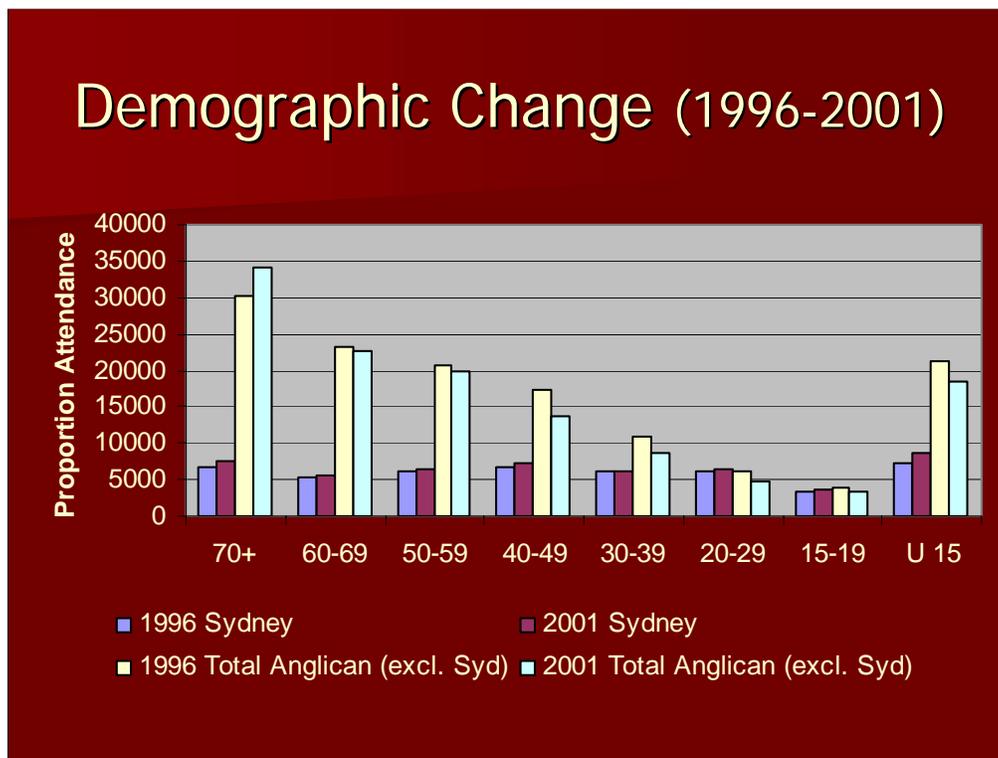


- Nominal Anglican pool shrinking (-3%)
- Population growth (11.9%)
- Estimated weekly attendance rates falling (-7%)
 - regional dioceses –20%
 - urban dioceses –8%
- Parishes got smaller

I don't need to remind you the many changes that have occurred in our life together.

We know that the Anglican pond is shrinking. In terms of regular attendance, we are now the third largest Christian tradition in Australia, behind Roman Catholicism and Pentecostalism.

We know that regular attendance has been falling for some time, but it now seems to be happening much faster in the bush than in our cities. Although comparatively few of our churches have closed many of our communities have just got older and smaller.



As this table shows, our effectiveness at participating in God's mission has been falling for some time. This graph compares the relative size of each age group, starting with those aged 70+ and working forward in time. Each age group reflects something of our churches harvesting ability at those different points. Sydney is shown separately by virtue of its sheer size.

For many of those aged over 70, they've been a part of the Anglican Church since the 1930s or so. But with the passage of time, Anglican involvement has been dropping with each generation. Those currently in middle age are half as numerous as their parents. Our ability to reach, engage and sustain people in their journey of faith has been diminishing. Although people might be getting more spiritual, they are not necessarily turning to the church for answers. It seems that in most age groups we experienced a significant amount of leakage in recent years.

I believe this chart opens a window to our future. Churches that twenty years ago had no teens now have no one in their thirties or forties either. The Church might look busy now but its strength may dwindle quickly and considerably. What will our Church look like in 20yrs, when those now in their 50s are the top of the scale and those in their twenties are middle aged?

Our concern should not simply be that our churches will close but that our capacity to be a voice for righteousness, an advocate for social justice and a provider of assistance for those in need may also be under a cloud.

A Church in Society

■ The Passing World

- neighbourhoods
- coverage
- loyalty, stability, duty
- opt out
- pastoring & teaching
- **come to us**

■ The Emergent World

- networks
- connection
- choice, change, efficiency
- opt in
- missionaries
- **go to them**

Many of us here would agree that this picture has little to do with the attractiveness of Jesus Christ or the relevance of his gospel today. Bob Jackson and the mission-shaped church team suggests that it might have more to do with our capacity to work in world in which we live.

Anglican ecclesiology envisages itself as a Church living boldly in society, not as an alternative group hiding from a fallen world. Our church was build in particular cultural environment and now the inadequacies of our structures are being exposed.

Bob Jackson and the Mission-Shaped Church book canvases these changes well. Today we live in networks but sleep in neighbourhoods. Putting a church in every neighbourhood across the whole country was once a viable form of mission but these days, unless people have some connection with our faith community they're more likely to walk right past it or treat it like an antique shop. Our values have also changed.

When society was Christian, people belonged to the Church and opted out from it. Today, many people begin outside and need to opt into the Christian life. This affects the business of our church. In a Christian society, ministry is mainly about pastoring and teaching. But in a world where people are starting further and further away, having missionaries that make connections with them will become essential.

The bottom line is that our traditional 'come to us' approach is becoming less effective. A new approach, like 'going to them' might be need.

The Missional Scene

Groups	England (1996)	Australia (1998)	
Wk Attend	10%	10%*	
Mt Attend		10%*	
Fringe	10%	20%*	
De-Churched (Open)	20%	41%	
De-Churched (Closed)	20%		
Non- Churches	40%	19%	

The need for a new approach becomes apparent when the state of the mission scene is taken into account.

This table compares the Australian with the English scene during the 1990s. Australians appear to be a little more connected to the church than the English, but things are changing quickly.

Our Churches are engaging about 10% of the population on a weekly basis, maybe twice than number on a monthly basis. The number of people who hang on the fringe and come a few times each year or look to us for things like baptisms, weddings and funerals may be just as large. These people are still loyal to their church, but have little contact with it.

We should however be careful with these figures as they are probably inflated given that people often respond to surveys by presenting themselves better than their actual practice would suggest.

Further afield are the de-churched, those who have had some previous Christian involvement. Some not so much as left, as that they are no longer coming or involved in the life of our churches. Many might be receptive to becoming involved if only we could connect with them. After all, how many people do you know who moved house but never managed to fit into another Church?

There are also those people who don't want anything to do with the Church because of their disillusionment or hurt. When combined this group is very substantial, as many as all those inside our churches and on the fringes combined.

Finally, there are those who've never had any connection with the Church at all, the non-churched. Although small, this group will grow and become increasingly significant for us as it has become so across England. Many in this group are under 30 years old and for them, the Church is as foreign as visiting West Africa and a darn lot less appealing.

The Missional Scene

Groups	England (1996)	Australia (1998)	Engagement
Wk Attend	10%	10%*	Retention
Mt Attend		10%*	Health
Fringe	10%	20%*	Worship
De-Churched (Open)	20%	41%	Evangelism
De-Churched (Closed)	20%		Listening
Non-Churched	40%	19%	Community

If this is our missional scene, we shouldn't be surprised that our existing approaches seem so hit and miss.

No single expression of Church is likely to work for all groups because each is starting in a different place and they have distinctive needs.

Existing expressions largely meet the needs of attenders. However the NCLS figures suggest that retaining people is a challenge as some move to the fringe or leave the church either because they can't connect with it or because they become tired, disillusioned or hurt. Perhaps the only way to stem this leakage is by consciously cultivating healthy and diverse parishes.

The connection to those on the fringe is weaker. Rethinking our worship styles and approaches might prove beneficial, particularly as there are as many people toeing the edges as there are currently attending. Worship that's engaging, immediate and personal might make a big difference.

The open de-churched are cooler still. Understanding why they lost touch is important. Some form of process evangelism through small groups might be the place to start.

For those who are hurt and disillusioned their attitude is downright frosty. Our only reasonable ministry might be one of patient listening and healing. Inclusive, non-judgemental community might be the way to go.

For the non-churched, the appropriate place might be with community, a place of belonging. Without such a place they are unlikely to hear the Gospel, irrespective of how good our evangelism tools prove to be.

Only a diverse church can meet these varied needs. But what might these places of belonging look like?

Building the Mission-Shaped Church

Captain Tim Scheuer
National Director
Church Army

SPEAKER: CAPTAIN TIM SCHEUER

Mission in Australian Anglicanism has a long history. Far sighted Anglicans built Churches and established faith communities as our settlements, towns and suburbs grew. When conditions were difficult, bush brotherhoods and other missionary orders took the Gospel of Jesus Christ across this land.

Its this missional heritage and pioneering spirit that needs rediscovering and refreshing.

The Pioneering Spirit



When it comes to doing mission, I think the Church is being moved on, from **bouncing on springboards** to **riding surfboards**. The analogy of the Springboard "says" take a humanly controlled risk; the diver chooses the difficulty of dive attempted, how vigorously to jump off the board and perfects the technique. Diving occurs in the controlled environment of the indoor heated swimming pool. As an image it "says" - let's tap into resources that enable us to do better, that which we have already been doing. The Surfboard "speaks" of a higher risk in an environment the surfer cannot control. It's responsive and requires patience waiting for the right wave. Waves crest because of the immediate context of the sea floor beneath and the force of the wind blowing across it. This picture is about reading the cultural context beneath us and discerning what God the Spirit is doing in mission beyond us.

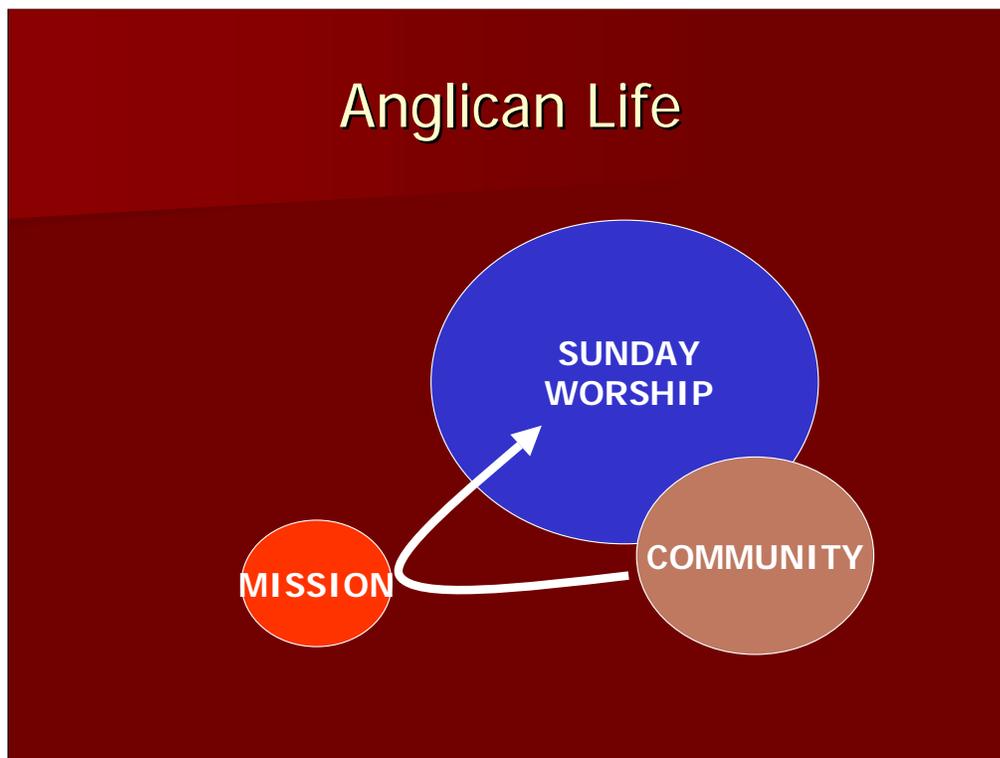
Both the diver and surfer harness power beyond themselves. The diver is more in control, by deciding the forces to be unleashed by the springboard, whereas the surfer is not in control of what occurs - only of how she/he responds. Both possess great technical skills, but it is the surfer that conjures a greater sense of adventure, freedom and wildness.

Seeing mission in the image of the Springboard, of better ways back to existing church, is being overtaken by the analogy of the Surfboard. Surfing will require an uncertain but far more creative journey forward. A journey, (an adventure), demanding trust in the Spirit beyond obvious prudence and a willingness for the church to surrender control of outcomes.



“Start with the church and the mission will probably get lost. Start with mission and it is likely the church will be found.” MSC pg. 116

What is Church? If Robert Warren is right to think of an ideal of the church in action as worship, mission and community, all infused by a passionate spirituality, what is the reality on the ground?



The focus of Anglican Church life has been Sunday worship, hearing the Gospel of Jesus Christ preached and celebrating His sacraments. We define ourselves by it and a considerable amount of our energy is invested in getting it right.

Unfortunately, our life as a community can place a distant second. Connections between parishioners can be slim and relationships sometimes dysfunctional. We often speak of going to Church rather than being the Church.

Mission often comes in third if at all. Supporting a CMS link missionary, popping some dollars in the ABM box is often as far as it goes. Mission is out there and someone else's responsibility.

But some of our churches are passionate and creative about mission. For them, Mission may be about putting on an attractive service, good music, good biblical preaching, holding jazz vespers, running Alpha or developing a great kids program. Nevertheless, even when done this way mission is still usually a matter of getting folks to come along to our Church, to participate in our worship – “come to us”.

As good as our worship services may be it is essential that they enable us to connect with people. Belonging precedes believing. If our services mainly work for those who are inside, how are those on the outside likely to hear the gospel of Jesus Christ? Bob Jackson asks, should we expect people to jump through our hoops before they can meet Jesus? When folks don't fit, where do you start?



A Mission-Shaped approach starts things in a different way. (Provision of worship is not the only or always the best starting point in mission).

It begins with ourselves, the Christian community, looking out beyond our own interests and noticing those who have not met Jesus yet.

As we try to connect with these groups, entering their space and cultural environment, the shape of the mission grows clearer. What we need to do, what will work and what won't gets firmer. We are then communicating the gospel in a more incarnational way.

As people respond to the gospel we must be thinking and praying hard about what might best sustain Christians here, a sense about what forms of worship are appropriate to them grows. By consciously trying to help them hear the gospel, we tune the place, time, location, music and even how we talk about Jesus to their needs. This process of course feeds back by sustaining, challenging and encouraging the Christian community.

This process shouldn't be as strange as it sounds.

A Fresh Approach in Branson



Let me tell you a story about how this worked in practice. In 1995, I moved from Australia back to the USA and into the Diocese of West Missouri. I was sent to a tourist boomtown – Branson, Missouri. Branson has a huge live entertainment scene in a town of about 7,000 people. I had the job of establishing a new community of faith from among the many working poor or “hardliving” people in the town.

The working poor are basically those folks with no health care, no decent housing, no savings, no consistent work and few prospects for a better life. As the provision of a worship service was not the place to start, we began connecting relationally with them, working to understand their issues and gathering a core group who were responsive to the vision.



One of the biggest problems they faced was drug and alcohol addiction. As the ministry evolved this quickly became the primary focus of the mission and we developed 12-step workshop called “The Way Out” and then a supportive housing program called “The Cambridge Project”. Establishing trusting relationships and a sense of authentic community was essential so we worked with people where they were and how they were. From that basis a faith community developed, initially through cell groups. A Saturday evening worship service called “Peace in the Storm” followed. The many activities through the week and the worship were designed to sustain the community in its mission.

The service size has doubled in the year since I have left mainly because of the effect of the home-grown leadership. About 80% of the congregation are recovering drug addicts/alcoholics, as is the leadership team and the staff!

(more detail in Encounters On The Edge #17)

Being Seeds

- Jesus' example
- Dying to live
- Being planted
- Letting go of past to find the future



The mission-shaped approach depends on us becoming seeds, following Jesus' teaching and personal example. In John 12:24, Jesus sees his own life and ministry as a seed (...unless a kernel of wheat falls to the ground and dies...). It is only through his death that new life would come, for by being raised by the Father much new fruit would be created.

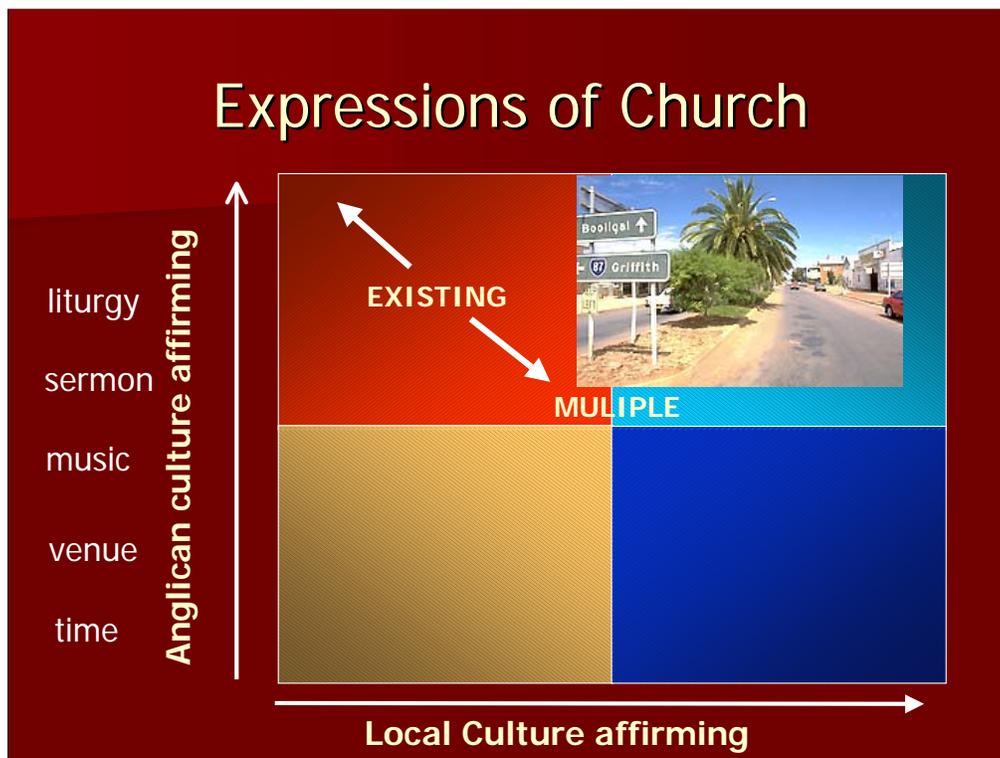
As Christians, we carry with us the Gospel and what it means to be Church. But to become seed we must be prepared to die to our own cultural expectations and assumptions. We must let go of our own preferences, styles and interests and instead favour those ways that connect with the local culture in order that a church might grow up and transform that particular culture.

The opportunity exists for our Church to send people out as seed into all kinds of places throughout Australian society. As seed their previous identity will fall away as they enter the new culture. By becoming rooted in the new culture a new and unique body of believers might grow up.



The best way this works is through double listening. Double listening means first listening to the mission context. This is done by entering and understanding the culture sympathetically from within. Then we need to listen to our Christian inheritance. It means sifting all that we have as Christians to find what's critical in our understanding of the gospel and being the church. Listening to both contexts is vital. Listen only to culture and syncretism will be the result where gospel and church become distorted. Listen only to our inheritance and the life and message of Jesus remains disconnected and ultimately irrelevant.

Our Church has rightly been suspicious of fads and novelty. But we've tended to become more anti-cultural than counter-cultural, increasingly separate and isolated, rather than transformational. The mission-shaped church is not a novelty but a genuine attempt at missional encounter to build communities so that the gospel can be truly heard within the cultural environment.



If we are serious about reaching Australians with the gospel, what might the church of the future look like?

On the left side are the cultural features of Church life, ranging from the time of day, church buildings, music, the sermon and liturgical celebrations. Across the bottom are the various things that make up a local culture, how people live, their tastes and preferences for music and so on.

Many of our existing Churches might fit here. Traditional BCP services could be placed higher up the scale. Family services, where liturgy is minimised and the songs sung are less than 30 years old, have moved in this direction.

Parishes are also developing multiple congregations, where groups might meet in the church building or off-site. Hillston in Riverina Diocese is an example where the predominantly elderly congregation realized that their church would close in a few years. Honest enough to say they preferred things the way they were, the parish decided to start a new congregation, meeting at a different time with the freedom to worship in contemporary style.



Other plants have started in schools or other non-traditional premises. John Septimus Roe here in Perth and the parish of Gungahlin, a large area of new housing in the north of Canberra are two recent examples. Initiated by parishes and even led by an associate minister with a small group drawn from the original congregation they have emerged to reach people who would otherwise not find their way to a regular Anglican Church.

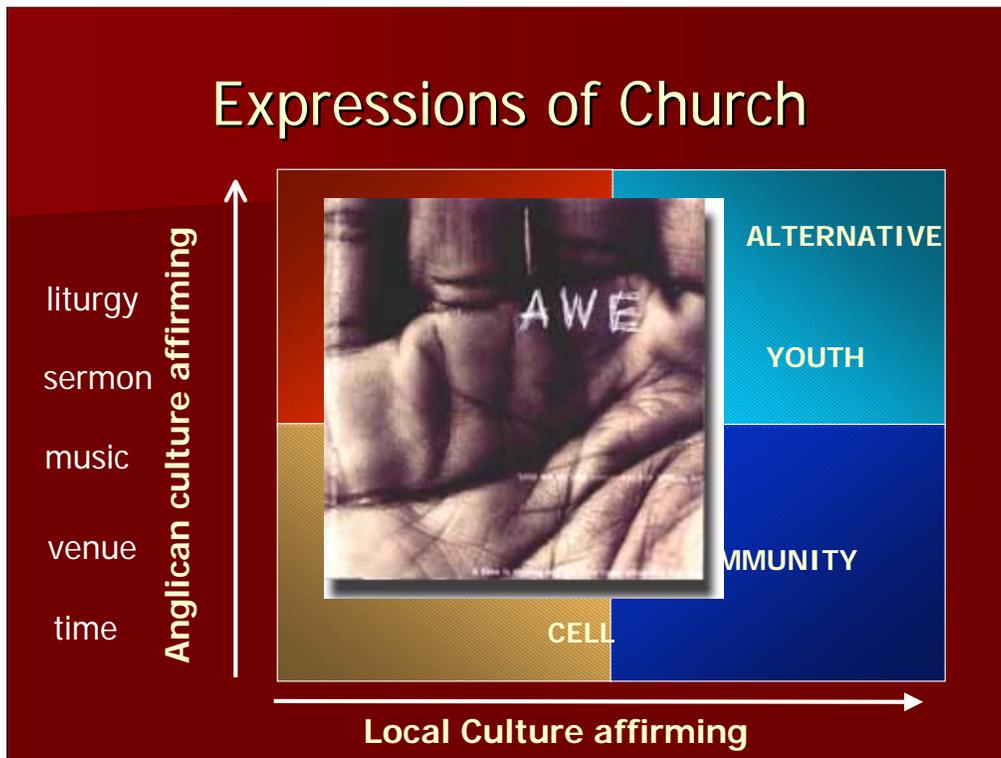


There are also Community styled churches emerging, some of whom want to affiliate with the Anglican Church. These barely use any formal liturgy and are often led by lay people. Explorers Christian Church in the Blue Mountains is an example. Often these communities are made up of people who have not felt comfortable in regular churches. Nevertheless, they are able to speak to those who have been hurt or felt excluded from mainstream Anglican communities. Church Army in Branson might fit here also.



In the inner city of Sydney, some cell churches are developing. Amongst the young Chinese in the high rise buildings of Pyrmont small groups are meeting doing all the functions of normal church life - worship, teaching, building community and engaging in mission. They gather together in a real estate office for a large celebration maybe once or twice a month. For people seeking intimacy, honesty and accountability this model seems to be working.

Going out a bit further, particularly to those slipping out of church or those never touched by the Gospel to begin with a range of forms have emerged. These include youth church, such as the collaborative venture developed in Tasmania. Working with school aged students, these places recognise the distinctive culture young people have and provide them with the opportunity to engage with Jesus within their own environment.



Another effort is Alternative Worship, exemplified by the Late Late Service from Scotland and modelled to some degree by St Hilliary's, Melbourne. These communities engage adults in the 20s and 30s who are often disillusioned with existing churches. They can be very intentional about exploring the riches of Christian tradition while being highly responsive to postmodern culture. Symbolic and subversive, open ended rather than didactic, visual and electronic media feature prominently as gospel and ritual are fitted together in new and creative ways.



Reaching people with no church connection is particularly difficult and the forms become more radical still. As people are living in networks rather than neighbourhoods, network styled communities are emerging. These are set up to specifically reach a group of people who live 'together' either through a shared interest or an occupation. In Toowong, inner city Brisbane, a work amongst business leaders through the Chamber of Commerce has developed meeting when its suitable to the group. What happens can be very flexible.

The café or pub church inhabits a new space, something familiar to those unfamiliar with existing Church. Grouped around small tables, not pews, there is room for interaction, discussion or for just being a spectator. They are highly informal, relational and conversational. An example of this ministry might be Philip's Gate in West Heidelberg, Melbourne. The church has bought into a retail complex and is being fitted out as a working café.

Community development begins much further back than any other approach. These spring up in areas of social deprivation and dislocation. They can often target a social need and begin by focussing on forming a partnership with a particular community from which a Christian community forms.

These examples are far from exhaustive. These groups are few in number, small and often hidden. Nevertheless, they show a broad pattern of development that is growing right now. If we are truly to be a church for all people, how might we move forward together as the Anglican Church of Australia? Certainly, it will require some risk-taking as we endeavour to rediscover and refresh our missional heritage and pioneering spirit!

Finding the Way Forward

Bishop Andrew Curnow

SPEAKER – BISHOP ANDREW CURNOW

Our way forward involves responding to the call of God to reach and become involved in every corner of Australian society.

For the Anglican Church of Australia, this means we need to radically re-think and implement new ways of being Church. A *one way of being church fitting all situations* is not the way to go. Australian society is diverse, largely urban, multi-cultural and aging. The Church for years has recognised diversity but have we as a denomination really embraced it in terms of our mission and ministry?

Bob Jackson in *Hope for the Church* argues that:

Both reform and revolution are needed as existing congregations must become healthier while substantially different forms of congregational life are also required.

This approach is being described as the *mixed economy* approach.

It is embodied in the way many large companies approach the market. Coles-Myer, for example, does not operate one type of store. It has a range of stores – big and small – from supermarkets to specialty stores and, on any day, 30 per cent of Australians will pass through the doors of one of them.

The Mixed Economy

- Our existing parochial system unable to deliver on all missional needs
- Integrated web of missional approaches
- One Church = existing + fresh expressions
 - complementary not competing
 - not a paradigm change
 - harvesting where each does it best
 - providing choice

What our Church needs is an integrated web of missional approaches - a mixed economy. The language of mixed economy might strike some as strange, a throw back to when electricity systems were all government owned and competition was being hawked. Anglicans today are participating in God's mission in a variety of ways. These varying expressions all make up one Church. The idea of the mixed economy is that existing forms and fresh expressions are complementary and not competing forms of church.

Neither should it be seen as a paradigm change. Existing expressions of church are neither irrelevant nor unworkable. Its not as though everyone needs to stop what they are doing and do it differently. Nevertheless there are people that can't or who won't be reached.

Our challenge is to find ways to maximise how these varied forms of church might work alongside each other, harvesting where each harvests best. By working in this way, greater choice might be provided to people, for those who like and benefit from the existing forms of church and those who are neither attracted nor connected to any existing forms.



To encourage the mixed economy approach, my own Diocese is working on a process from the Missionary Diocese of Wakefield in the UK that has developed a Mission Action Plan (MAP).

These are four Gospel values that are inviting existing congregations to become healthier and to encourage new forms of being Church.

- Teaching the faith - To develop the understanding of what it means to be the CHURCH: The People of God at mission.
- Growing Congregations - To grow the understanding of congregations to see themselves as confident, enthusiastic, prayerful, bases of ministry.
- Give generously - To be faithful and generous with all that God has given us .
- Serving communities - To demonstrate the compassion of Christ in the communities of the Diocese

New Communities of Faith

- Handle with care
- Temporary & transitory outposts for the 'real' Church
- Settlements that grow with the people as Church
- Giving not taking



You might have picked up from Tim Scheuer that many of these communities are very new developments. Most have only started in the 2 or 3 years. Some might have been going 7 or 8 years.

Many of these new communities are fragile. They want to be Anglican, they value different aspects of Anglicanism but their form is often far from traditional. Their capacity to fit and work in our established frameworks is limited and much of it is being worked out as they go. If we are too heavy handed with them we risk destroying the vitality that they bring.

We also risk neglecting them. We can tend to treat them as temporary and transitory groups, much like an outpost, or a bridge to the 'real' Church. We often make this mistake with youth groups or Alpha programs. We reach out to people with these groups in a friendly way and make concessions so that they might hear and respond to the good news about Jesus Christ. When the program ends or they hit 25 they're suddenly expected to move into the real Church. Unfortunately, a lot of folks don't make the transition.

If we're serious about mission-shaped churches we need to realise that the settlements we make will need to grow with people and they will not necessarily move on. For those in an existing Church this can be hard to handle. It's easy to feel threatened as though they are taking the very people we want or need away from us. We need to remember that these people were never ours to begin with and would be unlikely to join existing churches anyway. We need to see that these new communities are gifts that help people into God's Kingdom that we otherwise could not.

Ultimately, if we are going to reverse the decline of our church, we will need to come to terms with...

Mission

- Our parishes are fairly homogenous
- Begins by noticing those not present
- Creating new communities
- Blended worship is not the answer
- The development of multiple congregations
- Welcomes experimentation

I want to bring us again back to the material of Bob Jackson and make two points:

- That parishes often believe they welcome everyone but in fact they tend to be fairly homogenous with people from a similar class, age, education or ethnic background worshipping together
- Mission begins by noticing those not present and creating the types of community to which they could belong.

Blended worship, where traditional and modern elements are combined is a commonly used solution but such compromises can leave everyone dissatisfied.

A better approach is the development of multiple congregations, each worshipping within and challenging their own cultural environment.

Experimentation with new ways of being Church must be encouraged and we need to acknowledge that failure can occur. Anglican theology has always been open to embracing diversity and engaging different cultures.

Church Planting

- Needs to be embraced
- It is a creative process involving
 - no single prototype
 - much listening and learning
 - diocesan support
 - approvals and agreement from all parties
 - missional training
 - trust and leadership
 - diocesan and cross diocesan protocols

The mention of church planting needs to be embraced positively and not immediately discounted. In the past, there have been some negative experiences but we must find a way forward.

Jackson makes clear that *church planting* is about starting new churches, not the creation of super churches. It refers to the starting of new congregations:

- In existing church properties, or
- New communities in off-site locations

He states:

- There is no one prototype or model for churches to follow. Varieties need to be trialled and encouraged.
- Church planting is a creative process that requires much listening, diocesan support, approvals and agreement for all the parties concerned, better missional training and trusting people to lead and energise the new churches.
- Protocols for working across parish and diocesan boundaries need to be negotiated and developed.

Boundaries

- The aim must be to work:
 - co-operatively
 - collaboratively
- A focus on partnership, networking rather than on ownership, territory and division.

Diocesan and parish boundaries are there for a good purpose: to ensure that people in our localities across Australia have every opportunity to hear the good news of Jesus Christ. It is easy to become proprietorial and defensive. We must as a Church agree on processes and procedures to assist mission at times across boundaries.

Our boundaries are not always territorial. Our canons, ordinances and policies stipulate the core conditions for what constitutes a 'church'. Fresh church expressions can often struggle to meet these conditions and when they do the very elements that made them missional and effective can be lost. Their place in the system can be confusing for all concerned. We would be well advised to consider whether our diocesan requirements facilitate or suffocate innovative styles and forms of ministry.

We also have boundaries about skill levels. Our ordination and licensing arrangements are set up partly to ensure that our communities receive the best equipped pastors and teachers possible. But do these arrangements encourage or stifle entrepreneurial leadership in new missional communities?

Just as crippling are our knowledge boundaries – the things we want to know about and what we'd prefer to ignore. New faith communities fly under the radar and unless you're involved it's hard to know what works and what doesn't. To reverse the decline we would do well to learning about innovation from those starting fresh things.



God is calling us to be more intentionally a Church at Mission. No longer can we discuss it, just talk about it or even argue around it. A Gospel imperative is placed upon us and the time has come for action.

In our dioceses, parishes and various other places and programmes of ministry, *crunch time has arrived*. We must begin to clearly implement a mission-shaped Church. This does not mean simply being trendy or shoring up our institutional survival. We've done that for the past 25 years. The time has come with integrity and authenticity to engage Australians with the Gospel of Jesus Christ.

The clock is ticking and hopefully at this Synod we have heard it.

As we engage in the call to mission, may we find in the challenges that we discover new depths to our baptismal vows, that our trust in Jesus Christ is refreshed and a future for Australian Anglicanism is knocking at the door!



SPEAKER: ARCHBISHOP PETER JENSEN

Thank you Andrew, Tim and Wayne.

TIME FOR CLARIFYING QUESTIONS – 5mins.

CONVERSATION

Please arrange yourself in the small groups used for other conferencing sessions. You have 30 minutes to consider the questions before you. Please nominate someone in your group to fill out the feedback sheet provided. There may not be time to discuss all the questions. Respond to the 3 or 4 questions thought to be most important to your group.

I will give you a five minute warning. At the end of the session, the forms will be collected. The sheets will be processed and a summary provided to you in a few short weeks. The motion/s on attendance and mission to be considered in the next session.

Thank you.