

MAGAZINE OF THE ANGLICAN DIOCESE OF GRAFTON, NEW SOUTH WALES

NORTH COAST ANGLICAN

SUMMER 2020 | ISSUE NO 4



Synod Edition

SUMMARY OF FIRST SESSION OF THE
THIRTY-SEVENTH SYNOD OF THE
DIOCESE OF GRAFTON 2020

PRESIDENT'S ADDRESS

RESTRUCTURING FOR MISSION AND MINISTRY:
DARING TO LIVE INTO GOD'S FUTURE FOR US

Special SYNOD EDITION

President's Address to the 37th Synod of the Diocese of Grafton *By Dr Murray Harvey, Bishop of Grafton*

When the great Austrian composer Anton Bruckner died in 1896, his Ninth Symphony, *Dem lieben Gott* (To dearest God), the summation of his life's work, was left unfinished. While the first three movements of the Symphony were complete, the fourth movement consisted only of fragments and rough notes. He had told his friends that it was to be a triumphant Alleluia, a hymn of praise to God. I understand that when performing Bruckner's work, most orchestras play just the first three movements. Some have ventured to compose a fourth movement from existing fragments and inspired by a knowledge of his other works.

Stephen Cottrell, installed recently by Zoom as Archbishop of York, uses this illustration to talk about the work of the church today as being analogous to the fourth movement. He compares the first movement to the Old Testament, God's history with the people of Israel; the second to the life of Jesus Christ; the third to the life of the church since the Day of Pentecost. The fourth is not yet written, or at least is in the process of being written, through the ongoing life and witness of Christians today.

The responsibility of living out this fourth movement is great and is encapsulated in the Biblical concept of stewardship (1 Corinthians 4:1-2). When we think of stewardship our minds often turn to stewardship of money and buildings, but actually stewardship

describes our whole vocation as Christians. To begin with, we share a stewardship of the first three movements, which God entrusts to us. All Christians are to be trustworthy stewards of the treasures of the Gospel and of God's people (1 Peter 4:10) so that the whole church can be built up in unity and faith. Stewardship is a living out of our encounter with the living Christ, acknowledging that everything comes from God and is to be administered faithfully on his behalf. Because it arises from God's grace, stewardship includes careful responsibility for the mission with which he has entrusted us. How do we live out this fourth movement in Grafton, engaging with this task of mission as his faithful stewards? In the words of the restructure document, how do we dare to live into God's future for us?

Given our experiences since the June 2019 Synod, I wonder if the sound of our fourth movement might appropriately be a Lament, rather than the celebratory Alleluia that Bruckner envisaged? Maybe a Communal Lament like *Psalm 44:26* would be appropriate, "Rise up, come to our help. Redeem us for the sake of your steadfast love." The last 12 months have been dominated by many challenges. Firstly, widespread, destructive bushfires raged across our region for many months. At the same time, there were the pressures of the Consultation Period of the Diocesan Restructure. Then in March the COVID-19 crisis hit.

NORTH COAST ANGLICAN

Transforming lives through Jesus Christ

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President's Address to the 37th Synod of the Diocese of Grafton

By Dr Murray Harvey, Bishop of Grafton

In relation to the bushfires, words are inadequate to summarise or convey the amount of suffering, fear, loss of life and property that was experienced right across our region. I am grateful to clergy and lay leaders in parishes and to Principals and staff in our schools who responded compassionately under difficult circumstances during the bushfire crisis. We were well served by Anglicare North Coast and their Disaster Recovery program. Volunteers worked for weeks and even months in church halls and other community facilities providing food, shelter, compassionate care and material assistance.

Since March we've been affected by the COVID-19 pandemic. This is probably the greatest crisis we've faced as a Diocese. The full impact is as yet unknown. I thank the Registrar, staff at the Bishop's Registry, school Principals, business managers, chairs of school councils and others who have worked quickly and professionally to ensure the financial stability of the Diocese and schools during the crisis. I also thank clergy and lay leaders in parishes and other ministry units, as well as teachers and staff in our schools, who have responded to the crisis locally. Implementation of the necessary COVID Safe restrictions has been onerous and time consuming. I thank everyone for their patience, diligence, professionalism and commitment to making our schools, churches and other facilities and ministries safe places for people to visit and work in. Once again, Anglicare North Coast has been at the forefront of our response to those most affected by the crisis caused by COVID-19 through addressing financial and mental health needs. At the same time, clergy and others responded quickly by ensuring that we had online worship options once we closed to public worship in March. I thank them for their giftedness, professionalism and time. Who knows when this crisis will end? We rely on God's strength, wisdom and protection as we continue to live through it.

When reflecting on how the spirit is prompting us and moving us during COVID-19 I recently wrote to the clergy about adaptive leadership. The ability to offer online worship and other forms of virtual community during this time has been a great gift. But if we go straight back to "the way we were" without thinking about how we can adapt and discern new directions, then I think we will have

missed a tremendous opportunity. We have been offered the chance to move into new ways of being the church in our communities. Now is the time to facilitate longer-term change. Do we return to what we had, or do we go with the spirit to somewhere new? Let's make some of these new ways of being the church part of our ongoing culture. It might be timely for us to remember that, according to book of Acts, the disciples travelled lightly, adjusted their tactics often, and were constantly adapting to new learnings.

COVID-19 has confirmed the fact that our current structures and approach to ministry are overdue for a change. Within 24 hours of the news that churches would close to public worship in March, two parishes were immediately in contact, stating that they would not be able to pay their stipend or meet other costs. COVID-19 unforgivingly and unapologetically reminded us (of what the restructure proposal was trying to say) that we have too many buildings to maintain, many small congregations with an older demographic and a very limited capacity, and that we are very reliant on op shops (that again are staffed by an older demographic of volunteers). Previous Grafton Synods, together with my predecessor, Dr Sarah Macneil, called for a restructure of the mission and ministry of the Diocese. I understand that this was high on your list of priorities at the Discernment Synod prior to the selection of a new bishop. Therefore, since early last year, I have been part of a working group of the Bishop-in-Council that was charged with imagining what a new approach to mission and ministry might look like. The process that the Bishop-in-Council offered to the Diocese on 9 November 2019 initiated a consultation process that was a time of shared listening that continued through to late April (in some cases this was extended due to the unforeseen challenges of bushfires and later COVID-19). At this Synod I look forward to a consideration of the resulting document *Restructuring for Mission and Ministry: Daring to Live into God's Future for Us*.

A good news story is from the new Parish of Byron (formerly Mullumbimby, Byron Bay and Bangalow) where the formation of a ministry area has led to the sharing/pooling of gifts, talents and other resources enabling the three former parishes to be more effective and efficient in their mission ►



and ministry across the region. Another good news story is from St John's Church, Rappville, in the Parish of Casino. Rappville was very badly affected by the fires, losing the Village Hall, ten homes and other community resources. Following an approach by the Richmond Valley Council, which had learnt that St John's was on our list of proposed closures, it was sold to the Council and will be part of Rappville Common, a redeveloped community space that will incorporate the church, a new Village Hall and landscaping.

Apart from responding to the financial challenges of COVID-19, the Registrar and General Manager, Mr Chris Nelson, has been busy supporting and resourcing the governance structures of the Diocese. In February we welcomed Annabelle Chaplain, a former colleague of mine from the School Council of St Margaret's Anglican Girls School, for a training session on governance for Bishop-in-Council and Corporate Trustees. She reminded us that good governance involves asking the right questions and seeking the right data. Since then we have been working through some questions she left for us and rethinking some of our governance practices and structures. Ongoing governance improvement is a high priority for the Bishop-in-Council, Corporate Trustees, Schools Commission, our School Councils and the board of Anglicare North Coast.

The Venerable Tiffany Sparks has offered fine leadership and a positive outlook despite the fact that she arrived just in time for the bushfires and then COVID-19. From the point of view of the Diocesan Leadership, the restructure process, the bushfires and COVID-19 have each in their own way stretched us to capacity. I am grateful to The Venerable Gail Hagon for her careful and insightful leadership as Mission Companion. Also a big thank you to the others who chaired Steering Committees, including The Very Rev'd Dr Greg Jenks, The Venerable Matthew Jones, The Venerable Stuart Webb, The Venerable

Tiffany Sparks, Mr David Ford, The Rev'd Canon Matthew Smedley, and The Rev'd Christian Ford. The local clergy and lay leaders who participated in the Consultation Process are also to be thanked for their time and contributions. The Mission and Ministry Regions (MMRs) are now being replaced by Ministry Areas, Networks and of course the Archdeaconries as forums for Clergy and Licensed Ministers to meet for collegiality and to plan mission and ministry. I thank those who have contributed to MMRs in the past, especially those who have most recently been Mission Support Officers: The Rev'ds Christian Ford, Matthew Smedley, Ross Duncan and Lyn Bullard. MMRs played a key role in understanding and reviewing mission and ministry across the Diocese and helped to prepare the way for and inform the Restructure proposals.

I give thanks for the many positive things that we can look back on from the 12 months. Online worship during the lockdown period paved the way for us to put together an act of worship for Pentecost to which most of the Ministry Units of the Diocese contributed and which thousands of people viewed online. Our Diocesan Day of Prayer for COVID-19 also united us in prayer and worship, enabling us to share hope during those dark days. A review of our processes for discernment, formation and training has resulted in a clearer pathway for those considering a call to ordained and lay ministry. This includes attractive printed literature and web based resources as well as a new approach whereby we offer our own series of Formation Intensives held here in Grafton. It was a joy to ordain The Rev'd Paul Hodge to the priesthood in October 2019 and to have a healthy number of candidates at Vocations Panel. We hosted our first Grafton Schools Symposium on Anglican Identity and Religious Education for the staff of our five schools and hope that this will be an annual event. We welcomed my colleague The Most Rev'd Greg Homeming, the Bishop of Lismore, to speak to us at Clergy Conference in February. It has been a privilege to enjoy Bishop Greg's friendship, collegiality and wisdom.

Many of our schools and parishes have been actively involved in action on the important issue of climate change. One example was the Climate Change Forum hosted by St Columba Anglican School Port Macquarie that was live-streamed to all of our schools, with a large audience on the day and online.

2019 offered the opportunity to celebrate the 20th Anniversary of Anglicare North Coast. Since then we have farewelled long term CEO Ms Estelle Graham and thanked her for her enormous contribution to the organisation over many years. Recently we welcomed Dr Leon Ankersmit as CEO. We look forward to his leadership in what is an exciting yet extremely challenging time for ANC in a sector that is increasingly competitive and where partnerships with larger organisations are key. A new Strategic Plan is currently being formulated which envisages, amongst other things, closer working relationships with Ministry Units.

The work of the Director of Professional Standards is incredibly important and I thank Phillip Bonser for his professional and diligent work on this on behalf of the Diocese. Our prayers continue to be with survivors whose lives have been damaged by those from this diocese who should have been protecting them.

Finally, I would like to express my personal thanks to our Metropolitan, The Most Rev'd Dr Glenn Davies, Archbishop of Sydney, for his encouragement, advice and support. His leadership of the NSW Bishops during the COVID-19 crisis (our regular Zoom meetings have fostered a growing sense of collegiality and trust), as well as his liaising with the Premier and Government Ministers, has assisted all NSW Anglican Dioceses and made the COVID-19 crisis easier to navigate. He has delayed his retirement for a year in order to help his own Diocese manage the crisis more smoothly.

To return to the illustration with which I started, I hope that at this Synod we can, with others, continue to compose a faithful and vibrant life of the church today – a daring to live into God's future. May this be the Fourth Movement of a great Holy Spirit-inspired symphony in praise to God. ■

*I give thanks for the
many positive things
that we can look back
on from the twelve
months.*



RESTRUCTURING FOR MISSION AND MINISTRY

Daring to Live into God's Future for Us



By now you will have heard some of the details of the restructure of the Diocese that was adopted by Synod in September. How does the new structure of the Diocese affect you and your Ministry Unit? What does it mean and what is it going to look like? Here are the two main Models of Ministry that have been adopted and that most parishes will be trying to live into over the coming years.

Ministry Areas (Model One) This is a merging of two or three parishes into one parish and calling it a “Ministry Area”. This model is all about team ministry made up of Community Ministers, LLM’s and a Ministry Leader and is open to Pioneer Ministry. This approach is supposed to centralise administration, finances and costs and to liberate the clergy and laity to engage in creative ministries rather than maintaining what is. These Ministry Areas will consider what their mutual vision is in their newly formed parishes and where new mission and ministry might grow.

An example of a Ministry Area that has already been formed is Byron Bay, Bangalow and Mullumbimby who voted to go ahead and form a new ministry area called Byron. At this stage, it

is made up of a Community Minister whose role description is deliberately geared towards Pioneer Ministry. Pioneer Ministers look to forming new connections with people and groups who are not already connected with the church. There is a short video on the diocesan website that shows how this is already working at Byron.

Parish Networks (Model Two) A “Network” is where parishes are working together collaboratively, sharing ideas and supporting each other. It is important to note that Parish Networks is by no means a merger or combining of the parishes. They will not pool resources unless the Networks agree to a joint project, for example, a joint Pioneer Minister or Youth Minister. There has been quite a bit of confusion and concern around this. Networks are for existing parishes to work together as friends in a joint mission of building the Church of God.

The Coffs Coast Network, for example, has already started thinking about how they might network together including the joys and the prospective pitfalls they will need to navigate. There is a short video on the diocesan website that explains how this is going to work.

Key Principles of The Diocesan Restructure

BY ARCHDEACON GAIL HAGON

My role is to share with you the “Key Principles” on page 16 of the proposed restructure document, *Daring to live into God’s future for us*. To begin, I’d like to share with you some responses to the question: “What is a Key Principle?”

A Year 6 student from CVAS; said: “Key principles are things that give shape to your goals.”

A 15-year-old from EAC and said: “Key principles are the values you believe in. They help to determine your decisions and guide you as to where you want to go.”

My mentor, who always taught me to go to the dictionary for definitions of words, wouldn’t be impressed to know that I skipped that instruction and went straight to the Bishop for a definition. And the Bishop said, “A key principle really relates to the values that underlies something. Not so much what was done but what we’re trying to honour and live out in doing it.”

Each of these responses captures something of the meaning of what a key principle is. Having said that it also appears that key principles are the values that guide in the shaping of policies and objectives.

I believe that the key principles listed here are:

- Grounded in scripture;
- Respect the Five Marks of Mission;
- Honours the work that we as a Diocese have committed to in the Mission and Ministry Overview;
- And are consistent with Key Principles behind the restructuring process used across the National and International Church, and as such draw us into a much bigger picture. ►

RESTRUCTURING FOR MISSION AND MINISTRY

So here is an outline of the Key Principles that have given shape to the proposed restructure:

1. Co-operation and Collaboration

For a number of years now there has been much talk about team ministry and collaboration across the diocese, so much so that some of us are - so over it! And yet it remains on our agenda. Why? Because it is important to us.

The traditional model of one priest in a parish exercising the majority of ministry and of course having all the gifts that are needed to do so, is no longer a sustainable model of ministry, nor is it in my opinion a scriptural one. E.g. The Gospel(s) give us examples of Jesus gathering a team, nurturing them and equipping them so that together they could be co-workers in God's mission in the world. Then there are the images that St Paul uses: of one body with many parts; and of one spirit with many gifts which affirm the call and giftedness of us all. But whilst this concept may have always been the theory of the church, it has not always been its practise. So by recognising this as a key principle, we are affirming the calling and the giftedness of the whole people of God to be involved in mission and ministry.

2. Good Stewards and Good Governance

There is a growing number of parishes across the Diocese that are struggling to meet their financial, administrative and governance requirements; not to mention the quorums needed for meetings or the maintenance required to upkeep buildings. The work needed to maintain what is – is falling on fewer and fewer folk, and many of these faithful folk are becoming tired, stressed and overwhelmed by what is needed. Failure to respond to this situation would be remiss of us as a Christian Community.

This Key Principle is a response to that need, as it offers parishes ways to streamline and simplify matters by “networking” across regions and old parish boundaries, sharing human and financial resources, freeing people up to be where God wants them to be, rather than to be where the church needs them to be. It also recognises that some of our church buildings are in fact draining parish leaders from exploring new models of mission and ministry that are necessary if we are to remain a vibrant presence in the community.

3. Being relevant in our Time and Place (Don't speak it)

The third key principle is inviting us to be visionaries, dreamers and explorers, as together with God, we discern how we are being called to be Church in 2020 and beyond. It's about recognising that we, as Church, are in a missionary context and as such need to re-image how we interpret our story and experience of God in a changing world. In their journey of exploration, both in the National and International

Church, there is a growing awareness that there are many ways in which we can be church. For some this is a scary journey, for others it's exhilarating. Whichever way you look at it, it's really part of what daring to live into God's future for us is about.

4. Mixed Team Approach

This key principle acknowledges that one size (or one way) of exercising mission and ministry doesn't fit all contexts or situations. It places before us a guideline that says, as we explore a new future we will need to create and provide opportunities in which we can use a greater mix of expertise that is available to us through a mixed team approach.

5. Principle Five is about valuing the reality that we are called to be God's people in the world, finding God there and celebrating God's presence with others beyond the church's wall. Connecting with the community was the way of Jesus, and in proposed restructure we are saying that this is something that we too will need to be more attentive to as we discern where and how God is calling us to be in the future.

6. Principle Six Anglican Presence

Following the current downturn in many parishes trajectories, it is clear that we will need to undertake some form of restructure so as to ensure that there is a vibrant Anglican presence in years to come. Sadly, the implication of COVID-19 has highlighted this reality for me.

7. Principle Seven Affirms Faithful and Effective Leadership

Some of us in Synod today will remember The Strategic Planning of yesteryear in which we named two over-riding goals, that of: Developing and resourcing innovative models of mission and ministry (2) Growing and resourcing our leadership capabilities. These two goals were incorporated into our first MMO and again were endorsed by our Synod in 2018 when the MMO was reviewed. By bringing into this document as a key principle we are recognising the need for strong, effective leadership as we minister in this present time and beyond.

In commending these Key Principles to you, I would like to end with a quote from the former Archbishop of Canterbury, Rowan Williams:

“The church of the future will not be the same in every detail as the church of the past. We have to explore new ways of ministry, new ways of worship, new methods of evangelism. The tree as it grows will change its shape and appearance, but the growth depends upon the roots standing firm in the fundamentals of our faith.” ■



Anglicare North Coast

WHERE A HOUSE BECOMES A HOME

Helen and Trish's story is one of love, determination and perseverance. Helen has an acquired brain injury and requires ongoing support for daily living. Helen's sister, Trish, has always looked out for Helen but the need to do so became much more pressing in recent years. Trish knew that a safe and a secure home was critical to Helen's future. Ideally Helen could find a home closer to Trish and her family, where they could better support Helen and work with the various support services who look after her on a daily basis.

Helen lived in a large complex together with a lot of residents, many of whom were facing their own challenges. In 2019, unexplained bruising started to appear on Helen and Trish was greatly concerned about Helen's safety. There was a noticeable decline in her wellbeing.

Trish lived across the street from an Anglicare community housing property which, at the time, was undergoing a major renovation. During the course of the rebuild process Trish approached Anglicare North Coast to see if she could put in an application for Helen as a possible tenant. Anglicare North Coast staff advised that she'd be more than welcome to submit an application which would be assessed with other applications to ensure Anglicare North Coast allocated housing according to need and in a fair and transparent manner. After confirming eligibility and assessing all applicants, Helen was offered the property for rent in early 2019 and moved in shortly thereafter.

Helen has now been a tenant of Anglicare North Coast Community Housing for 18 months. In that time, the move to a new address has proven to be a turning point for Helen's overall wellbeing. According to Trish:

"Helen has halved her medications, adopted a health and fitness routine and is almost back to her old self. The proximity to a family member along with being in a stand-alone unit, has provided Helen with the sense of security and belonging she required. Helen loves her new home and loves to sit outside and watch the world go by, as well as keep a close eye on her little sister. As a family we cannot express enough thanks to Anglicare for changing Helen's world and ours. We all have peace of mind now which enables us to focus on our relationship with Helen."

Safe and affordable housing is increasingly difficult to find on the North Coast and we all have a role to play in working toward a better future. As a national network, Anglicare Australia lobbies our governments (state and federal) to increase access and supply of affordable housing for low income households. In our regions there is a desperate shortage of small (1 bedroom) apartments which are affordable to rent for mature age single women. Tragically, the population group of single women aged 55+ are especially vulnerable to homelessness due to low income and a lack of housing that is sized and priced in the affordable bracket.

Anglicare North Coast is always keen to discuss opportunities and ideas to address homelessness and rental affordability in your community. Please contact Leon Ankersmit, Chief Executive Officer, Anglicare North Coast, on 02 6643 4844 to start a conversation.

Summary of First Session of the Thirty-Seventh Synod of the Diocese of Grafton 2020



Major Resolutions of 2020 Synod

R14/20: Op Shops

This Synod, in recognition of the valuable ministry of parish op shops, receives a brief verbal report on progress made on the review of op shops across the Diocese in relation to training, EFTPOS and other areas of support and co-operation.

R25/20: Review process of current clergy appointment conditions

That this Synod requests the Bishop-in-Council to institute a review process of the current clergy appointment conditions especially the 7 year tenure arrangement as this has been in place for over 30 years and does not appear to have been adopted elsewhere in the Anglican Church.

R26/20: Restructuring for Mission and Ministry

That Synod endorses the September 2020 version of Restructuring for Mission and Ministry included in the Synod business papers with the following changes to the disposition of worship centres:

- Woodenbong to be “Retain at this time but review in 2 years”
- Urbenville to be “Retain at this time but review in 2 years”
- Wyrallah to be “Retain at this time but review in 2 years”
- Dunoon to be “Retain at this time but review in 3 years”

and with the following changes to the Proposed Models and Time Frames:

- Waterfall to become a Model 2 by late 2021 with a review in 2024 to consider the possibility of Waterfall becoming Model 1;
- That Bishop-in-Council organises further consultation with the Parish of Casino and the Parish of Kyogle regarding the timing of the Model 2 Summerland arrangements and the subsequent plans for Model 1 for Summerland and Model 2 Bruxner;
- The parishes of the proposed Hastings-Macleay Model 2 Network be provided a further 6 months to jointly consider the best models of ministry to be adopted for this area and to make a joint recommendation to Bishop-in-Council for consideration:

and requests Bishop-in-Council to enact the plans in this document including any action requiring the passing of an ordinance.

R27/20: Ministry Areas and Presentation Board

That Synod recognises that, where parishes join to form a Ministry Area (Model 1) as per Restructuring for Mission and Ministry, the first appointments of stipended ministers in that Ministry Area are important for the future of the combined ministry. For that reason, the Synod requests the Bishop-in-Council to amend the Diocesan Governance Ordinance 2008 to give the Presentation Board involvement in the appointment of all stipended ministers during the first five years of a Ministry Area.



R28/20: Parish Network

That Synod recognises that parishes forming a Network (Model 2) as per Restructuring for Mission and Ministry may require an additional organisational structure, separate from each participating parish but reflecting their joint interest, to facilitate a joint initiative. For that reason, the Synod requests the Bishop-in-Council to amend the Diocesan Governance Ordinance 2008 to provide a mechanism for the creation, monitoring and dissolution of organisational structures suitable for parishes in a Network.

R29/20: Transitional Ministry District

That Synod recognises that enacting Restructuring for Mission and Ministry will result in the designation of Transitional Ministry Districts for parishes of low capacity where participation in a Ministry Area (Model 1) is not proposed. On the basis that Transitional Ministry Districts have low capacity, the Synod requests Bishop-in-Council to amend the Diocesan Governance Ordinance 2008 to exclude Transitional Ministry Districts from the provisions of Chapter 11 Parish Incumbent's Presentation Board, to provide a reduced representation at Synod, and any other amendments appropriate to their lower capacity and operation.

R30/20: Global Sustainable Development Goals

That Synod requests that contributions be made annually from 2021 to Global Sustainable Development Goals projects, such amount being equivalent to the sum of:

- a) 0.7% of the aggregate income from
 - i) The Corporate Trustees management fee;
 - ii) The Diocesan Schools service fee;
 - iii) The Parish pledges;
 - iv) The AFGD grant

and

- b) 0.7% of the surplus monies from land sales where the Bishop-in-Council has included such a clause in the applicable Land Sale Ordinance,

the funds for (a) being provided by a Global Sustainable Development Goals Levy being charged to each parish on a pro rata basis equivalent to that parish's proportion of the total Parish Pledge for that year.

R31/20: Lismore Parish Centre Pre-School

That this Synod requests Bishop-in-Council to consider alternative arrangements for the governance of the Lismore Parish Centre Pre-School, removing responsibility for the Preschool from the Grafton Schools Commission. ►

Election Results in 2020 Synod

R3/20 Officers of Synod

That this Synod appoints the following members to be officers for the Synod:

- Canon Terry Shorten as Chair of Committees;
- Mr Stephen Campbell as Deputy Chair of Committees;
- The Rev'd Canon Zoe Everingham and Canon John Bryen as Synod Secretaries;
- The Rev'd Cathy Ridd, The Rev'd Paul Hodge and Mr Amkela Malaba to be the Minutes Committee;
- Mr Stephen Campbell, Mr Rob Tobias, The Very Rev'd Dr Greg Jenks, Mr Lindsay Walker and the Rev'd David Hanger to be the Elections and Qualifications Committee;
- The Rev'd Katie Peken, The Rev'd Rosie Wynter, Miss Emma Webb and Mr Robert Drysdale to be Scrutineers;
- Ms Lee Archinal to be Clerk of Committees;
- Mr Mark Stuckey to be Timekeeper.

Ordinances Passed at Synod 2020

The following ordinance was passed with amendment:

Ordinance No. 16 of 2020 DIOCESAN GOVERNANCE ORDINANCE 2008 AMENDING ORDINANCE (SYNOD STANDING ORDERS No. 3) 2020

An Ordinance to amend the Grafton Diocesan Governance Ordinance 2008 with regard to the Standing Orders of Synod.

A full copy of this amending ordinance and the amended version of the Diocesan Governance Ordinance 2008 are available on the Diocesan website at www.graftondiocese.org.au

Election Results

The following persons were declared elected.

Bishop-in-Council:

Clergy:

- The Rev'd Angela Dutton
- The Rev'd Canon Zoe Everingham
- The Venerable Gail Hagon
- The Rev'd Daryl McCullough
- The Rev'd Catherine Ridd
- The Rev'd Rosemary Wynter

Lay:

- Canon John Bryen
- Mr David Ford
- Mr Brodie Marshall
- Mr Alex Purvis
- Mrs Stephanie Ridge
- Mrs Desley Ryan

[These elected members will join the following ex-officio members of Bishop-in-Council. The Bishop: The Right Rev'd Dr Murray Harvey; The Archdeacons: The Venerable Tiffany Sparks, The Venerable Matthew Jones, The Venerable Stuart Webb; The Dean: The Very Rev'd Dr Gregory Jenks; The Registrar: Mr Christopher Nelson; and The Chair of Committees: Canon Terence Shorten.]

Corporate Trustees:

- Mr Lindsay Walker

[The Corporate Trustees remain as Bishop Murray Harvey, Ms Lee Archinal, Dr Gordon Burch, Mr Stephen Campbell, Mrs Kelley Malaba and Mr Lindsay Walker.]

Cathedral Chapter:

Clergy:

- The Rev'd Naomi Cooke
- The Rev'd Michael Ridge

Lay:

- Canon Terry Shorten
- Professor Robert Weatherby

Anglican Diocese of Grafton

Do you have an up-to-date will? Please consider giving to the work of the Church in your will.

Our diocese has been blessed by the generosity of benefactors in times past. As we seek to expand Christ's Mission in the 21st century, please consider how you might contribute. You should get legal advice before making your will. You may wish to consider the activities of the Anglican Diocese of Grafton as the recipient of either a specific gift or the residue of your estate.

The following wording may be useful for you and your legal advisor when making your will: "I bequeath to the Corporate Trustees of the Diocese of Grafton in the State of New South Wales the sum of to be used for the general purposes of the Diocese of Grafton in such manner as the said Trustees may approve."





[The 4 persons listed above become, or continue as, members of the Chapter and Canons of the Cathedral. There are up to 4 other Canons to be appointed by the Bishop and the Dean and they will join the Bishop, Dean, Diocesan Archdeacon, Registrar and one of the Cathedral Parish Churchwardens on the Chapter.]

Presentation Board:

- The Rev'd Naomi Cooke
- The Rev'd Canon Zoe Everingham
- The Rev'd Anne Goode
- The Venerable Gail Hagon
- The Rev'd Paul Hodge
- The Very Rev'd Dr Gregory Jenks
- The Venerable Matthew Jones
- The Rev'd Catherine Ridd

General Synod Representatives:

Clergy:

- The Venerable Tiffany Sparks
- The Venerable Stuart Webb

Lay:

- Mr Chris Nelson
- Mr Brodie Marshall

Provincial Synod Representatives:

Clergy:

- The Venerable Tiffany Sparks

Lay:

- Mr Chris Nelson

Board of Enquiry:

Clergy:

- The Very Rev'd Dr Gregory Jenks
- The Venerable Matthew Jones

Lay:

- Mr Anthony O'Connell
- (1 vacancy)

Panel of Triers:

Clergy:

- The Rev'd Naomi Cooke
- The Rev'd Anne Goode
- The Rev'd Catherine Ridd
- The Venerable Tiffany Sparks

Lay:

- Canon John Bryen
- Canon Terry Shorten
- Professor Robert Weatherby
- (1 vacancy)

The minutes of this synod remain unconfirmed until Bishop-in-Council meets on 26 November 2020. While an effort has been made to faithfully reproduce the resolutions and other decisions of the Synod, Bishop-in-Council is authorised to make corrections as they consider appropriate. ■



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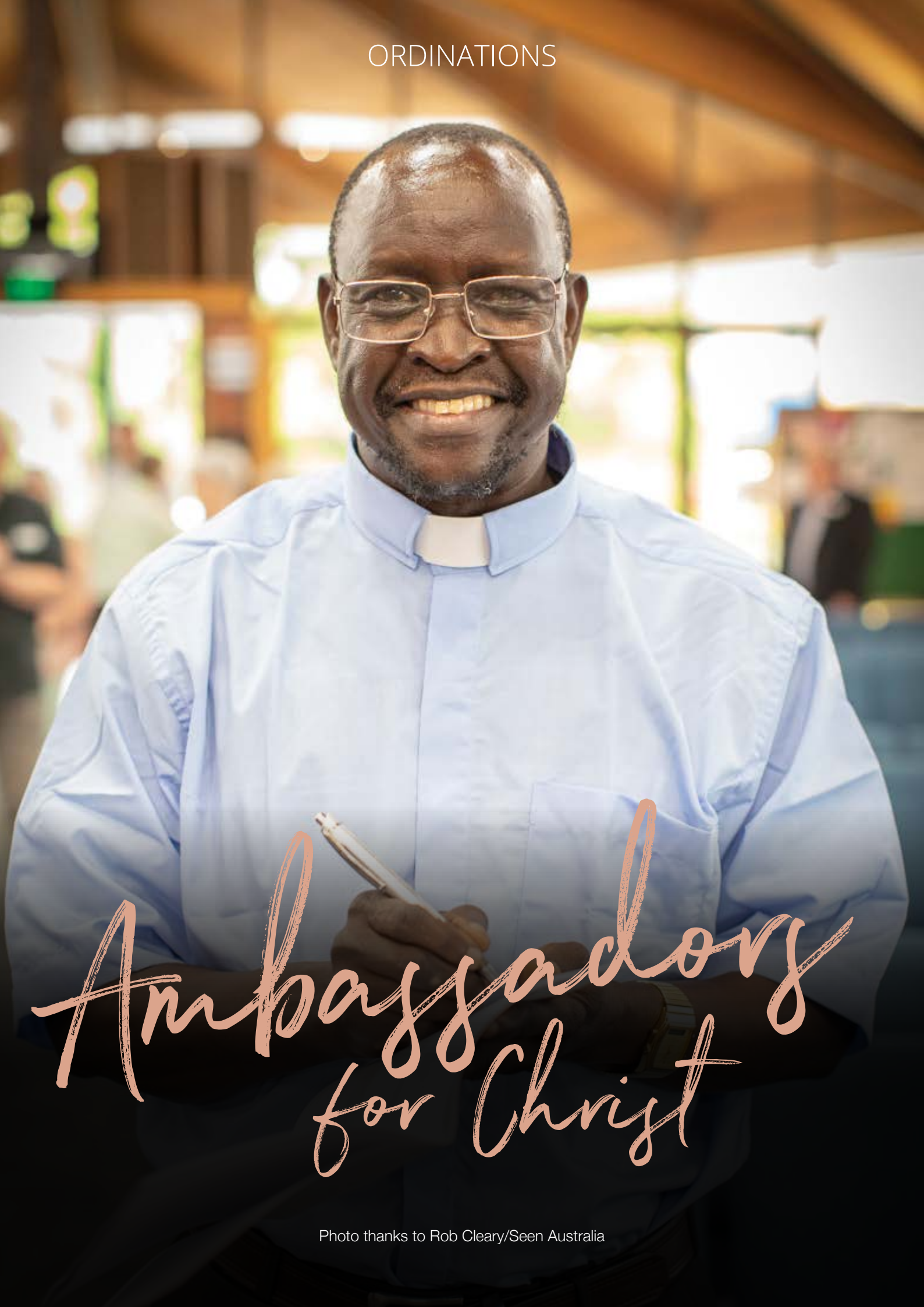
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ORDINATIONS



*Ambassadors
for Christ*

Photo thanks to Rob Cleary/Seen Australia

ORDINATIONS

BY BISHOP BILL RAY

Ordinations are great times for the individual as well as for the Church. The ordinands (those being ordained) have journeyed with God and have responded to God's call on their lives to be ordained. For some it has been a long and challenging journey. For others it has been a sudden change of direction. In conjunction with the ordinands' call from God, the Church also affirms their call.

It was a great joy to lead the ordination retreat for Aaron, David, Grant and Kassimiro. The plans for their ordination have been changed more than once due to the COVID-19 restrictions. I was deeply impressed with the graciousness of the ordinands in this matter. However, the COVID-19 situation at that time reminded us that in our ministries, whether lay or ordained, life is not always straight forward and our ministry direction can change quickly. Despite the changes and dynamics we are to go forth in faith, being open to where God will lead us.

At an ordination service, the Bishop exhorts the ordinand to be person of prayer and Scripture, outlines that they are to minister to those in need as well as helping people come to faith as well as grow in faith. The ordinand is exhorted to model their life and faith on Christ's teaching.

Following the Exhortation, the Bishop then examines the candidate so that the Bishop, along with the congregation, understands the ordinand's intention. Through the Examination the ordinand's resolve will be strengthened. In other words, ordinations are not just about the ordinands and God alone, though at one level that is the true, but it involves all of us who are present and those who prayerfully support the ordinands.

After the Bishop has exhorted the ordinands, (deacon pps 785-786; priest pps 793-794 APBA) and examined them (deacon 786-787, priest 794-795 APBA), the Bishop asks the laity and clergy present, "You have heard these our sisters and brothers respond to God's call to love and serve him as deacons or priests. Will you accept them as deacons or priests?"

The congregation responds, "We gladly accept them." It has been my experience that the members of the congregation are very enthusiastic in their support. However, the Church in her wisdom does not leave it at just accepting the ordinand, that is the easy part. The Bishop reminds us that "we are to support and encourage them in their ministry". The congregation promises these things by God's grace. We are all members of the Body of Christ and it is important that we encourage and support each other, including the newly ordained.

During the retreat I shared with the gentlemen, that the Church they were baptised in is not the same Church they are now being made deacon in. Life has greatly changed over the years both in society and the Church. Life was changing well before COVID-19. What COVID-19 did was to accelerate the speed change. While the Gospel does not change as we are reminded in *Hebrews 13:8*, "Jesus Christ is the same yesterday and today and forever", the context of our ministry has changed. As in all areas of life some people have embraced the change with joy, while others are fearful that life will not be the same again. Questions have been raised because of COVID-19. The press has focused on, "What will the "new normal" be like?" It is a good question, but is it the right question?

As I reflect back over my Christian journey I am conscious that when I am open to God there is always a "new normal". Let us continue to go forth in faith, trusting God and always be open to the God of surprises.

We are to be ambassadors for Christ. Deacons are required to move people to faith and repentance. During the retreat we discussed the importance preparing for worship. Deacons not only assist in the leadership of worship, they like all worship

leaders, worship as well. Worship requires careful preparation. One aspect is that each of us needs reflect over our past week and work out what we will confess. Every Sunday in the Anglican Church we have the opportunity to confess our sin. When we confess our sin, we then hear that God forgives us our sin. This is good news. We then greet each other as redeemed sisters and brothers in Christ, however we share Peace of Christ at this time.

Along with all Christians, deacons are to be open to bring about justice and base their ministry on those well known words from *Micah 6:8*:

"He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?"

We continue to pray for Kassimiro, Aaron, David and Grant as they enter into ordained ministry. May they, along with us, live into the discipleship prayer as found on page 210 of the APBA:

*Christ, whose insistent call
disturbs our settled lives:
give us discernment to hear your word,
grace to relinquish our tasks,
and courage to follow handed
wherever you may lead,
so that the voice of your gospel
may reach the ends of the earth. Amen. ►*

▼ *Ordination of the Rev'd David Brown and the Rev'd Aaron Coates*

On October 20 we held our second ordination service at St Mary's Ballina. It was a beautiful and well-attended service with numbers at the maximum.

It was lovely to be joined by Bishop Bill Ray who had been journeying with the ordination candidates and his wife Robin. Bishop Bill's sermon reminded the congregation and the candidates of their Christian ministry and

collaborating and supporting each other.

Congratulations to The Rev'd David Brown and The Rev'd Aaron Coates, now transitional Deacons in the Anglican Church. Both newly ordained Deacons were presented with generous gifts from ABM that included a green stole each. Thank you Ballina and Lennox Head Anglicans for hosting.





▲ *Ordination of Kassimiro Yanga as Deacon at Coffs Harbour*

The Rev'd Kassimiro Yanga was ordained as a Vocational Deacon by Bishop Murray Harvey at Coffs Harbour on 18 October.

Thank you to everyone who attended this joyous occasion. Due to COVID complications we had to break with tradition and have multiple ordinations around the diocese. Kassimiro's was the first of the three at St. John's Coffs Harbour followed by the ordination of The Rev'd David Brown and The Rev'd Aaron Coates on the 20th of October at St. Mary's Ballina and Grant Sparks on the 21st of November at Grafton Cathedral.

Bishop Bill Ray graciously lead the ordination retreat in Lismore and was able to join us in person for the ordinations in Ballina and via recording at Coffs Harbour. Many thanks to The Rev'd Christian Ford for facilitating this and for the parish of Coffs Harbour for hosting us all and congratulations to The Rev'd Kassimiro Yanga. It was wonderful for him to be surrounded by so many of his family and friends.

Archdeacon Tiffany Sparks and Dean Greg Jenks were pleased to present The Rev'd Kassimiro Yanga with a gift from Anglican Board of Mission. ■



Leader Wellbeing in Grafton Diocese

BY DR MURRAY HARVEY

A feature of the COVID-19 crisis has been an increased level of anxiety, stress and in some cases depression in communities the world over. In Grafton we are not immune from this, especially with COVID-19 coming straight after a devastating bushfire season, which in itself created an environment of high stress for many people living in our region. Given this background, the Senior Clergy Team of the Grafton Diocese recently decided to check in with clergy using a Leader Wellbeing Check, an online survey offered by a national Christian organisation that works with Church Leaders.

The results of the survey have now been made available to those who completed but I think it's important to report them here in the hope that everyone can be well informed about the wellbeing of our clergy.

Not surprisingly in our current environment the results indicate higher levels of stress, anxiety and depression than a similar survey of Anglican leaders in 2016. 27 people participated in the Grafton Leader Wellbeing Check. One part of the survey asked questions about whether people were experiencing the symptoms of depression, anxiety and stress. The results show concerning levels of all three in a percentage of respondents. For example, for stress, 15% reported "mild", 15% reported "moderate", 4% reported "severe" and 4% reported "extremely severe" (4% is about 1 person) feelings of stress. Similar patterns emerged for anxiety and depression. While this doesn't mean they would necessarily all be diagnosed with those levels by a clinician, the results are nevertheless concerning.

The research team has compared the current results to their 2016 survey of Anglican Clergy and not to any 2020 surveys because there is not a viable data set for 2020 as yet. However, I know that other surveys of this nature (not of church leaders in particular) are showing elevated negative indicators and lowered positive indicators in all groups surveyed at the current time, so we are not alone. Similar results to ours have also been reported in other dioceses.

Long term stress and anxiety can produce far more serious health consequences than acute, short term stress and anxiety. If you include the bushfire season, we have been living in a stressful environment now for over a year. As we could be in this strange type of ministry space for an extended time, the question is - how do

we respond? While some might be travelling reasonably well, others might not be coping well at all, and could be in trouble of getting worse without a change, intervention, or care.

These statistics come on top of what were already (pre-COVID) concerning statistics about clergy wellbeing. While there is little information available in Australia about the physical, mental, and spiritual effects of ministry on clergy, evidence from abroad (mainly the UK and the USA) indicate that as many as 85% of clergy have considered leaving full time ministry, 71% have experienced burnout, 86% feel unable to meet the demands of the role, and 80% feel that full time ministry has negatively affected their families.

We are currently considering how we can address clergy wellbeing more effectively as a Diocese. In the meantime, if church leaders are particularly affected by stress, anxiety or depression it's really important that they seek professional advice. If they feel comfortable doing so, the Archdeacons and myself are always happy to talk. For those who prefer to access self-help resources, I've offered some online resources as suggestions, such as Beyond Blue (www.beyondblue.org.au) and the Australian Psychological Society (www.psychology.org.au/for-the-public/Psychology-topics/COVID-19-Australians).

Have you checked in with your clergy lately to see how they are travelling? Where appropriate, you could offer to discuss these important wellbeing issues with your priest, deacon or other ministry leader. While some may not want to discuss it, others may want to talk about it over a coffee.

The Bishop's Office has a booklet entitled *Caring for Your Parish Priest* (courtesy of Newcastle Diocese NSW), copies of which are available on request. It suggests three things that you could do to show that you care: praying for your clergyperson, encouraging them and supporting them.

From personal experience I know how refreshing it can be when church members talk to you about the impact that your ministry is having on their lives and on their spiritual growth. When was the last time you told your Priest, Deacon or other ministry leader that you appreciate all the hard work and service that they have given to the parish? In my experience, most give "above and beyond" in their care, support and love for their people. When this is acknowledged, they will feel appreciated and loved by their church.

PRAYING WITH THE SAINTS

Richard Baxter

PASTOR AND SPIRITUAL WRITER. DIED.1691 FEAST DAY 8 DECEMBER

BY REV'D CAMELLIA FLANAGAN

Richard Baxter was born in Rowton, England in 1615. His father was converted when Richard was about 10 years old which helped him to believe and he was converted after a long illness. He was educated at Wroxeter Grammar School and continued his education through private study. In 1638 he was appointed master of the free grammar school at Dudley. Having entered ministry as a deacon he later became a curate, a paid lecturer, an army chaplain and after this a vicar of a parish.

He is most remembered for his role at Kidderminster, a large market and historic minster town in Worcestershire, England, where he served for nearly 20 years. The philosophy behind his ministry in this parish was so effective that almost the whole town was converted. This became the basis for his classic book *The Reformed Pastor*. He was one of the most influential leaders of the nonconformists.

After the Restoration in 1660 Richard, settled in London. He preached there until the *Act of Uniformity* in 1662 took effect and looked for terms of understanding that would have allowed the dissenters with whom he associated to remain in the Church of England, but he was disappointed.

The Act of Uniformity removed him from the Church of England when he was nearly 50 years old. He was jailed on at least two occasions for his nonconformist teaching. His views on Justification and Sanctification were controversial and unconventional when considered against the Calvinist tradition, because his teaching appeared to undermine Salvation by Faith because he emphasised the necessity of repentance and faith. Baxter was familiar with the challenge of walking with God in a world in turmoil and in a generation that rejected God. One of his books *Walking with God* explains what walking with God means in relation to ordinary Christian life. His answer is just as relevant and enlightening in our modern age as it was in the 17th Century when it was written.

After his removal from the Church of England he married one of his converts, Margaret Charlton, who was about half his age. This was controversial but the marriage was good and allayed the fears of their critics. They lived privately near London for the 29 years of their marriage. For the rest of his life Baxter preached occasionally and spent his time writing. He left behind a library of over 150 treatises and numerous letters and papers. He died 8 December 1691 age 76.

Can we pray one of Richard Baxter's prayers? "*Help us by your Spirit. Let us stand in awe of you. Put your law into our hearts and write it on our minds. Let your word come to us in power, and help us receive it in love, with attentive, reverent, and teachable minds. Through your word, allow us to taste the flavour of eternal life. Make us fervent in prayer and joyful in praise.*"

ZERO TOLERANCE FOR SEXUAL MISCONDUCT

Grafton Diocese has established formal procedures to deal with sexual misconduct. Persons aggrieved by the sexual misconduct of a church worker - whether they are an ordained or lay person - should report it. If you wish to speak to someone about sexual abuse by a church worker

please phone 1800 370 757 or email dps@graftondiocese.org.au

to reach our Director of Professional Standards who can receive your report with confidentiality.

Reflections



▲ *Watch this Space!*

Exciting news! The newly formed Parish of Byron incorporating Bangalow, Byron Bay and Mullumbimby is launching an outreach to community supporting a local business North Coast Events which has struggled through the COVID -19 shutdowns. The three churches St Martin's, Mullumbimby, All Soul's, Bangalow and St Paul's, Byron Bay will be up lit with colour and projections of words such as love, hope and faith. This is our outreach to community, for community from us after a very difficult year. The project has been created from the combined efforts of Community Priest, The Rev'd Rosie Wynter and Parish Councillor Merridy Godwin.

Pictured: The Rev'd Rosie Wynter and Dan Cassidy from North Coast Events on the steps of St Martin's Church, Mullumbimby.



◀ *Reduce, Reuse, Recycle*

Alstonville Anglicans Messy Church community used recycled materials to create animal sculptures. The project focused attention on our environment and the impact of climate change.

The ingenuity and creativity of the children was amazing. The creatures are on show in front of St Bartholomew's church and are being enjoyed by the Alstonville community.

▼ *BDC Students working with 'The Soupie' to make a difference at Christmas*

This year for the 14th year, Bishop Druitt College has continued to support The Coffs Harbour Uniting Church Soup Kitchen "The Soupie" and Warrina Women's and Children Refuge through their annual BDC Christmas Appeal.

The annual Christmas Appeal is a key part of the students service learning programme and brings awareness to the needs of others.

"The appeal builds relationships between student's, staff and the Coffs Harbour community. It is an opportunity for service to others that reflects the themes of the Advent Season, bringing 'Hope, Joy, Peace and Love' to those who are confronted by challenges at this time. As a community, this is an opportunity to make a difference to those on the fringe of society," said The Rev'd David Morgan, Chaplain.

A Fond Farewell

Alstonville Anglicans sadly farewelled long-time parishioner Graeme Booth on 30 October. Graeme has been a devoted member of the parish community for many years. He has generously given his time and talents to a multitude of parish groups and events. Graeme you leave big shoes to fill and we will miss you.



Pictured: The Christmas Appeal committee with representatives from Warrina and 'the Soupie' in 2019.

Virtual Sermon with Six Degrees of Separation

It's is indeed a small world. On September 3 St John's Lennox Head discovered how connected they are to Papua New Guinea (PNG) when they celebrated the Feast Day of 12 New Guinea martyrs sacrificed during WW2 and the impact their death still has resonating today.

The ABM display highlighted the long standing relationship between the Board of Missions and Christian Activity in the PNG. Originally the PNG was considered part of the Queensland Diocesan area, so many QLD missionaries saw PNG as a part of their mission.

Special guest, via an online sermon, was Primate and Archbishop of Adelaide, The Most Rev'd Geoff Smith, former Rector of the Ballina Parish.

Primate Geoff and his wife Lynn had spent time in PNG at the start of their marriage in 1987 to 1990 in Lae as Rector of St Peter's Taraka and this interest in mission work led to Geoff eventually becoming the National Director of ABM in Australia from 2000 to 2005. His personal understanding of life in PNG allowed him to outline clearly the ways that our congregation could connect in this time and place to the PNG.

Firstly, we should recognise that a "martyr" is a "witness". Someone who is willing to do what it takes to share their message and whose life is a testament to their story. We can tell our stories, relating where the reality of God has become clear to us, wherever we are in our world.

We can also pray for the people of PNG who live in a tropical, hot, wet climate with a lot of disease. Most are subsistence farmers with very little money, yet they remain faithful to their trust in God. Another tangible way to help them is to donate money for Adult Literary Programmes. Finally we can support Newton Theological College where students even need to grow there own food whilst attending. The full sermon can be viewed online.



As the congregation considered the ongoing impact of the martyrs on life in PNG and how we can honour them, it became apparent that many in our congregation at Lennox Head and Ballina also shared very strong connections with the PNG.

Two of our Lennox Head parishioners had very personal connections. Vic Faulkner who lived and worked there in 1950 and between 1955 to 1975 and The Rev'd Ivan Shepherd from 1968 to 1972.

Janice stated, "Donating to the ABM programmes in memory of the PNG Martyrs is the best way to commemorate and honour the Martyrs."

Jackie Draffan, wife of former Ballina Rector, Robert Draffan who was at the service too added, "I have really enjoyed the opportunity to be reacquainted with friends."

So despite the cultural differences and distance to the PNG, the Aussie missions connection has remained strong for our Ballina Parish, making the expression "six degrees of separation" a reality for St John's.

In Brief

APPOINTMENTS:

The Rev'd Simon Reeve

Simon's appointment as Diocesan Young Families Resource Officer, which is a one day per week appointment, has been reviewed and extended for a further two years. Simon is available if any parish would like to contact him to talk about youth and family ministry in their particular context.

GENERAL:

Request for Chapel Furniture

Some of our schools are in need of some church furniture. In particular, at the moment one school is looking for an altar, candlesticks, a storage cupboard for sacred vessels and a small number of pews. Another school is looking for a thurible. If you have any such items surplus to your needs, could you please email Maree Collett at pa@graftondiocese.org.au with an itemised list and photos.

Three Camels and Herds of Camels

BY REV'D CAMELLIA FLANAGAN

A camel can be viewed in various ways. An unpredictable animal, majestic, described as an even toed ungulate, a hoofed animal that bears weight on 2 of its 5 toes. They have distinctive humps made of fatty deposits on their backs and are versatile working animals, domesticated and provide food, milk and meat, textiles, leather and felt and fibres from hair. A camel is a symbol of sobriety and dignified obedience, gaining Christian approval of its ability to shoulder heavy loads without complaining. In religious art, Camels appear in biblical scenes and give authenticity to the setting. In Old Testament writings the Jewish patriarchs Abraham, Joseph and Jacob all had camels in their herds of sufficient numbers to consider them as wealthy. Or did they own camels?

A new study dates the arrival of the domesticated camel in the eastern Mediterranean region to the 10th Century BC at the earliest, based on radioactive-carbon dating techniques. Abraham and the patriarchs lived at least 6

centuries before then. Camels were considered a symbol of royalty and are seen with the three Magi following the star at the birth of Christ. John the Baptist is depicted wearing a tunic of camel hair (*Matthew 3:4*). It is unusual to mention in detail a person's clothing but here there is special symbolism linking John with the prophet Elijah the Tishbite who wore similar clothing. *Malachai 4:5* tells that the prophet Elijah will come "before the great and terrible day of the Lord comes."

And there is that saying of Christ using the camel when he declared that it could pass through the eye of a needle more easily than a rich man could enter heaven. This metaphor is found in the Synoptic Gospels (*Matthew 19:24, Mark 10: 25, Luke 18:25 and in the Qur'an 7:40*).

Let us ponder how we can relate ancient stories, and symbols to our lives in a world changed for ever by a virus with the famous status of pandemic. Can we review the lives of history and learn from the past and apply wisdom to the way we live in the future?



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\$50,000 and over	0.50% p.a.

*Interest paid six monthly

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Entity	Interest Rate
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*Interest paid monthly

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Entity	Interest Rate
Parish	0.50% p.a.
Anglican Affiliate	0.50% p.a.

*Interest paid monthly

*All Interest Rates are current as at 14th August 2020 and are subject to change

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