

**The Bishop's Vision for the
The Missionary Diocese of Tasmania**
February 2004

a healthy church



transforming life

My heart's desire is

1. for every Anglican to be a prayerful activist, enlivened by biblical faith and the power of the Holy Spirit.
2. for us all to take initiatives in mission that God may transform the life of our Christian communities and all Tasmanians.

Table of Contents

Introduction	3
Bible Reflection	4
An Anglican Perspective	5
Why Transformation?	7
A Challenge	10
Prayer for <i>transforminglife</i>	11
A Vision of <i>transforminglife</i>	12
Transformed into what?	13
Strategic Directions	
Creative and Flexible Christian Communities	14
Risk Taking	15
Relational Communities	16
Following Jesus	17
Missionary Discipleship	18
Unlocking Leadership	19
Unlocking Resources	20
Key Questions	21
The Way Forward	22
A Call to Prayer	23
Contact and Assistance	23
End Notes	23

Introduction



In my first address to the Diocesan Synod in October 2000 I used the phrase “let the flowers bloom” as an expression of my commitment to local mission. It is my prayer that for the many faithful “gardeners” in the Diocese this document *transforminglife* will shape every aspect of our life, at diocesan, local and personal levels.

This is a permission-giving document designed to guide us into our future with God.

We are facing many challenges. They demand that we become the Church that God has in mind for this generation and the generation to come. The Church is not ours. It is God’s. I have a sense of urgency about this. In these times, we have little choice but to turn to God’s faithfulness. I pray that we will make this our choice. New blooms are emerging. They are indicators that the Holy Spirit is refreshing us. The challenge is to allow the Spirit to transform us. The Spirit demands fresh responses to the gospel of saving love in our Lord Jesus Christ.

The “healthy church” theme is a helpful way for us to examine our strengths and weaknesses. I am passionately committed to lead us in becoming what God wants us to be.

We must,

1. turn to God in humility.
2. become missionary disciples.
3. refocus on the mission of God in the world.
4. develop creative, innovative and flexible ministries.
5. bring about structural change to enliven new ministry.
6. release the resources we need to reform the church.

Every one of us must submit to the transforming work of God if these things are to happen. *transforminglife* is God’s heart desire.

A Biblical Reflection

Jesus immediately said to them, "Take courage! It is I. Don't be afraid." "Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. When he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" (Matthew 14:27-31)

What does it mean to trust God and follow Jesus? In an act of faith, Peter asks to come to Jesus. That act of faith required going to a place of complete and utter reliance upon Christ – the surface of a storm swept sea. In our Diocese, such a place of reliance is found as we do new things – things we have never done before. Are we prepared to do this?



To follow Jesus is to engage in risk-taking and reliance on Him. Stepping out of boats onto dry land is one thing. To step out into unknown windswept waters is another! At each step of faith, the Faithful One is there to reach out His hand and catch us; hold us. We must go where we have never been before. We will go with the certainty of our Lord's constant presence as the Holy Spirit transforms every aspect of our diocesan life.

'For I know the plans I have for you,' declares the Lord. 'Plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart, I will be found by you,' declares the Lord. (Jeremiah 29:11-14a)

Now is the time to turn to seek the Lord. Seek the Lord, repent and turn to Jesus Christ as Saviour and Lord of our lives and of the Church. The future of the Anglican Church in Tasmania is built on the faithfulness of God as we turn to Him in faith and hope.

An Anglican Perspective

“As we focus on our fundamental purpose of proclaiming Christ afresh to our generation, rather than keep an institution running merely for its own sake, what should our priorities be? Let me suggest four areas which should be commanding our highest attention. We need to: recover our confidence in the good news which changes lives, refresh our love for God’s Church which exists to glorify Him, renew our vision for a nation and society which God loves and remain faithful to the charge which we have received.”

Archbishop George Carey ‘To Proclaim Afresh, 1995

“So the most significant question I can ask myself in your presence about the work ahead is, ‘What do I pray for in the Church of the future?’ Confidence; courage; an imagination set on fire by the vision of God the Holy Trinity; thankfulness...and we don’t solve our deepest problems just by better discipline but by better discipleship, a fuller entry into the intimate joy of Jesus’ life.”

Archbishop Rowan Williams Enthronement Sermon 2003

It is clear that a theme throughout the history of the Anglican Church has been the capacity to draw a distinction between those things that are necessary and those that are not. With proper authority, there is freedom to make change which results in edifying the Church of God.

It is not necessary that the Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

Article 34, Book of Common Prayer, 1662

In the Anglican Church this freedom to make change has given those in authority the capacity to guide the Church so that it relates relevantly to its mission setting.



Five Marks of Mission were adopted by the Anglican Consultative Council in 1990 to express the mission of the Anglican Communion worldwide. God calls us to –

1. proclaim the Good News of the Kingdom of God
2. build welcoming, transforming communities of faith
3. stand in solidarity with the poor and needy
4. challenge injustice and oppression
5. protect, care for, and renew life on our planet

“If we believe in God’s Church, two things are more likely to happen. We shall find more courage to explore new styles of Church life and the patterns and protocols we need to keep communication going with and between them. And we shall be freer to communicate with each other.”

Archbishop Rowan Williams General Synod, York 2003

“A healthy Church will be a risk taking community. I encourage you to take some risks.

I encourage every member of the Anglican Church to encounter God as the focus of their entire life and to express the Lord Jesus Christ in every aspect of their life. To be guided by the Holy Spirit and to recognise His voice by looking to both the witness of the bible and the tradition of the Church.

I am willing to take the risk to release God’s people into new beginnings. There are a host of creative options open to us. I look to our clergy and lay leaders to explore such options as alternative service models; the formation of new congregations; Church planting and the development of home groups.

Bishop John Harrower Synod Address 2003

Why Transformation?

I see some of us struggling. Let me share with you my impression of a recent meeting. It happened just like this and I see the themes everywhere. It is time for a reality check!

Six good and faithful servants gather in the hall. It's cold, the fan heater struggles and a fuse blows when the jug is put on for a cuppa. A special cake has arrived as one of the team is leaving the district to retire into town. The parish council meeting is underway for another month. The conversation over the cuppa fades as the correspondence is read. A letter from the Registrar about increased insurance costs is received with passive acceptance and a feeling of hopelessness. Someone suggests that running a cake stall might help. The maintenance of the graves, the cracks in the sandstone, the vandalized shed and the potholes in the driveway are all discussed in detail. The Treasurer is frustrated. The Rector is encouraging. The enthusiast is enthusiastic about the children visiting "Nan" who were in church on Sunday. "I remember when this room was filled with children every Sunday." There is silent hope and prayer. Another draw down from the reserves is approved. The date of the next meeting is agreed. The secretary closes the minutes' book and the grace is shared. Car lights guide them through the darkness to the warmth of their homes.

There are many reasons why we have come to this time of maintenance and decline.

The majority of people in our society seem unaware of the gospel of freedom in Christ and they do not participate in the church. Moreover, the culture in which we live is in many respects hostile to the Christian faith.

Current social trends, such as mobility, the decline of rural and regional Australia, and a reluctance to belong to institutions have placed a strain on our structures. We have built an institution based on stable and prosperous community structures and assumed a place as a significant societal institution. These assumptions are no longer valid.

We have seen significant decline in the numbers of people attending our services. On a Sunday in 2001, the National Church Life Survey took a snapshot of the 2503 persons in Tasmanian Anglican congregations that day who completed the survey form. 2000 of those people were over 40 years of age and 902 of those people were over 70 years of age. Only 375 of the group were in full time employment. Half of those with children under 15 said that their own children never come to church. While the national census tells us that approx 150 000 Tasmanians still claim to be Anglican, our attendance figures indicate that few of them see us as having relevance in their day-to-day living. We must do much more to make connection with the growing number of people who regard themselves as spiritual or even “Anglican” but are not disciples of Christ.

We face the challenges that come from the ageing of our buildings. Many do not provide contemporary standards for public places. Wheel chair access, toilet facilities, child safe spaces, heating, ventilation and car parking are examples of community expectations to which we must respond. Failing to meet these challenges creates barriers to effective mission and communicates a lack of care.



The cost of maintaining some of our older historic churches continues to swallow up scarce finances. The increasing costs of ministry will only compound our financial challenges. Today, only 30% of parishes are able to cover stipendiary costs from offertory giving. These parishes struggle to finance week-by-week maintenance let alone significant building repairs or modification. The Church Life Survey snapshot told us that 36% of us have entered the decades in which Australians can expect to die. Without careful assessment of the effectiveness of our infrastructure and an urgent response, our financial situation will become critical during the next ten years.

With current trends, in only six years time, in 2010 we will find that,

1. Sunday attendance at worship will continue to decline significantly, perhaps by as much as 40%. This reflects the current age of many of our parishioners and the lack of new members, although a few congregations are seeing some growth.
2. Perhaps half of our parishes may not exist due to reduced membership and financial constraints.
3. The compounding effect of loss of members will greatly reduce the current level of mission and ministry.
4. Overall parish income will also be reduced dramatically, perhaps by 50% due to this loss of members. This reduction in parish income could lead to: major budget shortfalls, fewer opportunities for full-time paid clergy ministry and reduced capacity to fund support staff.

There is good news. The National Church Life Survey research suggests that half of us feel that we grow in faith each year and three quarters of us are committed to a regular private devotional life. This faithfulness is our greatest asset. As we put it into action, it will keep us focused on God and sustain us during the transformation that the Holy Spirit will work in us.

Some clergy and lay leaders are aware of the issues that we face and in some places, creative and innovative approaches to ministry are appearing. Let's look to them for ideas and encouragement, and for a fresh work of the Holy Spirit.

We cannot leave the responsibility for *transforminglife* for the next generation.

A Challenge

I invite all of us, lay and ordained, congregations large and small, our agencies and schools to do ministry together in Tasmania. We must work at every level to develop goals to help direct our resources and provide a road map for our spiritual energy over the coming years. We must answer the key questions that will frame our lives together over the next years.

1. How will we nurture and sustain congregations so that they will be places of spiritual transformation doing vital ministry with their communities?
2. How will we bring the good news of Jesus Christ to all places and people in Tasmania?
3. How will we provide quality resources that enable all of us to live our faith more deeply?
4. How will we release and share our abundant resources with one another so that every congregation, agency and school will realise their fullest potential for ministry and mission?
5. How will we dialogue with one another on difficult issues and questions of faith?
6. How will we reach out to our communities, our state and the world with the gospel of justice and peace?

God does not want us to stay as we are. We have to apply all of our wisdom to the process of change or we will be passengers on the sinking ship called 'Irrelevance'. We must establish strategic directions. Strategic directions, specific goals and objectives must release resources for mission. We need to release resources locally and at a diocesan level, not only so that we can fund new areas of ministry, but also to work with and provide support and training for people going through change. Leadership that gives vision and confidence as the Church moves forward in new directions will be essential.



PRAYER FOR *transforminglife*

Transforming God, as we meet together fill us with your wisdom. Give us the capacity to work boldly and with humility, embracing the challenge of mission. Use us to bring transforming life to our Christian communities and all Tasmanians.

Through Jesus Christ our Lord. Amen

A Vision of *transforming* life

My vision is for us to create together a caring, sustainable and growing Christian presence in every part of Tasmania.



This will require every Anglican to be

1. a prayerful activist.
2. enlivened by biblical faith.
3. enlivened by the Holy Spirit.
4. taking initiatives in mission.

‘Being a prayerful activist’ means to align ourselves with the purposes of God through unceasing prayer. “Please Jesus draw near to us and help us be missionary disciples. Deepen our vision of you and your life of love for the world.”

‘Enlivened by biblical faith’ means to face the challenges of our world while remaining faithful to the revelation of God in the holy Scriptures. It is our calling to live under the Word in the world.

‘Enlivened by the Holy Spirit’ means a commitment to the transformational work of the Spirit in our lives, growing in confidence, joy and usefulness to God. Individually and corporately being transformed into the likeness of Christ.

‘Taking initiatives in mission’ means to reach out to people confident in God’s sovereign work in the world. The Holy Spirit gifts each Christian for their participation in mission.

Transformed into what?

This is how I envision the Anglican Church of Tasmania in 2010.

- It is intensely Christian, bible based and motivated by the profound reality of God: Father, Son and Holy Spirit.
- It is 50% bigger than in 2004 with membership balanced across all age profiles.
- New congregations are forming as local initiatives.
- Ministry Support Teams with the assistance of enablers are giving leadership to congregational life throughout the state.
- Teams of Anglicans are working in mission together forming new parishes not defined by territory.
- No individual or agency is ministering in isolation.
- Endowments and benefactors are resourcing central ministries, training programmes and supporting ordinands at theological colleges. They are also funding new ministries and the revitalisation of parishes.
- The Cathedral is a place of prophetic ministry into all levels of Tasmanian society.
- Regional resource parishes are enabling ministries beyond the capacities of local resourcing in rural and isolated areas.
- The clergy team is unified in purpose and fellowship. It is well resourced, highly skilled and enlivened by a commitment to faithfulness and excellence.
- The stipendiary clergy and staff team is confident in its primary role of enabling the ministry of all believers.
- The team of specialist resource staff is modelling and resourcing local mission.
- Diocesan committees and councils are motivated by the imperative to resource the Church.
- Every congregation is committed to ministry to children, youth and their families.
- The gifts of all believers are released in faithful service.
- Our schools and agencies are places of excellence where the good news impacts on the lives of all those people whom they serve.
- It is known by its LOVE.

STRATEGIC DIRECTIONS:

1. Creative and Flexible Christian Communities



Transformation will require that we be creative, innovative and flexible. All clergy and lay people must search for ways in which they can live more deeply the life of Christ. I believe that this means using all our resources, human, financial and buildings, in different ways.

Flexibility allows clergy and lay people to explore together new ways of working. We need to use a rich variety of ministry: full and part time, paid and unpaid, clergy and lay people. Some of the roles traditionally filled by clergy may be undertaken by lay people as clergy focus on their particular gifts or explore new areas of ministry. The development of lay and clergy ministry teams, differing according to the needs of the locality, will enable us to use in more creative ways the gifts that God has given. Priestly and pastoral ministry must be seamlessly delivered in the local context by those called by God to these responsibilities.

It is likely that as we develop new forms of Christian community we will need to review how we use some of our church buildings. We will need to work together to provide ministry across parish boundaries as well as working with and across denominational boundaries. There must be opportunity for parishes, schools and agencies to work together experimentally.

Our diocesan legislative base expressed in the ordinances must become instruments enabling the mission of the Diocese. Governance structures, committees and parochial arrangements must also become clearly focused on facilitating mission. The Trustees must help us understand how to resource the Church in transition.

transforminglife means a commitment to creativity and flexibility

2. Risk Taking



Some risks are worth taking. In order to be connected to people, both their communities and their cultures in new ways, we will need to foster ministries to people who are linked by interest as well as by geography. We will need networks of people with particular gifts for each outreach, church plant, cell church, strategic partnerships with parachurch agencies, ecumenical partnership, and other fresh forms of mission and Christian community. Parishes, which cooperate effectively, can form teams of clergy and will be in a position to consider how they can release one or more clergy posts for engagement in new areas of work.

We also need to explore the opportunities for outreach through our work in, and service to, the wider community. Such ministries are an important part of the gospel. They help people who are distant from the Church to understand the authenticity and relevance of the gospel. For example, our agencies build ministry partnerships with local congregations providing essential resourcing and training at a local level. Our schools explore low-fee options and seek to integrate students into local congregations creating links to Christian community that may extend beyond school life.

We must greatly extend the “New Ministry Grants” programme and develop other funding programmes to resource specific initiatives to help explore some innovative forms of ministry. Our leaders should be released to observe and experience “cutting edge ministries” in other places. We must build a network of support and advice for the leaders of innovative ministries in the Diocese.

We must take risks with people. Many will bring great blessing if they are nurtured, resourced and released into the exercise of their gifts and talents.

transforminglife means a commitment to risk taking

3. Relational Communities



Our mission regions and districts differ in many respects. Mission Support Officers will need training to work as a team. Each congregation must be aware of its “mission DNA” – an understanding of their local distinctive in mission that God has in mind for them.

A key to unlocking the hearts of Tasmanians is to recognise that we are their neighbours and friends. We will love them and walk with them in their journey to Christ, and as disciples of Christ. We must find ways to enter into deeper levels of Christian community.

I am fully convinced that the concept of “Enabler Supported Ministry” leadership is a key ministry model for us. Releasing local people to mission and ministry requires the training of a team of skilled and competent enablers. Those who serve in this capacity must have access to all the resources necessary to fulfil their responsibilities.

Resources must be focused beyond the dominance of our Sunday worship services and the buildings in which we meet.

The ministry of all God’s people is the major resource God has given for mission. The continuing development of ministry skills among clergy and laity is critical for us. The Diocesan Ministry Conference, GO-Conference, Clergy Conference and CMS Conference all play vital roles here. A priority within the Diocese must be the development of a continuing education model for ministry.

transforminglife means a commitment to relational communities

4. Following Jesus



We must open the gateway to the lives of this generation of Tasmanians.

If we are serious about this we will see significant change in our style and models of being church.

People need to be helped to discover the saving significance of the story of Jesus – how his birth, life, teaching, death and resurrection bring about freedom from sin and enter into new life in the Spirit.

Introducing all Tasmanians to Jesus Christ in the Bible and in the life of our community should be our primary priority. Opening the Bible in life transforming ways will release a revolution in our lives, our congregations, schools and agencies throughout Tasmania.

The prayerful and faithful life of our communities following Jesus will enable the Holy Spirit to bring other people to follow Jesus.

transforminglife means a commitment to following Jesus

5. Missionary Discipleship



The Great Commission in Matthew 28:18f-20 tells us that as disciples commit themselves to mission, so Jesus commits himself to them. Jesus promises that as they make disciples, baptise and teach, he will be with them always.

Christian discipleship is missionary discipleship.

“For Matthew, then, being a disciple means living out the teachings of Jesus as recorded in the Gospels. It is unthinkable to divorce the Christian life of love and justice from being a disciple. Discipleship involves a commitment to God’s reign, to justice and love, and obedience to the entire will of God. Mission is not narrowed down to an activity of making individuals new creatures, of providing them with “blessed assurance” so that, come what may, they will be “eternally saved”. Mission involves, from the beginning and as a matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering and oppression, and the plight of those who have fallen by the wayside.” (David J Bosch 2001:81)

Missionary disciples engage in rigorous enquiry in order to bring a biblical perspective to dominant societal issues. The value and dignity of every person, our human sexuality, multi-faith community, moral integrity, environmental sustainability, globalization, social and economic polarization are among those issues with which we must engage.

transforminglife means a commitment to missionary discipleship

6. Unlocking Leadership



Leadership plays a major role in unlocking the potential for growth and creativity. Leaders will need to identify and respond to opportunities as they arise in all areas of the life of our society. This will only be possible if we encourage an active sense of leadership throughout the Christian community and continue to respond to the demands of servant leadership. Leadership must be recognised as a spiritual gift and humble servanthood, not as a right of incumbency or position.

It will be necessary for the Diocese to review carefully the additional responsibilities being placed on those in leadership to ensure that they are appropriately resourced to do their work. Some may find that they are unable to continue in ministry at their current level of responsibility. We must find ways to release these persons with dignity to serve God in other capacities.

We must foster an attitude of affirmation and collaboration throughout our Christian communities. We all need to encourage one another to see how the Holy Spirit is calling each of us to respond to the Gospel in our lives. Fostering a sense of affirmation and encouragement will be a vital role for servant leaders of the Church in the future.

transforminglife means a commitment to unlocking leadership

7. Unlocking Resources



We must unlock the God given resource of the gifting of all believers. We could achieve so much more in mission if this one aim motivated all of us in leadership.

The matter of our financial resources also needs careful consideration. If sufficient funds are to be available for significant new forms of ministry in every part of the Diocese, we must adopt ministry options that allow us to live within our means. We need to share more resources in order to enable a future for many parishes. Mutual giving and receiving is about more than money. It is also about acknowledging, offering and sharing the gifts of the Holy Spirit.

Through faithful giving, personal sacrifice and hard work our congregations finance ministry and mission. However, even with this effort the majority struggle to meet ministry costs. Without the provision from past generations many would be unable to continue current ministry models. The effort of resourcing our current structures frequently leaves little energy or money for developing local priorities for mission or to generously support God's work in other places. We are not putting aside reserves as a resource for our spiritual grandchildren. These strategies are not sustainable and, frankly, I believe that they are selfish if they are only maintaining failing structures and practices.

We must not waste the endowment of our forebears without a plan to build a future. Parishes unable to meet stipendiary costs through weekly giving must urgently assess their plans for the future. These may be: a combination of increased giving through growth, creative deployment of stipendiary and non-stipendiary clergy, the encouragement and training of local people to work in enabled ministry support teams and the development of new funding partnerships.

transforminglife means a commitment to unlocking our resources

Key Questions

As you go, proclaim the good news. 'The Kingdom of God has come near'. Heal the sick, raise the dead, cleanse the lepers, cast out demons. You receive without payment, give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food. Matthew 10:7-10

There is no worldly obstacle to our mission. We are called to serve all people and especially the poor and vulnerable, to plant faith and help it grow, to bring the saving love of God through Christ Jesus to all. Our perceived lack of resources is only an obstacle if we let it be.

Do you want to?

Key questions emerge for us all.



1. What opportunities has God put before you?
2. How do your gifts and resources equip you to address those opportunities?
3. What do you need to accomplish to meet these opportunities?
4. Will these accomplishments help you to be viable and healthy agents of God, *transforming life*?
5. Do you have the will to make this happen?
6. What help will you need?

The Way Forward

We will embark on an ambitious plan to transform the life of the Anglican Church in Tasmania over the coming years. The heart of strategic planning within a church is our relationship with God. Therefore, our work is a spiritual process

Seven principles should guide this work:

1. Be faithful to our relationship with God and one another.
2. Develop and implement plans at every place of calling and responsibility.
3. Examine every aspect (theology, demographics, economics, etc) of our diocesan community and propose plans that reflect these aspects.
4. Think big and do not be afraid to take risks and ask big and difficult questions.
5. Listen to one another with open minds and undefending hearts.
6. Explore and identify the relationships and resources essential to carrying out our ministries.
7. Invite broad and open contribution to the process.

Reports to Synod 2005

Every parish, agency, school, organisation, committee and council should work to develop a set of long-term goals and annual objectives for presentation to the Synod of 2005.

Process

- This document will form the basis for discussion and activity at all diocesan events during 2004 and 2005.
- All agents of the Church will seek ways to understand God's purposes for them resulting from this document.
- Mission Support Officers and other Diocesan Officers will meet with all parish councils and committees to assist in the process.
- The Bishop will meet with the CEO and Board of each school and agency to discuss the implications of this document.

A Call to Prayer

My call is to action. The first action must be prayer. Please turn to God our Father and be attentive to the Spirit's voice. I have commissioned a Bishop's Prayer Mission for the month of November. I sense that if we respond to what God has in mind for us, we will be stretched and need to be together in prayer as we have never been before. My hope is that *transforminglife* prayer groups will form all over Tasmania and that they will intercede for us as we press on to know God and God's future for us.

"But one thing I do, forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Jesus Christ." Philippians 3:13-14

May God bless us as we go forward in mission.

Bishop John Harrower

Contact and Assistance

A follow up document, "ahealthychurch *transforminglife*: A Guide" is designed to help all parties work through the implications of this document. Copies are available from the Diocesan Office by email request at dme@anglicantas.org.au or by phone 6223 8811. The Diocesan Mission Enabler, Paul Cavanough, and Mission Support Officers are available to assist.

End Notes

I have drawn widely from the work of several Dioceses throughout the world in drafting this document. Several individuals have also given great assistance. I acknowledge the work of the Dioceses of Melbourne, Oxford and Ontario whose strategic work in discerning their future in God has been inspirational. Noting specifically the
(1) National Church Life Survey 2001 Denomination Report Oct 2002
(2) ABS 2001 Census of Population and Housing RA 61-64 B10
(3) Diocesan Returns

PRAYER FOR *transforminglife*



Transforming God, as we meet together fill us with your wisdom. Give us the capacity to work boldly and with humility, embracing the challenge of mission.

Use us to bring transforming life to our Christian communities and all Tasmanians.

Through Jesus Christ our Lord.
Amen

ahealthychurch - *transforminglife*

The Bishop's Vision for the Missionary Diocese of Tasmania