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# PRESIDENTIAL ADDRESS 2016

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AT THE FIRST ORDINARY SESSION  
OF THE  
53<sup>RD</sup> SYNOD

ANGLICAN CHURCH OF AUSTRALIA  
MISSIONARY DIOCESE  
OF TASMANIA

LAUNCESTON 3 JUNE 2016

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THE RIGHT REVD DR RICHARD CONDIE

BISHOP OF TASMANIA

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## FROM THERE TO HERE

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In 2014 Bishop John Harrower launched his updated Vision and Action Plan for the Diocese of Tasmania: *A Healthy Church ... transforming life*. In essence it was a vision to create and grow healthy churches across the state, proclaiming Christ, living in the power of His Spirit in communities, so that the world might be transformed through its influence in every sphere of life. With it came a number of priorities for the Diocese and its Bishop.

What a joy as your new Bishop to step into the wake of a Vision like that. Who would not want to be part of a healthy church that was bringing transformation to the world? I certainly do, and I hope that we will continue to see healthy churches flourishing in the cities towns and rural areas of this Diocese, bringing transformation and new life until Jesus returns.

Today is only day 76 with you as Bishop, and so I won't be launching a new vision for the Diocese just yet. My plan is to continue to talk, listen and discern with parishes and leaders to work on a vision together in the future. However, I want to assure you that I have been listening, praying and asking questions over the last 76 days, to get some idea of where we need to head.

A few weeks ago I met with a group of clergy and licenced lay ministers and asked them to tell me the top priorities for Tasmania. Here is the list:

1. Making Disciples of Jesus
2. Resourcing our Mission
3. Training and Equipping Leaders
4. Focussing on Children, Youth and Families
5. Refocussing our Confidence in the Gospel
6. Managing Change
7. Addressing the Rural Challenge
8. Developing new models for ministry

And all of this undergirded by prayer.

It's a pretty good list isn't it? If we could focus on these things and see some change in them, then we would see the dream of *a healthy church ... transforming life* come to reality before our very eyes.

In my first Presidential address, I want to begin with one of these ideas and shape my comments out of it, and that is the notion of confidence.

### 1. CONFIDENCE

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Just after I was elected I wrote a letter to you all, and shared with you one of my favourite scriptures, from Paul's letter to the Philippians.

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**PHILIPPIANS 1:3-6** I THANK MY GOD EVERY TIME I REMEMBER YOU, CONSTANTLY PRAYING WITH JOY IN EVERY ONE OF MY PRAYERS FOR ALL OF YOU, BECAUSE OF YOUR PARTNERSHIP IN THE GOSPEL FROM THE FIRST DAY UNTIL NOW. I AM CONFIDENT OF THIS, THAT THE ONE WHO BEGAN A GOOD WORK AMONG YOU WILL BRING IT TO COMPLETION BY THE DAY OF JESUS CHRIST.

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There are a lot of things about this text that I love: Paul's thankfulness for the Philippians; his constant prayer; viewing gospel ministry as partnership, just to name a few. But what I want to highlight is his

confidence in God. His confidence that the God who began to work in the Philippians' lives, will continue to work in them, and will bring that work to completion on the day of Christ.

I want us to have that kind of confidence here in the Diocese of Tasmania. God began a good work in Tasmania when he ordered the world and placed the original inhabitants here. He began another good work when the gospel came to Tasmania, making explicit the means of salvation through faith in Jesus Christ. In faith and confidence churches were planted and church buildings were built throughout the state, and there was much hope that people would turn to Christ, repent of their sins, and trust him for salvation, and that the church would grow. It was a confidence that God would bring to completion all that he intended for the church in Tasmania.

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### IN GOD

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What I want you to notice is that Paul's confidence is found first of all in God himself. That God is the one who began the work, God is the one who continues to work, and that God is the one who will complete the work. It is easy to let the challenges of our ministry and the changing nature of society, and the apparent decline of churches to overwhelm us. But to do that is to allow external things to be shaping our confidence rather than God himself. God has not finished with Tasmania yet; he has more yet to do here; and He WILL bring to completion what he started.

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### IN THE GOSPEL

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Second, our confidence is also in the Gospel – In Romans 1:16 Paul says: *I am not ashamed of the Gospel; it is the power of God for salvation for everyone who has faith.* This great Gospel message saves people, bringing them from death to life, from lost to found, from darkness to light. God still saves people through his gospel message. We need to recover our confidence in it, recommit ourselves to proclaim it and not be ashamed of it. Yes it sometimes feels like foolishness, especially in a world that already scoffs at Christians. But the truth of the matter is that that foolishness is the power of God. We need to repent of our shame and confidently proclaim it – through our preaching and teaching, in small groups and one to one, going out to where people are, praying for opportunities and seizing them to speak a gospel word.

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### IN THE BIBLE

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Third, our confidence is in the Bible – the place we find the powerful words of good news that we are to proclaim. 2 Timothy 3:16-17 says: *All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness so that everyone who belongs to God may be proficient, equipped for every good work.* All the scriptures are useful, the Old Testament and the New. They are useful for our instruction, for challenging our wrong thinking, for correcting our behaviour, and training us in the way of Christ. As we teach the scriptures and as we learn their message, God's power is released. God speaks to us through these words; and he speaks to his world through these words. We can have confidence that God continues to speak in the world today through his words in the Bible. We have to build our confidence in them, and all of us, clergy and laity together, learn how to teach them and use them so that each of us will be equipped to do the good works we are called to do.

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### IN THE CHURCH

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Fourth, our confidence is in the Church – We don't belong to a club or an organization or even primarily a movement, but to the body of Christ on this earth. 1 Peter 3:9: *you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.* That's a pretty amazing heritage –

chosen, royal, belonging to God. It is no surprise then that the church has survived for as long as it has if these things are true of us. Instead of being pushed down or to the margins, we need to press on with confidence that God is building his church and that the gates of Hell will not prevail against it.

If we can rekindle and grow our confidence in God, in the gospel, in the Bible, and in the church, then we can take confident steps into a very positive future.

This is already happening in many parts of the Diocese. I want to mention three by way of example, knowing that I could cite others.

How wonderful it was to worship a few weeks ago with the new congregation meeting in Sorell. Children, youth, adults, oldies, people brand new to church, and others having been there for ages - all together learning from the scriptures, applying the gospel, and growing in faith in an engaging, healthy and relevant way.

Or think of the Parish of Bellerive, which 10 years ago was a small but faithful group facing critical decline. Now it is a great example of balancing the needs of inherited patterns of worship while growing fresh ministry to the point of needing more space on a Sunday morning, packed with kids and adults and young people.

Or the stories I hear coming from St Barnabas' in Launceston, where people are grappling with being real disciples of Jesus and striving to grow in Christ. Several people in that parish are now considering vocational Christian ministry.

Each and every Parish I have visited in these first days have excited me with the mix of joys and challenges faced by our local congregations. Please be encouraged as leaders of these local ministries.

I was recently speaking to a Bishop of a rural region in NSW where he told me of 7 parishes in towns of fewer than 3000 people, where full-time sustainable ministry is taking place. While there are some differences in the demographics to rural Tasmania, we ought to have confidence in what God can do even in some of our remote and under-resourced areas.

All these are examples of ministries that are confident in the gospel, in the scriptures, in the church and ultimately in God, and I want us to foster this confidence together.

## 2. DISCIPLE-MAKING

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The top priority identified by the clergy at our gathering back a few months ago, was “making disciples of Jesus”. As I have been making my tour around the Parishes, I hear this longing in the hearts of our lay leaders and ordinary congregations members as well.

Disciple-making is a long process, that involves **engaging** people who know nothing of Jesus, sharing the good news with them, that is **evangelising**, then **establishing** them in the faith, teaching them to walk with Christ and then **equipping** them to replicate ministry wherever they go to serve.

Many parishes are striving hard at engaging with unchurched people in their local communities. I am encouraged to hear stories about churches working in schools, with after-school clubs, Mainly music, community markets, Op Shops, drop-in centres, and many other community engagement programs. Many parishes are also working hard at the establishing role, faithfully teaching people the faith and through Sunday services, and establishing them in understanding the things of Christ. Some places have good systems and activity aimed at equipping people in ministry, running ministry training events and supporting people in their work.

I think where we are traditionally weak, and this was true of my Parish before coming here, is in the area of evangelising. We engage well, but we find it hard to know how to take the next step. I suspect

that is because we do the things which are easy. It is easy to engage people, and show our friendliness, and even serve them sacrificially, but a lot more difficult to have conversations about faith, and calling people to commitment to Jesus.

Effective disciple-making involves all of these elements. It is encouraging that some of our parishes have really embraced disciple-making as a culture, but this needs to be in the DNA of every Anglican church in Tasmania.

A very base reason for this is our own survival. If we don't attend to it we will continue to see decline. But more importantly the reason we need to be a disciple-making church is that this is the kind of church that Jesus calls us to be. He commissioned us to make disciples of all nations. This is our reason for being, and if we are not being this, then we are not being the church.

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## CULTURE AND PRACTICE

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For this reason I am committing today to implement a focus on disciple-making for our Diocese. I want this focus to affect both our culture and our practice. Simply adopting new programs will not be enough. A shift to a "disciple-making Culture" will be necessary to bring about the degree of change we need. At the same time we WILL need to learn new practical skills to make disciples: the key elements of engaging, evangelising, establishing and equipping. Both culture and practice must be present in every parish, shaping everything we do: from the activities of our clergy, to the nature of our Sunday gatherings, to the priorities of our budgets.

To kick this off I am intending to gather the Diocese this year for a Training Event with a priority focus on disciple-making. The provisional date for this event is Saturday November 19th at a venue yet to be confirmed. I want the event to stimulate the cultural change and be a practical training event. I am looking for people to join the team for the training event. So if you are interested please let me know.

I am keen to encourage innovation and support, so that we can encourage each other in this most important task.

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## 3. TRAINING AND EQUIPPING

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One of the priorities identified in my discussions and feedback with the clergy was training and equipping for ministry. It obviously ties in with the Discipleship theme we have just been talking about, but flows over into every area of our common life. It is a need for both laity and clergy.

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### LAY TRAINING

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In Ephesians 4, Paul says that spiritual gifts have been given "to equip the saints for works of ministry for the building up of the body of Christ". By this I take it that each one of us is entrusted with the responsibility of ministry for the building up of the body of Christ, and that those with the "word" gifts in particular (apostles, prophets, evangelists, pastors, teachers) have a responsibility to equip others to do this work.

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### LOCAL TRAINING

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Because of this, much of the responsibility for lay training will lie with the Ministry Leaders in each of our Parishes. They will need to either deliver the training themselves, or find specialists who can deliver the training and equipping that the local parish needs. Each Parish should have a local training agenda, so that we are constantly equipping the body of Christ, by the word of God, to do the work of ministry in the local context.

Fortunately today we have lots of resources that can be implemented in Parishes. Eg: “Everyday Evangelism”, “Walk Across the Room”, the “Six Steps” series (Six steps ... to loving your church, to encouragement, to reading your bible, to talking about Jesus), “God’s love in Action - Pastoral Care for everyone”, “Leading Better Bible Studies” and so on. Every parish should be in a position to clearly describe their local training program and activity.

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### BISHOP’S CERTIFICATE

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A key component of the local training program should be the Bishop’s Certificate program. This course of study is easily done on an individual or group basis, and provides a great grounding in bible knowledge, basic Christian thought and practical ministry. I know some Parishes already have groups and I meet people around the Diocese who are working on it. Simon Hattrell is the coordinator, and has a display here at Synod. I encourage you to collect some information and take it back to your parishes and encourage people to sign up. Clergy are particularly encouraged to talk with Simon about how to get a Bishop’s Certificate group operating in your parish.

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### BIBLE FORUMS

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We also have a great opportunity to equip and train lay people through the Tasmanian Bible Forums that take place throughout the state at various times through the year. The first one for 2016 took place a few weeks ago, and the second will take place on September 10th in Hobart and be repeated in Burnie and Launceston in late September, and early October. I will be speaking at the September and October forums. Please think about bringing a group from your parish to these events.

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### DIOCESAN TRAINING EVENT

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And finally, under the heading of lay training, as I mentioned earlier, we will be holding a Diocesan Training event on disciple-making later in the year. My hope is we might be able to hold a training event each year, to better equip us for the ministry challenges of the 21<sup>st</sup> century.

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### MINISTRY LEADERS

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Ministry leaders including clergy and licensed lay ministers ought not to feel left out of equipping and training. The professional development of our ministry leaders must be one of our great priorities.

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### COHORTS

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I have identified six cohorts of ministry leaders who need different kinds of professional development. The six groups are:

1. Children’s and Youth Ministry Leaders
2. Chaplains – in hospitals, schools, prisons and other institutions
3. Enabler Supported Ministers and Honorary Assistants
4. Emerging (1<sup>st</sup> Quarter) Leaders – incorporating recently ordained and younger ministry leaders
5. Senior Leaders – Rectors and senior appointments (2<sup>nd</sup> and 3<sup>rd</sup> quarters of their ministry)
6. Mature leaders – in the maturing consolidating phase of their ministry (4<sup>th</sup> Quarter)

My plan is that each cohort will develop a training syllabus negotiated with the group, and delivered in such a way that each group’s training is tailored and fit for purpose. These groups will also need to focus on disciple-making in their contexts and areas of influence, as well as focussing on other areas of professional development as appropriate.

We already have existing coordinators for the training of Children’s and Youth Ministers, with the Children’s and Youth Ministry Coordinator, James Veltmeyer, and for Hospital and Prison Chaplains with the Executive Officer of Anglican Health and Welfare, Doug Edmonds. I have asked Bishop Ross to coordinate training for the ESM and Honorary Assistants, Bishop Chris to take on coordinating training for our mature clergy and I will take up the responsibility for the Emerging and Senior Ministers.

All clergy will of course continue to come to our annual clergy conference, which will have a variety of purposes including prayer and encouragement, fellowship, training and equipping.

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## TRAINING MODEL

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My hope is that all training for ministry leaders will have three elements to it:

- Training input – this is the syllabus and the topics that we will cover. As I said before, we will negotiate with each of the groups to work out the shape of the training.
- A Training Cohort – a learning community of people working on the same kinds of issues with the same focus of ministry.
- Coaching or supervision – senior clergy will be trained as ministry coaches and mentors for younger clergy and ministers, or professional ministry supervision will be provided to help people connect the dots of their learning to their specific situations.

I am serious about our commitment to this development. I think we ought to make it a key budget priority in the years ahead. Fortunately some funds have been set aside in the past which will help us get this training off the ground. We are looking at further ways of funding it in the future. Remember that our Ordinances require each parish to set aside \$2000 per annum for each full time clergy person for Professional Development.

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## PROFESSIONAL DEVELOPMENT REQUIREMENTS

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In addition to this, the DMST and I are developing the idea of required levels of participation in continued professional development. This is quite common in most industry and professional groups to ensure people are operating at their capacity. Ministry leaders will be required to undertake professional development to a particular level over a specified period to maintain a licence or authority for ministry in the Diocese. The required level will be earned through participation in the programs, higher level academic study, attendance at clergy conferences, professional reading programs, and/or other professional development activities.

As I have said, we are still working on the finer detail of all of this, and so more refinements are to come, but I want to commend the ideas to the Synod.

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## 4. NEW LEADERSHIP

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As Paul Cavanaugh notes in his report to Synod, in the next few years we will face a shortage of clergy with 40% of our clergy over the age of 60. This means that we will need to take intentional steps to recruit new leadership for our churches.

To this end I want our clergy to promote leadership pathways for our young people, so that we will identify and guide a new generation of leaders for the Diocese – clergy, youth and children’s ministers, family ministers, student workers, evangelists, seniors’ workers and others, so that we can face the future confidently with locally raised leadership. We love the clergy and other ministers who have come to join us from beyond Tasmania’s shores, but at the same time, we need to take responsibility for growing our own leaders here from our local churches.

I have a particular responsibility in this area, that I share with Paul Cavanough. Together we will be hosting an annual series of “Consider Anglican Ministry?” seminars around the state, to act as a resource for our parishes in stimulating local leadership. At these seminars we will investigate a theology of ministry leadership, discuss a variety of ministry opportunities that exist, and encourage training pathways and forward planning for people to move towards vocational roles.

We will rely heavily on Parishes and Ministry leaders to be on the lookout for potential vocational ministers to attend these seminars. I have already encouraged the clergy to develop a “people worth watching” list in their parishes, who might have potential to serve in this way.

Once we have people in the pipeline we will need to make sure we continue to fund and support them in their training. Fortunately today, there are many more options than in the past. Most theological colleges now offer distance learning, so that much of the training can be done in our home state.

In acknowledging the huge mission task in the world, Jesus tells his followers to “ask the Lord of the harvest to send out laborers into his harvest.” Therefore I am asking you to join me in doing just that, praying that God would raise up leaders and send them out into the harvest fields of Tasmania.

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## 5. VIABILITY AND SUSTAINABILITY

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At our last Synod a resolution was carried about the viability and sustainability of our parishes, and we are expecting a report on the progress of the investigations. The subject matter appears in many reports and motions at this synod as well, indicating that this is a live issue for us. We are not alone in these discussions. Nationally the General Synod has been working sustainability for a number of years, and many Dioceses are having discussions and making plans.

Since the last Synod, all of our Parishes were asked to complete a survey on viability. We have so far received only 21 responses from the 45 Parishes. Paul Cavanough will report more fully about it later in our meeting, and has a motion on the Business Paper requesting the Bishop to take steps to address this in a Diocesan-wide response.

If that motion is carried it is my intention to establish a Viability and Sustainability Task Force to tackle these critical areas of our life together. It will be my hope to get the remaining 24 Parishes to respond to the survey so that we have a complete set of data. The Task Force will then bring together three pieces of work: the survey on viability, the report and recommendations of the Financial Task Force and the Building Audit, so that they can have a comprehensive look at all our operations. I have asked Bishop Chris to Chair this task force and report back to the next session of the Synod.

We need to take this seriously and implement any changes that need to be made to make sure we have a strong and sustainable future.

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## 6. FROM HERE TO THERE – THE FUTURE

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Even in light of the viability challenge, I believe we are now entering a season of new growth and vitality. While in the last few years we have faced many challenges – sexual abuse in the church, the Royal Commission, and significant rural decline – I hope and pray we have now turned a corner. Building on the confidence we have in God, the Gospel, the Bible and the Church, we can plan a positive future, advancing our mission in a new season of growth and forward momentum.

Here are a few of my dreams that are beginning to form in three areas:

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### FRESH MINISTRY THINKING

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I believe it is time for us to take a look at some of our models of ministry and clearly evaluate their effectiveness in reaching Tasmanians for Christ. As we do that I want us to dream new ways of being and fresh thinking about our models of ministry.

- Can we consider a new model of “rural missionaries”, keeping the witness to Christ alive in places where the population is shrinking?
- Would it be possible to find the funds to move part-time ministry to full-time appointments in our towns of 3000-5,000 people?
- Are there synergies to be gained by Regional Hubs centred around strong churches, resourcing weaker ones?
- Can we see significant growth in our larger multi-staff parishes and see more parishes able to employ second and third specialist staff members?

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### FRESH BUILDINGS

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Many of our buildings are well maintained and in good condition, but most are not really fit for purpose for ministry in the 21<sup>st</sup> Century. They are either too small, or designed for a different era, and do not communicate confident mission.

- Wouldn't it be great if over the next 5 years, we were able to renovate some of our poorest buildings to make them “state of the art” ministry facilities that are welcoming to outsiders, and useful for the community?
- Wouldn't it be great if we could sell some of our less than attractive 1970's buildings and build brand new facilities, that speak of our hope and confidence in the Gospel's power to change lives?
- Wouldn't it be great if a few of our wealthier parishes decided to gift significant funds to places with huge ministry potential but poor facilities, so that we were truly partners in this mission together?

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### FRESH NEW CHURCHES

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Tim Keller writes: *The vigorous, continual planting of new congregations is the single most crucial strategy for 1) the numerical growth of the body of Christ in any city, and 2) the continual corporate renewal and revival of the existing churches in a city. Nothing else ... will have the consistent impact of dynamic, extensive church planting.*

Research into the history of church growth, and more recent church planting movements bears this out. When denominations, parishes and groups resolve to establish brand new congregations, more people outside the church are reached, and existing churches (even in the same neighbourhoods) are revitalized. If that is true generally, could it possibly be true for the Anglican church in Tasmania?

- Wouldn't it be a blessing to see new churches planted in the fastest growing areas of our state, like Brighton, Latrobe, and the Southern beaches?
- Wouldn't it be a blessing to see declining churches “repotted” in new directions, so that new people will be reached with the Gospel?
- Wouldn't it be a blessing to see all of our churches renewed and revived by stories of church planting growth?

These are just a few ideas about how we might seize this new day of growth and vitality in our mission.

## 7. THE WIDER WORLD

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We live our gospel calling in the context of the world, which is undergoing significant changes right now. A revolution in the understanding of the role of the Christian faith in Australia is taking place. It is not too long ago that people looked to the church with positive feelings. But now we are often seen as outdated, and dangerous. Yet we continue to exercise our influence in the world and should be encouraged to do so.. I want speak briefly about two matters:

### AUSTRALIAN AID

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Over the last few years successive Australian governments have been reducing the amount of Aid that is given to the world's poor and needy from our comparatively very wealthy nation. In the recent federal budget, cuts were again made to our overseas Aid funding, so that now less than 20 cents in every \$100 of our Gross National Income is given away to those in need.

As Christian people we are called to have compassion on the poor. I know that many of you will be giving sacrificially to help those in need around the world. Helen and I have long supported Compassion, World Vision, TEAR, and other overseas aid organisations. I am a Trustee of the Anglican Relief and Development Fund. However as Australians we also should expect our governments to take a responsible path as citizens of the world, and act in compassion and generosity to those in need.

Various Aid organisations, both of Christian and secular backgrounds, have been running a campaign to urge our government to restore levels of Australian Aid, and express our generosity. I would like to commend the campaign to you. More information and some practical ideas about what you can do about it can be found in the foyer.

### MINISTRY IN A NEW MARRIAGE CULTURE

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I borrowed this heading from the title of an excellent book that I am reading on how the church is to respond to the shift in the definition of marriage that is taking place in the Western world.

Most people now agree that a change in the definition of marriage from “a lifelong exclusive commitment between a man and a woman”, to “a commitment between two people”, is not a matter of “if” but “when”. Depending on the outcome of the Federal election next month, we will either see legislation within 100 days of office of a Labor government to change the definition of marriage, or we will go to a plebiscite to consider the question under a Liberal/Coalition government. While the outcome of a plebiscite is not a foregone conclusion, I suspect the change to the definition of marriage is coming our way regardless; and with it are coming various challenges to religious freedom of expression. We have seen this already in the complaint made against by Archbishop Porteous for the Catholic Bishops’ “Don’t mess with marriage” booklet.

The scriptures are clear from the creation story, through the law and the prophets, to the teachings of Jesus and the apostles, that marriage is rightly understood to be between a man and woman, and is for life to the exclusion of all others. This is also the teaching of the Anglican Church in our prayer books, and expressed through the Councils of our church in Australia and around the world. I am convinced this is the right way to read and apply the Bible and I hope you are as well.

As we do our ministry we need to gently but courageously point out the truth, while at the same time showing grace and kindness and a welcome to all. We need to be positively and creatively teaching the beauty of Christian marriage to our people. We ought not to shy away from it, especially in the face of the current debate. We ought not to be ashamed of the Bible’s teaching on these topics. Even though it might get tough, and even though we might have some tricky pastoral conversations, God will honour our speaking the truth in love.

I want our churches in Tasmania to be inclusive communities, where sinners of all kinds, find the welcoming grace of the Lord Jesus Christ. I hope that idolaters, and the greedy, and the drunk and the gossips along with the sexually loose, both gay and straight, and many other types of broken and sinful people will find a welcome in our churches, because churches are for the rehabilitation of sinners. As we gather in the grace and mercy of God, and as people encounter the Holy Spirit, he will convict them of their sin, as the scriptures are taught and applied. When this happens, God will do the work of reforming people's lives. This is the great miracle of sanctification.

So I want to encourage you to stay strong and courageous, and faithful and loving in this issue.

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## A CHRISTIAN MIND

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There is much more we need to say on other matters in the world as well – Asylum Seekers, Domestic Violence, Euthanasia, Gambling, just to name a few of the important topics of our day. We ought to be forming a Christian mind on each of these, so that we can hold out the light of Christ to a broken and hurting world.

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## CONCLUSION

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If there is an overarching theme to what I have said today, it comes from where I began, in the confidence that we have that God is doing his work in us and bringing it to completion. Whether it is disciple-making, or training, or new leadership, or viability, or future growth, or engaging with the issues of our world, God is the one who works in and through us and it is on Him alone that we rely. So let us commit ourselves once again to Him, to live and work to His Praise and Glory.

Richard Condie