

3/11 Towards 2050

(A report from the Standing Committee.)

Background

1. Synod passed resolution 2/10 in the following terms –

“Synod, noting that by the year 2050 projected population studies anticipate that Australia’s population will exceed 40 million people and that the proportion of the population from non-Anglo-Celt background will be even more significant than is now the case –

 - (a) requests the Standing Committee to explore, and report back to Synod next year, as to how our Church might meet this significant change (both in population numbers and population mix) in terms of its impact on our mission to the people of our Diocese and on the face and fabric of our Church, and
 - (b) without limiting the matters to be considered, requests that the examination include the name or names that our Church may use as we present our mission objectives across the Diocese and the ‘logos’ of our Church.”
2. By resolution 3/11, the Synod noted an interim report provided in response to resolution 2/10 (the 2011 report) and –
 - (a) encouraged Synod members to consider the 2011 report and its recommendations and to provide comments on the 2011 report to the Diocesan Secretary by 31 March 2012, and
 - (b) requested the Standing Committee to bring to the 2012 session of the Synod a motion to enable the Synod to consider the recommendations in the 2011 report.
3. The committee constituted by the Standing Committee to prepare the 2011 report, comprising the Rev Andrew Katay, the Rev Peter Lin and Dr Philip Selden, have reviewed the comments made by Synod members and a number of interested diocesan bodies about the 2011 report.
4. This report has been prepared in response to Synod’s request in resolution 3/11, taking into account these comments. A copy of the 2011 report is reprinted as an attachment to this report.

Comments

5. The committee considered that it is important to understand what the recommendations in the 2011 report are seeking to achieve.
6. The 2011 report focuses on the minimum or base-line action that should be taken over the next 40 years to –
 - (a) maintain parity between a growing population and levels of regular attendance at Anglican churches in the Diocese, and
 - (b) ensure the cultural and ethnic mix of those attending Anglican churches more closely reflects the culture and ethnic mix of the surrounding population.
7. In light of comments made about the recommendations in the 2011 report, the committee wanted to stress the following three matters –
 - (a) Firstly, the basic challenge identified in the 2011 report to maintain parity with a growing and culturally/ethnically diverse population is not intended to be an aspirational mission goal which challenges our categories of thinking etc. The goals identified in the 2011 report are evidence-based, deliberately modest (in the sense that they seek to achieve no more than parity) and, the committee trusts under God, realisable.
 - (b) Secondly, while the committee is thankful to God for the growth that has been seen in church attendance across the Diocese in recent years, the evidence suggests we are still not maintaining parity with population growth. Accordingly, the steps recommended in the 2011 report, while modest, are not about maintaining the status quo but focus on the changes that need to be made to maintain parity.
 - (c) Thirdly, the recommendations in the 2011 report are not intended to address everything that might be done to respond to the challenges of population growth and population mix and, in particular, are not intended to be a substitute for episcopally led mission across the Diocese which would build on base-line synodical initiatives.
8. The committee noted that the health of parish churches is a complex matter involving both internal and external factors. However the recommendations in the 2011 report are limited to four internal responses to the challenges of maintaining parity in both the size and mix of church attendance across

the Diocese. Following comments made about these recommendations, these responses can be expressed in a slightly revised form as follows –

- Strategic training programmes for all senior ministers. Humanly speaking, leadership in our parochial units is the single greatest determining factor as to whether our churches are growing or not. Included within such programmes would be the lessons learnt as a result of the Connect09 campaign and, in particular, the need to ensure that parish churches operate as part of rather than separate from their surrounding communities.
- The necessity of complementary ministry and church planting strategies in both greenfield and brownfield areas of the Diocese.
- The necessity of cross-cultural (including multi-cultural) ministry.
- The establishment of ministry centres in identified areas of population growth within the Diocese.

9. It is possible to identify other factors which may impact the size and mix of church attendances, including changes in societal norms and attitudes towards Christian belief and the values that flow from such belief. However these are generally matters which are more appropriately addressed through mission initiatives led by the Archbishop and his episcopal team rather than as part of a synodical initiative to maintain a comprehensive and effective network of parish churches.

10. Changes in the legal environment, including ongoing threats to religious freedoms, may also have an impact on ministry undertaken within our parish churches. However these are matters which are usually best dealt with directly by the Synod and Standing Committee on a representative basis rather than at the level of individual parishes.

Consideration of recommendations

11. To enable the Synod to consider the recommendations in the 2011 report, the committee recommended to the Standing Committee that the following motion be moved at the Synod “by request of the Standing Committee” –

“Synod, noting the reports in response to resolution 2/10 Towards 2050 and, in particular, the significant challenges faced by the Diocese over the next 40 years –

- (i) to maintain parity over this period between a growing population and levels of regular attendance at Anglican churches in the Diocese, and
- (ii) to ensure the cultural and ethnic mix of those attending Anglican churches in the Diocese more closely reflects the cultural and ethnic mix of the Diocese,

commits itself, as a bare minimum, to meeting these challenges as base-line outcomes for the Diocese by maintaining a comprehensive and effective network of parochial churches across the Diocese and for this purpose –

- (a) adopts as a strategic challenge the objective of ensuring that effective and regular strategic training programmes, with a focus on evangelism, church health and growth and church planting, are undertaken by all senior ministers in the Diocese and for this purpose requests the Department of Ministry, Training and Development, in consultation with the Regional Bishops, the Archdeacon of Liverpool, the Policy 3 Committee and the Mission Area Leaders, to report to the Mission Board, the Standing Committee and the Synod in 2013 on the planned rollout of appropriate strategic training programmes for all senior ministers, and
- (b) adopts as a strategic challenge church planting across the Diocese in greenfield and brownfield areas and for this purpose –
 - (i) requests the Standing Committee, through its Mission Board and in consultation with the Board of Evangelism and New Churches (ENC) and the Mission Property Committee (MPC), to bring to the Synod a report on the overall strategy for developing Anglican ministry in greenfield areas for adoption by the Synod in 2013, and
 - (ii) requests that ENC provide to the Synod in 2013 a report outlining its strategy for church planting in both greenfield and brownfield areas of the Diocese that is initiated both by existing parishes, supported by ENC, and outside the existing parish structure, initially supported and nurtured by ENC, and

- (c) adopts as a strategic challenge cross-cultural (including multi-cultural) ministry that underpins all parish ministry and church planting initiatives,
- (d) adopts as a strategic challenge the objective of establishing a sustained program of land acquisition and construction of ministry centres in the priority greenfield areas of the Diocese identified by the MPC in its strategic report and for this purpose –
 - (i) adopts a provisional goal of at least 30 new ministry centres with an average attendance of 380 people being established in greenfield areas of the Diocese by 2050 with construction at a rate of at least one new ministry centre each year for the next 30 years, and
 - (ii) requests the MPC to bring to the Synod a report on a fund raising strategy, as a key focus for achieving land acquisition and the construction of ministry centres in greenfield areas at this rate, for adoption by the Synod in 2013, and
 and requests that the Standing Committee report to the first session of each Synod –
 - (i) the latest available figures for regular church attendance at and ethnic/cultural composition of Anglican churches in the Diocese measured against the population size and ethnic/cultural composition of the Diocese, and
 - (ii) progress in meeting the strategic challenges referred to in paragraphs (a), (b), (c) and (d), and
 - (iii) any adjustments that should be made to the provisional goal referred to in paragraph (d) based on the latest available figures.”

Standing Committee’s response

12. The Standing Committee considered that it would be premature for a motion in the form recommended by the committee to be considered by the Synod in 2012. Instead, the Standing Committee requested that the following motion be moved at the Synod “by request of the Standing Committee” –

“Synod, noting the terms of resolution 2/10 and the further report of the Standing Committee provided to the Synod in response to its request in resolution 3/11 –

- (a) thanks the Standing Committee for its further report which clearly and helpfully sets out the significant challenges to our Diocesan network of churches and ministries in meeting the growth in population and ethnic mix in Sydney and the Illawarra over the next 40 years,
- (b) requests that resolution 2/10 and the further report of the Standing Committee be referred to the Mission Board for consideration and incorporation into the next phase of the mission of the Diocese, and
- (c) requests that on behalf of the Standing Committee, the Mission Board bring to Synod in 2013 the suggested shape of the next phase of the mission of the Diocese and its response to the recommendations in the Towards 2050 report.”

For and on behalf of the Standing Committee

ROBERT WICKS
Diocesan Secretary

21 August 2012

2/10 Towards 2050

(A report from the Standing Committee.)

Background

1. In October 2010 the Synod passed resolution 2/10 in the following terms –

“Synod, noting that by the year 2050 projected population studies anticipate that Australia’s population will exceed 40 million people and that the proportion of the population from non-Anglo-Celt background will be even more significant than is now the case –

 - (a) requests the Standing Committee to explore, and report back to Synod next year, as to how our Church might meet this significant change (both in population numbers and population mix) in terms of its impact on our mission to the people of our Diocese and on the face and fabric of our Church, and
 - (b) without limiting the matters to be considered, requests that the examination include the name or names that our Church may use as we present our mission objectives across the Diocese and the ‘logos’ of our Church.”
2. This matter was initially referred to the Mission Board for its consideration. The Mission Board prepared a response to resolution 2/10 focussing on material provided by the Rev Bruce Hall in respect of changes in population mix and the action taken and proposed to be taken in the area of cross-cultural ministry (CCM) to address these changes.
3. At its meeting on 30 May 2011, the Standing Committee appointed a committee comprising the Rev Andrew Katay, the Rev Peter Lin and Dr Philip Selden to review the report prepared by the Mission Board with a view to including further materials specifically addressing the issue of increased population size and multi-culturalism.
4. The purpose of this report is to –
 - (a) briefly overview projected demographic changes in the population of Australia, Sydney and the Diocese over the next 40 years,
 - (b) highlight the significant challenges faced by the Diocese in –
 - (i) maintaining parity over this period between a growing population and levels of regular attendance at Anglican churches in the Diocese, and
 - (ii) ensuring that the cultural/ethnic mix of those attending Anglican churches in the Diocese more closely reflects the cultural and ethnic mix of the surrounding population,
 - (c) identify at a high level the action that is being taken and should be taken to meet these challenges.

Overview of demographic changes

*Australia and Sydney*¹

5. Taking the middle estimates of the projections given by the Australian Bureau of Statistics (ABS), by 2050 Australia’s population will be approximately 35 million. Sydney’s population will be approximately 6.7 million.
6. On current trends, approximately 40% of this population growth will be Australian born with 60% coming from migration. In respect of permanent migration in the three years to 2007-2008, the countries with the greatest representation among the skilled categories of visa were the United Kingdom, India and China – with China, India and the United Kingdom also being the leading categories for family migration visa types.² However temporary immigration visas are 67% of total visas issued with 85% of those held

¹ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Main+Features10Jun+2010>

² In comparison, of all Sydney and Illawarra based permanent migrants who arrived in Australia between 2000 and 2010, the most common country of birth was China (17.3%) followed by India (11.1%) and the United Kingdom (7.2%). “Immigration to the Sydney Diocese 2000-2010”, report prepared for Bruce Hall by Alison Moffitt, Anglicare Diocese of Sydney, Social Policy & Research Unit August 2011, page 3.

by Asians (East of the Caucasus)³. Even among the permanent visas (skilled worker and family types), those held by Asians are more than 50% of total visas issued in 2007-2008. The effect of these demographic changes is magnified in the capital cities since 80% of new migrants are concentrated in the capital cities.⁴

7. The net result is that between 2008 and 2050, Sydney⁵ is projected to grow from 4.4 million to 6.7 million people (a net growth of 2.3 million people). Of this growth, approximately 1.2 million people will be Australian born or migrants of Anglo-celtic/European origin and 1.1 million people will be migrants from non-Anglo-celtic/non-European countries.⁶

8. Again, taking the middle estimates of the projections given by the ABS, by 2050 Australia's population will be older with the proportion of the population aged 65 years and over increasing from 13% to 23%.

9. The future population of Australia and its capital cities will be increasingly large, old and Asian.

Diocese of Sydney

10. Information about the size and projected increases in the size of the population in the Diocese Sydney are not readily available. However Anglicare has estimated that in 2009 the residential population in the Diocese was 4.64 million people. Anglicare has also indicated that, in general terms, church attenders in the Diocese (aged 15 years or over) are somewhat more Anglo-Celtic than the population (of all ages) in the Diocese.⁷

11. Assuming the rate of population growth in the Diocese corresponds to the projected rate of population growth for Sydney, the estimated size of the population in the Diocese in 2050 will be 7 million people or an increase of about 2.4 million people.

12. This report uses as the basis of its discussion a population growth in the Diocese of 2.4 million people by 2050 while recognising that this number is dependent on a number of variables and assumptions. This figure may need to be revisited as further data, particularly from the 2011 ABS Census, becomes available.

Responding to population growth

13. Refer Annexure 1.

Responding to changes in population mix

14. Refer Annexure 2.

Names and logo

15. As part of resolution 2/10, the Synod requested an examination of the name or names that may be used by the Anglican Church and the "logos" it uses in presenting its mission objectives across the Diocese. Further work on this aspect of Synod's request may need to be undertaken. However the following preliminary comments on this matter are offered.

16. It appears from anecdotal evidence provided by persons involved in CCM that the name Anglican is not a major impediment to gospel ministry in Sydney at the moment.

17. For many traditional Christians migrating to Australia (eg, Maronites) the traditional denominational badge provides a link to the established church. For Korean Christians, Anglicanism connotes small and

³ At 30 June 2009, about 25.6 per cent of the estimated resident population of Australia comprised those born overseas. The countries representing the highest overseas born population are the United Kingdom (1 188 247, 20.43 per cent of overseas born), New Zealand (529 178, 9.10 per cent), China (350 979, 6.03 per cent), India (308 542, 5.30 per cent) and Italy (219 336, 3.77 per cent). Overall, the proportion of overseas born residents from European countries of birth is declining, while the proportion of migrants coming from Asia and Africa is increasing. <http://www.immi.gov.au/media/fact-sheets/15population.htm#d>

⁴ Research into the long-term physical implications of Net Overseas Migration, July 2010, National Institute of Labour Studies, Flinders University School of the Environment, and CSIRO Sustainable Ecosystems, Department of Immigration and Citizenship, page 64

⁵ Specific numbers for Wollongong are not available from the ABS report.

⁶ This assumes a significant decline in Anglo-celtic / European migration.

⁷ National Church Life Survey 2006. While many people born in Australia are not of Anglo-Celtic origin, Australian-born attenders are nonetheless over-represented among attenders, with some 76.8% of attendees born in Australia compared with 65.7% of the population. Similarly, people born in primary English-speaking countries (UK, NZ, Pacific Is, North America, and South Africa) are also over-represented, with 11.6% of attendees born in these countries compared with 9.7% of the population. Non-English speaking background (NESB) countries are greatly under-represented, with 11.6% of attenders born in a NESB country compared with 24.5% of the population. However a more detailed picture of NESB country of birth shows that people born in China, India/Sri Lanka and Korea are only marginally under-represented among Anglican attenders. For instance people born in China are 3.5% of Diocesan attenders but are 3.8% of the population. This reflects the presence of many Chinese congregations that are part of the Diocese.

Anglo-Catholic. For them it is a badge which requires a lot of explanation, but most are also suspicious of anything but Presbyterian. So a change of name would not solve the problem for Koreans.

18. For other overseas born non-Christians, the Anglican badge shows we are not a cult. Even the negative press of liberalism from the Global North Anglicans does not seem an insurmountable problem.

19. Our current flexibility allows local initiative to adjust the name and logo to fit local circumstances and focus and that is a good thing to allow.

20. The Diocesan logo has a heraldic feel to it, is clearly English, and as such fits with the established church idea. However no-one knows the logo and therefore it does not contribute to any meta-communication, so it may need to be reinvented.

Feedback received in preparing this report

21. In preparing this report the committee is grateful for the material and feedback received from a number of people and bodies across the Diocese.

22. In particular, the committee is grateful for the initial material provided by the Rev Bruce Hall on the existing and proposed strategies for cross-cultural ministry in the Diocese. The committee agrees that a sustained focus on cross-cultural ministry (including multi-cultural initiatives) is not only necessary for ensuring that the cultural and ethnic mix of those attending Anglican churches more closely reflects the surrounding population but must also be a key component of any strategy to increase the size of regular church attendance and any strategy for church planting. The material provided by Mr Hall is largely set out in Annexure 2 of this report.

23. The feedback received also highlights the importance of ensuring that any strategies for church growth which are developed, including the proposed coaching of senior ministers, factor in the lessons learned from the Connect09 campaign. Although it almost goes without saying, it is critical for the Diocese to be underpinned by a strong network of outward focussed missional churches which are intentionally connecting with their surrounding communities.

24. The committee was reminded of the need to ensure that diocesan agencies which have been established by the Synod to undertake responsibilities and functions relevant to the matters raised in this report are the bodies that are called on to undertake the work of developing and implementing any strategic challenges identified by the Synod. The committee recognises that it is not appropriate for the Synod to seek to prescribe how these agencies should go about doing their work.

25. The committee is also mindful of comments made on behalf of the Sydney Anglican Indigenous Peoples' Ministry Committee about the need to ensure that any strategies to respond to population growth have proper regard to the growing Indigenous population in the Diocese. The committee is also mindful of the fact that ABS statistics indicate that the Sydney basin has more Aboriginal inhabitants than the whole of Australia north of Alice Springs.

Response of the Standing Committee

26. The Standing Committee requested that the following motion be moved at the Synod "by request of the Standing Committee" –

"Synod, noting the interim report in response to resolution 2/10 Towards 2050 –

- (a) encourages Synod members to consider the report and its recommendations and to provide comments on the report to the Diocesan Secretary by 31 March 2012, and
- (b) requests the Standing Committee to bring to the 2012 session of the Synod a motion to enable the Synod to consider the recommendations in the report."

For and on behalf of the Standing Committee

ROBERT WICKS
Diocesan Secretary

21 September 2011

Responding to population growth

The challenge

1. In 2009, approximately 75,000 people regularly attended Anglican churches in the Diocese of Sydney. Based on an approximate population of the Diocese in 2009 of 4.64 million people, this is about 1.6% of the population of Sydney regularly attending an Anglican church in 2009.⁸
2. In order to maintain parity between a population which is projected to grow by about 2.4 million people by 2050 and 2009 levels of regular church attendance, there would need to be a net increase of 38,400 people regularly attending Anglican churches in the Diocese by 2050.⁹
3. Population growth will not be evenly distributed across the Diocese. Current projections indicate that approximately 70% of the growth will occur in existing urban or “brownfield” areas of the Diocese with the remaining 30% of growth occurring in urban fringe or “greenfield” areas of the Diocese.¹⁰ This means that in order to maintain parity with the surrounding population, regular church attendance in existing brownfield areas should see a net increase by approximately 26,900 people by 2050 with a net increase of approximately 11,500 people in greenfield areas by 2050.
4. In order to give some idea about the challenge in merely maintaining parity between church attendance and population growth across the whole Diocese (and assuming no change in the current number of 270 parochial units), the average regular church attendance of parochial units in the Diocese would need to increase from about 280 people in 2009 to about 420 people in 2050, an average increase of 50%.
5. The committee considers that relying on growth of existing parochial units is unlikely to be sufficient by itself to maintain parity with population growth across the whole Diocese.
6. Despite the challenge in maintaining parity with population growth, maintaining parity should be regarded by the Synod as a baseline outcome.

The recommended action

7. There are any number of actions that can and must be taken to respond to projected increases in population growth in the Diocese.
8. However the committee considers it would be strategically helpful for the Synod to commit at a high level to action in the following 3 areas –
 - (a) increasing the proportion of parochial units which are growing by at least the rate of population growth,
 - (b) acquiring land and constructing ministry centres in greenfield areas, and
 - (c) church planting across the Diocese.
9. Each of the matters is dealt with below.

Increase the proportion of parochial units which are growing by at least the rate of population growth

10. **Strategic challenge:** It is recommended that the Synod adopt as a strategic challenge the objective of increasing the proportion of parochial units with church attendances which are growing by at least the rate of population growth.
11. **Goal:** On the best data available, about 45% of parochial units have church attendances which grew in 2010 by at least the current rate of population growth in Sydney of 1.3%. It is therefore recommended that the Synod adopt as a provisional goal that the proportion of parochial units which, over the preceding 3 years, have church attendances which have grown by at least the rate of population growth in Sydney for the same period reach 90% by 2050 (50% by 2015, 60% by 2020, 70% by 2030, 80% by 2040, 90% by 2050).
12. **Key focus:** The key contribution to the health and growth of churches is that of the senior minister (humanly speaking). Therefore, the key focus is the equipping of senior ministers. The committee

⁸ The figure of 1.6% reflects the methodology used by the Diocesan Registry to calculate regular church attendance which includes persons who attend church 2-3 times per month. Tim Sims recently published the Weekly Average Service Attendance of Sydney Anglican churches at 1.3% of the population. The different methodologies used do not impact the magnitude of the challenge facing the Diocese in responding to population growth.

⁹ The total number of new members of our churches would of course have to be significantly higher, to compensate for losses from death, church transfer etc.

¹⁰ Metropolitan Plan for Sydney 2036, New South Wales Government, December 2010 at page 114.

considers that the best form of equipping is regular, parish-specific coaching, sustained over a period of time (1-2 years) experienced with a small group of peers. This format enables the delivery of material in digestible form, as well as sufficient time for the principles in the training to be imbedded in thinking and practice, along with the stimulation and encouragement of a group of peers.¹¹

13. **Strategy:** It is recommended that the Regional Bishops and the Archdeacon of Liverpool be requested to investigate senior minister coaching models with the Policy 3 Committee and Mission Area Leaders and to report to the Synod in 2012 (via the Standing Committee) on models which are available, a proposed strategy for rolling out the models across the Diocese and nominated targets for the roll-out.

Acquisition of land and construction of ministry centres in greenfield areas

14. **Strategic challenge:** It is recommended that the Synod adopt as a strategic challenge a sustained program for acquiring land and constructing ministry centres in the priority greenfield areas of the Diocese identified by the Mission Property Committee in its strategic report. While it is clearly possible to undertake church planting without the acquisition of land and construction of ministry centres, the committee considers that the usual model of church necessitates land and buildings owned by or on behalf of the church for sustainable long-term ministry.
15. **Goal:** Based on population growth in brownfield areas of the Diocese of 26,900 by 2050 (and assuming the number of parochial units remains at 270), we would expect to see average regular church attendances of parochial units in existing urban or brownfield areas of the Diocese increase from about 280 people to about 380 people by 2050. Assuming this level of average church attendance is achieved in brownfield areas and should be replicated in urban fringe or greenfield areas of the Diocese, it would be necessary to establish 30 churches in greenfield areas of the Diocese to accommodate 11,500 additional church attenders by 2050. On the basis that churches which are established toward the end of this period are likely to have lower levels of attendance than those established at the beginning of this period, it is recommended that the Synod adopt as a provisional goal that one new site is acquired and one ministry centre is constructed each year for the next 30 years.
16. **Key focus:** Raising funds for the acquisition of land and the construction of ministry centres in the priority greenfield areas of the Diocese identified by the Mission Property Committee in its strategic report.
17. **Strategy:** It is recommended that the Mission Property Committee bring to the Synod (via the Standing Committee) a report on a fundraising strategy for adoption by the Synod in 2012. In making this recommendation, the committee recognises that there is often a significant time lag between the acquisition of land and construction of a ministry centre on the land. While the Mission Property Committee may therefore be the only body that has an interest in acquiring land, there may be a need to consider whether it is appropriate, as a matter of policy, to require a church which operates from a newly constructed ministry centre to repay some or all of the cost of the ministry centre to enable the construction of further ministry centres on a rolling basis. The Mission Property Committee may wish to address this issue in its report.

Church planting strategy across the Diocese

18. In addition to strategies for increasing the proportion of parochial units which are growing by at least the rate of population growth and acquiring land and construction of ministry centres in greenfield areas, the committee believes that these strategies must be complemented by a church planting strategy for both brownfield and greenfield areas of the Diocese. The committee therefore recommends that the Board of Evangelism and New Churches be requested to provide to the Synod in 2012 a report outlining its strategy for church planting in both greenfield and brownfield areas of the Diocese.

¹¹ Three books by Dr Paul Borden (*Assaulting the Gates Hit the Bullseye* and *Direct Hit*) explore more fully the reasons that this form of equipping ministers is most effective.

Responding to changes in population mix

The challenge

1. A number of factors point to the need for the Diocese to respond to the call to continue developing cross-cultural ministry (CCM) over the next 40 years –
 - Call of the gospel to make disciples of all nations.
 - Significant changes in population mix projected for Sydney and Australia during this period.
 - Current weaknesses in an “English church”¹² unprepared for a variety of reasons to reach all nations (a weakness also shared by other ethnic groups).
 - Weakness of first generation churches to meet the needs of the second generation.
 - Previous CCM Diocesan reports including Identifying Culturally Diverse Parishes (Anglicare) September 2009 and Different Faces Changing Faces (Multi Cultural Forum) March 2009.
2. The following should also be noted –
 - (a) **Large and increasingly more parts of Sydney with weak or declining ministries.** Many of these churches have good heart and some resources but are still unable to make ministry headway in their area. Stronger churches are geographically and mentally distant from areas of weakness with a tendency of churches not to fund ministries which will not quickly pay for themselves.
 - (b) **Global trend as Christianity becomes more “Southern” – Professor Philip Jenkins thesis.**¹³ According to Jenkins, the future of global Christianity and evangelism lies in the hands of Global South Christians. This has profound implications for our resource allocation and mission emphases, especially the focus of evangelism and training of those from the Global South, while not neglecting the Global North. Training Global South leaders here or overseas is an obvious priority.
 - (c) **Declining traditional congregations leading to a declining number of traditional services.** In light of the significant projected increase in the proportion of the population aged 65 years and older, the reducing number of traditional services would appear to be a concern. Although it is true in the coming decades that an increasing proportion of people will not have grown up with the Prayer Book, nonetheless, the typical tradition-oriented conservatism of retirement aged people would suggest that churches will face an increasing challenge to reach out and minister to this growing proportion of the population.
 - (d) **Declining diocesan funding.** Grants for CCM, which in times past were provided by the Diocese, are no longer available or available at greatly reduced levels. This means that the future of CCM will be in raising support from other sources. Helping CCM workers to raise support is one of the aims of Evangelism and New Churches (“ENC”).
 - (e) **Stop funding solely “English church enclave” chaplaincies.** The demands of changing demography (and continuing demands of theology) mean that there is no place for churches or ministries which do not see themselves as ‘missionary’ or see their churches as only for the “English”. This applies to any particular ethnic enclave.
 - (f) **Failure of second generation work.** While the current migration patterns continue, first generation work will be important. However second generation work has not been done well by any first generation migrants. Therefore recruiting, training and supporting second generation leadership is vital.

¹² This does not presume that the Anglican church (English church) is always a bad label; see paragraphs 15 to 20 of the covering report.

¹³ The Next Christianity, OUP, 2002

“... The growth in Africa has been relentless. In 1900 Africa had just 10 million Christians out of a continental population of 107 million—about nine percent. Today the Christian total stands at 360 million out of 784 million, or 46 percent. And that percentage is likely to continue rising, because Christian African countries have some of the world’s most dramatic rates of population growth. Meanwhile, the advanced industrial countries are experiencing a dramatic birth dearth. Within the next twenty-five years the population of the world’s Christians is expected to grow to 2.6 billion (making Christianity by far the world’s largest faith). By 2025, 50 percent of the Christian population will be in Africa and Latin America, and another 17 percent will be in Asia. Those proportions will grow steadily. By about 2050 the United States will still have the largest single contingent of Christians, but all the other leading nations will be Southern: Mexico, Brazil, Nigeria, the Democratic Republic of the Congo, Ethiopia, and the Philippines. By then the proportion of non-Latino whites among the world’s Christians will have fallen to perhaps one in five.”

- (g) ***Need for flexibility with respect to stipend and licensing to meet changes.*** Like most missionary work, much of the CCM in Sydney will not fit exactly into patterns of funding and licensing that we have used traditionally. New patterns for funding and legitimising part-time ministry by licence will be necessary.

Recommended action

3. The following action is recommended with regard to CCM, responding to changes in the population mix –
- (a) Training
Provide continuing education for present and future ministers, and lay people. For example, the Rev Bruce Hall and others should continue to encourage other leaders to identify, recruit, train and help locate workers for CCM in Sydney.
- (b) Goal
Provide more people and resources at the “discipling interface”, so that every Sydney Anglican church is doing significant CCM by 2020.
- (c) Strategy
- Identify people with the passion for CCM leadership (regardless of ethnicity).
 - Recruit and train such people.
 - Identify areas of need (eg. Canterbury road, etc.).
 - Develop fund raising skills among workers¹⁴ (eg. AFES model).
 - Provide support and structure (via the Rt Rev Alan Stewart and the Rev Bruce Hall in ENC).
- (d) Future leadership of CCM
- Replace the Rev Bruce Hall within 5 years.
 - Develop the funding base for CCM/ENC to sustain at a least part-time CCM “advisor” position within ENC within the next 5 years.
 - Include the work of CCM under the umbrella of the Diocesan Mission through ENC.
- (e) Flexibility in licensing and stipend
For example –
- Both the leader of a CCM and a part-time evangelist cum-CCM person need to be able to take part-time employment (3 days), while holding an Archbishop’s licence to minister in a parish.
 - Generally, for suitable ministers, part-time employment in ministry should not necessarily be a bar to licensing (eg. General Licence for those ordained and Diocesan Lay Worker licence for lay persons).
 - AFES levels of funding for these CCM leaders may be necessary to begin with (compared with \$45,226 + travel + housing = \$75,000 for first year out of Moore Theological College plus 10% for office costs).

¹⁴ This takes into account that Interserve has determined that ‘full’ fundraising for mission work (CCM) in Australia is generally unlikely from personal supporters (Conversation with Andrew Schachtel July 2010). So gaining support from supporting churches as CMS does, will be important.