Vision and Working Strategy
2027–2036

For the harvest

A renewed Church
proclaiming Christ across
Melbourne and Geelong.

ANGLICAN
DIOCESE OF
MELBOURNE

A prayer for the harvest

O Lord of the harvest,
whose Church is bought by Christ
and whose Spirit gives life:

Give us great confidence
in the work of your Son and Spirit.

Send workers into the harvest.
Grow us as disciples.
Raise up leaders to shepherd your people.
Renew your Church
in faith, hope and love.

We ask this so that
every disciple, leader and church
will take faithful steps of ministry and mission,
for the glory of your Name
and for the benefit of this world,
which you love and which we serve.

Amen.

The Anglican Diocese of Melbourne acknowledges the First Nations peoples of the lands and waterways where our Church serves. We pay our respects to First Nations Elders past, present and emerging, of these lands and waterways.

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For the harvest at a glance

A shared vision and working strategy for renewal across Melbourne and Geelong, 2027–2036.

Working vision

A renewed Church proclaiming Christ across Melbourne and Geelong,
so that every person may encounter the love of God.

Biblical frame

Jesus sees the crowds with compassion, names the harvest as plentiful and the workers as few, and calls his disciples to ask the Lord of the harvest to send out workers. *Matthew 9:35–38*

Theological foundations

- Confident in Christ
- Prayer through everything
- Renewal is God's work
- Gathered and sent

Engine of renewal

Three connected strategic priorities:

- Forming missional disciples
- Raising and releasing leaders
- Renewing and planting healthy churches

Signs of renewal

- Healthy and fruitful churches
- Younger people everywhere
- Trusted and safe
- Diverse and together

What we hope to see by 2036

- Maturing disciples sent into the harvest
- Leaders raised, released and multiplied for the Church and the world
- Churches strengthened, revitalised and planted
- More people encountering Christ and finding belonging

One Diocese, many parts

- Add up, not add-on. Alignment, not uniformity.
- Every disciple, leader, church and ministry belongs and contributes to the shared life and mission of the Diocese.
- *For the harvest* gives us a shared direction, not a uniform program. It will be worked out locally and differently across the Diocese.

From vision to action

In the first phase, the Diocese will:

- establish the Perry Centre for Renewal
- reshape the Anglican Centre to serve local mission
- build the financial capacity to sustain renewal over time

Specific programs, annual targets, structures and budgets will be developed through annual planning and the normal governance of the Diocese.

Discerning the next faithful step

Every disciple, leader, church and ministry is invited to ask:

- What is God already doing here?
- What is our part?
- What is our next faithful step?

How the strategy will be held

- Prayerful and accountable leadership
- Annual priorities and responsible choices
- Listening, learning and reporting

About this strategy

For the harvest is the working strategy of the Anglican Diocese of Melbourne for 2027–2036.

It sets out a shared vision for renewal and the foundations on which we stand. Three connected strategic priorities form the engine of renewal. Four signs help us recognise whether renewal is becoming visible.

The strategy gives us a clear direction while leaving room to learn. It also sets out the first steps from vision to action. The work will unfold in phases as we pray, act and learn together.

Every disciple, leader, church and ministry is invited to discern their part and take a next faithful step for the sake of the harvest.

How we got here

For the harvest is the culmination of several seasons of listening, discernment and testing across the Diocese.

Archbishop Ric began by listening through parish visits, conversations and meetings across Melbourne and Geelong.

Almost 3,000 people took part in Listening in Lent 2026, contributing more than a quarter of a million words about their hopes, challenges and where God may be leading us.

The emerging strategy was prayed over, tested and shaped by the bishops, Archbishop in Council, archdeacons, area deans, Anglican Centre staff, people from Anglican schools and many others serving across the structures and shared life of the Diocese.

At the Diocesan Ministry Conference in July 2026, clergy and authorised lay ministers engaged deeply with the strategy. Their extensive feedback helped to strengthen and clarify it.

Throughout, the work drew on Scripture, prayer, diocesan data and theological reflection.

In September 2026, Archbishop in Council approved *For the harvest*. It will be presented to Synod, which will be invited to welcome it.

Why this, why now

We have inherited much. A plentiful harvest lies before us. Across Melbourne, Geelong and the surrounding region, Anglicans gather in worship, care for one another, serve their neighbours and bear witness to Jesus Christ.

We receive this inheritance gratefully and offer it afresh for the sake of the people and places God has entrusted to us.

Receiving our inheritance

We belong to the one, holy, catholic and apostolic Church. We are shaped by Scripture, prayer, worship and sacrament, and are episcopally led and synodically governed. Across the Diocese, catholic, evangelical, charismatic, traditional and culturally and linguistically diverse expressions of Anglican life bring different gifts to our shared mission.

We also receive our history with honesty.

The Diocese ministers on the lands and waterways of the Eastern Kulin and Eastern Maar Nations, including the Wurundjeri Woi Wurrung, Bunurong Boon Wurrung, Wadawurrung, Dja Dja Wurrung and Taungurung peoples.

Anglican life in this place has been shaped both by faithful Christian witness and by the realities of colonialism. Renewal therefore includes truth-telling, repentance, redress, reconciliation and the continuing work of building respectful relationships with First Nations peoples.

Our shared life is continually renewed by people who have come from across the world and made their home in Melbourne and Geelong.

A living inheritance — from the gold rush to "Marvellous Melbourne"

The early Diocese was shaped by mission and expansion.

As Victoria grew through the gold rush and new settlements, Anglicans planted churches, formed parishes, built schools and missions, and offered worship, pastoral care and Christian formation.

By the late nineteenth century, bishops, clergy and lay leaders were engaging with the social, moral and political questions of "Marvellous Melbourne".

Anglican schools, colleges, missions and charities contributed to education, civic life and the common good.

Through depression, war, post-war suburban growth, immigration and an increasingly multicultural society, the Diocese continued to adapt. New parishes were planted, diocesan structures reshaped, and schools, chaplaincies and agencies became deeply woven into civic life.

This is a mixed inheritance. Faithful witness and public service sit alongside colonialism, the dispossession of First Nations peoples from their lands, and failures to provide safe places of worship and care.

Sources: Anglican Diocese of Melbourne Archives and published histories of the Diocese.

Changing cities and communities

The people and places we serve are changing rapidly. Melbourne is expanding through new suburbs and growth corridors, while higher-density living is reshaping established communities around long-standing parish churches. Geelong and its coastal communities are also growing and changing.

The Diocese serves communities of extraordinary cultural and linguistic diversity. Migration, family, faith, work and community shape how belonging is understood and how the gospel is heard.

Many people are cautious about organised religion, and Christianity no longer holds the place in public life it once did. Yet questions of identity, belonging, meaning, hope, justice and the society we are becoming remain deeply present.

Digital life can deepen isolation, anxiety and fragmentation. Housing pressure, insecure work, family strain, loneliness, mental ill-health and fear for the future weigh heavily on many. The Church's embodied and intergenerational life offers something increasingly rare and valuable: a place to be known, to worship, to belong and to grow with others over time.

A moment of challenge and possibility

Leaders and volunteers are stretched. Patterns of work, family life and volunteering have changed, while compliance and administrative demands have grown. In many places, fewer people have capacity to step into responsibility, and financial, property and governance pressures are reducing churches' capacity for prayer, discipleship, pastoral care and mission.

In some places, long-established churches have deep roots but limited capacity to respond to change; in others, population growth is outpacing Anglican presence. Some churches need encouragement to strengthen what is fruitful; others need substantial renewal, partnership, replanting or a fresh beginning.

Alongside these challenges are real signs of hope:

- people of all ages are encountering Jesus, finding faith and being baptised
- churches are gaining confidence in prayer and evangelism
- culturally and linguistically diverse congregations are growing and developing leaders
- younger people are seeking depth, belonging and faith connected to real life
- parishes, schools, chaplaincies and agencies are serving communities and extending Christian presence
- leaders and churches are increasingly willing to learn, collaborate, take risks and support one another

The question before us

The question is how we will be faithful to both: the inheritance we have received and the harvest before us.

Faithfulness now calls for deeper prayer and discipleship, more workers raised and sent, churches strengthened and planted, and diocesan resources directed more clearly towards local mission.

The harvest is plentiful. The workers are few. Between these realities, Jesus teaches his Church to see, to pray and to act.

> "We are an Anglican church plant in Clyde North. We are seeing young people come through our church curious about the gospel and willing to explore Jesus. We're seeing our congregation's heart for prayer grow."
>
> **— Listening in Lent response**

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

— Matthew 9:35 – 38

See the harvest

In Matthew 9:35–38, Jesus teaches about the kingdom and demonstrates it through healing and restoration. The passage moves us from observing his mission to participating in it.

Jesus makes the kingdom known

Jesus goes through towns and villages. He moves towards people, and no community is beyond the reach of the kingdom.

Jesus teaches. Through Scripture, he forms people to know God and follow him, shaping character, relationships and daily life in the way of Christ.

Jesus proclaims. At the heart of this strategy is the good news of Jesus Christ: crucified, risen and Lord. The Church is continually called back to this news as people encounter Jesus, receive his grace, become disciples and share his mission.

Jesus heals. The good news transforms lives, relationships, communities and society. Through the Holy Spirit, we join God's work: praying, offering pastoral care, reconciling, protecting children and vulnerable people, resisting injustice, serving communities, caring for creation and bearing faithful public witness. Teaching, proclamation and healing belong together: the kingdom is announced and demonstrated; the good news spoken and embodied.

Our harvest field is closer than we think: our families, workplaces, schools, neighbourhoods and parishes. Local worshipping communities sustain Anglican presence, while following Jesus takes us wherever people live, work, learn and receive care. We are called across Melbourne, Geelong and the surrounding region, including places where Anglican presence is limited or absent.

Jesus sees the crowds with compassion

He sees people who are harassed and helpless, like sheep without a shepherd. He is the promised Shepherd: the one who searches for the lost, brings back those who have strayed, binds up the injured and strengthens the weak.

For the harvest begins with the compassion of Jesus: before strategy comes compassion, and before sending comes seeing. Before we are shepherds, we are sheep—seen, known, loved and restored by the Good Shepherd.

Receiving his compassion, we see people through his eyes: made in God's image, deeply loved and invited into his kingdom. Compassion leads us to listen, remain present, serve generously and speak the good news with courage and gentleness.

Jesus sees a plentiful harvest

Jesus changes our perspective. The crowds who were like sheep without a shepherd become a plentiful harvest.

Across the prophets, harvest speaks of God gathering people and fulfilling his purposes. Jesus sees that God's promised gathering has begun and his kingdom has drawn near.

Jesus asks us to hold two realities together: "The harvest is plentiful, but the workers are few."

The shortage of workers is easy to see. The plentiful harvest requires faith.

Faith does not deny reality; it trusts God's promise beyond what we can see. Across the Diocese, too few people are identified, formed and released for ministry and leadership. Some communities are growing faster than our capacity to serve, and diocesan structures do not consistently make local mission easier.

But Jesus tells us to look up. The people and places are known and loved by our Father. God is at work—awakening desire, creating openness, drawing people, renewing faith and preparing opportunities for witness and service. The Father calls his Church to share in the mission of his Son.

We are sent with expectancy among people exploring faith or returning to church, younger generations, culturally diverse communities and changing neighbourhoods. God can open more doors and raise more workers than we can see.

The gap between the harvest and our capacity is where Jesus teaches his disciples to pray.

Jesus calls us to pray and go

Jesus' first response to the shortage of workers is prayer: "Ask the Lord of the harvest."

Prayer is what faith does with the gap. God owns the field, grows the crop and raises the workers. We ask for new disciples; children and young people growing in faith; lay and ordained leaders raised and sent; churches renewed and planted; and the healing, wisdom, courage and generosity faithful mission requires.

Prayer is not preparation for the real strategy. Prayer is participation in the work of God.

In chapter 9, the disciples are told to pray for workers. In chapter 10, they become the workers. Those who pray become part of the answer. The harvest prayer of Matthew 9 leads towards the Great Commission of Matthew 28.

This passage gives the strategy its central biblical movement: see the harvest, ask the Lord to provide and go where Jesus sends us.

A plateau, then an unexpected season of baptism

STORY FROM THE DIOCESE

One parish grew significantly during its first seven or eight years, then reached a plateau. Its vicar described what happened next. The church baptised more people in one year than in the whole of its first ten years.

"I haven't done anything differently," the vicar said.

Leadership, prayer and preparation still mattered, but the harvest was not created by harder effort or one more program. God seemed to be doing something new, and the church needed to notice, strengthen its capacity and respond.

The working vision

The biblical movement of Matthew 9 gives rise to a working vision for our shared direction:

A renewed Church proclaiming Christ across Melbourne and Geelong, so that every person may encounter the love of God.

The shared journey

This strategy follows a simple movement from seeing the harvest to prayerful action:

See the harvest and pray

Begin with the compassion of Jesus and the plentiful harvest he shows us.

Stand firm and respond

Confident in Christ, shaped by prayer, dependent on God and ready to be sent. It starts with each of us.

Build for renewal

Form missional disciples, raise and release leaders, and renew and plant healthy churches.

Work it out together

Watch for the signs of renewal, recognise the gifts of the whole Diocese and discern the next faithful step in each place.

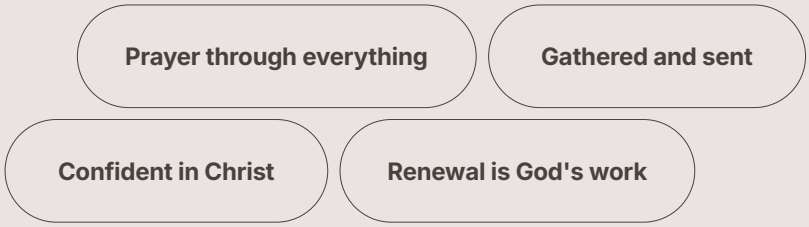
Act, learn and go

Build what is needed, govern prayerfully, learn openly and keep responding to God.

Stand firmly on our foundations

Four foundations shape the whole strategy. We stand on what God has given his Church in Christ, placing our plans, resources and strength in his service:

These convictions shape what we pursue, how we act, how we use power and resources, and how we recognise renewal and fruitfulness.



Confident in Christ

> Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. — Hebrews 7:25

Our confidence is in Jesus Christ: crucified, risen and Lord. Through his death and resurrection, sin and death are defeated, forgiveness and reconciliation are offered, and new life begins. Christ is the head of the Church and the source of its life and hope.

This confidence allows us to face weakness, decline, conflict, harm and failure honestly, trusting that Christ remains faithful and the future of his Church rests in him.

A Church confident in Christ is grounded in Scripture, shaped by prayer and nourished through worship and sacrament. Its life and strategy are tested by the teaching, character and call of Christ. By the Holy Spirit, we listen for God's voice, receive grace afresh and are formed to bear witness to Jesus Christ in word and deed.

> "God wants us to know that he is overjoyed with the green shoots appearing in the rocky ground. We need to be ready to tend the garden, help it grow into mature trees. Do less, pray more."
>
> **— Prayer shared during Listening in Lent**

Prayer through everything

> Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus.
> — 1 Thessalonians 5:16–18

The harvest belongs to God. Prayer teaches dependence as we ask the Lord of the harvest to send workers and renew his Church, listen to the Holy Spirit, discern together and respond in obedience.

Across the Diocese, this life of prayer already flows through the Eucharist and daily office, parishes, religious communities, schools and chaplaincies, small groups, households, public gatherings and individual disciples. Together, we will encourage and connect this life of prayer so that every step remains attentive to God.

Renewal is God's work

> I planted the seed, Apollos watered it, but God has been making it grow.
> — 1 Corinthians 3:6

People plant and water; leaders teach, serve and create room for life to flourish. But renewal comes from God. It cannot be manufactured or controlled. By the Holy Spirit, God brings people and churches to life in Christ and towards maturity in him.

Depending on God makes us prayerful, attentive and willing to act. We look for his fruit as people encounter Jesus and grow in Christ; leaders are raised and released; trust is restored; younger generations grow as disciples; neighbours are served; and churches are renewed in faithfulness and mission.

Gathered and sent

> He appointed twelve that they might be with him and that he might send them out to preach.
> — Mark 3:14

The Church gathers around Christ through Scripture and sacrament, worship, and prayer. We are called to be with Christ; in him, we are one body and belong to one another. Formed by the Holy Spirit for courageous and generous witness, we are sent to participate in God's mission - making disciples, baptising and teaching. Gathering and sending belong together; each sustains the other.

Every disciple has a vocation. Formed as disciples within the worshipping life of the Church, we are sent into daily life to share in God's mission alongside other dioceses and churches across Victoria, Australia and the wider world.

> "The broken bread of the Eucharist: the conjunction of the priest at the altar offering the Eucharist and our breakfast program feeding the homeless, happening simultaneously every morning in this parish. God's people are not just in church and all need feeding."
>
> **— Listening in Lent response**

Confident in Christ, shaped by prayer and dependent on God for renewal, we are gathered as his Church and sent into the harvest to play our part in his mission for the sake of the world he loves.

It starts with me

Renewal begins with the grace, compassion and call of Jesus Christ. Our response begins here: it starts with me.

The next faithful step may be small: returning to prayer, opening Scripture with another person, inviting someone to church, offering hospitality, serving a neighbour, seeking reconciliation, noticing another person's gifts or responding to a call we have resisted.

Renewal multiplies as disciples help others move towards Christ or grow deeper in him; leaders form and release others; and churches and ministries grow in health, fruitfulness and mission. It starts with me, but it does not end with me. As faithful responses add up across the Diocese, renewal takes root across Melbourne and Geelong.

- **What is my part?**
- **What is the next faithful step for my church or ministry?**

One young person's next faithful step

STORY FROM THE DIOCESE

One parent described growing up loosely connected to Anglican life, through primary school and occasional Christmas and Easter services. Recently, their young adult child became interested in Christian faith and took the initiative to begin attending a local Anglican church. The parent went with them.

They now attend regularly. The parent described it as a special point of connection between them, as well as a renewed place for faith and worship in their lives.

Renewal often begins quietly: one person takes a step, another comes alongside, and a new pattern of faith becomes an invitation to another.

Look towards 2036

Ten years allows us to pursue lasting renewal. By 2036, we hope to see the fruit of prayer, formation, relationships, investment and patient leadership in four connected ways:

Maturing disciples sent into the harvest

People of every age maturing in Christ through Scripture, prayer, worship and sacrament; growing in Christlike character and confidence in sharing their faith; and sent to follow Jesus in their homes, workplaces, schools, neighbourhoods, communities and public life.

Leaders raised, released and multiplied for the Church and the world

More people prayed for, noticed, invited, formed for leadership, entrusted and supported to lead in the Church and wider society. Leaders who form disciples, raise and release others, and lead with faithfulness, courage and care.

Churches strengthened, revitalised and planted

Existing churches growing in health, fruitfulness and local mission. Churches facing significant challenges supported towards renewal, partnership, replanting or another faithfully discerned future. New congregations and worshipping communities established where communities are growing or changing and Anglican presence is limited or absent.

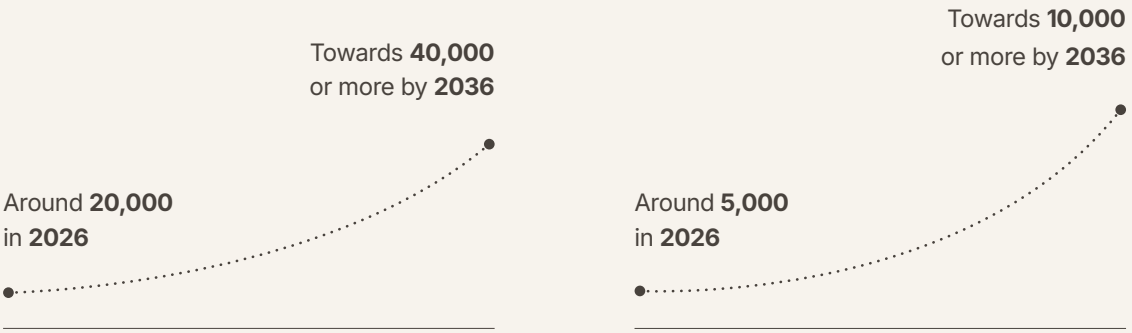
More people encountering Christ and finding belonging

Substantially more children, young people and adults encountering Jesus, coming to faith, being baptised, growing as disciples and finding belonging in healthy, diverse and welcoming worshipping communities.

> "Last year, a once-a-month Youth Mass was established for young adults to come together to love and serve the Lord. This has seen rapid growth, and we have outgrown the side chapel in which we normally meet, now worshipping at the High Altar."
>
> **— Listening in Lent response**

A simple picture, not a prediction

Two indicative horizons help show the scale of the opportunity:



Average weekly attendance

People serving in recognised ministry and leadership roles

These are diocesan horizons, not quotas for individual churches or ministries. They show the scale of the opportunity and the disciples, leaders and support renewal may require, and they turn us to prayer. Baselines, definitions and counting methods will be confirmed and reported transparently.

They had not changed. God had changed something in me

STORY FROM THE DIOCESE

A woman arrived at a small Alpha course with her arms folded and barely spoke. The group met in a sitting room, and at first it was difficult to imagine that she would return.

But she came back week after week.

During the Alpha weekend, she spoke about a nearby church she had begun attending. At first, she had found the people difficult to understand. Over time, she realised:

"They had not changed. God had changed something in me."

After receiving prayer, she said that her family circumstances were still the same, but she no longer felt she was carrying them alone. By the final session, her sister had noticed the change and wanted to explore faith for herself.

The 2036 picture is not ultimately about numbers, but people encountering Christ, receiving prayer, finding belonging and inviting others.

Different starting points, different pathways

We will move towards this horizon through different faithful pathways:

existing parishes growing in health, fruitfulness, local mission and numbers

substantial revitalisation through renewed leadership, partnership, missional focus, fresh starts or replants

new congregations, church plants and worshipping communities

new forms of Christian presence in schools, chaplaincies, agencies and other ministries

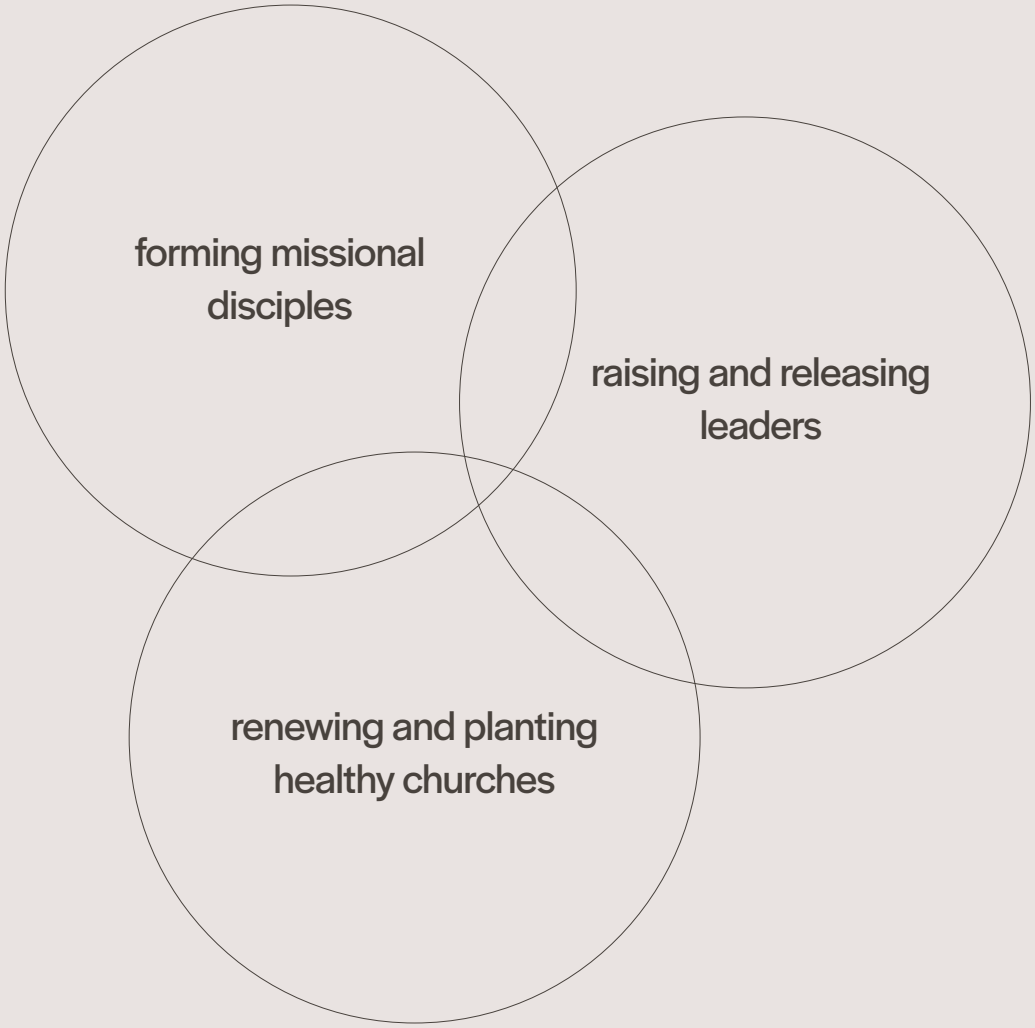
Across these pathways, every church will be invited to form missional disciples, raise and release leaders, and play its part in renewing and planting healthy churches. The fruit and scale of change will vary by context. Some churches will grow significantly in numbers or extend their service and witness; others may need substantial change, including merging, restarting, replanting, reshaping or closing.

Where a more significant change is being considered, wise and careful pastoral, episcopal, parish and governance processes will be required, grounded in prayerful discernment, honest attention to evidence and local participation.

Build the engine of renewal

Three connected strategic priorities form the engine of renewal:

Each strengthens the others. Disciples are formed in Christ and sent; leaders form and release others; and healthy, renewed and new churches form, support and send disciples and leaders.



Forming missional disciples

A missional disciple is learning to be with Jesus, follow him, become more like him and participate in his mission. This lifelong formation of the whole person happens through Scripture, prayer, worship, sacrament, Christian community and service. Attentive to the Holy Spirit, disciples grow in Christlike character and bear witness in word and life wherever they live, work, learn and serve.

Across the breadth of the Diocese, this formation will take many forms: catechesis and Bible reading; small groups, one-to-one relationships and household faith; intergenerational worship; evangelism, public witness and service; and pastoral care, justice and reconciliation.

This work begins with children and continues throughout life. Children, teenagers and young adults are disciples and participants in God's mission; older Christians remain essential as disciples, witnesses, mentors and intercessors.

> "I would love to see God deepen our formation - theological, liturgical and spiritual - renew the spiritual life of congregations, strengthen our capacity for pastoral presence, and grow our witness through service, justice and hospitality in local communities."
>
> **— Listening in Lent response**

Raising and releasing leaders

Every disciple has a vocation; some are called to lead, equip and release others. Leadership grows within discipleship as God's call is discerned in Christian community and people are formed in character, prayer and service.

The Church needs clergy, authorised lay ministers and other leaders in discipleship, worship, evangelism, pastoral care, children's and young people's ministry, schools, chaplaincies, planting, revitalisation, governance and community service.

It also forms and sends leaders into workplaces, institutions, communities and public life to serve the common good and bear witness to Christ.

Wherever they serve, leaders need spiritual depth, humility, competence, accountability and the ability to recognise and release others. We seek a culture in which people are prayed for, noticed, invited, formed as disciples and leaders, entrusted and sent, with no gift overlooked because of gender, culture, age, disability, socio-economic background, geography or context.

Connected pathways will help people explore calling, receive formation and gain experience. Some will move into internships, apprenticeships, authorised or ordained ministry, children's and young people's ministry, chaplaincy, planting or revitalisation; others will lead in workplaces, communities, institutions and public life. Many will serve across both.

People grow into leadership by serving, taking responsibility, learning and receiving honest feedback. They need mentoring, supervision, clear expectations and room to develop without having to perform perfectly.

Existing leaders also need renewal and support through healthy teams, effective supervision, care for wellbeing and help to lead through change and conflict.

Local churches and ministries remain vital in recognising gifts, praying for people and releasing them to serve beyond their immediate needs.

Renewing and planting healthy churches

Healthy churches are central to local renewal and mission. Many parishes already carry deep faithfulness, trusted relationships, local knowledge and generations of Christian witness. Together, we will strengthen what is bearing fruit and plant new Christian communities.

Some healthy churches are stretched and need help to grow their capacity. Others have plateaued, become weary or lost confidence in mission and may need sustained accompaniment, leadership development, cultural change or a fresh start.

New congregations, church plants and worshipping communities will be needed in growth corridors, changing suburbs, culturally diverse communities and places where Anglican presence is limited.

Planting and revitalisation are distinct forms of work within one diocesan approach and require different leaders, resources and processes. New Christian communities within existing parishes also require clear communication, consultation and accountable relationships with parish and episcopal leadership.

In both, we seek healthy, sustainable and contextually faithful Christian communities through which people encounter Christ and participate in the life of his Church.

> "I would love to see God grow and equip his people on the west side of Victoria — lay and ordained alike — to know him better, and build up his Church there."
>
> **— Listening in Lent response**

Watch for the signs of renewal

Four connected signs help us discern the Church God is renewing among us:

These are both outcomes and commitments.

Numerical growth alone is not renewal if people are unsafe, younger generations remain absent or different cultures and traditions cannot flourish.

Healthy and fruitful churches

A renewed Diocese will be marked by churches alive in Christ: prayerful and worshipping; formed by Scripture and sacrament; forming disciples and raising leaders; welcoming newcomers; caring for people who are vulnerable; and bearing witness to Jesus in their local communities.

Health will look different in different contexts. Each church will need to pay honest attention to the people and places around it, what is bearing fruit and what needs to change. This includes using authority responsibly, addressing conflict and unhealthy culture, and remaining willing to learn.

Numbers matter because people matter. Attendance, baptism, participation and leadership help show whether people are being reached and welcomed, and growing as disciples. They will be read alongside Christlike character, deepened prayer and worship, transformed lives, restored relationships, faithful witness and generous service.

Younger people everywhere

Children, teenagers and young adults are central to the renewal of the whole Church and belong to it now - as disciples and, in some cases, as leaders. In a renewed Church, they will be visible, known, trusted, formed as disciples and released within its ordinary life through prayer, worship, discipleship, service, leadership and mission.

This requires more than attractive programs. Every church, revitalisation, replant and new worshipping community should ask how younger people and households will be reached, included, formed as disciples and released.

Renewal is intergenerational. Older Christians bring wisdom, prayer, experience, generosity and the capacity to mentor and encourage others. We seek a Church in which every generation helps the next to follow Jesus.

> "We have seen growth over the last two years with some young families joining. In our small Bible study group I've observed deeper understanding and ability to pray together. I am particularly encouraged by increased personal interactions among some of the older members and by people renewing their faith. These are very small steps, nothing spectacular, but very encouraging."
>
> **— Listening in Lent response**

From after-school care to explicit faith

STORY FROM THE DIOCESE

At one parish, an after-school program had built warm relationships with children and families from a nearby primary school. A younger leader began to ask whether the ministry could also create a clear and accessible way for children and parents to encounter Jesus.

After prayer and conversation with experienced leaders, the team developed a short children-and-families service following the after-school program.

It explained why Christians sing, pray, read the Bible and follow Jesus. Dinner reduced pressure on busy families, and parishioners were invited to build relationships.

The church also began a regular Sunday school as an act of welcome and expectancy.

A younger leader noticed a gap, listened, prayed and helped a church move from general goodwill towards explicit Christian formation.

Trusted and safe

A renewed Church must be trusted and safe. Trust grows where people are treated with dignity, authority is exercised with humility, communication is honest and commitments are followed through. It must mark relationships between people and leaders, churches and diocesan structures, and the Church and its local communities.

A trusted and safe church protects people, listens carefully, acts with integrity and takes responsibility when harm, failure or poor practice occurs. This requires strong safe-ministry practice, accountable leadership, transparent governance, clear ways to participate and report concerns, and consistent pastoral support. Bullying, harassment, discrimination, manipulation and misuse of power must be addressed.

People must be able to raise concerns without fear of retaliation or dismissal. Survivors of harm must be heard with care, and churches experiencing conflict or major change need skilled support and accountability.

Safety enables children, younger people and those who are vulnerable to participate, serve, lead, learn and grow within appropriate boundaries, supervision and support. Faithful mission includes safe ministry: diocesan processes should be clear, proportionate and practical, protecting people while enabling churches to involve and develop them responsibly.

Trust and safety must shape every part of implementation from the beginning.

Diverse and together

When we look only at one another, our differences can become the story. Our unity is found in Christ, who calls us into one body. Facing towards him and sharing in his mission can help us stand shoulder to shoulder. Our differences are real, and not every difference will be resolved. Yet in Christ we belong to one another and are called to serve together.

Diverse and together describes the breadth of gifts, traditions, cultures and experiences held within our shared life in Christ. That shared life has theological boundaries, and our differences vary in kind and significance.

Some differences involve deep and continuing disagreement and have caused pain, fear or mistrust. Renewal requires humility before God, truthful and charitable speech, careful listening, pastoral courage and practical love. We will refuse contempt, treat one another with dignity and remain committed to the patient theological, pastoral and governance work that serious differences require.

Belonging and participation

Becoming a Church in which everyone is welcomed and invited to find belonging in Christ requires openness to change, courage to recognise unseen barriers and practical action. Across the Diocese, we will pay attention to who is present, whose gifts are recognised, and who may be excluded or unable to participate, contribute and lead.

Anglican breadth

The Diocese includes catholic, evangelical, charismatic, traditional, broad church and other expressions of Anglican life, each carrying gifts that can strengthen the wider Church. No one tradition, movement or ministry model will be the measure of renewal; resources, examples, partnerships and pathways should serve churches across this breadth.

We seek a Diocese in which our different traditions are deeply rooted in Christ. This shared foundation calls us to learn from one another and contribute to our common mission.

Cultures and languages

The cultural and linguistic diversity of Melbourne and Geelong is intrinsic to the identity and future of the Diocese. Culturally and linguistically diverse congregations bring faith, resilience, community trust, language, relationships and missional understanding that the whole Church needs.

We will widen pathways for participation and leadership so that this breadth increasingly shapes worship, discipleship, decision-making and the allocation of resources across the Diocese.

We will support first-generation communities while paying careful attention to younger generations navigating faith across cultures and languages. We will reject racism and xenophobia, listen to communities easily overlooked and recognise that partnership is reciprocal. Churches with fewer people or financial resources may carry spiritual depth, cultural knowledge and community relationships that strengthen the whole Diocese.

Faith across languages and generations

STORY FROM THE DIOCESE

In one family, Christian faith was practised quietly and passed from one generation to the next in a language spoken at home. In time, that inheritance became part of the life of an Anglican church serving a culturally and linguistically diverse community. Older and younger members began working together to strengthen worship and discipleship in more than one language.

As people gathered across cultures and generations, ordinary conversations opened opportunities for questions, relationships and witness. The church became a place where inherited faith, emerging leadership and local mission could meet.

Cultural and linguistic diversity belongs at the heart of diocesan life and is part of the Church's present and future. Different languages, generations and cultural experiences carry gifts the whole Diocese needs, to be received, shared and offered in service of the gospel.

First Nations relationships and reconciliation

Renewal in this place must include truth-telling, repentance, respect and practical steps towards reconciliation of non-Indigenous Anglicans with First Nations peoples.

The Diocese ministers on lands and waterways where First Nations peoples have cared for Country across countless generations. Anglican history here includes faithful witness, but also participation in and benefit from colonial systems that enabled dispossession of traditional lands, loss of language and cultural practices and physical and psychological harm.

Acknowledgement alone is not enough. Renewal requires sustained relationships, respect for cultural authority, First Nations participation in decisions that affect them, and practical action and accountability across the Church's life, governance, property, mission and public witness. First Nations people are leaders and contributors whose cultural knowledge, spiritual insight and Christian witness can help shape the renewal of the Diocese.

> "Other traditions can minister and evangelise in ways that I cannot do. We need all of this diversity for the mission of our Church and to proclaim the Gospel of our Lord in word and sacrament."
>
> **— Listening in Lent response**

Women and men in vocation and leadership

God gives gifts and callings to women and men across the whole Church.

Women and men serve as lay and ordained leaders throughout diocesan life. Members of the Diocese continue to hold differing theological convictions about the ordination of women. The Diocese ordains women as deacons, priests and bishops and supports their leadership and service.

A diverse and together Church honours the ministry of women, upholds the practice and polity of the Diocese, and treats those who hold differing convictions without mockery, hostility or exclusion.

Neurodiversity, disability and accessibility

Neurodivergent people and those with disability are gifts to the body of Christ, not simply recipients of care.

We will work to remove barriers to worship, communication, participation, leadership and belonging. Accessibility must shape buildings, gatherings, resources, digital communication, consultation and ministry pathways. We seek more than attendance: every person should help shape the Church's shared life and mission through their gifts, experience and leadership.

Social and economic difference

The Diocese serves communities with significant differences in wealth, housing, education, migration and opportunity. Some churches have substantial property, people and financial resources; others serve faithfully where leaders work additional jobs and congregations have little capacity to fund ministry.

Renewal must reach beyond the social and economic settings where Anglican life is strongest. We will give particular attention to working-class communities, communities experiencing economic disadvantage and places with limited Christian presence or leadership pathways - seeking to form disciples and raise workers and leaders from within them. This calls us to generosity, mutual responsibility and the sharing of people, knowledge and resources across local and socio-economic differences.

Gender, sexuality and belonging

Questions of gender, sexuality and belonging remain complex and contested within the Church and wider society. This strategy cannot resolve every theological, doctrinal, pastoral or governance question; these require continuing work through the appropriate episcopal, synodical and diocesan processes.

The strategy commits us to treating every person with dignity and care; welcoming, hearing and protecting people from hostility or harm; and ensuring pastoral practice is marked by theological seriousness, truthfulness, compassion and a desire to help every person grow in shared life in Christ.

One Diocese, many parts

Now you are the body of Christ,
and each one of you is a part of it.
—1 Corinthians 12:27

The Diocese is one body with many parts: parishes and authorised congregations; schools, chaplaincies and agencies; theological colleges; episcopal leadership; and diocesan ministries and services. Each has a distinct vocation and contribution. Together, they share in the life and mission of the Diocese.

For the harvest gives this shared life a common vision and direction, worked out differently in each context. As each church, ministry and diocesan body prayerfully discerns its part and takes its next faithful step, these responses contribute to the renewal of the whole Diocese.

How the whole Diocese contributes to renewal

Renewal takes shape where ministry happens. It is strengthened by the relationships, institutions and systems that equip, connect and resource local work.

Mutuality means receiving the gifts of every part and asking flourishing ministries to be generous beyond themselves - raising and sending leaders, sharing learning and resources, supporting new work and helping others grow.

> "I would love to see a renewal of hospital chaplaincy and pastoral care as a distinctly Christian and Anglican calling. I believe ministry for the sick is crucial for the Church's authentic witness. Jesus calls us to be with him, and he is always with people who are suffering."
>
> **— Listening in Lent response**

The following areas require coordinated attention across the Diocese.

Area of shared life	Contribution to renewal	First-phase direction
Theological formation and thought leadership	Renewal must be theologically deep, publicly wise and recognisably Anglican.	Map how bishops, the Diocesan Director of Ordinands, ministry contexts, Ridley, Trinity and other partners can strengthen vocation, theological formation, practical equipping and public theology.
Schools and educational mission	Anglican schools are places of formation, presence, pastoral care and public witness, and for many families one of their strongest living connections with the Anglican Church.	Strengthen relationships with existing Anglican schools, beginning with heads, chairs, chaplains and parish-school connections; develop stronger school chaplaincy pathways; and separately test the feasibility of affordable Anglican school opportunities in places of need.
Chaplaincy	Chaplaincy extends Anglican presence beyond parish walls into places where people learn, work, age, serve, suffer, recover, decide, belong and search for meaning.	Build clearer connections, support and leadership pathways for school and public chaplaincies, including hospitals, aged care and prisons.
Agencies, justice, mercy and public witness	The Church's witness is proclaimed in word and demonstrated in love.	Strengthen collaboration among parishes, agencies, schools, chaplaincies and diocesan leadership around service, justice, mercy, reconciliation, care for creation, public witness and the common good.
Communication and public voice	Clear communication builds trust, shared understanding and public confidence.	Establish a regular rhythm of stories and report-backs, drawing on local voices and experiences of renewal, discipleship, leadership, service and public witness.

Area of shared life	Contribution to renewal	First-phase direction
Shared learning and mission resources	Renewal needs people, evidence, funding, partnerships and shared learning across different contexts.	Use evidence wisely, learn together and direct funding and partnerships towards agreed priorities.
Diocesan systems, local support and delivery	Local mission needs reliable systems and practical support that help it flourish.	Build clearer parish and ministry support pathways, with simpler workflows, better information and clearer points of contact.
Institutional and governance renewal	Mission needs governance that builds trust and enables responsible change.	Review governance, diocesan legislation, policy and decision-making so they serve mission, trust, local renewal and responsible stewardship.

The Perry Centre for Renewal will work with bishops, archdeacons and local leaders to equip churches and ministries for renewal, planting and revitalisation, and to help develop leaders. The first-phase directions are practical starting points and will be refined through prayer, consultation, annual priorities and appropriate governance.

The aim is a Diocese whose shared life supports renewal: theologically deep, locally grounded, episcopally led, synodically governed and aligned for mission.

When a parish plan became a shared commitment

STORY FROM THE DIOCESE

Over several months, one parish listened carefully to its community and worked together through the Parish Council to discern a way forward. The result was a Mission Action Plan.

But the most encouraging part was not the document itself. The process was marked by collegiality, honest listening and genuine enthusiasm among parish members.

As one lay leader put it: “It feels less like a document and more like a shared commitment.”

The task now is to bring it to life. This is add-up, not add-on: local discernment and existing parish plans remain central, supported by a diocesan framework that connects them to the wider work of renewal.

Worked out locally

Many churches, ministries and diocesan bodies already have a vision, ministry plan or established priorities. *For the harvest* does not replace that work or require another planning exercise.

This is add-up, not add-on. Alignment, not uniformity. Each part of the Diocese is invited to connect and strengthen its existing work within the shared direction.

- **What is God already doing here?**
- **What is our part?**
- **What is our next faithful step?**

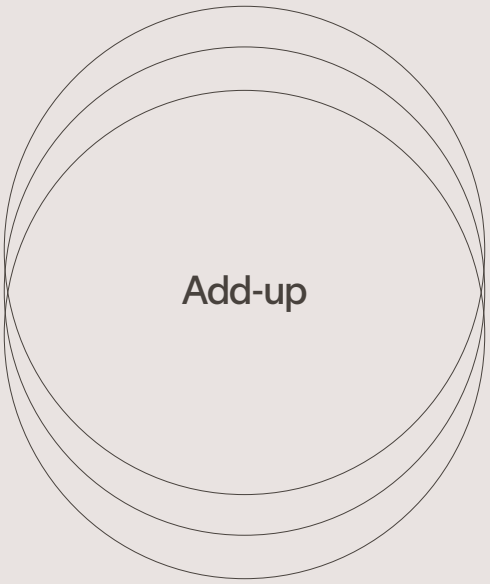
Discernment begins with prayerful and honest attention to the people and communities around us: what is bearing fruit; the gifts God has provided; what may be limiting health or mission; and what needs to be strengthened, healed, changed, released or begun.

The next step should be clear and practical enough to guide action. It may be modest - prayer, listening, rebuilding trust, strengthening discipleship or leadership, renewing a ministry or partnership, addressing unhealthy culture or beginning something new. Some places will need sustained accompaniment or more substantial change.

Local churches and ministries are responsible for their own prayer, discernment, leadership and action. In parishes, vicars, parish councils, local leaders and congregations will often discern together. Schools, agencies, colleges and diocesan bodies will work through their own leadership and governance.

Bishops, archdeacons and area deans bring pastoral oversight, wider perspective and connections to people, resources and other churches. Responsibility should remain local wherever possible, with partnership, resourcing, accompaniment and episcopal or diocesan involvement added where needed. Significant changes will follow the appropriate local, episcopal and diocesan processes, allowing local ownership and wider support to strengthen one another.

One Diocese. Many parts. One shared life in Christ, offered for the sake of the harvest.



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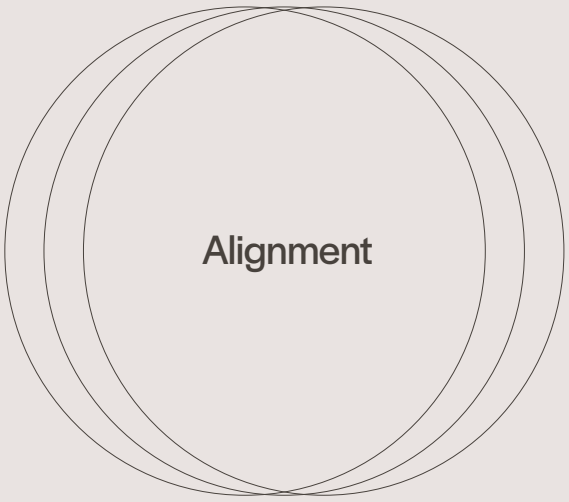

not uniformity

From vision to action

The three strategic priorities — forming missional disciples, raising and releasing leaders, and renewing and planting healthy churches — give the Diocese its ten-year focus.

They will be worked out through faithful local steps, supported by the people, pathways, services and resources needed for sustained action.

Specific programs, annual targets, structures and budgets will be developed through annual planning and the normal governance of the Diocese.

In the first phase, the Diocese will:

establish the Perry Centre for Renewal

reshape the Anglican Centre to serve local mission

build the financial capacity to sustain renewal over time

1 Establish the Perry Centre for Renewal

The Perry Centre for Renewal (Perry) will equip churches and ministries for renewal, planting and revitalisation, and help develop leaders. Working with bishops, archdeacons and local leaders, it will form part of the Diocese's shared support for local mission.

Perry's purpose is:

To help churches, ministries and leaders understand their present reality, discern their next faithful step and access support to take it.

understand present reality — **discern the next faithful step** — **access support** — **act**

Working together, Perry, bishops, archdeacons and local leaders will help identify what is needed and connect appropriate people, learning and resources. Support may include courses, cohorts and learning communities; coaching and specialist expertise; and renewal and planting pathways. Perry will help the Diocese learn from fruitful practice within and beyond Melbourne, building on and connecting strong existing provision.

Local churches and ministries are central to recognising gifts and developing leaders. Perry will support this work through practical equipping, shared learning and opportunities to gain ministry experience. Internships and apprenticeships will provide opportunities to explore calling, develop leadership skills and prepare for service in the Church and the world.

Perry's work will develop in stages, shaped by local needs, shared learning and agreed diocesan priorities and resources.

Why Perry?

The Centre is named for Charles and Frances Perry. Charles, Melbourne's first Anglican bishop, helped form churches, leaders and institutions in a rapidly changing city; Frances contributed significantly to welfare, education and care for women and children.

Their story brings together leadership, formation, institution-building, education, service and care for the wider community. The name honours their place in diocesan history while pointing towards renewal for Melbourne and Geelong.

2 Serve local mission through a reshaped Anglican Centre

Local renewal is supported by the shared leadership, services and systems of the Diocese. The work of Anglican Centre staff in finance, property, governance, safe ministry, people, technology, communications and administration is essential to faithful and sustainable ministry.

Building on this work, the Diocese will progressively reshape central services to strengthen their support for local mission, with clearer responsibilities, simpler access, stronger coordination and reliable follow-through.

The first phase will identify, with local leaders and diocesan staff, where improvements would make the greatest difference. Processes should be safe, lawful and accountable, as well as proportionate, understandable and straightforward to use, with unnecessary duplication reduced. Property and financial planning will support mission, sustainability and the needs of growing and changing communities.

The aim is for local churches and ministries to experience accessible and coordinated support: knowing whom to contact, understanding what to expect, and receiving clear answers and reliable follow-through.

3 Resource renewal for the long term

The strategy will require prayer, people, time, expertise and sustained financial investment. Initial funding has been secured to begin the work. Further funding will be sought to support agreed priorities for renewal across the Diocese.

Over time, the Diocese will need to grow recurring income to replace time-limited funding and sustain renewal. This will draw on diocesan budgets, philanthropic partnerships, grants, local generosity, responsible property stewardship and other sustainable sources.

Property is part of the mission inheritance of the Diocese. It should be stewarded for gospel presence, local ministry, community service and long-term sustainability.

Funding will be staged, transparent and linked to agreed outcomes. Annual priorities and budgets will determine what begins, grows, needs further testing or must wait. Diocesan priorities and governance will continue to guide all funding and partnerships.

The first phase: 2027—2029

The first phase will begin the work, build what is needed for the longer journey and help us learn what bears fruit.

Prayer, listening, storytelling, shared learning and opportunities to see fruitful practice will run through the phase.

2027 — **establish** — **begin** — **test**

In 2027, the Diocese will:

establish Perry's leadership, governance and initial capacity	launch courses, cohorts and learning communities, with opportunities for inspiration and shared learning
begin a pathway helping churches and ministries understand their present reality, discern a next faithful step and access appropriate support	begin improving diocesan processes and services, with priorities identified together by local leaders and diocesan staff
establish initial internships and apprenticeships with healthy placements, equipped supervisors, shared learning and clear onward pathways	begin simple measurement and reporting, and strengthen funding and partnerships

▶ The aim is to establish the work clearly enough to govern, strongly enough to act and modestly enough to learn before it grows.

2028 — **extend what is bearing fruit**

In 2028, the Diocese will:

widen access to support, strengthen partnerships, extend pathways that are bearing fruit and progress priority improvements within the Anglican Centre. Work not producing the intended fruit will be adapted, simplified or stopped.

2029 — **consolidate** — **review and prepare the next phase**

In 2029, the Diocese will:

consolidate what can be sustained, review the first phase and prepare recommendations for what should follow.

What we intend to establish by 2029

By the end of 2029, the Diocese intends to have established:

1	Perry as an accessible and trusted source of practical equipping, leadership development and support for church renewal, planting and revitalisation, including tested courses, cohorts and learning pathways able to serve different contexts
2	a clear pathway through which parishes and ministries of different traditions, sizes and locations can access support for their next faithful step
3	a connected leadership pathway, including internships, apprenticeships, mentoring and shared learning, with links to formal discernment and theological education where appropriate
4	wider participation and leadership across the Diocese, with visible progress in cultural and linguistic representation, women's leadership, and accessibility for neurodivergent people and those with disability
5	more revitalisations, replants, fresh starts, new congregations and worshipping communities, with each form clearly defined
6	improvements in diocesan services and processes
7	stronger funding partnerships, recurring income, measurement and transparent reporting

How the strategy will be held

For the harvest sets a clear direction for 2027–2036. Its vision and strategic priorities should remain steady, while the way they are pursued develops as we pray, act and learn.

Prayerful and accountable leadership

The Archbishop and bishops will hold the vision before the Diocese and continue to provide spiritual, pastoral and missional oversight.

Significant decisions about people, churches, places, money and ministry will be considered prayerfully, informed by evidence and local knowledge, and made in the light of the whole Diocese.

Archbishop in Council will continue to approve annual priorities and budgets and significant decisions about structures, governance and funding, and will oversee progress and risk.

Churches, ministries and diocesan bodies will continue to carry responsibility for prayer, discernment, leadership and action in their own contexts. Perry and teams across the Anglican Centre will support them without replacing episcopal authority, local governance or local responsibility.

Annual priorities and responsible choices

Not everything will begin at once. Each year, priorities and the budget will identify what should begin, continue, grow, pause, stop or be reshaped. Choices will be tested against the foundations, strategic priorities and signs of renewal, and by whether they strengthen local mission, belonging, trust, accountability and long-term sustainability.

Annual plans will name who is responsible, what is needed, what could get in the way and how progress will be judged. They will be reviewed and results reported through the normal governance processes of the Diocese.

Listening, learning and reporting

The listening that shaped *For the harvest* will continue.

Care will be taken to hear people whose voices may be missed because of language, disability, geography, age, affordability, culture or limited institutional influence. Significant local or structural changes will involve those affected and follow appropriate processes. Listening will help us understand likely effects, test assumptions and respond visibly to what is heard, while decisions remain with those responsible for them.

Measurement will support discernment and learning. Data and stories will help us see whether people are encountering Christ, disciples are maturing, leaders are being raised and released, churches and ministries are taking faithful steps, and the four signs of renewal are becoming visible.

Existing parish returns will be used wherever possible. Archbishop in Council will receive regular reports on progress, finance and risk. Synod and the wider Diocese will receive an accessible annual account of what has begun, what is bearing fruit, what has been learned, how resources have been used and what will happen next.

A substantial review will take place at the end of 2029 and another around the strategy's midpoint. Each year, the Diocese will ask:

- **What is God already doing here?**
- **What is our part?**
- **What is bearing fruit?**
- **What are we learning?**
- **What should begin, grow, change or stop?**
- **What is our next faithful step?**

Pray and go

For the harvest comes to life as people and communities pray, listen, act, learn and offer their gifts for the sake of others.

Each of us has a part: to grow as a disciple, help another person become a disciple and help raise new leaders. Each church, ministry and diocesan body is invited to discern its next faithful step.

The harvest belongs to God. So we pray to the Lord of the harvest, trust in Christ and go in the power of the Holy Spirit - **as a renewed Church proclaiming Christ across Melbourne and Geelong, so that every person may encounter the love of God.**

Glossary

These short definitions explain how key terms are used in *For the harvest*.
They are working descriptions, not complete theological or legal definitions.

Anglican Centre

The office base for diocesan leadership, teams and services; it is part of the Diocese but does not mean the Diocese as a whole.

Anglican identity

The shared life of an Anglican church: rooted in Scripture, the historic creeds and Anglican formularies; shaped by prayer, worship and sacrament; episcopally led and synodically governed; and faithfully present in particular places.

Apprenticeship and internship

An internship is a structured period of local ministry experience, practical learning and exploration of calling. An apprenticeship is a longer period of supervised ministry and leadership development, preparing a person for their next step in service.

Archbishop in Council

The Diocese's standing governance body between meetings of Synod, overseeing matters including annual priorities, budgets, risk and major decisions.

Authorised congregation

A recognised Anglican worshipping community that is not a parish but operates under diocesan authority and oversight.

Authorised lay minister

A lay person formally authorised by the Diocese for ministries such as preaching, pastoral care, worship leadership, children's and young people's ministry or evangelism.

Church health and a healthy and fruitful church

Church health is a church's spiritual, relational and practical wellbeing and faithfulness in mission. A healthy and fruitful church is alive in Christ, growing disciples and leaders, welcoming others, using power responsibly, serving its neighbours and bearing fruit in its context.

Church planting

Establishing a new congregation, worshipping community or other sustained Christian presence where Anglican presence needs to be established or strengthened.

Cohort and learning community

A cohort is a group undertaking a course or development pathway together. A learning community brings people together over time to share experience, learn from one another and put learning into practice in their own contexts.

Diocese

The Anglican Diocese of Melbourne as a whole: its people, parishes and other worshipping communities, Cathedral, schools, chaplaincies, agencies, colleges, bishops, governance bodies, diocesan teams and shared systems.

Disciple and missional disciple

A disciple follows Jesus Christ throughout life, growing through Scripture, prayer, worship, sacrament, Christian community and service. "Missional disciple" emphasises that following Jesus includes being sent to serve, bear witness and help others towards Christ.

Episcopally led and synodically governed

The Anglican pattern in which bishops provide spiritual, pastoral and missional oversight, while clergy and lay representatives share responsibility through Synod and other governance bodies.

Evangelism

Sharing the good news of Jesus Christ and inviting people to respond through preaching, testimony, conversation, invitation, hospitality and the exploration of faith.

Faithful Anglican presence

A sustained Christian presence that is recognisably Anglican, connected to the wider Diocese and attentive to its context.

Fruitfulness

The visible fruit of life in Christ, including maturing disciples, emerging leaders, transformed lives, restored trust, communities served, younger generations growing as disciples and people coming to Christ.

Leadership

Helping people and communities move faithfully towards God's purposes through character, calling and service, whether in formal roles or through influence, hospitality, pastoral care, governance or witness.

Next faithful step

A practical response, discerned through prayer, to what God may be asking now; it is realistic enough to begin and aligned with the strategy's shared direction.

Parish

A local Anglican church community responsible for worship, pastoral care, discipleship, witness and service in a particular place.

Perry Centre for Renewal

A diocesan centre for practical equipping and leadership development, supporting church renewal, planting and revitalisation in partnership with bishops, archdeacons and local leaders.

Replanting

A substantial fresh beginning in an existing church or ministry location, involving significant changes to leadership, congregation, culture, governance or patterns of ministry.

Renewal

God deepening the life of Christ in his Church, strengthening what is faithful, healing what is wounded and bearing fruit in disciples, leaders, worshipping communities and the places they serve.

Revitalisation

A supported process through which an existing church grows in spiritual, relational and missional health, sometimes including changes to its culture, leadership or patterns of ministry.

Synod

The Archbishop, clergy and lay representatives gathered to make legislation and decisions about the Diocese's corporate life in Christ; the Diocese's overarching governance body.

Worshipping community

A sustained group gathering for Christian worship, discipleship and shared mission, whether a parish congregation, authorised congregation, church plant, replant or another recognised Anglican community.

Working strategy

A strategy clear enough to guide shared action, investment and accountability while remaining open to learning and changes in programs, structures, timing and annual priorities.

A prayer for the harvest

O Lord of the harvest,
whose Church is bought by Christ
and whose Spirit gives life:

Give us great confidence
in the work of your Son and Spirit.

Send workers into the harvest.
Grow us as disciples.
Raise up leaders to shepherd your people.
Renew your Church
in faith, hope and love.

We ask this so that
every disciple, leader and church
will take faithful steps of ministry and mission,
for the glory of your Name
and for the benefit of this world,
which you love and which we serve.

Amen.

ANGLICAN
DIOCESE OF
MELBOURNE