



BOARD OF NOMINATORS

Public information pack

Archbishop of
Melbourne election

2025

There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Ephesians 4:4-6

At this season, as we seek to share the hope that we have in Christ with those around us through Hope25, we also seek, under God, to share this hope with future generations. We are a diverse Diocese with many different expressions of church, and yet, we are united under Christ professing him as Lord.

The Board of Nominators has sought candidates for the role of Archbishop of this Diocese who will first and foremost profess the hope that we have in Christ and who will seek to lead the body of Christ in this Diocese in unity, proclaiming Christ as Lord, respecting our varied expressions.

We complete our task as we began, in prayer:

Eternal God, shepherd and guide,
in your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your truth,
so your church may be built up
and your name glorified;
through Jesus Christ our Lord.
Amen.

Jenny George
on behalf of the Board of Nominators 2025

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EXECUTIVE SUMMARY

The Board of Nominators present candidates to the Election Synod who are godly, gifted and ready to be Archbishop of Melbourne.

We began our task back in August last year by spending time in prayer for our Diocese and also deciding how we would operate as a Board. We conducted a survey and consulted widely. We heard that there was a strong appetite for change, driven by a decline in church attendances, financial stresses and the need to plant churches in new growth areas. We collected over 100,000 words and distilled all of what we learnt into selection criteria for our next Archbishop. We then created a profile of our Diocese to enable potential candidates to see the significant scope of the role of Archbishop.

We carefully considered contentious issues in our Diocese and began to look for candidates whom a majority of Board members, and we believed also the Synod, could consider for the role: candidates with a generous orthodox position on theological issues, who would honour the diversity of the Diocese and grow the impact of the Gospel.

Our search for candidates has been extensive and rigorous, across the Diocese, Australia and the globe. In total we considered over 110 possible candidates, more than 30% of whom were women. We then conducted rigorous assessments of them via research, listening to past sermons, reading publications, multiple interviews and psychometric tests along with appropriate checks.

In all, we estimate that we have spent more than 1500 hours of time collectively on this process.

The candidates we are bringing to the Synod represent wonderfully different stories of ministry journeys. They have spent many hours with us and others in prayerful discernment as to whether God is calling them to be our chief shepherd at this time.

All are gifted leaders with proven track records.

We are delighted to commend them to this Election Synod as candidates who we believe meet the selection criteria and have the personal attributes, character, competencies and experience to take on the role of Archbishop and lead the Diocese of Melbourne faithfully and effectively.



ANGELICAN
DIOCESE OF
MELBOURNE

BOARD OF NOMINATORS

Report to Election Synod

2025

MEMBERSHIP

The Board of Nominators began with 18 members, 9 clerical and 9 lay. Due to resignations for personal reasons, the membership of the board was 14 people (6 clerical and 8 lay) at the time of writing this report.



Rev Kirsty
Brown



Matthew
Crichton



Prof Jenny
George



Dr Ian
Gibson



Rev Farag
Hanna



Prof Ian
Harper AO



Rev Andrew
Livingstone



Fiona
McLean



Rev Dr Chris
Porter



Chris
Sadler



Michael
Shand AM KC



Dianne
Shay



Rt Rev Dr Alison
Taylor AM



Rev Ben
Wong

INITIAL PROCESS

The Board of Nominators first met on August 10, 2024. This was six months to the day before the retirement date of Archbishop Philip Freier.

The Board was required, as its first item of business, to elect a Chair and a Deputy Chair. In addition to electing Jenny George and Chris Sadler to these roles we also elected Kirsty Brown as Treasurer and Matthew Crichton as Secretary.

Following this we agreed to engage Rev Sandy Jones to act as a facilitator and provide coordination and support to the Board. We also asked her to provide pastoral support and advice to candidates during the process. We were blessed that she could provide many survey templates and banks of interview questions that helped us as we developed questions.

We developed a budget that was approved by Archbishop in Council.

We agreed together that it was important to get as much guidance as we could going into the process. We met and consulted with the Provincial Bishops and then constructed a comprehensive Diocesan consultation process.

We formed working groups to help drive different parts of the process. Dianne Shay led a working group responsible for the consultation process and many of the interview questions. Michael Shand led a working group to support the episcopal standards process. There was also a team delegated to work on Board processes and logistics (Jenny George, Matthew Crichton, Chris Sadler, Kirsty Brown and Peter Sherlock).

OUR GOALS

- 01 Listen to people regarding their **concerns and hopes**
- 02 Understand the **qualities, capabilities and experience** needed by the next Archbishop of Melbourne
- 03 **Find candidates** who are gifted, godly and capable of meeting these challenges
- 04 Present candidates who are **able to be elected** by Synod because they fit the profile that Synod requested

We compiled a consultation survey that was available for anyone in the Diocese to complete. We asked about priorities for an Archbishop. It was clear from this survey that there is a **broad appetite for change.**

Interim results from this survey were presented at the October 2024 Synod and are available on the Board of Nominators website (www.boardofnominators.org).

The results showed a desire for:

- 01** Parish revitalisation
- 02** Church planting in growth corridors
- 03** Financial sustainability and structural reorganisation
- 04** Courageous decision making in respect of unviable parishes
- 05** Strategic capability and missional heart
- 06** Pastoral and sensitive approach
- 07** Someone to bring unity while respecting diversity (multicultural and theological/ church styles)

Following the presentation of the interim results of the survey at the October 2024 Synod, we gave an opportunity for Synod members to discuss in small groups and provide further input via an online form at the Synod itself. We collected this information and analysed it after Synod, finding that it confirmed, indeed strengthened, the directions and observations indicated in the first survey.

Throughout this period, we advertised an online form for Synod members to propose names of potential candidates. While the Act only requires this to be open for up to 30 days, we allowed people to submit names for around 10 weeks.

A number of groups sent letters of encouragement, prayer and questions/input to the Board.

SELECTION CRITERIA

Through the consultation process we estimate that we collected information from around 750 people. In total more than 100,000 words were written and submitted.

Sandy Jones codified and collated this enormous body of information into themes. The Board had access to original (anonymous) comments as well as quantitative responses and these helped to give colour and specificity to the feedback. We asked respondents for one question they would like candidates to be asked. We found responses to this question very helpful and have included the complete list in **Appendix A** (not available in the public version of this report).

The consultation process helped us to draft, refine and finalise the selection criteria and the questions we asked candidates.

SELECTION CRITERIA

Eligibility

- 1.1** Canonical fitness (age, ordination)
- 1.2** Willingness to be considered

Episcopal

- 2.1** Witness to the resurrection (orthodox, reflective, biblical, discerns God's call)
- 2.2** Shepherd of the faithful (including clergy formation, development, retention)

Leadership

- 3.1** Organisational leadership (senior teams, courageous, navigating change & conflict)
- 3.2** Resource management (governance, delegation, finance, accountability, prudent)

Melbourne context

- 4.1** Vision and mission (casts vision, implements, strategic, inspiring, knows and known)
- 4.2** Diversity (trust, respect, culture of debate, works across church styles, multicultural)

Personal

- 5.1** Godly, wise, good communicator and spiritual leader
- 5.2** Electable

Screening

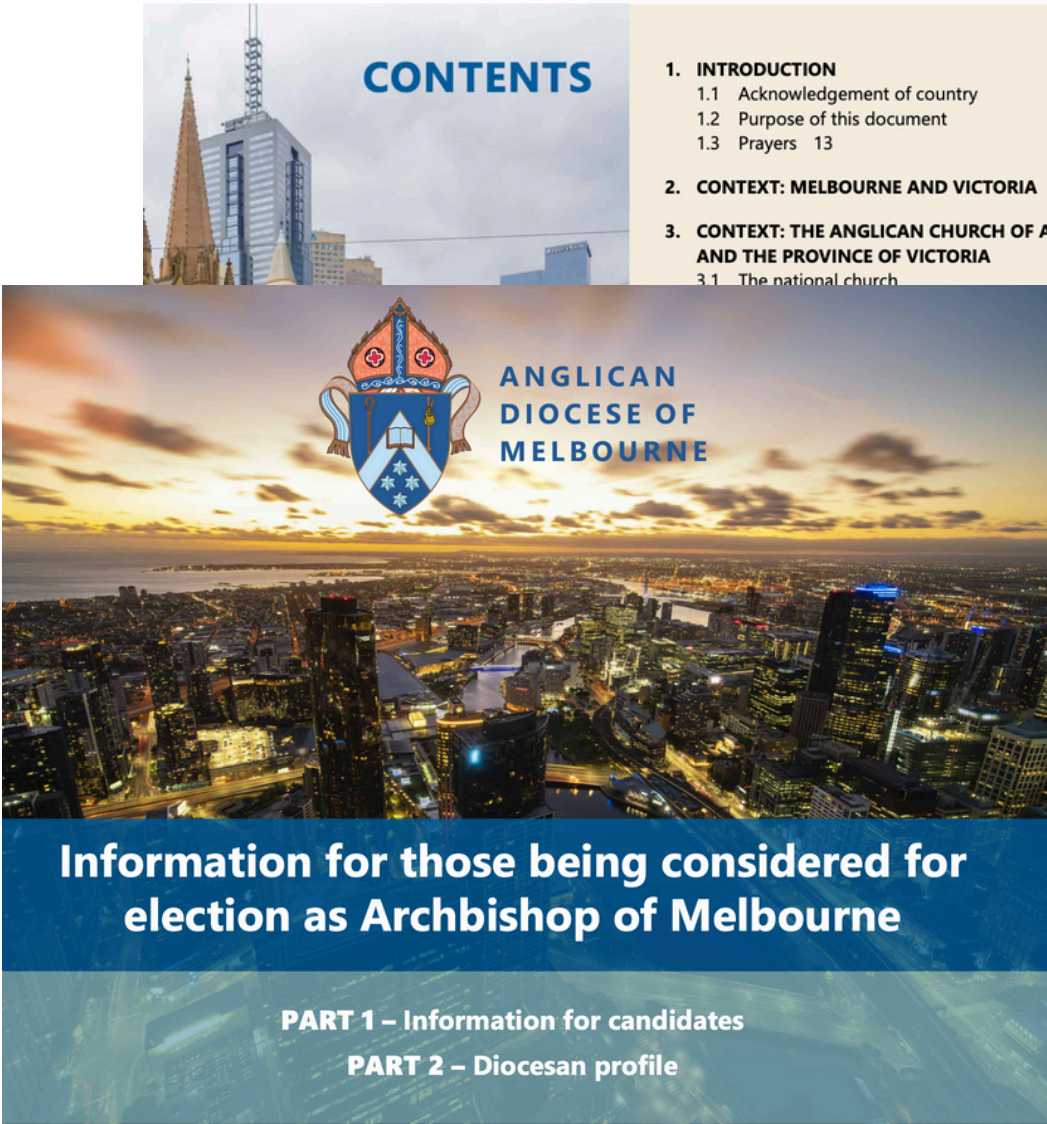
- 6.1** Professional standards
- 6.2** Health (medical, psychometric)

DIOCESAN PROFILE

A major early task was writing a Diocesan profile

This contained an overview of the Diocese, our parishes, key people, finances, strategic plan, governance, statutory roles of the Archbishop, summary of Diocesan consultation and feedback. We published this on the Board of Nominators website. Some parts of the full profile (for example parts dealing with financials and redress) have been omitted from the version published publicly.

[Click here to download it from our website](#)

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Through the process of meeting together as a Board, we spent time getting to know one another. It was encouraging to hear how each of us became a Christian, what keeps us coming to church, why we love God and his people in the Anglican church in Melbourne and what we were hoping for through the archbishop election process.

+Alison Taylor shared some of her doctoral work, especially the history and development of the role of the bishop, giving examples from New Testament times through to the contemporary Anglican Church of Australia.

We spent time talking about how we wanted to work together. This conversation was greatly assisted by Peter Sherlock, the only member of this Board who had served on a previous Board of Nominators. Many of the suggestions for process that ultimately proved highly successful were proposed by Peter, particularly our “strengths-based” approach to evaluating candidates. We also trialed a few different ways of discussing and voting.

As the process went on, we clarified many principles that informed our way of working together.

PRINCIPLES FOR THE BOARD

- 01 Respectful and **honest discussion** to be followed by **anonymous electronic voting** on all key decisions
- 02 **All decisions to be made by the Board as a whole.** This included signing off on work done by smaller groups.
- 03 All Board **interactions to be available to everyone on the Board** – meaning that we recorded a lot of our meetings or made them hybrid to allow people to participate from a distance and/or view meetings afterwards. Notwithstanding this, we made every effort to **meet face to face** whenever possible.
- 04 For as long as possible, we would remain **focused on nominees’ strengths** not weaknesses. We believed that God had gifted and called each one of them. And we believed that it was our job to try to discern where nominees’ strengths met the needs of Melbourne. We found this promoted a positive atmosphere at Board meetings and did not sacrifice insight.
- 05 A commitment to spending **time in prayer** at each meeting, As we began interviewing nominees, this became a larger part of our meeting time, with at least 30 minutes spent praying at the start of each interview day as well as prayer during each session.
- 06 A desire to be **as transparent with Synod as possible** while respecting candidate confidentiality. We decided to reveal as much information publicly as was practical within the bounds of confidentiality.

CONTENTIOUS ISSUES

Early in the process we took soundings of Board members' views on some of the doctrinal issues that cause division within the Diocese.

Our consultation through the survey and Synod feedback had indicated that a number of contentious issues were on the minds of Synod members and would be significant in their evaluation of candidates. However, as might be expected, we quickly discovered that various Synod members' views on these issues were diametrically opposed. The nature of the consultation also meant that we couldn't precisely gauge the strength of feeling with which different viewpoints are held within Synod.

Board member soundings were not focused on their personal views but rather on the range of views they would be willing to accept in candidates whom they would agree to present to the Election Synod. We did this for two reasons:

1. Any candidate presented to Synod would need to have the support of a majority of both lay and clergy within the Board of Nominators. So the range of views that Board members themselves could support was important.
2. Because the Board was elected by Synod, we hoped that the views of Board members would serve as a guide to where the majority of Synod support would also lie. By understanding where Board members' views sat, we hoped to understand what kinds of candidates could achieve a two-thirds majority of each house on the Synod floor.

There were many issues we could have discussed. With limited time we believed that we would get a sense of how Board members and candidates approached issues by looking at a few in detail. We chose to focus on the issues most often mentioned by Synod members in their feedback.

However, the majority of our time with candidates was spent on other matters, not on contentious issues. We talked in depth about their spiritual walk with God, their leadership capabilities, experience and track record, perspectives on Diocesan challenges, financial and growth imperatives and their vision for the Diocese.

SCREENING CANDIDATES

Long List

The primary channel for gathering potential candidate names was the online form on the Board of Nominators' website and these names came from Synod members and other members of the Diocese. More than 50 names were received through August and September 2024. By the end of October, 16 people had 10 or more nominations from Synod members.

The Archbishop Election Act obliged us to consider any names with at least 10 nominations from Synod members if they were received within 30 days of our first meeting. Only 13 potential candidates qualified under that criterion. But, in fact, we chose to include all 16 people who received at least 10 nominations by the time the nomination process closed in late October.

In addition to nominations by Synod members, we also added our own searches. We particularly looked at people from around Australia who were in roles such as Archdeacon, Dean and Bishop and we searched for people who were in Bishop roles around the Anglican communion who seemed to have a profile that would match our selection criteria.

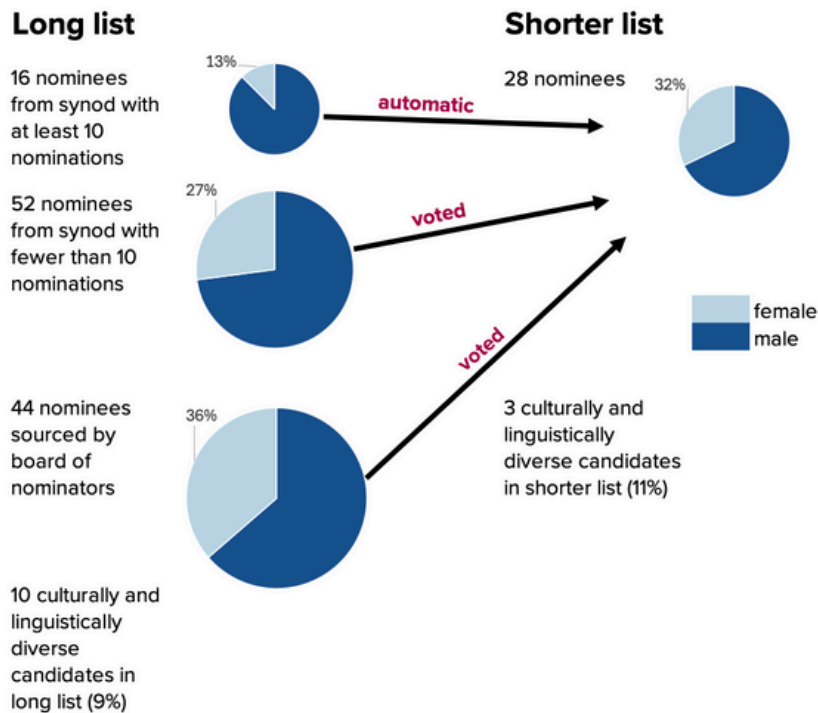
When all the names from both these sources were combined, there were more than 100 people whose profiles we considered.

Shorter list

The process to move to a shorter list involved four steps:

1. Nominees who were ineligible (for example, over 70 years old) were excluded.
2. Nominees who had written to us explicitly declining to be considered were excluded.
3. Nominees who had 10 or more nominations were automatically included.
4. The remaining nominees were voted on by the Board.

After this process was finished, the shorter list contained 28 names. The diagram on the next page shows the numbers and gender breakdown.



Evaluating the shorter list

We created a file for each nominee. This included a bio, links to LinkedIn, Wikipedia and their church/Diocesan website, links to their sermons and other videos or writings. Board members spent hours watching videos, reading, praying and thinking about each nominee.

At this point we had had no contact with any nominee. We were conscious that any approach from the Board would be a big disruption and distraction for someone's ministry and wanted to ensure that we had done as much research and thinking as possible with the information available before taking that step.

Each Board member rated the nominees against the selection criteria. Wherever possible, when information was lacking, we attempted to find more information that would help to clarify any questions.

These ratings were shared within the Board and collated and this allowed us to see what the Board sensed were the strengths of each nominee and where they best matched the selection criteria. We discussed each person. The discussion of nominees in this phase was focused solely on strengths. We wanted to understand the distinctive strengths each nominee would bring to the Diocese.

Each nominee on the shorter list was then individually voted on by the Board (anonymously).

Throughout this stage – and at later stages – any Board member was able to raise a new name or bring back a name that we had previously passed over and ask the Board to reconsider. This happened a number of times and allowed the Board to rethink and develop our approach over time. It led to a slightly iterative process as time went on and we discovered new ideas and rethought various nominees in the light of new information.

Approaching nominees

The Board approached those people from the shorter list whom a majority of Board members voted to include in the process. We invited them to enter into a discernment process with us. More than 30% of those approached in this way were women.

MUTUAL DISCERNMENT PROCESS

- 01 We had a short initial conversation with each nominee about the role and outlined the process we proposed to use.
- 02 We then had a 60 – 90 minute initial interview. This took place via Zoom and involved 3 – 4 Board members. The interview was recorded and all Board members viewed it. The questions we used are provided in [Appendix B](#).
- 03 The Board voted on whether to continue the discernment process for each nominee.
- 04 Where there was Board support to continue, each nominee was then sent a list of questions to respond to in writing. The questions we asked have been provided to Synod members in [Appendix C](#) (not included in this public information pack)
- 05 Each nominee was interviewed in person over a weekend. This included an informal dinner with the nominee (and their spouse, if applicable). There was also a day of interviews with each nominee (4 x 1 hour interviews on a range of topics). Behavioural interview questions were used (see [Appendix D](#) for the full list of common questions). These interviews were also recorded: meaning that Board members who were unable to attend in person were still able to view all interactions with all nominees. Notes and observations about the nominees, areas of strength and areas where there might be issues or concerns, were discussed by the Board on the day.
- 06 Each nominee was asked to complete psychometric and aptitude testing.

MUTUAL DISCERNMENT PROCESS (cont)

- 07** Each Board member rated the nominees against the selection criteria. These ratings were not shared but allowed Board members to think through their own observations going into the final deliberations. The discussion process within the Board at this stage was the first time that nominees had been explicitly compared and where both strengths and weaknesses were discussed. However, even in this process, the discussion mostly centred on the strengths of nominees and how those strengths mapped onto the needs of the Diocese that we had heard about through our consultation process.
- 08** The Board was conscious that we were required to bring between 2 and 6 candidates to Synod and so our deliberations were not only about individuals but also ensuring we ended up with an appropriate number and combination of candidates. We took soundings through an anonymous straw poll to understand Board preferences about the group of candidates who should be presented to Synod.
- 09** The Board voted anonymously by houses on whether to include each nominee on the list of candidates for Synod. Nominees who received votes of more than 50% of clergy members and more than 50% of lay members of the Board of Nominators were included and became candidates.
- 10** Two people, including the Chair of the Board, had a conversation with each nominee to communicate the decision of the Board and ensure that the outcome was mutually understood.
- 11** Candidates agreed, in writing, for their name to go forward to the Election Synod.
- 12** Reference checking, medical checks and professional standards checks were completed for those candidates going through to Synod. See [Appendix E](#) for the reference check questions and referee requirements.
- 13** After appropriate minuting of key decisions and report writing (including this report), all recordings and nominee personal documents were deleted to ensure confidentiality of the process.

This was a mutual discernment process and at various points a number of nominees decided not to continue.

The core interview questions, written questions, tests etc. in the process were the same for each nominee. However, the in-person interview day also included some personalised follow-up questions based on nominees' written responses and their particular background.

CHILD SAFETY

The Archbishop of Melbourne is in a responsible position with oversight of the safety of children and vulnerable people. We addressed this through the process:

1. In the first interview we asked a question about building a child-safe environment.
2. During the in-person interviews we asked multiple questions about building a safe culture, working with vulnerable people and whether there was any past history of disclosures or issues within their ministry of which the Board should be aware.
3. Each candidate has been through Episcopal Standards checks.
4. We asked referees specifically to comment on candidates' commitment to child safety, working with vulnerable people and any issues we should be aware of in a candidate's past.

All candidates were able to give a good description of child safe standards, building a safe culture and how to determine whether they were interacting with a vulnerable person. We are not aware of any issues in their ministries pertaining to child safety or the safety of vulnerable people more broadly.

PREPARING FOR SYNOD

The Board has sought to provide Synod with as much information as possible to assist in its decision-making. As should be clear from the information in this document, the Board has done a great deal of work to discern what each candidate would bring to the Diocese if elected.

The separate candidate information pack we have prepared for Synod members has been viewed and agreed by all the candidates to ensure that it accurately represents their views and we have not breached confidentiality. Names have been presented in alphabetical order by surname, as required by legislation.

The Board of Nominators commends all candidates to the prayerful consideration of Synod members and joins with Synod in praying that God's will be done in the election of the next Archbishop of Melbourne.



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BOARD OF NOMINATORS

Appendices with additional information

2025

SELECTION

A

Questions from consultation

- omitted from the public information pack

B

First round interview questions

C

Written response questions

- omitted from the public information pack

D

In-person interview questions

E

Referee requirements and questions

APPENDIX B

First Round Interview Questions

These interviews took place over zoom with 3 or 4 Board members and were recorded for the remaining Board members to watch.

1. Can you tell us about your current vocation and ministry? What have been some of the highlights for you?
2. Does a role like the Archbishop of Melbourne feel like it's a natural next step in your ministry or quite a different direction? Can you give us some examples of how you engage in discernment about vocational decisions like this?
3. Describe a time when you've led a team of clergy. How did you encourage them to discover and develop their gifts? *(follow-up)* Describe a situation where you've had to make a tough decision to dismiss a direct report from their role.
4. Describe your experience leading organisations, especially those with complexity and where you had to lead through influence. *(follow-up)* Think about a time when someone deeply disagreed with a direction you were leading them in, or a decision you made. How did you handle this?
5. Describe your experience making decisions about resource allocation: people, property, time (focus), financial assets.
6. in a nutshell, what is your understanding of mission, evangelism and church growth? Can you give an example of how this understanding has played out in your ministry experience?
7. Melbourne is a diverse diocese in many ways, including cultural background, language, wealth & theological views. How do you think our next Archbishop might build trust and respect across that diversity? *(follow-up)* Are there limits to diversity within the church for you? What are they?
8. Can you explain your understanding of what it means to create a child-safe environment?

APPENDIX D

In-person Interview Questions

We had a full day with each candidate. We divided this into 4 sessions. Each session had different Board members in attendance (around 3 - 4 Board members per session), while other Board members watched a livestream of the interview in a separate room. The questions in this appendix formed the main set of questions but variants or alternative questions were also asked. Sometimes this was in response to an individual's answers to the written questions.

Session 1: Leadership

1. Can you tell us about the key people that have influenced your thinking and growth in leadership?
2. What excites you about the opportunity to exercise spiritual leadership in this Diocese?
3. Where would the responsibilities and priorities of this role take you out of your comfort zone? Where would you need to stretch your capacity or extend your knowledge and expertise?
4. Melbourne Diocese affirms women in all levels of ministry and leadership in the church. Firstly, would you continue this affirmation? Secondly, would you actively seek to identify, appoint and promote women as deacons, priests and bishops?
5. Thinking about a team you enjoyed working with, what were the things you most valued about that team? (*follow-up*) How do you recognise and celebrate achievements for your team?
6. Tell us about a time you had to lead a team through a crisis or significant change. How did you demonstrate courage?
7. Is there a time you were facing a hard decision that you weren't entirely comfortable with? What happened and what did you learn from this?
8. Growing in conflict competence is critical given senior leadership often involves navigating complex situations and escalating conflict, even where there are shared values and a commitment to a vision. Sadly, we're all aware they can potentially lead to a painful, irretrievable relational breakdown. Clergy are not immune. Have you experienced this in your leadership? Can you reflect on what you learned and the effect this had on your approach to leadership?
9. How would you lead the Diocese through the process of change that is required?
10. How do you seek to gain feedback and a fresh perspective on your leadership?
11. The challenge of leading major transformational change is costly and hard to navigate. What will you need to build in, for yourself and your team, to sustain energy and momentum?

Session 2: Character, Mission and Theology

1. Tell us about your personal devotional life. What are your practices of prayer, Bible reading, personal holiness? What does this look like?
2. How do you feel you are going spiritually? Are there ways God has been growing and stretching you recently?
3. The role of Archbishop can place strains on family or other close relationships. Have you talked about this with your family and how you will adapt to the change? What do you think you will find most challenging (*optional follow-up*) What do your family think about the prospect of you becoming Archbishop of Melbourne?
4. Synod will ultimately discern and decide our next Archbishop. How would you convey to them your understanding and vision of mission?
5. Alongside a broad view of mission, a strong desire through the consultation feedback was for an Archbishop who invests personally and equips others in evangelism. Can you tell us how you seek to witness to unbelievers in your own life?
6. One of the responsibilities of a bishop is to guard the faith and refute error. How have you done this in your ministry so far?
7. We have three scenarios and would like you respond with a theological, leadership and pastoral lens to each of them. (a) If a cleric allows a lay person to preside at communion in their parish, how would you address this? (b) How do you think the Archbishop can or should oversee the content of theological training for ordinands? If you were made aware of potentially unorthodox views held by a theological college lecturer what would you do about it? (c) If a cleric holding a licence demonstrates vulnerability and honesty and advises you that they are in a same-sex relationship, how would you respond? Would your response be the same or different if they confirmed that they are committed to upholding Faithfulness in Service?
8. An Archbishop could attempt to take away a cleric's license via a process such as Professional Standards or Diocesan Tribunal, they could choose not to grant or renew a license or they could give a cleric a PTO but not a full license to minister in the Diocese. What kinds of situations might lead you to use each of those choices?
9. There is considerable controversy in our Church around the matters of homosexuality and same-sex attraction. Much of the time, those with opposing views seem to be "shouting past one another". How would you lead a discussion on the controversy which framed it in terms of doctrinal hermeneutics?
10. As Archbishop, how would you seek to equip Christians in this Diocese to discern and stand up for orthodoxy?

Session 3: Strategy, church growth and finances

1. Describe a strategy you have created. What was the hardest part about implementing it? What was the outcome?
2. What enabled you to persevere through times of tension or when there was a clear difference of opinion about strategic direction or priorities?
3. How would you seek to inspire churches across the Diocese to feel confident and equipped to take positive steps forward in health, growth and sustainability? (*follow-up*) What resistance factors might you encounter and what strategies would you employ to address those factors?
4. Can you tell us of an example where you've sought to implement innovative and creative strategies in mission?
5. The Diocese has significant challenges in revitalisation. Tell us about an opportunity you've had to help church communities to rediscover Christ's call to live out the great commandment and the great commission?
6. Drilling down further from your reflections on finances and sustainability in your written response: how would you think about making resource allocation decisions in the current context of the Melbourne Diocese?
7. How would you define a sustainable or viable parish? Under what circumstances do you think a parish should be closed? And, if this needed to happen, how would you go about this?
8. Our diocese is very multicultural. What cross-cultural experience have you had? Can you give us an example of when you've learnt something that has opened your eyes to cultural difference and how to engage well with those from other cultural backgrounds (whether clergy, lay people or those outside the church)?
9. What has been your experience in working with people from different Anglican church styles or traditions?

Session 4: Other

1. What factors are shaping your discernment that you might be the right person to serve as our Chief Shepherd at this time?
2. Have you considered the impact on your current ministry should you not be successfully elected as the Archbishop?
3. What are the limits to diversity in the Episcopal team? How would you react if some of your assistant bishops held theological or doctrinal views that were considerably different from yours?
4. There are major social changes sweeping the world at the moment. How would you, as Archbishop of Melbourne, respond in the public square?
5. At present the Archbishop of Melbourne can continue until they turn 70. There has been discussion at the Synod in the past about a fixed term. If the Synod passed legislation that would fix the term of our Archbishop would you assent to it?
6. Can you comment on the role of the Archbishop of Melbourne as Metropolitan of the Province of Victoria, particularly in view of the mixed churchmanship of those dioceses and the need for the Metropolitan to speak in the public sphere from time to time on behalf of all Anglicans in Victoria?
7. What is your understanding of the current tensions in the global Anglican communion? How would you hope that this diocese would respond?
8. Looking at an issue emerging in the national Anglican Church: recently the dioceses of Northern Territory, North West Australia and Tasmania have joined the Dioceses of Sydney and Armidale in not paying special assessment because some of that goes to support the global Anglican Communion. How would you see that issue from the point of view of this Diocese?
9. Given the safe guarding (child safety) situation unfolding across the UK with a significant number of leaders stepping down pending clarity about how they operated as a diocesan leader, is there anything we should be aware of in your track record in leadership?
10. Are there any reasons that you would not be issued with a valid Working with Children check?
11. How would you determine if you were engaging with a vulnerable person?
12. Please give examples of what you would consider to be appropriate and inappropriate conduct between an adult and a child or young person.
13. What would you do if you thought a colleague was acting inappropriately with a child?
14. How do the challenges we face align with your strengths, experience and passions?

APPENDIX E

Referee Requirements and Questions

We asked candidates to provide us with at least 2 or 3 referees who covered the criteria:

- Someone from a different Anglican church tradition than the candidate's own
- Someone who has worked with them in ministry and seen them interacting with children and/or vulnerable people
- Someone who has been a direct supervisor
- Someone who has seen them minister in a multicultural context
- Someone who has worked under their supervision
- A gender balance in the referees

The questions for referees were:

- How long have you known the candidate?
- In what capacity?
- What words best capture their leadership style? What would their detractors say are their greatest strengths and what would their advocates say are their weaknesses to flag?
- What priorities do you observe in the way they engage in ministry? Can you reflect on the passions that seem to drive them in ministry?
- What insights have you observed concerning their faith in Christ and spiritual journey (or investment in spiritual disciplines), and the way this has impacted their ministry?
- Have you observed them operating in a highly stressful situation? How did they perform under this pressure? How did they deal with it? Do they have the capacity to lead well through periods of sustained pressure or crisis?
- How have you observed them handle situations of major conflict?
- What do you consider to be the key challenges they may encounter in stepping up to exercise leadership as the spiritual leader of a Diocese? Suppose they were appointed to this role. Do you have suggestions about activities or actions they should invest in at the beginning to fill any gaps in their experience?
- Can they bring unity within the Melbourne Diocese where diverse theological views are expressed? Can you highlight a recent example when they have helped relationships grow amongst those with diverse views across a Diocesan context?
- In your opinion, do they have the capacity to be an Archbishop and are they ready to assume the responsibilities now?
- Are you aware of anything that could become a potential embarrassment or could damage the reputation of the gospel, and therefore the Diocese of Melbourne or the wider Anglican Communion?

- They will be responsible for ensure that churches are safe environments for vulnerable people. Have you observed them interacting with children? Can you describe the types of relationship and interactions they have had with children?
- Can you describe what you have seen of them setting up systems/conducting training to assist a church(es) to be safe and welcoming places for vulnerable people?
- Do you have concerns about them working directly with children?
- Do you know about any disciplinary matters relating to them or concerns about their adherence to the church's Code of Conduct (e.g. Faithfulness in Service) or the ChildSafe/Safeguarding legislation?
- Would you have any reservations about recommending them to be Archbishop of the Diocese of Melbourne?

ACKNOWLEDGEMENTS

As a Board it has been a particular privilege to pray with each other, over many months, for the candidates and the upcoming Synod.

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In Christ and for his glory,

Jenny George
on behalf of the Board of Nominators