

**First Ordinary Session
of the 52nd Synod**

3 May 2021

Synod Proceedings

**Anglican Church of Australia
Diocese of Sydney**

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Administrator's Presidential Address 2021

Members of Synod welcome to the first ordinary session of the 52nd Synod of the Diocese of Sydney.

When the 51st ordinary session concluded in October 2019, the Pandemic and the circumstances that have occurred over the last 19 months were not even remotely contemplated. Yet, in God's providence, we now meet for a one-day session of Synod. Immediately following this session will be a special session of the 52nd Synod to elect a new Archbishop. His kindness has given us the opportunity to keep going in the good to which he calls us.

As we gather in the presence of God, I acknowledge the traditional custodians of the land upon which we meet. In his wisdom and love, our heavenly Father gave this estate to the Gadigal people of the Eora Nation. Upon this land they met for generations until the coming of British settlers. As we continue to learn to live together on these ancestral lands, we acknowledge and pay our respects to their elders, past and present, and pray that God will unite us all in the knowledge of his Son, in whom all things were created, in heaven and on earth, whether visible or invisible—for all things have been created through him and for him.

Aboriginal Ministry

The existence of the City of Sydney and its foundation and growth is all a consequence of what occurred from the beginning of white settlement when Aboriginal people were dispossessed of their land. The first people of this nation possessed the resources on which Sydney and the nation was built.

In the earliest years of Sydney, the Aboriginal presence was visible, but the sad reality is that over time the Aboriginal people have been treated inhumanely, the consequences of which are yet to be resolved.

Recognising the importance of this matter, in 2019, Synod agreed to request the Doctrine Commission for a report on the biblical doctrine of reconciliation with special application to the relationships between Aboriginal and non-Aboriginal Australians. As well, it approved the appointment of a task force to report to Synod in September 2021 with recommendations based on the report as to how the Diocese, parishes, individuals and organisations might move forward in this area.

From the very start of colonisation in 1788, Anglican Christians understood the need to bring the gospel to the peoples native to Australia. However, it is a sad fact that, as Tom Mayne writes in an unpublished essay, "not until the eve of the 20th century was there any real attempt to reach Sydney Aboriginal people with the gospel – and then, not as a result of any initiative by Sydney Anglicans, but by independent missionary agencies and the Church Army".

Dr Keith Cole, highly respected missionary, pastor and historian, wrote of Anglican attempts to minister to Aborigines across the intervening years:

"Generally speaking, Anglican congregations have not welcomed Aborigines in their churches, and conversely, Aborigines have not felt comfortable worshipping in formal places established by the white invader."

There is a little-understood truth about how many Aboriginal people perceive Anglicanism. Philip Miles, presently pastoral worker with the Shoalhaven Aboriginal Community Church, says, "There are inbuilt cultural aspects to Anglicanism which I believe will always make Indigenous ministry by Anglican churches more difficult than it might be for less hierarchical denominations or inter-denominational missions".

Acknowledging these observations, the Diocese of Sydney has actively engaged in taking the gospel to the First Nations People, within the geographic boundaries of the Diocese, in the second half of the last century.

In 1973 Bishop John Reid agitated vigorously for the commencement of a ministry to and by Aboriginal people in Redfern with Pastor Bill Bird's commission for ministry centred at the St Paul's Centre in George St Redfern, later known as Crossroads. As part of the Parish of Redfern for many years, it was home to a congregation, and the ministry led to the development of many Aboriginal pastors.

In 1996 Synod took a significant step in establishing the Sydney Anglican Indigenous Peoples Ministry Committee (SAIPMC), the descendant of a task force on Aboriginal ministry set up by Archbishop Harry Goodhew. Synod set up a trust fund (then \$1.2m to be annually increased by an injection of 1% of the Synod Income) to enable the SAIPMC to do its work.

Synod should note that SAIPMC requires a majority of Aboriginal Christians to be appointed by the Archbishop to its membership and a majority of Aboriginal members to approve any Committee decision.

Since then, SAIPMC has been responsible for the commencement of a joint Anglican/Presbyterian ministry at Tregear (Mt Druitt Indigenous Church), the Macarthur Indigenous Church at Campbelltown and the Shoalhaven Aboriginal Community Church at Nowra. SAIPMC has assisted with ministers' financial support, but its meetings have consistently been a forum for networking, relationships, and encouragement. Alongside these ministries, work has grown in the Parish of Glebe and, under the oversight of ENC, at the Living Water Fellowship in Redfern.

Though small in numbers, as a diocese, we continue to encourage Aboriginal students to train at Anglican Deaconess Ministries, Youthworks College, and Moore College.

Links between the Indigenous churches and other churches and ministries have more recently developed, and some of our Diocesan schools have established Aboriginal campuses.

SAIPMC has worked hard at developing a partnership model between the Indigenous churches it supports and local parishes. As Campbelltown, Nowra and Minchinbury Parishes partner with Indigenous Churches, other Parishes are encouraged to formalise partnerships.

A pressing issue for Indigenous ministry in the Diocese is the raising up of the next generation of Aboriginal Christian leadership. There is currently an Australia-wide shortage of Aboriginal church leaders and lay leadership. SAIPMC is now focussing its resources on this issue. Pastor Michael Duckett has long planned to play his part in this, and in late 2018 the SAIPMC accepted the implementation of Michael's plan for an Aboriginal ministry and training centre. By the end of 2019, SAIPMC had spent some of its capital on the purchase of a 5-acre property at Wedderburn with a house and other buildings, which is being transformed into a fine, culturally appropriate facility. This is already proving to be a wonderful blessing to the large Aboriginal community in the Macarthur. The plan is that this place will serve his community with cultural training, but Michael's main passion is ministry training that is both biblically driven and culturally energised.

I am excited and confident in God that SAIPMC now has in place some fundamental structures, predominantly the initiatives of its Aboriginal members as to what they see as being appropriate for ministry to Aboriginal people in the Diocese. I also sense there is a greater willingness than ever before across the Diocese to support and share in ministry among and with Aboriginal people.

I express my thanks to Archdeacon Deryck Howell, who at this Synod will conclude as Chair of SAIPMC after six and a half years in the role. Pastor Michael Duckett will now Chair SAIPMC.

Episcopal leadership

Synod has not had an opportunity to express thanks for the life and ministry of Bishop Ivan Lee. With energy and passion, he served the Diocese as Bishop of Western Sydney. During his seventeen years as Bishop, he also had a particular focus on mission. He was involved in the establishment and strategic work of the Mission Property Committee and was the driving force behind the development of Mission Areas. During the period of his struggle with cancer, his indomitable enthusiasm was undiminished. His testimony of trusting in Jesus during cancer left an indelible mark across the Diocese. Synod expresses thanks to God for Ivan's service in our Diocese and extends our condolences to his wife Virginia and family, as well as our gratitude for faithfully serving with him.

Bishop Gary Koo was appointed to be Ivan's successor as Bishop of Western Sydney. As well as undertaking these responsibilities, Gary has already made a significant contribution to the Diocese, especially for his efforts as chair of the COVID-19 Task Force. The Parishes of the Diocese have benefited from his efforts in liaising with NSW Health seeking the best possible ministry outcomes.

Lastly, I acknowledge Bishop Glenn Davies' extraordinary contribution during the additional ten months of his time as Archbishop. We are indebted to Glenn for his sustained efforts in serving the Diocese with distinction during the COVID-19 period. His forthright, clear, careful and energetic leadership has enabled the Diocese to navigate this period well. I express my profound thanks to Glenn and wish Di and Glenn God's blessing in the next chapter of their life together.

Diocese and COVID-19

The book "The Only Plane in the Sky; an Oral History of 9/11" tells the story of individuals affected by the events that occurred nearly 20 years ago. What struck the author was "the sheer randomness of how the day unfolded, who lived, who died, who was touched, who escaped."

Life may appear random. A close examination of any single day would demonstrate the same characteristics.

For the Christian convinced that God's sovereign providential care rules the world, randomness evaporates. Suddenly we are aware that God is at work in innumerable ways at any one time and in any one event. Coincidences and randomness are both the outworking of God's providential purposes and say more about the perspective of us as observers than about the reality of his care.

The consequence of this recognition of God's good hand is to give us the instinct to perceive what God is doing. The complex impacts of the COVID-19 Pandemic afford us the chance to try this on a large scale. What is God doing?

God answers prayer

Most importantly, we are reminded that God answers prayer. As a diocese, we have committed during the last 14 months to asking God to show his mercy in halting the pandemic so that lives would not be lost and in enabling a vaccine to be successfully developed. God is answering our prayers.

Now we are hopefully getting to the other side of the Pandemic. What have we learnt?

It is God's world

Our hearts should be filled with thanks that whatever extraordinary human ingenuity there is in developing vaccines and then managing the extraordinary logistical endeavour to distribute them around the world, the overall success in suppressing COVID-19 depends on the common grace that comes from God.

This is indeed God's world, and we do not have a firm grasp on determining how the world should bend towards fitting in with our plans. We can easily have false confidence that our scientific and technological competence means that we can deal with whatever circumstance may arise. While we are thankful that we live in a time of such extraordinary advances, on their own, they are unable to give us the certainty we want about what the future will look like. As always, it is only by apprehending the mercy of God that we are safe.

The gathering of God's people

What has changed for the Church? As we enter the post-covid period, will churches be different?

Streaming church gatherings will likely be an ongoing tool used by most churches. It can be the new front door for non-believers to observe the Church and to hear the gospel. It enables shut-ins to maintain a connection with the Church they belong to in a way not previously possible. The downside of streaming is that it can easily pander to a consumer mentality and lead to casual attitudes towards attendance and commitment. It is likely online meetings will be useful in some areas of church life, such as the occasional small group leaders catch up, the unexpected wardens or parish council meeting, or the provision of an evangelistic course. Most significantly, the limitations of our screens have reminded people of the importance of the gathered community as an expression of belonging. Face to face engagement with one another is still the priority for God's people.

Anglicare

The devastating effect of the COVID-19 pandemic at Newmarch House has given cause for significant reflection, thought and prayer. As good stewards of all that is provided for mission, the reckoning by Anglicare with independent reviews conducted has been rigorous. The determination to prayerfully seek a path of continuous improvement and a values-driven recovery through a volatile and complex landscape is strong. Anglicare's values of integrity, justice, compassion and excellence will continue to be at the core of Anglicare's strategy.

During COVID Anglicare continued to pursue its mission to serve people in need and enrich lives by sharing the love of Jesus across all its operations. Throughout the last year over 4,000 staff and 2,000 volunteers served more than 60,000 people across the Sydney Diocese and beyond in over 130 Anglicare locations.

Be it through the care of older people in residential care homes; supporting independence through home care services; creating vibrant retirement living communities; the provision of safe and affordable housing; assisting those experiencing social isolation; supporting children and families in dire circumstances, through the mobilisation of disaster recovery teams and by providing Chaplaincy alongside our services and in the wider community; Anglicare's purpose is as strong as ever – being Christ-centred, to better serve those in need and to do more in each community. Synod expresses its thanks to Anglicare and its supporters for the unwavering commitment and adaptability shown in challenging circumstances.

GAFCON Global

During COVID, the Diocese of Sydney has continued in its ongoing support for orthodox Anglicans around the world through GAFCON.

Youthworks has had an increasingly significant role in developing the GAFCON Youth and Children's Network.

Dr Bill Salier, based at Moore College, has been appointed to head up the work of the Theological Education Network. Bill will work closely with Bishop Malcolm Richards in his role as Bishop for International Relations.

In 2020, Anglican Aid launched a Bible College Student Sponsorship program which has been taken up by many of our churches. 500 full-time Bible college students are being sponsored, strengthening ministry in more than 30 GAFCON dioceses around the world

Lastly, our Diocese also maintains close fellowship with Bishop Jay Behan and the Church of Confessing Anglican Aotearoa/ New Zealand.

Understanding the Diocese of Sydney

The Diocese can be described in various ways. It can refer to a geographical entity defined by boundaries. It can refer to an association of churches. Other times it something separable from the local church (e.g. "the diocese requires us to authorise lay workers").

The description that best captures the intent of the word Diocese in our context is: "a network of Christian ministries working in a particular geographical area that is parish-based, episcopally led and synodically governed under an Anglican constitution" (2013 Funding Principles and Priorities).

Reflecting on this description theologically helps set out who we are and what we do.

First, the ministries' primary focus across the Diocesan network of churches and organisations is the gospel.

Second, the responsibility that flows from this is to minister the gospel of salvation to all people within the geographic boundaries. This is expressed in the current Diocesan mission "To see Christ honoured as Lord and Saviour in every community."

Third, subdividing the Diocese into parishes aims to ensure that there is a body of believers responsible for ministering the gospel to every person.

Fourth, while the parish is central, not all Christian ministry happens within the parish. Chaplaincy work across Anglicare, Schools and Universities often occurs independent of, though hopefully in fellowship with, parishes.

The Synod papers report that the population growth and demographic changes within the Diocese over the next 40 years will require continual assessment and adjustment in order to best organise and administer our network of churches and organisations. However, it is theological convictions – rather than demographic analyses - that must inform any proposed change.

The ethos of the Diocese of Sydney

What is the ethos of our Diocese? The evangelical character of the Diocese has been shaped in particular by two characteristics that have always been central to the life of the Diocese –

- (i) an intellectually rigorous commitment to the truth of God's Word that is expressed in
- (ii) prayerful missionary/evangelistic endeavour.

Of course, these are not the only things, but you cannot understand the Diocese without understanding how these two characteristics are central.

They are evident from the beginning of parish ministry in 1802, when Anglican evangelicals worked with energy and activism to bring the truth of God's Word to the whole of society. The conviction was that parish ministry was the best way to develop gospel influence. More recently, the emphasis on truth and mission enabled the Diocese to navigate our path through the secular forces of our increasing sexualised culture by not succumbing to the temptations to withdraw or descend to quick condemnation.

The National Church

A commitment to truth and mission is first expressed in our gospel responsibilities in the Diocese of Sydney, but it cannot simply be confined to diocesan boundaries.

These characteristics of the Diocese have informed our dealings with the National Church. We will stand on our convictions of God's Word revealed and act with determination on our belief because we are convinced that truth matters. Conviction and determination need to be expressed with thoughtfulness. Still, it is often misunderstood either as no more than institutional inflexibility or that somehow Sydney desires to impose itself upon the National Church.

Our engagement with the National Church is because we desire gospel outcomes across the whole of Australia. In its constitution, the National Church has the capacity to bring the blessing of gospel salvation to many in Australia.

Our continued involvement in the National Church is because it is committed to orthodoxy in its founding documents. By its subsequent adoption of a national code of faithfulness in service, it has demonstrated its commitment to orthopraxis. We want this to be maintained for gospel reasons. Despite significant societal changes and the perception that our mission context is challenging, much ministry life remains unchanged. What has changed over the last few decades is that there has been a significant decline in the confidence people have in religious institutions.

While this mirrors a larger decline in many institutions, it is worth reflecting on the explanation of the decline in religious institutions in particular, primarily as we reflect on the Diocese of Sydney and the Anglican Church of Australia.

Our public institutions give expression to how a group of people organise themselves to express a common aim that they desire to achieve. The institution then shapes how individuals understand their relationships with each other with this agreed common aim.

In a fascinating article entitled "The case for Wooden Pews", Yuval Levin looks at the crisis of trust in religious institutions in America and two different ways religious institutions have responded. The first option is to soften the demands of traditional religion where they are at odds with the spirit of the age – softer pews, so to speak. Levin argues this is a mistake because the very thing that has eroded trust in religious institutions is their failure to form and develop people who will live the message they believe with integrity.

This is of interest because it counters the oft-stated suggestion that the religious institution will be strengthened if it adjusts to the broader cultural forces it is facing.

Instead, the religious institution is more robust and healthier when its beliefs are firmly held and, in turn, shape people who live those beliefs with integrity.

Conversely, when the religious institution chooses a path where it is moulded by the society around it, the religious institution chooses a direction that weakens people's confidence and counter-intuitively weakens the institution.

The faith community that is formed by living a shared life with a common conviction, embracing that conviction's demands, will navigate a future more effectively.

What our society needs from the Anglican Church is a way of understanding the challenges of our day while holding to firmly held beliefs lived out in a clear and compelling way.

What does this mean for the Anglican Church in Australia?

The Appellate Tribunal

The Appellate Tribunal is created by the Constitution of the Anglican Church of Australia. The Constitution gives the Tribunal a function to provide advisory opinions on questions referred to it. In 2019, two related matters were referred to the Tribunal.

The first was in response to legislation passed by the Diocese of Wangaratta to authorise a service to bless marriages that have been conducted in accordance with the Commonwealth Marriage Act. This would imply that same-sex civil marriages, which cannot be solemnised in Anglican churches, can be blessed by use of the Wangaratta service.

The Diocese of Newcastle considered legislation in similar terms to the Wangaratta Diocese authorising the use of a blessing service. However, the Bishop did not provide his assent to the legislation within the required 30 days and, accordingly, the legislation lapsed. In addition, the Newcastle Synod amended the jurisdiction of its diocesan Tribunal, removing the Tribunal's power to entertain complaints about clergy who had used the blessing service.

The decision of the Appellate Tribunal in both cases turns on the restrictive definition given to the word "doctrine". The Majority Opinion of the Appellate Tribunal held that doctrine is limited to those teachings of the faith which are necessary to salvation. Paragraph 180 of the Appellate Tribunal's Wangaratta opinion is significant:

In our view, the matters in the present reference do not involve issues of faith or doctrine properly so called any more than the dispute over female ordination. The contending views about "blessing" same-sex marriages are strongly held. But, with respect to some of the recent rhetoric, and the actions taken abroad by some bishops of this Church, the blessing of same-sex marriages does not [necessarily] involve denial of God or repudiation of the Creeds or rejection of the authority of Holy Scripture or apostasy on the part of bishops or synods prepared to support such measures.

The conclusion is straightforward and profoundly disturbing.

It remains to be seen whether the next General Synod, which is scheduled for May 2022, is able to find a way forward for us to stay together as a distinctively Anglican Church that will bring the blessing of gospel salvation to many.

Gender Identity

Not unexpectedly, the National Church is now also dealing with matters of Gender Identity. This is the inevitable next stage in the outworking of the sexual revolution. Transgender issues are a consequence of living in a time when the basic binary of male and female are no longer stable categories. It is no longer the case that biological maleness and femaleness, by which society is bound, is seen as a good gift from God.

Why this matters

At first glance, the outworking of the sexual revolution over the last 50 years appear to be no more than a series of attempts to expand what is acceptable sexual behaviour. But as Carl Trueman has explained in "The Rise and Triumph of the Modern Self", what is occurring is fundamentally a seismic shift in the understanding of what it means to be human, which prioritises the psychological over the physical in determining identity. Gender identity is now determined by our inward thoughts and authenticity means that one should conform the outward manifestation to our inner self. The changes in cultural assumptions that have taken place have occurred over a long period but the wave of change has come crashing down with a suddenness that has caught us unawares.

Sex is no longer just an activity but something that is now considered central to our identity. The self-determined internal identity controls the external world. What is lost in all of this is the objective capacity to make statements about sex.

The Bible's teaching on sex does speak about behaviour, but it also has a much deeper significance. Theologically, it is first seen in the way that the relationship between Christ and the Church is described. But, secondly, it is also seen in how sexual ethics relates to what it means to be human as God has created us.

The modern notion that sexual orientation is intrinsic to identity and that sexual activity is available to anyone and simply controlled by the giving or withholding of consent overturns biblical anthropology. And as a result, it will not produce a stable society.

Our society is currently engaged in a necessary discussion about consent. As Christians we long for healthy God-honouring relationships between men and women that have no room for harm, whether through coercion, exploitation, sexual aggression or assault. Christians believe that everyone is made in the image of God and therefore are committed to the safety and wellbeing of women. This necessitates a clear understanding of and effectively teaching about sexual consent, including within marriage.

However, sexual expression does not constitute a person. One can be a whole and complete human person without ever expressing themselves sexually. This was true of Adam in the Garden when the fact that he was alone did not signify incompleteness in himself but an inability to complete the mandate given to him – to fill the earth and tend for it. It was especially true of the Lord Jesus Christ. The perfect human life was no less human for his decision to live a single, celibate life. The apostle Paul would speak of his own unmarried state and 'wish that all were as I myself am' (1 Cor. 7:6). This was not to deprecate marriage since he acknowledged 'each has their own gift from God' (v. 7).

More fundamentally, the teaching of Scripture (1 Corinthians 6:9-10) is clear. Unrepentant sexual immorality and explicitly same-sex sexual activity – together, of course, with others, such as idolators, thieves, the greedy, drunkards - will result in exclusion from the kingdom of God. We must be careful not to misinterpret this. All of us are sinners, needing the grace of God. We must all seek God's forgiveness - whatever our sexual orientation, for sexual activity outside of his good plan for humankind. We cannot bless what God explicitly does not bless but instead declares as sin. To teach, model, or approve same-sex marriage through a service of blessing confirms people in a life pattern, relationship and activity, which Scripture does not support.

It is the Scripture that shapes our world view and sexual ethic - irrespective of whether the government allows or endorses same-sex behaviour or marriage. It is not enough to claim that a service of blessing a same-sex marriage is simply blessing what the law of the land has allowed.

Theologically the relationship between Christ and the Church is described in terms of heterosexual marriage. What is the point of the analogy? There is a pattern of mutual service, but with differentiation. The Church remains the Church and differentiated in significant ways from Christ, who loves her sacrificially. Christ remains Christ, differentiated from the Church who lovingly acknowledges his Lordship. The analogy works because, in both pairs, there is irreversible and non-interchangeable differentiation in unity.

The argument is sometimes made that same-sex marriages are essentially arrangements for friendship and close companionship, which may or may not involve sexual activity. However, this is to confuse two very important biblical categories. The Bible teaches much about profound friendships and deep unity between brothers and between sisters. Yet what distinguishes marriage is its openness to sexual intimacy. Marriage ideally incorporates many of the features of friendship, but it transcends them. For two people of the same sex to pursue 'marriage' is, at the very least, to leave open the possibility of sexual intimacy.

The consequence of this biblical understanding is that endorsement of homosexual behaviour by a service of blessing undermines Scripture's authority and the doctrines of creation, and the relationship of Christ and the church.

These are difficult issues to raise, but to agree to same-sex marriage and any service of blessing is such a profound change to the Anglican Church of Australia's doctrine that it would overturn the very foundational documents on which it was built, and it would be rejection of God's authoritative word

GAFCON Australia

The Diocese's involvement in GAFCON Australia is a consequence of the reality that the commitment to truth and mission may require different approaches to future Anglican ministries. Our desire is to support orthodox and faithful churches and to encourage dioceses to maintain fidelity to the word of God and to share God's love in mission together.

If decisions are made that compromise the capacity to speak and defend the truth of the gospel once delivered and to give a clear understanding of the call to repentance in proclaiming the Saviour, the Lord Jesus Christ, then our fellowship will be fundamentally altered.

These decisions are not made lightly, but if true fellowship is an outworking of the gospel, then when the gospel truth is fundamentally negated our decision is sadly forced upon us.

GAFCON Australia remains committed to the task of Anglicans evangelising Australia.

Diocesan Moment

Mission and Evangelism

In an age that focuses on the immediate, the accumulative work of God often goes unnoticed. There are times when God undertakes an unusual work when many are converted in large numbers in a short period. Our instinctive cry will always be, "Lord do it again". This is, of course, God's providential prerogative. Irrespective of our time, we remain faithful, following in the Scripture, gospel preaching and sacrificial endeavour even when times are difficult.

That is where the overall accumulative gospel work of the Diocese needs to be appreciated. People are being converted in our churches. The move to stream church meetings has enabled people to have a new front door to share the news of Jesus. Numerous zoom meetings with Christianity Explained type groups have now been possible. Last year at the beginning of the Pandemic, there was a youth evangelistic event at Wollongong Entertainment Centre, which had 100 new commitments followed up in local churches. For some, it seems COVID-19 opened lives to consider the truth of Jesus.

In early 2020 Rev John Lavender commenced as an Assistant Director of Evangelism at Evangelism and New Churches (ENC) to help churches grow their evangelistic culture. In the last 12 months, John has met with over 100 diocesan ministers and visited many churches to assess our current evangelistic efforts.

It is encouraging to report that churches remain committed to evangelism and mission. Common characteristics observed among churches that have maintained an evangelistic culture are: preaching that is gospel centred and so seeks to create gospel conviction; personal and corporate prayer that is evangelistically centred; ownership of a clear vision; a range of evangelistic programs that flow from this; the provision of ongoing training that both equips for and reinforces the evangelistic vision; and small groups that play a vital role because the group leaders are working to make disciples.

Not all churches necessarily have all these characteristics, nor is it the case that evangelistic fruit only depends upon them. Nevertheless, the pattern of these characteristics is typical.

What then are the factors hindering evangelistic growth? As has long been the case, it is the pursuit of comfort, materialism and worldliness. Very easily, the dream and ambitions the world offers deaden the conviction of the gospel. Into this is fed a contentment that the Church is doing well enough in a time of growing hostility to the gospel so that there is little expectation of evangelistic fruitfulness. Overlaid on all of this is the sheer busyness of life, which means sustaining evangelistic relationships is hard.

That is a realistic overall picture of what is hindering evangelistic growth. It is a reminder that all Christian endeavour is spiritual.

ENC is considering what practical steps can be taken to help our churches' evangelistic endeavour. However, since at heart it's spiritual, it remains as always Scripture, prayer and sacrifice as the means of engaging in mission. The hindrances we face are fundamentally spiritual. As has been the case since the gospel was planted here by Richard Johnson, we use spiritual means to form people gripped by the gospel, compelled by the love of Christ and moved to love those around us sacrificially.

We may disagree about some methods, but we are unified in our resolve to persevere, not to be discouraged, and commit again to the prayerful intent to plan, strengthen and sacrifice in the cause of Christ.

Tomorrow the 52nd Synod commences a Special Session for the Archbishop's election. For Synod, this is a significant responsibility, and this has been expressed in prayers over the last month. By the end of the week, God willing, the Diocese will have an Archbishop-elect. Having completed this solemn responsibility, members of Synod will return to the churches and ministries you each represent. The Archbishop will be a name widely known, and his role understood.

However, the Diocese's gospel work progresses in the myriad of normal and largely unnoticed activities that occur day by day and week by week—in the hospital visit to bring God's love in a dark moment; in the invitation to share in another's life when they are at their happiest or at their saddest; in turning up to teach

Scripture and speak of the Saviour Jesus because you love to serve the children at your local school. Whatever our circumstances, we are united in our determination not to grow weary in doing good and commit ourselves afresh to joyfully preach the gospel, knowing that Jesus is with us to the very end of the age.

The Rt Rev Peter Hayward

Administrator of Sydney

3 May 2021

Proceedings

Documents tabled

1. List of members the Synod
2. Copy of a document appointing a Commissary
3. Minute book of the Standing Committee

Officers and committees appointed

1. Secretary of the Synod: Mr Daniel Glynn.
2. Chair of Committees: Dr Robert Tong AM
3. Deputy Chair or Deputy Chairs of Committee: Canon Phillip Colgan, Mr Michael Easton and Dr Karin Sowada
4. Committee of Elections and Qualifications: Mr Michael Easton, Mr Ian Miller, Dr Karin Sowada and Mr Tony Willis
5. Committee for the Order of Business: The Rev Anthony Douglas, Bishop Chris Edwards, Mr Daniel Glynn and Dr Robert Tong AM
6. Minute Reading Committee: Mrs Stacey Chapman, Mr Clive Ellis, Miss Jenny Flower, Mrs Jeanette Habib, Mrs Patricia Jackson, Mr Malcolm Purvis and Dr Claire Smith

Accounts and reports etc tabled and received

Diocesan Organisations - Audited Accounts and Annual Reports

Note: The 2019 financial reports of the diocesan organisations marked with an asterix () below are available on the Australian Charities and Not-for-profits Commission's website (www.acnc.gov.au).*

1. Abbotsleigh, The Council of
2. Anglican Church Growth Corporation
3. Anglican Church Property Trust Diocese of Sydney as trustee for the Community Building Partnership Grant Fund *
4. Anglican Church Property Trust Diocese of Sydney
5. Anglican Church Property Trust Diocese of Sydney as trustee for the Long Term Pooling Fund
6. Anglican Church Property Trust Diocese of Sydney as trustee for the Mission Property Fund
7. Anglican Community Services*
8. Anglican Education Commission
9. Anglican Media Council
10. Anglican Schools Corporation *
11. Anglican Youth and Education Diocese of Sydney (Youthworks) *
12. Archbishop of Sydney's Anglican Aid, The *
13. Archbishop of Sydney's Anglican Aid, The, as trustee of the Archbishop of Sydney's Overseas Ministry Fund *
14. Archbishop of Sydney's Anglican Aid, The, as trustee of the Archbishop of Sydney's Overseas Relief and Aid Fund *
15. Archbishop of Sydney's Discretionary Trust
16. Arden Anglican School Council
17. Arundel House Council
18. Barker College, The Council of
19. Campbelltown Anglican Schools Council *
20. Endowment of the See Corporation as trustee of the Endowment of the See Trust
21. Evangelism and New Churches, The Board of
22. Georges River Regional Council
23. Glebe Administration Board as trustee of the Diocesan Endowment
24. Glebe Administration Board as trustee of the Diocesan Cash Investment Fund
25. Macarthur Anglican Church School Council, The
26. Ministry Training and Development Council
27. Moore Theological College Council *
28. Northern Regional Council
29. St Andrew's Cathedral Chapter
30. St Andrew's Cathedral School, The Council of

31. St Andrew's House Corporation as trustee of the St Andrew's House Trust
32. St Catherine's School Waverley, Council of
33. South Sydney Regional Council
34. Sydney Anglican Loans Board
35. Sydney Church of England Grammar School Council (Shore)
36. Sydney Diocesan Services
37. Tara Anglican School for Girls, Council of
38. The Illawarra Grammar School Council *
39. The King's School, The Council of
40. Trinity Grammar School Council
41. Western Sydney Regional Council
42. William Branwhite Clarke College Council *
43. Wollongong Regional Council

Standing Committee and other special reports

1. 2020 Report of the Standing Committee
2. Interim Report of the Standing Committee to the first Ordinary Session of the 52nd Synod (2021)
3. Synod Funds Amalgamated Annual Financial Report for 2019
4. Parish Funds Amalgamated Annual Financial Report for 2019
5. Synod – St Andrew's House Fund Annual Financial Report for 2019
6. Stipends, Allowances and Benefits for 2021 (2/05)
7. Allowing diocesan organisations to align with the broader purposes of the Diocese [*Synod Book 2 version*]
8. Composition, purpose and role of Synod (43/17)
9. Consultation on exposure draft bills for the Ministry Standards Ordinance 2017 Amendment Ordinance 2021 and Reportable Allegations and Convictions Ordinance 2021
10. Convening the first ordinary session of the 52nd Synod // Deeming the date of Synod for conduct of elections
11. Doctrine Commission Report: A Theology of Baptism (14/14) // Addressing the Significance of Baptism in Water
12. Doctrine Commission Report: A Theological Framework for Reconciliation, with special reference to the Indigenous Peoples of Australia // Indigenous Ministry in the Diocese (22/18)
13. Doctrine Commission Report: Faith and Doctrine in the Constitution of the Anglican Church of Australia
14. Doctrine Commission Report: On the Need of Children for a Mother and a Father
15. Domestic abuse leave for clergy // Responding to Domestic Abuse (23/18) [*Synod Book 2 version*]
16. Fixed term appointment for the Archbishop (64/19)
17. Gender Identity – Practical Guidelines for Ministers and Parishes (76/19)
18. Ordinances passed by the Standing Committee
19. Parish and Regional Restructure
20. Parochial Cost Recovery Charges and Church Land Acquisition Levy for 2021
21. Review of Diocesan Policy for dealing with allegations of unacceptable behaviour
22. Review of the *Standing Committee Ordinance 1897* (66/19)
23. Terrey Hills, Proposal to change the status of the provisional parish to a parish
24. Anglican Church Property Trust Annual Report 2019
25. Ministry Spouse Support Fund Annual Report
26. Regional Councils' Annual Reports for 2019
27. Reporting on the National Redress Scheme (Annual Report) (42/18)
28. Safe Ministry Board and Professional Standards Unit Annual Report
29. Explanatory statements and reports on Bills

Synod Service and Bible studies

The opening service of the Synod was held in St Andrew's Cathedral with Canon Simon Manchester preaching.

Actions taken under the *Parishes Ordinance 1979*

The Synod assented to the classification of Terrey Hills as a parish from 1 July 2021.

Petitions

There were no petitions received by the Synod.

Questions under business rule 6.3

1. Candidates for ordination

The Rev Andrew Bruce asked the following question –

- (a) How many candidates for ordination in the Diocese of Sydney are there in Moore College currently?
- (a) What is the break-up of those candidates by year of study and by gender?
- (b) How many Deacons are currently formally pursuing the process for ordination to be Presbyters in the Diocese of Sydney?
- (c) How many of those candidates have a BTh or BD from Moore College?
- (d) How many Ordained Presbyters are currently in full time paid roles with Anglicare?
- (e) How many current Rectors in the Diocese will reach retirement age by the end of 2026?

To which the President replied –

I am informed that the answer is as follows –

- (a) 31. Another 21 students are in the process of approval for candidature, giving a total of 52.
 - (b) Firstly, by year of study –
 - Year 1: There are no approved candidates but three students are currently seeking candidacy.
 - Year 2: There are two approved candidates and a further nine students currently seeking candidacy.
 - Year 3: There are nine approved candidates and a further nine students currently seeking candidacy.
 - Year 4: There are sixteen approved candidates.
 - Post-grad: There are four approved candidates.
- Total: 52
- Secondly, by gender –
- There are two female students (both post-grads) who are candidates. There are fifty male students who are either candidates or seeking candidacy.
 - (c) 59 (35 applicants and 24 accepted candidates).
 - (d) The current Ordination Policy requires all men ordained as presbyters to have a theological degree from Moore College. Currently 57 have a BTh or BDiv, one is currently studying for a BTh and one has a MA (theol) from Moore College.
 - (e) 16
 - (f) 38.

2. Composition of the 52nd Synod

Mr Peter M.G. Young asked the following question –

- (a) As of 3 May 2021, are there any variations in the figures, which are contained in the table in paragraph 46 of the Standing Committee's Report on the Composition, Purpose and Role of Synod (43/17)?
- (b) If so, what are they?

To which the President replied –

I am informed that the answer is as follows –

The question is asking for the composition of the 52nd Synod. There are some differences as compared to the 51st Synod. Overall, the number of lay members of Synod has declined by two and the number of clergy members has increased by three.

A table showing a breakdown of the composition is provided with the answer on the notice board in the foyer on Level 3.

Synod membership	Lay	Clergy	Total
Parish Clergy (Part 4)		262	262
Parish Laypersons (Part 5)	500		500
Nominated Organisations (Part 6)	4	2	6
Nominated Clergy (Part 7)		27	27
Nominated Laypersons (Part 8)	27		27
Nominated Indigenous Representatives (Part 8A)	1		1
Other Members of Synod (Part 9)	3	8	11
Total	535	299	834
Percentage	64%	36%	

3. Hub and Spoke parish structure

Mr Peter M.G. Young asked the following question –

- (a) Is the proposed Hub and Spoke parish structure referred to in paragraph 47 of the Standing Committee’s Report on Parish and Regional Restructure (dated 4 March 2021) to be adopted anywhere in the Diocese even in an experimental manner?
- (b) Has such structure been adopted in any form by the Diocese in the past 25 years and to date and if so, where?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes. Currently, ‘pilot’ Hub and Spoke parish structures are under active consideration.
- (b) Something similar to a Hub and Spoke parish structure has been implemented in several areas across the Diocese during the last 25 years. Examples include – Christ Church Inner West (Ashfield, Five Dock and Haberfield), St George North (Bexley, Bexley North and Carlton), Grace West (Glenmore Park and Mulgoa) and Neutral Bay and Kirribilli Anglican.

4. Impact of Hub and Spoke parish structure on composition of Synod

Mr Peter M.G. Young asked the following question –

- (a) Noting paragraph 50 of the Standing Committee’s Report on the Composition, Purpose and Role of Synod (43/17), have the Standing Committee or others in the Diocese considered managing the numbers of Parts 4 and 5 members of Synod by taking into account the proposed Hub and Spoke parish structure referred to in paragraph 47 of the Standing Committee’s Report on Parish and Regional Restructure (dated 4 March 2021)?

- (b) If so, in what way?

To which the President replied –

I am informed that the answer is as follows –

- (a) The matter raised has been noted in discussions but has not yet been formally considered.
- (b) Not applicable.

5. Flu vaccine

Canon Sandy Grant asked the following question –

- (a) What advice can parishes be given about whether having the flu vaccine could be considered a workplace requirement and if so, for which categories of ministers and staff, and what exemptions should be considered allowable?
- (b) Would the Stipends and Allowances Committee consider this matter in regard to the possibility of advising that the flu vaccine should be a legitimate expense which should be paid or reimbursed directly, or provided for as a permissible expense for a MEA under 11(2) of the Remuneration Guidelines?

To which the President replied –

I am informed that the answer is as follows –

Part (a) of the question is out of order under rule 6.3(4)(f) of the *Synod Standing Orders Ordinance 2019* as it seeks a legal opinion.

In respect to Part (b), the Stipends and Allowances Committee has considered the question and is of the view that the flu vaccine would be an allowable expense under the paragraph 11.2(d) of the Remuneration Guidelines.

6. Signing of the Statement of Personal Faith by School Board members

Ms Lyn Bannerman asked the following question –

In the Report from Standing Committee (Book 2, page 207, para 5.2) it advises that it has amended the rule in the Governance Policy for Diocesan Organisations which requires the signing of the statement of personal faith by all School Board members, except for alumni members, who, as an alternative, must sign a statement of support for the Christian ethos and charter of the school. The amendment removes this exception.

As this matter was well debated in Synod at the time, and the exception was made by a majority decision of Synod –

- (a) Acknowledging that the Policy had a time limit for the exception (July 2020), why was it not seen as appropriate for Synod to be given the opportunity to review the matter first, determining whether the exception should be extended, deleted or enshrined permanently?
- (b) Given the date of July 2020, why was the matter not brought to Synod before that date, that is in 2019?
- (c) Have there been serious issues arising in School Boards because of the exception, and if so, what are they?
- (d) If no known serious issues, why was the matter seen as urgent, by-passing Synod?
- (e) How many Principals and School Boards were consulted before this decision was made? Please name the Schools?
- (f) What was the feedback from such consultations, if any?
- (g) If there was little or no such consultation, why not?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4)(a) of the *Synod Standing Orders Ordinance 2019* as it contains assertions, in particular an untrue assertion that the amendments made by the Standing Committee removed an exception in the Policy allowing alumni members to sign an alternative form of statement.

Nonetheless, I can make the following comments.

The question of whether alumni appointed members on the boards of diocesan schools should be permitted to sign a statement of support for the Christian ethos of the school as an alternative to signing a statement of personal faith was debated and decided by the Synod in 2014. There was an extensive consultation process undertaken in respect to the Governance Policy at that time.

By resolution 23/14, the Synod determined that the alternative form of statement would remain available as an option for alumni members until 1 July 2020. Thereafter, any person appointed as an alumni representative on the governing board or council of a diocesan school must sign the statement of personal faith instead. The resolution amended the Policy to insert the words “before 1 July 2020”. These words operated as a ‘sunset’ provision on the availability of the alternative form of statement under the Policy. The amendment gave diocesan schools almost 6 years advanced notice of the change.

The Synod did not request that the matter be the subject of any further debate or review. There was no reason to bring the matter to Synod in 2019.

The amendments to the Policy that were made by the Standing Committee that are referred to the Report did not have any substantive effect. The substantive amendment was made by the Synod in 2014 when it set the 1 July 2020 end date. From this date the statement of support for Christian ethos became a ‘dead letter’ in the Policy. The amendments made by the Standing Committee merely removed redundant content from the Policy.

Finally, it should be noted that it is the constituting ordinance of the relevant school that determines whether and what form of statement is to be signed by an alumni appointed member. Appendix 2 of the Policy sets out guidelines to which these constituting ordinances are usually expected to conform. The policy guidelines do not have force and effect in relation to a particular diocesan school unless and until its ordinance is amended to reflect them.

7. Domestic Abuse Leave for Clergy

Mr David Barker asked the following question –

In relation to Item M7 – Domestic Abuse Leave for Clergy –

- (a) With respect to paragraph 23: What if the abuse is not physical violence and more of a psychological or financial nature? How does the policy address these types of violence? These are not as obvious, but also prevalent in the way abuse is perpetrated. It then becomes one person’s word against another person. How would the Diocese expect the wardens or parish council to deal with this situation? Especially in the granting of “leave”?
- (b) With respect to paragraph 32: The better approach may well be to leave it to each parish to discuss with the member of clergy the amount of leave required. However what if those charged with the discussion (e.g. Wardens or Parish Council) are not sympathetic or empathetic to the situation because they do not believe that the person alleged doing the abusing is actually an abuser? In that light is leave denied?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4) of the *Synod Standing Orders Ordinance 2019* as it contains assertions, expresses an opinion and offers an argument.

Nonetheless, I am able to comment as follows.

Domestic Abuse is a scourge on our society and as a diocese we are committed to ensuring incidences of Domestic Abuse are addressed in our church. Resources have been developed to help individuals and churches respond to domestic abuse. These are all available on the safe ministry website.

The definition of abuse in the Domestic Abuse Leave for Clergy is taken from the Domestic Abuse Policy. This definition is that:

‘Domestic abuse includes but is not limited to emotional, verbal, social, economic, psychological, spiritual, physical and sexual abuse. Such behaviour often seeks to control, humiliate, dominate or instil fear in the victim’

It is not intended that wardens and rectors attempt to determine the legitimacy of the abuse when applying the Policy. The movers of the motion at M7 have chosen the phrase “experiencing domestic abuse” to put the emphasis on the felt experiences and needs of the victim of the abuse. If a member of clergy does find themselves as a victim of abuse it is important they have the support and care of their rector and wardens. The member of clergy is also able to speak to the Archdeacon for Women’s Ministry, the Chaplain of the Professional Standards Unit, their Regional Bishop or the Anglicare Family and Domestic Violence Advisor. Female clergy in particular will be directly informed of the inclusion of this leave by the Archdeacon for Women’s Ministry should it pass the Synod, also alerting them to these avenues of support should they need them.

Regarding the amount of leave, the local parish is always able to offer more leave for clergy if the Wardens and/or Rector agree. This is also the case for annual leave or carer’s leave.

If a member of clergy reveals they are the victim of abuse, then like all victims and in line with our diocesan policy, we urge rectors and wardens to value, respect and listen to them, taking their disclosure seriously, and supporting them as appropriate.

8. Modification to the composition of a parish council

Mr Matthew Robson asked the following question –

Regarding the Parish Administration Ordinance 2008 –

- (a) Schedule 2, Section 2.5 states that “Archbishop-in-Council may, on the application of the wardens, make any modification to the composition of the parish council in a particular case.” Could you please outline the steps involved in executing this process? May I have some examples of this clause in use if possible?
- (b) Schedule 2, Section 2.8 outlines the circumstances that would result in the end of parish councillor’s appointment. With regard to 2.8(1)(a)(v) “becomes mentally incapacitated”, what circumstances are required for this threshold to be met?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Archbishop-in-Council’s functions under rule 2.5 are exercised by the Regional Bishop acting with the concurrence of the Regional Council (see rule 9.6). Formally the only step required is for the Wardens to write to the relevant Regional Bishop to apply for the modification. It would be advisable for the Wardens to canvass any such proposals with the Parish Council beforehand and to make an informal approach to the

Regional Bishop to obtain his preliminary views on the proposal before making an application.

One of the most common modifications to the composition of parish councils has been to provide for congregational representation. However this is less relevant for a Schedule 2 parish since the rules already allow the AGM to determine this matter itself. A multi-church parish that has a large number of congregations may still wish to make a modification to cap the number of representatives to keep the size of the parish council manageable.

- (b) Mental incapacity is defined in rule 1.1(5)(b). It arises if a person becomes an involuntary patient or a forensic patient or a correctional patient within the meaning of the *Mental Health Act 2007 (NSW)*, or a protected person within the meaning of the *Trustee and Guardian Act 2009 (NSW)*.

Elections

Uncontested Elections for the first ordinary session of 52nd Synod

To the President, Archbishop Glenn Davies

In accordance with regulation 4 of the Regulations for the effective conduct of elections held prior to the deemed first appointed day of the first ordinary session of the 52nd Synod, made by the Archbishop-in-Council on 27 July 2020, I hereby certify that the following nominations of persons do not exceed the number of persons to be elected for the offices shown –

2.	<p>ANGLICAN COMMUNITY SERVICES (ANGLICARE) <i>(Anglican Community Services Constitution Ordinance 1961)</i></p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Catherine Wynn Jones</p> <p>1 lay person, elected by the Synod for 3 years.</p> <p>Mr Martyn Mitchell</p>
3.	<p>ANGLICAN EDUCATION COMMISSION <i>(Anglican Education Commission Ordinance 2006)</i></p> <p>2 persons, elected for 3 years.</p> <p>Bishop Chris Edwards</p> <p>Dr Julie Mathews</p>
4.	<p>ANGLICAN NATIONAL SUPERANNUATION BOARD <i>(Anglican National Superannuation Board Ordinance 2017)</i></p> <p>2 persons who are representatives of Participating Organisations, elected for 3 years.</p> <p>Mr Roger Z A Collison</p> <p>Mr James W Flavin</p> <p>2 persons who are members of the Fund, elected for 3 years.</p> <p>Mrs Simone Hargreaves</p> <p>The Rev David Ould</p>
5.	<p>ANGLICAN SCHOOLS CORPORATION <i>(Anglican Schools Corporation Ordinance 1947)</i></p> <p>3 persons, elected for 3 years.</p> <p>Mrs Maryanne Davis</p> <p>Bishop Chris Edwards</p> <p>The Rev Dr Andrew L Ford</p>

6.	<p>ARDEN ANGLICAN SCHOOL COUNCIL <i>(Arden Anglican School Council Ordinance 2019)</i></p> <p>1 ordained clergy licensed in the Diocese of Sydney or person with at least a three year theological degree from Moore Theological College, elected for 3 years. The Rev Paul Sampson</p> <p>2 persons, elected for 3 years.</p> <p>Mrs Jennifer Flanagan</p> <p>Mr Toby Israel</p>
7.	<p>BOARD OF ENQUIRY <i>(Discipline Ordinance 2006)</i></p> <p>1 member of the clergy, elected for 3 years.</p> <p>Canon Phillip J Colgan</p> <p>2 lay persons, elected for 3 years.</p> <p>Mr Ian C Miller OAM</p> <p>Dr Laurence A Scandrett</p>
8.	<p>CAMPBELLTOWN ANGLICAN SCHOOLS COUNCIL <i>(Campbelltown Anglican Schools Ordinance 1985)</i></p> <p>2 persons elected for 3 years.</p> <p>Mrs Kaylene Cuddy</p> <p>Mr Ian Gannell</p>
9.	<p>COUNCIL OF ABBOTSLEIGH <i>(Abbotsleigh Ordinance 1924)</i></p> <p>1 clergyman, elected for 4 years.</p> <p>The Rev Michael L Kellahan</p> <p>2 laymen, elected for 4 years.</p> <p>Mr Ross Bowden</p> <p>Mr John Burns</p> <p>2 laywomen, elected for 4 years.</p> <p>Dr Josephine Lim</p> <p>Mrs Jann Robinson</p>

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10.	<p>COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (YOUTHWORKS) <i>(Anglican Youth and Education Diocese of Sydney Ordinance 1919)</i></p> <p>2 persons, elected for 3 years.</p> <p>Mr Nicholas F N Campbell</p> <p>The Rev Stephen R Gibson</p>
11.	<p>COUNCIL OF BARKER COLLEGE <i>(The Barker College Ordinance 1978)</i></p> <p>3 persons, elected for 3 years.</p> <p>Mrs Catherine M Crouch</p> <p>Mr Mark Jones</p> <p>Ms Belinda S Allen</p>
12.	<p>COUNCIL OF MINISTRY TRAINING AND DEVELOPMENT <i>(Ministry Training and Development Ordinance 1989)</i></p> <p>1 rector of a parish, elected for 3 years.</p> <p>The Rev Carl D Matthei</p> <p>1 lay person, elected for 3 years.</p> <p>Ms Simone J Sietsma</p>
13.	<p>COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY <i>(St Catherine's School Waverley Ordinance 1922)</i></p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Martin E Robinson</p> <p>2 lay persons, elected for 3 years.</p> <p>Ms Danusia Cameron</p> <p>Ms Kim Parish</p>
14.	<p>COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS <i>(Tara Anglican Girls' School Ordinance 1956)</i></p> <p>3 persons, elected for 3 years.</p> <p>Mrs Alison Esdaile</p> <p>Ms Nola Haig</p>

15.	<p>COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL <i>(The Illawarra Grammar School Ordinance 1958)</i></p> <p>1 clergy man, elected for 4 years.</p> <p>The Rev Michael G Turner</p> <p>2 lay persons, elected for 4 years.</p> <p>Dr Bryan S Cowling</p> <p>Ms Catherine J Kirby</p>
16.	<p>COUNCIL OF THE KING'S SCHOOL <i>(The King's School Council Constitution Ordinance 1922)</i></p> <p>3 clergy men, elected for 6 years.</p> <p>The Rev Dr Edward Loane</p> <p>The Rev James C B Warren</p> <p>3 lay persons, elected for 6 years.</p> <p>Mr Mark Bradford</p> <p>Mr Ken Chapman</p> <p>Mr Mark Turner</p>
17.	<p>COUNCIL OF TRINITY GRAMMAR SCHOOL <i>(Trinity Grammar School Constitution Ordinance 1928)</i></p> <p>2 clergymen, elected for 3 years.</p> <p>The Rev Alan J M Lukabyo</p> <p>The Rev Dr Brian Tung</p> <p>1 lay person elected for 1 year.</p> <p>Mr Simon Miller</p> <p>2 lay persons, elected for 3 years.</p> <p>Dr Margaret Chu</p> <p>Dr Robert C Claxton</p>

19.

DIOCESAN REPRESENTATIVES ON PROVINCIAL SYNOD

(Provincial Synod Representation Ordinance 1986)

5 members of the clergy, elected for 3 years.

The Rev Marshall S Ballantine-Jones

The Rev Nigel E J Fortescue

The Rev Kate Haggar

Bishop Michael R Stead

The Rev Peter M Tong

5 lay persons, elected for 3 years.

Mr Daniel Glynn

Mr Douglas S Marr

Dr Laurence A Scandrett

Dr Robert Tong AM

The Hon Peter W Young AO QC

20.

DIOCESAN TRIBUNAL

(Discipline Ordinance 2006)

5 members of the clergy, being clergy for not less than 10 years, elected for 3 years.

The Rev Mark D Charleston

Canon Phillip J Colgan

The Rev Stephen R Gibson

The Rev Jacqueline E Stoneman

The Rev Dr Mark D Thompson

5 lay persons, elected for 3 years.

Mr Timothy Breakspear

Mrs Victoria Brigden

Miss Stephanie M Cole

Dr Cassandra Sharp

Dr Robert Tong AM

21.	<p>EVANGELISM AND NEW CHURCHES <i>(Department of Evangelism and New Churches Ordinance 2010)</i></p> <p>1 member of the clergy, elected for 1 year.</p> <p>The Rev Graeme Howells</p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Simon Gillham</p>
22.	<p>GEORGES RIVER REGIONAL COUNCIL <i>(Regions Ordinance 1995)</i></p> <p>1 minister from St George Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>The Rev Kevin Stepniewski</p> <p>1 minister from St George West Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>The Rev Dr Stephen Anderson</p> <p>1 minister from Marrickville Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>The Rev Kevin Chan</p> <p>1 minister from Liverpool Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>The Rev David Morgan</p> <p>1 minister from Bankstown Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>The Rev Dr Margaret A Powell</p> <p>1 lay person from the St George West Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>Mr Richard F Graves</p> <p>1 lay person from the Liverpool Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>Ms Christine Bransdon</p> <p>1 lay person from the Marrickville Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>Dr David G Power</p> <p>1 lay person from the Bankstown Mission Area, elected for 3 years by the regional electors of the Georges River Region.</p> <p>Mrs Amanda Boyce</p>
23.	<p>MACARTHUR ANGLICAN SCHOOL COUNCIL <i>(Macarthur Anglican School Ordinance 1982)</i></p> <p>2 persons, elected for 3 years.</p> <p>Mrs Alexandra Johnstone</p> <p>Mrs Catherine A Rich</p>

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24.	<p>MISSION TO SEAFARERS, SYDNEY PORT COMMITTEE <i>(Synod Resolution 10/63)</i></p> <p>5 persons, elected for 3 years.</p> <p>Mr Jeremy G Freeman</p> <p>Mr Peter Janssen OAM</p> <p>The Rev Justin M Moffatt</p>
25.	<p>MOORE THEOLOGICAL COLLEGE COUNCIL <i>(Moore Theological College Ordinance 2009)</i></p> <p>2 members of the clergy (being rectors of parishes within the Diocese), elected for 3 years.</p> <p>The Rev David R Mears</p> <p>The Rev Jason L Ramsay</p> <p>1 lay person, elected for 3 years.</p> <p>Dr William J Hurditch</p>
26.	<p>NOMINATION BOARD <i>(Nomination Ordinance 2006)</i></p> <p>2 members of the clergy being members of Synod, elected for 3 years.</p> <p>The Rev Terence R Bowers</p> <p>The Rev Mark D Charleston</p> <p>1 member of the clergy being a member of Synod, elected as an alternate member for 3 years.</p> <p>The Rev Philip J Wheeler</p> <p>2 lay persons being members of Synod, elected for 3 years.</p> <p>Mr Stephen W Hodgkinson</p> <p>Dr Robert Tong AM</p> <p>1 lay person being a member of Synod, elected as an alternate member for 3 years.</p> <p>Mr Clive G Ellis</p>

27.	<p>NORTHERN REGIONAL COUNCIL <i>(Regions Ordinance 1995)</i></p> <p>1 minister from the Upper North Shore Mission Area, elected for 3 years by the regional electors of the Northern Region. The Rev Ian A Millican</p> <p>1 minister from the Lower North Shore Mission Area, elected for 3 years by the regional electors of the Northern Region. The Rev Dr Maxwell Wood</p> <p>1 minister from the Ryde Mission Area, elected for 3 years by the regional electors of the Northern Region. The Rev Michael Armstrong</p> <p>1 lay person from the Warringah Mission Area, elected for 3 years by the regional electors of the Northern Region. Mr Bruce W Ginn</p> <p>1 lay person from the Upper North Shore Mission Area, elected for 3 years by the regional electors of the Northern Region. Mr Ian J Steward</p> <p>1 lay person from the Lower North Shore Mission Area, elected for 3 years by the regional electors of the Northern Region. Mr Frederick J Chilton</p> <p>1 lay person from the Ryde Mission Area, elected for 3 years by the regional electors of the Northern Region. Miss Stephanie M Cole</p>
28.	<p>PARISH RELATIONSHIPS ORDINANCE APPEAL GROUP <i>(Parish Relationships Ordinance 2001)</i></p> <p>5 members of the clergy who are or have been incumbents, elected for 3 years.</p> <p>The Rev Neil A Flower</p> <p>Canon Andrew Grant</p> <p>The Rev Peter J Hutchinson</p> <p>The Rev James C B Warren</p> <p>5 lay persons who are or have been wardens for at least 2 years, elected for 3 years.</p> <p>Mr Frederick J Chilton</p> <p>Mr Clive G Ellis</p> <p>Mr Stephen W Hodgkinson</p> <p>Mr Malcolm J Purvis</p> <p>Miss Alicia J Watson</p>

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29.

PARISH RELATIONSHIPS ORDINANCE LICENSING REVIEW GROUP

(Parish Relationships Ordinance 2001)

2 members of the clergy (in presbyter's orders), elected for 3 years.

The Rev Scott Newling

The Rev Jason L Ramsay

2 members of the clergy, elected for 3 years.

The Rev Jennifer M Everist

The Rev Caitlin Orr

2 persons, elected for 3 years.

Mr Mark Boyd

4 lay persons, elected for 3 years.

Mrs Deborah L Blackwell

Miss Stephanie M Cole

Mr Ian C Miller OAM

Ms Naomi M Spencer

30.

PARISH RELATIONSHIPS ORDINANCE PANEL

(Parish Relationships Ordinance 2001)

4 persons, elected for 3 years.

Mrs Deborah L Blackwell

Canon Andrew Grant

Archdeacon Deryck K Howell

The Rev Jason L Ramsay

31.	<p>SOUTH SYDNEY REGIONAL COUNCIL <i>(Regions Ordinance 1995)</i></p> <p>1 minister from the Inner West Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>The Rev Dominic Steele</p> <p>1 minister from the Sydney City Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>The Rev Mark Wormell</p> <p>1 minister from the Eastern Suburbs Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>The Rev David J Rogers</p> <p>1 lay person from the Inner West Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>Ms Tiffany Davy</p> <p>1 lay person from the Sydney City Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>Mr Robert J Freeman</p> <p>1 lay person from the Eastern Suburbs Mission Area, elected for 3 years by the regional electors of the South Sydney Region.</p> <p>Miss Alicia J Watson</p>
32.	<p>ST ANDREW'S CATHEDRAL CHAPTER <i>(Cathedral Ordinance 1969)</i></p> <p>1 member of clergy licensed or authorised to act or officiate by the Archbishop, who is not a member of clergy appointed by the Chapter, elected by the clerical members of the Synod for 3 years.</p> <p>The Rev Dr Mark D Thompson</p> <p>1 lay person, elected by the lay members of the Synod for 3 years.</p> <p>Mr John S Pascoe</p>
33.	<p>ST ANDREW'S HOUSE CORPORATION <i>(St Andrew's House Corporation Ordinance 2018)</i></p> <p>2 ordained clergy licensed in the Diocese of Sydney, elected for 3 years</p> <p>The Rev James Sneddon</p> <p>The Rev Luther R Symons</p> <p>1 person, elected for 3 years</p> <p>Mrs Marianne Yacoel</p>

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34.	<p>ST JOHN'S REGIONAL CATHEDRAL PARRAMATTA CHAPTER <i>(St John's Regional Cathedral Parramatta Ordinance 1969)</i></p> <p>2 clerical canons being licensed by the Archbishop to a specific ministry in the Western Sydney Region, elected for 3 years by the regional electors of the Region. Canon Thomas G Harricks</p> <p>The Rev Alistair Seabrook</p> <p>2 lay canons being residents or parishioners of a Parish in the Western Sydney Region, elected for 3 years by the regional electors of the Region. Mr Peter M Grosskopf</p> <p>Mrs Gwenda Williams</p>
35.	<p>ST MICHAEL'S REGIONAL CATHEDRAL WOLLONGONG CHAPTER <i>(St Michael's Regional Cathedral Wollongong Ordinance 1969)</i></p> <p>2 members of the clergy licensed by the Archbishop to a specific ministry in the Wollongong Region, elected for 3 years by the regional electors of the Region. The Rev James Douglass</p> <p>The Rev Neil P Fitzpatrick</p> <p>2 lay canons being residents or parishioners of a Parish in the Wollongong Region, elected for 3 years by the regional electors of the Region. Dr Michelle Gajus Read</p> <p>Mr Anthony J Willis</p>
36.	<p>STANDING COMMITTEE - PERSONS ELECTED BY SYNOD <i>(Standing Committee Ordinance 1897)</i></p> <p>4 persons in Holy Orders who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the members of Synod. The Rev Nigel E J Fortescue</p> <p>The Rev Stephen R Gibson</p> <p>Canon Craig W Roberts</p> <p>The Rev Philip J Wheeler</p> <p>8 lay persons who are members of the Synod, elected for 3 years by the members of the Synod.</p> <p>Mr Michael Easton</p> <p>Mr Stephen W Hodgkinson</p> <p>Mr John S Pascoe</p> <p>Mrs Emma Penzo</p> <p>Dr Laurence A Scandrett</p> <p>Dr Claire S Smith</p> <p>Dr Robert Tong AM</p> <p>Mrs Melinda West</p>

37.	<p>STANDING COMMITTEE - PERSONS ELECTED BY GEORGES RIVER REGION <i>(Standing Committee Ordinance 1897)</i></p> <p>2 persons in Holy Orders licensed to parochial units in the Georges River Region, who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the regional electors of the Region. Canon Phillip J Colgan</p> <p>The Rev Zachary Veron</p> <p>4 lay parishioners of churches in the Georges River Region who are members of Synod, elected for 3 years by the regional electors of the Region. Mr Clive G Ellis</p> <p>Mr James W Flavin</p> <p>Mrs Jeanette Habib</p> <p>Dr Ian McFarlane</p>
39.	<p>STANDING COMMITTEE - PERSONS ELECTED BY SOUTH SYDNEY REGION <i>(Standing Committee Ordinance 1897)</i></p> <p>4 lay parishioners of churches in the South Sydney Region who are members of Synod, elected for 3 years by the regional electors of the Region. Ms Michelle T England</p> <p>Mr Gavin Jones</p> <p>Ms Yvette McDonald</p> <p>Dr Karin N Sowada</p>
40.	<p>STANDING COMMITTEE - PERSONS ELECTED BY WESTERN REGION <i>(Standing Committee Ordinance 1897)</i></p> <p>2 persons in Holy Orders licensed to parochial units in the Western Region, who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the regional electors of the Region. The Rev Dr Rajeev Gupta</p> <p>The Rev Gavin M Poole</p> <p>4 lay parishioners of churches in the Western Region who are members of Synod, elected for 3 years by the regional electors of the Region. Mr Jeremy G Freeman</p> <p>Mrs Patricia Jackson</p> <p>Mr Malcolm J Purvis</p> <p>Dr Andrew R Tong</p>

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41.	<p>STANDING COMMITTEE - PERSONS ELECTED BY WOLLONGONG REGION <i>(Standing Committee Ordinance 1897)</i></p> <p>2 persons in Holy Orders licensed to parochial units in the Wollongong Region, who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the regional electors of the Region. Canon Andrew Grant</p> <p>The Rev Joseph Wiltshire</p> <p>4 lay parishioners of churches in the Wollongong Region who are members of Synod, elected for 3 years by the regional electors of the Region. Mrs Stacey Chapman</p> <p>Mr Norman Lee</p> <p>Dr David P Nockles</p> <p>Mr Anthony J Willis</p>
42.	<p>SYDNEY ANGLICAN LOANS BOARD <i>(Finance and Loans Board Ordinance 1957)</i></p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Stephen Cook</p> <p>2 lay persons, elected for 3 years.</p> <p>Mr Michael D Jones</p> <p>Mr Brett Wheldon</p>
43.	<p>SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL COUNCIL (SHORE) <i>(The Sydney Church of England Grammar School Constitution Consolidation and Amendment Ordinance 1923)</i></p> <p>3 clergy men, elected for 6 years (in presbyters orders).</p> <p>The Rev Eric Cheung</p> <p>The Rev Dr Paul D Dale</p> <p>The Rev Stuart J Holman</p> <p>3 lay persons, elected for 6 years.</p> <p>Mrs Kirsty Bucknell</p> <p>Mrs Jennifer Lambert</p> <p>Mr Martin F Thomas</p>
45.	<p>TERTIARY EDUCATION MINISTRY OVERSIGHT COMMITTEE <i>(Synod Resolution 2/15)</i></p> <p>3 persons, elected for 3 years.</p> <p>The Rev Patrick C Benn</p> <p>The Rev Robert J Copland</p> <p>The Rev Stephen T Gooch</p>

46.	<p>THE ARCHBISHOP OF SYDNEY'S ANGLICAN AID <i>(The Archbishop of Sydney's Anglican Aid Ordinance 2011)</i></p> <p>2 persons, elected for 3 years.</p> <p>Mrs Sally Bathgate</p> <p>The Rev Peter Sholl</p>
47.	<p>WESTERN SYDNEY REGIONAL COUNCIL <i>(Regions Ordinance 1995)</i></p> <p>1 minister from the Blue Mountains Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>The Rev Jon Guyer</p> <p>1 minister from The Hills Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>The Rev Dougal Michie</p> <p>1 minister from the Blacktown Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>Canon Mark H Williamson</p> <p>1 lay person from the Blue Mountains Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>Mrs Naomi Noakes</p> <p>1 lay person from the Hawkesbury Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>Mr Ken Fairfax</p> <p>1 lay person from The Hills Mission Area, elected for 3 years by the regional electors of the Western Sydney Region.</p> <p>Mr Ross W A Pendlebury</p>
48.	<p>WILLIAM BRANWHITE CLARKE COLLEGE COUNCIL <i>(William Branwhite Clarke College Ordinance 1987)</i></p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Campbell Mackay</p> <p>1 lay person, elected for 3 years.</p> <p>Mr David Reynolds</p>

49.

WOLLONGONG REGIONAL COUNCIL

(Regions Ordinance 1995)

1 minister from the Macarthur Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Stephen A Swanepoel

1 minister from the Sutherland Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Stephen J Carlisle

1 minister from the Wollongong Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Liam Shannon

1 minister from the Shoalhaven Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Simon Chaplin

1 minister from the Southern Highlands Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Matthew Jacobs

1 minister from the Wollongong South Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

The Rev Samuel Pursell

1 lay person from the Wollongong South Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

Mr Adam Ellis

1 lay person from the Macarthur Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

Mrs Kerry Thomas

1 lay person from the Wollongong Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

Mr Mark A Cottom

1 lay person from the Shoalhaven Mission Area, elected for 3 years by the regional electors of the Wollongong Region.

Mr Jeff Reilly

B BOUNDS
Returning Officer

22 September 2020
Date

I HEREBY DECLARE the persons named above to be elected to the offices shown with effect from 12 October 2020.

G N DAVIES
Archbishop of Sydney

22 September 2020
Date

Contested Elections related to the first ordinary session of the 52nd Synod

(Deemed to commence 12 October 2020)

Report to the President of the Synod

To the President, Archbishop Glenn Davies

In accordance with regulation 5 of the Regulations for the effective conduct of elections held prior to the deemed first appointed day of the first ordinary session of the 52nd Synod (the **Regulations**), made by the Archbishop-in-Council on 27 July 2020, I hereby report as follows –

- (i) The following is a complete list of names of the nominees for each office, together with the number of votes recorded for each nominee, indicating the name of the person or persons to be declared elected, and
- (ii) The number of formal and informal ballots in the election.

1. ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY (*Anglican Church Property Trust Diocese of Sydney Ordinance 1965*)

2 persons, elected for 6 years

Formal ballots	404
Informal ballots	0
Total	404

	Votes Recorded
Mr David J Nelson	316
Ms Margaret A Stuart	310

Not elected

The Rev Dr Maxwell Wood	85
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18. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD (*General Synod Representation Ordinance 1986*)

37 members of the clergy, elected for 3 years

Formal ballots	400
Informal ballots	0
Total	400

	Votes Recorded
Bishop Michael R Stead	349
Archdeacon Kara L Hartley	346
Dean Kanishka Raffel	346
The Rev Dr Rajeev Gupta	337
Bishop Chris Edwards	335
Bishop Peter R Lin	332
The Rev Nigel E J Fortescue	328
Bishop Peter L Hayward	328
Bishop Gary Koo	328
The Rev Dr Andrew L Ford	326
The Rev Peter M Tong	326
Canon Andrew Grant	325
Canon Phillip J Colgan	323
The Rev Kerrie Newmarch	322
The Rev Kate Haggar	321
The Rev Dr Mark D Thompson	318
The Rev Dr David A Hohne	316
The Rev Stephen R Gibson	315
The Rev Gavin M Poole	312
The Rev Caitlin Orr	311
Canon Craig W Roberts	310
The Rev Gavin E Parsons	309
The Rev Danielle E Treweek	309
The Rev Catherine Wynn Jones	309
The Rev Marshall S Ballantine-Jones	308
The Rev James E H Harricks	306
The Rev Andrew R Bruce	301
The Rt Rev Ross Nicholson	300
The Rev Zachary Veron	300
The Rev Andrew Nixon	298
The Rev Scott M Blackwell	296
The Rev Roger J Cunningham	296
The Rev Jason L Ramsay	296
The Rev James C B Warren	295
The Rev David Ould	292
The Rev Timothy Mildenhall	288
The Rev Andrew J H Schmidt	283
 <i>Not elected</i>	
The Rev Michael Armstrong	93
The Rev Dr Maxwell Wood	85

37 lay persons, elected for 3 years

Formal ballots	400
Informal ballots	0
Total	400

	Votes Recorded
Dr Karin N Sowada	343
Mr Daniel Glynn	327
Dr Claire S Smith	324
Ms Jane Tooher	320
Mr Robert J Wicks	319
Mr Michael K Meek SC	317
Mrs Kirsty Bucknell	313
Mr Douglas S Marr	312
Dr Robert Tong AM	309
Ms Nicola V Warwick-Mayo	309
Mr Garth O Blake SC	308
Mr Lachlan Bryant	308
Mr Philip C Gerber	308
Miss Jennifer S Flower	303
Mr Gregory N Hammond OAM	302
Mr Steven Lucas	302
Mr James W Flavin	301
Dr Laurence A Scandrett	301
Mrs Karen Harricks	300
Dr Barry C Newman	300
Mrs Louise Cunningham	299
Dr Andrew R Tong	297
Mr Michael Easton	295
Ms Emma Thornett	293
Dr Stephen N Tong	293
The Hon Peter W Young AO QC	293
Ms Michelle T England	292
Mrs Deborah L Blackwell	291
Mr Mark Streeter	289
Mrs Jennifer Nixon	288
Mr Clive G Ellis	286
Mr Malcolm J Purvis	279
Mrs Fiona E Smark	279
Mr Craig A Moore	277
Mr Paul Larby	272
Mr Rowen Atkinson	264
Mr John Breen	262

Not elected

Mrs Susan Hooke	101
Ms Lynette Bannerman	98

38. STANDING COMMITTEE – PERSONS ELECTED BY NORTHERN REGION*(Standing Committee Ordinance 1897)*

2 persons in Holy Orders licensed to parochial units in the Northern Region, who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the regional electors of the Region.

Formal ballots	103
Informal ballots	0
Total	103

	Votes Recorded
The Rev Gavin E Parsons	84
The Rev Craig J Schafer	80

Not elected

The Rev Dr Maxwell Wood	29
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4 lay parishioners of churches in the Northern Region who are members of Synod, elected for 3 years by the regional electors of the Region.

Formal ballots	103
Informal ballots	0
Total	103

	Votes Recorded
Ms Nicola V Warwick-Mayo	89
Mr Gregory N Hammond OAM	87
Miss Jennifer S Flower	85
Mr Mark Streeter	75

Not elected

Mrs Susan Hooke	27
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39. STANDING COMMITTEE – PERSONS ELECTED BY SOUTH SYDNEY REGION
(*Standing Committee Ordinance 1897*)

2 persons in Holy Orders licensed to parochial units in the South Sydney Region, who are members of the Synod and who are not ex-officio members of Standing Committee, elected for 3 years by the regional electors of the Region.

Formal ballots	102
Informal ballots	0
Total	102

	Votes Recorded
The Rev Dr Andrew P Katay	68
The Rev Dominic Steele	57
<i>Not elected</i>	
The Rev Michael H Paget	56

B BOUNDS
Returning Officer

8 October 2020
Date

I HEREBY DECLARE the persons named above to be elected to the office shown.

G N DAVIES
Archbishop of Sydney

8 October 2020
Date

Resolutions

1/21 Moore College Open Week

That the Synod notes that the May 2021 Moore College Open Week and Open Night is to be held by live stream and on campus 10-14 May 2021. More information is available to Synod members via a flyer in the foyer as they leave for, and return from, the dinner break.

(Dr Laurie Scandrett 3/05/2021)

2/21 Allowing diocesan organisations to align with the broader purposes of the Diocese

Synod agrees to amend the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* by –

- (a) inserting a new paragraph 2 under the heading “Purpose” as follows (with consequential renumbering of existing paragraphs) –

‘In recognition that the diocesan organisation is part of a network of parishes and organisations which is collectively seeking to advance the broader charitable purposes of the Diocese, the diocesan organisation should be expressly permitted to pursue its purposes in a manner which advances the broader charitable purposes of the Diocese, including such purposes as are declared or recognised from time to time by the Synod. See also paragraph 32.’
- (b) inserting a new paragraph 32 under the heading “Duties, powers and limitations” as follows (with consequential renumbering of existing paragraphs) –

‘A board member is taken to act in good faith in the best interests of the diocesan organisation and to further the purposes of the diocesan organisation for the purposes of paragraph 31(b) if –

 - (a) the diocesan organisation is expressly permitted to pursue its purposes in the manner referred to in paragraph 2;
 - (b) the board member acts in good faith in pursuing the purpose of the diocesan organisation in a manner which advances the broader charitable purposes of the Diocese; and
 - (c) the diocesan organisation is not insolvent at the time the board member acts and does not become insolvent because of the board member's act.’

(Mr Greg Hammond 3/05/2021)

3/21 Domestic Abuse Leave for Clergy

Synod, noting the report “Domestic abuse leave for clergy” –

- (a) agrees in principle that provision be made by parishes to provide leave to members of clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse; and
- (b) requests the Standing Committee to amend its annual Guidelines for the Remuneration of Parish Ministry Staff to provide for domestic abuse leave for clergy on this basis, with the changes effective 1 July 2021.

(Archdeacon Kara Hartley 3/05/2021)

4/21 Bishop Ivan Lee

Synod gives thanks to God for the life and ministry of Bishop Ivan Lee. His testimony of trusting Jesus in the face of cancer and his devotion to seeing churches grow have left an indelible mark on the life of the Diocese. He is sorely missed. We pray that Virginia and her family will be comforted in the knowledge that we do not grieve like the rest who have no hope, because Jesus has died and risen from the dead, and that Ivan has gone to be with Jesus, his Lord, which is better by far.

(Bishop Gary Koo 3/05/2021)

5/21 Gender Identity – Practical Guidelines for Ministers and Parishes

Synod, noting the report *76/19 Gender Identity – Practical Guidelines for Ministers and Parishes*, notes that in response to resolution 76/19 Archbishop Glenn Davies, acting through the Regional Bishops, has distributed the Practical Guidelines for Ministers and Parishes and the Suggested Responses to Practical Questions attached to that report to all parishes.

(Mr Michael Meek sc 3/05/2021)

6/21 The Public Reading of Scripture

Synod, noting the Biblical affirmation of the priority of the public reading of scripture (2 Kg 22:8-13; 2 Chron 34:13-21; Neh 8:2-6; Lk 4:14-21; and 1 Tim 4:13), gives great thanks to God for –

- (i) the Scriptures, and their usefulness for teaching, rebuking, correcting, and training in righteousness, so that the saints may be equipped for every good work,
- (ii) the recognition of the priority of the ministry of God's Word throughout our Diocese, expressed through regular, prayerful, and expository preaching of the Scriptures, and
- (iii) the heritage of Reformation Anglicanism expressed in the Book of Common Prayer (BCP), whereby Archbishop Cranmer sought to edify Church of England members with the Scriptures through regular, prayerful, and expository preaching, and through services thoroughly immersed in the Scriptures involving the regular, systematic, and public reading of the Scriptures.

In light of this, this Synod requests that the Doctrine Commission explore how the theological priority of congregations being thoroughly immersed in the scriptures can be further expressed within our diocese, reporting to Synod on –

- (a) the effect of church services being thoroughly immersed in the Scriptures (especially through the public reading of Scripture) in the BCP's Reformation context,
- (b) the effectiveness of contemporary strategies to thoroughly immerse Christian congregations with the Scriptures, and
- (c) the challenges and opportunities of applying the Biblical priority, and Reformation principle of Scriptural immersion (especially through the Public Reading of Scripture) to our contemporary Australian context.

And furthermore, that the Doctrine Commission suggests resources or gives guidelines for the production of resources that might be used to assist contemporary Anglican churches to further immerse their parishioners in the Scriptures.

(The Rev David Morgan 3/05/2021)

7/21 Ministry to all Australians, regardless of educational qualifications

Synod –

- (a) gives great thanks to God for his salvation, and the precious diversity of people who are members of our churches,
- (b) praises God for the extraordinary fruit in this Diocese from ministry to University students and for the number of University educated people in our churches, and
- (c) notes that only 35% of the Australian adult population have a bachelor's degree or higher qualification (<https://www.abs.gov.au/statistics/people/education/education-and-work-australia/latest-release#non-school-qualifications>).

In light of paragraph (c), this Synod requests that the Strategy and Research Group consider conducting research into the effectiveness of our parishes and diocesan organisations in engaging the 65% of Australians without a bachelor's qualification, focusing in particular on the following questions –

- (i) In what ways are we reaching these Australians with the gospel of grace? Where are there needs and opportunities to grow this ministry?
- (ii) In what ways are we welcoming and valuing these Australians as members of our churches? Where are there needs and opportunities to grow this ministry?
- (iii) In what ways are we discipling these Australians to live new lives in light of the gospel of grace? Where are there needs and opportunities to grow this ministry?

- (iv) In what ways are we equipping these Australians to share the gospel of grace and build up others in that gospel? Where are there needs and opportunities to grow this ministry?

(The Rev David Morgan 3/05/2021)

8/21 Episcopal Standards Ordinance

Synod requests the Standing Committee to prepare a Bill for an Episcopal Standards Ordinance for promotion to the second ordinary session of the 52nd Synod.

(Dr Robert Tong AM 3/05/2021)

9/21 Problem Gambling: harm minimisation methods

Synod notes that Almighty God calls on the governing rulers to “defend the weak and the fatherless; uphold the cause of the poor and the oppressed” (Psalm 82:3).

So Synod again calls on the NSW Government, together with all members of the NSW Parliament, to implement effective harm minimisation methods to reduce the misery caused by problem gambling, especially via poker machines.

Such methods should prioritise the recommendations of experts independent of the gambling industries, and should favour maximal harm reduction for problem gamblers over convenience and ease of implementation for gambling providers.

Therefore, Synod notes support for the concept of a pre-load gambling-limit card from Commissioner Patricia Bergin, in her report into Crown Resorts' suitability to run a casino, where she concluded there could be “significant utility of the card to assist the problem gambler” alongside being a “powerful mechanism to assist in combatting money laundering”.

Synod also again calls for strong consideration of other simple but effective harm minimisation methods, such as introducing a \$1 maximum bet limit for poker machines in New South Wales, as recommended by the Productivity Commission.

Synod also supports efforts to reduce the disproportionate concentration of poker machines in lower socioeconomic areas of NSW, where they create greater harm.

Finally Synod urges the NSW Parliament to find alternative methods of revenue raising that would reduce its reliance on regressive gambling taxation.

(Canon Sandy Grant 3/05/2021)

10/21 Review of the *Ministry Standards Ordinance 2017*

Synod, noting the report Consultation on exposure drafts bills for the Ministry Standards Ordinance 2017 Amendment Ordinance 2021 and Reportable Allegations and Convictions Ordinance 2021, invites members of Synod to provide feedback on the exposure draft bills, to the Diocesan Secretary, by 30 June 2021.

(Mr Michael Easton 3/05/2021)

11/21 Terrey Hills: Classification as a Parish

Synod assents to the classification of Terrey Hills as a parish with effect from 1 July 2021.

(The Rev Scott Tarrant 3/05/2021)

2020 Report of the Standing Committee

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1. Introduction

1.1 Charter

The Standing Committee is constituted under the *Standing Committee Ordinance 1897*. Its duties arise under a number of ordinances and include the following –

- (a) making arrangements for the meetings of the Synod and preparing the Synod's business,
- (b) acting as a council of advice to the Archbishop (the **Archbishop-in-Council**),
- (c) considering and reporting upon matters referred to it by the Synod and carrying out the Synod's resolutions,
- (d) deliberating and conferring upon all matters affecting the interests of the Church,
- (e) making ordinances under delegated powers,
- (f) preparing and administering parochial cost recoveries and Synod appropriations and allocations,
- (g) appointing persons to fill casual vacancies among persons elected by the Synod to boards etc, and
- (h) monitoring the finances of diocesan organisations.

1.2 Access

Meetings are usually held in the Heath Centre, Level 5, St Andrew's Cathedral School, St Andrew's House. All meetings subsequent to the March 2020 meeting have been held via videoconference. Mail should be addressed to "The Diocesan Secretary, Standing Committee of Synod, PO Box Q190, QVB Post Office NSW 1230" (telephone (02) 9265 1555; email DiocesanSecretary@sydney.anglican.asn.au). Office hours are 9 am to 5 pm.

A report on each meeting is published a few days after the meeting on the website of Sydney Diocesan Services (**SDS**) at www.sds.asn.au.

1.3 Meetings and members

From October 2019 to 14 September 2020, we have met 10 times. The names of the members are listed below.

The Archbishop
Archbishop Glenn Davies

The Chancellor
Mr Michael Meek sc

The Regional Bishops
Bishop Chris Edwards
Bishop Peter Hayward
Bishop Gary Koo (*started as Regional Bishop on 1/02/2020, ex Bishop Ivan Lee*)

The Registrar
Mr Doug Marr

Bishop Peter Lin
Bishop Michael Stead

The Diocesan Secretary
Mr Daniel Glynn

The Chief Executive Officer of Sydney Diocesan Services
Mr Robert Wicks

<i>The Archdeacons</i>	<i>Laypersons Elected by Whole Synod</i>
Archdeacon Neil Atwood (<i>appointed</i> 1/11/2019)*	Mr Michael Easton
Archdeacon Anthony Douglas (<i>appointed</i> 22/06/2020)*	Mr Stephen Hodgkinson
Archdeacon Kara Hartley	Mr John Pascoe
	Dr Laurie Scandrett
	Dr Claire Smith
	Dr Robert Tong AM
<i>Dean of St Andrew's Cathedral</i>	Mrs Melinda West
Dean Kanishka Raffel	The Hon Peter Young AO QC
<i>The Principal of Moore Theological College</i>	<i>Laypersons Elected by Georges River Regional Electors</i>
The Rev Dr Mark Thompson	Mr Clive Ellis
	Mr James Flavin
<i>Ministers Elected by Whole Synod</i>	Mrs Jeanette Habib
The Rev Nigel Fortescue	Dr Ian McFarlane
The Rev Stephen Gibson	
Canon Craig Roberts	<i>Laypersons Elected by Northern Regional Electors</i>
The Rev Philip Wheeler	Mr John Driver
	Miss Jenny Flower
<i>Ministers Elected by Georges River Regional Electors</i>	Mr Phillip Shirriff
Canon Phillip Colgan	Ms Nicola Warwick-Mayo
The Rev Zac Veron	
	<i>Laypersons Elected by South Sydney Regional Electors</i>
<i>Ministers Elected by Northern Regional Electors</i>	Ms Michelle England
The Rev Gavin Parsons	Mr Gavin Jones
The Rev Craig Schafer	Ms Yvette McDonald
	Dr Karin Sowada
<i>Ministers Elected by South Sydney Regional Electors</i>	<i>Laypersons Elected by Western Sydney Regional Electors</i>
The Rev Andrew Katay	Mr Jeremy Freeman
The Rev Justin Moffatt	Mrs Patricia Jackson
	Mr Malcolm Purvis
<i>Ministers Elected by Western Sydney Regional Electors</i>	Mr Llyall Wood AM RFD
The Rev Dr Raj Gupta	
The Rev Gavin Poole	<i>Laypersons Elected by Wollongong Regional Electors</i>
	Mrs Stacey Chapman (<i>elected</i> 24/10/2019 <i>ex Mr Peter Evans</i>)
<i>Ministers Elected by Wollongong Regional Electors</i>	Dr David Nockles
Canon Sandy Grant	Mrs Emma Penzo
The Rev Joe Wiltshire	Mr Tony Willis

* *Regional Archdeacons may speak and move motions, but, except in the absence of their Regional bishop, does not have the right to vote.*

During the year, the following changes took place in the membership of the Standing Committee –

- A vacancy arose in the position of a lay person elected by the Wollongong Region upon the resignation of Mr Peter Evans. The Regional Electors of the Wollongong Region elected Mrs Stacey Chapman to fill the vacancy.
- Bishop Ivan Lee ceased being a member *ex-officio* upon his retirement as Regional Bishop for the Western Sydney region. Bishop Gary Koo commenced being a member *ex-officio* upon his appointment as the Regional Bishop for the Western Sydney region.
- Archdeacons Neil Atwood and Anthony Douglas commenced being members *ex-officio* upon their appointments as Regional Archdeacons for the regions of Western Sydney and Wollongong respectively.

1.4 Management and structure

Our permanent subcommittees are –

Affiliated Churches Committee	Registrar's Committee for portraits, plaques & photographs
Diocesan Resources Committee	
Finance Committee	Religious Freedom Reference Group
General Synod Relations Committee	Royal Commission Steering Committee
Ministry in Socially Disadvantaged Areas Committee	Service Review Committee
Minute Reading Committee	Social Issues Committee
Ordinance Reviewers and Panels	Stipends and Allowances Committee
Professional Standards Oversight Committee	Strategy and Research Group
	Work Outside the Diocese Committee

The terms of reference and the membership of our permanent subcommittees are posted at www.sds.asn.au.

Other committees are appointed from time to time for special tasks. We thank God for the faithfulness and expertise of the people who serve on our committees.

1.5 Bishop Ivan Lee

In December 2019, noting that Bishop Ivan Lee would conclude his role as Bishop of Western Sydney on 31 January 2020, we thanked Bishop Lee for his service to Standing Committee for 17 years and also for the many subcommittees of which he has been part.

On 23 March 2020, following the death of Bishop Lee, we gave thanks to God for his life and ministry. His testimony of trusting Jesus in the face of cancer and his devotion to seeing churches grow have left an indelible mark on the life of the Diocese. He will be sorely missed. We prayed that Virginia and her family will be comforted in the knowledge that we do not grieve like the rest who have no hope, because Jesus has died and risen from the dead, and that Ivan has gone to be with Jesus, his Lord, which is better by far.

1.6 Appointment of Assistant Bishop to be Bishop of Western Sydney

In November 2019, under clause 5 of the *Assistant Bishops Ordinance 1947*, we approved of the appointment of the Rev Gary Koo as an Assistant Bishop for the Diocese of Sydney with the title of Bishop of Western Sydney.

1.7 Bishop Gary Koo

In February 2020, we welcomed to the meeting Bishop Gary Koo as the new Bishop of the Western Sydney Region.

1.8 Mrs Stacey Chapman

In November 2019 we welcomed Mrs Stacey Chapman to the meeting as a member elected by the Regional Electors of the Wollongong Region.

1.9 Archdeacon Neil Atwood

In November 2019 we welcomed Archdeacon Neil Atwood, having been appointed by the Archbishop as the Archdeacon of Western Sydney, with effect from 1 November 2019.

1.10 Archdeacon Anthony Douglas

In June 2020 we welcomed Archdeacon Anthony Douglas, having been appointed by the Archbishop as Archdeacon for the Wollongong Region, with effect from 22 June 2020.

1.11 Mrs Marylin Kyngdon

We noted with sadness the death of Mrs Marylin Kyngdon. We gave thanks to God for her years of committed, caring ministry at Oak Flats Anglican Church and her partnership with her loving husband Mr Geoff Kyngdon over his many years of ministry service across various diocesan responsibilities.

We prayed that Geoff and his family will be comforted with the sure and certain hope of the gospel of the Lord Jesus Christ, and with the knowledge that Marilyn has gone to be with Jesus, which is better by far.

1.12 Mrs Shirley Cole

We noted with sadness the death of Mrs Shirley Cole, widow of Dr Alan Cole, on 21 May 2020. Shirley and Alan served as CMS missionaries in Singapore from 1962 – 1968, they then returned to Australia when Alan took up the role as the first Master of Robert Menzies College. Alan served as the CMS Federal Secretary from 1979 until 1988, after which they had a special arrangement with CMS and Trinity College Singapore where they served from 1988 – 1994.

1.13 The Rev Dr Evonne Paddison

We gave thanks to God for the life of the Rev Dr Evonne Paddison who died on 14 July 2020. Evonne served the Diocese in many ways including as a member of Standing Committee, as one of our representatives at four sessions of General Synod, and as a member of staff at Robert Menzies College. After leaving Sydney, Evonne was the Warden at Ridley College and then the CEO of the organisation in Victoria which co-ordinates the provision of SRE in schools. Evonne returned to Sydney in 2015 and has been involved in ministry at the parish of Lavender Bay.

1.14 Canon J.I. Packer

We gave thanks to God for the life of the Rev Dr James Innell (J. I.) Packer who died on 17 July 2020, a week short of his 94th birthday. He was born in England and obtained the degrees of MA and D Phil from Oxford. He was ordained Deacon in 1952 and priest in 1953, subsequently teaching in several evangelical theological colleges in England. In 1979 he moved to Vancouver in Canada and became a key member of the faculty of Regent College. Dr Packer is known across the world for his writings and especially for his book *Knowing God* which was first published in 1973 and has had an immense impact on many.

Dr Packer was a long-standing member of St John's Shaughnessy in Vancouver, but, together with most of the congregation, he left the Anglican Church of Canada when the Diocese of New Westminster formally adopted a policy of supporting same-sex marriage. At the time of his death he was an Honorary Assistant Minister at St John's Vancouver, the church established by the congregation when they lost the use of their property in Shaughnessy.

In December 2008 Dr Packer and the Rev David Short, Rector of St John's Vancouver, were made Honorary Canons of St Andrew's Cathedral.

1.15 Mr John Denton AM OBE

We noted with sadness the death of Mr John Grant Denton AM OBE on 13 August 2020, gave thanks to God for the life and service of Mr Denton, and assured Mrs Shirley Denton of its prayers for her in her time of loss.

From 1965 to 1969 Mr Denton was Director of Information for the Diocese of Sydney and on 1 March 1969 Archbishop Loane appointed him to be "Registrar and Actuary and Keeper of the Acts and Records" of the Diocese of Sydney. In due course he served at the same time as part time Registrar of the Diocese of Sydney and part time General Secretary of the General Synod.

Mr Denton was a representative of the Diocese of Sydney on the General Synod from General Synod 3 (1969) to General Synod 9 (1992). At an international level, he was an Australian representative at the meeting of the Anglican Consultative Council from ACC 3 (1976 to ACC 6 (1984). He held the important role of Chairman of ACC 5 and ACC 6.

In 1977 Mr Denton was appointed to be an Officer in the Order of the British Empire (OBE), and in 1978 he became the first full time General Secretary of the General Synod, a position he held until retirement in 1994. John and his wife served with CMS in Africa from 1954 to 1964 and used this experience during his long service on the Board of World Vision, Australia. He was appointed a Member of the Order of Australia in 2005 for service to the Anglican Church of Australia and to the international community through the programs of World Vision.

Other responsibilities he held over the years included: Member, Provincial Synod of East Africa, 1960-1964; Secretary, Diocese of Central Tanganyika, 1954-1964; Chairman, Sydney Bethel Union Trust (for seafarers), 1988-2002; Chairman, National Planning Committee, 7th Assembly, World Council of Churches, 1988-1991; Executive Member, Australian Council of Churches, 1969-1988.

Mr Denton is survived by his widow Shirley, their children Louise, Heather, Andrew and James and their families.

1.16 Retirement of Mr Tony Willis

We gave thanks for Mr Tony Willis' 13½ years of faithful, wise, caring, administratively brilliant, and gospel focussed ministry as the Executive Assistant to the Bishop of Wollongong.

As Tony concluded his role on 29 May 2020, we prayed that Tony and Judy would enjoy, in the next stage of their lives together, many more years of faithful ministry to their Lord and Saviour Jesus Christ.

1.17 Appointment of Canon Daniel Willis as the new Operations Manager for Gafcon

We noted the appointment of Canon Daniel Willis as the new Operations Manager for Gafcon and congratulated Canon Willis on his appointment.

1.18 Appointment of the Rev Grant Dibden as the new Defence Force Bishop

We noted the appointment of the Rev Grant Dibden (previously the Senior Chaplain for the Second Division, as well as the National Director of the Navigators, and a member of MBM, Rooty Hill) to the position of Anglican Bishop of the Defence Force and Anglican representative on the Religious Advisory Committee for the Services. We assured him of our prayers and ongoing support.

1.19 Resignation of Primate, the Most Rev Dr Philip Freier

We noted a letter from the Primate, the Most Rev Dr Philip Freier, indicating his intention to resign as Primate on 31 March 2020.

1.20 Election of Primate, the Most Rev Geoffrey Smith

We noted the election of the Most Rev Geoffrey Smith, Archbishop of Adelaide, as the Primate of the Anglican Church of Australia.

1.21 Consecration of Bishop Mark Calder

We noted that the Rev Mark Calder was consecrated on 21 November 2019, with a number of bishops from around Australia taking part in the consecration. Bishop Calder was subsequently installed as Bishop of Bathurst at All Saints Cathedral Bathurst on 23 November 2019.

1.22 Eleventh Bishop of Wangaratta

We noted the election of the Ven Clarence Edgar Bester as the Eleventh Bishop of Wangaratta, and assured Archdeacon Bester of our prayers that he will faithfully proclaim and uphold the authority of God's word so as to lead the people of Wangaratta in faith and obedience.

1.23 Bishop of Armidale

We noted that Bishop Rick Lewers had indicated his resignation as Bishop of Armidale, with effect from 30 January 2021, and assured him of our prayers and good wishes for the future.

1.24 Election of the Very Rev Peter John Grice as the thirteenth Bishop of Rockhampton

We noted that the Synod of the Diocese of Rockhampton elected the Very Rev Peter John Grice as the thirteenth Bishop of Rockhampton, and congratulated Dean Grice and assured him of our prayers and good wishes for his new role.

1.25 150th Anniversary of the Diocese of Bathurst

We noted a letter from Bishop Mark Calder, gave thanks to God for the 150th anniversary of the Diocese of Bathurst and assured Bishop Calder of the Diocese's continuing support and warm encouragement in the gospel.

1.26 Honorary Canons

We noted that the Archbishop had appointed the following persons as Honorary Canons of the St Andrew's Cathedral, in accordance with the *Honorary Canons Ordinance 1911* –

- The Rev John Lovell, Executive Director, CMS NSW & ACT
- The Rev Craig Roberts, CEO of Youthworks and Leader of the Gafcon Network of Youth and Children
- The Rev Tim Swan, CEO of Anglican Aid.

1.27 Impact of COVID-19 on meetings of the Standing Committee

In March we constituted a subcommittee, the Emergency Executive Subcommittee (EES) to come into operation in the event that we were not able to meet and function during the COVID-19 crisis.

The EES is constituted with the Archbishop as President; a quorum of nine members; authority on any Standing Committee matter other than the making of ordinances, the making of appointments and the filling of casual vacancies; and is to operate as far as reasonably possible in accordance with the policies and regulations of the Standing Committee. Its membership is comprised as follows –

- (a) Chancellor (ex-officio),
- (b) Registrar (ex-officio),
- (c) CEO of SDS (ex-officio),
- (d) 2 clergy members appointed of the Archbishop,
- (e) 5 clergy members, elected by clergy members of Standing Committee, and
- (f) 7 lay members, elected by lay members of Standing Committee.

The resulting membership, after taking into account the ex-officio positions, Archbishop's appointments and elections from the Standing Committee, is –

- (a) Chancellor: Mr Michael Meek SC
- (b) Registrar: Mr Doug Marr
- (c) CEO of SDS: Mr Robert Wicks
- (d) 2 clergy members appointed by the Archbishop: Bishop Peter Hayward, Bishop Michael Stead
- (e) 5 clergy members: Canon Phillip Colgan, Canon Sandy Grant, the Rev Dr Raj Gupta, Dean Kanishka Raffel and the Rev Dr Mark Thompson
- (f) 7 lay members: Ms Michelle England, Dr Laurie Scandrett, Dr Claire Smith, Dr Karin Sowada, Dr Robert Tong AM, Ms Nicola Warwick-Mayo and Mrs Melinda West.

The EEC was never required to be convened, as each scheduled meeting of the Standing Committee has been able to proceed, meeting remotely and relying on videoconference technology.

We have agreed to continue Standing Committee meetings via videoconference until the NSW Government relaxes its restrictions regarding the 4m² rule.

1.28 COVID-19 Taskforce

In March, we noted and endorsed arrangements surrounding the formation of the COVID-19 Taskforce, including the following –

- The Archbishop formed the COVID-19 Taskforce on 16 March to advise him and to provide resources for the Diocese.
- The members of the COVID-19 Taskforce are Bishop Gary Koo (chair), Mr Daniel Glynn, Archdeacon Kara Hartley, Bishop Peter Hayward, Bishop Peter Lin, Ms Vikki Napier, Mr Russell Powell, Dean Kanishka Raffel and Mr Robert Wicks. The Rev Ed Springer later joined the Taskforce.
- A Diocesan Financial Taskforce had also been established to investigate, analyse and make recommendations for action on the current, medium and long term financial impact on all parishes and organisations across the Diocese as the result of COVID-19. The Financial Taskforce is chaired by Bishop Hayward, with other members including Mr Michael Blaxland, Canon Phillip Colgan, Mr Doug Marr, Mrs Emma Penzo, Canon Craig Roberts, Mr Ross Smith and Ms Nicola Warwick-Mayo.

We authorised the Diocesan Financial Taskforce to spend up to \$50,000 from Synod Fund Contingencies for the purposes of its work.

1.29 COVID-19 Taskforce and Anglican Media Sydney

We noted that the resources of Anglican Media had been employed at the request of the COVID-19 Taskforce to help our Diocese respond to the challenges of COVID-19, including developing video resources for our churches, and supporting the production of services at St Andrew's Cathedral (including the broadcast of the Easter Day service on commercial television, viewed by up to 55,000 people). The cost of Anglican Media's resources was at least \$36,000. We agreed in principle that Anglican Media should be reimbursed for the expenses incurred and are investigating funding options.

2. Actions with the Archbishop

2.1 Resignation and subsequent extension of the Archbishop Special session of the 51st Synod

In February 2020, we received a report from the Archbishop giving formal notice of his resignation with effect from 20 July 2020, and in accordance with clause 2(2) of the *Archbishop of Sydney's Election Ordinance 1982*, we resolved that a vacancy in the See of Sydney shall occur on 20 July 2020.

In March 2020, as the implications of the COVID-19 pandemic became clear and health restrictions began to come into force, we unanimously rescinded the declaration of vacancy and invited the Archbishop to withdraw his notice of resignation that would have had effect from 20 July 2020. Archbishop Davies, having consulted with his wife Dianne about the matter, acquiesced to the Standing Committee's invitation. We extended the retirement age of Archbishop Davies to six months beyond his 70th birthday, to 26 March 2021, in accordance with subclause 5(3) of the *Retirements Ordinance 1993*.

As a consequence, the scheduled special session of the 51st Synod to elect a new Archbishop was no longer required and was cancelled.

2.2 Deeming the date of Synod for conduct of elections

See item 7.3 – Deeming the date of Synod for conduct of elections

2.3 Residence for the Archbishop

We received several reports regarding progress on the new residence for the Archbishop, including that the Council of the City of Sydney finally approved the Development Application for the construction of the residence for the Archbishop on 27 February 2020.

See also item 3.4(4) – Endowment of the See Long Term Investment Ordinance 2019.

2.4 Strategy and Research Group

The Strategy and Research Group (SRG) comprises the following members –

Archbishop Glenn Davies (Chair)	Mr Peter Mayrick
The Rev Dr Raj Gupta	Mr Graham Murray
The Rev Andrew Katay	The Rev Andrew Robson
Bishop Peter Lin	Ms Nicola Warwick-Mayo
Dr Ruth Lukabyo	

In addition, the SRG is well served by Dr John Bellamy, who attends each meeting as a consultant to the Group and has provided a significant depth of research and analysis, and the SRG thanks the Rev Craig Schafer for his service and contribution to the Group over the past 6 years following his resignation in early 2020.

The SRG is an advisory group for the Archbishop and the Standing Committee in their formulation of high level vision and missional goals for consideration and adoption by the Synod. The Group is tasked –

- (a) to identify, research, evaluate and develop for Standing Committee's consideration the strategies and structures which optimise the capacity of the diocesan network to achieve the vision and missional goals adopted by the Synod, and
- (b) to oversee the objective measurement of and reporting to the Standing Committee on progress toward achieving those missional goals.

The SRG typically meets quarterly for full day meetings. Since the last Synod, the SRG has met 4 times including a full day meeting at the start of this year to consider its work involving a broad range of matters of strategic importance to the Diocese. The SRG has also considered the impact of COVID-19 on the Diocese, including implications for church gatherings and ministry.

Key strategic priorities

With the Mission 2020 goals being retained for this year, the SRG under the chairmanship of the next Archbishop, will consider any recommendations for a new iteration of our mission of making and maturing disciples of Christ.

In light of this, the SRG will provide the next Archbishop with an overview of what they consider the current 3 or 4 key strategic priorities of the Diocese, including a review of the current diocesan system of ministry appointments (including lay, clergy, theological students, assistant ministers and rectors). The SRG considers the matter of rector departures (due neither to retirement nor transfer to other parish roles within the Diocese) to be a current and urgent matter, and has undertaken work in the area including consultation with the Bishops and commissioning research.

Strategic matters

The SRG has consulted with the CEO of the Anglican Church Growth Corporation and the Executive Director of Freedom For Faith regarding growth in the Diocese and religious freedom, and is reviewing progress and opportunities to advance Chaplaincy ministry in the Diocese having received reports from the Director of Evangelism and New Churches and the Cross Cultural Ministry Consultant to the Diocese. The SRG has also, in the context of the present need of parishes within the Diocese and reviewing missiology generally, encouraged parishes in the Diocese that are able to partner with willing parishes in the Bathurst Diocese.

Regional meetings with Mission Area Leaders

The Group worked with Bishop Gary Koo, the current Bishop of Western Sydney who has been appointed by the Archbishop with oversight of Missions Areas, in succession to Bishop Ivan Lee, to arrange the annual meeting of the SRG and Mission Area Leaders (MAL) this year. In light of the COVID-19 restrictions, each Regional Bishop hosted separate videoconference meetings for the MALs in their region with SRG representatives in attendance rather than convene a combined physical meeting as in past years. These regional meetings provided feedback for the SRG for their future work on the major strategic issues for the Diocese post-COVID19.

2.5 Parramatta '54 Free Fund

The income of this fund is to be distributed among the objects of the Diocese of Sydney as determined by the Archbishop-in-Council. The amount of \$4,498 was paid from this fund to cover the attendance and travel equalisation costs for the March 2020 Australian Bishops' Conference held in Sydney. The fund did not have a sufficient amount available to cover the entire cost of the conference and travel. The Archbishop made up the balance with a distribution of \$4,133 from the Archbishop of Sydney's Discretionary Trust.

2.6 International Chinese School

We noted resolution 30/11 passed by the Synod in 2011–

'Synod –

- (a) notes the proposed commencement of the International Chinese Christian School (ICCS) in January 2012;
- (b) gives thanks to God for this gospel initiative;
- (c) prays that God will use ICCS for the evangelisation of Sydney and equipping of Christians for ministry to the Chinese in Sydney and around the world; and
- (d) encourages parishes and Diocesan organisations to pray for and otherwise support ICCS.'

and recommended to the Archbishop that the International Chinese School be informed of pending matters relating to gender identity, and be authorised to use the term 'Anglican' with respect to the School, pursuant to sections 5 and 7 of the *Use of Church Names Canon 1989*.

2.7 Diocesan Retirements Board

We noted that the Archbishop has appointed Bishop Chris Edwards Chair of the Diocesan Retirements Board; and agreed to the Archbishop's recommendation (in accordance with subclause 10(a) of the *Retirements Ordinance 1993*) of Bishop Gary Koo as a member and deputy chairman.

2.8 Appointment of Returning Officers for the 52nd Synod

Upon our recommendation, the Archbishop appointed Mrs Briony Bounds as returning officer and Mr Martin Thearle as deputy returning officer for the purposes of elections conducted during the 52nd Synod.

3. Financial and Property Administration

3.1 Accounts, Audits and Annual Reports Ordinance 1995

Organisations of the Synod which manage church trust property must report annually to the Synod. These reports include information in relation to members, structure, activities and a summary of the financial results, together with audited financial statements, a liquidity report, a risk management report and a charities group status report. During the first ordinary session of each Synod, the reports also include a statement which assesses an organisation's compliance with the Synod's governance policy and explains any areas of non-conformity.

The reports must be lodged by 30 June each year. A later lodgement date has been approved for two organisations, Anglican Community Services and The Archbishop of Sydney's Anglican Aid whose financial year ends on 30 June.

Some of these organisations are also required to provide us with certain internal management financial information during the year.

The annual reports and audited financial statements for about 40 organisations will be tabled in the Synod, and available by appointment for inspection at St Andrew's House by Synod members during the weeks commencing 12 and 19 October. (Please email synodbusiness@sydney.anglican.asn.au to arrange an inspection.) Any major problems found by the Finance Committee from a review of these financial statements and the additional internal management financial information will be reported.

3.2 Annual Financial Statements for the Synod Funds, Parish Funds and the Synod-St Andrew's House Fund

The annual financial statements for the Amalgamated Synod Funds, Amalgamated Parish Funds and the Synod – St Andrew's House Fund have been prepared and reviewed according to agreed upon procedures rather than a formal audit. These reports are printed separately.

3.3 Ordination Training Fund

In 2020 this Fund received a Synod allocation of \$42,000 (2019: \$41,000) which it used to provide a book allowance of \$1,000 to first year candidates studying through Moore Theological College or Youthworks College for ordination in Sydney, and to meet a number of specific costs associated with preparing candidates for ordination. In exceptional cases the Fund may also provide bursaries or financial assistance to some of the candidates.

3.4 Ordinances

The following table shows the number of ordinances passed and assented to in 2014 to 2019, and in 2020 up to 14 September 2020 –

	2014	2015	2016	2017	2018	2019	2020
Standing Committee	42	46	53	40	42	62	51
Synod	7	6	4	11	8	7	0
	49	52	57	51	50	69	51

A separate report lists the ordinances passed by us since the 2019 ordinary session of the Synod. There are 23 ordinances of particular interest.

(1) The *Safe Ministry to Children Ordinance 2018 Further Amendment Ordinance 2019* amended the *Safe Ministry to Children Ordinance 2018* to delay the start date for Safe Ministry Assessments from 1 January 2020 to 1 May 2020. (See also item 3.4(10).)

(2) The *Anglican Church Diocese of Sydney Grants Administration Fund Ordinance 2019* reconstituted the Anglican Church Diocese of Sydney Community Building Partnership Grant Fund with a new ordinance that will enable the fund to be used to receive a broader range of government and other grants on behalf of parishes.

(3) & (4) The *Endowment of the See Capital Ordinance 2012 Amendment Ordinance 2019* and the *Endowment of the See Long Term Investment Ordinance 2019* –

- (a) made amendments to the *Endowment of the See Capital Ordinance 2012* to facilitate the Endowment of the See Corporation being elected as trustee of this fund in place of the Anglican Church Property Trust, and
- (b) provided for that part of the Endowment of the See Capital Fund comprising units in the ACPT Long Term Pooling Fund to be added to ACPT Client Fund 0367 (being funds held on trust for the purposes of the Endowment of the See Trust arising from the But-Har-Gra management fund) in order to form a single amalgamated fund to be known as the EOS Long Term Investment Fund.

(See also 3.4(19).)

(5) The *Parish Cost Recovery Charges and Levies (Intervals) Amendment Ordinance 2019* gave effect to the decision to move to a system of 12 monthly parish cost recovery charges from January 2020.

(6) The *Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance 2020* amended the *Anglican Church Growth Corporation Ordinance 2018* to authorise the Anglican Church Growth Corporation to enter into agreements with the Sustainable Development Group Limited and other like entities to undertake certain parish property initiatives. The amendment also clarified the responsible entities and their obligations and liabilities.

(7) The *Anglican Church Growth Corporation (Pilot Program Enabling) Ordinance 2020* varied the trusts of church trust property held for the purposes of parishes involved in a pilot program for the development of such property to enable the revenue generated to be applied, if necessary, for the purposes of other parishes in the program.

(8) The *Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 2020* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to streamline the classification system, by –

- (a) removing the First, Second and Third Schedules of the Ordinance,
- (b) replacing these classifications with the classifications of Categories 1, 2 and 3 Organisations,
- (c) implementing a register of organisations by Category, and
- (d) providing a power for Standing Committee to declare by resolution that an Organisation is a Category 1, 2 or 3 Organisation for the purposes of the Ordinance.

(9) The *Parish Administration Ordinance 2008 (Mental Incapacity Definition) Amendment Ordinance 2020* amended the *Parish Administration Ordinance 2008* to clarify that those with treatable and manageable mental illnesses such as depression and anxiety are able to serve as parish councillors and wardens. This amendment was made in accordance with the request of Synod resolution 19/19.

(10) The *Safe Ministry to Children Ordinance 2020* replaced the *Safe Ministry to Children Ordinance 2018* with a form of ordinance that maintains substantially the same standards in a more accessible format, tailored to the structures and ministries of our Diocese. The 2020 ordinance also provided –

- (a) for the requirement for a Safe Ministry Assessment to revert to applying to all church workers involved in ministry to children (subject to certain exemptions),
- (b) that if the church worker has been a parishioner for 2 years or more no references are required and, if the person has been a parishioner for less than this, a reference from the minister of the person's previous church is to be provided, and
- (c) for the Check to commence on 1 January 2021, giving parishes until the end of the year to undertake the assessments in relation to existing church workers.

(11) The *Safe Ministry to Children Transitional Ordinance 2020* made transitional and consequential changes with respect to the *Safe Ministry to Children Ordinance 2020*, including amendments to the *Parish Administration Ordinance 2008* and providing for the delayed commencement of certain requirements.

(12) The *Cost Recoveries Framework Ordinance 2008 Amendment Ordinance 2020* amended the *Cost Recoveries Framework Ordinance 2008* to make specific provision for the way the Federal Government's COVID-19 financial support provided to parishes is to be treated in the calculation of net operating receipts.

(13) The *Parishes (COVID-19 and General Meetings) Ordinance 2020* provided for special arrangements for holding general meetings of parishioners in the context of the public health emergency caused by the COVID-19 pandemic.

(14) The *Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance 2020* amended the *Anglican Church Growth Corporation Ordinance 2018* to provide the Growth Corporation with the same powers as the Mission Property Committee over "specified properties" for projects included in the Urban Renewal Pilot Program.

(15) The *Anglican Youth and Education Diocese of Sydney Ordinance 1919 Amendment Ordinance 2020* amended the *Anglican Youth and Education Diocese of Sydney Ordinance 1919* in response to Synod Resolution 34/19, to instate the requirement that a person who is elected to the board of the council must sign an acknowledgment of duties and responsibilities upon being appointed or elected.

(16) The *Honorary Canons Ordinance 1911 Amendment Ordinance 2020* amended the *Honorary Canons Ordinance 1911* primarily to enable the Archbishop to revoke the appointment of an Honorary Canon. The entitlement for an Honorary Canon to have a stall in the Cathedral was also removed.

(17) The *Synod Funding Arrangements Amendment Ordinance 2020* made amendments to the *Synod Estimates Ordinance 1998* and the *Cost Recoveries Framework Ordinance 2008* to reorder Synod's triennial cycle of the consideration of the Statement of Funding Principles and Priorities (usually considered at the first ordinary session), and the budget (usually considered at the second ordinary session), having the following effect –

- there would be no Statement of Funding Principles and Priorities for Synod (Statement) in 2020, but a Statement would instead be considered in 2021, with its scope being limited to the years 2023 & 2024
- Bills for an Appropriations and Allocations Ordinance and a Parochial Cost Recoveries and Levy Ordinance will be brought to Synod in 2021 as normal, however these Bills would be limited to providing funding for 2022, and the budget would be based on continued application of the principles and priorities outlined in the current Statement
- Bills for an Appropriations and Allocations Ordinance and a Parochial Cost Recoveries and Levy Ordinance will be brought to Synod in 2022, providing for funding for 2023 & 2024 and based on application of the Statement considered in 2021
- a return to the normal triennium funding arrangements from 2025.

We agreed to these arrangements in February, and enacted the ordinance in July, noting that –

- 2020 is the last year of the current iteration of the Diocesan Mission,
- [at the time] Synod was due to elect a new Archbishop in August 2020, and the new Archbishop and Standing Committee were expected to present a new iteration of the Diocesan Mission for adoption by Synod in 2021; and
- it would be desirable to have alignment between the funding principles and priorities that guide the allocation of Synod funds through to the end of 2024, and support the next iteration of the Mission.

(18) The *Accounts, Audits and Annual Reports Ordinance 1995 Further Amendment Ordinance 2020* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to provide that organisations that require members of the board to sign an 'Acknowledgment of duties', must include the form of acknowledgement of duties signed by its members in its annual report.

(19) The *Endowment of the See Corporation Ordinance 2019 Amendment Ordinance 2020* amended the *Endowment of the See Corporation Ordinance 2019* to address areas of non-conformity with the Governance Policy for Diocesan Organisations, including increasing membership of the Endowment of the See Corporation from 7 to 9 members.

(20) The *Endowment of the See Long Term Investment Fund Variation of Trusts and Application Ordinance 2020* varied the trusts of the Endowment of the See Long Term Investment Fund and authorised the ACPT to make payments from that fund at the direction of the Endowment of the See Corporation towards the costs of the acquisition, construction, improvement or fitting out of a residence or residences to house senior clergy of the Diocese of Sydney.

(21) The *Glebe Administration Board Ordinance 1930 Amendment Ordinance 2020* amended the *Glebe Administration Board Ordinance 1930* to address areas of non-conformity with the Governance Policy for Diocesan Organisations.

(22) The *Synod Fund (Growth Corporation) Application Ordinance 2020* provided up to \$1 million from Synod funds to meet the operational expenses of the Anglican Church Growth Corporation. (See also item 3.17.)

(23) The *Church Land Acquisition Levy (Leppington Project) Application Ordinance 2020* provided for the application of a portion of the proceeds from the Church Land Levy in the Mission Property Fund towards the construction of Hope Church, Leppington and to provide for those amounts to be reimbursed from the income and capital inflows of the Mission Property Fund. (See also item 3.23.)

3.5 Arrears of Parish Cost Recovery charges

In March 2020, noting the significant impact COVID-19 was having in parishes, we suggested that parishes expecting to have difficulty in funding PCR charges contact SDS to arrange to move away from the direct debit payment system. We also asked the Finance Committee to monitor these arrangements.

In July, the Finance Committee reported that only 6 (of the 270) parishes were then in arrears with their PCR charges, but that each of these 6 parishes had made no payments since March, and the total amount of these arrears was \$62,425. This compared with 3 parishes in arrears totalling \$17,618 in July 2019. We then authorised the Finance Committee to remind each of these 6 parishes of their obligation to pay the PCR charges determined by Synod, and continue to monitor the situation. (See also item 3.19.)

3.6 Annual financial statements from parishes

Under the *Parish Administration Ordinance 2008*, parochial units are required to lodge their audited financial statements within 7 days after their annual general meeting of parishioners. However, the restrictions on large gatherings that have been part of the government's response to the COVID-19 pandemic meant that many parishes were not able to hold their AGM. The Archbishop granted parishes in this situation an extension until 31 July 2020.

As at 31 August 2020, 72 parochial units (27%) had still not submitted their audited financial statements for 2019 (at the same time in 2019 every parish had submitted their financial statements).

Work to review and capture the data needed from the parish financial statements that have been received is being prioritised, but is now not expected to be completed until the end of September 2020. That data is used to calculate each parish's net operating receipts and property income subject to the levy. As a result it is not yet possible to make a reliable estimate of the total net operating receipts for the whole Diocese.

We instructed Sydney Diocesan Services to calculate the net operating receipts for any parish that had not lodged its 2019 audited financial statements by 30 September 2020, based on the figure for the previous year + 20% (in accordance with clause 15 of the *Cost Recoveries Framework Ordinance 2008*).

As a consequence of the late receipt of the financial information from many parishes it is not yet possible to identify those parishes which have recorded 'local revenue' below the requisite amount defined in the *Parishes Ordinance 1979*.

See also item 3.4(13).

3.7 Stipends, allowances and benefits for 2021

A report on stipends, allowances and benefits for 2021 is printed separately.

We noted that applying our current policy to set the recommended minimum stipend for 2021 at the 75% of the AWE would have resulted in a 2.4% increase over the recommended minimum stipend for 2020. We agreed that it would be premature to approve any increase in clergy stipends at this time due to the

uncertainty due to the COVID-19 pandemic. We resolved to reconsider this matter at our meeting in February 2021 with a view to any increases for 2021 applying from 1 July 2021.

We also approved the Remuneration Guidelines for 2021 reflecting this decision.

3.8 Work Outside the Diocese

In the 6 months to 30 June 2020, the Work Outside the Diocese Committee had applied \$145,115 to support gospel ministry outside the Diocese from a total Synod allocation in 2020 of \$335,000 (5% of the total funds available to Synod). It is expected that further amounts will be applied during the 6 months to 31 December 2020 from the 2020 allocation, and the opening reserves of \$58,029.

In addition, in the 6 months to 30 June 2020, \$120,000 has been applied towards funding for the Diocese of Bathurst from a special Synod allocation of \$250,000 for that purpose.

3.9 Recommended distribution from the Diocesan Endowment for 2020

We noted the advice of the Glebe Administration Board that, for the purposes of subclause 5(1) of the *Diocesan Endowment Ordinance 1984*, a distribution of \$2.900 million (\$2.880 million in 2019) can prudently be provided in 2020 from the Diocesan Endowment for spending by the Synod in 2021, being the third year of the funding triennium.

3.10 Distribution from St Andrew's House Fund 134

We noted the advice of the Finance Committee that the amount of the distribution from the Synod – St Andrew's House Fund 134 in 2020 available for appropriation by Synod in 2021 is \$2,711,000 (noting that it is very close to the estimate of \$2,718,000 contained in the ordinance passed by Synod in 2018).

3.11 Distributions from St Andrew's House Trust

We noted the advice of the Chair of St Andrew's House Corporation (SAHC), that given the very significant reduction in 2020 income for the St Andrew's House Trust due to COVID-19, the amount of the distributions to the Synod and the Endowment of the See Corporation (EOSC) from the St Andrew's House Trust in 2021 and 2022 is expected to be reduced. However, SAHC nevertheless expects to be able to maintain at least 90% of the previously forecast income amounts, resulting in revised forecast amounts of \$5.13 million in 2021 and 5.22 million in 2022 (divided equally between the EOSC and the Synod), subject to the length of time that the COVID-19 social distancing & rent abatement requirements continue and future economic conditions.

3.12 Parochial cost recoveries for 2021

A report on the cost recoveries charge in respect of ministry costs and parochial network costs for 2021 is anticipated to be provided later than usual this year, as a result of many factors. The charges and costs will be determined in accordance with the method or methods prescribed in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. (See also item 3.6.)

3.13 General Synod statutory assessment

The General Synod statutory assessment for 2020 totalled \$530,100, payable in 4 quarterly instalments of \$132,525. The total is \$46,900 less than the allocation of funds for this purpose made under the *Synod Appropriations and Allocations Ordinance 2019*.

3.14 Stipend Continuance Insurance renewal

In August 2019 we had agreed to renew the Stipend Continuance insurance for 2020 with a slightly reduced benefit structure in order to contain the cost to something approximating the estimates incorporated in the *Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance 2018* passed by Synod. However, in November 2019 we authorised the renewal of the Stipend Continuance Insurance for 2020, retaining the existing benefit structure and setting the Parish Cost Recovery charge at \$3,000 per clergy person.

3.15 Clergy Assistance Program (CAP)

We have agreed on the eligibility criteria and logistics for handling a significant extension of the Clergy Assistance Program to include authorised lay ministers. When this extension is implemented, the program will become known as the Churchworker Assistance Program. However, we decided not to implement that

decision in 2019, 2020 or 2021, because to do so would require parishes being charged an amount of \$140 pa for each such person, and this cost was not included in the estimates incorporated in the ordinance passed by Synod in 2018. We anticipate that the cost to extend the CAP will be included in the proposed budget, for application in 2022.

3.16 Parish of Ashfield, Five Dock and Haberfield – Property Development Project

We approved in-principle a proposed project to develop the St Alban's, Five Dock site, and authorised the Parish to commence a process to identify a suitable development partner for the project.

3.17 Anglican Church Growth Corporation funding

Encouragement of ACGC

We encouraged the Anglican Church Growth Corporation to continue its work to bring the parish pilot projects through the development phase to a successful completion, and to continue to seek donations to support its vision and help meet initial operating expenses.

Appropriation of Synod Funds

We directed that the Synod - St Andrew's House Fund 134 be used as the funding source for up to \$1 million as a capital injection to cover the initial operating expenses incurred by the Anglican Church Growth Corporation (the Growth Corporation), drawn upon as required. We also advised the Growth Corporation that our decision to provide this capital injection to cover the Growth Corporation's initial operating expenses should in no way be taken by the Growth Corporation as an indication that further capital injections may be forthcoming from a Synod Fund. (See also item 3.4(22).)

3.18 Anglican National Superannuation update

We received various reports from the Chair of Anglican Super, Mr James Flavin regarding the transition from AMP to Mercer; which occurred across April and May 2021, with the majority of members transferring on 28 April 2021.

3.19 Deferral of PCR payments and suspension of land levy

Noting the significant impact that the COVID-19 virus is having in parishes, among other things, in March we –

- (a) suggested parishes which expect to have difficulty in funding PCR charges on time contact SDS to arrange to move away from the Direct Debit system of payment and instead make payment at a time when the parish has the necessary funds,
- (b) instructed SDS not to demand the Church Land Acquisition Levy payable in 2020 for the time being,
- (c) invited parishes who have the financial capacity to do so, to voluntarily pay an amount in lieu of the Church Land Acquisition Levy to be applied for the purposes of assisting other parishes with wages for their staff,
- (d) noted that parishes, as not-for-profit organisations, may be eligible for government assistance and that the Diocesan website will contain relevant information,
- (e) requested Sydney Anglican Loans to offer amnesty on repayments from parishes or to only require interest repayments, and
- (f) encouraged the Archbishop to convey to the Federal Government his prayers for them as they lead our nation.

3.20 Anglican Media Digital Strategy

We approved the allocation of \$280,000 from the Publishing Reserve Fund 317 in order to fund Anglican Media to continue development of its digital strategy.

3.21 ACPT approval of financial relief to parishes

In June, we received a report from the Anglican Church Property Trust (ACPT) indicating that the ACPT had approved financial relief to parishes for the remainder of 2020 by authorising a 50% reduction in the ACPT management fee component of the PCR charge from May 2020 through to December 2020. This represents an aggregate fee relief to parishes of \$172,000. We agreed to accept the ACPT's offer to halve its management fee from May to December this year and asked the DRC to use the resulting over-recovery

of the ACPT management fee this year to create a modest reserve or buffer against some of the expected increases in other parochial network costs in 2021.

3.22 Parish Human Resources Progress Report

We noted that the Anglican Church Property Trust (ACPT) and Sydney Diocesan Services (SDS) had agreed to contribute 63% of the total cost to fund the role of the Parish HR Partner for a further 3 years commencing 13 January 2021, and agreed to contribute from Synod funds up to \$75k pa to fund the balance of the cost of this role for a further 3 years. We requested the Diocesan Resources Committee (DRC) to include the Synod's contribution to this role as part of or in conjunction with Synod triennial funding for 2021.

3.23 Progressing the construction of Hope Anglican, Leppington

We noted the progress of the project to construct a new church building at Leppington, and the requirement for bridging finance to avoid the potential for a delay to the commencement of construction. We approved the allocation of up to \$3,000,000 from the Church Land Acquisition Levy towards the construction, subject to the repayment of these funds by the MPC by allocation of the Stanhope surplus land sale proceeds upon settlement of contracts and by no later than 31 October 2020. (See also item 3.4(23).)

4. General Administration

4.1 Elections

The appointment of persons to serve on committees etc. continued to be a major part of our business. Some appointments are to fill casual vacancies among Synod appointees, while others are made by the Standing Committee in its own right.

From November 2019 to September 2020, 94 such positions were filled (67 for the same period in 2018 – 2019).

4.2 Reports from Regional Councils

Under clause 9 of the *Regions Ordinance 1995* each regional council must give us an annual report for inclusion in our report to the Synod. This year the annual reports are printed as a compilation.

4.3 Review of the services of Sydney Diocesan Services to the Synod and Standing Committee

We confirmed that SDS has satisfactorily provided services to the Synod and the Standing Committee under the current Service Level Standards document for the period between November 2018 and October 2019.

4.4 Allowing diocesan organisations to align with the broader purposes of the Diocese

We agreed in principle that diocesan organisations should, where possible, be permitted to consider the broader purposes of the Diocese when making decisions in respect of their organisations, and requested that a motion be moved "by request of the Standing Committee" at the next ordinary session of the Synod.

A report about this matter is printed separately.

4.5 Standing Committee Policy 2.2 and Policy 1.6.7: Sale of land not to fund depreciating assets and Determining Strategic Value

We amended our policy 2.2 (Sale or long-term lease of land) as shown in tracked form below, to express the intent of the policy in a more workable form –

~~"Standing Committee has agreed as a matter of policy that other~~ Other than in exceptional circumstances, land should not be sold in order to finance depreciating assets such as buildings or long term leased unless the proceeds from sale are to be invested in assets which will preserve or improve the real capital value of the assets held on behalf of the parish (as measured by an independent market valuation of those assets) or are to be used to provide funds to the Mission Property Fund (MPF) and/or New Churches for New Communities (NCNC) for the purchase of new property to further the Diocesan Mission.

'Exceptional circumstances' should be based on advice from the Growth Corporation that the property is not able to be utilised for the purposes described in Preferences 1-3 below –

Preference 1: Re-purpose and consider alternative ministries/ministers to better activate and use the property, whether that be for parochial purposes and / or with partnership with other Diocesan organisations.

Preference 2: Retain ownership of the land and redevelop part of the land with either a long-term lease or sale of the minimum amount of reuse, to enable the development partner to achieve an acceptable and agreed commercial outcome.

Preference 3: Subdivide the land and sell the portion that is commercially redeveloped.

Preference 4: Sell the property and use the proceeds to fund developments to meet the reasonable needs of the parish, with any excess being shared in accordance with Policy 1.4.1 (d) with the MPF and/or NCNC for the purchase of new property to further the Diocesan Mission.”

We also agreed to make a consequential amendment to policy clause 2.3.5 (a) to the same effect.

We also clarified subclause (l) of Policy 1.6.7 (Assessing the strategic mission value of retaining parish property), to give better guidance to the Anglican Church Growth Corporation in assessing the strategic value of retaining property.

4.6 Standing Committee Policy 4.1: Disputes and Conciliation Committees

We adopted editorial changes to Policy 4.1 (Disputes and Conciliation Committees) in order to reference the *Parish Administration Ordinance 2008*, rather than the Church Administration Ordinance 1990.

4.7 Extension of 3 year limit for online safe ministry training

In March, we noted that the *Parish Administration Ordinance 2008* requires many involved in ministry of various types to complete Safe Ministry Training every 3 years, and that the relevant clauses refer to failure to complete safe ministry training 'without just cause', and –

- (a) encouraged all relevant people to undertake online safe ministry training,
- (b) considered the current COVID-19 circumstances are a “just cause” to implement the requirements with flexibility,
- (c) considered that in the current circumstances there is just cause for an automatic extension of the 3 year limit be made to 4 years for all persons over the age of 70 years on the date their current safe ministry training expires, and
- (d) considered that in the current circumstances there is just cause to grant a one year extension of the 3 year limit to 4 years for all persons who seek an extension by lodging an application with the Director of Professional Standards which receives his support for the extension.

4.8 SDS Data breach

We received a report regarding a breach of SDS's data policy, involving documents uploaded to SDS's website which were not configured to be secure when they should have been; as well as the actions taken to prevent a further breach.

4.9 Proposal to recognise Grace City Church under the *Recognised Churches Ordinance 2000*

We noted the proposal of Grace City Church to become a recognised church in accordance with the *Recognised Churches Ordinance 2000*, with effect from a time to be determined by the South Sydney Regional Council.

4.10 Proposal to recognise Arise Anglican Church under the *Recognised Churches Ordinance 2000*

We noted a proposal of Arise Anglican Church to become a recognised church in accordance with the *Recognised Churches Ordinance 2000*, with effect from a time to be determined by the Western Sydney Regional Council.

4.11 Compliance with Diocesan Policies and guidelines

We noted, among other things, that the Policy Guidelines attached to the Governance Policy for Diocesan Organisations includes at paragraph 11 –

‘Any person who wishes to be elected, appointed or to remain as a board member must sign a statement of personal faith in a form determined by the Synod except that a person who is elected or appointed as an alumni representative on a school board before 1 July 2020 may sign a statement of support for the Christian ethos and charter of the school as an alternative to signing a statement of personal faith.’

and requested the Diocesan Secretary to write on behalf of the Standing Committee to the Chairs of all seven Diocesan schools that have members of their school councils elected by the school’s alumni association to –

- (a) remind them that from 1 July 2020 it is Diocesan policy that any person who wishes to be elected, appointed or reappointed as a member of their school council must have previously signed, or now sign, the statement of personal faith in the form determined by the Synod, and
- (b) ask them to provide rationale to the Standing Committee by 14 August 2020 if they intend to operate in contravention of the Diocese’s policy.

We subsequently received responses from each of the seven schools, and appointed a committee to consider what action, if any, should be taken in the event that any organisation or school governed by an ordinance of the Synod does not comply with the relevant Diocesan Policies and policy guidelines (and any other related document). The committee has not yet completed its work.

4.12 Cathedral School Ordinance 1969 – The St Andrew’s Cathedral School Council Regulations

We approved amendments to the St Andrew’s Cathedral School Council Regulations (in accordance with subclause 24(3) of the *Cathedral Ordinance 1969*) that ensure that the School Council, which is also the Council of the Gawura School, should include at least one Aboriginal or Torres Strait Islander person; and to bring the provision relating to casual vacancies in the Regulations into conformity with the Diocesan Governance Policy.

4.13 Proposal for revocation of declaration under the Affiliated Churches Ordinance 2005

Standing Committee –

- (a) received a report regarding the winding up of Stanthorpe Evangelical Community Church,
- (b) revoked with effect from 14 September 2020 its declaration of Stanthorpe Evangelical Community Church being affiliated with this Church in this Diocese in accordance with clause 4(2)(a) of the *Affiliated Churches Ordinance 2005* due to its closure and winding up,
- (c) agreed to terminate with effect from 14 September 2020 the Affiliation Agreement entered between Stanthorpe Community Evangelical Church and the Standing Committee, with written notice to be provided by the Diocesan Secretary or Affiliated Churches Committee in accordance with clause 2.2 of the Affiliation Agreement,
- (d) asked the Archbishop to notify the Archbishop of Brisbane of this termination, and
- (e) asked the Diocesan Secretary to notify the Registrar that its declaration of Stanthorpe Evangelical Community Church being affiliated with the Church in this Diocese ceases to be in effect from 14 September 2020 in accordance with clause 4(3)(b) of the *Affiliated Churches Ordinance 2005*.

5. Relations with Government

5.1 Social Issues Committee

The Social Issues Committee (SIC) comprises the following members –

Mrs Emma Penzo (Chair)	Mr Darren Mitchell
Dr Megan Best	Dean Kanishka Raffel
The Rev Dr Andrew Ford	The Hon John Ryan AM
Dr Chase Kuhn	Ms Simone Sietsma

In addition, the SIC is well served by Dr Laurel Moffatt, Diocesan Research Officer, who attends each meeting and provides a significant depth of research and analysis.

The SIC provides advice to the Archbishop on issues which are referred by him. It also provides advice on issues referred to it by the Standing Committee or at the request of the Synod. When resources allow, the SIC also identifies and initiates the study and discussion of social issues and matters of public policy among Anglicans in the Diocese and interacts with Government and other external organisations through submissions to parliamentary and public inquiries.

The SIC is often the first point of contact for individuals, community groups and other organisations wishing to engage with the Diocese on social matters and public policy, including enquiries the Committee has received regarding drug reform in NSW and refugee resettlement.

Since the last Synod, the SIC has met 4 times (as at 8 July 2020) and has worked on a range of key areas of social concern for the Diocese. The SIC has continued to work with the Taskforce appointed in response to Synod resolution 22/18, following the substantial report regarding Ministry with Indigenous Australians produced by the SIC. The Committee has also progressed work on Synod resolution 4/18 (People affected by Disability) and the matters of Modern Slavery and review of ethical investment policy, Euthanasia “Dying Naturally” and End-of-Life resources, Bio-ethics in a pandemic, and Environment Theology and Climate change.

The SIC made a submission to the National Health and Medical Research Council Public Consultation/Mitochondrial Donation: Ethical and Social Issues for Community Consultation. The SIC also prepared a letter on behalf of the Archbishop to the NSW Premier regarding the *Modern Slavery Act 2018 (NSW)* in light of the COVID-19 pandemic.

The Committee is continuing to monitor parliamentary and general community matters, particularly with regard to euthanasia and assisted suicide, and bio-medical ethics.

5.2 Religious Freedom Reference Group Submissions

We noted submissions prepared by the Religious Freedom Reference Group –

- to the Attorney-General’s Department on the second exposure draft of the Religious Discrimination Bill,
- to the Joint Select Committee on the Anti-Discrimination Amendment (Religious Freedoms and Equality) Bill 2020, and
- to the Australian Charities and Not-for-profits Commission on the ACNC Commissioner’s Interpretation Statements on PBIs.

6. The International, National and Provincial Church

6.1 Appellate Tribunal – Wangaratta legislation

The Appellate Tribunal is presently considering references concerning the constitutionality of services that would permit the blessing of a same-sex marriage. We appointed a committee to formally oversee the Diocese of Sydney’s engagement with the current matters referred to the Appellate Tribunal regarding marriage and the Diocese of Wangaratta and the Diocese of Newcastle.

6.2 18th session of General Synod

We reported last year that the General Synod Standing Committee (GSSC) had recommended to the Primate that a *special* session of General Synod be convened between 31 May and 5 June 2020, and had resolved that in conjunction with the special session, a conference would be convened involving some or all General Synod members and possibly others to consider the range of issues the Anglican Church in Australia is facing in relation to human sexuality, same-sex relationships and marriage, and ‘possible ways forward’.

We noted in December 2019 that, as a variation on the above recommendation, the Primate issued a mandate on 1 December 2019 for an *ordinary* session to be held from 31 May – 5 June 2020, to include a 1.5 day ‘conference’ on same-sex marriage issues.

We approved the submission of a Bill for the Special Tribunal (Removal from Office) Canon 2020, a Rule to Amend Rule II (Standing Committee), and a Rule to Amend Rule XV (see also item 7.29), along with explanatory memoranda, for consideration at the General Synod session.

We noted a letter from the General Secretary dated 26 March 2020, confirming that the 18th session of the General Synod had been postponed and is now expected to be held from 30 May to 4 June 2021.

7. Sydney Synod Matters

7.1 Special session of the 51st Synod

We confirmed Mrs Briony Bounds as returning officer and Mr Martin Thearle as deputy returning officer for the purposes of the special session of the Synod to be held to fill the vacancy on the resignation of Archbishop Davies, in accordance with subclause 3(1)(a) of the *Archbishop of Sydney Election Ordinance 1982*.

We appointed the Diocesan Secretary as Nomination Officer for the purposes of the election to be undertaken at the special session of the Synod to be held to fill the vacancy on the resignation of Archbishop Davies, in accordance with subclause 3(1)(b) of the *Archbishop of Sydney Election Ordinance 1982*.

See also items 2.1, and 7.4.

7.2 Convening of the 1st ordinary session of the 52nd Synod

The first ordinary session of the 52nd Synod was scheduled to commence on 12 October 2020. In July, we considered the factors involved in convening a session of the Synod with a focus on how this may be accomplished safely and lawfully in the COVID-19 pandemic environment. Multiple venues and options were considered, including the use of the International Convention Centre and ANZ Stadium at Homebush, as well as an alternative format for Synod utilising multiple remote centres connected by video conference. Each option was determined to be either unlawful in the current circumstances or not feasible (or both).

We recommended to the Archbishop that he not convene a session of the Synod in 2020 while there is evidence of community transmission in NSW, owing to the significant health risks of convening a session associated with COVID-19. However, we noted the Archbishop may decide it is appropriate to convene a one day Synod, possibly in the daylight hours of a Saturday and held in the ICC, sometime in the period of October to December 2020; provided this can be done in accordance with Public Health Orders in place at the time.

We authorised the Diocesan Secretary to make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.

We recommended to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened prior to the special session to elect the next Archbishop.

At a subsequent meeting, we noted that the Archbishop is planning to summon an ordinary session on Tuesday 27 April 2021. A report about this matter is printed separately.

7.3 Deeming the date of Synod for conduct of elections

In accordance with Rule 8.2 in the Schedule to the *Synod Elections Ordinance 2000* (Elections Ordinance) the Archbishop-in-Council specified the date of 12 October 2020 to be the first appointed day of the first ordinary session of the 52nd Synod for the purposes of conducting elections, meaning that elections may proceed although the session has been postponed.

The Elections Ordinance provides at Rule 8.5 that the Archbishop-in-Council may make regulations to provide for any matter 'which may be necessary for an election to be conducted effectively'. Under this Rule, on 27 July 2020 the Archbishop-in-Council adopted a regulation to facilitate the use of online ballots for contested elections this year, rather than voting in person.

A report about this matter is printed separately.

7.4 Convening of the special session of the 52nd Synod to elect the next Archbishop

We noted that under the current government restrictions, and specifically the restriction upon gatherings greater than 150 people, our Synod of 800+ members cannot lawfully be convened. Should that restriction be lifted while the 4m² rule remained, the Synod would be able to gather lawfully at the International Convention Centre (ICC). If the 4m² rule was also lifted, the price for the ICC may become unattainable; but the Synod would then be able to meet lawfully at the Wesley Theatre. Accordingly, we endorsed the approach of booking both theatres for the same dates (with careful attention to the cancellation requirements), and noted the amended dates for the special session to elect the next Archbishop, to be held in the week of 3-7 May 2021.

7.5 Statement of Funding Principles and Priorities

We agreed to modify the timing of Synod's consideration of the Statement of Funding Principles and Priorities (Statement), and resulting budget. (See also item 3.4(17).)

7.6 Parental leave for clergy

We noted that the *Parental Leave Ordinance 2016* (which provides a framework to facilitate parishes adopting Parental Leave Policies) by subclause 9(1) requires the Standing Committee to undertake a review of the Policy after a period of 3 years after the date of assent (19 October 2016).

We received a report, which included that –

- As of July 2020, ten parishes had advised the Registry that they have adopted the Diocesan Parental Leave policy (the Policy) or an amended form
- At least five parishes have used the policy for male clergy, and two parishes for female clergy
- Four parishes adopted the Policy in the standard form, and six have adopted it with amendments, ranging from minor to more substantial amendments. Additionally, one parish reported that while they didn't adopt the Policy, they did use it as a standard from which to formulate their own policy.
- Rectors and Assistant Ministers reported that the policy has been helpful to engage in conversation and negotiating leave entitlements. According to one rector it is a policy that cares for both the minister and the ministry.

We requested the Diocesan Secretary write to all rectors and wardens on behalf of the Standing Committee, to encourage them to consider adopting the Policy in their parish (and if so, to register the adoption of the Policy with the Registrar).

7.7 43/17 Composition, purpose and role of Synod

By resolution 43/17, the Synod asked us to bring a report to the October 2018 session of Synod on the composition, purpose and role of Synod. The committee we constituted to address the request of the resolution has produced a draft report, but has not yet completed its work.

7.8 4/18 People affected by disability

By resolution 4/18, the Synod noted its resolution 34/09 which, among other things –

- (a) recognised “that for people with disabilities, their families and carers, daily life can be practically, financially, socially and emotionally more difficult than it is for most people”, and
- (b) called on parishes to “develop and implement a plan to remove those obstacles that currently prevent people affected by disability from hearing the gospel and sharing in Christian fellowship”,

and requested the Standing Committee in consultation with Dr Louise Gosbell to survey parishes regarding the implementation of the request of resolution 34/09, and provide a report to the next ordinary session of Synod.

The committee we asked to address the request of this resolution has not yet completed its work.

7.9 12/18 Approval and consultation process of parish property developments Anglican Church Growth Corporation response

By resolution 12/18, Synod asked that the Standing Committee define the role of the Mission Property Committee, the Anglican Church Growth Corporation, the ACPT and Standing Committee, and give particular clarity to the timing of consultation of the parish with bodies such as these.

We adopted two diagrams as the description of the responsibilities of the various Diocesan Organisations in relation to parish property developments, and agreed that communication to parishes about the broad responsibilities of the various Diocesan Organisations in relation to property development and church planting be undertaken via a web page maintained by the Anglican Church Growth Corporation (Growth Corporation), and drawn to the attention of parishes at a suitable time via a circular from the Growth Corporation.

7.10 A Theological Framework for Reconciliation

22/18 Indigenous Ministry in the Diocese

24/19 Synod Resolution 22/18 and Doctrine Commission Report on Reconciliation

By resolution 22/18, Synod –

- (a) requested the Diocesan Doctrine Commission, in consultation with Indigenous Christian leaders nominated by the Sydney Anglican Indigenous Peoples' Ministry Committee (SAIPMC), to bring a report to the 2019 session of Synod on a theological framework for reconciliation, with special reference to the Indigenous peoples of Australia, and
- (b) established a task force and requested the task force to work with the Social Issues Committee to report to the 1st ordinary session of the 52nd Synod detailing an appropriate out-working of the Bible's teaching on reconciliation, and providing recommendations as to how the Diocese as a whole, including organisations, parishes and individuals, might –
 - (i) acknowledge past failures in relationships with this nation's First Peoples, and
 - (ii) find ways to become more intentionally involved with the ministry of the gospel to and with Indigenous peoples.

By resolution 24/19, Synod noted that the report requested in paragraph (a) of the resolution had not been tabled at the ordinary session in 2019, and requested the Doctrine Commission to provide a report to the Standing Committee addressing this request no later than the Standing Committee meeting in March 2020.

We received a report from the Doctrine Commission addressing the request of paragraph (a) of the resolution, which is printed separately.

The Taskforce established in paragraph (b) of the resolution has not yet completed its work.

7.11 Domestic Abuse Leave for Clergy

23/18 Responding to Domestic Abuse

In March, we requested that the following motion be moved at the next ordinary session of the Synod, 'by request of the Standing Committee' –

'Synod, noting the report "Domestic abuse leave for clergy" –

- (a) agrees in principle that provision be made by parishes to provide leave to members of clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse; and
- (b) requests the Standing Committee to amend its annual Guidelines for the Remuneration of Parish Ministry Staff to provide for domestic abuse leave for clergy on this basis, with the changes effective 1 January 2021.'

It is anticipated that the motion may be updated in light of the postponed ordinary session of Synod, before being considered at the first ordinary session of the next Synod planned for 27 April 2021.

A report about this matter is printed separately.

7.12 3/19 Implementation of recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse

By resolution 3/19, Synod, among other things, endorsed implementation of the Royal Commission's Child Safe Standards by all institutions of the Diocese of Sydney that have contact with children in conducting their operations, and requested the Standing Committee to provide a report to the next session of the Synod in relation to implementation of the actions set out in the report.

We referred the request for a report to the Royal Commission Steering Committee. The RCSC has not yet completed its work.

7.13 Review of the Ministry Standards Ordinance 2017

4/19 Staff management training

25/19 Review of Ministry Standards Ordinance 2017

32/19 Compliance with the Children's Guardian Bill 2019 (NSW)

51/19 Further review of the Ministry Standards Ordinance 2017

By resolution 4/19, Synod, among other things, requested the Ministry Standards Ordinance Review Committee to further review the *Ministry Standards Ordinance 2017*, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures, are recommended prior to more serious action.

By resolution 25/19, the Synod additionally requested the Standing Committee to undertake a further review of the *Ministry Standards Ordinance 2017* and its operation, drawing on submissions to be invited from members of Synod, to determine –

- (a) the degree to which the ordinance has been successful in overcoming the perceived weaknesses in the *Discipline Ordinance 2006*, as outlined in the report *Ministry Standards Ordinance 2017* presented to Synod during its 2017 session,
- (b) whether any further weaknesses remain in the ordinance (in its amended form), and
- (c) whether the Professional Standards Unit is sufficiently resourced for its role in the operation of the ordinance, and to bring any appropriate recommendations to the next session of Synod.

By resolution 32/19, Synod requested the Standing Committee to make amendments to the *Ministry Standards Ordinance 2017* to facilitate compliance with the Children's Guardian Bill 2019, if it is passed by the NSW Parliament.

By resolution 51/19, Synod requested Standing Committee to consider –

- (a) a further review of the *Ministry Standards Ordinance 2017* to consider including an encouragement for parties to consider resolving a grievance, complaint or dispute under the Diocesan policy for dealing with allegations of unacceptable behaviour, and
- (b) a further review of the intersection of the *Ministry Standards Ordinance 2017* and the Diocesan policy for dealing with allegations of unacceptable behaviour to consider if a further mechanism would be preferable to support the resolution of grievances, complaints and disputes.'

We referred each of these requests to the Ministry Standards Ordinance Review Committee. The Committee has yet to complete its work.

We received a report from the Director of Professional Standards which included a recommendation to review the *Ministry Standards Ordinance 2017* concerning "bullying" complaints in order to make recommendations to facilitate the effective, efficient and cheap resolution of such matters. We agreed to provide a one-off grant of up to \$70,000 to the PSU to enable it to engage a suitable external consultant to undertake the proposed review.

7.14 8/19 Induction into administrative requirements for new rectors

By resolution 8/19, Synod requested the Standing Committee to investigate and implement routine measures that will enable new rectors to be better and formally inducted into the range of administration requirements for rectors and parishes.

We requested the CEO of SDS, together with the Registrar, in consultation with Ministry Training and Development, to consider and implement formal induction processes for new rectors.

7.15 11/19 Authorised Lay Ministers

By resolution 11/19, Synod –

- (a) gave thanks to God for the heritage of significant lay participation and lay ministry in our Diocese,
- (b) affirmed the appropriate employment of Authorised Lay Ministers as one expression of promoting lay ministry in our parishes,
- (c) noted the *Anglican Church of Australia Constitution Act 1961*, as a Fundamental Declaration, commits the Church to "preserve the three orders of bishops, priests, and deacons" in the ministry, and
- (d) requested the Standing Committee appoint a taskforce of six persons, three ordained and three lay, with power to co-opt, to –

- (i) examine the types of ministry carried out in parishes under the employment category of Lay Minister,
- (ii) determine if the ministries for which some Lay Ministers are employed are either actually, or perceived by the local church to be functionally, identical to ordained ministers, and
- (iii) report to the ordinary session of Synod in 2020 with recommendations on any legal, theological, or practical implications emerging from this examination.

Having noted that by resolution 21/19, the Synod had endorsed the Standing Committee's prioritisation mechanism for Synod resolutions (which includes: "If Standing Committee determines not to address a Synod resolution (in part or full), a brief report will be provided to the following ordinary session of the Synod and the mover and seconder of the resolution informed"), we noted the urgency, importance and anticipated labour involved in addressing this resolution relative to the other requests of the Synod and informed the mover of the resolution that based on the information at hand we had formed the preliminary view that the matter is not of sufficient priority relative to other Synod resolutions that it should be addressed. We invited the mover to provide a report to a future meeting as to the reasons why this matter should occupy the focus of the Standing Committee. A report was not received from the mover; as a result we consider the matter closed.

7.16 19/19 Definition of 'mentally ill'

By resolution 19/19, Synod requested the Standing Committee to expeditiously amend the definition of "mentally ill" in the *Parish Administration Ordinance 2008* to clarify that those with commonly recognised, treatable and manageable mental health issues, such as anxiety and depression, can serve as wardens and parish councillors.

We addressed the request of the resolution by the *Parish Administration Ordinance 2008 (Mental Incapacity Definition) Amendment Ordinance 2020*. (See also item 3.4(9).)

7.17 29/19 Human Sexuality Pastoral Guidelines

By resolution 29/19, Synod, among other things, requested the Standing Committee to seek feedback on guidelines provided to the 2019 ordinary session, and after considering such feedback, to bring a revised Report and Guide to a future session of Synod.

We requested the Chair of the Human Sexuality Pastoral Guidelines committee to assess the feedback received following the close of the submission period (6 March 2020), and provide a report with a recommended way forward.

The Chair of the committee has not yet completed this work.

7.18 43/19 Doctrine of Marriage

By resolution 43/19, Synod, among other things –

...

- (i) asked the Standing Committee to consider not providing financial support, whether directly or indirectly, to any Anglican diocese or body which has acted, or has allowed others to act, in a way that is contrary to the Church's doctrine of marriage, and
- (j) asked the Standing Committee to bring a report to the Synod in 2020 giving recommendations of further appropriate changes in our Diocese's relationship with the national church, and any Anglican diocese, body, bishop or minister who has allowed or participated in a blessing or purported solemnisation of a marriage, which is contrary to the doctrine of Christ and of this Church (noting the Apostle's teaching in 1 Corinthians 5).

We referred the requests in paragraphs (i) and (j) to the General Synod Relations Committee (GSRC).

At a subsequent meeting, on the recommendation of the GSRC, we requested the Work Outside the Diocese Committee and the Diocesan Resources Committee to remain aware of the request in paragraph (i) of resolution 43/19 as they allocate funding to other Anglican dioceses and bodies.

With regard to the request of paragraph (j) of the resolution, on the recommendation of the GSRC, we asked the Archbishop to ensure that any bishop, who has allowed or participated in a blessing or purported solemnisation of a marriage that is contrary to the doctrine of Christ and of this Church, is not invited to any consecration to be held under his authority. In making this recommendation, the GSRC determined that

there are pragmatic difficulties which prevent the application of wider measures (e.g., not recognising ordinations performed by such bishops as there are situations where an evangelical candidate may have legitimate reasons to accept ordination by such a bishop; and maintaining records of such bishops, and the point from which they may be determined to have abandoned the faith, would be prohibitively complex).

7.19 46/19 Fellowship with Anglicans outside the Diocese

By resolution 46/19, Synod requested the Standing Committee to –

- (a) review the operation of the *Affiliated Churches Ordinance 2005* (the Ordinance) and bring a report to the next session of synod with any recommendations for amendment,
- (b) draft, for consideration by the next ordinary session of Synod, amendments to the Ordinance or other measures, which will provide a basis for practical fellowship to be offered to congregations outside this diocese who are theologically Anglican in belief and polity, and
- (c) draft, for consideration by the next ordinary session of Synod, amendments to the Ordinance or other measures, which will provide a basis for more deliberate engagement with Gafcon as that movement seeks to support faithful, biblical Anglicans who are marginalised by the unorthodox actions of others.

We referred the matter to the General Synod Relations Committee (GSRC), and seconded the Chair of the Affiliated Churches Committee (Dean Kanishka Raffel) to the GSRC for this purpose. The Committee has not yet completed its work.

7.20 47/19 Amendment to the Nomination Ordinance 2006

By resolution 47/19, Synod requested the Standing Committee to consider amending the *Nomination Ordinance 2006* and any other ordinance as required, to ensure that any person remunerated for any work within a Parish (other than where incidental), or related to such a person, is not eligible to be elected as a parish nominator in that parish. The resolution also asked the Standing Committee to consider inserting a definition of 'layperson' to clarify the eligibility of persons, such as clergy in other denominations, to serve as parish nominators.

We have not yet completed this work.

7.21 49/19 New Safe Ministry Assessment process and timing

By resolution 49/19, among other things, Synod requested the Standing Committee pass an amending ordinance to defer the start date of operation of the *Safe Ministry to Children Ordinance 2018* (the 2018 Ordinance) by four months, until 1 May 2020.

In November 2019, we deferred the start date of operation of the 2018 Ordinance until 1 May 2020 in accordance with the request of the resolution. (See also item 3.4(1).)

At a subsequent meeting, we further deferred the start date of the operation of the 2018 Ordinance to 1 January 2021.

At a subsequent meeting, we passed the *Safe Ministry to Children Ordinance 2020* to replace the *Safe Ministry to Children Ordinance 2018*. (See also item 3.4(10).)

7.22 52/19 Congregational support for leadership

By resolution 52/19, among other things, Synod affirmed the honour of the ministry of all congregational shepherds and praised and thanked God for the godly, competent and sacrificial leadership of the vast majority of rectors, and called on all parishes and congregations to –

- (a) at least once a quarter, in public prayers and more regularly in private prayers, to call upon Almighty God to strengthen, surround and sustain the clergy who shepherd the churches of our Diocese, and
- (b) make whatever recommendations from whatever financial and other resources are available to enhance the wellbeing and resilience of rectors, with the goal that rectors may recognise the congregational support for their leadership (1 Tim 5:17-20), and in our ordinances acknowledge and give due concern for the competing pressures under which they find themselves.

In addition to noting that the Diocesan Secretary had included the terms of this resolution in the circular to parishes following Synod, we also respectfully requested that each Regional Bishop contact every warden of all the parishes in his region in writing by email or else by post, drawing the attention of all wardens to the specific terms of Synod resolution 52/19 for their prayerful consideration, and also requesting that these wardens ensure the terms of the resolution are tabled and considered at a meeting of the Parish Council

on which they serve, with a view to appropriately encouraging rectors, particularly by prayer, and as thought appropriate, further resourcing.

7.23 56/19 Deferral of General Synod Assessments

By resolution 56/19, Synod, among other things, requested the Standing Committee to seek appropriate legal and other advice regarding the deferral of payment of any General Synod statutory assessment levies for 2019, 2020 and future years, and bring to the Synod in 2020 a report on the matter with recommendations.

We referred the request for legal and other advice to the General Synod Relations Committee (GSRC) in consultation with the Chancellor and the Diocesan Legal Counsel.

The GSRC has not yet completed its work.

7.24 62/19 Gender representation on Diocesan boards and committees

By resolution 62/19, Synod, among other things, requested the Standing Committee to ask the members of the 2019 Gender Representation on Diocesan Boards and Committees committee to oversee the implementation of the following initiatives –

- (i) a survey of Synod members to determine logistical arrangements (such as times and locations) that should be considered by boards and committees,
- (ii) analysis of the responses to the survey, and conveying relevant information to the boards and committees of the Diocese including –
 - (A) an outline of the value of increasing women's participation, and presenting the case for reconsideration of the skills matrix, if appropriate, to include broader competencies and life experiences in addition to traditional professional competencies,
 - (B) a suggestion that they give fresh consideration to their meeting logistics (such as times and locations) to ensure that any possible obstacles to serving are removed,
 - (C) encouragement to foster a culture of mentoring by appointing existing members as mentors for new members (or those considering membership),
 - (D) encouragement to develop a one-page overview of the work of their board or committee, to be made available to potential new members,
 - (E) a request that when vacancies need to be filled, to include information on gender composition along with any recommendations regarding skills desired in a person to fill a vacancy,
- (iii) seek publication of articles in print and online media to stimulate interest in serving on boards and committees.

We asked the Gender Representation on Diocesan Boards and Committees committee to undertake the work requested in the resolution.

At a subsequent meeting, we agreed with an interim report from the committee, to delay the proposed survey until the impact of COVID-19 on future meetings of diocesan committees has become clearer, noting that –

- (a) conducting a survey of Synod members regarding diocesan committee meetings during COVID-19 restrictions is not wise, given there remains considerable uncertainty as to when committees and boards will be able to return to a consistent pattern of, and approach to, meetings,
- (b) if committees and boards continue the approach of meeting online, then this may increase the possibility of women being available to serve, and
- (c) waiting to conduct the survey enables the questions to be tailored in light of any new standards or conditions in place for meetings.

The Committee has not yet completed its work.

7.25 64/19 Fixed term appointment for the Archbishop

By resolution 64/19, Synod requested the Standing Committee to report to the next session of Synod on the merits and difficulties of a fixed term of appointment for the Archbishop of Sydney, with or without the possibility for extension of that term, including providing clarification on whether a change in ordinance would apply to the sitting Archbishop. By the same resolution, Synod further requested that the report

provide information of the tenure arrangements in the dioceses of Brisbane, Sydney, Melbourne, Adelaide and Perth for incumbents, assistant bishops and deans.

The Committee that we constituted to address this request has completed its work. A report about this matter is printed separately.

7.26 65/19 Guidelines for partnerships and amalgamations between parochial units

By resolution 65/19, Synod requested the Standing Committee to consider formulating guidelines and policies to assist parishes in the process of investigating and implementing partnerships or amalgamations with other parochial units.

Having noted that by resolution 21/19, the Synod had endorsed the Standing Committee's prioritisation mechanism for Synod resolutions (which includes: "If Standing Committee determines not to address a Synod resolution (in part or full), a brief report will be provided to the following ordinary session of the Synod and the mover and seconder of the resolution informed") we noted the urgency, importance and anticipated labour involved in addressing this resolution relative to the other requests of the Synod and informed the mover of the resolution that based on the information at hand we had formed the preliminary view that the matter is not of sufficient priority relative to other Synod resolutions that it should be addressed. We invited the mover to provide a report to a future meeting as to the reasons why this matter should occupy the focus of the Standing Committee. A report was not received from the mover; as a result we consider the matter closed.

7.27 66/19 Review of the Standing Committee Ordinance 1897

By resolution 66/19 the Synod requested that the Standing Committee review the *Standing Committee Ordinance 1897* (and other relevant ordinances) particularly in relation to the existing references in that ordinance to –

- (a) the use of the expression 'the previous form of the Synod Elections Ordinance 2000';
- (b) the day that Elected Members hold office to;
- (c) whether the term 'the first session of the next Synod' should be clarified (where it occurs) as being 'the first ordinary session of the next Synod'; and
- (d) related matters;

and to bring a report, and if necessary an amending ordinance, to the first ordinary session of the 52nd Synod.

We agreed in principle to promote to Synod –

- (a) amendments to the *Standing Committee Ordinance 1897* –
 - (i) to remove reference to postal ballots and 'the previous form of Synod Election Ordinance 2000', instead relying upon rules for an online ballot, and
 - (ii) clarifying references to 'the first session of Synod' relating to membership of the Standing Committee, to instead read 'the first ordinary session of Synod', and
- (b) amendments to the (current) *Synod Elections Ordinance 2000* –
 - (i) to make provision for the use of online ballots for any Synod or Standing Committee elected position in circumstances where a physical ballot cannot take place, or where an online ballot is required, and
 - (ii) to include a suitable form of rules and timeline for conducting an online ballot based on the proposed rules in Schedule 2 of the report, and
- (d) amendments to the *Standing Committee Ordinance 1897* and the *Synod Membership Ordinance 1995* to remove the right of the Diocesan Secretary to vote at Synod and meetings of the Standing Committee, while retaining the right to speak and move motions, noting that this proposal originated from the Diocesan Secretary.

It is anticipated that a Bill to give effect to these amendments will be brought to the first ordinary session of the 52nd Synod.

7.28 67/19 Faithfulness in Service

Noting of Synod resolution

Standing Committee noted that Synod passed resolution 67/19 in the following terms –

'Synod, noting the debate on 16 October 2019 during consideration of the motion regarding *Nine motions for General Synod 2020*, which revealed that *Faithfulness in Service* presently has no definition of marriage, requests the Standing Committee to consider amending *Faithfulness in Service* to include a definition of marriage.'

Amending Faithfulness in Service

We noted that when *Faithfulness in Service* was adopted in 2004, the definition of marriage in the *Marriage Act 1961* was clearly between a man and a woman, and agreed that therefore it is not necessary to amend *Faithfulness in Service* to include a definition of marriage. We conveyed this decision to the mover of the resolution.

7.29 72/19 General Synod assessments

By resolution 72/19, the Synod requested that Rule XV of the Rules made pursuant to the Constitution of the Anglican Church of Australia be amended so that General Synod expenses of the costs of holding the General Synod and the maintenance of the registry of the Primate are apportioned among the dioceses on the basis of the number of diocesan representatives and all other expenses apportioned equally between the dioceses.

We have referred this request to the General Synod Relations Committee (GSRC) to pursue in the lead up to the next session of the General Synod. (See also item 6.2.)

7.30 Gender Identity

73/19 Doctrine Statement on Gender Identity

76/19 Gender Identity – Practical Guidelines for Parish Councils

By resolution 73/19, Synod, among other things –

- (a) affirmed and adopted a Doctrine Statement on Gender Identity,
- (b) recommended that the relevant governing body of each diocesan school and of each diocesan organisation which exercises pastoral care for, or otherwise engages with, people who struggle with gender identity issues –
 - (i) affirm the Doctrine Statement as the principal statement of the doctrines, tenets, beliefs and teachings with respect to gender identity, and
 - (ii) develop and implement a publicly accessible policy on Gender Identity which is consistent with the Doctrine Statement; and
- (c) requested the Archbishop-in-Council to consult with and consider providing further advice to organisations concerning the implementation of the recommendations referred to in paragraph (b).

By resolution 76/19, Synod, among other things, requested the Standing Committee to bring the proposed policy (Gender Identity – Practical Guidelines for Parish Councils), with any recommended changes, to the first ordinary session of the 52nd Synod.

We referred the request of paragraph (c) of resolution 73/19 and the request for a proposed policy in resolution 76/19 to the Gender Identity Committee.

The committee has not yet completed its work.

7.31 Resolutions made by the Synod in 2019 and not mentioned in this report

Circulars were sent to parishes and organisations about the matters arising from the 2019 Synod session. Copies of Synod resolutions were sent to appropriate persons and organisations.

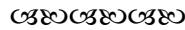
For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

18 September 2020

Interim Report of the Standing Committee to the First Ordinary Session of the 52nd Synod

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1. Introduction

1.1 Background

The 2020 Report of the Standing Committee (provided in Book 1 of the Synod materials) provides a report of the work of the Standing Committee following the 3rd ordinary session of the 51st Synod (held in October 2019) and prior to the scheduled 1st ordinary session of the 52nd Synod (planned for October 2020). In practice, that report covered the Standing Committee meetings from November 2019 to September 2020 inclusive.

Given the postponement of the first ordinary session of the 52nd Synod, this interim report is intended to provide an outline of membership issues and the Synod-related matters that the Standing Committee has undertaken since October 2020 for the interest of Synod members. A standard format report on the Standing Committee's work for the period October 2020 to August 2021 will be provided to the 2nd ordinary session of the 52nd Synod.

1.2 Meetings and members

From October 2020 to March 2021, we have met 4 times. During this time, the following changes took place in the membership of the Standing Committee –

- A vacancy arose in the position of a minister elected by the Western Sydney Region upon the resignation of the Rev Gavin Poole. The Regional Electors of the Western Sydney Region elected the Rev Roger Cunningham to fill the vacancy.
- The following members did not stand for re-election at Synod elections held in October 2020, and consequently will retire from Standing Committee on 3 May 2021, with their last meeting being 22 March 2021: Mr John Driver, the Rev Justin Moffatt, Mr Philip Sherriff, Mr Lyall Wood AM RFD and the Hon Peter W Young AO QC.
- The following people were elected at the Synod elections held in October 2020 and will formally commence membership of the Standing Committee on 3 May 2021: Mr Greg Hammond OAM and Mr Mark Streeter (Northern Region), the Rev Dominic Steele (South Sydney Region), Dr Andrew Tong (Western Region) and Mr Norman Lee (Wollongong Region).
- The Archbishop, Dr Glenn Davies, will retire on 26 March 2021 and as a consequence will cease to be the President of the Standing Committee from that date. The Rt Rev Bishop Hayward will serve as Administrator of the Diocese and President of the Standing Committee until the installation of the next Archbishop.
- Mr Doug Marr has resigned as Registrar of the Diocese with effect from 8 April 2021 and consequently will cease to be a member ex-officio of the Standing Committee from that date. (Mr Tony Willis has been appointed Acting Registrar with effect from 9 April 2021.)

1.3 Impact of COVID-19 on meetings of the Standing Committee Emergency Executive Subcommittee of the Standing Committee

Item 1.27 in the 2020 Report of the Standing Committee notes that in March 2020 we constituted a subcommittee, the Emergency Executive Subcommittee of the Standing Committee (EES) to come into operation in the event that we were not able to meet and function during the COVID-19 crisis. The EES would have authority on any Standing Committee matter other than the making of ordinances, the making of appointments and the filling of casual vacancies.

In March 2021, having returned to in person meetings, we dissolved the EES with immediate effect noting that the EES was never convened and hence did not make any decisions or take any actions under its delegated authority (or otherwise).

2. Actions with the Archbishop

2.1 Retirement of Archbishop Glenn Davies

We noted that Archbishop Glenn Davies would reach the age of 70 years and six months on 26 March 2021, and in accordance with subclause 5(3) of the *Retirements Ordinance 1993* and resolutions of this Standing Committee made on 23 March 2020, would retire on that date. In accordance with clause 2(2) of the *Archbishop of Sydney's Election Ordinance 1982*, we resolved that a vacancy in the See of Sydney would occur on 26 March 2021 and made arrangements for the election of the next Archbishop of Sydney.

3. Financial and Property Administration

3.1 Ordinances

We have passed 30 ordinances since September 2020, listed in the appendix. Eleven of these ordinances are of particular interest:

(1) The *Synod Appropriations and Allocations Ordinance 2020* gave effect to the Synod's general intention when it passed the *Synod Appropriations and Allocations Ordinance 2018* ('the 2018 Ordinance') with respect to the appropriation and allocation of Synod funds for 2021.

The total amount available as distributions from the Diocesan Endowment and parish trusts was \$696,000 more than the estimates provided to Synod in 2018. However, \$435,000 of that was due to additional distributions made by the GAB from the Diocesan Endowment and the Diocesan Cash Investment Fund to meet the cost of an allocation for Diocesan overhead identified as result of the Review of SDS cost recovery methodology (described at item 3.2). A further \$243,000 of the funds available for 2021 represents unspent allocations from 2020, the majority of which are a result of the COVID-19 related restrictions which meant we were not able to hold the sessions of synod and some of the other physical meetings that had been scheduled in 2020.

(2) The *Anglican Church Growth Corporation (Pilot Program Enabling No 2) Ordinance 2020* varied the trusts of certain church trust property held for the purposes of parishes involved in an Anglican Church Growth Corporation pilot program, to enable the revenue generated from such property to be applied, if necessary, for the purposes of another or other parishes in the program.

(3) The *Nomination Ordinance 2006 Amendment Ordinance 2020* amended the *Nomination Ordinance 2006* and the *Interpretation Ordinance 1985* in response to the request of the Synod in its resolution 47/19. By that resolution, the Synod requested the Standing Committee to ensure that any person remunerated for any work within a parish (other than where incidental), or related to such a person, is not eligible to be elected as a parish nominator in that parish. This ordinance gave effect to that request in the *Nomination Ordinance 2006*. The same resolution also requested the Standing Committee to consider inserting a definition of 'layperson' to clarify the eligibility of persons, such as clergy in other denominations, to serve as parish nominators. The *Nomination Ordinance 2006 Amendment Ordinance 2020* included an amendment to the *Interpretation Ordinance 1985* to insert such a definition of 'layperson'.

(4) The *Nomination Ordinance 2006 Amendment Ordinance 2021* further amended the *Nomination Ordinance 2006* to –

- (a) provide the Archbishop with discretion to appoint a person as an Acting Rector pending the fulfilment of an educational requirement to become a Rector,
- (b) provide that the consent of a majority of the parish council is required as a prerequisite to terminating a suspension of nomination proceedings where an amalgamation involving the parish is being considered, and
- (c) provide for members of the Nomination Board to recuse themselves for conflict of interest purposes, and
- (d) a number of editorial matters.

(5) The *Parishes (COVID-19 and General Meetings No. 2) Ordinance 2020* provided special arrangements for holding general meetings of parishioners in the context of the public health emergency caused by the COVID-19 pandemic.

(6) The *Safe Ministry to Children Ordinance 2018 Amendment Ordinance 2020* amended the *Safe Ministry to Children Ordinance 2020* to require a psychological assessment for a person to be ordained as a presbyter (if more than 2 years have elapsed between the psychological assessment undertaken for ordination as a deacon and the commencement of the person's candidacy for ordination as a presbyter) or licensed to the office of rector (if the person was ordained as a presbyter in another Province or in another diocese of the Anglican Church of Australia).

(7) The *St Andrew's House Corporation Ordinance 2018 Amendment Ordinance 2020* amended the *St Andrew's House Corporation Ordinance 2018* to address areas of non-conformity with the Governance Policy for Diocesan Organisations, including the form of the Statement of Personal Faith that members must sign, the requirement for at least two members to hold (at least) a three year theological degree from Moore Theological College, and various changes relating to conflicts of interest and a restriction upon a person serving as Chair for any longer than nine consecutive years.

(8) The *Living Faith Council Ordinance 2020* constituted a new diocesan organisation, Living Faith, with the purpose of advancing the purposes of the Anglican Church of Australia in the Diocese of Sydney through gospel ministry to persons who experience same-sex attraction or gender incongruence. The Archbishop is President of the Council, and membership requirements include up to 3 persons appointed by the Archbishop, 6 persons elected by the Standing Committee and up to 2 persons elected by the other members of the Council. (At least one person appointed by the Archbishop and two persons elected by the Standing Committee are to be clergy licensed in the Diocese of Sydney with at least a three-year theological degree from Moore Theological College.)

The functions of the council (set out in clause 4 of the ordinance) include –

- (a) offering biblical encouragement and support to Christian men and women who experience same-sex attraction or gender incongruence so that they might walk in a way that is faithful to Christ,
- (b) offering biblical encouragement and support to families, spouses and friends of people who experience same-sex attraction or gender incongruence,
- (c) providing education and developing resources for churches, organisations and individuals regarding biblical perspectives on sexuality and gender, and how these can be expressed in ways which honour Christ, and
- (d) equipping Christian believers to support those seeking to express their sexuality in ways which honour Christ, especially those who experience same-sex attraction and gender incongruence.

(9) The *Sydney Diocesan Services Ordinance 2017 Amendment Ordinance 2021* amended the *Sydney Diocesan Services Ordinance 2017* to extend the scope of bodies to which Sydney Diocesan Services may provide services and to bring the SDS Ordinance into conformity with Synod's Governance Policy for Diocesan Organisations.

(10) The *Endowment of the See Capital Fund Ordinance 2012 Amendment Ordinance 2021* renamed the 'Endowment of the See Capital Fund Ordinance 2012' as *Endowment of the See Property Ordinance 2021*, and varied the trusts of the EOS Trust and provided for the assets of the EOS Trust to be added to the EOS Capital Fund to form a single amalgamated fund to be known as the Endowment of the See Property Fund (EOSPF). The amendments preserve the existing arrangements for application of the assets of the EOS Trust.

(11) The *Interpretation Ordinance 1985 Amendment Ordinance 2021* amended the definition of 'Registrar' in the *Interpretation Ordinance 1985* to include a person appointed as an 'Acting Registrar', and also addressed some problematic drafting in the *Interpretation Ordinance 1985* that is inconsistent with the Synod's *Doctrine Statement on Gender Identity*.

3.2 Review of SDS Cost recovery methodology

We endorsed a revised model for Sydney Diocesan Services (**SDS**) to recover its costs as the central administrative service provider of the Diocese.

SDS has previously sought (and under the revised model will continue to seek) to recover its costs from the organisations it serves in proportion to the cost of the services provided. However, certain costs incurred

by SDS for the benefit of the Diocesan network as a whole (for example costs associated with meeting rooms, the board room and reception area on level 2 St Andrew's House) have previously been allocated proportionally among the organisations it serves. The revised model treats these central expenses as "Diocesan Overhead", and allocates them as an expense to the Synod. This additional expense is then offset by increased distributions to the Synod from the Glebe Administration Board (**GAB**), available as a result of reduced cost recovery charges paid by the GAB to SDS.

4. The International, National and Provincial Church

4.1 References to the Appellate Tribunal (Same Sex Blessing) – Wangaratta and Newcastle

In November 2020, having noted the opinions of the Appellate Tribunal dated 11 November 2020, regarding Blessing of Persons Married According to the Marriage Act 1961 Regulations 2019 (Diocese of Wangaratta), and Clergy Discipline Ordinance 2019 Amending Ordinance 2019 (Diocese of Newcastle), along with several other documents and letters, we resolved as follows –

'Standing Committee of the Diocese of Sydney entirely rejects the recently released majority opinion of the General Synod Appellate Tribunal. We stand with brothers and sisters all over the world who have resisted the attempt to bless what God does not bless and to ignore the teaching of Scripture on the extreme danger of the behaviour endorsed by the proposed services of blessing. We are deeply saddened that the delivery of this opinion further disturbs the hard won unity of the church.'

In March 2021, we considered this matter again against a report which included the observation –

'...of the 42 provinces of the Anglican Communion, five have authorised same-sex blessing liturgies. In each case the constitutional unity of the Anglican Church in that province has been fractured and alternative arrangements have come into being. The provinces concerned are: the United States of America, Canada, Brazil, Scotland and New Zealand.'

At that meeting we requested the Archbishop to convey to the diocesan bishops and diocesan councils of the Anglican Church of Australia –

- (a) our view that the Majority Opinion of the Appellate Tribunal of the Anglican Church of Australia validating a liturgy for the blessing of same sex unions is in error both in law and theology, and
- (b) our concern that the use of the 'Wangaratta Liturgy' or any derivative services will fracture the hard won constitutional unity of the Anglican Church of Australia and therefore calls on all Anglican ministers not to act unilaterally on the Opinion but to wait for it be considered at the next General Synod.

4.2 Eighteenth session of General Synod

We noted that the 18th session of the General Synod has been postponed for the second time, and is now expected to be held in June 2022.

5. Sydney Synod Matters

5.1 Statement of Funding Principles and Priorities

Last year, noting that 2020 was expected to be the last year of the current iteration of the Diocesan Mission, and Synod was due to elect a new Archbishop in August 2020, we had agreed to –

- (a) defer the next Statement of Funding Principles and Priorities from 2020 until 2021 and reduce its application to just 2023-2024, and
- (b) limit the scope of the Synod Appropriations and Allocations Ordinance and the Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance required in 2021 to apply just to 2022, and
- (c) limit the Synod Appropriations and Allocations Ordinance and the Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance required in 2022 (giving effect to the Statement of Funding Principles and Priorities) to only apply to 2023-2024. (See item 3.4(17) in the 2020 Report of the Standing Committee).

In February 2021, noting that the next Archbishop would not be elected until May 2021 and the second ordinary session would be held in September 2021, we decided to further delay the preparation of the next Statement of Funding Principles and Priorities until the 3rd session of the 52nd Synod (in 2022) to give the new Archbishop adequate time to consider his priorities, and for the Archbishop and Standing Committee to consider a new iteration of the Diocesan Mission. The delay would then also give the Synod adequate time to consider any changes or new initiatives that it may want to see incorporated into the next Statement of Funding Principles and Priorities.

As a consequence, rather than having a Statement of Funding Principles and Priorities in 2022 that applies only for one year (2023), as a one-off measure the next Statement (in 2022) will apply for the last year of the current funding triennium (2023) and the three years of the following funding triennium (2024-2026).

5.2 Governance Policy for Diocesan Organisations – statement of support for the Christian ethos and charter of a school

The Synod's Governance Policy for Diocesan Organisations includes Policy Guidelines (the **Guidelines**), which require any person who wishes to be elected, appointed or to remain as a board member to sign a statement of personal faith (paragraph 11). Noting that the Guidelines had included an exception that 'a person who is elected or appointed as an alumni representative on a school board before 1 July 2020 may sign a statement of support for the Christian ethos and charter of the school as an alternative to signing a statement of personal faith' we amended the Guidelines to remove that exception and the associated appendices.

5.3 14/14 Theology of Baptism Doctrine Commission Report – A Theology of Baptism: Addressing the Significance of Baptism in Water

By resolution 14/14, the Synod requested the Doctrine Commission to consider a theology of baptism with particular reference to the Scriptures and the Anglican formularies and to bring a report on this matter to the Synod at a convenient time.

We received a report from the Doctrine Commission addressing the request of resolution 14/14, and approved its printing.

The Doctrine Commission's report is printed separately.

5.4 46/15 Implementation of the Diocesan policy for dealing with allegations of unacceptable behaviour

By resolution 46/15, the Synod, among other things determined that the Diocesan Policy for dealing with allegations of unacceptable behaviour (the **Policy**) commenced on 1 January 2016, and requested the Standing Committee to undertake a review of the policy after a period of 5 years.

We undertook a review of the Policy and agreed to make amendments.

A report about this matter is printed separately.

5.5 43/17 Composition, purpose and role of Synod

By resolution 43/17, the Synod asked the Standing Committee to bring a report to the October 2018 session of Synod on the composition, purpose and role of Synod.

A report about this matter is printed separately.

5.6 4/18 People affected by disability

By resolution 4/18, the Synod first noted that in 2009, by resolution 34/09, it had called on parishes to "develop and implement a plan to remove those obstacles that currently prevent people affected by disability from hearing the gospel and sharing in Christian fellowship". Resolution 4/18 (in 2018) then continued with a request to the Standing Committee in consultation with Dr Louise Gosbell to survey parishes regarding the implementation of the request of resolution 34/09, and provide a report to the next ordinary session of Synod.

We noted a draft report including accessibility guidelines for parishes and, noting that the guidelines are intended to be typeset and made available as a printable document separate from other Synod materials, approved the printing of a suitable form of the final report for the Synod.

It is anticipated that the final (typeset) form will be available for the 2nd ordinary session of the 52nd Synod.

5.7 47/19 Amendment to the Nomination Ordinance 2006

By resolution 47/19, the Synod requested the Standing Committee to consider amending the *Nomination Ordinance 2006* and any other ordinance as required, to ensure that any person remunerated for any work within a Parish (other than where incidental), or related to such a person, is not eligible to be elected as a parish nominator in that parish. Synod also asked the Standing Committee to consider inserting a definition of 'layperson' to clarify the eligibility of persons, such as clergy in other denominations, to serve as parish nominators.

We addressed the request of the resolution. See item 3.1(3).

5.8 66/19 Review of the Standing Committee Ordinance 1897

By resolution 66/19, the Synod requested that the Standing Committee review the *Standing Committee Ordinance 1897* (and other relevant ordinances) particularly in relation to the existing references in that ordinance to –

- (a) the use of the expression 'the previous form of the *Synod Elections Ordinance 2000*';
- (b) the day that Elected Members hold office to;
- (c) whether the term 'the first session of the next Synod' should be clarified (where it occurs) as being 'the first ordinary session of the next Synod'; and
- (d) related matters;

and to bring a report, and if necessary an amending ordinance, to the first ordinary session of the 52nd Synod.

A report about this matter is printed separately.

5.9 76/19 Gender Identity – Practical Guidelines for Ministers and Parishes

We noted that the Archbishop, acting through the relevant Regional Bishop, will send the Practical Guidelines for Ministers and Parishes and the Suggested Responses to Practical Questions to all parish clergy and licensed lay pastoral staff, with a copy to each Parish Council for their information, and requested that a motion be moved at the forthcoming session of Synod.

A report about this matter is printed separately.

5.10 Arrangements for the first ordinary session of the 52nd Synod and the Special session of the 52nd Synod

Use of mobile voting or personal devices in place of secret ballots

We made arrangements for the first ordinary session of the 52nd Synod and the special session of the 52nd Synod to elect the next Archbishop.

Among the considerations for the forthcoming sessions, we received a report which gave consideration to using mobile voting devices or personal devices in place of secret ballots and voting by houses at Synod, noting that with COVID-19 there is a particular impetus to allow for voting in a way that minimises physical interactions. The report noted the following key requirements for any system for voting by houses or voting by secret ballot –

- (a) the need to ensure that the process doesn't prevent any present member from voting, and
- (b) the need to protect the integrity of the voting process, by for example –
 - (i) preventing any member from voting more than once or in the wrong house, and
 - (ii) preventing any member who is not present in the theatre from voting 'remotely' or by proxy, and
- (c) the need to provide a reasonable level of anonymity for Synod members as they vote.

(The report made clear that it is not expected that Synod members would intentionally misuse the system; however the system must preserve the integrity of the process and remove the possibility of decisions being called into question as a result of procedural weaknesses in the voting process.)

The report concluded that with these requirements in mind, each of the known technology-based alternatives to the paper voting system have a compelling flaw for our purposes, as follows –

- (a) Members using their own device to vote: the lack of reliable internet and the many Synod members who do not have an appropriate device are immediate problems for any system that relies on members using their own device to vote – when it comes to a key vote we cannot pause while members resolve connectivity or technical issues; nor could we rightly ignore their votes; nor could we ignore members who do not have a suitable device.
- (b) Members voting by SMS: To vote by SMS risks the capacity to vote twice (from two numbers) or to have members of the public vote. To counter these possibilities, all Synod members would be required to register a unique mobile phone number from which to cast their vote. However, not all Synod members have a mobile phone, and even if they did, the process to register a mobile number for all 820 Synod members could never expect to be perfect, having the result of preventing some members from voting. In terms of protecting the integrity of the system, voting by SMS would also allow the possibility that members could feasibly vote 'remotely'; and would introduce anonymity issues as votes are tied to a traceable mobile phone number. Accordingly, voting by SMS does not seem a reasonable alternative.
- (c) Providing specialised voting devices: The sheer volume of Synod members and the irregularity of formal votes during ordinary Synod sessions has provided compelling rationale against the use of specialised voting devices at ordinary sessions. Leasing these devices in the volume required is prohibitively expensive, and at ordinary sessions the time required to hand out and collect the devices upon every entry and every exit to the theatre would overshadow any time savings found in using them in place of a paper ballot. An election Synod may conceivably provide a more compelling case as there is at least one, often more ballots taken per day. However the complexity of the vote in an election Synod – which often includes selecting multiple nominees in one 'vote' – is prohibitively complex for those devices, which typically have a limited keypad, and limited or no opportunity for confirmation of the vote cast.

As a result of there being no suitable alternative, the paper-based method remains our planned approach. However, in order to address COVID-19 health requirements for social distancing, every second or third row of seats will remain empty throughout Synod (as part of social distancing measures) to allow Synod staff to personally hand out ballot papers, alleviating the need for papers to be passed down the line.

5.11 Second ordinary session of the 52nd Synod

We noted that the second ordinary session of the 52nd Synod, currently scheduled to be held 6, 7, 8, 13 and 14 September, is likely to only require a maximum of three sitting days. Due to uncertainty of availability of a venue and booking expenses, the session may be planned for either 6-8 September or 13-15 September 2021. We noted the need to make a decision regarding the timing, duration and business at the Standing Committee meeting in May 2021.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

31 March 2021

Ordinances passed by the Standing Committee since its last report

Living Faith Council Ordinance No 52, 2020
Ashfield, Five Dock and Haberfield Variation of Trusts and Amendment Ordinance No 53, 2020
Kirribilli and Neutral Bay Mortgaging Ordinance No 54, 2020
Moss Vale Land Sale Ordinance 2018 Amendment Ordinance No 55, 2020
Shoalhaven Heads Trust Ordinance No 56, 2020
Synod Appropriations and Allocations Ordinance No 57, 2020
Anglican Church Growth Corporation (Pilot Program Enabling No 2) Ordinance No 58, 2020
Church Hill Leasing Ordinance 2011 Amendment Ordinance No 59, 2020
Emu Plains Trust Ordinance No 60, 2020
Guildford with Villawood Variation of Trusts (St Stephen's Anglican Church) Ordinance No 61, 2020
Nomination Ordinance 2006 Amendment Ordinance No 62, 2020
Parishes (COVID-19 and General Meetings No. 2) Ordinance No 63, 2020
Safe Ministry to Children Ordinance 2018 Amendment Ordinance No 64, 2020
St Andrew's House Corporation Ordinance 2018 Amendment Ordinance No 65, 2020
St Mary's Balmain Variation of Trusts Ordinance No 66, 2020
Professional Standards Unit (Funding) Ordinance No 67, 2020
Willoughby Trust Ordinance No 68, 2020
Willoughby Land Sale Ordinance No 69, 2020
Nomination Ordinance 2006 Amendment Ordinance No 1, 2021
Parramatta (Further Vesting of Property) Ordinance No 2, 2021
South Head Variation of Trusts and Amendment Ordinance No 3, 2021
Quakers Hill Trust Ordinance No 4, 2021
Synod Fund Application Ordinance No 5, 2021
Oakhurst (Richard Johnson Anglican School) Leasing and Variation of Trusts Ordinance No 6, 2021
Anglican Church Growth Corporation (Pilot Program) Amendment Ordinance No 7, 2021
Sydney Diocesan Services Ordinance 2017 Amendment Ordinance No 8, 2021
Endowment of the See Capital Fund Ordinance 2021 Amendment Ordinance No 9, 2021
Interpretation Ordinance 1985 Amendment Ordinance No 10, 2021
Parramatta (Indemnity of Private Trustees) Ordinance No 11, 2021
Wollongong Regional Council (Sussex Inlet) Variation of Trusts and Mortgaging Ordinance No 12, 2021
North Sydney Mortgaging Ordinance No 13, 2021

Synod Funds – Amalgamated

Annual Financial Report – 31 December 2019

Incorporating –

Fund 127	Work Outside the Diocese Fund
Fund 128	Mission Areas Fund
Fund 129	Synod Appropriation and Allocation Fund
Fund 130	Sydney Representative at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund
Fund 132	Social Issues Committee Fund
Fund 133	Diocesan Research Fund
Fund 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

Discussion and Analysis report for the year ended 31 December 2019

The Synod Funds' (the **Fund**) Discussion and Analysis report provides an overview of the Fund's financial activities for the year ended 31 December 2019. The Discussion and Analysis should be read in conjunction with the unaudited annual report for the same period, and the notes thereto, beginning on page 83.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2019 the Synod Funds comprised of 11 funds (2018: 9 funds):

Fund 127	Work Outside the Diocese Fund
Fund 128	Mission Areas Fund
Fund 129	Synod Appropriation and Allocation Fund
Fund 130	Sydney Representatives at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund
Fund 132	Social Issues Committee Fund
Fund 133	Diocesan Research Fund
Fund 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

The main sources of funds during 2019 were distributions from the Diocesan Endowment (DE), and the Synod – St Andrew's House Fund, reflecting the restructure of the trusts under which St Andrew's House Corporation is administered. The distribution from the Diocesan Endowment was a lower amount of \$2,804,000 (2018: \$4,690,000), while distribution from the Synod – SAH Fund was \$2,460,000 (2018: Nil). Distributions under various parish ordinances totalled \$933,516 (2018: \$882,015). The Professional Standards Unit received \$500,500 (2018: \$360,000) as proceeds of claims from the ACPT Church Insurance Fund 0799. The Fund also received contributions under the Parochial Cost Recoveries (PCR) Ordinance to support the Professional Standards Unit, the Safe Ministry program and the costs associated with membership of the Anglican Church in Australia, the Province of New South Wales and the NSW Council of Churches. Interest is earned on surplus cash held on deposit with the Diocesan Cash Investment Fund.

The Fund's total revenues increased by \$1,192,053 or 17.10% to \$8,162,451 (2018: \$6,970,398). This reflects greater distribution amounts and greater funding from PCR for the Professional Standards Unit.

Other income was up with proceeds received from the ACPT Insurance Fund for the Care and Assistance program up by \$140,500 to \$500,500 (2018:\$360,000).

The application of funds is divided between:

- grants appropriated by the Standing Committee in the *Synod Appropriations and Allocations Ordinance 2018*,
- grants as appropriated under the delegations of the various committees of the comprising funds, and
- administrative and Care and Assistance Scheme expenses of the Professional Standards Unit.

The Fund's total outgoings rose \$429,018 or 5.67% to \$7,993,303 (2018: \$7,564,285). This increase reflects greater grants made by the Work Outside the Diocese and the Synod Appropriation Fund than paid in 2018.

The Net Assets of the Fund increased by 11.99% to \$1,580,025 (2018: \$1,410,877) due to operating surpluses in the Work Outside the Diocese Fund, the Synod Fund (Risk Reserve) and the Ministry Spouse Support Fund. The assets of the Fund are composed mainly of cash and receivables. Liabilities of the Fund represent accrued expenses and provisions for staff leave entitlements.

Fund 131 has achieved the target equity of \$1,000,000 identified as appropriate at its establishment.

Fund 134 Synod – St Andrew's House is not included in this amalgamated report. Fund 134 has been established to administer the Synod's interest in one undivided half of St Andrew's House Corporation.

Reasons for not including Fund 134 in the amalgamated report include:

- the substantially different purposes of the funds which are amalgamated to the purposes of Fund 134, and
- the disproportionate difference in Net Assets.

Redress Scheme Contingent Liabilities Disclosure

The Standing Committee of the Synod of the Anglican Diocese of Sydney has elected to participate in the *National Redress Scheme for People who have Experienced Child Sexual Abuse* (the Scheme). The Diocese is responsible for satisfying its financial liabilities to the Scheme, should such liabilities occur. There are no such known liabilities as at 31 December 2019.

There are no matters that have arisen since 31 December 2019 which are likely to have a significant effect on the Fund.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of Synod on 14 May 2020.

Standing Committee of Synod - Synod Funds

Income Statement for the 12 months ended 31 December 2019

	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Alloc. Fund	Fund 130 Sydney Reps. at General Synod Fund	Fund 131 Sydney Diocesan Synod Fund (Risk Reserve)	Fund 132 Social Issues C'tee Fund	Fund 133 Diocesan Research Fund	Fund 135 Ministry Spouse Support Fund	Fund 136 Parish Human Resources Partner Fund	Fund 153 Arch's PSU	Fund 189 Ordin. Training Fund	Elimin- ation	Total	Actual 12 Months ending 31 December 2018
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Income	Note													
Distributions - Diocesan Endowment and Synod St Andrew's House	-	-	5,264,000	-	-	-	-	-	-	-	-	-	5,264,000	4,690,000
Distributions - Anglican Church Property Trust	2	-	933,517	-	-	-	-	-	-	-	-	-	933,517	882,015
Interest	1,144	1,928	41,425	575	15,249	429	412	183	315	377	930	-	62,967	28,424
PCR Contributions	-	-	-	-	49,872	-	-	149,627	-	1,095,253	-	-	1,294,752	926,473
Synod Grants	559,000	-	-	40,000	300,000	-	45,000	-	-	-	41,000	(985,000)	-	-
Other Income	-	-	358	-	-	-	-	-	-	738,061	-	(131,204)	607,215	443,486
Total income	560,144	1,928	6,239,300	40,575	365,121	429	45,412	149,810	315	1,833,691	41,930	(1,116,204)	8,162,451	6,970,398
Expenses														
Interest	-	-	-	-	-	-	-	-	-	825	-	-	825	283
Staff & Related	-	-	-	-	-	-	33,250	-	-	821,927	-	-	855,177	750,967
Professional Fees	-	-	14,629	-	-	-	-	-	-	146,921	2,195	-	163,745	206,379
SDS Fees	13,080	3,276	972,000	16,427	3,276	-	6,696	-	-	40,428	3,276	-	1,058,459	1,032,952
Computer & Software	-	-	-	-	-	-	-	-	-	28,911	-	-	28,911	4,850
Rent & Occupancy	-	-	-	-	-	-	-	-	-	30,612	-	-	30,612	30,551
Printing & Stationery	-	-	-	-	-	-	-	-	-	8,839	-	-	8,839	13,964
Entertainment & Travel	-	-	-	-	-	-	-	-	-	18,124	5,021	-	23,145	21,610
Depreciation	-	-	-	-	-	-	-	-	-	1,842	-	-	1,842	2,931

continued...

continued...	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Alloc. Fund	Fund 130 Sydney Reps. at General Synod Fund	Fund 131 Sydney Diocesan Synod Fund (Risk Reserve)	Fund 132 Social Issues C'tee Fund	Fund 133 Diocesan Research Fund	Fund 135 Ministry Spouse Support Fund	Fund 136 Parish Human Resources Partner Fund	Fund 153 Arch's PSU	Fund 189 Ordin. Training Fund	Elimin- ation	Total	Actual 12 Months ending 31 December 2018
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Advertising	-	-	-	-	-	-	-	-	-	10,130	-	-	10,130	12,363
Office	867	136	16,337	-	-	-	-	-	-	7,303	-	-	24,643	22,358
Miscellaneous	-	-	14,369	-	25,000	-	-	-	-	67,728	-	-	107,097	70,538
Grants	501,414	31,249	5,375,196	-	155,980	-	-	53,702	-	646,866	31,675	(1,116,204)	5,679,878	5,392,624
Bad Debts (Recovery)	-	-	-	-	-	-	-	-	-	-	-	-	-	1,915
Total expenses	515,361	34,661	6,392,531	16,427	184,256	-	39,946	53,702	-	1,830,456	42,167	(1,116,204)	7,993,303	7,564,285
Net surplus/(deficit)	44,783	(32,733)	(153,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	169,148	(593,887)
Transfer from current year surplus/(deficit)	40,000	-	(55,000)	-	-	-	-	-	-	-	-	-	(15,000)	(100,000)
Net available surplus/(deficit) after transfer to reserve	4,783	(32,733)	(98,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	184,148	(493,887)

Standing Committee of Synod - Synod Funds

Balance Sheet as at 31 December 2019

	Fund 127	Fund 128	Fund 129	Fund 130	Fund 131	Fund 132	Fund 133	Fund 135	Fund 136	Fund 153	Fund 189	Elimination	Total	Actual 31 December 2018	
	Work Outside the Diocese Fund	Mission Areas Fund	Synod Approp. & Alloc. Fund	Sydney Reps. at General Synod Fund	Sydney Diocesan Synod Fund (Risk Reserve)	Social Issues C'tee Fund	Diocesan Research Fund	Ministry Spouse Support Fund	Parish Human Resources Partner Fund	Arch's PSU	Ordin. Training Fund				
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Assets	Note														
Cash		57,846	107,543	101,626	61,520	1,050,828	31,645	38,683	95,954	195,000	69,313	56,251	-	1,866,209	1,510,757
Receivables		174	319	2,494	147	2,710	79	72	154	315	50	148	-	6,662	8,938
Fixed Assets		-	-	-	-	-	-	-	-	1,188	-	-	-	1,188	3,030
Other		9	524	171	-	-	-	-	-	1,382	362	-	-	2,448	1,708
Total assets		58,029	108,386	104,291	61,667	1,053,538	31,724	38,755	96,108	195,315	71,933	56,761		1,876,507	1,524,433
Liabilities															
Payables		-	-	17,187	-	-	-	-	-	13,321	2,191	-	-	32,699	30,300
Provisions - Employee Benefits	4	-	-	-	-	-	-	-	-	68,783	-	-	-	68,783	83,256
Other		-	-	-	-	-	-	-	195,000	-	-	-	-	195,000	-
Total liabilities		-	-	17,187	-	-	-	-	195,000	82,104	2,191	-		296,482	113,556
Net assets		58,029	108,386	87,104	61,667	1,053,538	31,724	38,755	96,108	315	(10,171)	54,570		1,580,025	1,410,877
Equity															
Capital	5	-	-	-	-	985,000	34,186	-	-	-	-	-	-	1,019,186	1,019,186
Reserve		40,000	-	-	-	-	-	-	-	900	-	-	-	40,900	55,900
Accumulated Funds		13,246	141,119	185,335	37,519	(112,327)	(2,891)	33,289	-	(14,306)	54,807	-	-	335,791	829,678
Current year		4,783	(32,733)	(98,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	184,148	(493,887)
Total Equity		58,029	108,386	87,104	61,667	1,053,538	31,724	38,755	96,108	315	(10,171)	54,570		1,580,025	1,410,877

Notes to the financial report for the year ended 31 December 2019

1. Summary of significant accounting policies

The principal accounting policies adopted in the preparation of the financial report are set out below. These policies have been consistently applied to all the years presented, unless otherwise stated.

(a) Basis of preparation

This is a special purpose financial statement that has been prepared for the sole purpose of providing amalgamated financial information to Synod and for distribution to the members of Synod and must not be used for any other purpose. The Finance Committee of Standing Committee has determined that the accounting policies adopted are appropriate to meet the needs of Synod.

The income statement and balance sheet are submitted as amalgamated statements for administrative purposes. The process of amalgamation consists of adding all the balances of the individual funds on a line by line basis. There is no consideration of beneficial interests, which is involved or implied in the preparation of the amalgamated financial report. Material transactions have been eliminated between the funds.

The net assets at the date of exit of funds exiting the amalgamated accounts are debited to the relevant category of equity. The items of the statement of income for a fund that has exited the amalgamated accounts during the period are only included in the amalgamated accounts until the date of exit. When a fund is joining the amalgamated accounts a credit to equity is generally recognised to record the net assets that have been included in the amalgamated accounts.

Historical cost convention

These financial statements have been prepared under the historical cost convention.

(b) Revenue recognition

Revenue and other income is measured at the fair value of the consideration received or receivable. Amounts disclosed as revenue are net of taxes paid. Revenue and other income is recognised for the major business activities as follows:

Grants and donations

Grants and donations are recognised to the extent they have been deposited in the bank, or credited to the Fund's current account with the Sydney Diocesan Services, which is the point at which the entity gains control of the grant or donation.

Disposal of plant and equipment

Income from the disposal of plant and equipment is measured at fair value of the consideration received or receivable less the carrying value of the fixed asset or group of assets sold. Gain or loss arising from the sale is recognised at net amount in the income statement.

Distributions

Distributions are recognised on an accruals basis when the right to receive payment is established.

Interest

Interest revenue is recognised on a time proportion basis using the effective interest method.

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Acquisitions of assets

The purchase method of accounting is used to account for all acquisitions of assets regardless of whether equity instruments or other assets are acquired. Cost is measured as the fair value of the assets given, shares issued or liabilities incurred or assumed at the date of exchange.

(e) Cash and cash equivalents

Cash and cash equivalents includes cash on hand, deposits held at call with financial institutions, other short-term, highly liquid investments with original maturities of three months or less that are readily convertible to known amounts of cash and which are subject to an insignificant risk of changes in value, and bank overdrafts. Bank overdrafts are shown within borrowings in current liabilities on the balance sheet.

Cash includes amounts lodged with the Diocesan Cash Investment Fund (DCIF). These deposits are at call. DCIF pays interest quarterly.

(f) Receivables

Receivables are recognised initially at fair value and subsequently measured at amortised cost, less provision for doubtful debts. Receivables are due for settlement no more than 30 days from the date of recognition.

The collectability of receivables is reviewed on an ongoing basis. Debts, which are known to be uncollectible, are written off. A provision for doubtful receivables is established when there is objective evidence that the entity will not be able to collect all amounts due according to the original terms of receivables. The amount of the provision is recognised in the income statement.

(g) Fair value estimation

The fair value of financial assets and financial liabilities must be estimated for recognition and measurement or for disclosure purposes.

(h) Plant and equipment

Plant and equipment is stated at historical cost less depreciation. Historical cost includes expenditure that is directly attributable to the acquisition of the items.

Depreciation is calculated using the straight-line method to allocate their cost or re-valued amounts, net of their residual values, over their estimated useful lives as follows –

- Computer hardware and printers 3 years
- Furniture and fittings 10 years

The assets' residual values and useful lives are reviewed, and adjusted if appropriate, at each balance sheet date.

(i) Payables

These amounts represent liabilities for goods and services provided prior to the end of financial year that are unpaid. The amounts are unsecured and are usually paid within 30 days of recognition.

(j) Provisions

Provisions are recognised when there is a present legal or constructive obligation as a result of past events; it is probable that an outflow of resources will be required to settle the obligation; and the amount has been reliably estimated.

Where there are a number of similar obligations, the likelihood that an outflow will be required in settlement is determined by considering the class of obligations as a whole. A provision is recognised even if the likelihood of an outflow with respect to any one item included in the same class of obligations may be small.

Provisions are measured at the present value of management's best estimate of the expenditure required to settle the present obligation at the balance sheet date. The discount rate used to determine the present value reflects current market assessments of the time value of money and the risks specific to the liability. The increase in the provision due to the passage of time is recognised as interest expense.

(k) Reserves

Appropriate reserves are created to enable PSU to meet projected Domestic Violence Task Force expenditure. A reserve within Synod Appropriation and Allocation Fund has been established in 2017 to part compensate for loss of income under *St Matthew's Manly Ordinance 2018*. Work Outside the Diocese Fund has established reserves towards support for the Church of Confessing Anglicans Aotearoa New Zealand in 2020, and the cost of GAFCON in 2023.

(l) Employee benefits*Wages, salaries, annual leave and personal leave*

Liabilities for wages and salaries including non-monetary benefits and annual leave expected to be settled within 12 months of the reporting date are recognised either in payables or current provisions in respect of employees' services up to the reporting date and are measured at the amounts expected to be paid when the liabilities are settled.

No liability has been recognised for personal leave, as there is no provision made for personal leave and it is not considered that any personal leave taken will incur in additional costs.

Long service leave

The liability for long service leave expected to be settled more than 12 months from the reporting date is recognised as a provision and measured at the present value of expected future payments to be made in respect of services provided by employees up to the reporting date. Consideration is given to expected future wage and salary levels, experience of employee departures and periods of service. Expected future payments are discounted using market yields at the reporting date on national government bonds with terms to maturity that match, as closely as possible, the estimated future cash outflows.

Employee benefit on-costs are recognised and included in employee benefit liabilities and costs when the employee benefits to which they relate are recognised as liabilities.

(m) Goods and Service Tax (GST)

The funds are members of the Sydney Diocesan Services GST group and the Anglican Church of Australia GST Religious group.

Revenues, expenses and assets are recognised net of the amount of GST, unless the GST incurred is not recoverable from the Australian Taxation Office (ATO). In these circumstances, it is recognised as part of the expense or as part of the cost of acquisition of the asset.

Receivables and payables are stated inclusive of the amount of GST receivable or payable. The net amount of GST recoverable from, or payable to, the ATO is included with other receivables or payables in the balance sheet.

(n) Income tax

The funds are exempt from income tax under Section 50-5 of the *Income Tax Assessment Act 1997*.

2. Distributions – Anglican Church Property Trust – Synod Appropriation and Allocation Fund (Fund 400)

	2019	2018
	\$	\$
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	519,221	499,584
St James Hall	225,000	217,008
Church Hill Trust (No1 York Street)	96,571	94,550
Wollongong Parish Leasing and Licensing Property Fund	38,798	31,540
Narellan (Elderslie) Land Sale Ordinance 1980	18,249	19,494
Bondi Trust Ordinance	12,578	-
St Georges Paddington Leasing Ordinance	8,053	-
South Sydney Variation of Trusts Ordinance 50/97	5,479	5,622
Sydney St Phillip (Resumption) Ordinance 19/1983	3,875	3,876
Surry Hills Trust	1,383	1,515
Retained net income from ACPT Fund 0400	4,310	8,826
	933,517	882,015

3. Current liabilities - Provisions

		2019	2018
Current		\$	\$
Employee benefits - annual leave		39,439	45,507
Employee benefits - long service leave		879	14,724
		40,318	60,231

4. Non-current liabilities – Provisions

		2019	2018
(a) Non-current		\$	\$
Employee benefits - long service leave		28,465	23,025
(b) Provisions	Note	2019	2018
		\$	\$
Provisions - Current	3	40,318	60,231
Provisions - Non-current	4(a)	28,465	23,025
Balance 31 December		68,783	83,256

5. Equity - Capital

Use of the capital of the Sydney Diocesan Synod Fund (Fund 131) is restricted to meeting material external liabilities which affect the Diocese as a whole and which are not properly met by other Diocesan organisations or funds.

There are no restrictions on the use of the capital of Fund 132.

6. Contingencies

Under the *Sydney Anglican (National Redress Scheme) Corporation Ordinance 2018* the Synod Funds have an obligation to provide funding to the Sydney Anglican (National Redress Scheme) Corporation to meet a share of ongoing administrative expenses of the Corporation and also claims that derive from defunct bodies. As at 31 December 2019 the Synod Funds had no outstanding obligations to the Corporation.

7. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2019.

The financial statements were authorised for issue on 14 May 2020 by the Finance Committee of Standing Committee.

MEMBERS DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 83 to 89 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2019 and of its performance for the year ended on that date.

In the members' opinion there are reasonable grounds to believe the individual funds will be able to pay its debts as and when they become due and payable.

This declaration is made in accordance with a resolution of the members.

Assurance Procedures

The Finance Committee engaged PricewaterhouseCoopers to undertake a range of "Agreed upon procedures" to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by PricewaterhouseCoopers in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

Synod Funds Amalgamated

Report of factual findings to the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney

Agreed upon procedures for the following funds –

- Fund 127 Work Outside the Diocese Fund
- Fund 128 Mission Areas Fund
- Fund 129 Synod Appropriation and Allocation Fund
- Fund 130 Sydney Representative at General Synod Fund
- Fund 131 Sydney Diocesan Synod Fund
- Fund 132 Social Issues Committee Fund
- Fund 133 Diocesan Research Fund
- Fund 135 Ministry Spouse Support Fund
- Fund 136 Parish Human Resources Partner Fund
- Fund 153 The Archbishop's Professional Standards Unit
- Fund 189 Ordination Training Fund

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. *[Appendix 1 and Appendix 2 not reproduced here.]* The procedures performed are detailed in the engagement letter dated 3 September 2019 and described below Appendix 1 and Appendix 2 with respect to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

The responsibilities of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the procedures agreed

The members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney are responsible for the adequacy or otherwise of the procedures agreed to be performed by us. You are responsible for determining whether the factual findings provided by us, in combination with any other information obtained, provide a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

Assurance Practitioner’s Responsibility

Our responsibility is to report factual findings obtained from conducting the procedures agreed. We conducted the engagement in accordance with Standard on Related Services *ASRS 4400 Agreed-Upon Procedures Engagements to Report Factual Findings*. We have complied with ethical requirements equivalent to those applicable to Other Assurance Engagements, including independence.

Because the agreed-upon procedures do not constitute either a reasonable or limited assurance engagement in accordance with AUASB standards, we do not express any conclusion and provide no assurance on validity, accuracy and authorisation of the selected transactions of the entities listed in Appendix 1 and Appendix 2. Had we performed additional procedures or had we performed an audit or a review of the entities listed in Appendix 1 and Appendix 2 in accordance with AUASB standards, other matters might have come to our attention that would have been reported to you.

Factual findings

The procedures were performed solely to assist you in evaluating the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. Please refer to Appendix 1 and Appendix 2 [*not reproduced here*] for the procedures performed and the factual findings obtained.

Restriction on Distribution and Use of Report

This report is intended solely for the use of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the purpose set out above. As the intended user of our report, it is for you and other intended users to assess both the procedures and our factual findings to determine whether they provide, in combination with any other information you have obtained, a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. As required by ASRS 4400, distribution of this report is restricted to those parties that have agreed the procedures to be performed with us and other intended users identified in the terms of the engagement (since others, unaware of the reasons for the procedures, may misinterpret the results). Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

PricewaterhouseCoopers

FRANCOIS BRUDER
Principal

Sydney
6 May 2020

Parish Funds – Amalgamated

Annual Financial Report – 31 December 2019

Incorporating –

Fund 951	Parish Costs Recovery Fund
Fund 952	Stipend Continuance Fund
Fund 953	Sydney Diocesan Long Service Leave Fund
Fund 954	Sydney Diocesan Sickness and Accident Fund
Fund 955	Clergy Removals Fund

Discussion and Analysis report for the year ended 31 December 2019

The Parish Funds' Discussion and Analysis provides an overview of the Parish Funds' financial activities for the calendar year ended 31 December 2019. The Discussion and Analysis should be read in conjunction with the unaudited financial report for the same period beginning on page 94.

The Parish Funds is a group of funds amalgamated in 2006 to administer clergy entitlements under the oversight of the Finance Committee of the Standing Committee of Synod.

This is a special purpose financial statement that has been prepared for the sole purpose of providing amalgamated financial information to Synod and for distribution to the members of Synod and must not be used for any other purpose.

At 31 December 2019 the Parish Funds amalgamation is comprised of 5 funds (2018: 5) –

Fund 951	Parish Costs Recovery Fund
Fund 952	Stipend Continuance Fund
Fund 953	Sydney Diocesan Long Service Leave (Clearing) Fund
Fund 954	Sydney Diocesan Sickness and Accident Fund
Fund 955	Clergy Removals Fund

The source of funds during 2019 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. Certain Diocesan organisations are also levied Long Service Leave and Stipend Continuance Insurance charges for ordained staff. A distribution is received from ACPT Fund Moorebank Estate for the purposes of the Clergy Removal Fund. Interest is earned on deposits held with the Diocesan Cash Investment Fund (DCIF). Significant monies are also received from the Long Service Leave Fund and the Stipend Continuance Insurer in respect to individual claims.

The Parish Funds total revenues increased by \$2,404,167 or 13.41% to \$20,337,290 (2018 \$17,933,123). This reflects increased recoveries for the annual parish property and liability insurance program, Professional Standards Unit recovery and new recoveries for the Ministry Spouse Support Fund program and for the ACPT Management fee. Receipts for claims on the Stipend Continuance Fund and the Long Service Leave Fund were also significantly greater. Details are set out in the following paragraph.

Claims on insurers via the Stipend Continuance Fund were increased by \$548,321 or 44.82% to \$1,771,721 (2018: \$1,223,400). At 31 December 2019 there were 11 clergy receiving stipend continuance claims (2018: 11). Long Service Leave receipts rose \$335,347 or 26.44% to \$1,603,536 (2018: \$1,268,189).

The application of funds is divided predominately between fixed "ministry costs" and variable "parochial network costs". Ministry costs are a fixed cost per minister, comprising contributions to clergy superannuation funds, the Long Service Leave Fund, the Sydney Diocesan Sickness and Accident Fund and cost of obtaining stipend continuance insurance.

Under the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018* parochial network costs during 2019 were principally comprised of –

- the property and liability insurance program,
- the Church Land Acquisition levy,
- the parish related work of the Professional Standards Unit
- the parish risk management program,
- the safe ministry training program,
- the Ministry Spouse Support and Clergy Assistance programs,
- the ACPT management fee payable by all parishes with property, and
- the contribution towards the costs of the Diocesan archives.

Funds were also applied to expenses such as Sydney Diocesan Services administration fees. The Parish Fund total outgoings increased by \$2,525,426 or 14.15%, to \$20,373,808 (2018: \$17,848,382).

The Net Assets of the Parish Funds decreased by \$36,518 or 1.8% (2019: \$1,991,782, 2018 \$2,028,300). The assets of the Parish Funds are composed of deposits with DCIF and receivables. Liabilities of the Parish Funds represent accrued expenses and other payables.

The Equity of each Parish Fund represents accumulated surpluses from operations which are retained to provide working capital for the operations of each Fund. The need for significant working capital to be retained in Fund 951 has been reduced as receipts of Parish Costs Recoveries (PCR) now will be planned to be collected monthly (previously 10 instalments March to December).

At 31 December 2019 \$3,338 of the Parish Cost Recoveries invoiced to parishes remained unpaid. Those amounts are expected to be received during 2020.

The Stipend Continuance insurance premium is paid in advance based on estimates of the number of clergy eligible for cover and stipend rates. After the conclusion of the year the underwriter (AMP) calculates the premium due and an adjustment premium is invoiced.

There are no other matters that have arisen since 31 December 2019 which are likely to have a significant effect on the Funds.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of Synod on 14 May 2020.

Sydney Diocesan Parish Funds

Amalgamated income and expenditure statement for the period ending 31 December 2019

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-18 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
INCOME								
<i>Parochial Network Costs recoveries</i>								
PCR Variable Charge Recovery	4,545,716	-	-	-	-	-	4,545,716	4,091,054
PCR Professional Standards Unit Recovery	997,491	-	-	-	-	-	997,491	781,402
PCR Risk Management Recovery	235,414	-	-	-	-	-	235,414	230,125
PCR Safe Ministry Recovery	147,634	-	-	-	-	-	147,634	145,071
PCR Administration Fee	205,486	-	-	-	-	-	205,486	201,109
PCR Archives Recovery	69,827	-	-	-	-	-	69,827	68,039
PCR Relief or Remission Recovery	9,972	-	-	-	-	-	9,972	10,006
PCR Ministry Spouse Support Fund Program	162,410	-	-	-	-	-	162,410	-
PCR ACPT Management Fee	565,701	-	-	-	-	-	565,701	-
PCR Clergy Assistance Program	57,036	58,383	-	-	-	(56,927)	58,492	59,489
PCR Clergy Contact Person Program	-	-	-	-	-	-	-	29,893
Parochial Network Costs recoveries Sub-total	6,996,687	58,383	-	-	-	(56,927)	6,998,143	5,616,188
<i>Clergy Support Cost recoveries</i>								
PCR Superannuation Recovery	5,400,822	-	-	-	-	-	5,400,822	5,377,962
PCR LSL Recovery	759,228	-	757,365	-	-	(757,365)	759,228	757,663
PCR LSL - Admin Fees	63,785	-	63,112	-	-	(63,112)	63,785	49,319
LSL - Organisations	-	-	115,508	-	-	-	115,508	114,809
LSL - Organisations - Admin Fees	-	-	7,043	-	-	-	7,043	7,000
PCR Stipend Continuance Recovery	1,021,437	1,019,496	-	-	-	(1,019,496)	1,021,437	994,022
PCR Stipend Continuance Admin Fees	57,036	56,927	-	-	-	(56,927)	57,036	48,209
Stipend Continuance Organisations	-	83,369	-	-	-	-	83,369	99,837
Stipend Continuance Orgs - Admin Fees	-	4,737	-	-	-	-	4,737	4,902
PCR S&A Recovery	60,833	-	-	60,687	-	(60,687)	60,833	61,645
Clergy Support Cost recoveries Sub-totals	7,363,141	1,164,529	943,028	60,687	-	(1,957,587)	7,573,798	7,515,368
PCR Church Land Acquisition Levy	2,249,885	-	-	-	-	-	2,249,885	2,198,862
AMP Stipend Continuance receipts	-	1,771,721	-	-	-	-	1,771,721	1,223,400
LSL - Buy-backs	-	-	36,039	-	-	-	36,039	57,919
LSL - Claims - Anglican LSL Fund	-	-	1,603,536	-	-	-	1,603,536	1,268,189
PCR Contribution cost of NCLS Profiles	27,000	-	-	-	-	-	27,000	-
Interest on cash	17,037	527	3,267	5,457	1,104	-	27,392	32,579
Moorebank Estate - Distribution	-	-	-	-	26,809	-	26,809	20,618
Receipt of prior year PCR charges	22,967	-	-	-	-	-	22,967	-
TOTAL INCOME	16,676,717	2,995,160	2,585,870	66,144	27,913	(2,014,514)	20,337,290	17,933,123

	FUND 951 PARISH COSTS RECOVERY FUND \$	FUND 952 STIPEND CONTIN- UANCE FUND \$	FUND 953 LONG SERVICE LEAVE FUND \$	FUND 954 SICKNESS & ACCIDENT FUND \$	FUND 955 CLERGY REMOVALS FUND \$	ELIMIN- ATIONS \$	TOTAL \$	Dec-18 TOTAL \$
EXPENSES								
<i>Parochial Network Costs</i>								
PCR Insurance	4,549,268	-	-	-	-	-	4,549,268	4,097,469
Professional Standards Unit	947,619	-	-	-	-	-	947,619	781,402
Parish Risk Management Program	235,414	-	-	-	-	-	235,414	230,125
Safe Ministry Training Program	147,634	-	-	-	-	-	147,634	145,071
Accounting & Secretarial Fees	206,004	52,452	52,452	13,116	5,796	-	329,820	328,136
PCR Archives Charges	69,827	-	-	-	-	-	69,827	68,039
PCR Clergy Assistance Program	56,927	51,012	-	-	-	(56,927)	51,012	61,138
PCR Ministry Spouse Support Fund Program	162,410	-	-	-	-	-	162,410	-
PCR ACPT Management Fee	565,701	-	-	-	-	-	565,701	-
PCR Replenish Synod Risk Reserve	49,872	-	-	-	-	-	49,872	-
PCR Clergy Contact Person Program	-	-	-	-	-	-	-	338
Parochial Network Costs Sub-total	6,990,676	103,464	52,452	13,116	5,796	(56,927)	7,108,577	5,711,718
<i>Clergy Support Cost contributions</i>								
PCR Superannuation	5,383,506	-	-	-	-	-	5,383,506	5,373,426
PCR LSL	820,477	-	-	-	-	(820,477)	-	-
LSL - Payments to the Anglican LSL Fund	-	-	906,045	-	-	-	906,045	925,364
PCR Stipend Continuance	1,076,423	-	-	-	-	(1,076,423)	-	-
Stipend Continuance Insurance Expense	-	1,220,160	-	-	-	-	1,220,160	1,092,288
PCR S&A	60,687	-	-	-	-	(60,687)	-	-
Clergy Support Cost contributions Sub-total	7,341,093	1,220,160	906,045	-	-	(1,957,587)	7,509,711	7,391,078
Church Land Acquisition Levy	2,251,037	-	-	-	-	-	2,251,037	2,201,401
Claims Paid	-	1,771,721	1,603,689	7,317	9,459	-	3,392,186	2,524,367
Audit Fees	13,418	-	-	-	-	-	13,418	13,005
Operating Costs	294	-	-	-	-	-	294	217
PCR Relief or Remission costs	-	-	-	-	-	-	-	3,974
Contribution to Human Resources Partner Fund	50,000	-	-	-	-	-	50,000	-
Sundry Expenses	48,585	-	-	-	-	-	48,585	2,622
TOTAL EXPENSES	16,695,103	3,095,345	2,562,186	20,433	15,255	(2,014,514)	20,373,808	17,848,382
NET SURPLUS/(DEFICIT)	(18,386)	(100,185)	23,684	45,711	12,658	-	(36,518)	84,741

Amalgamated Balance Sheet as at 31 December 2019

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-18 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
Assets								
Cash	1,148,424	59,584	537,363	446,809	90,198	-	2,282,378	2,311,470
PCR Receivables - Parishes	3,338	-	-	-	-	-	3,338	17,771
Less: Provision for Doubtful Debts	-	-	-	-	-	-	-	-
Organisations Receivable	-	-	-	-	-	-	-	435
Prepayments	20,965	-	-	-	-	-	20,965	4,172
Other receivables	4,693	10	625	1,128	6,906	-	13,362	16,547
TOTAL Assets	1,177,420	59,594	537,988	447,937	97,104	-	2,320,043	2,350,395
Liabilities								
LSL Fund Payable	-	-	214,380	-	-	-	214,380	215,293
Other Payables	40,496	-	73,385	-	-	-	113,881	106,802
TOTAL Liabilities	40,496	-	287,765	-	-	-	328,261	322,095
Net Assets	1,136,924	59,594	250,223	447,937	97,104	-	1,991,782	2,028,300
Equity								
Accumulated Surplus - Prior Year	1,155,310	159,779	226,539	402,226	84,446	-	2,028,300	1,943,559
Net Surplus/(Deficit) - Current Year	(18,386)	(100,185)	23,684	45,711	12,658	-	(36,518)	84,741
TOTAL Equity	1,136,924	59,594	250,223	447,937	97,104	-	1,991,782	2,028,300

Notes to the financial report for the year ended 31 December 2019

1. Summary of significant accounting policies

The principal accounting policies adopted in the preparation of the financial report are set out below. These policies have been consistently applied to all the years presented, unless otherwise stated.

(a) Basis of preparation

This is a special purpose financial statement that has been prepared for the sole purpose of providing amalgamated financial information to Synod and for distribution to the members of Synod and must not be used for any other purpose. The Standing Committee has determined that the accounting policies adopted are appropriate to meet the needs of Synod.

The amalgamated income and expenditure statement and balance sheet are submitted as amalgamated statements for administrative purposes. The process of amalgamation consists of adding all the balances of the individual funds on a line by line basis. There is no consideration of beneficial interests, which is involved or implied in the preparation of the amalgamated financial report. Material transactions have been eliminated between the funds.

The net assets at the date of exit of funds exiting the amalgamated accounts are debited to the relevant category of equity. The items of the statement of income for a fund that has exited the amalgamated accounts during the period are only included in the amalgamated accounts until the date of exit. When a

fund is joining the amalgamated accounts a credit to equity is generally recognised to record the net assets that have been included in the amalgamated accounts.

Historical cost convention

These financial statements have been prepared under the historical cost convention.

(b) Revenue recognition

Revenue and other income is measured at the fair value of the consideration received or receivable. Amounts disclosed as revenue are net of taxes paid. Revenue and other income is recognised for the major business activities as follows:

Grants and donations

Grants and donations are recognised to the extent they have been deposited in the bank, which is the point at which the entity gains control of the grant or donation.

Distributions

Distributions are recognised on an accruals basis when the right to receive payment is established.

Interest

Interest revenue is recognised on a time proportion basis using the effective interest method.

Recoveries

Personnel cost recoveries from parochial and non-parochial units have been accounted for as income received in respect of certain clergy entitlements to cover superannuation contributions, insurances and other premiums paid on behalf of parochial and non-parochial units.

Diocesan program costs recovered from parochial units have been accounted for as income received in respect of insurances and other centrally managed programs.

Recognition is on an accruals basis.

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Cash and cash equivalents

Cash and cash equivalents includes cash on hand, deposits held at call with financial institutions, other short-term, highly liquid investments with original maturities of three months or less that are readily convertible to known amounts of cash and which are subject to an insignificant risk of changes in value, and bank overdrafts. Bank overdrafts are shown within borrowings in current liabilities on the balance sheet.

In addition to cash and cash equivalents balances the Parish Funds have adopted a policy which includes short-term investments as a cash and cash equivalent balance. These investments are lodged with the Diocesan Cash Investment Fund (DCIF). The deposits are at call.

(e) Receivables

Receivables are recognised initially at fair value and subsequently measured at amortised cost, less provision for doubtful debts. Receivables are due for settlement no more than 30 days from the date of recognition.

The collectability of receivables is reviewed on an ongoing basis. Debts, which are known to be uncollectible, are written off. A provision for doubtful receivables is established when there is objective evidence that the entity will not be able to collect all amounts due according to the original terms of receivables. The amount of the provision is recognised in the income statement.

(f) Fair value estimation

The fair value of financial assets and financial liabilities must be estimated for recognition and measurement or for disclosure purposes.

(g) Payables

These amounts represent liabilities for goods and services provided prior to the end of financial year that are unpaid. The amounts are unsecured and are usually paid within 30 days of recognition.

(h) Provisions

Provisions are recognised when there is a present legal or constructive obligation as a result of past events; it is probable that an outflow of resources will be required to settle the obligation; and the amount has been reliably estimated.

Where there are a number of similar obligations, the likelihood that an outflow will be required in settlement is determined by considering the class of obligations as a whole. A provision is recognised even if the likelihood of an outflow with respect to any one item included in the same class of obligations may be small.

Provisions are measured at the present value of management's best estimate of the expenditure required to settle the present obligation at the balance sheet date. The discount rate used to determine the present value reflects current market assessments of the time value of money and the risks specific to the liability. The increase in the provision due to the passage of time is recognised as interest expense.

(i) Goods and Service Tax (GST)

The funds are members of the Sydney Diocesan Services GST group and the Anglican Church of Australia GST Religious group.

Revenues, expenses and assets are recognised net of the amount of GST, unless the GST incurred is not recoverable from the Australian Taxation Office (ATO). In these circumstances, it is recognised as part of the cost of acquisition of the asset or as part of the expense.

Receivables and payables are stated inclusive of the amount of GST receivable or payable. The net amount of GST recoverable from, or payable to, the ATO is included with other receivables or payables in the balance sheet.

(j) Income tax

The funds are exempt from income tax under Section 50-5 of the *Income Tax Assessment Act 1997*.

2. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2019.

The financial statements were authorised for issue on 14 May 2020 by the Finance Committee of Standing Committee of Synod.

MEMBERS DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 94 to 98 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2019 and of its performance for the year ended on that date.

In the members' opinion there are reasonable grounds to believe the individual funds will be able to pay its debts as and when they become due and payable.

This declaration is made in accordance with a resolution of the members.

Assurance Procedures

The Finance Committee engaged PricewaterhouseCoopers to undertake a range of “Agreed upon procedures” to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Parish Funds group and included procedures covering the validity of the balances by reference to the general ledger, tests of key expenses, tests of the accuracy of Parish Cost Recoveries charges and a test of the accuracy of superannuation payments for ministers under the Parish Cost Recoveries system. The Finance Committee reviewed the results of the work undertaken by PricewaterhouseCoopers in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

Parish Funds Amalgamated

Report of factual findings to the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney

Agreed upon procedures for the following funds –

Fund 951	Parish Costs Recovery Fund
Fund 952	Stipend Continuance Fund
Fund 953	Sydney Diocesan Long Service Leave Fund
Fund 954	Sydney Diocesan Sickness and Accident Fund
Fund 955	Clergy Removals Fund

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. *[Appendix 1 and Appendix 2 not reproduced here.]* The procedures performed are detailed in the engagement letter dated 3 September 2019 and described below Appendix 1 and Appendix 2 with respect to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

The responsibilities of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the procedures agreed

The members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney are responsible for the adequacy or otherwise of the procedures agreed to be performed by us. You are responsible for determining whether the factual findings provided by us, in combination with any other information obtained, provide a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

Assurance Practitioner’s Responsibility

Our responsibility is to report factual findings obtained from conducting the procedures agreed. We conducted the engagement in accordance with Standard on Related Services *ASRS 4400 Agreed-Upon Procedures Engagements to Report Factual Findings*. We have complied with ethical requirements equivalent to those applicable to Other Assurance Engagements, including independence.

Because the agreed-upon procedures do not constitute either a reasonable or limited assurance engagement in accordance with AUASB standards, we do not express any conclusion and provide no assurance on validity, accuracy and authorisation of the selected transactions of the entities listed in Appendix 1 and Appendix 2. Had we performed additional procedures or had we performed an audit or a review of the entities listed in Appendix 1 and Appendix 2 in accordance with AUASB standards, other matters might have come to our attention that would have been reported to you.

Factual findings

The procedures were performed solely to assist you in evaluating the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. Please refer to Appendix 1 and Appendix 2 [*not reproduced here*] for the procedures performed and the factual findings obtained.

Restriction on Distribution and Use of Report

This report is intended solely for the use of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the purpose set out above. As the intended user of our report, it is for you and other intended users to assess both the procedures and our factual findings to determine whether they provide, in combination with any other information you have obtained, a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. As required by ASRS 4400, distribution of this report is restricted to those parties that have agreed the procedures to be performed with us and other intended users identified in the terms of the engagement (since others, unaware of the reasons for the procedures, may misinterpret the results). Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

PricewaterhouseCoopers

FRANCOIS BRUDER
Principal

Sydney
6 May 2020

Synod – St Andrew’s House Fund

Annual Financial Report – 31 December 2019

Statement of comprehensive income for the year ended 31 December 2019

	Notes	2019 \$	2018 \$
Revenue from continuing operations			
Interest		17,925	19,724
Distributions from St Andrew's House Trust		2,715,500	2,649,000
Total revenue from continuing operations		2,733,425	2,668,724
Expenses from continuing operations			
SDS Management fee		135,000	184,000
Total expenses from continuing operations		135,000	184,000
Share of net profit of investments	5	22,226,536	6,809,610
Surplus for the year		24,824,961	9,294,334
Other comprehensive income			
Funding of provision for distribution	6	(2,600,000)	(2,460,000)
Total comprehensive income for the year		22,224,961	6,834,334
Transfer from current year surplus			
Transfer to future rental costs reserve	8	(300,000)	(250,000)
Transfer to future non-sinking fund capital works reserve	8	(362,500)	(250,000)
Net available surplus/(deficit) after transfer to reserves		21,562,461	6,334,334

The above Statement of comprehensive income should be read in conjunction with the accompanying notes.

Statement of financial position as at 31 December 2019

	Notes	2019 \$	2018 \$
ASSETS			
Current assets			
Cash and cash equivalents	3	2,617,048	2,475,213
Receivables	4	6,101	9,511
Total current assets		2,623,149	2,484,724
Non-current assets			
Investment in St Andrew's House Trust	5	110,783,177	88,556,641
Total non-current assets		110,783,177	88,556,641
Total assets		113,406,326	91,041,365
LIABILITIES			
Current liabilities			
Provisions	6	2,600,000	2,460,000
Total current liabilities		2,600,000	2,460,000
Net assets		110,806,326	88,581,365
EQUITY			
Capital	7	78,945,046	78,945,046
Reserves	8	4,413,750	3,751,250
Accumulated surplus		27,447,530	5,885,069
Total equity		110,806,326	88,581,365

The above Statement of financial position should be read in conjunction with the accompanying notes.

Statement of changes in equity for the year ended 31 December 2019

	Notes	Capital \$	Reserves \$	Accumulated surplus \$	Total \$
Balance at 1 January 2018		78,945,046	3,251,250	(449,265)	81,747,031
Surplus for the year held		-	-	6,834,334	6,834,334
Total comprehensive income for the year		-	-	6,834,334	6,834,334
Transactions with beneficiaries:					
Share of SAHT's movement in future rental costs reserve	8	-	250,000	(250,000)	-
Share of SAHT's movement in future non-sinking fund capital works reserve	8	-	250,000	(250,000)	-
		-	500,000	(500,000)	-
Balance at 31 December 2018		78,945,046	3,751,250	5,885,069	88,581,365
Surplus for the year held		-	-	22,224,961	22,224,961
Total comprehensive income for the year		-	-	22,224,961	22,224,961
Transactions with beneficiaries:					
Share of SAHT's movement in future rental costs reserve	8	-	300,000	(300,000)	-
Share of SAHT's movement in future non-sinking fund capital works reserve	8	-	362,500	(362,500)	-
		-	662,500	(662,500)	-
Balance at 31 December 2019		78,945,046	4,413,750	27,447,530	110,806,326

The above Statement of changes in equity should be read in conjunction with the accompanying notes.

Statement of cash flow for the year ended 31 December 2019

	Note	2019 \$	2018 \$
Cash flows from operating activities			
Interest received		21,335	10,213
Distributions received		2,715,500	2,649,000
Payments to suppliers (SDS Management fee)		(135,000)	(184,000)
Net cash inflow from operating activities		2,601,835	2,475,213
Cash flows from financing activities			
Capital paid out		(2,460,000)	-
Net cash (outflow) from financing activities		(2,460,000)	-
Net increase in cash held		141,835	2,475,213
Cash at the beginning of the period		2,475,213	-
Cash at the end of the period	3	2,617,048	2,475,213

The above Statement of cash flow should be read in conjunction with the accompanying notes.

Notes to the financial report for the year ended 31 December 2019

1. Purpose

The Synod – St Andrew’s House Fund (“the Fund”) is held by the Anglican Church of Australia Diocese of Sydney (Synod) upon the trusts set out in the *St Andrew’s House Trust (Variation) Ordinance 2017*.

The purposes of the Trust are:

- Hold the half share of the trust property for the general purposes of the Anglican Church of Australia in the Diocese of Sydney;
- Act so that the income of the property be paid to and applied or otherwise dealt with by the Standing Committee in accordance with the determination and direction of the Synod as the governing body of the Diocese.

2. Summary of significant accounting policies

The principal accounting policies adopted in the preparation of the financial report are set out below. These policies have been consistently applied to all the years presented, unless otherwise stated. The Fund is not-for-profit for financial reporting.

(a) Basis of preparation

These special purpose financial statements have been prepared in accordance with the *Accounts, Audits and Annual Statements Ordinance 1995* and the *St Andrew’s House Trust (Variation of Trusts) Ordinance 2017* for the sole purpose of providing financial information to Synod and for distribution to the members of Synod and must not be used for any other purpose.

Historical cost convention

These financial statements have been prepared under the historical cost convention, as modified by the revaluation of financial assets and liabilities at fair value through profit or loss, and revaluation of land and buildings to market value.

Critical accounting estimates

The preparation of financial statements requires the use of certain critical accounting estimates. It also requires management to exercise its judgement in the process of applying the Fund’s accounting policies.

The material area of the financial statements where assumptions or estimates are used is the valuation of the beneficial interest in the St. Andrew’s House Trust (refer note 2).

(b) Investment in St Andrew’s House Corporation

Under the *St Andrew’s Trust (Variation of Trusts) Ordinance 2017* the Fund has a 50% beneficial interest in St Andrew’s House Trust (SAHT). The principal asset of SAHT is the land and building known as St Andrew’s House.

In the statement of financial position the beneficial interest in SAHT is stated at fair value, measured as 50% of the SAHT’s accumulated funds and provision for distribution. Revaluation increments/decrements are credited/debited directly to the operating surplus.

The key accounting policies and critical accounting estimates applied in St Andrew’s House Trust are:

(i) Lease income

Lease income from operating leases is recognised in income on a straight-line basis over the lease term, where it has a material effect on the accounts.

(ii) Investment property

Investment property, comprising an office complex, carpark and a retail arcade, is held for long-term rental yields. In St Andrew’s House Trust, investment property is carried at fair value, representing open-market value determined annually by external valuers. Changes in fair values are recorded in St Andrew’s House Trust’s surplus. The valuation of investment property requires the use of critical accounting estimates.

Valuation basis

Fair value of investment property is the price at which the property could be exchanged between market participants under current market conditions. The best evidence of fair value is given by current prices in an active market for similar property in the same location and condition.

An independent valuation of the Tower, the St Andrew's House car park and Town Hall Square Arcade has been undertaken by Mr James Marks AAPI MRICS of Knight Frank NSW Valuations & Advisory Pty Ltd as at 31 December 2019. For valuation purposes, St Andrew's House is considered to be a single asset and its separate parts not independently realisable. The values provided for the Tower, Car Park and Town Hall Square Arcade are notional assessments of the value of the separate parts of the building.

The capitalisation rates adopted by the valuer are as follows:

	2019	2018
	%	%
Tower and Car Park	6.00	6.75
Town Hall Square Arcade	5.50	6.00

The valuation is as follows:

	2019	2018
	\$	\$
Tower and Car Park	168,000,000	134,000,000
Town Hall Square Arcade	47,500,000	41,500,000
	<u>215,500,000</u>	<u>175,500,000</u>

The fair value of the investment properties at 31 December 2019 includes the amortised cost of lease incentives and the impact of straight-lining rental income in accordance with Australian Accounting Standards.

(iii) Sinking fund

On 16 February 2001 the Glebe Administration Board, in its capacity as owner and manager of St Andrew's House Corporation (lessor), entered into a lease agreement with St Andrew's Cathedral School (the lessee). Under the agreement the school leased levels 6-8, the roof and the school's Kent Street entrance for a period of 120 years. Part of the lease agreement required the establishment of a fund (sinking fund) to provide for structural works. The school currently contributes 34.36% and the lessor 65.64% of the required amounts.

The St Andrew's House Corporation's share of the sinking fund is set aside as a restricted cash balance. The St Andrew's Cathedral School's share of the sinking fund which is not spent at year end is classified as a deferred income in the balance sheet. The deferred income will be released to the income statement as and when the capital expenditure relating to the maintenance of the building is occurring.

(iv) Reserves

Reserves are set aside under the terms provided for in the *St Andrew's House Trust Ordinance 2015*.

Clause 5(b) for the ordinance provides for amounts to be reserved for replacement or refurbishment of the St Andrew's House tower, shopping arcade and car park.

Clause 5(b) of the ordinance provides amounts to be reserved for other purposes that St Andrew's House Corporation may determine including amounts set aside for distributions in future years.

(c) Revenue recognition

Income (with the exception of grants and donations) is recognised on an accruals basis. It is measured at the fair value of the consideration received or receivable. Grants and donations are recognised on a cash basis. Amounts disclosed as revenue are net of goods and services tax (GST) where applicable.

Dividends and distribution from unlisted trusts are brought to account as revenue when equities and units are quoted “ex distribution”. Distributions are recorded as revenue in the period in which they are received. The Trust’s proportion of the unpaid surplus is included in the value of the beneficial interest owned.

Other revenue is brought to account on an accruals basis, except as otherwise disclosed.

(d) Income tax

The Trust is exempt from income tax under Section 50-5 of the *Income Tax Assessment Act 1997*.

(e) Acquisitions of assets

The purchase method of accounting is used to account for all acquisitions of assets regardless of whether equity instruments or other assets are acquired. Cost is measured as the fair value of the assets given, shares issued or liabilities incurred or assumed at the date of exchange plus costs directly attributable to the acquisition.

(f) Impairment of assets

Assets are reviewed for impairment whenever events or changes in circumstances indicate that the carrying amount may not be recoverable. An impairment loss is recognised for the amount by which the assets carrying amount exceeds its recoverable amount. The recoverable amount is the higher of an asset’s fair value less costs to sell and value in use. Where the future economic benefits of the asset are not primarily dependent on the asset’s ability to generate net cash inflows and where the Trust would, if deprived of the asset, replace its remaining future economic benefits, value in use is the depreciated replacement cost of the asset. For the purposes of assessing impairment, assets are grouped at the lowest levels for which there are separately identifiable cash inflows (cash generating units).

(g) Cash and cash equivalents

For statement of cash flow presentation purposes, cash and cash equivalents includes cash on hand, deposits held at call with financial institutions, other short-term, highly liquid investments with original maturities of three months or less that are readily convertible to known amounts of cash and which are subject to an insignificant risk of changes in value, and bank overdrafts.

Cash includes amounts lodged with the Diocesan Cash Investment Fund (DCIF). These deposits are at call. DCIF pays interest quarterly.

(h) Receivables

Receivables are recognised initially at fair value and subsequently measured at amortised cost, less provision for impaired receivables. Receivables are generally due for settlement no more than 30 days from the date of recognition.

Collectability of receivables is reviewed on an ongoing basis. Debts, which are known to be uncollectible, are written off. A provision for impaired receivables is established when there is objective evidence that the Trust will not be able to collect all amounts due according to the original terms of receivables. The amount of the provision is recognised in the Statement of comprehensive income.

(i) Payables

These amounts represent liabilities for goods and services provided prior to the end of financial year that is unpaid. The amounts are unsecured and are usually paid within 30 days of recognition.

(j) Goods and Service Tax (GST)

The Fund is a member of the Sydney Diocesan Services GST group.

Revenues, expenses and assets are recognised net of the amount of GST, unless the GST incurred is not recoverable from the Australian Taxation Office (ATO). In these circumstances, it is recognised as part of the cost of acquisition of the asset or as part of the expense.

Receivables and payables are stated inclusive of the amount of GST receivable or payable. The net amount of GST recoverable from, or payable to, the ATO is included with other receivables or payables in the Statement of financial position.

Cash flows are presented on a net basis. The GST components of cash flows arising from operating, investing or financing activities, which are recoverable from, or payable to the ATO, are presented as operating cash flow.

(k) Capital

Amounts will be added to the capital of the Trust where they represent additions to the "Capital Fund" as defined in the Capital Ordinance.

3. Current assets – Cash and cash equivalents

	2019	2018
	\$	\$
Current account with Sydney Diocesan Services	9,293	2,963
Diocesan Cash Investment Fund (DCIF)	2,607,755	2,472,250
	<u>2,617,048</u>	<u>2,475,213</u>

Included as a cash equivalent is a deposit with the Diocesan Cash Investment Fund (DCIF). The DCIF is a wholesale charitable investment fundraiser. The Glebe Administration Board is trustee of the DCIF. The underlying investments of DCIF are cash accounts at call, term deposits and cash trusts. Deposits are payable at call.

4. Current assets – Receivables

	2019	2018
	\$	\$
Diocesan Cash Investment Fund interest receivable	<u>6,101</u>	<u>9,511</u>

5. Non-current assets – Investment in St Andrew's House Trust

	2019	2018
	\$	\$
Beneficial interest in the St Andrew's House Trust	<u>110,783,177</u>	<u>88,556,641</u>
Movements in carrying amounts of investment in associate		
Carrying amount at 1 January	88,556,641	81,747,031
Share of net surplus of investments	22,226,536	6,809,610
Carrying amount at 31 December	<u>110,783,177</u>	<u>88,556,641</u>
Comprised of:		
Capital invested	4,714,615	4,714,615
Future rental costs reserve	8 1,310,000	1,010,000
Non-sinking fund capital works reserve	8 1,728,750	1,366,250
Strategic projects reserve	8 1,375,000	1,375,000
Accumulated surplus	101,654,812	80,090,776
	<u>110,783,177</u>	<u>88,556,641</u>

(a) Summarised financial information of associates

The Fund’s share of the results of its investment in the St Andrew’s House Trust and its aggregated assets and liabilities are as follows:

	Ownership	Synod - St Andrew's House's share of:			
	Interest	Assets	Liabilities	Revenues	Surplus
	%	\$	\$	\$	\$
2019					
St Andrew's House Trust	50	114,831,284	4,048,107	27,465,493	24,942,036
2018					
St Andrew's House Trust	50	93,815,003	5,258,362	11,978,037	9,458,609

(b) Share of capital commitments

	2019	2018
	\$	\$
Share of capital commitments	407,124	-

6. Provisions

	2019	2018
	\$	\$
Current		
Provision for distribution to the Synod Appropriations Fund	2,600,000	2,460,000

7. Capital

	2019	2018
	\$	\$
Balance 31 December	78,945,046	78,945,046

Capital has been contributed by variations of the trusts declared in the *St Andrew’s House Trust Ordinance 2015*.

8. Reserves

	2019 \$	2018 \$
Share of SAHT's future rental costs reserve	1,310,000	1,010,000
Share of SAHT's future non-sinking fund capital works reserve	1,728,750	1,366,250
Share of SAHT's strategic projects reserve	1,375,000	1,375,000
	<u>4,413,750</u>	<u>3,751,250</u>
Movements:		
Future rental costs reserve (a)		
Balance at 1 January	1,010,000	760,000
Share of increase in SAHT's future rental costs reserve	300,000	250,000
Balance at 31 December	<u>1,310,000</u>	<u>1,010,000</u>
Future non-sinking fund capital works reserve (b)		
Balance at 1 January	1,366,250	1,116,250
Share of increase in SAHT's future non-sinking fund capital works reserve	362,500	250,000
Balance at 31 December	<u>1,728,750</u>	<u>1,366,250</u>
Strategic projects reserve (c)		
Balance at 1 January		
Balance at 1 January	1,375,000	1,375,000
Share of increase in St Andrew's House Corporation's strategic projects reserve	-	-
Balance at 31 December	<u>1,375,000</u>	<u>1,375,000</u>
Total Reserves	<u>4,413,750</u>	<u>3,751,250</u>

*Nature and purpose of reserves***(a) Future rental costs reserve**

This represents the Fund's share of the reserve of St Andrew's House Trust to provide for future rental void, incentive and leasing costs for St Andrew's House.

(b) Future non-sinking fund capital works reserve

This represents the Fund's share of the reserve of St Andrew's House Trust to provide for future non-sinking fund capital works for St Andrew's House.

(c) Strategic projects reserve

This represents the Fund's share of the reserve of St Andrew's House Trust to provide for strategic projects to better position St Andrew's House.

9. Events occurring after the balance sheet date

COVID-19

As at 31 December 2019 a limited number of cases of an unknown virus had been reported to the World Health Organisation. Following the subsequent spread of the virus, on 11 March 2020 the World Health Organisation declared the COVID-19 outbreak to be a pandemic. The identification of the virus post 31 December 2019 as a new coronavirus, and its subsequent spread, is considered a non-adjusting subsequent event. The fair value of the Fund's assets, including its investment in St Andrew's House reflects the conditions known as at 31 December 2019 and does not factor in the effect of COVID-19 on valuations.

The state and federal governments have enacted emergency powers due to the COVID-19 pandemic. In addition, governments have issued a range of advisory actions to the public and employers. Together, these measures are designed to substantially reduce the free movement of people to limit the spread of the disease. These actions have adversely impacted retail trading in the Town Hall Square arcade which comprises part of the St Andrew’s House investment.

As at the date of this report it is not possible to reliably estimate the financial effect of COVID-19 on the valuation of St Andrew’s House or the Fund’s other assets.

The members are not aware of any other events occurring after reporting date that impact on the financial report as at 31 December 2019.

The financial statements were authorised for issue on 14 May 2020 by the Finance Committee of Standing Committee.

MEMBERS DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 101 to 109 –

- (a) comply with the accounting policies set out in note 2,
- (b) give a fairly presented view of the Fund’s financial position as at 31 December 2019 and of its performance for the year ended on that date.

In the members’ opinion there are reasonable grounds to believe the individual funds will be able to pay its debts as and when they become due and payable.

This declaration is made in accordance with a resolution of the members.

Assurance Procedures

The Finance Committee engaged PricewaterhouseCoopers to undertake a range of “Agreed upon procedures” to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by PricewaterhouseCoopers in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

Synod – St Andrew’s House Fund

Report of factual findings to the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney

Agreed upon procedures for the following fund –

Fund 134 Synod – St Andrew’s House Fund

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. [Appendix 1 and Appendix 2 not reproduced here.] The procedures performed are detailed in the engagement letter dated 3 September 2019 and described below Appendix 1 and Appendix 2 with respect

to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

The responsibilities of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the procedures agreed

The members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney are responsible for the adequacy or otherwise of the procedures agreed to be performed by us. You are responsible for determining whether the factual findings provided by us, in combination with any other information obtained, provide a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

Assurance Practitioner's Responsibility

Our responsibility is to report factual findings obtained from conducting the procedures agreed. We conducted the engagement in accordance with Standard on Related Services *ASRS 4400 Agreed-Upon Procedures Engagements to Report Factual Findings*. We have complied with ethical requirements equivalent to those applicable to Other Assurance Engagements, including independence.

Because the agreed-upon procedures do not constitute either a reasonable or limited assurance engagement in accordance with AUASB standards, we do not express any conclusion and provide no assurance on validity, accuracy and authorisation of the selected transactions of the entities listed in Appendix 1 and Appendix 2. Had we performed additional procedures or had we performed an audit or a review of the entities listed in Appendix 1 and Appendix 2 in accordance with AUASB standards, other matters might have come to our attention that would have been reported to you.

Factual findings

The procedures were performed solely to assist you in evaluating the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. Please refer to Appendix 1 and Appendix 2 [*not reproduced here*] for the procedures performed and the factual findings obtained.

Restriction on Distribution and Use of Report

This report is intended solely for the use of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the purpose set out above. As the intended user of our report, it is for you and other intended users to assess both the procedures and our factual findings to determine whether they provide, in combination with any other information you have obtained, a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2. As required by ASRS 4400, distribution of this report is restricted to those parties that have agreed the procedures to be performed with us and other intended users identified in the terms of the engagement (since others, unaware of the reasons for the procedures, may misinterpret the results). Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

PricewaterhouseCoopers

FRANCOIS BRUDER
Principal

Sydney
6 May 2020

2/05 Stipends, Allowances and Benefits for 2021

(A report from the Standing Committee.)

Key Points

- As a result of the uncertainty due to the COVID-19 pandemic the recommended minimum stipend for 2021 has been left unchanged from the \$67,856 recommended for 2020.
- The structure of remuneration package remains unchanged.

Introduction

1. By resolution 2/05, the Synod requested that the Standing Committee report its findings about stipends and allowances to the Synod each year.
2. The circular to ministers and wardens entitled "Guidelines for the Remuneration of Parish Ministry Staff for 2021" (the **Guidelines**) was published in September this year and provides details of the recommended stipends, allowances and benefits for ministers, assistant ministers and lay ministers for 2021.

Recommended Minimum Stipends

3. Standing Committee's policy adopted in August 2016, and modified in 2018, calls for the recommended minimum to be set at 75% of Average Weekly Earnings from 2021 onwards.
4. However, at our meeting on 24 August 2020 we –
 - (a) noted that applying our current policy to set the recommended minimum stipend for 2021 at 75.0% of the AWE would have resulted in a recommended minimum stipend for 2021 of \$69,514 which would represent a 2.4% increase over the recommended minimum stipend for 2020,
 - (b) agreed that it is premature to approve any increase in clergy stipends at this time due to the uncertainty due to the COVID-19 pandemic, and
 - (c) resolved to reconsider the recommendation of the Stipends and Allowances Committee at the February 2021 meeting of the Standing Committee, with a view to any increases for 2021 applying from 1 July 2021.
5. Accordingly, at least for the first 6 months of 2021, the recommended minimum stipend will remain unchanged from the level recommended for 2020, i.e., –

	% of Minister's Recommended Minimum Stipend	2021 Recommended Minimum Stipend \$ pa
Minister	100	67,856
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma) –		
5 th and subsequent years	95	64,463
3 rd and 4 th year	90	61,070
1 st and 2 nd year	85	57,678

	% of Minister's Recommended Minimum Stipend	2021 Recommended Minimum Stipend \$ pa
Youth and Children's Ministers (Diploma) – 7 th and subsequent years	85	57,678
4 th to 6 th year	75	50,892
1 st to 3 rd year	65	44,103

Remuneration Packaging

6. The maximum level of stipend that may be sacrificed to a minister's expense account (**MEA**) remains set at 40%, with the member of the ministry staff able to set a lower percentage. Ministry staff may sacrifice an additional amount of stipend (over and above the 40%) to increase superannuation savings. Certain expenditure can be reimbursed to the minister from the MEA. Benefits received in this way are exempt from fringe benefits tax and income tax.

Superannuation Contributions

7. Contributions on account of superannuation for ministers and assistant ministers are part of the parish ministry costs and will be funded through the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2019*. Superannuation for lay ministers is paid separately. As for 2020, the amount of the superannuation contribution is generally set at approximately 17% of the applicable minimum stipend, accordingly the annual contributions proposed for 2021 are unchanged from 2020 and are –

	2021
Minister	11,536
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma)– 7 th and subsequent years	11,536
1 st to 6 th year	10,382
Youth and Children's Ministers (Diploma) – 7 th and subsequent years	9,805
1 st to 6 th year	8,652

Travelling Allowances/Benefits

8. The diocesan scale for the travelling allowance to be paid to ministers, assistant ministers, lay ministers and youth and children's ministers for 2021 is calculated in accordance with the following scale –
- a fixed component of \$8,047 (2020 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
 - a reimbursement at the rate of \$246 (2020 – \$246) for every 1,000 kilometres travelled by the person concerned on behalf of the church or organisation which he or she serves.
9. Travel benefits may be provided through an MEA in lieu of a travel allowance in accordance with the guidelines published in the Guidelines.

Remuneration for Occasional Services

10. The recommended rates for clergy who take occasional services are –

	2021 \$
For 1 service	90
For 2 or more services in a half day	120
For a whole day	180

11. The following guidelines also apply in relation to remuneration for occasional services –
- If the total return journey of the person taking the occasional service is 75 kilometres or less, a travelling allowance of 80 cents per kilometre should be paid (2020 – 80 cents). If further kilometres are travelled, the travel allowance should be negotiated.
 - Meals should be provided where necessary.
 - As pension benefits may be reduced according to other income received, the recommended rates are open to negotiation.
 - Where a minister is invited to take, or assist in, services in a church outside their parochial unit, any payment for services should be made to the parochial unit to which the minister is licensed, rather than to the minister.

Acting Ministers, Locum Tenens and part time pastoral workers

12. Acting Ministers, Locum Tenens and part time pastoral workers should be remunerated with reference to the relevant full time stipend and benefits on a pro-rata basis (based on a 6 day working week). The worker should also be paid a travelling allowance at the rate of 80 cents per kilometre to cover any travel costs incurred while performing their duties (2020 – 80 cents).
13. Provision for ministry related expenses, superannuation, sick, annual and long service leave (on a pro-rata basis) should be provided where appropriate and agreed upon by the worker and parish council.
14. Part time pastoral workers must be included under the parish's workers compensation insurance policy.

Male and Female Student Ministers

15. The recommended assistance for student ministers working one full day per week for 2021 is –

	% of Minister's Minimum Stipend	2021 \$ pa
Studying for a degree	12.5	8,482
Studying for a diploma	10.0	6,786

If a student minister works more than one full day then the rate payable is a pro-rata amount of the full day rate.

16. The following guidelines also apply in relation to the remuneration of student ministers –
- Transport costs (whether private vehicle or public) should be paid by the parochial unit. Where extensive travel is involved consideration should be given to paying for the travel time.
 - Where a student minister serves for a half day in addition to a full day, account should be taken of the additional time and cost in travelling and care taken to ensure that the student minister is not disadvantaged by the additional expense.
 - Under the Fair Work Act 2009, since 1 July 2020 the national minimum wage for adults has been \$19.84 per hour. This means that the recommended stipend allows for no more than

8.2 hours work per week if studying for a degree, and 6.6 hours if studying for a diploma. The minimum wage will be reviewed next on 1 July 2021.

- (d) Arrangements should be made to ensure student ministers are provided with appropriate hospitality. For example, appropriate breaks should be provided especially in a long working day.
- (e) Preparation time adds to the total time incurred in service for the parochial unit and should be allowed for when the amount of payment is considered.
- (f) Superannuation contributions are payable if the remuneration exceeds \$450 per month.
- (g) Worker's compensation insurance cover must be arranged by the parish.
- (h) By arrangement with the student minister the parish may agree to pay college fees (tuition, boarding, etc) on behalf of the student minister in lieu of part of the normal remuneration. If such fees are paid they should be considered an exempt fringe benefit provided –
 - (i) the student is a ministry candidate, and/or holds the Archbishop's licence, or is an independent candidate undertaking the same course of study as required for a ministry candidate, and
 - (ii) the benefit is only applied to paying fees and the provision of accommodation/board.

For and on behalf of the Standing Committee.

JAMES FLAVIN
Chair, Stipends and Allowances Committee

7 September 2020

43/17 Composition, Purpose and Role of Synod

(A report from the Standing Committee.)

Key Points

- The Committee appointed by Standing Committee has responded to the request of Synod resolution 43/17 regarding the composition, purpose and role of Synod.
- The idea of a Synod is not found in the Scriptures except arguably in Acts 15 with the gathering of the disciples in Jerusalem to decide issues surrounding the Gentile mission. This does not lower the importance or value of a Synod but simply means that its specific purpose, role and composition are not prescribed in Scripture but instead flow out of our common theological convictions. In that light, our Synod represents the theology and especially ecclesiology of the Diocese of Sydney.
- Therefore, the purpose of the Synod could be summarised –

To support the Christian witness of the parishes of the Diocese, as well as the organisations complementing the ministry of the parishes, by making decisions to promote and govern our common life and mission.
- In addition to providing a time for diocesan-wide fellowship through shared Bible teaching and prayer it is generally agreed that the role of the Synod of the Diocese of Sydney is five-fold:
 1. *Receiving reports on the progress of our commonly agreed mission and other issues as well as reports and audited accounts from the diocesan organisations;*
 2. *Fostering accountability on the part of parishes and organisations to the teaching of Scripture, the Anglican formularies and our commonly agreed mission both in policy and practice;*
 3. *Making ordinances for the good governance of the Diocese;*
 4. *Passing resolutions and making policy that express the collective mind of the members; and*
 5. *Electing persons to diocesan bodies (of which there are currently about 50).*

Purpose

1. The purpose of this report is to respond to the request of Synod resolution 43/17 regarding the composition, purpose and role of Synod.

Recommendations

2. Synod receive this report.

Background

3. At its session in October 2017, the Synod passed resolution 43/17 in the following terms –

‘Synod asks the Standing Committee to bring a report to the October 2018 session of Synod on the composition, purpose and role of Synod.’
4. At its meeting on 12 February 2018, the Standing Committee constituted a committee (the Committee) to undertake the work requested in Synod resolution 43/17 and to provide a report, including relevant theological reflection, distinguishing between matters of biblical imperative and matters of diocesan polity, and explicitly addressing the role of the Synod in relation to diocesan organisations. The Committee members appointed were –

Dr Laurie Scandrett
Canon Phillip Colgan
Mrs Jeanette Habib
Mr Doug Marr

Dr Robert Mackay
The Rev Dr Mark Thompson
Bishop Michael Stead, and
The Diocesan Secretary (Mr Daniel Glynn).

Sadly, Dr Mackay passed away on Monday 3 September 2018. Standing Committee did not appoint a replacement.

Introduction

5. In responding to the request of Synod to report 'on the composition, purpose and role of Synod', it is worthwhile briefly understanding each term. The Committee took the view that **purpose** in this case refers to the objective responsibilities of the Synod (e.g., legislative), while the **role** of Synod is broader and includes the less quantifiable outcomes (e.g., Diocesan wide fellowship and dialogue). While **composition** relates to membership, it is supposed from the resolution that there is a question as to whether the composition of Synod provides suitable membership to meet the purpose and role of Synod.
6. The Committee reviewed the following legislation for statements regarding the subject matter –
 - (a) the *Church of England Synod Act 1866*,
 - (b) the [Anglican Church of Australia Constitutions Act 1902](#), and
 - (c) the [Synod Membership Ordinance 1995](#).
7. The Committee also reviewed the following reports provided to the Synod in recent years –
 - (a) the [Future Form of Synod Meetings preliminary report to the Archbishop](#) (1995) (**1995 Report**), and
 - (b) the [Future Form of Synod Meetings report from the Standing Committee](#) (1997) (**1997 Report**).

Past consideration of this matter

8. The 1995 Report, which was provided to the Synod of that year, flowed from a Committee that had been established to advise the Archbishop as to the form of future Synod meetings. That report identified the historical reasons for the development of synodical government as being –
 - (a) the need felt by the Australian Bishops of 1850 to have a governance structure that would be suitable for the Australian colonies,
 - (b) in the absence of a strong ecclesiastical structure as in England, to involve powerful laity in the temporalities of the Church,
 - (c) to provide an acceptable balance in the relationship between bishop and clergy, and
 - (d) in view of doubts as to the validity of the Letters Patents issued to the Australian Bishops, to provide a legally recognised forum that could make decisions as to the 'temporalities of the Church' (shortly stated as 'to pass legislation affecting the property of the Church').
9. Ultimately, the 1995 Report came to the conclusion that there are four aims of Synod, being –
 - (a) to be a body to give the Archbishop and the administrators of the Church's affairs a representative view of the feelings of the Church members,
 - (b) to be a body which acts as a conduit permitting the transmission of the Archbishop's, clergy and parish visions of the Church to each other,
 - (c) thence to be a body which formulates diocesan policies, and
 - (d) to pass legislation which promotes the growth and maintenance of the Church in accordance with the vision of those involved as expressed in diocesan policies.
10. The 1997 Report, from the same Committee that produced the 1995 Report, noted that no member of the Synod had made any adverse comment on the four aims of Synod articulated in the 1995 report.

Review and restructure

11. A review of these materials shows that there is no single authoritative statement that defines the purpose or role of the Synod. Previous attempts to do so (in the 1995 and 1997 reports for example) relied to a large extent upon a review of the legislative powers of Synod, its functions, its membership, its history, generally how it spends its time (or functions) and the theology related to the Synod.
12. In order to 'report on the composition, purpose and role of Synod', this report provides a current review and discussion of the matter under the headings of –
 - Theology
 - A Brief History of Synod
 - Current Framework
 - Purpose, Role and Composition
 - Current composition
 - Conclusions

Theology

13. The New Testament does not mandate one particular mode of church government. Timothy is reminded of how a council of elders were involved in setting him apart for gospel ministry, led as they were 'by prophecy' (1 Tim 4:14). Titus, on the other hand was reminded that he had been charged with appointing elders in every town in Crete (Tit 1:5, where the sense seems to be an elder in each town but it may indeed mean more than one). The qualification lists in the Pastoral Epistles are most naturally read as indicating a twofold notion of 'office' (overseer and deacon, 1 Tim 3; elders from among whom some are overseers, Tit 1). However, this is nowhere taught as if no other configuration is possible or appropriate. What is more, such an exercise of a ministerial 'office' does not eliminate the voice of the congregation as a whole — older women, older men, younger men (Tit 2); playing a role in the evaluation of prophecy (1 Jn 4:1) and in the administration of discipline (2 Thess 3:14). Over each of these roles or offices stands the ministry of the apostles, as foundational authorities commissioned by Christ himself.
14. This more general pattern of particular, authorised and acknowledged offices of ministerial leadership and the active participation of the people of God in the governance of the church is reflected in the narrative of Acts as well. In Acts 1 the 120 disciples gathered in the upper room were led by Peter and the other apostles but were all involved in the commissioning of a replacement for Judas (vv. 13–15). In Acts 6 the apostles called together 'the full number of the disciples' to decide how to handle the crisis about the daily distribution and the Greek widows. However, it is clear that 'the Twelve' had a leadership role that was not subsumed by, but rather was exercised in the midst of, the gathering of this larger group. In Acts 11 'the church in Jerusalem' sent Barnabas to Antioch. In Acts 13 the work of the Holy Spirit in separating out Barnabas and Saul for specific ministry work took place in the midst of a gathering of the church at Antioch. In Acts 15 a council of the apostles and elders gathered together to consider the Gentile mission of Barnabas and Saul. Yet there was clearly a leadership role within that group exercised by James (vv. 13–21).
15. The two theological truths that are held together in this way are (1) God's gift of particular people to serve for the edification and good order of the churches and (2) the priesthood of all believers, by which every believer has direct, unmediated access to God in Christ. Neither of these truths must undermine the other, whether by a notion of priestly or episcopal leadership that operates on its own prerogative, or by a view of democratic governance that ignores or minimises the dignity and authority of the office or offices of leadership provided by God.
16. It is worth recognising that the New Testament has little sense of anything resembling our diocesan organisation (let alone a national church or the Anglican Communion). The church, as the New Testament conceives of it, is the local gathering of believers, a manifestation on earth of the gathering of all believers around Christ in heaven. The dignity, purpose and privilege attributed to the church in the New Testament belongs to the local congregation rather than a larger institutional fellowship of congregations. Yet just as this priority of the local congregation over the larger organisation that supports and resources it seems an obvious implication of the New Testament teaching about church as 'gathering', so too the New Testament strongly counters any notion of independency, where there

are no relationships or obligations to those beyond the local congregation. Paul called on the Gentile Christians to share their relative wealth with the needy Jewish Christians in Jerusalem (e.g., Rom 15:27) and on individual congregations to whom he wrote to pass on his letter to them to other congregations nearby (Col 4:16).

A Brief History of Synod

General

17. Synodical government is not a new thing. In various complexions it arguably goes back to the New Testament itself and the gathering of the disciples in Jerusalem in Acts 15 to decide issues surrounding the Gentile mission. In the early church councils (*concilia*) and synods (*synodoi*) were held, with little differentiation between the use of the terms. Over time a conventional distinction was made between councils, which were more irregular, convened to deal with a particular threat or heresy (sometimes convened even by the Emperor, as in the Council of Nicaea AD 325), and synods that were gatherings of bishops in a local area.
18. The early synods were essentially meetings of bishops, with a few other clergy and even fewer laypeople (e.g., the Emperor) in attendance. In the English church, one of the oldest recorded synods is the Synod of Whitby (664), which settled the date of Easter, and was attended by bishops and by King Oswiu of Bernicia and Northumbria. The first general synod of the English church, the Synod of Hertford (672) was part of the ecclesiastical reorganisation of the English church by Archbishop Theodore (of Tarsus) (668–90). It was attended by five bishops.
19. A reorganisation of these ‘church assemblies’ by Archbishop Stephen Langton in 1225 and the Convocation of Canterbury established its traditional form (bishops, abbots, deans and archdeacons, with two priests from each diocese) in 1283 under Archbishop Peckham. Originally all met together, but in the fifteenth century they were divided into two houses: the ‘Upper House’ of convocation made up of bishops only, and the ‘Lower House’ comprising the other clergy. The Convocations of Canterbury and York remained throughout the Reformation and were restored in 1660 following the restoration of the monarchy and episcopacy.
20. In 1885 a ‘House of Laymen’ was introduced, with members elected by the Diocesan Conferences. This arrangement continued until the *Church of England Assembly (Powers) Act of 1919* created the Church Assembly with a House of Bishops, a House of Clergy (all members of the lower house of Convocation), and a House of Laity (elected by Diocesan Conferences). The Assembly did not pass church law but rather prepared measures that would then be submitted to the British parliament. In 1969 the Church Assembly was superseded by the General Synod that meets at least twice a year. By the terms of the Synodical Government Measure 1969, which established the General Synod, doctrinal and liturgical matters can only be approved in terms proposed by the House of Bishops. By the same measure, Diocesan Conferences were replaced by Diocesan Synods, presided over by the local bishop.

Australia

21. The Australian church was originally led by chaplains sent from England. In 1825 Thomas Scott was appointed Archdeacon of Australia, nominally part of the Diocese of Calcutta. In 1829 William Grant Broughton replaced Scott as Archdeacon of Australia, and seven years later was consecrated Bishop of Australia. He presided over his sprawling and growing diocese with the assistance of his clergy, especially a small number of influential clergymen such as William Cowper, and, for a very brief period of time, the aging Samuel Marsden.
22. In 1850 Bishop Broughton convened a conference of bishops (Broughton [Sydney], Perry [Melbourne], Nixon [Tasmania], Tyrrell [Newcastle], Short [Adelaide] and Selwyn [New Zealand]) to consider the organisation of the Church of England in Australasia. Selwyn had first gathered his clergy together as a synod in 1844. The conference raised the question of establishing synods but disagreed about the details. It was suggested that ‘many questions of great importance to the Church of England in these colonies ... could not be satisfactorily settled without the establishment of duly constituted provincial and diocesan synods’ (*SMH* 18 Feb 1865, p. 8). There was, however, firm agreement that the synods should consist only of the diocesan bishop and his clergy. ‘The laity could meet at a separate

convention' (Tom Frame, *Anglicans in Australia*, [2007], page 73). However, following a stormy meeting of key laymen, the proposal was modified to include the laity in the governance of the church. However, attempts to promote the proposal through the British parliament got nowhere.

23. Adelaide was the first to act. Bishop Short introduced synodical government in October 1855, based on a consensual compact. Melbourne went a different route around the same time, introducing its own synod with the backing of an Act of the Victorian Legislative Council. In New South Wales, the parliament was not so amenable, concerned as it was to prevent establishment, and there were differences between Sydney and Newcastle about how any such move should be implemented. The first Sydney Diocesan Conference met in 1858 and a bill was drafted to go to the NSW parliament. The bill made it through the Legislative Council with minor amendments proposed by a select committee but was never presented to the Legislative Assembly. When the Diocese of Goulburn (now Canberra-Goulburn) was created in 1863, and following discussions between all three New South Wales bishops, new efforts were made.
24. On 27 December 1864 Bishop Barker issued an invitation to the clergy of the diocese 'to meet lay representatives of the various parishes, for the purpose of considering the subject of synodical action'. At that time, each of the clergy represented had responsibilities in parishes in the Diocese (all believed to be incumbents). The meeting took place from Monday 6 February to Thursday 16 February 1865. A Sydney diocesan conference was held in September 1865. It resolved to appoint a committee 'to frame a code or body of fundamental constitutions of the synod proposed to be created for the good government, general management, and regulation of the United Church of England and Ireland within this colony, on the basis of the provisions of the bill introduced into the Legislative Council in the session of 1859–60, as amended by the select committee to which it was referred' (*SMH* 18 Feb 1865, p. 8).
25. *The Church of England Synod Act 1866* was the first legislative enactment of synodical government in New South Wales. The Constitutions annexed to this Act, in clause 3, expressed the powers of the Synod as –

...to make Ordinances upon and in respect of all matters and things concerning the Order and good Government of the United Church of England and Ireland and the Regulation of its affairs within the Diocese including the management and disposal of all Church property, moneys and revenues (not diverting any specifically appropriated or the subject of any specific trust nor interfering with any vested rights) and for the election or appointment of Churchwardens and Trustees of Churches, Burial Grounds, Church Lands and Parsonages ...

However, they also provided for an important expression of episcopal leadership alongside synodical governance –

... no such ... Ordinance shall take effect or have any validity unless within one month after the passing of the same the Bishop shall signify to the Synod his assent thereto Provided also that any such ... Ordinance to which the Bishop shall not assent may be the subject of reference to any determination by any Provincial Synod composed of the Representatives of the Diocesan Synods of the Colony of New South Wales in manner hereinafter provided.

26. On Wednesday 5 December 1866 the first Sydney Synod met in the Church Society's House in Phillip Street. In his Presidential Address, Bishop Barker remarked,

These works [he had just listed 'the principal subjects which will occupy our attention on the present occasion'], if somewhat secular, are yet necessary and valuable, and as means to a higher end deserve a portion of our time and of our careful consideration. Yet are they but the means—the scaffolding of the temple. We may frame an orderly system of government; patronage, discipline, and endowments may be wisely arranged; yet is this but the machinery, we want the motive power. We may by the liberality of our gifts, by prudence and diligence in labour, become prosperous outwardly, may have a name to live, and yet before God be dead. A Church does not live by external acts, but by the indwelling spirit, animating, informing, quickening, and enlightening its members; without this it is dead. 'A Church dies when it does not testify for God, does not maintain Christ's truth, is not instinct with the Spirit.'

Then let us, my rev. brethren, keep ever in view the great end of our ministry, which is the salvation of souls. Suffer me to remind you of your ordination engagements, of your promises to be diligent in prayer and in the reading of the Holy Scriptures, laying aside the study of the world and of the flesh, to be in yourselves and in your families wholesome examples and patterns to the flock of Christ, that thus giving yourselves wholly to these things, you may be enabled so to see for Christ's sheep that are scattered abroad, that they may be saved through Christ forever.

And from you, my brethren of the laity, we look for much. We look for your forbearance, for we often need it. We look for your prayers that our hands may be upheld. We look for your co-operation, that you would willingly take upon yourselves those secular duties which occasionally press too heavily on the pastor, and that in all matters of finance you would leave him without carefulness by your care on his behalf. We desire for you that, as fathers in the family, masters among your servants, and members of the community, you would help forward the work of the ministry.

If in this Synod we meet as a united and praying body, I have no fear for the result. The advantages we enjoy as members of the Church of England supply great additional means for usefulness. Our Apostolic order and descent, our Scriptural ordinances, and the strong hold our beloved Church maintains over the affections of her members, are a vantage ground from which we may hope to wage successful war against ignorance, irreligion, and vice. But in order to this success we must be united, sympathising, prayerful. Let us be so, and the work of the Lord will go on. And let me remind you, my brethren, that the progress of the work is the one chief thing to be kept in view. (SMH Thursday 6 December, 1866, p. 5)

27. Six years later (1872), the first General Synod of the Church of England in Australia met in Sydney.

28. The legislative regulation of the affairs of the Synod was effected by the historical *Anglican Church of Australia Constitutions Act (1902)* (NSW Private Act). The first three clauses of that Schedule 1 set out the framework –

1. Diocesan Synod to be held

The members of the Anglican Church of Australia in any Diocese within the State shall meet in Synod as hereinafter provided.

2. President and time of holding

The Synod in each Diocese shall be convened in the manner herein provided, save in so far as the same may be altered by a Synod acting under the provisions hereinafter contained. And such Synod shall be convened and holden once in every year by summons of the Bishop of the Diocese, stating the time and place of meeting. And the Bishop of the Diocese, or in his absence a commissary appointed by him in writing, shall be president of the Synod, and may adjourn, prorogue, and dissolve the same with the concurrence of the Synod. And a new Synod shall be elected and convened at least once in every three years. And it shall not be lawful for the president to vote on any question or matter arising in the Synod. And the provision hereinbefore contained shall be applicable to any Diocese which may be hereafter constituted within the State.

3. Power of Synod generally

The Synod of each Diocese may make ordinances upon and in respect of all matters and things concerning the order and good government of the Anglican Church of Australia and the regulation of its affairs within the Diocese, including management and disposal of all Church property, moneys, and revenues (not diverting any specifically appropriated, or the subject of any specific trust, nor interfering with any vested rights), except in accordance with the provision of any Act of Parliament, and for the election or appointment of churchwardens and trustees of churches, burial grounds, church lands, and parsonages. And all ordinances of the Synod shall be binding upon the Bishop and his successors, and all other members of the Church within the Diocese, but only so far as the same may concern their respective rights, duties, and liabilities as holding any office in the said Church within the Diocese.

29. The Constitution in the schedule of the 1902 Act prescribed that the membership of the synod included each incumbent ('each clergyman licensed to a separate cure of souls' – clause 8) and two representatives elected at a meeting of the parish convened for that purpose (clauses 8-11). The membership of synod also included those summoned under clauses 14 and 15 –

14. Summoning of Chancellor and Registrar

The Bishop shall summon to the Synod as members thereof the Chancellor and the Registrar of the Diocese, who shall have the same rights, powers, and privileges as representative members, and may, also, summon such clergymen holding distinct official positions in the Diocese as the Bishop may determine: Provided that for every clergyman so summoned, a layman shall be elected as a representative member under regulations of the Synod made for the purpose.

15. Representation of St. Paul's College

The Warden of St. Paul's College, within the University of Sydney, shall always be summoned to the Synod of that Diocese as a clerical member thereof, and two lay members of the Church, to be elected by the council of the said College from amongst themselves, shall likewise always be summoned to such Synod as representative members thereof ...

30. As a result, the membership of the Synod between 1902 and 1995 consisted of one incumbent and two representatives from each parish, the Chancellor, the Registrar, the representatives of St. Paul's College and a number of other clergy 'holding distinct official positions' summoned by the Archbishop, with the same number of laypersons elected by the Synod.

Current Framework – *The Synod Membership Ordinance 1995*

31. Clause 29 in the schedule of the 1902 Act allows the schedule to be amended by an ordinance passed by the Provincial Synod of NSW and ratified by the General Synod. The *Provincial Synod Constitution Ordinance 1994*, having been adopted by all Diocesan Synods in New South Wales, was ratified by the *New South Wales Constitution Ratification Canon 1998*. This ordinance replaced the 29 clauses of the schedule with a reorganised, modernised and simplified version.

The *Anglican Church of Australia Constitutions Act 1902* now provides in clause 2 of the Schedule –

- (1) The Synod of each Diocese may make ordinances upon and in respect of all matters and things concerning the order and good government of the Anglican Church of Australia and the regulation of its affairs within the Diocese subject only to the *Anglican Church of Australia Constitution Act 1961* and any other Act in force in this State.
 - (2) All ordinances of the Synod shall be binding upon the Bishop and the Bishop's successors and all other members of the Church within the Diocese, but only so far as the same may concern their respective rights, duties, and liabilities as holders of any office in the Church within the Diocese.
32. Clause 6 of Schedule now provides significant latitude to the Synod of each diocese to determine (by ordinance) the classes of person who form the membership of the Synod. Clause 5 presupposes that the Synod will consist of 'clergy' and 'other members', in that it prescribes the circumstances that require a vote by separate houses of clergy and laity. There is now nothing in the Constitution itself that stipulates that Synod membership for either laity or clergy be on the basis of 'parish representation', nor that clergy representatives be limited to incumbents of parishes, or a two-to-one ratio between lay and clerical representatives. Another change to the Constitution is the rule that the Archbishop is the President of the Synod, who is not entitled to vote on any question before the Synod. These matters have been incorporated in the *Synod Membership Ordinance 1995* and, in relation to the role of the President, to the *Synod Standing Orders Ordinance 2019*, which allows the President to take part in debate (rule 4.2(2)) but retains the rule that he is not entitled to vote (rule 1.3).
33. In anticipation of the ratification of the changes to the Schedule of the *Anglican Church of Australia Constitutions Act 1902*, the Synod passed the *Synod Membership Ordinance 1995*. This ordinance

broadly reflected the principles of the original Schedule (i.e., parish representation; incumbents only; clergy to laity in a two-to-one ratio), but also introduced a new category of membership – ‘Part 6-Chief Executive Officers of Nominated Organisations’. It also limited the number of ‘nominated ministers’ that the Archbishop could summon under Part 7 to ‘10% of the total number of Parochial Ministers determined on 1 January in the calendar year in which the first session of that Synod is to be or was held.’ (s.32[2]), which was to be balanced by the same number of ‘Nominated Laypeople’ appointed under Part 8. Part 9 replicated the previous rules with respect to the Chancellor, the Registrar and representatives from St Paul’s College.

34. The *Synod Membership Ordinance 1995* has since been amended in 1997, 2000, 2003, 2004, 2006, 2009, 2013, 2014, 2015, 2016, 2017 and 2019. These amendments have added Indigenous Representation (Part 8A), expanded the categories of persons recognised under Part 9, allowed for ‘alternates’ for clerical and lay representatives and changed the Part 7 calculation to ‘10% of the total number of Parochial Units’ (rather than Parochial Ministers).

Purpose, Role and Composition

35. While the concept of a modern Synod as we understand it is not found in the Scriptures, this does not lower its importance or value but simply means that its specific purpose, role and composition are not prescribed in Scripture but instead flow out of our common theological convictions. In that light, while a review of the historical role of synods is of some value, the Synod of the Diocese of Sydney will represent the theology and especially ecclesiology of the Diocese of Sydney.
36. Therefore, the purpose of the Synod could be summarised –
- To support the Christian witness of the parishes of the Diocese, as well as the organisations complementing the ministry of the parishes, by making decisions to promote and govern our common life and mission.*
37. In addition to providing a time for diocesan-wide fellowship through shared Bible teaching and prayer it is generally agreed that the role of the Synod of the Diocese of Sydney is five-fold –
1. Receiving reports on the progress of our commonly agreed mission¹ and other issues as well as reports and audited accounts from the diocesan organisations;
 2. Fostering accountability on the part of parishes and organisations to the teaching of Scripture, the Anglican formularies and our commonly agreed mission both in policy and practice;
 3. Making ordinances for the good governance of the Diocese;
 4. Passing resolutions and making policy that express the collective mind of the members; and
 5. Electing persons to diocesan bodies (of which there are currently about 50).
38. It is important to highlight the Synod’s responsibility, expressed in each of those five roles, in the stewardship of our collective resources for the furtherance of the mission of Christ. The Synod, which is primarily a representative gathering of the parishes, determines the financial contribution of the parishes to the activities of the mission and the structures that facilitate it (welfare agencies, theological colleges, central administration, episcopal ministry). It also determines the distribution of the available resources to these various bodies and activities. The Synod also passes ordinances and policies that establish and regulate our diocesan organisations.
39. One of the difficulties in considering the role, purposes and especially the composition of the Synod is that it does not fit neatly into any one category. The Synod is more than a governing body (e.g., a school council or board of Moore Theological College), yet it is not strictly speaking a ‘house of representatives’. Instead it falls somewhere between these two types of bodies. While the Synod is similar to a ‘house of representatives’ it differs in the fact that no member of Synod is there to represent specific interests of those they represent (be it parish or organisation) but rather to act in accordance with the best interests of the whole Diocese being answerable to the Synod. However,

¹ Our commonly agreed mission is currently expressed by our Diocesan Mission.

as a 'representative' of a parish or organisation the expression of differing or alternative views arising from individual interests helps inform Synod in its decision making. Every parish has the right and duty to send representatives to the Synod. Historically, this does not take into account the relative size of a parish (i.e. a parish of 1,000 members has the same representation as a parish of 100 members) making the Synod more akin to the Senate than the House of Representatives in the Australian parliament. However, given the comments above it seems that the current model is the most appropriate model.

40. Assumed in the above purposes and roles is the understanding that the Synod is primarily a representative gathering of the parishes. This is reflected in the longstanding decision of the Synod that all parishes are guaranteed representation on the Synod. Representatives of diocesan organisations, whose ministry complements the work of the parishes, are also included in the Synod membership because of the perspectives they bring that benefit the Synod regarding the wider life, work and mission of the Diocese. However, under the Constitution, the Synod can determine from time to time the composition of its membership across all categories or classes.
41. In that light, there is also merit in having the involvement and input at Synod of certain diocesan organisations that make a significant contribution to the gospel work in the life of the Diocese (such as Moore College, Anglicare, Anglican schools and Youthworks). One might argue that while the Diocese is a fellowship of parishes, such organisations are joint initiatives of the Diocese, which are shaped and directed through the Synod. Historically this has been reflected in Part 6, by including the CEOs of certain diocesan organisations in the membership of the Synod.
42. Importantly (and the reason why not all organisations need to be represented at Synod), the primary connection of Synod to diocesan organisations is not through such organisations having members appointed to the Synod. Instead it is through the Synod's election of Council and Board members who are responsible to exercise governance in accordance with their constituting ordinance passed by the Synod, and answerable to the Synod through the submission of Annual Reports.
43. Unlike some other dioceses where all clergy are summoned to Synod, only Rectors are invited to the Sydney Synod (by right). This again reflects the priority of viewing the Synod as primarily representative of the parishes. However, Synod benefits from the input of clergy who are not currently Rectors (long-term assistants, chaplains etc). These clergy can be called by the Archbishop under Part 7. Part 8 ensures that for every additional clergy person summoned one additional layperson is also appointed. In this way, the membership of Part 7 and Part 8 do increase the proportion of clergy on Synod (given that parishes generally appoint 2 lay representatives for every 1 clergy).
44. However, Synod membership should always be structured such that the overwhelming majority of members are parish representatives. Over the last 100 years, Synod membership has evolved to the point where membership of Synod by non-parochial representatives forms about 10% of the membership. In the light of the history and ecclesiology of the Diocese, this rule of thumb (while not a hard rule) provides a helpful check for determining the appropriate balance of the Synod. That is, non-parochial representatives should generally form no more than about 10% of the membership of the Synod.
45. Any adjustment to the membership of Synod should take into account that as a result of its size the Synod is already a somewhat unwieldy beast, and as membership grows in number the difficulty increases for members to contribute and recognise the value of their membership.

Current composition

46. The following table shows the makeup of Synod as at the first day of the 3rd ordinary session of the 51st Synod (14 October 2019)² –

² [Part 6, Part 8A and Part 9](#) do not mandate the distribution between clergy and laity. The most recent actuals have been used in this table.

Synod membership	Lay	Clergy	Total
Parish Clergy (Part 4)		260	260
Parish Laypersons (Part 5)	497		497
Nominated Organisations (Part 6)	4	2	6
Nominated Clergy (Part 7)		25	25
Nominated Laypersons (Part 8)	25		25
Nominated Indigenous Representatives (Part 8A)	1		1
Other Members of Synod (Part 9)	5	7	12
Total	532	294	826
Percentage	64%	36%	

47. Approximately 50% of Sydney Anglicans attend the largest 60 parishes and the other 50% attend 210 parishes. However, all parishes (except provisional parishes) currently have the same representation at Synod (2 lay and 1 clergy). The effect of this membership structure is that both large and small parishes effectively have the same representation on Synod (more akin to the Australian Senate than the House of Representatives).
48. As at 31 August 2020, there are approximately 1,110 clergy in the Diocese with a licence from the Archbishop, including approximately 840 who are not incumbents and 300 over the age of 67.

Conclusions

49. The matters outlined above lead to the conclusions laid out in the following paragraphs.
50. The current size of Synod is already large, and it would be unwise to significantly increase the size of the Synod.
51. Ex-officio membership of the Synod for clergy should continue to be limited to parish ministers who are incumbents only (rather than being extended to all clergy in paid ministry). Inviting all 'active' clergy to Synod would triple its size (from about 800 to about 2,500, assuming a corresponding 2 for 1 increase in laity). This would also have the impact of giving a proportionately greater voice to larger parishes (which have more licensed clergy). It would also include chaplains currently involved in non-parish ministry in the Synod. While the ministry of these chaplains is vitally important, this would undercut the principle outlined above, that the 'overwhelming majority' of Synod should be parish representatives.
52. Part 6 provides for Synod representation for CEOs of 'nominated organisations'. The *Synod Membership Ordinance 1995* currently limits this to seven diocesan organisations, as nominated by the Standing Committee. This measure allows the CEOs of the seven organisations to be present at the Synod. Not all organisations are represented, as the CEO representation is not a means to govern those organisations; but rather to allow those organisations to provide input into the decision-making of the Synod. The number of organisations represented may fluctuate over time depending on the will of the Synod and the number of Diocesan organisations in operation.
53. Historically the Principal of Moore Theological College was also included under Part 6 as one of the 'CEOs' of 'nominated organisations'. However, in 2016 the Synod specifically provided for the membership of the Principal of Moore Theological College under Part 9. This change was made to recognise the central place of the College in the Diocese as *the* theological College for training Ordinands for ministry as Presbyters in the Diocese and the critical role the Principal of Moore Theological College plays in the theological leadership of the Diocese.
54. The Archbishop has the discretion under Part 7 (within limits specified in the Ordinance) to call to Synod additional clergy who are not otherwise members of the Synod. It has been the practice of successive archbishops to exercise their prerogative under Part 7 to call to Synod a range of

assistant ministers and chaplains who bring a diversity of ministry experiences to the Synod chamber. This diversity includes long-term or senior assistants, women in ordained ministry, youth ministers, those engaged in ethnically diverse ministries, faculty members of Moore College, chaplains in schools and Anglicare chaplains.

55. The Standing Committee can make an equal number of appointments of lay people under Part 8. Standing Committee has historically used these appointments to ensure that the Synod has members with particular skills and experience, where these individuals have not been otherwise elected by a parish.
56. With regard to the Heads of Diocesan Schools, the Ordinance was amended in 2019 to allow for the appointment of up to three Heads under Part 8.
57. As the Committee has met over a period of two and a half years, it has gradually brought or otherwise supported, a number of proposals for change to the Synod, which are incorporated into this report. These include –
- (a) clarifying that Parochial Representatives and Nominated Laypersons continue to be members of the Synod until the day before the first day of the first ordinary session of the next Synod,
 - (b) changing the Part 7 calculation to '10% of the total number of Parochial Units' (rather than Parochial Ministers), and
 - (c) modifying the Dictionary of the *Synod Membership Ordinance 1995* to expand the definition of "Parochial Minister" to include an Acting Rector appointed to a parish during a vacancy.
58. Much work has been undertaken, and indeed advancement achieved, over the last decade in seeking to codify appropriate governance principles of not-for-profit organisations, including Christian not-for-profit organisations. These are being continuously reviewed and revised and therefore a definitive expression or summary is not included in this report. Nevertheless, the principles contained in the following documents are suggested as excellent reading for all members of Synod –
- Synod's *Governance Policy for Diocesan Organisations*,
 - the 'Guiding Principles' in the Christian Ministry Advancement's (CMA) *Essential Standards of Ministry Governance*,
 - the recommendations of the recent review of the *Australian Charities and Not-for-profits Commission (ACNC)* legislation regarding Basic Religious Charities, and
 - the *Not-for-Profit Governance Principles* as espoused by the *Australian Institute of Company Directors (AICD)*.

All Synod members should acquaint themselves with these documents.

59. However, the Synod is more than a governing body so general governance principles that apply to the secular world, or even to organisations accountable to the Synod, may not all have direct application, correlation or relevance to the Synod itself. The principles undergirding Synod membership need to be shaped by the fact that the Synod is a hybrid of a governance body and a unicameral legislative body. The Synod has a particular character borne of a range of factors, including theological, historical, legislative, as well as contemporary governance practices/policies. For that reason, Synod's own Governance Policy for Diocesan Organisations is designed for application to the Boards and Councils answerable to the Synod but, rightly, does not apply to the Synod itself, which is instead governed by its own ordinances.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

6 April 2021

Consultation on exposure draft bills for the Ministry Standards Ordinance 2017 Amendment Ordinance 2021 and Reportable Allegations and Convictions Ordinance 2021

(A report of the Standing Committee.)

Purpose

1. The purpose of this report is to update the Synod on progress in reviewing the *Ministry Standards Ordinance 2017* and to seek feedback on exposure draft bills for consideration at the September 2021 session of Synod.

Recommendations

2. Synod receive this report.
3. Synod invite its members to provide feedback on exposure draft bills for the *Ministry Standards Ordinance 2017 Amendment Ordinance 2021* and the *Reportable Allegations and Convictions Ordinance 2021* to the Diocesan Secretary by 30 June 2021.

Background

Terms of Reference

4. The primary terms of reference for review of the *Ministry Standards Ordinance 2017* (the “**MSO**”) are set out in the Synod Resolutions extracted in **Appendix 1** to this report. In summary, Synod requested that Standing Committee –
 - (a) review the MSO, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures are recommended prior to more serious action,
 - (b) review generally the effectiveness of the MSO drawing on submissions from Synod members and bring appropriate recommendations to the next session of Synod, and
 - (c) make amendments to the MSO to facilitate compliance with changes in child protection laws, and
 - (d) consider including an encouragement for parties to consider resolving a grievance, complaint or dispute under the *Diocesan policy for dealing with allegations of unacceptable behaviour*.

Appointment of Committee

5. The Standing Committee appointed a subcommittee comprising the following persons (the **MSO Review Committee**) to review the *Ministry Standards Ordinance 2017* in response to the resolutions of the Synod and report back with recommendations: Mr Garth Blake SC, Mr Lachlan Bryant, The Rev Mark Charleston, Mr Michael Easton (Chair), The Rev Tom Hargraves, The Rev Mamie Long, Mr Douglas Marr, The Very Rev Kanishka Raffel and Mr Craig Schaffer. The MSO Review Committee was also assisted by Ms Elenne Ford (PSU Consultant) and Mr Steve Lucas (SDS Senior Legal Counsel).

Submissions from Synod Members

6. Synod Resolution 25/19 called for feedback from Synod Members. The request for feedback was included in the Synod Circular sent out by the Diocesan Secretary following the 2019 session of the Synod. Two submissions were received in response to this request.
7. The MSO Review Committee considered that further consultation was required. The following questions were emailed to licensed clergy, lay ministers and Synod members inviting further feedback by 13 May 2020. This request elicited a further 22 submissions. The recommendations in the submissions are summarised in the table in **Appendix 2**.

Exposure Draft Bills

8. The MSO Review Committee has prepared exposure drafts for two bills that are proposed for consideration at the session of Synod in September 2021.
9. The first is a bill for the *Ministry Standards Ordinance 2017 Amendment Ordinance 2021* (the **MSO Bill**) (**Appendix 3**), which addresses the requests made by the Synod. The second is a bill for the *Reportable Allegations and Convictions Ordinance 2021* (the **RAC Bill**) (**Appendix 4**), which is to facilitate compliance with the reportable conduct scheme in the *Children's Guardian Act 2019 (NSW)*.
10. Synod members are requested to provide any feedback on the exposure drafts by 30 June 2020. The feedback will be taken into account in finalising the bills for consideration by the Synod in September.

Explanation

Pre-complaint process

11. The primary amendment proposed in the MSO Bill is the insertion of a pre-complaint process as a new clause 12 of the MSO. The main features of the pre-complaint process are as follows:
 - (a) The pre-complaint process applies if the Director of Professional Standards directs a prospective complainant and/or prospective respondent to undertake the process.
 - (b) The nature of the pre-complaint process is to be set out in the direction. Pre-complaint processes might include, but are not limited to, conciliation, a facilitated discussion or individual counselling.
 - (c) The Director cannot make a pre-complaint direction if the subject-matter of the complaint includes serious child related conduct or sexual abuse, or if the direction could otherwise give rise to a material risk to the safety of one or more persons.
 - (d) The process can only be required prior to a formal complaint being made in the manner set out in clause 10 of the MSO. If a complaint has already been made, the Director would have the option of instead recommending conciliation under the existing clause 18B in the MSO.
 - (e) The pre-complaint process in clause 12 will be mandatory if the Director makes a direction. If a person later makes a complaint in relation to the same subject-matter, it must be declined if the Director is of the opinion that the complainant has not taken reasonable steps in response to an earlier direction under clause 12.
 - (f) The Director will have the power to revoke or amend a direction after it has been given.
 - (g) The costs of the pre-complaint process are to be met from funds under the control of the Synod if the Director so determines and the Director approves the costs before they are incurred. The primary costs are likely to be the appointment of a mediator and/or a counsellor.
 - (h) Allegations of misconduct that are subject to a pre-complaint process can still be dealt with under the MSO, provided that the prospective complainant participated in the pre-complaint process by taking reasonable steps in response to the direction.

Consultation with the Regional Bishop

12. Clause 14 of the MSO is a 'marshalling provision' that sets out the actions that the Director can undertake to deal with a complaint. The MSO Bill will require the Director to consult with the relevant Regional Bishop before taking any of the following actions:
 - (a) Referring the complaint to the PSC with a recommendation that the respondent undertake training or that the parties undertake conciliation (cl 14(a)).
 - (b) Referring the complaint to the PSC with a recommendation that the complaint be declined or deferred (cl 14(d)).
 - (c) Referring the complaint to an adjudicator (in the case of an unpaid church worker) (cl 14(h)).
 - (d) Investigating or appointing a person to investigate a complaint (cl 14(i)).
13. This amendment was recommended by the Episcopal Team. They thought it was generally helpful for the Regional Bishop to have some advanced warning before significant events happen in a parish in their Region. The Regional Bishop may also have some insights or suggestions about how

particular actions might be implemented or decisions announced that could assist the Director. The Bishop's role is merely one of consultation. The Director will not in any way be bound by the views or suggestions of the Regional Bishop.

Announcements

14. From time to time it may be necessary or helpful for an announcement to be made in a Parish regarding a particular complaint, for example to avoid misinformation spreading or to at the end of the process to explain the outcome.
15. Persons carrying out functions or duties under the MSO are under a duty of confidentiality in relation to the information that they receive in relation to a complaint (cl 104(1)). Both the Professional Standards Committee and a Church Authority (usually the Archbishop) have power to authorise information to be released (cl 104(2) and cl 106). Announcements in a Parish can be made under this power. It is proposed to amend clause 106 to include an express reference to public announcements in the relevant church for the avoidance of doubt.
16. This amendment was recommended by the Episcopal Team.

Other Amendments

17. The MSO Bill will also renumber some of the clauses in Part 3A. This is a minor changes to better reflect the sequence of the process in the numbering.

Review of the Diocesan policy for dealing with allegations of unacceptable behaviour

18. Synod Resolution 51/19 included a request for review of the *Diocesan policy for dealing with allegations of unacceptable behaviour* (the **Policy**) and consideration of ways to encourage parties to resolve disputes via the Policy.
19. When a revised form of the Policy was adopted by the Synod in 2015 by resolution 46/15, the Synod requested the Standing Committee to review the policy after a period of 5 years from its commencement. A review was conducted in the latter half of 2020 by a separate committee of the Standing Committee. The MSO Review Committee provided feedback to this committee in relation to its review of the Policy.
20. The Standing Committee made significant amendments to the structure and content of the Policy at its meeting on 21 February 2021. The amendments make the Policy more viable as an alternative to the MSO for matters that are more in the nature of disputes than issues giving rise to questions of misconduct and fitness. The main features of the amended Policy in this respect are –
 - (a) The scope of matters that can be considered under the Policy is now wider. The only matters that are expressly excluded are sexual misconduct, misconduct involving a child, criminal conduct and professional misconduct.
 - (b) In all other cases a person will have a choice about whether to utilise the Policy or not and can make a complaint under the MSO instead at any time if they wish. In addition, if the Regional Bishop considers that the matter raises fitness questions rather than issues of dispute, he can refer it to the Director to be dealt with under the MSO instead.
 - (c) The process at the Diocesan Resolution stage of the Policy now includes an information gathering exercise where a nominee of the Regional Bishop (most likely the Parish HR Partner, Vikki Napier or a Regional Archdeacon) prepares a fact finding report that is then reviewed by the Regional Bishop with a representative of the PSU. The intention is that this will provide more rigour and objectivity to the process and give confidence that fair and effective outcomes can be achieved through the process.
21. To safeguard the integrity of the process and to encourage the parties to speak openly, the information or records arising from the processes under the Policy will not be made available to the PSU in the event that the subject-matter becomes a complaint under the MSO. An exception to this is that for a matter under Step 3 of the Policy, the Regional Bishop will notify the PSU of the date an allegation is

received and the name of the person against whom it is made. In this way the PSU will be able to see if a person is the subject of repeat allegations and notify the Regional Bishop accordingly.

22. The amended Policy is now in effect and can be accessed on the SDS website [here](#).
23. The MSO Bill also references the Policy in clause 9(2), stating that a person wishing to make a complaint under the MSO should consider whether having regard to the nature of their proposed complaint, it would be preferable to first attempt to resolve any matters in dispute with the church worker through the Policy.

Other matters under consideration by the MSO Committee

24. Currently under clause 84 of the MSO applications made by respondents for the reimbursement of reasonable legal costs that exceed the scale of costs are considered and determined by the whole of the Standing Committee. The MSO Committee is considering whether it would be preferable to amend clause 84 to provide for the Standing Committee to appoint a subcommittee to consider and determine the applications instead.

Reportable Allegations and Convictions Ordinance 2021

32/19 Compliance with the Children's Guardian Bill 2019 (NSW)

25. The *Children's Guardian Act 2019 (NSW)* (the **CG Act**) was amended with effect from 1 March 2020 to include a reportable conduct scheme for monitoring how certain organisations (including religious bodies) investigate and report on certain allegations and convictions made against their employees, volunteers and certain contractors who provide services to children.
26. The scheme requires those persons who are required to hold a Working With Children Check by the organisation to notify the Head of the organisation. The Head then has an obligation to report to the Children's Guardian, undertake a risk assessment, conduct an investigation and report the findings to the Children's Guardian. Certain standards and timeframes are required to be met in relation to the investigation and report.
27. Broadly speaking, the current processes under the MSO and the category of "serious child-related conduct" (defined in section 7 of the MSO) are consistent with the requirements in the CG Act. However some refinements are needed to better align the meaning of some terms and to clarify the obligations and functions of certain officeholders.
28. The RAC Bill provides that the Archbishop is the Head of the Anglican Church Diocese of Sydney for the purposes of the CG Act and that he may delegate his functions to any person or body and may revoke those delegations at any time. It is intended, and expected, that the Archbishop will delegate his functions to the PSU and to bodies or persons exercising responsibilities under the MSO.
29. Under the RAC Bill, "the Diocese" will not include schools or organisations unless they are declared to form part of the Diocese by the Standing Committee. Schools and organisations will be required to manage their own compliance with the CG Act unless special arrangements are made. Schools have been subject to the reportable conduct scheme for some time and will have their own processes in place already.
30. The RAC Bill clarifies that when a person is an "employee" of the Diocese for the purposes of the CG Act by reference to the requirement for a person to hold an unconditional Working With Children Check in the *Safe Ministry to Children Ordinance 2020*. It should be noted that the meaning of "employee" in this context is wider than its ordinary meaning and includes volunteers who are required to hold a WWCC clearance.
31. The RAC Bill also sets out when and in what circumstances an employee will have an obligation to report certain matters to the Archbishop (or his delegate). It will also set out the actions that the Archbishop (or his delegate) must take in respect to those reports. These obligations parallel to the obligations under the CG Act.

Resourcing the Professional Standards Unit

25/19 Resourcing the Professional Standards Unit

32. Synod resolution 25/19 requests the Standing Committee to consider “whether the Professional Standards Unit is sufficiently resourced for its role in the operation of the ordinance”. The Committee will consider this matter as a second step once the proposed amendments to the MSO have been finalised. This will enable any proposed changes to the role of the PSU to be taken into account in determining the resourcing that will be required to perform that role.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

6 April 2021

Terms of Reference

1. Synod Resolutions

4/19 Staff management training

'Synod –

- (a) notes that while many rectors have participated in staff management training, the majority have not;
- (b) encourages rectors who have not already done so, to participate in staff management training as a matter of urgency;
- (c) requests the Safe Ministry Board, regularly include items relating to staff management in the content for the mandated triennial Faithfulness in Ministry training, noting that the 2020 Faithfulness in Ministry training will focus on staff management, and bullying in particular;
- (d) requests Ministry Training and Development to include appropriate training on the Ordinances relevant to Assistant Ministers as part of the post-ordination Ministry Development program for deacons;
- (e) recommends to the Archbishop that licences for Assistant Ministers, issued at the request of a rector, have an option for a specified term, with the minimum term being two years; and
- (f) requests the Ministry Standards Ordinance Review Committee to further review the *Ministry Standards Ordinance 2017*, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures, are recommended prior to more serious action.'

25/19 Review of Ministry Standards Ordinance 2017

'Synod, noting recommendation (f) of the report, "Assistant Ministers Ordinance 2017 Amendment Ordinance 2019", together with the Ministry Standards Ordinance 2017 Amendment Ordinance 2019, requests the Standing Committee to additionally undertake a further review of the Ministry Standards Ordinance 2017 and its operation, drawing on submissions to be invited from members of Synod, to determine –

- (a) the degree to which the ordinance has been successful in overcoming the perceived weaknesses in the *Discipline Ordinance 2006*, as outlined in the report *Ministry Standards Ordinance 2017* presented to Synod during its 2017 session,
- (b) whether any further weaknesses remain in the ordinance (in its amended form), and
- (c) whether the Professional Standards Unit is sufficiently resourced for its role in the operation of the ordinance,

and to bring any appropriate recommendations to the next session of Synod.'

32/19 Compliance with the Children's Guardian Bill 2019 (NSW)

'Synod requests the Standing Committee to make amendments to the *Ministry Standards Ordinance 2017* to facilitate compliance with the *Children's Guardian Bill 2019*, if it is passed by the NSW Parliament.'

51/19 Further review of the Ministry Standards Ordinance 2017

'Synod, noting the Biblical imperative in 1 Timothy 5 and Matthew 18 outlining how to resolve disputes, grievances and complaints between brothers and sisters in Christ, requests Standing Committee consider –

- (a) a further review of the *Ministry Standards Ordinance 2017* to consider including an encouragement for parties to consider resolving a grievance, complaint or dispute under the Diocesan policy for dealing with allegations of unacceptable behaviour, and
- (b) a further review of the intersection of the *Ministry Standards Ordinance 2017* and the Diocesan policy for dealing with allegations of unacceptable behaviour to consider if a further mechanism would be preferable to support the resolution of grievances, complaints and disputes.'

Submissions

	Summary of submissions and recommendations
1.	<p>1. A review of church governance with a view to reducing adversarial and secretive behaviours, and instituting greater transparency and accountability at all levels,</p> <p>2. A review of the selection and training of people for ordination that will lead to the appointment of suitably trained and integrated people to lead the church,</p> <p>3. A review of the teaching programmes at Moore College with a view to making changes to the curriculum that will align the College better with the needs of the church and its mission, and</p> <p>4. Develop an approach to resolving complaints of bullying that can be enacted before the situation becomes calamitous.</p>
2.	<p>Case study based online training run every 3 years as a component of compulsory training for clergy.</p> <p>Resources on the Safe Ministry website on what to do if experiencing or accused of bullying.</p>
3.	<p>Training covering – identifying and preventing bullying, standards of behaviour expected, reporting and managing bullying, where to get information and advice, communication, managing situations and giving feedback.</p> <p>Training for new clergy prior to employment in a parish. Also train wardens, youth leaders etc so there is a common understanding.</p> <p>A bullying policy – commitment to a standard of behaviour.</p> <p>Ideally instances of bullying should be resolved within a parish and done in a parish, but serious cases could be provided to independent training experts.</p> <p>Mentors for clergy.</p>
4.	<p>Replace unlimited tenure for rectors with fixed term appointments subject to a substantial congregational vote necessary to renew the term.</p> <p>Strengthen bishops ability to intercede on behalf of congregants</p>
5.	<p>Create structured prevention and response for dealing with complaints.</p> <p>Avoid misuse of term 'bullying' by defining it clearly in the MSO.</p>
6.	<p>Release something for our congregations to take notice of, similar to the Domestic Violence resources released last year.</p>
7.	<p>Accountability for PSU, PSC and PSB.</p> <p>Pastoral care for respondents and their families.</p> <p>Opportunities for reconciliation between the parties.</p> <p>Shorten the time it takes to resolve complaints.</p> <p>Allow respondents to nominate supporters who they would like interviewed.</p> <p>Improve the manner of the PSU and PSC's engagement with respondents and witnesses.</p>
8.	<p>Training –</p> <ul style="list-style-type: none"> • Mandatory formal conflict resolution training, • self-awareness training,

	<ul style="list-style-type: none"> • training on giving and receiving feedback, • training to enable ministry teams to set role and performance expectations (coupled with submitting these to the bishop to confirm their reasonableness), • more expensive training on what is and isn't reasonable behaviour (with examples) (not online training), • training for parishioners on identifying bullying and the resources available. <p>Obstacles to reporting –</p> <ul style="list-style-type: none"> • encourage speaking to someone else to assess if something is bullying or produce a guide to aid people's thinking. <p>Support –</p> <ul style="list-style-type: none"> • Pastoral support by an independent person • Counselling • Financial support where relevant.
9.	Training for clergy on claiming expenses (to reduce conflict with Treasurers etc).
10.	The MSO's should more clearly identify which roles within a diocesan school are subject to its provisions.
11.	<p>A clear stand against bullying that enables victims of bullying to feel protected as they come forward.</p> <p>PSU too blunt an instrument – too complainant focussed, process too long, complaints should be resolved as speedily as possible.</p>
12.	<p>Clarify expectations of behaviour in a church community (e.g. Gen Syn – 'Being Together').</p> <p>Encourage a person to first seek to earnestly resolve the matter with the individual concerned. Do this by providing access to resources and training around conflict resolution supported by professional mediation if required.</p> <p>Require complainants to evidence their efforts to resolve the dispute/bullying claim in line with Jesus' teaching in Matt 18:15-17 before a complaint can proceed.</p>
13.	<p>The legal process of the MSO does not encourage reconciliation or the development of rectors. A more nuanced approach is needed.</p> <p>Separate the procedures around bullying accusations from the current Ministry Standards Ordinance. Deal with matters earlier and more quickly. Assemble a group of professional from various contexts and attempt to harmonise and adapt their practices having regard to the following theological imperatives:</p> <ul style="list-style-type: none"> • reconciliation, • repentance and forgiveness, • healing, • provide care and protection for the vulnerable (both complainant and respondent), • a process to enable progress and development, • facilitate what is helpful and healthy for the church community. <p>Staff development – also to address expectations mismatch between generations.</p>
14.	<p>Better communicate the standard of conduct expected of clergy.</p> <p>Rigorous training involving workbooks, videos and role play.</p> <p>A support team for both the complainant and the respondent. Making Christian counsellors available to both.</p>

	<p>Confidentiality needs to be followed more rigorously by the PSU to protect all parties.</p> <p>Witnesses should sign the record of conversation with the investigator to confirm its accuracy.</p> <p>Reconciliation as part of the process – use of mediators.</p>
15.	Apply the NSW Dept of Health approach to bullying (links provided in submission).
16.	Address the power imbalance – being one of the main obstacles to reporting (especially in an episcopal denomination).
17.	<p>The process should encourage reconciliation.</p> <p>Respondents should be more informed about complaints and the outcome if it does not proceed.</p>
18.	Professional supervision - having a Senior clergy member listen and reflect, guide and encourage me and my ministry has been invaluable.
19.	Awareness training for assistant ministers on the ordinances and options available to them.
20.	<p><i>Submission lists a range of complications in relationships related to the Anglican system. Summary comment – “The challenge with understanding bullying is our context is that sometimes it is a result of moral failure (will) and sometimes it is a result of a lack of capability (skill). The above unique elements of our system exacerbate and complicate how we investigate and address bullying leaving little room for nuance.”</i></p> <p>Training –</p> <ul style="list-style-type: none"> • Understanding what constitutes bullying (especially in the context of performance management and feedback). • How to give feedback, coach, set clear expectations and manage underperformance. (To overcome over spiritualising the treatment of underperformance – prayer and bible study to resolve it can give the impression it’s a sin rather than a skills issue). <p>Resolve ambiguities in the accountability structure to avoid use of the MSO as the ‘nuclear option’. Bishops can’t coach and mentor as they have no formal authority.</p> <p>The PSU is designed to deal with moral failings. There is a need for mechanisms to deal with skill and self-awareness failures.</p> <p>The most significant issue is the lack of accountability for Rectors – structural change needed. If this cannot be achieved informal practices are required (e.g., Rectors develop own accountability structures to get feedback and nominators only nominate Rectors that have a record of setting rigorous accountability for themselves; parish councils and wardens to conduct annual feedback meeting with the Rector and Bishop).</p> <p>Resources for clergy:</p> <ul style="list-style-type: none"> • 360 and self-assessment tools (I can give specific recommendations if you are interested) • Psychometric testing • Training in management 101 for rectors • Executive coaching • Clergy Assistance Program (extended to all church workers) • DeGroat, C., (2020) “When Narcissism comes to the Church”, IVP. <p>Support for those involved in bullying:</p> <ul style="list-style-type: none"> • Counselling • Mediation • Clergy Assistance Program for all church workers.

21.	<p>Recommends the Safe Work Australia Guide for Preventing and Responding to Workplace Bullying.</p>
22.	<p><i>Submission was made orally.</i></p> <p>Cover bullying in more detail in Safe Ministry Training.</p> <p>A MTC course for clergy on what constitutes bullying, how to avoid it etc.</p> <p>A capacity for anonymous reports to be made (to overcome the obstacle of people being fearful of being a whistleblower in their own church).</p> <p>Resources – Beyond Blue, Dr Valery Ling (Centre for Effective Living)</p>

Ministry Standards Ordinance 2017 Amendment Ordinance 2021

No , 2021

Long Title

An Ordinance to amend the *Ministry Standards Ordinance 2017*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Ministry Standards Ordinance 2017 Amendment Ordinance 2021.

2. Amendments to provide options for resolving issues in respect to certain complaints

The *Ministry Standards Ordinance 2017* is amended as follows –

- 5 (a) insert the words “including complainants, respondents and Church bodies” at the end of subclause 2(b),
- (b) insert the following new definitions in clause 4(1) –
- “*Diocesan policy for dealing with allegations of unacceptable behaviour*” means the policy of this name that was adopted by resolution 46/15 of the Synod, as amended from time to time.’,
- 10 “*Standing Committee*” means the Standing Committee constituted under the Standing Committee Ordinance of 1897.’
- (c) insert following new subclause (2) in clause 9 (and number the existing text in that clause as subclause (1)) –
- 15 ‘(2) A person who proposes to make a complaint under this Ordinance should consider whether having regard to the nature of the proposed complaint it would be preferable to first attempt to resolve any matters in dispute with the church worker through the *Diocesan Policy for dealing with allegations of unacceptable behaviour*.’,
- 20 (d) renumber the existing clause 12 as clause 10 (and consequentially renumber the existing clauses 10 and 11 as clauses 11 and 12 respectively),
- (e) substitute the renumbered clause 12 with the following –
- ‘12. Pre-complaint process**
- 25 (1) The Director must use reasonable endeavours to explain the processes set out in this Ordinance to a prospective complainant.
- (2) Prior to formally receiving a complaint, the Director may direct a prospective complainant and/or a prospective respondent, to take reasonable steps to resolve the issues that are, or may be, in dispute between them in such manner as is specified by the Director, which may include but is not limited to conciliation, a facilitated discussion or individual counselling.
- 30 (3) The Director must not give a direction under subclause (2) if –
- (a) the subject matter of the complaint may include serious child related conduct or sexual abuse, or
- (b) if the direction could otherwise give rise to a material risk to the safety of one or more persons.
- 35 (4) The Director may revoke or amend a direction given under subclause 12(2) by notice in writing to the prospective complainant and prospective respondent.
- (5) The costs of any processes undertaken under this clause are to be met from funds under the control of the Synod if so determined by the Director and subject to the Director approving any such costs before they are incurred.
- 40

(6) If a complaint is not made in relation to any subject-matter that is dealt with under a process under this clause –

(a) any misconduct the subject of the prospective complaint is not taken to have already been dealt with under this Ordinance, and

(b) the Director is not prevented from making a complaint in respect to the subject-matter if he or she considers that a complaint should be made having regard to the overriding purposes of this Ordinance set out in clause 2.’,

(f) number the existing text in clause 14 as subclause (1) and insert the following as a new subclause (2) –

‘(2) The Director must consult the relevant Regional Bishop before taking the course of action in either subclause (1)(b), (d), (h) or (i)’.

(g) insert the following at the end of clause 15 before the full-stop –

‘or if the complainant has not, in the opinion of the Director, taken reasonable steps in response to a direction made under clause 12(2).’, and

(h) insert the following at the end of clause 106 before the full-stop –

‘including a public announcement in the relevant church.’

3. Amendments to facilitate compliance with the Children’s Guardian Act 2019

The *Ministry Standards Ordinance 2017* is further amended by substituting the text in clause 7 with the following –

‘Serious child-related conduct means –

(a) conduct that is sexual misconduct committed against, with or in the presence of a child, including grooming of a child, or any serious physical assault of a child by a person –

(i) when engaged in child-related work in the Diocese, or

(ii) who –

(A) is in child-related work in the Diocese at the time a complaint concerning their conduct is made, or

(B) has performed child-related work in the Diocese at any time in the two years prior to the date that a complaint concerning their conduct is made, and

(b) conduct or convictions that are reportable under the *Children’s Guardian Act 2019*.’

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 2021.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2021

Reportable Allegations and Convictions Ordinance 2021

No. _____, 2021

Long Title

An Ordinance to facilitate compliance with the *Children's Guardian Act 2019* in relation to reportable allegations and reportable convictions in respect to certain persons within the Diocese.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Reportable Allegations and Convictions Ordinance 2021.

2. Interpretation

(1) In this Ordinance –

CG Act means the *Children's Guardian Act 2019*, as amended from time to time.

Children's Guardian means the period holding office as the Children's Guardian under the CG Act.

Diocese means the Anglican Church Diocese of Sydney.

WWCC Employee means an individual who holds, or is required by the religious body to hold, a working with children check clearance for the purpose of undertaking ministry in the Diocese.

(2) A reference in this Ordinance has the same meaning as it has in the *Children's Guardian Act 2019* as amended from time to time.

Note: The *Children's Guardian Act 2019* includes the following definitions –

Assault means—

(a) the intentional or reckless application of physical force without lawful justification or excuse, or

(b) any act which intentionally or recklessly causes another to apprehend immediate and unlawful violence.

Examples of assault—

1 hitting, striking, kicking, punching or dragging a child

2 threatening to physically harm a child

Employee, for a religious body, means an individual who holds, or is required by the religious body to hold, a working with children check clearance for the purpose of engagement with the religious body.

Ill-treatment, of a child, means conduct towards a child that is unreasonable and seriously inappropriate, improper, inhumane or cruel.

Examples of ill-treatment—

1 making excessive or degrading demands of a child

2 a pattern of hostile or degrading comments or behaviour towards a child

3 using inappropriate forms of behaviour management towards a child

Neglect, of a child, means a significant failure to provide adequate and proper food, supervision, nursing, clothing, medical aid or lodging for the child, that causes or is likely to cause harm to a child, by—

(a) a person with parental responsibility for the child, or

(b) an authorised carer of the child, or

(c) an employee, if the child is in the employee's care.

Examples of neglect—

1 failing to protect a child from abuse

2 exposing a child to a harmful environment, for example, an environment where there is illicit drug use or illicit drug manufacturing

Reportable allegation means an allegation that the Employee has engaged in conduct that may be reportable conduct, whether or not the conduct is alleged to have occurred in the course of the Employee's employment with the religious body and whether or not the allegation relates to conduct occurring before the commencement of the Act.

Reportable conduct means the following conduct, whether or not a criminal proceeding in relation to the conduct has been commenced or concluded—

- (a) a sexual offence,
- (b) sexual misconduct,
- (c) ill-treatment of a child,
- (d) neglect of a child,
- 5 (e) an assault against a child,
- (f) an offence under section 43B or 316A of the *Crimes Act 1900*,
- (g) behaviour that causes significant emotional or psychological harm to a child.

Examples of indicators of significant emotional or psychological harm for paragraph (g)—

- 1 displaying behaviour patterns that are out of character
- 10 2 regressive behaviour
- 3 anxiety or self-harm

Reportable conduct does not include—

- (a) conduct that is reasonable for the purposes of discipline, management or care of a child, having regard to—
 - 15 (i) the age, maturity, health or other characteristics of the child, and
 - (ii) any relevant code of conduct or professional standard, or
- (b) the use of physical force if—
 - (i) in all the circumstances, the physical force is trivial or negligible, and
 - (ii) the circumstances in which it was used have been investigated and the result of the investigation has been recorded in accordance with appropriate procedures, or
- 20 (c) conduct of a class or kind exempted from being reportable conduct by the Children’s Guardian under section 30.

Example of conduct for paragraph (a)— a school teacher raising his or her voice in order to attract attention or restore order in a classroom

Examples of conduct for paragraph (b)—

- 25 1 touching a child in order to attract the child’s attention
- 2 momentarily restraining a child to prevent the child hurting themselves or others
- 3 touching a child to guide or comfort the child

Reportable conviction means a conviction, including a finding of guilt without the court proceeding to a conviction, in this State or elsewhere, of an offence involving reportable conduct—

- 30 (a) in relation to an employee of a Schedule 1 entity—whether or not the conduct occurred in the course of the employee’s employment with the Schedule 1 entity, or
- (b) in relation to an employee of a public authority—
 - (i) if the employee holds, or is required to hold, a working with children check clearance for the purpose of employment with the public authority—whether or not the conduct occurred in the course of the employee’s employment, or
 - 35 (ii) if the employee is not required to hold a working with children check clearance for the purpose of employment with the public authority—unless the conviction relates to conduct that occurred outside the course of the employee’s employment with the public authority.

(And includes convictions in respect of conduct occurring before the commencement of the CG Act.)

Sexual misconduct means conduct with, towards or in the presence of a child that—

- 40 (a) is sexual in nature, but
- (b) is not a sexual offence.

Examples of sexual misconduct—

- 1 descriptions of sexual acts without a legitimate reason to provide the descriptions
- 2 sexual comments, conversations or communications
- 45 3 comments to a child that express a desire to act in a sexual manner towards the child or another child.

Sexual offence means an offence of a sexual nature under a law of the State, another State, a Territory, or the Commonwealth, committed against, with or in the presence of a child.

Examples of sexual offences—

- 1 sexual touching of a child
- 50 2 a child grooming offence
- 3 production, dissemination or possession of child abuse material.

(3) The notes in this Ordinance are for explanatory purposes only and do not form part of the Ordinance.

(4) The Diocesan Secretary is authorised to update the notes in this Ordinance to maintain their currency.

2. Delegation

5 (1) The Archbishop may delegate any of the functions of the Head under Part 4 of the CG Act to any person or body and may revoke such delegations at any time by notice in writing to the person or body.

(2) If the Archbishop makes a delegation under subclause (1), references to the Archbishop in this Ordinance are taken to be references to the person or body in respect to the delegated functions.

10 **Note:** Section 65 of the CG Act permits the Head to delegate any functions under Part 4 of the CG Act to any Employees of the Diocese. It is expected that the Archbishop will delegate his functions to the persons, and bodies comprised of persons, that perform requisite functions under the *Ministry Standards Ordinance 2017*.

3. Determinations for the purposes of the CG Act

(1) For the purposes of the CG Act –

- 15 (a) the Diocese is a religious body,
(b) the Diocese does not include schools or organisations that are constituted by or pursuant to ordinance, unless declared to form part of the Diocese by the Standing Committee by resolution for the purposes of this subclause, and
(c) the Archbishop is the Head of the Diocese.

20 (2) For the purposes of the CG Act and the definition of ‘Employee’ in the CG Act, a person is required to hold a Working with Children Check clearance by the Diocese for the purpose of engagement in the Diocese if the person is required to hold a unconditional Working with Children Check under the *Safe Ministry to Children Ordinance 2020*.

5. Reports to the Archbishop

25 (1) A WWCC Employee who becomes aware, knows or has reason to believe that another WWCC Employee has a reportable conviction or has engaged in or is alleged to have engaged in reportable conduct, must as soon as possible report to the Archbishop –

- 30 (a) the name or a description of the reportable person,
(b) details of the alleged reportable conviction or reportable conduct,
(c) the date of birth and working with children number (if any) of the WWCC Employee the subject of the report,
(d) the grounds for knowing or believing that the reportable person has a reportable conviction or has engaged in in the conduct,
(e) whether the conduct has already been reported to any authority, and
35 (f) whether a risk assessment has been undertaken, the outcome of that assessment and any risk management action that has been taken.

(2) A person making a report under subclause (1) must provide such additional information and reasonable assistance to the Archbishop as he may request to enable the conduct to be investigated and reported to the police, the Children’s Guardian or other authority in accordance with the law.

40 (3) Any other person may also make a report to the Archbishop in respect to a WWCC Employee setting out the matters listed in subclause 5(1).

6. Action to be taken by the Archbishop

If the Archbishop receives a report under clause 5 or otherwise becomes aware, in relation to a WWCC Employee, of a reportable allegation or a conviction that is considered to be a reportable conviction, the Archbishop must –

- 45 (a) ensure that a report is made or reports are made to the Children’s Guardian in accordance with the CG Act,
(b) ensure that an initial risk assessment is made based on all known relevant information to ensure that any risk posed by the WWCC Employee the subject of the allegation is managed and revisit that assessment as new information becomes known, including at the end of the
50 investigation,
(c) ensure that arrangements are made for any reportable allegation to be investigated as soon as practicable (subject to any requirement under the CG Act to defer or suspend the investigation),

- (d) determine whether any conviction considered to be a reportable conviction is a reportable conviction,
- (e) make a finding of reportable conduct if he is satisfied that the case against the WWCC Employee the subject of the reportable allegation has been proved against the WWCC Employee on the balance of probabilities after taking into account any mandatory considerations required under the CG Act, and
- (f) otherwise deal with the allegation or conviction in manner that complies with the CG Act and any directions made by the Children's Guardian thereunder.

Note: By section 36 of the CG Act, after an investigation or determination is completed the Archbishop must provide a report (an "Entity Report") to the Children's Guardian, subject to certain exceptions. The Entity Report is to be provided within 30 days after becoming aware of the allegation of reportable conduct or reportable conviction, unless the Archbishop gives –

- (a) an interim report to the Children's Guardian within that period that contains the content required by section 38 of the CG Act,
- (b) the reason for not providing the Entity Report, and
- (c) an estimated time period for the Entity Report.

The Entity Report must include the contents required by section 37 of the CG Act.

7. Investigations and determinations by the Children's Guardian

If the Children's Guardian investigates a reportable allegation or makes a determination about a conviction considered to be a reportable conviction, and provides a copy of its report to the Archbishop, the Archbishop must consider the report and may, or on the request of the Children's Guardian must, notify the Children's Guardian of any action taken or proposed as a result of the recommendations.

8. Disclosure of information

The Archbishop must disclose the following information relating to a reportable allegation or conviction considered to be a reportable conviction if required by the CG Act –

- (a) information about the progress of the investigation,
- (b) information about the findings of the investigation,
- (c) information about action taken in response to the findings,

and must not disclose the information in any other circumstance unless disclosure is permitted by the CG Act or required by law.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 2021.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2021

Convening of the first ordinary session of the 52nd Synod Deeming the date of Synod for conduct of elections

(A report from the Standing Committee.)

Key Points

- Two reports that informed the Standing Committee's decisions regarding the postponement of the first ordinary session of the 52nd Synod and deeming the date of Synod for conduct of elections are provided for the Synod's information.
- Resolutions made by the Standing Committee in relation to these matters are also included.
- The first ordinary session of the 52nd Synod is planned to be held on one day: Tuesday, 27 April 2021.
- A special session to elect the next Archbishop is planned to be held in the week of 3-7 May 2021.

Purpose

1. The purpose of this report is to provide the Synod with the papers considered by the Standing Committee regarding the convening (and ultimate postponement) of the first ordinary session of the 52nd Synod, and deeming the date of Synod for the conduct of elections.

Recommendation

2. Synod receive this report.

Background

3. The first ordinary session of the 52nd Synod was scheduled to commence on 12 October 2020, but has been postponed until 27 April 2021.
4. Two reports that informed the Standing Committee's decisions regarding the postponement of the first ordinary session of the 52nd Synod and deeming the date of Synod for conduct of elections, are included as schedules to this report. These are provided for the Synod's information, given the matters relate to, and have so heavily affected, the operation of the Synod.
5. The report attached as Schedule 1 was received by the Standing Committee at its meeting on 27 July 2020, to provide options for, and key considerations regarding, the convening of the 1st ordinary session of the 52nd Synod. (The form of report attached has been modified only to remove consideration of commercial lease figures and associated comments.)
6. The report attached as Schedule 2 was received by the Standing Committee at the same meeting, to address the request of the Standing Committee on 25 May 2020 for recommendations for a 'deemed' first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session of the 52nd Synod.
7. At the meeting at which these reports were received, the Standing Committee made various resolutions, including recommendations to the Archbishop regarding the convening of a session of the Synod. These are provided below.

Resolutions of the Standing Committee on 27 July 2020

8. At its meeting on 27 July 2020, the Standing Committee, among other things, made the resolutions set out in the following paragraphs in connection with these matters.

Resolutions related to Schedule 1: Convening of the 1st ordinary session of the 52nd Synod

(1) *Receipt of report*

‘Standing Committee receives the attached report, noting –

- (a) since the publication of the report (on 21 July 2020) the Public Health Order with effect from 24 July 2020 was released, which limits corporate events to 150 persons unless they are held in a major recreation facility, such as a stadium, and
- (b) as a consequence, it would not be unlawful to convene a session of the Synod in a stadium, provided that the relevant social distancing rules are adhered to.’

(2) *Recommendation to convene ordinary session*

‘Standing Committee recommends to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened prior to the special session to elect the next Archbishop.’

[Note that the word ‘immediately’ was included in the recommendation (paragraph (3) in the attached), but omitted by amendment during consideration of the matter.]

(3) *Deeming of date for elections*

‘Standing Committee agrees in principle to deem 12 October 2020 as the commencement of the 1st ordinary session of the 52nd Synod for the purposes of elections to Diocesan boards and councils.’

(4) *Recommendation not to convene Synod in 2020*

‘Standing Committee recommends to the Archbishop that he not convene a session of the Synod in 2020 while there is evidence of community transmission in NSW, owing to the significant health risks of convening a session associated with COVID-19.’

(5) *Discretion of the Archbishop*

‘Standing Committee notes the Archbishop may decide it is appropriate to convene a one day Synod, possibly in the daylight hours of a Saturday, to be held possibly in the [International Convention Centre (**ICC**)], sometime in the period of October to December 2020 provided this can be done in accordance with Public Health Orders in place at the time.’

(6) *Special session in 2021*

‘Standing Committee –

- (a) notes that the week commencing Monday 19 April 2021 is planned for the special session to elect an Archbishop, and
- (b) authorises the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease), to be finalised at an appropriate time in 2021.’

(7) *Tabling of Synod documents*

'Standing Committee –

- (a) requests the Diocesan Secretary to provide to the September Standing Committee meeting a draft annual report of Standing Committee to the Synod, with a view to making this report available online to Synod members in the absence of a session of Synod,
- (b) authorises the Diocesan Secretary to –
 - (i) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (ii) make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.'

Resolutions related to Schedule 2: Deeming the date of Synod for conduct of elections

(8) *Receipt of report*

'Standing Committee receives the attached report from the Diocesan Legal Counsel and Senior Legal Counsel.'

(9) *Recommendation to deem a date for elections*

'Standing Committee, under rule 8.2 of the Schedule of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he –

- (a) determine that it is impossible or impracticable to conduct any elections at a session of the Synod during 2020, by reason of the health crisis created by the COVID-19 pandemic and ensuing restrictions on public gatherings; and
- (b) deem 12 October 2020 as the first appointed day of the first ordinary session of the 52nd Synod for the purpose of elections conducted under the rules for that session.'

(10) *Recommendation to make regulations*

'Standing Committee, under rule 8.5 of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he make the regulations set out in the Annexure to the report for the effective conduct of elections held prior to the deemed first appointed day of the session.'

Resolutions of the Standing Committee on 24 August 2020

9. At its meeting on 24 August 2020, the Standing Committee noted that the ICC is not available in the preferred week for the election Synod, and noted the following revised arrangements –
- (a) an ordinary session is planned to be held on Tuesday, 27 April 2021, and
 - (b) the special session to elect the next Archbishop, is planned to be held in the week of 3-7 May 2021.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

16 September 2020

Standing Committee of the Synod

Convening of the 1st ordinary session of the 52nd Synod

Key Points

- The 52nd Synod is due to meet for its 1st ordinary session commencing 12 October 2020.
- In May 2020, the Standing Committee requested a report allowing the Standing Committee to make a recommendation to the Archbishop as to how to convene a session given the uncertainty and restrictions related to the COVID-19 virus.
- A number of factors are considered, and different options for venues are presented as an attachment. None of the realistic options for venue address the risk of spreading the virus, and none present a reasonable use of time and resources for meeting, given the relative lack of significant or urgent business. In addition, it is expected that the Public Health Order with effect from 24 July will prohibit corporate gatherings greater than 150 people, confirming that any attempt to convene a session is not only dangerous, but expected to be unlawful.
- Accordingly, the Standing Committee should recommend to the Archbishop that he does not convene a session of Synod in 2020.
- A number of other measures are recommended on the assumption that the Standing Committee adopt this recommendation, including –
 - Agreeing to implement measures to deal with elections associated with the 1st ordinary session using online ballots for any contested elections
 - Making Synod reports and documents normally tabled available to Synod members
 - Scheduling tentatively an additional meeting of the Standing Committee during October
- In order to prepare for the Election Synod, the International Convention Centre should be booked (if the rates are similar to current dramatically reduced rates) for the week of 19 April 2020, for a one day ordinary session on the Monday, and the Election Synod to commence on the Tuesday of that week.

Purpose

1. The purpose of this report is to provide the Standing Committee with the options for, and key considerations regarding, the convening of the 1st ordinary session of the 52nd Synod.

Recommendations

2. Standing Committee receive this report.
3. Standing Committee recommend to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened immediately prior to the special session to elect the next Archbishop.
4. Standing Committee agree in principle to deem 12 October 2020 as the commencement of the 1st ordinary session of the 52nd Synod for the purposes of elections to Diocesan boards and councils.
5. Standing Committee recommend to the Archbishop that he not convene a session of the Synod in 2020, owing to the significant health risks of convening a session associated with COVID-19, noting that under the current Public Health Order such a gathering would be unlawful.
6. Standing Committee –

- (a) note that the week commencing Monday 19 April 2021 is planned for the special session to elect an Archbishop,
 - (b) agree in principle to recommend to the Archbishop that the Monday of the week of the 2021 planned special session to elect the next Archbishop comprise an ordinary session; with the Tuesday to Friday set aside for the Archbishop's election,
 - (c) authorise the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease), to be finalised at an appropriate time in 2021.
7. Standing Committee –
- (a) request the Diocesan Secretary to provide to the September Standing Committee meeting a draft annual report of Standing Committee to the Synod, with a view to making this report available online to Synod members in the absence of a session of Synod,
 - (b) authorise the Diocesan Secretary to –
 - (i) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (ii) make any reports and documents that the Standing Committee have authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.
8. Standing Committee –
- (a) agree to schedule tentatively 19 October 2020 for an additional meeting of Standing Committee,
 - (b) ask the Diocesan Secretary to bring a suitable motion to the September meeting to decide the matter, and
 - (c) invite members to advise the Diocesan Secretary of any business that would benefit from being considered during October, or any other considerations.

Background

9. The 1st ordinary session of the 52nd is scheduled to commence on 12 October 2020, continuing on 13, 14, 19 and 20 October.
10. At its meeting on 27 April 2020, the Standing Committee received a series of reports from the Diocesan Secretary outlining problems known at that time, related to the COVID-19 restrictions and convening sessions of the Synod. The matters raised included –
- (a) Restrictions on large gatherings suggest that a meeting is unlikely to be able to be held as planned, and may not be able to be held at all this calendar year.
 - (b) If the Archbishop does not summon a meeting of the Synod, a constitutional problem arises as the Schedule to the *Anglican Church of Australia Constitution Act 1902 (1902 Constitution)*, in subsection 1(2) requires –

‘The Synod in each Diocese shall be convened at least once in every year by summons of the Bishop of the Diocese, stating the time and place of meeting.’
 - (c) Many diocesan boards and councils have members with terms set to expire either at the 1st ordinary session of the 52nd Synod, or at the first Standing Committee meeting next following the 1st ordinary session. We may expect approximately 290 positions would ordinarily be filled at a first ordinary session of a Synod, and then a further 130 or so positions filled by the Standing Committee at the first meeting following a first ordinary session. The circumstances and requirements for each position need to be ascertained. Similarly, and in particular, Standing Committee members hold office until the first day of the first session of the next Synod.
11. At its meeting on 25 May 2020, the Standing Committee received a report which among other things –

- (a) recommended Standing Committee endorse a letter to the Attorney General, requesting an amendment to the *Anglican Church of Australia Constitution Act 1902* –
 - (i) to allow the diocesan council in each diocese in NSW to declare by resolution that by reason of circumstances arising from the COVID-19 pandemic it is impossible or inexpedient for their Synod to be convened in 2020, and
 - (ii) to allow for the Synod in each Diocese to be held using one or more technologies that give all members a reasonable opportunity to participate without being physically present in the same place,
 - (b) outlined problems with planning to meet in person for Synod (these are updated and expanded upon in this report),
 - (c) outlined an option for Synod to meet in multiple centres connected by video conference (this is one of the options investigated further in this report), and
 - (d) foreshadowed two options which may be considered by the Standing Committee at this (27 July 2020) meeting. The first option relied upon the legislation allowing remote meetings of the Synod to be in effect; this has not transpired. The second option allowed for some ambiguity but focused on the multiple remote meetings model. Those suggestions are taken up later in this report.
12. At the same meeting, the Standing Committee –
- (a) agreed to make a recommendation to the Archbishop at this meeting, regarding the timing of the next ordinary session of the Synod,
 - (b) requested that a report be provided to allow for a date to be deemed the first date of the 1st ordinary session of the 52nd Synod for the purposes of conducting elections tied to the 1st ordinary session, and
 - (c) asked for options to hold the 1st ordinary session of the 52nd Synod “in an under-cover venue (such as a stadium or other indoor venue), assuming large gatherings may be convened under health restrictions but social distancing rules remain in place during October to December 2020; to enable Standing Committee to consider making a recommendation to the Archbishop to preference holding the session in person in such a venue over holding the session through the proposed multiple remote sites using internet and other technologies method.”

Discussion

13. Since the Standing Committee meeting of 25 May 2020 (when the options to convene the 1st ordinary session of the 52nd Synod were last raised), some of the key factors in making a decision regarding Synod have progressed, others have not –
- (a) The Attorney General's office has indicated that any change to our Constitution is unlikely, prior to 2021; and otherwise has made no progress in our request.
 - (b) While Public Health Orders had removed entirely restrictions on maximum numbers of attenders at large gatherings, relying instead on the '4m²' rule, the NSW Premier has indicated that from 24 July 2020, corporate events (among others) will be limited to 150 people. It is anticipated that the Public Health order giving effect to this restriction may not be available until 24 July 2020. Due to the timing of this report and the Standing Committee meeting, I have assumed the content of the Public Health Order that will have effect from 24 July 2020 based on the stated intention of the Premier on 17 July 2020.
 - (c) It impossible to predict what the state of restrictions will be in October 2020.

Other Dioceses in New South Wales

14. As a matter of interest, we understand that the other dioceses within the Province intend to act as follows –
- (a) Armidale: intends to hold a Synod this year, but yet to formally decide.
 - (b) Bathurst: intends to hold a Synod this year, but yet to formally decide.
 - (c) Canberra & Goulburn: Not planning to hold a Synod this year, but Bishop and Registrar expect to tour the diocese to update parishes on diocesan matters.
 - (d) Grafton: Planning to hold their Synod (of about 130) in September in a school hall large enough to accommodate the 4m² rule.

- (e) Newcastle: Anticipates not being able to hold a Synod.
- (f) Riverina: Plan to hold their Synod on 20-21 November in the Cathedral, where there is expected to be sufficient space to satisfy the 4m² rule.

Key factors that influence the convening of Synod

- 15. There are a number of factors which must be weighed as we consider the convening of a session of Synod. In order to arrive at a reasonable set of decisions, key factors are set out in separate headings, and several options for the venue and timing of Synod are provided in the attachment.

Risk of infection

- 16. A primary consideration in any decision about gatherings during the time of a pandemic must be the risk of spreading infection. If the Synod meets and the virus is present in any member, even with social distancing, there would be the expectation that it would spread during Synod, with the attendant perhaps catastrophic impact upon the health of our members, families and communities; as well as the impact upon our ministries and reputation.
- 17. Consider also the demographic of Synod members. The 51st Synod had 812 members, of whom 138 were over the age of 70 during the last session. By age alone 138 members are in the 'at risk' category for COVID-19, let alone those who are 'at risk' resulting from medical conditions.
- 18. For this reason, if a session of Synod is to go ahead, provision will need to be made for temperature checks, records of attendance for contact tracing, and regular cleaning of seats and surfaces.
- 19. The current understanding of the nature of COVID-19 itself suggests that it is more likely to spread indoors than outdoors.

Social distancing

- 20. The 4m² rule is a critical consideration in any venue we choose and requires at least 4m² of space for each person on the premises. The Wesley Centre can accommodate 150 persons by this rule. A venue capable of holding 850 persons is roughly three times the size of Sydney Town Hall.

Accessibility of transport and meals

- 21. Along with Social Distancing requirements, consideration must be given to how members may travel to and from the venue, and find meals nearby – allowing for parking, public transport, meals, restrooms, etc; all with consideration to limiting crowds and exposure to others for the sake of infection control. The number of Synod representatives may overwhelm seating restrictions on public transport or at restaurants nearby, simply because of the size of the gathering.

Isolation requirements in the event of a confirmed case

- 22. Emerging as a critical consideration is the isolation requirements in the event of a confirmed or suspected case of infection with COVID-19. A person who is identified as a close contact of a person with a confirmed or probable (until proven otherwise) COVID-19 infection must isolate at home for 14 days after the last contact. This is enforceable under section 62 of the Public Health Act 2010.
- 23. 'Close contact' is defined as:
 - (a) face to face contact in any setting with a confirmed or probable case of COVID-19 for greater than 15 minutes cumulative over the course of a week, or
 - (b) sharing close space with a confirmed or probable case for a prolonged period (2 or more hours).
- 24. We need to be conscious that if any member who attends Synod is confirmed with COVID-19 during Synod, or is a probable case, every other person present at Synod at the same time as that person would be considered a close contact under paragraph (b), and accordingly would need to isolate at

home. The duration of isolation would be until a 'probable' case is ruled otherwise, or until 14 days have passed.

25. While not every member attends every session of Synod, we must consider the impact upon ministry and the function of the Diocese and its organisations if the majority of rectors and two involved lay persons from most parishes, not to mention the senior episcopal team, are forced to isolate for two weeks.

Ambiguity – for Synod members, Standing Committee and staff

26. The Standing Committee needs to form a view on the level of ambiguity it is willing to tolerate in convening a Synod, given the possibility of restrictions and rules changing with little notice, derailing a planned session. For example, we may choose to convene a Synod in a venue that meets the requirements of restrictions at the time, only to find that restrictions are tightened shortly before Synod resulting in the need to cancel.
27. As we have recently seen in Victoria, and now increasingly in New South Wales, there is also the possibility of a spike in infections leading to restrictions on certain postcodes. This raises the issue of whether Synod would proceed if a portion of its members were unable to attend due to restrictions. From a fairness perspective, could Synod proceed if for example, all of Wollongong were in lockdown but Sydney was not? The recent example of the deferral of Federal Parliament, given the inability for Victorian politicians to participate is a case in point.
28. If Synod were to go ahead, we may have even lower than normal turnout from Synod members, or members only attending the session during the consideration of the most critical matters in an effort to avoid venturing into the city.
29. Much of this ambiguity can only be mitigated to a small degree; and any cancellations are likely to result in financial loss. Selecting venue and timing options that anticipate possible tightening of restrictions should be taken up wherever possible, but in this pandemic environment there is no predicting what the state of restrictions will be in future months.

Planned and urgent business of the Synod

30. The upcoming session is the 1st ordinary session. In a normal Synod cycle, the 1st session would include consideration of budgeting principles and priorities, in order to inform the budget which is brought to the 2nd session. However, in light of the anticipated election of a new Archbishop, the Standing Committee in February 2020 agreed to a proposal from the Diocesan Resources Committee, to omit any budget considerations from the 1st session, bringing the principles and priorities to the 2nd session (planned for September 2021), and the budget itself (covering two years) to the 3rd session (2022). Accordingly, the forthcoming session was not expected to include a budget component. (Assuming an ordinary session may be held early in 2021, a 2nd ordinary session in September 2021 would allow the budget process to continue as planned.)
31. Elections are a significant component of the 1st ordinary session, however in line with the Standing Committee's request (May 2020), provision has been made to conduct the elections associated with the 1st ordinary session with a 'deemed' date of commencement of Synod, of 12 October 2020; along with Rules for contested elections to be determined by use of online ballot (rather than in person). If Standing Committee adopts this course of action, the elections will be administered separately to Synod's meeting, though in the same timeframe as would have been the case had Synod met as planned, with the consequence that any venue or timing, or even cancellation of Synod, would not impact the administration of elections.
32. The following is a list of matters already approved by the Standing Committee to be brought to the next ordinary session of the Synod –
 - (a) Amendment to the Governance Policy for Diocesan Organisations: Allowing Diocesan Organisations to align with the broader purposes of the Diocese
 - (b) Domestic Abuse Leave for Clergy: Responding to Domestic Abuse (23/18)
 - (c) Indigenous Ministry in the Diocese A Theological Framework for Reconciliation (22/18)
 - (d) Doctrine Commission report: On the Need of Children for a Mother and a Father

- (e) Various annual reports, including for example, the Anglican Church Property Trust Annual Report
33. The following is a list of matters that may be brought to the Standing Committee for the next ordinary session of Synod –
- (a) Standing Committee report to Synod
 - (b) Composition, purpose and role of Synod (43/17)
 - (c) Fixed term appointment for the Archbishop (64/19)
 - (d) Human Sexuality Pastoral Guidelines (29/19)
 - (e) New Safe Ministry Assessment process and timing (49/19)
 - (f) Review of the Standing Committee Ordinance (66/19)
 - (g) Safe Ministry Board annual report
 - (h) Stipends and Allowances for 2021
 - (i) Ministry Standards Ordinance review
 - (j) Review of the Archbishop of Sydney Election Ordinance (to provide for certain matters relating to the consecration of the successful candidate)
34. Of all the matters in the preceding two paragraphs, while some are significant, only the matter in paragraph (j) above is urgent (and may be dealt with during the special session, if needed). There may be additional matters that arise subsequent to the preparation of this report, however owing to the lead time to prepare for a Synod, the July meeting is the last reasonable date to make a decision regarding an October session.

Numbers and quorum

35. The exact number of Synod members fluctuates as a result of parish reclassifications, resignation of members, rector moves, and other factors. Approximately 25% of Synod members for the 52nd Synod have not yet been appointed or advised to the Registry. Accordingly, for the sake of understanding our numbers, this report will rely on the numbers of members associated with the 51st Synod.
36. The 51st Synod had 812 members, comprising 288 clergy and 524 lay members, plus the President. The largest number of Synod members in attendance for an ordinary session in recent history was in 2005 when 628 people attended. In addition, approximately 20 staff, technicians and security may be present in the theatre, and the public gallery. It is difficult to determine how many seats are required for the public gallery since the public's use increases with certain topics being discussed by the Synod, and many Synod members use the public gallery.
37. A quorum of the Synod is defined in clause 1.4 of the Schedule to the *Synod Standing Orders Ordinance 2019*, as follows –
- (1) When a motion about a proposed ordinance is being considered, one fourth of the members of each House is a quorum.
 - (2) Otherwise, 50 members of the House of Clergy and 100 members of the House of Laity is a quorum.
38. Accordingly, assuming any prioritised business of the Synod is likely to include an ordinance, a quorum should be considered to be 25% of each house, being approximately 72 clergy and 131 lay persons, 203 in total. Including the President and minimal staff, the bare minimum number for a quorum and ability to function, is therefore approximately 220. This number is beyond the anticipated maximum of 150 people allowed at corporate events (with effect from 24 July 2020).

Timing options for Synod

39. For the sake of this report, noting the lack of urgent and significant business as well as the significant health concerns, it is assumed that if Synod meets it will meet for one or two days (as opposed to five days).
40. Noting the unpredictability of the virus and the fluctuating intensity of restrictions, there seems little practical benefit in moving the session to December 2020, as there is no telling if restrictions may be

tighter at that time. Any remaining increased chance of a more favourable restrictions environment in December is offset by the inconvenience to members of meeting for Synod close to Christmas and at an unexpected time.

41. Given the assumed shortened length of the session, it may be worthwhile considering meeting during the day (rather than during the day and the evening) for one long day; or some other combination that maximises the use of time. However, given the relative lack of urgent business, and the desire to minimise time spent in large gatherings, this seems unnecessary.

Venue options for Synod

42. Included as an attachment to this report is a consideration of the types of characteristics that should be present in a location for Synod, as well as a consideration of four different types of venues –
- (a) an indoor location (the International Convention Centre),
 - (b) an outdoor undercover location (a stadium such as ANZ Stadium at Homebush),
 - (c) multiple (satellite) centres, and
 - (d) Synod via webinar.

A summary table is also provided.

43. Each of the options outlined for hosting Synod is far from perfect. None of the realistic options address the risk of spreading the virus, and in the COVID-19 environment, none present a reasonable use of time and resources for meeting, given the relative lack of significant or urgent business. These factors alone are sufficient to form the view that Standing Committee should recommend that the Archbishop not convene a Synod in 2020.

Indoor or outdoor (undercover) venues

44. In addition to the significant concerns regarding a gathering as large as our Synod, it is anticipated that the Public Health Order to come into effect from 24 July 2020 will restrict corporate gatherings to 150 people or less. This is expected to make it unlawful for indoor meetings of the Synod or outdoor undercover meetings of the Synod to be convened. While the Public Health order may be relaxed in time for Synod, there is no way to predict when or if this will occur. The Summons would typically be sent in mid-August.

Venues with reduced numbers in each location and reliance upon technology to meet

45. The multiple (Satellite) centres option relies upon an amendment to the Constitution which is no longer expected to be implemented this year. Without the amendment, the option is not viable.
46. Holding Synod via webinar, with each member attending using their own connection, is not viewed as realistic, but is included only for the sake of completion.

Viable options for venues

47. From a pragmatic perspective, there are no viable options for Synod to meet in October 2020. However, a detailed consideration of the characteristics of the potential venues may be useful in formulating options for sessions of Synod at a time with significantly reduced concern over community transmission. Hence I have included this information as an attachment to this report.

Postpone until 2021 the 1st ordinary session of the 52nd Synod

48. The Standing Committee may recommend to the Archbishop that he not convene a session of the Synod in 2020. Such a recommendation is justified in summary by reference to the significant health concerns and the lack of any venue or format that significantly mitigates the risk of transmission.
49. Beyond these reasons to postpone the session until 2021, it is unforeseeable what the level of restriction will be in three months' time, and it is entirely possible in this environment that a significant

portion, perhaps even a majority, of Synod members would not wish to attend a large gathering; or may be prevented from doing so by Public Health Orders.

50. As a further concern, it is worth considering the potential impact upon Sydney and Wollongong, and upon the people and ministries of our Diocese if a person attends who is carrying the virus:
 - (a) Even if there was no transfer of infection, the very presence of someone with a confirmed *or likely* case will result in every member who had been present needing to isolate for two weeks or until the 'likely case' is confirmed negative.
 - (b) The potentially catastrophic scenario is if there is a transfer of infection during Synod. The geographically representative nature of Synod means that the rector and two senior lay people from most parishes are present (many of whom are 'at risk'), meaning that Synod could be an incredibly efficient means of spreading the virus all over Sydney, Wollongong and surrounds, with local focus areas in our parishes.
51. My recommendation is that the Standing Committee recommend to the Archbishop that he not convene a session of the Synod in 2020, owing to the significant health risks of convening a session associated with COVID-19, noting that under the current Public Health Order such a gathering would be unlawful.

Implications for elections associated with the 1st ordinary session

52. Each ordinary session of Synod includes elections to diocesan boards, councils and committees. The 1st ordinary session of each Synod is intentionally weighted to include the largest number of these elections. At the planned forthcoming session, there is expected to be 294 such elections.
53. At its meeting in May 2020, the Standing Committee received a report which, noting the possibility of delayed or cancelled session in October 2020, described the option to 'deem' a date to be the first date of the first session of the Synod for the sake of elections associated with the session. The Standing Committee requested a report with recommendations to provide for this option, to be brought to this (July 2020) meeting. Accordingly a report recommending a mechanism for the Archbishop-in-Council to 'deem' the date, while also directing that contested elections shall be determined by online ballot (rather than a physical ballot), is expected to be considered by the Standing Committee at this meeting.
54. As Standing Committee considers this approach, it is worth noting that the elections associated with a session of the Synod require a two month lead time for communications to members, call for nominations, publication of provisional results, opportunity for nominees to withdraw, and publication of the results of uncontested elections. If a session is to be held commencing 12 October 2020, or if the deeming date option is adopted, notices need to be sent to members by mid-August.
55. One benefit of the use of the 'deeming' option together with the use of online ballots rather than in-person ballots, is that it will allow the proper administration of elections regardless of whether the session is planned and then cancelled, or whether it is cancelled immediately. That is, it allows the elections to be conducted without the need to gather, and without the risk of interference from fluctuating levels of restriction.

Implications for the Election Synod

56. Having cancelled the Election Synod planned for August 2020 following the extension of Archbishop Davies' retirement age, it would be reasonable to assume that the responsibility to elect the next Archbishop would fall to the 52nd Synod, given that under normal circumstances the 52nd Synod would commence in October 2020 and the Election Synod is likely in the week of 19 April 2021. However, in accordance with subclauses 18(1) and 46(1) Of the *Synod Membership Ordinance 1995*, until the first ordinary session of the 52nd Synod is held, the 51st Synod remains the Synod that will be called upon to elect the next Archbishop.
57. In order to remove this cloud of uncertainty for all involved, measures may be taken to ensure that the 1st ordinary session of the 52nd Synod is held prior to the special session to elect an Archbishop. In order to achieve this end, the Standing Committee should recommend to the Archbishop that an ordinary session be convened immediately prior to the first day of the special session to elect the

next Archbishop. Aside from the need to meet for an ordinary session to address 'ordinary' matters, this will confirm that the 52nd Synod will be called upon to elect the next Archbishop. It is advantageous to convene the two Synods concurrently, as this will (as far as possible) ensure that one is not held without the other due to changing restrictions.

58. It seems unlikely that the Wesley Centre will be a viable venue for the Election Synod in April 2021. However, the terms of our booking allow cancellation two months prior with minimal financial penalty. The ICC is the preferred location for the Election Synod assuming that restrictions are still in place and the rates for the centre are reduced. Assuming a session of Synod is not held in 2020, the funds saved may be used to make up the shortfall for the Election Synod at the ICC.
59. To this end, the Standing Committee may –
- (a) agree in principle to recommend to the Archbishop that the Monday of the week of the planned 2021 special session to elect the next Archbishop comprise an ordinary session, then the Tuesday to Friday be set aside for the Archbishop's election, and
 - (b) authorise the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease).

Next steps

60. Assuming the Standing Committee agrees with the recommended actions in this report, the Diocesan Secretary will formally convey the recommendations and decisions of the Standing Committee to the Archbishop, and with his concurrence, the Diocesan Secretary will –
- (a) cancel the booking at Wesley Theatre for the planned ordinary session in October,
 - (b) attempt to progress a booking at the ICC for the Election Synod in April 2021 at the reduced rates,
 - (c) convey the planned actions to members of the 51st Synod and members of the 52nd Synod,
 - (d) provide updates as needed and a progress report to the Standing Committee by the time of its December 2020 meeting, with regard to the planned 1st ordinary and special sessions of the 52nd Synod.
61. In order to keep the Synod informed of the work of the Standing Committee and other diocesan organisations, the Standing Committee may wish to
- (a) provide an annual report in the same format as usual to the Synod, making it available to Synod members following the September Standing Committee meeting,
 - (b) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (c) make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members.
62. In the absence of a session of Synod in October 2020, the Standing Committee may wish to schedule an additional meeting on 19 October 2020, to carry on its business. It is unclear whether this will be necessary. I recommend that the date be tentatively scheduled for a meeting with the matter to be decided at the September meeting, and members of Standing Committee be invited to advise the Diocesan Secretary of any business that would benefit being considered during October and any other considerations.

DANIEL GLYNN
Diocesan Secretary

20 July 2020

Venue options and requirements for Synod

1. At its session in October 2019, the Synod received a report entitled '14/17 Forum of Synod', outlining among other things, the key factors to consider in determining the location to convene a Synod. According that report, the location for Synod needs –
 - (a) to be accessible by public transport,
 - (b) to offer sufficient parking,
 - (c) to provide capacity for meals for 500 people simultaneously emerging from a session,
 - (d) to be reasonably 'central' for the benefit of members from all areas of the Diocese, and
 - (e) to offer sufficient options for accommodation,
 and would be highly beneficial to be a short walking distance from St Andrew's House (given the need for staff to produce and provide daily business papers, amendment sheets, and answers to questions with a tight turnaround time).
2. The requirements associated with the COVID-19 pandemic must be overlaid on top of those factors in determining a location for Synod.
3. There are a number of options for a venue for Synod, outlined below. In each, a description is given of the key considerations relating to that venue.

Synod in one indoor location – International Convention Centre, Darling Harbour

Most indoor venues unsuitable

4. Given social restrictions, the Wesley Centre is not a viable option for the October session of Synod. With the 4m² rule in place, the Theatre can only accommodate 150 persons (less than a quorum, let alone the full membership). Even if the official social distancing requirements are removed, it seems unlikely that we could reasonably expect our members to meet in such close proximity in the near future.
5. Several alternative options were considered, however most were immediately ruled out due to insufficient size (including St Andrew's Cathedral, the Sydney Town Hall and City Recital Hall).

The International Convention Centre

6. Ultimately, noting the desirability of hosting Synod near the city CBD for the reasons listed above (including access to transport, parking, meals and accommodation), the International Convention Centre (the **ICC**) at Darling Harbour is the logical remaining option, being able to scale to provide suitable social distancing.
7. The ICC has provided an interim quote to use its First State Super Theatre (the **FSS Theatre**) on Tuesday 13 and Wednesday 14 October 2020 (these were the available dates in the correct week), being 50% more expensive than we are used to, but within our capacity given we would likely only meet for two days.
8. Due to its location and normal purpose being for conventions, the ICC seems best suited to meet the operational needs related to running a 'normal' session of Synod. (For example, meals, transport options and accommodation [if needed], will be at least as available at and around the ICC as any other suitably sized venue in Sydney; while its proximity to the CBD and accessibility for train users make it the most attractive option.) Accordingly, this report will not dwell on the detail of operational considerations for meeting at the ICC.
9. Being indoors, there is the increased likelihood for transmission; and having all Synod members in one location maximises both the pool of people who may become infected if a person brings COVID-19 to Synod, and who must self-isolate for two weeks in that eventuality.

10. If the (anticipated) restriction on corporate gatherings larger than 150 people is removed, and Synod is to meet in one location, the ICC's FSS Theatre is the simplest option due to its proximity to the city, parking and public transport, and availability of restaurants – in addition to its ample space. The cost would be prohibitive if held over five days, however a 1-3 day session could fit within the original budget.

Synod in one outdoor (undercover) location – Sydney Olympic Park Arena

11. Another option is to use the undercover portion of a stadium. Both the ANZ Stadium at Sydney Olympic Park and Bankwest Stadium in Parramatta are available and the lease per day is surprisingly competitive. The Sydney Cricket Ground was contacted but did not respond to our request for a quote.
12. In either scenario, Synod members would be seated in the lower seating bowl, facing the field. A public address (**PA**) system and a small stage would be set on the arena sideline, facing members. For the sake of this report, ANZ Stadium is assumed to be the more attractive option of the two, given the availability of parking and transport solutions.
13. A significant benefit of the stadium option relates to social distancing and being outdoors. The Public Health Order that we have access to (in effect until 23 July 2020) is more generous with sporting facilities, provided that "(a) admission to the premises is by way of a ticket and each person has been assigned to a seating area, and (b) the total number of persons is the lesser of 25% of the capacity of the premises or 10,000 persons."
14. The parking and availability of public transport is fairly well provided for in either venue, however cafés and restaurants are limited. While the ANZ Stadium has capacity to cater to crowds significantly larger than the Synod, the meal venues are separated from the Stadium and just don't seem to be an attractive option for our needs. Accordingly, the availability of suitable food remains questionable.
15. An obvious risk with any stadium option is the possibility of inclement weather, being rain, wind or heat. The stage would need to be setup on the sideline, which is not undercover. Members would be able to be seated undercover, but with significant separation from the front stage if the weather is a factor (not to mention the imposition upon the President). An indoor stadium would remove the risk of inclement weather, while also removing the benefits of reduced transmission from being outdoors; so there would be little benefit in pursuing an indoor stadium as opposed to the ICC.
16. While logistical considerations such as placements of microphones and PA gear could be overcome, the stadium option remains a desperate solution. A stadium is intended for sporting events, and so will bring additional operational risk if attempted to be used for our 'business' purposes.
17. Until the Public Health Order is updated specifying the changes to take effect on 24 July 2020, it can only be assumed that the restriction on corporate gatherings will apply to corporate gatherings held at sporting stadiums.

Synod in multiple (satellite) locations

18. The multiple centre or 'satellite meetings' option was presented to Standing Committee in May 2020. The following is a revised and more detailed description of that option –
 - (A) Arrange 8-10 remote Synod meetings in large church buildings, each staffed by 1 or 2 SDS staff and 1-3 volunteers from the church. (The fewer locations, the easier to manage once the conference is setup; but the more locations, the safer we are from changes in restrictions and maximum sizes.)
 - (B) Synod members are summoned to a specific church building near them, gathering in groups of up to 100. (Note, for the purposes of restrictions, this is a private gathering, not a public gathering such as a worship service).
 - (C) Each satellite location has two Zoom conference links managed by the SDS staff in conjunction with the church –
 - The first is a large screen view of the conference (showing whoever is speaking currently) for all the members in the meeting to view. Any microphone on the members is muted all of the time (possibly unmuted for resolutions carried by acclamation).

- The second is in a separate room nearby, with a camera and screen feed to the conference, allowing members from that location (when called on) to speak to the conference, without distraction and without PA interference. (This to eliminate echo and the problems associated with 'hybrid' Zoom/in-person meetings)

...in this way, any member presenting will always be in a dedicated room with microphone, and be the only person in that room speaking. This should remove distractions, and assure equality of presence among all satellite meeting locations.

- (D) When a Synod member wants to speak, the staff use a shared digital list to add names of those who are 'standing'. The President is able to view the list in real time and see who is 'standing', and call them at his discretion (as is the case at a regular session).
- (E) Votes that are 'little more than a formality' may, with goodwill be taken on the absence of opposition (such as has become the practice at Standing Committee). For the majority of votes (including votes by houses and by secret ballot), conference voting technology would be required (see discussion below).
- (F) As to the location of the President and staff, there are two options –
- The President and staff may meet in a meeting room in St Andrew's house, without other Synod members present, so that there is no advantage for those members who happen to be in the 'head' location; however, this approach seems to disconnect the President and others from the members
 - The Wesley Centre (or other large meeting option) may be used as the primary location, with Synod members being given the option to attend Wesley using a registration system. With social distancing, the numbers in Wesley would be limited to 150, however it is conceivable that a sufficient number of Synod members would self-select to attend a local meeting, rather than the Wesley Theatre to make this viable.

Wesley Centre Satellite meeting support

19. The Wesley Centre offers a service to host and support satellite meetings. As part of this service, the Wesley Centre provides the central location (the Wesley Theatre, allowing as many members as possible), as well as the setup, support and responsibility for the technical aspects of the conference. This service includes –
- (a) venue hire for the Wesley Theatre,
 - (b) laptops and screens for the conference at the Wesley Theatre (not the satellite meetings),
 - (c) multiple cameras and operators (for the Wesley Theatre, not the satellite meetings),
 - (d) a technical team to tour the satellite meeting locations prior, to ensure technical setup, and
 - (e) (remote) technical support for the satellite meeting locations throughout the session.
20. If a satellite model is to be pursued, utilising the Wesley Centre's service is the preferred model, in order to reduce the risk of technical error or interruption, while allowing SDS staff to focus on the business of Synod, rather than its technical operation.

Flow of business

21. A significant problem with the satellite option is the flow of business across multiple centres. Even assuming the technology works flawlessly, there would still be a heavy reliance upon staff at each location; and expected delays due to video relay, additional procedures for indicating a desire to speak and attracting the President's attention, let alone efficiently and suitably debating an amendment or contested motion.
22. The counting of votes presents a particular problem. A regular session of Synod usually relies on voting on the voices, which would not be possible across multiple centres. Having sufficient camera quality and screen space to perform voting on the hands is unrealistic. The most promising solution is to utilise conference voting technology, allowing Synod members to use their own device to cast a vote (from anywhere with internet connection), immediately tallied for the President to report. The following considerations are relevant –
- (a) The software would need to prevent members from voting more than once in each ballot, and ensure only those present are able to vote.

- (b) It is anticipated that a small portion of members in each centre would not have a suitable device or may have connectivity issues preventing them from using their own device. These members (estimated to be 10-20 in each location) would need to sit in a location where their votes can be tallied by staff and submitted electronically.
 - (c) In this circumstance, the Synod may agree to pass motions that have 75% in favour with 75% of the votes cast, without the need to tally the device-less members (and vice versa for motions that are 75% opposed by 75% of votes cast).
 - (d) It would be expected that voting in this way would be less efficient (though more accurate) than voting on the voices, but significantly more efficient than votes by secret ballot.
23. Specific vote casting devices may be an option (such as were utilised at General Synod), however these devices tend to be designed for use within one local centre – not spread across the Diocese in multiples centres. They also bring additional cost and administrative burden to hand out and collect each day; and in the age of COVID-19 – to clean with each use. Accordingly, these devices are not recommended.

Logistical limitations

24. A preliminary investigation has identified churches in each region that could be utilised for the meeting. However, a sufficient number of churches that had sufficient size as well as parking and access to transport and meals were not able to be identified in each region. Accordingly, this option is not well suited to sessions of Synod that require meal breaks (such as ordinary sessions) – although it may be suitable for the session to elect the next Archbishop, trusting that members will arrive having eaten, so at least the lack of nearby food in some locations is addressed.
25. Assuming the satellite locations are church buildings, we would also need to organise cleaning of the premises, as well as suitable COVID-19 prevention measures such as onsite temperature checks, protections against sharing of food, etc.

Viability of convening in multiple locations

26. As noted previously, the Schedule to the 1902 Constitution, in subsection 1(2) anticipates a single location for Synod. Little progress has been made with the Attorney General's office in amending that provision to allow the use of technology and multiple sessions. Accordingly, the satellite option is not a viable option at present.

Synod via webinar

27. We may quickly rule out a session of Synod held entirely on individual access video conference, even using professional conference software.
28. Such a meeting would be prone to connection issues from members, and a significant minority would be expected to be unable to connect, participate and or vote, making this option unviable.
29. In addition, a meeting with 800 members, any of whom may speak, seems unreasonable for the President to chair effectively.

Summary Table

30. The table below provides a summary of key location-specific factors for ease of comparison.

Factor	ICC FSS Theatre	Sydney Olympic Park	Multiple satellite Locations
Measures to reduce risk of infection	✗ Indoors	✓ Outdoors	✗ Indoors ✓ Reduced risk, each location quarantined from others
Social distancing	✓ Capacity for 1,300 under 4m ² rule	✓ Capacity for thousands	✓ Capacity limited by building size
(Anticipated) 150 person maximum	✗✗ Unlawful if 150 max. is in place	✗✗ Unlawful if 150 max is in place, unless stadiums exempted	✓ Each location would be less than 150 persons.
Implications if COVID-19 present	✗ All attending would need to isolate	✗ All attending would need to isolate	✓ Only the portion attending the location affected would need to isolate
Accessibility of Meals	✓ Darling Harbour restaurants ✗ Pricey	✓ Cafes and restaurants nearby ✗ Limited options, possibly closed	✗✓ Some locations well catered for; others not within walking distance of food outlets.
Travel accessibility	✓ Parking ✓ Public transport from all Regions	✓ Parking ✗✓ Public transport, although difficult for some regions	✗✓ Some locations have sufficient parking, others do not. ✗✓ Some locations close to public transport; others are not.
Other factors	✓ ICC is 'for purpose' – should be easy to run a Synod, with minimal operational risk	✗ Dependent on the weather ✗ Is not 'for purpose' – brings operational risk. ✗ Awkward to sit in the stands and have front table on the sidelines.	✗ Multiple locations brings significant operational risk. ✗ Likely technical problems with at least one site. ✗ Relies on significant staff presence. Huge logistical operation brings risk. ✗✗ Without amendment to the Constitution, is legally questionable.

Standing Committee of Synod

Deeming the date of Synod for conduct of elections

Purpose

1. The purpose of this report is to address the request of the Standing Committee on 25 May 2020 for recommendations for a 'deemed' first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session of the 52nd Synod.

Recommendations

2. Standing Committee receive this report.
3. Standing Committee, under rule 8.2 of the Schedule of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he –
 - (a) determine that it is impossible or impracticable to conduct any elections at a session of the Synod during 2020, by reason of the health crisis created by the COVID-19 pandemic and ensuing restrictions on public gatherings; and
 - (b) deem 12 October 2020 as the first appointed day of the first ordinary session of the 52nd Synod for the purpose of elections conducted under the rules for that session.
4. Standing Committee, under rule 8.5 of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he make the regulations set out in the Annexure to this report for the effective conduct of elections held prior to the deemed first appointed day of the session.

Background

5. One of the key functions of the Synod is the election of persons to diocesan bodies. Currently, there are approximately 45 diocesan bodies to which Synod elects members. These include the councils of diocesan schools and other diocesan organisations, such as Moore Theological College, Youthworks and Anglican Community Services.
6. Under the terms of the relevant constituting ordinances, many board and committee positions in diocesan bodies fall vacant on the first day of the first ordinary session of each Synod. For instance, clause 10.2 of *Moore Theological College Ordinance 2009* states that the two longest-serving clergypersons elected by Synod to the College's Council are to retire on the first day of the first ordinary session of each Synod.
7. If Synod were to be held this year, it would be the first session of the 52nd Synod. The first appointed day of this 52nd Synod, which was scheduled to be 12 October 2020, would trigger certain vacancies in the membership of diocesan boards and committees.
8. However, the current social restrictions in place due to COVID-19 render it impractical (if not impossible legally-speaking) to hold a session of the Synod in 2020. It does not appear to be feasible to comply with these restrictions and to conduct Synod business effectively given the size of its membership.
9. Nonetheless, it is desirable for the business of diocesan boards and committees to proceed, including in relation to the conduct of elections. Accordingly, at its meeting on 25 May 2020, the Standing Committee resolved as follows:

“Standing Committee requests that a report with recommendations and, if appropriate, a Bill for an ordinance, be provided to a future meeting of the Standing Committee to

provide for a date to be deemed the first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session.”

10. This report provides a recommended mechanism for the Standing Committee to ‘deem’ a commencement date for the first ordinary session of the 52nd Synod, allowing the elections tied to the first ordinary session to be administered regardless of whether a session is convened, and on the assumption that a session will not be convened as scheduled in 2020.

Discussion

Deeming the date of Synod for the conduct of elections

11. The *Synod Elections Ordinance 2000* (the **Ordinance**) sets out the processes for the conduct of elections by Synod members and for other matters. Specifically, the Schedule to the Ordinance sets out the ‘Rules for the Conduct of Synod Elections’.
12. Relevantly, rule 8.2 of the Schedule includes:
 - 8.2 Impossibility or impracticability etc of conducting an election**
 - (1) This rule applies:
 - (a) if the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of the Synod, or
 - (b) if, for any reason, an election does not take place at the session.
 - (2) The election is to be conducted in the same manner as an election is to be conducted under this Schedule prior to the first appointed day of a session except that, for the purposes of the election, the Archbishop-in-Council is to specify a date which is to be regarded as the first appointed day of the ordinary session for the purposes of applying the relevant rules in this Schedule.
13. Under rule 8.2, if the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of Synod, then that election is to be “conducted in the same manner” as an election that is conducted under the Schedule prior to the first appointed day of a session. This matter is discussed in more detail below.
14. For such an election to occur, the Archbishop-in-Council must also specify or deem a date as the first appointed day of the ordinary session for that purpose. It is sensible to propose 12 October 2020 as the deemed date, being the date that would be the first day of the session were it to be held.

Implication for Standing Committee membership

15. Subclause 1A(3) of the *Standing Committee Ordinance 1897* provides that –
 - (3) The election of the Elected Members is to be held during the first session of each Synod and, subject to this Ordinance, such persons hold office until the first day of the first session of the next Synod.
16. The *Standing Committee Ordinance 1897* defines Elected Members as ministers or lay persons who are members of Synod.
17. Relevantly, subclauses 18(1) and 46(1) of the *Synod Membership Ordinance 1995* impose time limits on Synod membership for parochial representatives and nominated lay persons, stating that Synod membership “continues...until the day before the first day of the first ordinary session of the next Synod”.
18. If the Standing Committee passes the resolutions recommended in this report, the election of Standing Committee members (i.e. Elected Members) will occur alongside all other Synod elections prior to 12 October 2020.

19. The effect of subclause 1A(3) of the *Standing Committee Ordinance 1897* is that Standing Committee members elected at the first session of the 51st Synod will only retire from office immediately prior to the first day of the first session of the 52nd Synod (expected to be in April 2021). This means the persons elected to Standing Committee may only take their position as Standing Committee members at the first Standing Committee meeting after that first session of Synod (expected to be in May 2021).

Making regulations to give effect to the Rules

20. Rule 8.5 provides as follows:

8.5 Regulations

The Archbishop-in-Council may make regulations to give effect to the rules in this Schedule, including to provide for any matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively.

21. The rules (specifically rule 8.2) provide for conducting an election in circumstances where it is impossible or impractical to conduct an election at or during a session of the Synod. Therefore it is competent for the Archbishop-in-Council to make regulations under rule 8.5 to provide for the effective conduct of elections that are not held at or during a session of the Synod.

Regulations for the conduct of uncontested elections

22. Rules 4.1 and 4.2 of the Schedule sets out the process by which uncontested elections are to be conducted.
23. In the case of an uncontested election, the only act that would be undertaken at a session of the Synod is the declaration that the relevant persons are elected to their respective offices (rule 4.1(2)). The proposed regulations therefore set out an alternative means for the Archbishop to declare the elections in a circumstance where no session of the Synod is held since this is a “thing” that is not provided for in the rules to ensure that an uncontested election can be conducted effectively.

Regulations for the conduct of contested elections

24. Under rule 8.2, the election is “to be conducted in the same manner as an election is to be conducted under this Schedule prior to the first appointed day of a session”.
25. There is no “manner” in the Schedule for the conduct of any such election which is contested. There had previously been such a manner in the form of rule 5.3, which dealt with postal ballots conducted before a session of Synod. Rule 5.3 was omitted by the *Synod Elections (Efficiency and Transparency) Amendment Ordinance 2013*.
26. Ideally rule 8.2 would have also been amended in 2013 to better facilitate the conduct of elections in situations where the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of the Synod. The Standing Committee lacks the delegated power to amend the rules in the *Synod Elections Ordinance 2000* (see sections 4(1)(a) and 7(2) of the 1902 Constitution). Amendments thereto can only be made by the Synod itself.
27. Regardless, the absence of a “manner” for the conduct of a contested election is a “matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively” that can be the subject of a regulation under rule 8.5. Rule 8.2 clearly provides for elections to be conducted other than at or during a session of the Synod, so it is competent for the Archbishop-in-Council to make regulations to give effect to that rule by specifying a process for a contested election.
28. It is proposed that contested elections be held as online ballots in accordance with the proposed amendments to the *Synod Elections Ordinance 2000* set out in the Appendix to the report of the Diocesan Secretary dated 19 May 2020 titled “66/19 Review of the Standing Committee Ordinance 1897”. The Standing Committee resolved to support those amendments in principle at its May meeting. The material in the Annexure replicate these proposed amendments in the form of regulations under rule 8.5 of the Ordinance.

ANNEXURE

Regulations made under Rule 8.5 of the *Synod Elections Ordinance 2000* for the effective conduct of elections held prior to the deemed first appointed day of the first ordinary session of the 52nd Synod

Interpretation

1. In these regulations:

Ordinance means the *Synod Elections Ordinance 2000*.

Rule means a rule in the Schedule to the Ordinance.

Schedule means the Schedule to the Ordinance.

2. Unless the context otherwise indicates, the definitions in rule 1.2 of the Ordinance apply to these regulations.

Administering the election process

3. The administration of the election process shall be conducted in accordance with Part 3 of the Schedule.

Regulations for uncontested elections

4. If, by 5.00 pm on the precis closing day, the number of persons nominated for election to an office does not exceed the number of persons to be elected –

- (a) the Returning Officer is to forthwith give notice to the President of:
 - (i) the offices for which the nominations were made, and
 - (ii) the names of the persons nominated,
- (b) as soon as practicable, the President is to declare elected to their respective offices the persons named in the notice in regulation 4(a), and
- (c) the Returning Officer is to post a copy of the notice indicating those persons who have been elected at the nominated website address.

Regulations for contested elections

5. If, by 5:00 pm on the Precis closing day, the nominees for election to an office is greater than the number of persons to be elected, a ballot is to be held in the following manner –

- (a) As soon as practicable, the Secretary is to send Synod Members a notice which specifies –
 - (i) the offices for which a ballot is to be conducted,
 - (ii) the name of each person nominated to those offices and the suburb or locality of their residence, along with their precis,
 - (iii) the names of the 2 members who signed the nomination in accordance with the Rules,
 - (iv) the date by which a link to the online ballot will be circulated (the 'ballot opening date', per regulation 5(c)), and
 - (v) the date on which the ballot will close (the 'ballot closing date', per regulation 5(d)).
- (b) The notice in regulation 5(a) is to include an invitation for Synod Members to submit material to the Secretary in support of the nomination of a nominee or nominees, to be hosted on an unadvertised but publicly accessible page on the SDS website, subject to –
 - (i) the material being provided by the Synod Member in completed form within four business days of the notice of contested election being posted,
 - (ii) the provision of the written approval of every person referred to in the material (where reasonable to do so), including any nominee and their nominators, whether referred to by name or not.

- (c) On the date (the 'ballot opening date') five business days after the notice sent under regulation 5(a), the Returning Officer shall send by email to each Synod Member –
 - (a) a unique link to an online ballot allowing the Synod Member to indicate the name of the person or names of each of the persons for whom the member wishes to vote, preserving as far as reasonable the anonymity of the Synod Member, while providing only one vote per Synod Member,
 - (ii) a statement of the ballot closing date (per regulation 5(d)),
 - (iii) a link to an unadvertised but publicly accessible page on the SDS website, containing any notices made in accordance with regulation 5(b).
- (d) The ballot shall close at 5:00 pm on the date (the 'ballot closing date') five business days following the ballot opening date (per regulation 5(c)).
- (e) As soon as practicable after 5:00 pm on the ballot closing date, the Returning Officer is to send to the President a report containing:
 - (i) a statement of the total number of ballot papers which were formal and informal under rules 5.6(2) and 5.6(3) of the Schedule, and
 - (ii) a complete list of the names of the nominees and the number of votes recorded for each nominee, with the names on the list to be arranged in the order of the number of votes recorded beginning with the highest, and
 - (iii) having regard to the number of persons to be elected and the list referred to in regulation 5(e)(ii) – a statement of the name or names of the person or persons to be declared elected.
- (f) As soon as convenient after receiving the Returning Officer's report, the President is:
 - (i) to declare elected the person or persons referred to in the statement required by regulation 5(e)(iii), and
 - (ii) to cause a copy of the Returning Officer's report to be sent to each Synod Member.

Application of these regulations

6. Recourse may be made to the provisions set out in rules 5.8, 5.9, Part 6 and Part 8 of the Schedule in order to settle a question about the application of these regulations.

A Theological Framework for Reconciliation, with special reference to the Indigenous Peoples of Australia

22/18 Indigenous Ministry in the Diocese

(A report from the Sydney Diocesan Doctrine Commission.)

A Resource Paper for the Indigenous Ministry Task Force

The following report has been written in response to Synod Resolution 22/18, which 'requests the Diocesan Doctrine Commission, in consultation with Indigenous Christian leaders' produce a report outlining 'a theological framework for reconciliation, with special reference to the Indigenous peoples of Australia'. The purpose of this report is to serve as a resource for the task force established by Synod, which, together with the Social Issues Committee, is to produce a further report 'detailing an appropriate out-working of the Bible's teaching on reconciliation, and providing recommendations as to how the Diocese as a whole, including organisations, parishes and individuals, might (i) acknowledge past failures in relationships with this nation's First Peoples, and (ii) find ways to become more intentionally involved with the ministry of the gospel to and with Indigenous peoples'.

Introduction and Overview

1. The word 'reconciliation' has been applied to many contemporary political situations around our globe. This includes our government's initiatives and policies concerning relationships between indigenous and non-indigenous Australians. Reconciliation is also a significant theme in Scripture. However, since we may run the risk of reading political ideas into scriptural ones, it is important to grasp the theological framework established by the biblical teaching, before we seek to apply this framework to address the very real and substantial issues we face in thinking about improving current relations and addressing past abuses.
2. In the Scriptures, 'reconciliation' has multiple dimensions, such as divine-human reconciliation, cosmic reconciliation, Jew-Gentile reconciliation and person-to-person reconciliation. It is important not to conflate these dimensions by, for example, assuming that the principles of divine-human reconciliation are identical to person-to-person reconciliation, or that the principles for restoring broken relationships at a person-to-person level are identical to the principles for restoring disordered relationships within and between groups of people.
3. In Section A, we trace out a theological portrait of reconciliation to demonstrate that there is both **asymmetry** and **analogy** between divine-human reconciliation and person-to-person forgiveness.
4. In Section B, we explore how divine-human reconciliation provides both the **shape** and **basis** of reconciliation in human relationships. We recognise that it is important to distinguish between human relationships that have been ruptured because of personal sin, and human relationships that have been disordered by past actions, attitudes and consequences that have caused estrangement in the present. Reconciliation is required in each case, but the steps towards reconciliation will differ.
5. In Sections C – E, we apply this framework to individual believers (Section C), to local church communities (Section D) and to broader organisational relationships (Section E), with special reference to the indigenous peoples of Australia.
6. In Section F, we move beyond the theological framework to explore some practical implications.
7. Finally, in Section G, we draw the threads of the discussion together and suggests the value of this theological framework for the report on reconciliation to be written by the Indigenous Ministry Task Force and the Social Issues Committee.

A) A Theological Portrait of Reconciliation

8. In common parlance or the ordinary contexts in which reconciliation is discussed, it is a term that depicts the transition of personal relationships from antagonism or alienation through restoration to communion or mutually beneficial community.
9. In Scripture, the word 'reconcile' (καταλλάσσω) occurs in a limited (although theologically very significant) number of passages in the Pauline epistles (Rom 5:7-12, 2 Cor 5:16-21, Col 1:16-22, Eph 2:14-17). However, the theme of reconciliation is much wider, and is connected to the restoration of peace and the right-ordering of relationships more broadly.
10. In Paul's usage of the term καταλλάσσω, he ranges across the cosmic to the vertical to the horizontal dimensions of reconciliation.

Cosmic reconciliation and its consequences

11. In Colossians 1, Paul reminds the Colossians that God has acted to bring them under the reign of his beloved Son, through whom and for whom he created all things (v. 16). With the rebellion of the man and the woman in the Garden (Gen 3), God's good creation was 'subjected to frustration' by him (Rom 8:20). The power of death was given to the devil (Heb 2:14) and thus a 'dominion of darkness' ensued (Col 1:13). The wonder of the gospel is that this subjection was in anticipation of the coming of the Son 'to reconcile everything to [the Father] ... by making peace through his blood shed on the cross' (Col 1:20).
12. The humility of the Son in taking 'the form of a slave' and 'becoming obedient to the point of death – even death on a cross' (Phil 2:7-8) was vindicated by God when he was made 'the head of the church' as 'the firstborn from among the dead' (Col 1:18). In designating him as the Son by the Spirit of holiness at his resurrection (Rom 1:4), God 'highly exalted him and gave him the name that is above every name' (Phil 2:9). In doing this, he made his 'enemies a footstool' (Ps 110:1; cf. Acts 2:34-35). This was God reconciling all things to himself through his royal and eternal Son.
13. The Father's action to reconcile everything to himself, revealed in the grace of our Lord Jesus Christ, creates the fellowship of the Holy Spirit (2 Cor 13:14). That is, God, in the power of the Holy Spirit (1 Cor 12:13), has constituted the church as a body of which Christ is the head (Col 1:18), and which displays the manifold wisdom of God (Eph 1:10; 3:10).
14. Revelation 7:9-10 explains how the eschatological outcome of this cosmic reconciliation is displayed in the new creation, where the redeemed from every nation, tribe, people and language will stand before the throne to worship God and the Lamb. Here we learn that reconciliation leads to a unified, although certainly not uniform, people, gathered to worship God for his saving work.
15. Thus, the concept of reconciliation is ultimately grounded in the triune life of God. This is not because the persons of the Godhead need reconciling to one another but because the perfect order of relations among Father, Son, and Spirit effects the order of right relations between God and humanity, as well as between persons. This is a work that has begun in the present age and will be perfected in the new creation.

Divine-human reconciliation

16. Romans 5:7-11 and 2 Corinthians 5:16-21 focus on the vertical reality between God and his people. Because human sinfulness puts people at enmity with God and provokes his wrath against them, reconciliation is necessary for salvation. God is the sole agent of reconciliation as he reconciles the world to himself in Christ (2 Cor 5:18). This is an expression of his great love for his enemies (Rom 5:8-10).
17. The propitiatory death of Christ lies at the heart of the message of reconciliation (2 Cor 5:18-21). God's self-giving love for the godless is seen, atonement for sin is made, and forgiveness of sin is possible. In this reconciliation a new and enduring relationship is established, whereby the reconciled believer is no longer subject to the wrath of final judgement but rather enjoys the hope of the glory of God (Rom 5:9-11).

18. People are deserving objects of God's wrath prior to reconciliation. Reconciliation is God's work from first to last. We do not reconcile ourselves to God; God reconciles us to himself and himself to us, at the cross. Nonetheless, in 2 Corinthians 5:20, Paul calls on his readers to 'be reconciled to God' as the right response to their reconciled relationship with God in their everyday lives.

Interpersonal reconciliation

19. Ephesians 2:11-22 points to the reconciliation of Jews and Gentiles in a new unified humanity, where previous sociological distinctions have lost their power to separate what has been brought together in Christ. Christians are called, therefore, to 'be eager to maintain the unity of the Spirit in the bond of peace' (Eph 4:3). This pushes us forward to a further level of unity: "unity in the faith and in the knowledge of the Son of God" (4:13). As we will see, this has significant implications for how we treat one another.
20. While the gospel provides this impetus towards reconciliation between people, it is debatable to what extent divine reconciliation provides a paradigm or pattern for our practice of reconciliation, given the **asymmetry** of the divine-human relation in the account given above. Reconciliation between God and humanity is not based on mutual agreement that has to be established first, but rather on a one-sided offer of peace where there was conflict. It is costly and requires withdrawing from attempts at retribution. The one who offers reconciliation is the one who pays the price for the renewal of the relationship. This may be possible to enact at an interpersonal level, but the complexities multiply once groups and social relations are involved.
21. Matthew 5:23-24 takes this further by pointing to the importance of reconciliation in the case of a believer who, while bearing no animosity towards another, becomes aware of the animosity of other towards him. Jesus urges the believer to take immediate action to be reconciled before performing an act of worship before God.

B) Divine Reconciliation as the Shape and Basis of Human Reconciliation

22. The Bible often connects the saving, reconciling work of God with the restored relationships that we should seek with each other. We may not be able to achieve reconciliation unilaterally in the way that God can, in his infinite power and grace, but the love of God in Christ provides the essential **shape** and **basis** of reconciliation in human relationships.
23. We see in God's reconciling work the **shape** of all true reconciliation—where the source of the enmity or hostility is accurately recognized as arising from human sin, where the cost and consequences of sin are dealt with, and where forgiveness and the restoration of relationship is thus made possible.
24. We also discover in God's reconciling love a new **basis** and motivation for reconciliation in human relationships. In Christ, God recreates us as new people (2 Cor 5:16-18), no longer trapped in the inwardness and selfishness of sin, but now forgiven and set free in the Spirit to walk in love (Gal 5:13-26). Christ is the mediator not only of reconciliation between us and God, but of reconciliation between alienated and hostile people.
25. This is frequently seen in the New Testament in the restoration of relationship between Jews and Gentiles. The hostility and division between these historically alienated groups is dissolved at the cross. In Christ, the two become one (Eph 2:11-22). A new humanity is created in which mutual love, gentleness, unity and peace are realities to be sought and maintained (Eph 4:1-3).
26. This God-given reconciliation—which Paul, in Colossians 1:20, describes as the 'reconciliation of all things to himself'—calls believers to a new life, in which they put off the 'old humanity' of malice, anger, envy and strife and put on the new Christ-like humanity of love, patience and forbearance, 'forgiving each other as the Lord has forgiven [them]' (Col 3:1-17).
27. This has an obvious application to personal relationships. If there is a rupture between two believers, the gospel drives us to reconciliation—to a repentant recognition and confession of the particular sin involved, to free forgiveness, and to a restoration of fellowship.

28. However, the example of the ancient division between Jews and Gentiles alerts us to the fact that relationships between individuals and groups can be ruptured not only by individual sins, but by a hostility that has its roots in something deeper and more historical. Sometimes, relationships are disordered not by particular sins in the present, but as a consequence of more far-reaching, longer-term expressions of humanity's sin—in this case, God's historical election of Israel for the sake of the nations, which was distorted by both Jews and Gentiles into a deep animosity.

29. This relationship between our own personal sin, and the broader, inescapable sinfulness of humanity after the fall, is seen at a number of other points in Scripture. We cannot escape the universal corruption that comes from being a child of Adam. We are both affected by this corruption and, in various ways, complicit in it (Rom 5:12-14). The consequences of corruption can run deep. "The sins of the parents are visited upon their children to the third and fourth generation" (Exod 34:7), and sins committed by past generations can irrevocably shape the lives of their descendants. Complicity takes the form of solidarity in sin with our ancestors. We may not be guilty of their particular sins, but we reap the fruits of their deeds and almost inevitably perpetuate the culture which their sins brought into being.

30. The distinction between our personal sins and the sins of our parents is useful for understanding reconciliation more deeply. Sometimes reconciliation will be needed because of a personal offence; because of something we have done (or not done) that has rightly offended our brother or sister. At other points, relationships may be disordered by historical, inherited factors—by past actions, attitudes and consequences that cause bitterness, hostility and alienation ('estrangement')—that also call for reconciliation.

31. It is worth teasing out what reconciliation looks like in these two kinds of relational breakdown. Let us describe them as 'personal enmity' and 'historical estrangement'. Although the overall shape and goal of reconciliation is the same in each case, the particulars are a little different.

32. In both cases, reconciliation first requires a clear-eyed **recognition of the cause of the relational problem**—whether of particular sinful actions, or failures to act, or indeed indifference, for which we are personally responsible; or of historical or inherited factors that generate and perpetuate estrangement.

33. Second, there is an **appropriate attitude** or stance towards the causes of the problem. Whether personal enmity or historical estrangement, the attitude should be one of godly sorrow, an acceptance of guilt for what we have done or failed to do, and a desire to set things right.

34. Third, this appropriate attitude should lead to **action**. In the case of personal enmity, the appropriate actions are to confess our sin to the one we have wronged, to seek (or grant) forgiveness, and to make (or accept) whatever restitution is possible. In the case of historical estrangement, there may be no personal sin to confess or seek forgiveness for, and no personal restitution to be made. However (and especially if there is), a loving desire to set things right will lead us to look for ways to do good to those from whom we are estranged, to show grace and generosity instead of animosity, and to retrieve as much justice and good as possible (Matt 5:23-24).

35. Fourth, and following from these first three steps, there is a **restoration of relationship**, which is the goal of all reconciliation. This restoration is expressed in peace and unity, and in a generous sharing of the good gifts God has granted us.

C) Applying gospel reconciliation between individuals

36. If individuals have been reconciled to one another through a repentant recognition and confession of sin, and the seeking and receiving of forgiveness, this means the hostility and hurt that distorted and disrupted the relationship has been resolved and removed. This enables a changed attitude toward one another and the reestablishment of relationship. Although the process may take time, the individuals are once again able seek the good of each other, through prayer and practical acts of love. They are able to work towards rebuilding friendship and experiencing true Christian fellowship. That fellowship, grounded in their unity in Christ, will be marked by generosity, compassion and a desire to serve one another.

37. If the kind of reconciliation described above isn't achievable (for example, when one of the individuals has died or, perhaps, due to domestic violence or physical distance), what is possible is the cultivation of a new attitude toward the other (Matt 18:35).
38. Where hurt, injury and hostility exists between indigenous and non-indigenous people because of racism, exclusion, indifference, ignorance or other personal affronts, how may they be reconciled? Ultimately, as with all other relational breakdown, reconciliation will require repentance, confession, and the giving and receiving of forgiveness. For the indigenous person this will include others' understanding and acknowledging the nature and scope of the hurt that has been caused, both by dispossession and the attendant and continuing violence. This will allow a relationship of trust to emerge, free from previous hurts, and a renewed unity and fellowship in Christ.

D) Applying gospel reconciliation at the level of the local church

39. Estrangement may exist both within and between local churches, arising from either recent events or from deep-seated historical factors.
40. Whether within or between local churches, unity in the gospel of Christ is fundamental to any pursuit of reconciliation. The call to live in good relationship with other local churches is demanded by the gospel itself, and so unity between faithful local churches is not created by them, rather it is the divinely created reality that local churches are called to recognise and express. Any predominantly non-indigenous church already shares a profound unity in Christ with any neighbouring indigenous church.
41. This unity in the shared experience of redemption transcends all social, demographic, cultural, and other barriers, and so entails the imperative to walk alongside other churches or Christian groups, regardless of their different cultural or historical expressions in living out the gospel. The gospel compels indigenous and non-indigenous churches in the same vicinity to seek out ways to walk with one another.
42. Healthy relationships between different local churches need not be expressed in organisational unity or by regular combined meetings. Rather reconciliation can be expressed in mutual prayer, shared evangelistic endeavour, partnership in social care in the local community, and collaboration on local issues. Only when structural unity or combined gatherings further such goals should they be pursued.
43. This should not involve the imposition of one church's culture and forms upon another, but rather a sincere agreement in foundational matters of life and doctrine, alongside a deepening appreciation for and continuation of diverse practices expressing Christian freedom and varying cultural forms. In particular, an indigenous church ought to be free to find culturally appropriate ways to express biblical faithfulness and Christian discipleship. Indigenous and non-indigenous churches in gospel partnership ought to seek ways to affirm and rejoice in one another's faithfulness, freedom and difference.
44. Where recent or historical sin impacts the expression of gospel unity among local churches, a willingness to understand the roots of such estrangement, a godly sorrow at such a breach in the body of Christ, whole-hearted public repentance from church leaders, and public expressions of Christian unity, will all be necessary steps on the path to reconciliation.
45. Such reconciliation not only expresses the underlying spiritual reality of unity in Christ, but also provides a clear witness to the wider society of the prospect of unity in diversity, even where deep historical divisions would seem to make such unity impossible. There is an opportunity for Christians to model genuine and deep reconciliation between indigenous and non-indigenous Australians.

E) Applying gospel reconciliation at the diocesan level

46. The Diocese is neither a church, nor simply a fellowship of churches. It is an institution of Christendom with an existence in law, the authority to create and govern social institutions, and a consequent set of social obligations. This straddling of domains makes the question of reconciliation

theologically complex, even before we remember that Christians acted against indigenous people who were outside of Christ.

47. Organisations are not persons. Nonetheless they contain persons who represent and empower their constituents to act, all of whom are moral agents. One might argue that reconciliation only involves the people in the organisation, as people. However, like other communities, organisations in the abstract have a continuity with the past which individual members do not, and this puts them in a position to take responsibility for the sins of the fathers, and make restitution for those who continue to suffer from past wrongs. The nation's government is chief among these organisations.
48. The organisation which concerns us here is the Anglican church or, more specifically, the Anglican Diocese of Sydney, which now spans Greater Sydney and the Illawarra. The ecclesiastical responsibility for this area has changed considerably over the centuries—1788–1813, Bishop of London; 1814–1836, Bishop of Calcutta; 1836–1847, Bishop of Australia; 1847–today, (Arch)bishop of Sydney. Sydney Anglicans today are multicultural and multinational, and may feel little or no personal connection to the nation's colonial history. Nevertheless, there is an institutional continuity of ministry and church governance that is unbroken, which forms a living connection to the past. Moreover, significant parcels of land now in the possession of the Diocese came from crown grants, which dispensed land taken (often by force) from its traditional custodians. Sydney Diocese is much smaller than it once was, but it still lies within the power of the Diocese through its Synod to act on behalf of the parishes that remain within its borders.
49. It is difficult to identify any indigenous Christian organisation from which the Diocese is estranged. In any case, indigenous Christian victims of historic oppression and violence suffered for being aboriginal, not for being Christian. Historically, the 'organisations' the colonisers dispossessed were aboriginal nations—but tragically, none of these survive as organisations. Indigenous communities exist today, both Christian and secular, but ironically their historical dispossession means that their 'organisational' connection to the past is fractured in a way that the Diocese's is not. An organisation that wishes to move forward in reconciliation must deal with isolated survivors of ancient communities, and newly-formed communities and organisations, both religious and secular.
50. Indigenous and non-indigenous believers are already reconciled in Christ, and the Diocese has a role in helping make that reconciliation a reality in relationships, whether inter-institutional or between the institution and families or individuals. The activity of ordering our relationships in a way that reflects the reality of our reconciliation to one another in Christ may be labelled 'practical reconciliation'. This can happen at two levels.
 - (1) Institutions enable people to act, and the Diocese has the motive, means, and opportunity to facilitate and resource 'practical reconciliation' between individuals and between church communities.
 - (2) Institutions themselves, though they are not personally culpable for the sins of those who have passed away (institutions are not persons), and though they may no longer be acting in oppressive ways from which their members need to repent, are nevertheless in a position to speak on behalf of those whose sins the institution once facilitated and resourced. Therefore, the Diocese as an institution is able to express repentance for its past actions as an institution, and has the capacity to set things right where possible. An institutional apology can be powerful precisely because of the real connection to the past which institutions can preserve.
51. When it comes to indigenous non-believers, God's offer of reconciliation is the ultimate gift we can offer, and one which the institution can support. However, non-believers are also victims of historical oppression, and the gift of God's reconciliation must not be offered without 'practical reconciliation'. This then becomes an enactment of the gospel, and a powerful demonstration of the truth and power of the message of the cross. However, if acts of restorative justice are to have any Christian meaning, they must be interpreted to their beneficiaries by the verbal explanation of the gospel.
52. On the basis of the above, the first steps toward reconciliation involving an institution might include (1) establishing the historical actions, either taken or enabled by the institution, which lie at the root of current estrangement; (2) establishing the identity of those groups and individuals who now suffer from those past actions; and (3) establishing the harms suffered then, and their enduring consequences.

53. The final step is to establish what is needed to retrieve as much justice and righteousness as possible for those still suffering the consequences of historical actions; and which of these needs the church can (and should) best meet, either with the government or, more significantly, in its own right.

F) Excursus: Justice, righteousness and the gospel

54. At this point, the theological framework for the issue is complete. In this excursus, we take the liberty of going beyond our brief to explore some of the practical ramifications of our thinking.
55. The words *justice* and *righteousness* are significant, because they refer in the Old Testament to the *political* expression in Israel of God's self-giving love. When God delivers justice and righteousness this refers to salvation and security; when Israel's king delivers justice and righteousness it refers to the right ordering of society. God 'defends the cause of the fatherless and widow' (Deut 10:18-19), and so when Josiah 'defended the cause of the poor and needy' he demonstrated 'what it means to know God' (Jer 22:16).
56. Israel was a political organisation in a way that churches are not. Because of the political nature of organisations, and the relationship the Diocese as an institution has to the wider indigenous community, as well as to the government, Israel provides a good model from which to begin thinking about justice for indigenous Australians. Of course there are differences—like the nature of Israelite society and its place in salvation history, as well as the nature of the oppression that marginalized people within Israel suffered—that we will need bear in mind.
57. A trio of classically vulnerable citizens—the foreigner, the fatherless, and the widow—permeates the book of Deuteronomy, because God's special love for them holds up a mirror to Israel, in which they see themselves when they were foreigners loved by God in Egypt (Deut 10:18-19). As a result, Israel is to feed them from their tithes (Deut 14:29), include them in their celebrations (Deut 16:11, 14), and apply the law to their benefit (Deut 24:17-22).
58. Christopher Wright identifies seven features of the Old Testament's treatment of the poor and needy: (1) 'The law insists that *poverty must be addressed*, and redressed, whatever the causes may be.' Leviticus 25 does not care about assigning blame. (2) 'The *kinship/family structure of society* [is] the key factor in preventing poverty and restoring people from it.' (3) Israel's law 'formed an impressive and systematic *welfare programme* for those who were truly destitute, that is, mainly the landless and familyless.' (4) The poor must be 'treated with *judicial equality* in the whole legal process.' (5) 'The law typically addresses not the poor themselves but *those who wield economic or social power*.' (6) The law builds 'a broad *moral and emotional ethos*' around its legislation. (7) The law 'makes care for the poor *the litmus test of covenant obedience*.'¹
59. Moving from ancient Israel to modern Australia, it is clear that the authority to dispense forensic justice, for example, lies in our government, not the church, and the relief of poverty and oppression is first of all the responsibility of every Australian through their government as well as privately. Nevertheless the church has been blessed with the resources to distribute many forms of justice, and the plight of Israel's powerless presents interesting parallels with our own indigenous citizens, Christian or otherwise, to whom the church as a social institution owes a debt. The presenting issue for Israel was poverty and powerlessness, but these ills flowed from the disruption of family groups, and this disruption flowed in turn from the loss of land. The fundamental injustice perpetrated against indigenous Australians was *dispossession*. But restoring a state of justice is no longer as simple as restoring land. The suffering which ensued is also the church's privilege to address; we write "also" because the fact of dispossession remains, and this must force us as an institution to ask what reparation might look like.
60. In particular, while indigenous Christians have a different relationship to land than their unbelieving neighbours, they remain bound to land as part of their identity in a way Westerners are not, and so caring for them as human beings requires that we recognise this. We also recognise that not all

¹ Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Nottingham: IVP, 2004), 172–75.

indigenous Australians are poor or oppressed, but every single one of them is dispossessed. What redressing this looks like in practice is a question for our indigenous brothers and sisters.

61. The New Testament church was an ordered community, but not a *polis*; it was under the authority of secular government. Nevertheless, the oneness of Jew and Gentile had social and economic implications. *koinōnia* touches possessions as well as relationships: Acts 4:34; Jas 1:27; Rom 12:13 (hospitality); 1 Tim 6:18 (generosity of the rich); Heb 13:16 (generosity of all); Rom 15:26 (aid = *koinōnia*). These activities will find their closest parallels in relations between churches (as per the Section D).
62. The details of the reconciliatory process of sorrow, retrieval, and restoration are not for this group to discern. But to the extent that what we own as an institution was wrongfully taken from others, it does not belong to us. In the absence of the originally displaced nations, we have the privilege of having indigenous brothers and sisters whose communities (Christian or otherwise) we can serve with the things we possess. It is by listening to those communities, and especially the Christians among them, that we will be able to express gospel grace and gospel unity with the greatest wisdom.
63. The main thing that this Doctrine Commission, an instrument of the diocesan organisation, can affirm on the institution's behalf is the centrality and uniqueness of gospel preaching in the reconciliation process. Preaching the gospel is the one act of justice no secular government can perform, an act with the power to transform whole communities in unique ways. When people whose earthly inheritance is irrecoverable receive an eternal inheritance in the new creation they are released from the chains of the past, if not from its sorrows. Indigenous ministry training and mission must always be our first priority, even though it should not be conducted in the absence of 'practical reconciliation'. How gospel preaching might be accompanied by acts of restorative justice requires further conversations.
64. The goal is to be in charity with one another at every level, both institutional and personal; to share all things as an expression of our unity in Christ; and to enjoy relationships of mutual self-giving and receiving, enriching one another in our service of Christ.

G) Conclusion

65. Reconciliation is a significant theme in both the Old and New Testaments. On the largest scale, God is at work reconciling the entire universe, bringing all things into their proper relation to Jesus Christ. The result is a new creation, a perfected environment where redeemed men and women from every nation, tribe, people and language are gathered around the throne of God and the Lamb. A little more specifically, God is at work reconciling his human creatures to himself and a key consequence of that activity is a call to reconciliation. Alienation, estrangement and wrath are overcome by what God has done in Christ—'God was in Christ reconciling the world to himself' (2 Cor 5:19)—and at the same time we hear the call to 'be reconciled to God' (2 Cor 5:20). Reconciliation is, in this way, both something accomplished (entirely God's work) and something to which we are directed (our response to God's work). A further and necessary consequence is the call to Christians to live in way which reflects that reconciliation in our dealings with each other.
66. Our report has considered this gospel reconciliation as it applies on three levels: between individuals, at the level of the local church, and at the diocesan level. At each level the ground and nature of reconciliation was explored. On the individual level, fellowship marked by generosity, compassion and a desire to serve one another, and grounded in our unity in Christ, is the goal (36). On the local church level, gospel unity within and between churches is a divinely created reality arising out of the gospel that local churches are called to recognise and express in tangible ways (40). At the diocesan level, we recognised that 'the diocese has a role in helping to make reconciliation a reality in relationships, whether inter-institutional or between the institution and families or individuals' (50).
67. The application of this theology of reconciliation to the question of the relationship between indigenous and non-indigenous inhabitants of this country raises important questions. It exposes the inadequacy of much that has been done in this area over the past two hundred years. Critical in the process of reconciliation is a genuine recognition of the need for reconciliation and a proper acknowledgment of the guilt that attaches not only to the actions of the past but to the benefit that continues to be enjoyed as a result of those actions in the present. Yet just as critically, this

reconciliation cannot be abstracted as a principle in isolation from the person and work of Jesus Christ. We love because we have first been loved by Christ. We forgive because we have first been forgiven a far greater debt by Christ. We repent because Christ's self-less sacrifice unmasks our self-interest in our dealings with the indigenous peoples of this land and all such dealings are inconsistent with the very heart of the gospel of the incarnate Word crucified for our sin.

68. While repentance and a willingness to forgive is required on both sides in the light of the complex history of the conflict between indigenous and non-indigenous Australians, those who have benefitted from the dispossession and violence perpetrated against others are not in a position to demand anything as a condition or a correlate of true reconciliation. Those who have the power (real or perceived) must deal humbly and gently with those who do not (once again, this might be real or perceived). They must be willing to bear the cost of reconciliation, whatever that might be. Such reconciliation remains the business of individuals, of local churches and of larger ecclesiastic units such as a diocese. We must live out the objective reconciliation that has occurred at the cross in a context where there is genuine hurt, severe loss, and continuing injustice. We must be willing to address the hurt, make reparation for the loss, and correct the injustice, pointing both sides to the person and example of Christ. This is how we commend the gospel in the Australia of the twenty-first century. We must never resile from the goodness of gospel as the only hope for all Australians, indigenous and non-indigenous alike.

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11 March 2020

14/14 A Theology of Baptism

Addressing the Significance of Baptism in Water

(A report of the Sydney Diocesan Doctrine Commission.)

The report has been prepared in response to Synod Resolution 14/14.

This Synod requests the Doctrine Commission to consider a theology of baptism with particular reference to the Scriptures and the Anglican formularies and to bring a report on this matter to the Synod at a convenient time.

From the speech in synod at that time, and from subsequent discussions with the mover of this motion, the key issue that prompted this resolution was the significance of baptism in water for Christian believers, and in particular the significance of Jesus' words in Matthew 28.

Introduction

1. The Doctrine Commission has previously considered the theology of baptism (with reference to the Scriptures and the Anglican formularies) in the context of its 1993 report on a proposed new baptismal service. The first two sections of the 1993 report (paragraphs 2-12) provide a helpful outline of the theology of baptism, and these paragraphs have been adopted verbatim as the opening sections of this report. The 1993 report, however, does not address the particular questions about the significance of water baptism that prompted synod resolution 14/14, and these questions will be examined in the final section of this report.

The Theology of Baptism in the New Testament

2. The first references to baptism in the New Testament concern the baptism of John. This was a baptism of repentance for Israel, which under the influence of Malachi's prophecy was expressed in terms of covenant renewal (Mal 3:1-4). True Israelites were those who were baptised as a sign of their repentance and their expectation of the coming Messiah.
3. Jesus' endorsement of John's baptism is clearly seen in his readiness to undergo this rite, for it was fitting "to fulfil all righteousness" (Matt 3:15). Jesus thereby identified with Israel who was in need of repentance, cleansing and the hope of a Messiah.
4. Although John baptised with water, he spoke of the coming Messiah as one who would baptise with the Holy Spirit and fire. Yet Jesus also authorised a water baptism ministry among his disciples concurrently with the ministry of John the Baptist. Although Jesus himself did not baptise people (John 4:2), the Fourth Evangelist makes it plain that water baptism was a sign of discipleship, whether of John or of Jesus (John 4:1).
5. Jesus' command to his disciples at the end of Matthew's Gospel to go and make disciples, baptising them and teaching them, is best understood against the backdrop of both John's and Jesus' water baptism ministries. Although the ascended Jesus came and baptised with the Holy Spirit (as prophesied by John), he did not make water baptism thereby redundant. This is clear not only from the terms of the Great Commission, but also the practice of the apostles from the Day of Pentecost onwards.
6. John's water baptism signified discipleship, as did the water baptism of Jesus' earthly ministry. However, they were both signs of the gospel, of God's promises to Israel and the fulfilment of those promises in the person of Jesus. Both baptisms were covenantal, in that it was God's covenant promises to Israel which were to be fulfilled (John 1:31; cf. Mal 3:1-4). Similarly, the first Christian baptism on the Day of Pentecost was conspicuously covenantal (Acts 2:39), as was the context of Jesus' command in Matthew 28:18-20. Jesus' last command was for his followers to make disciples from all nations and baptise them in the name of the triune God. The preaching of the gospel would be the means of making disciples, and such discipleship would be signified by baptism. Like the water baptism of John the Baptist, Christian baptism is a sign of the gospel. John's baptism held out

the promise of salvation through the Messiah, whereas Christian baptism is based upon the fulfilment of that promise. Christian baptism therefore looks back upon the completed work of Jesus and identifies the one baptised with the death and resurrection of Jesus (Rom 6:1- 4). This concept of fulfilment is similarly seen in the apostles' testimony to the association of baptism with the forgiveness of sins and the gift of the Holy Spirit (Acts 2:38-39).

7. Although water baptism is not essential to salvation, as Jesus' promise to the thief on the cross makes plain, it is an important sign of salvation. For it is through "the washing of water with the word" that Jesus has cleansed his church (Eph 5:26). Of course, no mere application of water is able to cleanse a person spiritually (1 Pet 3:21); that is the work of the Holy Spirit through the word. Yet significantly Paul describes this inward cleansing by the metaphor "washing of regeneration" (cf. Tit 3:5). Similarly, the writer to the Hebrews couples the inner and outer cleansings in his invitation to draw near to God "with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Heb 10:22). Clearly the physical act of water baptism symbolises the spiritual act of inner cleansing. Our Catechism has rightly captured this symbolism in its definition of a sacrament as "an outward and visible sign of an inward and spiritual grace." Paul expected that water baptism would be the normal experience of all those who had become disciples of Christ (Rom 6:1-4; 1 Cor 1:13; cf. Acts 18:8; 19:5). Their spiritual incorporation into Christ could therefore be described as being "baptised into one body" (1 Cor 12:13) and this was symbolised and signified by water baptism.
8. Furthermore, the language of baptism is applied by both Peter and Paul to old covenant experiences of God's salvation (1 Pet 3:21; 1 Cor 10:1-5). For the apostles, baptism was descriptive of God's saving activity in continuity with his covenant promises of old, while also embracing the eschatological newness of the fulfilment of those promises in the person of Jesus. It is the continuity of covenant promise and fulfilment that explains the inclusion of children within the orbit of Christ's saving work, as members of the new covenant with their parents. Although it may not be proved that any of the household baptisms recorded in Acts actually included children, what is clear is that the household of faith which was defined under the old covenant was the same household that was baptised under the new (Acts 10:2; 11:14; cf. 16: 15, 31). The children of believers are holy (1 Cor 7:14), in distinction from those children who are unclean because their parents are unbelievers. The children of saints are part of the saints (Eph 1:1; 6:1), and therefore should be identified with the same sign of discipleship as their parents. The gospel of God's grace is as inclusive of children under the new covenant as it was of children under the old (1 Cor 10:1-4).

The Theology of Baptism in *BCP* and the Thirty-Nine Articles

9. "Baptism," according to Article XXVII, "is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church..." What the Article affirms is that baptism is a sign of discipleship or profession, which properly belongs only to those who can be called Christians. However, baptism is also a sign of regeneration, in that those who are rightly baptised are incorporated into the church. They are now publicly recognised as members of Christ's Church, and baptism is the instrument whereby such recognition is conferred.
10. Although the Prayer Book embraced the concept of baptism as a ceremony of initiation or sign of entry into the church, it also saw it as a sign of divine covenant. It was God's movement towards mankind, rather than the reverse, which was given the emphasis. The Medieval Church had been more concerned with what baptism effected, than what it signified, yet the Reformers combined both, placing the emphasis upon God's grace towards us. Baptism, together with the Supper of the Lord, were "certain sure witnesses, and effectual signs of grace, and God's will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him" (Article XXV).
11. Baptism and the gospel are therefore inextricably combined in the Prayer Book. It is the gospel which persuades us "of the good will of our heavenly Father towards this infant, declared by his Son Jesus Christ" (*BCP*, Publick Baptism of Infants). It is because of the gospel that those who are rightly baptised are incorporated into the church and "the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed" (Article XXVII). It is the gospel that allows the Prayer Book to declare "We yield thee hearty thanks, most merciful Father, that it hath

pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thy own Child by adoption, and to incorporate him into thy holy Church." This declaration is based upon the promises of the gospel and publicly identifies the one baptised as a member of God's family.

12. Discipleship is therefore expected of those who have been baptised, that they "shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto his life's end." However, such discipleship is only predicated on the presence of faith. The *BCP* manner of expressing this faith was by the candidates themselves if they were of age, and through the godparents if the candidate was an infant. It may be questioned whether or not the latter expression of faith is the most appropriate. Nevertheless, that baptism must take place in the context of faith is certainly the presupposition of the Prayer Book's understanding of baptism. It is noteworthy in this regard that in the Private Baptism of children, the sponsors do not have to declare anything in the name of the child to be baptised, yet nonetheless, those who are present "call upon God" as a necessary prerequisite for the baptism.

Does Matthew 28:19 refer to baptism in water?

13. In our 1993 Report (as replicated above), the reference to "baptising" in Matthew 28:19 is taken to refer to baptism in water. The purpose of this section of the report is to examine whether this conclusion is warranted, particularly in response to arguments that "baptising in the name of the Father and of the Son and of the Holy Spirit" ought to be understood as being metaphorical in nature.
14. For example, in his posthumously published essay, "New Testament Baptism,"¹ Broughton Knox argues that Jesus' reference to baptism in Matthew 28:19 is not speaking of water baptism, but is "a command to proclaim the news of the Messiah's coming to the nations to make them disciples of the true God, to immerse the nations into the revealed character of God so that their whole way of life is changed and their cultures sanctified (cf. Rev 21:24)."² Similarly, Barry Newman (the mover of resolution 14/14) argues that the Greek verb *baptizō* carries with it the fundamental idea of "immersion" rather than cleansing, and that "to immerse someone with reference to the Father and the Son and the Holy Spirit could imply to thoroughly engulf them, saturate them, with all that pertains to the Father and the Son and the Holy Spirit."³
15. A number of arguments presented to support a metaphorical reading of Matthew 28:19 will now be noted and discussed.
16. First, it is argued that because the New Testament writers elsewhere use the language of baptism metaphorically, this should lead us to understand the reference to baptism in Matthew 28:19 as metaphorical. In response, while there are indeed metaphorical uses of baptism language in the New Testament (Mark 10:38; Luke 12:50; Acts 1:5; 1 Cor 12:13; Romans 6), this does not in itself determine Jesus' meaning in Matthew 28, especially as there is no parallel in Matthew's Gospel to the metaphorical statements made in Mark 10:38 and Luke 12:50.⁴
17. Second, it is claimed that the contrast between water baptism and Spirit baptism in Matthew 3:11 establishes a trajectory for Matthew's Gospel that reduces the significance of water baptism and increases the significance of Spirit baptism. On the basis of this trajectory, it is then argued that it is unlikely that Matthew's Gospel should end with an instruction about water baptism. In response, the nature of the contrast in Matthew 3 needs to be fully appreciated. The difference is not simply between water and Spirit, but who is able to perform the respective baptisms. John (like Jesus' disciples) is not able to baptise people with the Holy Spirit. Only Jesus can do this (cf. Mark 1:8; John 1:32-33; Acts 2:33). The trajectory suggested is not demanded by John's words and it is clearly not what happens (as the water baptisms in Acts testify). The question, then, is whether Matthew 28:19 refers to water baptism or Spirit baptism. As it is Jesus alone who can baptise people with the Spirit

¹ D. B. Knox, "New Testament Baptism" and "Addition to manuscript on baptism," in *D. Broughton Knox, Selected Works Volume II: Church and Ministry* (K. Birkett, ed.; Kingsford: Matthias Media, 2003), 263–315.

² *Ibid.*, 278.

³ Barry Newman, "Biblical Baptism Revisited" (Unpublished Paper, n.d.), 9.

⁴ Moreover, the metaphorical uses of baptism language not only presuppose water imagery but sometimes allude to the experience of water baptism. For example, the reference to being baptised by one Spirit into one body in 1 Corinthians 12:13 needs to be read in the context of 1 Corinthians 1:13-16, which implies that all the Corinthians had undergone water baptism. In light of this, the reference to Spirit baptism in 12:13 likely carries with it an allusion to water baptism.

(as John's words make clear), it is more likely that the disciples are being commanded to baptise new disciples in water, as they have already been doing (John 4:1), in the context of disciple-making.

18. Third, in support of the claim that Matthew 28:19 is a command "to immerse the nations into the revealed character of God,"⁵ Knox points out that Matthew 28:19 is the only occurrence in the New Testament of baptism into the name of the Trinity. By way of contrast, the references to water baptism in Acts and 1 Corinthians are always into the name of Jesus/the Lord Jesus. This fact certainly warrants an explanation, but its significance ought not to be exaggerated. The purpose of Matthew 28:19b is to make a statement regarding the nature of the God who has revealed himself in Jesus, rather than to give the disciples a baptismal *formula* per se. Thus, as Frederick Grant has argued, "the baptismal statement combines the disciples' inherited Jewish faith in God ('the name of the Father'), their new faith in the Son (i.e. Son of Man) and their experience of the Holy Spirit, the earnest of the New Age."⁶ Why then is there a difference in wording between Matthew 28 and the book of Acts? Several answers suggest themselves:
- (a) In Matthew 28, Jesus is speaking to a group not all of whom are certain about his divinity ("they worshipped him; but some doubted" [v. 17]). If Jesus had merely told his disciples to "baptise them in my name," it may have sounded like a usurpation. The baptismal framework of Matthew 28:19 makes explicit the Father-Son relationship implied by Jesus' words "all authority in heaven and earth is given to me," and also makes explicit the role of the Spirit. Even so, Jesus is the main focus of Matthew 28:18-20. He is the one to whom "all authority in heaven and on earth has been given" (v. 18), he is the one whose teaching is to be obeyed (v. 20) and he is the one who will be with his disciples always (v. 20). Therefore, that baptism into the triune name should be expressed as baptism into the name of Jesus is theologically unproblematic.
 - (b) In Acts, the speakers are the apostles, preaching the risen Jesus: "God has made this Jesus both Lord and Christ" (2:36). Those who are baptised into the name of Christ are accepting the claim that Jesus Christ is God incarnate. Whereas in Matthew 28, Jesus reveals himself as one with the Father and the Spirit,⁷ the apostles present God to their listeners through the person of Jesus. This difference of focus accounts for the difference of terminology. Acts uses four different forms of words (cf. 2:38; 8:16; 10:48; 19:5), so we are clearly not hearing a precise liturgical formula.
 - (c) While the early church was not troubled by the variety of baptismal terminology, it quickly recognised the appropriateness of Jesus' words in Matthew 28 for formal liturgical use. The earliest attested liturgical context in which baptism is discussed is in the *Didache* (7:1-4), where Matthew 28:19 is quoted word for word. In *Didache* 9:5 the expression "baptised into the name of the Lord" is used, as it is in the book of Acts, in a non-liturgical context. However, it is clearly referring to the same act of baptism described in 7:1.
19. Fourth, Knox suggests that the words "to disciple," "to baptise" and "to teach" are synonyms, and that they all refer to the apostolic task of bringing "the whole world into the knowledge of the true God."⁸ This assertion draws weight from the observation that the three terms are clearly closely related and, doubtless, all serve the same end—to bring the nations to the knowledge of God. However, there is no reason to regard them as synonyms, either grammatically or conceptually. In fact, as Beasley-Murray argues, such a reading obscures the important theological fact that "the *kerygma* precedes the *didache*, the offer of grace before the ethics of discipleship."⁹ In other words, preaching the gospel comes first, baptism and instruction second.
20. Fifth, Knox argues that Jesus commands that "the nations of the world are to be baptized." As only "individuals can be the subjects of water baptism," the "phrase 'to baptize the nations' is itself plainly metaphorical."¹⁰ However, Jesus does not use the phrase "to baptize the nations." Rather, his disciples are to disciple all "the nations" (*ta ethnē*), baptising and teaching "them" (*autous*). That the

⁵ Knox, "New Testament Baptism," 278.

⁶ F. C. Grant, *The Gospels, Their Origin and their Growth* (New York: Harper, 1959), 150.

⁷ "The name of the Father and of the Son and of the Holy Spirit," but not "in the name of the Father and the name of the Son and the name of the Spirit," which would require the plural "names" (W. D. Davies and Dale C. Allison Jr., *Matthew*, ICC [Edinburgh: T&T Clark, 1997], 2:685).

⁸ Knox, "New Testament Baptism," 280.

⁹ G. R. Beasley-Murray, *Baptism in the New Testament* (Exeter: Paternoster, 1972), 89–90.

¹⁰ Knox, "New Testament Baptism," 281.

“them” are not identical with “the nations” is clear from the fact that “nations” is neuter and “them” is masculine. The “them,” therefore, must refer to individuals from the nations who respond to the gospel with repentance and faith.

21. Sixth, the claim is made that Paul’s remark that “Christ did not send me to baptise but to preach the gospel” (1 Cor. 1:17) indicates that he “regarded water baptism of no importance.”¹¹ It is further argued that it would be “inconceivable that Paul could have said this if the Lord had commanded his apostles in his last solemn commission to administer water baptism.”¹² In response, while Paul was clearly concerned by the Corinthians’ misplaced emphasis on their baptism, what was of “no importance” to him was *who* did the baptising (1 Cor. 1:13-15). Furthermore, his statement in 1:17 is a well-attested rhetorical device in Hebrew and Greek, labelled “idiom of exaggerated contrast”¹³ or “relative negation.”¹⁴ Biblical examples include Deuteronomy 5:3; Jeremiah 7:22–23; Mark 9:37; Matthew 10:20; John 12:44; Acts 5:4. The idiom is also common in contemporary English—e.g., “Christmas is not a time for gifts, it is a time for remembering Christ’s birth.”¹⁵ Paul’s words demonstrate that preaching was his primary business and that it was not an essential part of his personal apostolic ministry to baptise those who believed. However, that the baptism of new believers was normal practice, seems clear from Paul’s comments in 1:13-16 that the Corinthians had all been baptised.
22. Seventh, Knox suggests that it makes little sense to regard “our Lord’s last words to his disciples” as an instruction “in the use of a liturgical formula.”¹⁶ Rather, they were being commissioned to preach the gospel (cf. Luke 24:47; John 20:21). This claim, however, begins with an overstatement and concludes with a false alternative. As argued above, to the extent that Jesus’ words can be considered a “formula” they are not a rigid one. The instruction to baptise is only one (secondary) element of his larger commission. Preaching the gospel of the risen Lord Jesus is essential to the great commission (cf. Matt. 24:14). Baptism with water outwardly signifies the Spirit-given repentance that initiates discipleship.

Conclusion

23. In conclusion, we find no reason to depart from previous reports of this Commission which have affirmed a reformed understanding of baptism as expressed in the Anglican formularies. The stimulus to engage at greater depth with the key text, Matthew 28:19, has served to sharpen the thinking behind this reaffirmation. It is our hope that this report will give confidence to ministers of the gospel to continue the practice of water baptism as we seek to make disciples of all nations.

MARK D. THOMPSON
Chair, Sydney Diocesan Doctrine Commission

4 February, 2021

¹¹ Ibid.

¹² Ibid.

¹³ James G. Carleton, “The Idiom of Exaggerated Contrast,” *The Expositor Series* 4, no. 6 (1892): 365–72.

¹⁴ C. Lattey, “The Prophets and Sacrifice: A Study in Biblical Relativity,” *Journal of Theological Studies* 42 (1941): 155-65.

¹⁵ See Jack Lundbom, *Jeremiah 1–20*, Anchor Bible 21A (New York: Doubleday, 1999), 488–89.

¹⁶ Knox, “New Testament Baptism,” 280.

Faith and Doctrine in the Constitution of the Anglican Church of Australia

(A report of the Sydney Diocesan Doctrine Commission.)

On 9 July, 2020, Archbishop Glenn Davies sent the following request to the chairman and secretary of the Sydney Diocesan Doctrine Commission: "It occurred to me that, given the Wangaratta submission to the Appellate Tribunal has tried to make a distinction between faith and doctrine, in terms of the Constitution, there would be value in the Doctrine Commission's reflection upon the merits of such a distinction." The following report is the result of that reflection.

Introduction

1. Part I of The Constitution of the Anglican Church of Australia (1961) begins with three Fundamental Declarations (Chapter I) and three Ruling Principles (Chapter II). The function of the Fundamental Declarations is to protect the essential elements of the Christian Faith, declaring such elements to be foundational to Australian Anglicanism. The Ruling Principles further declare that the Anglican Church of Australia (ACA) retains and approves the historical standards of doctrine and worship of the Church of England as the norm for all future development. This short report explores what is meant in the Constitution by 'faith' and 'doctrine'.

Faith

2. Although 'faith' is most commonly used in the Scriptures to refer to personal trust or belief, it is occasionally used with reference to that which is believed (i.e., the *content* of faith). For example, Paul narrates the report that 'The man who formerly persecuted us is now preaching *the faith* he once tried to destroy' (Gal 1:23). Luke recalls that as the word of God spread in Jerusalem 'a large number of priests became obedient to *the faith*' (Acts 6:7; see also Acts 13:8; 14:22; 16:5). Paul tells Timothy that deacons must keep hold of 'the deep truths of *the faith* with a clear conscience' (1 Tim 3:9). Jude urges his readers to 'contend for *the faith* that was once for all entrusted to God's holy people' (Jude 1:3). In each of these cases 'the faith' equates to essential Christian proclamation and teaching.
3. Section 1 of the Fundamental Declarations uses 'the Christian Faith' in a way that is resonant with this scriptural use. Its meaning cannot be reduced to the barest essentials of Christian teaching, nor is it exhausted by the Creeds. For if the Christian faith is that which is 'in particular' set forth in the Creeds, it cannot be reducible to the Creeds. This is further clarified in Section 2, where what is taught concerning the nature of the Scriptures is not explicit in the Creeds but is nevertheless affirmed as a tenet of the Christian Faith. Therefore, this Faith is declared to be that which has been 'professed by the Church of Christ from primitive times' (Section 1).
4. Section 2 of the Fundamental Declarations recognises that the rule and standard of this faith is the canonical Scriptures. This Section clearly alludes to and affirms Article VI of the *Thirty-Nine Articles*: 'Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation'.
5. Read in the light of Article VI, 'the faith' in the Constitution of the ACA means the things that are provable by Scripture and, therefore, such things as ought to be required to be believed as articles of the faith. This, as we have seen, is broader in scope than either the Creeds or merely the doctrine of salvation narrowly considered. The Article aims to establish the sufficiency of Scripture for the whole of the Faith.
6. Section 74 (1) of the Constitution further affirms that 'faith includes the obligation to hold the faith'. In this way, both corporate and personal faith are brought alongside the faith so defined. The corporate and personal faith of the members of the ACA must be in the Christian faith as defined in the canonical Scriptures.

Doctrine

7. Faith, doctrine and obedience are closely linked in the Scriptures. In 1 Timothy 1:10-11, 'sound doctrine' is that which conforms to the gospel. Obedience also flows from and is consistent with sound doctrine. So, among other things, sexual immorality, practising homosexuality, slave trading and lying are described as 'contrary to the sound doctrine that conforms to the gospel'. Later in 1 Timothy, Paul warns against anyone who 'teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness' (1 Tim. 6:3). In Romans 6:17, the 'pattern of doctrine' believers have received defines the moral choices they are to make as they live new lives set free from sin. Obedience is inseparable from the 'sound doctrine' that is 'in accordance with the gospel of the glory of the blessed God' (1 Tim. 1:11).
8. In Section 3 of the Fundamental Declarations, the Constitution commits the ACA to 'ever obey the commands of Christ', to 'teach His Doctrine', and to order the life of the Church accordingly, following and upholding 'His discipline'. This reference to Christ's doctrine is synonymous with 'the Christian Faith', as defined above.
9. In summary, 'the Christian Faith', the Scriptures as 'the ultimate rule and standard of faith' and 'His [Christ's] doctrine' are three different ways of referring to the same reality. As these expressions are all embedded in the Fundamental Declarations, the reality to which they refer is constitutionally unchangeable.
10. In the Ruling Principles, Section 4 locates the source of the doctrine of this Church in the *Book of Common Prayer* and the *Thirty-Nine Articles*. Section 74 (2) further clarifies that this means the 1662 *Book of Common Prayer* (inclusive of The Ordinal).
11. This doctrine is particularly and historically Anglican, although it must always be consistent with 'the Christian Faith', the canonical Scriptures and Christ's doctrine. The doctrine of the *Book of Common Prayer* and the Articles provide the Anglican Church of Australia with its long held and commonly agreed answers to questions raised by the Faith. Section 74 (1) defines doctrine as 'the teaching of this Church on any question of faith'. Furthermore, in Section 74 (4), it is clarified that 'unless the context or subject matter otherwise indicates, any reference to faith shall extend to doctrine'. Therefore, it is not possible to play off 'faith' and 'doctrine' against each other in either the Scriptures or the Constitution of the ACA.
12. The doctrine of this Church, as expressed in the *Book of Common Prayer* and the Articles, is a Ruling Principle rather than a Fundamental Declaration. As such, it is in theory revisable, so long as such revisions are 'consistent with the Fundamental Declarations' and do not 'contravene any principle of doctrine or worship' in the *Book of Common Prayer* and the Articles (Section 4). Any revision must be proved from the canonical Scriptures and so accord with the doctrine of Christ.

Conclusion

13. The Constitution commits the ACA to the Christian Faith of the Catholic Church, which is the doctrine of Christ as expressed in the canonical Scriptures. The doctrine of the ACA is grounded in an affirmation of the doctrinal statements embodied in the *Book of Common Prayer* and the Articles, which make explicit the relationship between faith, doctrine and obedience for Australian Anglicans.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

3 August 2020

On the Need of Children for a Mother and a Father

(A report from the Sydney Diocesan Doctrine Commission.)

1. On 6 May 2020, Archbishop Davies requested that the Sydney Diocesan Doctrine Commission “give their attention to the nature and practice of foster care and adoption, with respect to the expectation that children under either program would be placed within a family where the parents were a husband and wife.” Dr Davies noted the importance of theological reflection on this topic, “given current threats to the foundational character of family for human society, as God has revealed his intentions in the Scriptures.” He also noted that this work would be particularly relevant to Anglicare Sydney, so that it can be demonstrated that Anglicare’s practice is consistent with the doctrines, tenets and beliefs of the Diocese of Sydney. This report has been produced by the Doctrine Commission in response to this request. It is proposed that this report will be received and endorsed in due course by the Sydney Synod as a statement of the doctrine of our diocese.
2. This report is primarily addressed to situations where it is necessary for a child to be cared for outside the biological family, such as foster care and adoption. The principles that shape appropriate care in these situations are derived from God’s pattern for the nurture of all children, and the report begins with a brief overview of this pattern.

God’s pattern for the nurture of children

3. God created humanity with the capacity for **reproduction** – a male and female pair able to produce offspring through a sexual union. God created humanity with a capacity for **relationship** – made in God’s image to relate to him and to each other (Gen 1:27-28a). These capacities for reproduction and relationship are divinely intended to come together in the union of a man and a woman in marriage.
4. The one-flesh union of husband and wife is the biological and relational sphere in which children are rightly brought into the world and nurtured. The covenant of marriage is divinely intended to provide a stable and enduring context for the raising of children (Mal 2:15). Marriage does not necessarily result in offspring, but where there are offspring it is intended that this should occur in the context of a marriage. One of the purposes of marriage is that children may be raised by their biological mother and father – a mother and father who are committed to each other for life, and who love their child with a godly love.
5. God’s intent is that children experience the care and nurture of both mother and father (together representing God as his image bearers) who have made an exclusive, lifelong commitment to each other that unites the two biological sexes (male and female) from different genetic families. This is marriage. It is in this relational context that children are born and find a home in the world.
6. For children, growing up entails physical, intellectual, emotional and spiritual maturation. The Scriptures make clear that the responsibility to nurture children in each of these domains belongs to both mothers and fathers (e.g., Prov 29:3, 15, 17; Eph 6:1-4). For children, the experience of relating to parents of both the same and opposite sex is profoundly formative, especially as they discover and develop their own identity. In a context where both sexes are valued and celebrated, children also learn to appreciate and respect those of the opposite sex.
7. Parenthood involves taking on a God-given responsibility to nurture a child – physically, intellectually, emotionally and spiritually – from conception through to adulthood. Parenthood should be expressed in the giving of one’s self for the sake of the optimal care of the child, so that the child can grow to a maturity that embraces the full potential of their humanity.
8. God has established the family unit as the normative context for children to be born and raised. The family unit is one reflection of God’s special care of, and protection for, all humankind, especially the vulnerable. Parenthood is meant to be reflective of God’s relationship with humanity, as the one who both creates and sustains life.

Principles for the care of children outside the biological family

9. The Bible recognises that in our fallen world the experience of family does not always conform to the biblical pattern. For a range of reasons – whether birth outside of marriage, or the death, incapacity or extreme poverty of parents, or the breakdown of marital relationships, or neglect or abuse by parents – children are not always raised in a stable family with a mother and father. In this broken and sin-cursed world, the family experience of many children falls far short of the ideal.
10. Vulnerable children are precious to God. The Lord is “the father to the fatherless, a defender of widows [... who] sets the lonely in families” (Ps 68:5-6). The same divine concern is also seen in Jesus’ tender care expressed toward children: “Let the little children come to me and do not hinder them” (Matt 19:14). God’s compassion for vulnerable children is manifest in his commands to his people to look after orphans (e.g., Deut 10:18-19, 24:17, 19; Prov 23:10; cf. Ezek 22:1-2, 6-7; Jas 1:27). This is both an expression of our love for our neighbours and our love for God, who himself loves and helps the vulnerable (Ps 10:14). God’s people must seek to provide the best care possible when it is necessary for a child to be raised outside the context of their biological family unit.
11. Optimal care is modelled on the pattern described above – it involves intimate mothering and fathering in a domestic context (even if the ‘mother’ and ‘father’ are not the child’s biological parents), where physical, emotional, intellectual and spiritual nurture can occur. The welfare of the child must be paramount – the focus must always be a child’s need to have parents, not an adult’s need to be a parent.
12. This is not to deny that good can result from other forms of parenting – the Scriptures provide positive examples of single parents (e.g., 1 Kings 17). God is able to bring about good for children out of less than ideal circumstances, where there are no better alternatives. But where there are choices as to circumstances, we should not normally choose options which will deprive a child of the opportunity to be both fathered and mothered, so that they are able to grow in all the ways previously mentioned. A child who needs to be nurtured outside the biological family is already in a regrettable situation. Our aim must be to retrieve as much good as possible, and to minimise as much harm as possible, adhering as closely as possible to God’s pattern for family life. Therefore, when considering placements for foster care or adoption, optimal care will provide a child with the opportunity to be both well-fathered and well-mothered.

Cooperation between Christians and the state in relation to out of home care

13. Christians were pioneers in the establishment of orphanages (e.g., Constantinople, c. 350AD), long before governments took responsibility for the care and raising of children without parents. There is abundant evidence that the early Christian communities were a refuge for orphans and abandoned children.¹ Although in more recent times the state has taken up this responsibility, and the state’s involvement allows for the care of more orphans than the church could provide by acting alone, this does not negate or render unnecessary the ongoing involvement of the church. The people of God still have a duty to reflect God’s character of love and concern by caring for widows and orphans (Jas 1:27). Providing a new family and a stable domestic context for an orphaned or abandoned child, or a child in need of alternative parental care, remains a good that the church should engage in today. To that end, there remains a role for Christian organisations to partner with the state in the provision of fostering and adoption services.
14. Christians share common goals with the state. Both recognise that adoption must seek to provide optimal care for children, which entails a commitment to “the best interests of the child concerned, both in childhood and later life” (*Adoption Act 2000 (NSW) No.75, Chp.2, Sect.8*).

¹ As was noted by Lucian of Samosata as early as the second century AD (*De Morte Peregrini*, 12). Also, at the urging of Bishop Basil of Caesarea in 374, Emperor Valentinian outlawed infanticide as recorded in (*Codex Theodosius* 9.41.1). Rodney Stark, *The Triumph of Christianity: How the Jesus Movement Became the World’s Largest Religion* (New York: Harper Collins, 2013), 126ff.

15. For Christians, the Scriptures give authoritative guidance as to what that optimal care should entail. It is clear from the Scriptures that it is optimal for a child to be well-mothered and well-fathered. In circumstances where a child's own parents cannot provide this nurture, Christians can work in a constructive partnership with the state to provide a placement with a family where the child's need for both mothering and fathering can be met.

16. Christians have a duty to act on behalf of vulnerable children, out of love for the child, and for their best interest. We see in the Scriptures that every child, as a divine image-bearer, has inherent dignity and is of surpassing worth. Every child is worthy of love. Because it is God's desire that every child has a mother and a father, our love of the orphan will be expressed by seeking to provide new families for children in need of such a provision.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

16 June 2020

Domestic abuse leave for clergy

23/18 Responding to Domestic Abuse

(A report from the Standing Committee.)

Key Points

- At its meeting of 29 June 2019, the Standing Committee resolved to appoint a committee to consider the matter of domestic violence leave for clergy, in time for the Standing Committee to make a recommendation to the ordinary session of the Synod in 2020.
- The committee recommends the Standing Committee agree that provision be made by parishes to provide leave to clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse.
- The committee recommends that this provision for domestic abuse leave for clergy be effected by way of a request from the Synod that the Standing Committee amend the annual 'Guidelines for the Remuneration of Parish Ministry Staff', with the changes effective 1 January 2021.

Purpose

1. The purpose of this report is to provide a recommendation regarding the matter of domestic violence leave for clergy.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved at a suitable ordinary session of Synod "by request of the Standing Committee" –

"Synod, noting the report 'Domestic abuse leave for clergy' –

- (a) agrees in principle that provision be made by parishes to provide leave to members of clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse; and
- (b) requests the Standing Committee to amend its annual Guidelines for the Remuneration of Parish Ministry Staff to provide for domestic abuse leave for clergy on this basis, with the changes effective 1 January* 2021."

* *Subsequent to the Standing Committee's consideration of this matter in March 2020, the ordinary session in 2020 was postponed. As a result, the mover of the motion at Synod intends to move the motion in a form incorporating a date of 1 July 2021 in place of '1 January 2021'.*

Introduction

4. This report conforms to the use of the terminology of 'domestic violence' in the report to the preferred terminology of 'domestic abuse' where appropriate.

Background

5. At its meeting on 12 November 2018, the Standing Committee noted the policies and resolutions passed at the 2018 session of the Synod related to the area of domestic abuse and appointed a monitoring committee comprising Canon Sandy Grant and Archdeacon Kara Hartley (**Domestic Violence Response Monitoring Committee**).

6. One function of the Domestic Violence Response Monitoring Committee is to report to the Standing Committee on the progress of the implementation of these policies and resolutions.
7. At its meeting on 17 June 2019, the Standing Committee received a progress report from the Domestic Violence Response Monitoring Committee, and agreed to its various recommendations.
8. Relevantly, paragraph (d) of the report's recommendations requested that the Standing Committee –
“agree to appoint a small committee, including some familiar with the work that resulted in the *Parental Leave Ordinance 2016*, to consider the matter of Domestic Violence Leave for clergy in time for Standing Committee to make a recommendation to the ordinary session of Synod in 2020, as detailed in paragraph 55.”
9. At its meeting on 29 July 2019, the Standing Committee noted its agreement to paragraph (d) of the report's recommendations and resolved to –
 - (a) appoint Archdeacon Kara Hartley (as Chair), the Rev Natalie Ray, the Rev Mark Tough, and Mr James Flavin (Chair of the Stipends and Allowances Committee) as a committee to consider the matter of Domestic Violence Leave for clergy, in time for Standing Committee to make a recommendation to the ordinary session of Synod in 2020; and
 - (b) request the committee to provide its recommendation to Standing Committee by 1 May 2020.”
10. In addition to the members specified in the above resolution of the Standing Committee, the committee (the **Committee**) includes Ms Susan Duc (Diocesan Legal Counsel).
11. The Committee met once, on 30 October 2019.

Context

12. At its meeting in May 2019, the Standing Committee received a report from the Stipends and Allowances Committee (the **Stipends Committee**) regarding its preparation of the annual Guidelines for the Remuneration of Parish Ministry Staff (**Remuneration Guidelines**).
13. Among other matters, this report noted the Stipends Committee had agreed to recommend to the Standing Committee that it –
“consider passing an ordinance to establish a model policy for family and domestic violence leave for ordained ministry staff (perhaps along the lines of the *Parental Leave Ordinance 2016*) which either matches or exceeds the minimum standards now applicable to employees”.
14. In the Diocese of Sydney, ordained ministry staff are ‘officeholders’ whose terms and conditions of office are set out in the ordinances and guidelines of the Diocese. Non-ordained ministry staff are ‘employees’ whose terms and conditions of employment are governed by federal and state legislation, including the *Fair Work Act 2009* (Cth) (the **Act**).
15. The Act sets out the National Employment Standards (the **NES**) which are the ‘minimum standards’ that apply to all employees, including an entitlement to family and domestic violence leave. Non-ordained ministry staff have access to the NES because they are employees. Ordained ministry staff do not have access to the NES because they are ‘officeholders’ and not ‘employees’.

NES entitlement to family and domestic violence leave

16. On 12 December 2018, changes to the Act took effect to provide an NES entitlement of five days’ unpaid family and domestic violence leave each year.¹ The entitlement is non-cumulative, and available in full (i.e., not pro-rated) to all full-time, part-time and casual employees.

¹ Sections 106A(1) and (2) of the Act.

17. The Act states that an employee may take unpaid family and domestic violence leave if:
 - (a) the employee is experiencing family and domestic violence; and
 - (b) the employee needs to do something to deal with the impact of the family and domestic violence, and it is impractical to do so outside their ordinary hours of work.²
18. The Act defines 'family and domestic violence' as violence, threatening or other abusive behaviour by a close relative of an employee that seeks to coerce or control the employee, and causes the employee harm or to be fearful.³

Domestic abuse leave for clergy

Concept of 'leave' for clergy

19. Strictly speaking, 'leave' is not a concept relevant to clergy. Clergy hold office and have certain duties in relation to that office. Clergy are not 'paid' to work any set pattern of hours, but are entitled to payment of their stipend, allowances and other benefits for as long as they are licensed and appointed to the relevant office.⁴
20. There are ordinances which provide 'entitlements' to some forms of leave, such as annual leave and long service leave.⁵ The purpose of these ordinances is to manage expectations of the parish (and clergy) regarding these forms of absence by clergy from their parish, and to prevent the making of any complaints regarding the wilful neglect of duties by clergy who are absent for reason of annual leave or long service leave.⁶
21. In essence, the term domestic abuse 'leave' in relation to clergy is a construct, or legal fiction. Nonetheless, for convenience, this report will use the term domestic abuse 'leave' to refer to periods of absence by clergy who are unable to perform his or her duties because they are experiencing domestic abuse or dealing with the impact of domestic abuse.

Provision of domestic abuse 'leave' for clergy

22. Currently, there are 561 married clergy in the Diocese who are licensed to a parish. Nine of these are women. The Committee recognises that both men and women experience domestic abuse, but statistics indicate that in Australia, a significantly higher proportion of victims of domestic and sexual violence are women.⁷
23. Given the particular nature of domestic abuse and the availability of the NES entitlement to family and domestic violence leave for lay ministers, assistance should also be made available for clergy.
24. The provision of domestic abuse 'leave' for clergy would also be consistent with the Diocese's domestic abuse policy⁸ (the **Policy**) and properly demonstrate the Diocese's support of clergy experiencing domestic abuse.

² Section 106B(1) of the Act.

³ Section 106B(2) of the Act.

⁴ The Committee acknowledges the general assumption that clergy work a six-day week.

⁵ See clause 3 of the *Annual Leave Ordinance 1983*; Part VI of the Schedule to the *General Synod – Long Service Leave Canon 2010 Assenting Ordinance 2010* and clause 3(1) of the *Long Service Leave Ordinance 1973*.

⁶ Clause 2(3) of the *Offences Ordinance 1962* and clause 6(2)(a) of the *Ministry Standards Ordinance 2017*.

⁷ The Federal Government reports that 1 in 6 women and 1 in 16 men have experienced physical and/or sexual violence by a current or previous partner since age 15: see Australian Institute of Health and Welfare, 'Family, domestic and sexual violence in Australia: continuing the national story, 2019' at https://www.aihw.gov.au/getmedia/f34a0f82-e60c-4aec-a90b-3b23c009be31/Twitter_FDSV_2019_Main.jpg.aspx.

⁸ The Anglican Diocese of Sydney's domestic abuse policy is entitled '*Responding to Domestic Abuse: Policy and Good Practice Guidelines*' (dated 17 October 2018). It is available at <https://safeministry.org.au/wp-content/uploads/Responding-to-Domestic-Abuse-Policy-Guidelines-and-Resources.pdf>.

25. The Policy defines 'domestic abuse' as –

“1.1.2 **Domestic abuse** includes but is not limited to emotional, verbal, social, economic, psychological, spiritual, physical and sexual abuse. Such behaviour often seeks to control, humiliate, dominate or instil fear in the victim.”⁹

Approach to provide domestic abuse 'leave' for clergy

26. The Committee considered the following approaches to provide domestic abuse leave for clergy –

- (a) establishing a Diocesan 'fund' to which each parish would make a contribution by way of Parish Cost Recoveries (**PCR**);
- (b) enacting an ordinance to provide the framework for each parish to confer an entitlement to domestic abuse leave for clergy licensed to the parish, such as for parental leave;¹⁰ and
- (c) amending the Remuneration Guidelines to provide for domestic abuse leave as another form of 'leave' for clergy.

27. Apart from the NES entitlement to five days' unpaid family and domestic violence leave each year, the Committee is not aware of any current express policies or practices within the Diocese which provide domestic abuse leave to staff members.

28. For the reasons set out below, the preferred approach to provide domestic abuse leave for clergy is to amend the Remuneration Guidelines (see paragraph 26(c)).

29. The provision of domestic abuse leave for clergy should have regard to the NES entitlement to domestic violence leave, which is available to lay workers. Its view is that the NES entitlement is both compassionate for the victim and reasonable for the parish.

30. As the NES entitlement is unpaid and non-cumulative, it would be unhelpfully burdensome to impose a levy on parishes to create a fund to provide for domestic abuse leave for clergy (see paragraph 26(a)), and an unnecessary administrative complexity to enact an ordinance for the grant of such leave (see paragraph 26(b)).

31. As for the amount of domestic abuse 'leave' for clergy, it would not be appropriate to specify the amount of 'leave' that a parish is to provide to clergy licensed to that parish because clergy are not strictly entitled to leave.

32. The better approach is to enable each parish to discuss and agree with a member of clergy the amount of domestic abuse leave needed in their circumstances. This approach is consistent with the provision in the Remuneration Guidelines for sick and carer's leave for clergy.

Proposed amendments to the Remuneration Guidelines

33. The proposed amendments to the Remuneration Guidelines to provide for domestic abuse leave for clergy are included in the Annexure to this report.

34. The amendments were originally proposed to take effect from 1 January 2021. However, subsequent to the Standing Committee's consideration of this matter, the October 2020 session of Synod was postponed. The target date for commencement is now to be 1 July 2021.

35. It is proposed that domestic abuse leave will be provided as part of 'Sick and Carer's leave and other special leave'¹¹ in the Remuneration Guidelines.

36. Any member of clergy who is unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of domestic abuse, will be paid the agreed stipend and allowances during the period of domestic abuse leave, or until a course of action can be mutually agreed upon.

⁹ An expansive description of 'domestic abuse' is set out in Appendix 1 of the Policy.

¹⁰ See *Parental Leave Ordinance 2016*.

¹¹ See paragraphs 14.1 and 14.2 of the Remuneration Guidelines.

37. This approach mirrors the provision of leave for sickness or accident.¹²
38. The period of domestic abuse leave is not specified in the Remuneration Guidelines. As stated above, the intention is to provide the individual parish and member of clergy with a framework to discuss and agree on the appropriate amount of leave which takes into account the needs of both parties.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

8 April 2021

¹² See paragraph 14.1 of the Remuneration Guidelines.

Amendments to the Guidelines for the Remuneration of Parish Ministry Staff

1. The annual Guidelines for the Remuneration of Parish Ministry Staff (the “Remuneration Guidelines”) are amended by –
 - (a) inserting the following new paragraph in the ‘Key points for 2021’ on the first page –

“Paragraph 14.1 dealing with ‘Sick and Carer’s leave and other special leave’ has been amended to provide leave for clergy who are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse.”
 - (b) amending paragraph 14.1 to include the wording set out in underlined text as follows –

“14.1 If a Rector or Assistant Minister is unable to perform their duties due to sickness or accident, or because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse, the parish must continue to pay the agreed stipend and allowances during any period of leave taken by the rector or assistant minister, or until a course of action can be mutually agreed upon (e.g., early retirement). In the case of prolonged illness (including that arising from the domestic abuse) financial assistance may be available to the parish through the Sickness and Accident Fund (refer section 16).”
2. The amendments to the Remuneration Guidelines contained herein are to take effect from 1 July 2021.

64/19 Fixed term appointment for the Archbishop

(A report from the Standing Committee.)

Key Points

- By resolution 64/19, the Synod requested the Standing Committee to provide the merits and difficulties involved in introducing a set term of appointment for the Archbishop, along with information on clergy tenure in other metropolitan dioceses.
- A set term of appointment (with opportunity for re-election) is intended to increase the likelihood of an Archbishop with a lengthy and strategically significant episcopate, while also broadening the pool of potential candidates at any Election Synod. However, significant difficulties arise upon consideration of the impact on the initial term of the Archbishop (e.g., decisions made to remain popular in light of 're-election'), and the political fallout of a re-election Synod (where any grievances aired against the sitting Archbishop may significantly hinder his second term), among others.
- Consideration is given to the Standing Committee's *extending* the term of the Archbishop at an earlier age than current. Such an extension is likely to allow a handful of Standing Committee members the power to block an extension of the sitting Archbishop, thereby introducing again the possibility of the Archbishop making decisions in an effort to remain popular in light of a vote to extend.
- All other metropolitan dioceses have all clergy retiring at 70 years of age. Brisbane, Melbourne and Perth have limited tenure for parish rectors, being periods of five or ten years, or tenure for only a portion of incumbents.

Purpose

1. The purpose of this report is to provide the known merits and difficulties of introducing a fixed term of appointment for the Archbishop of Sydney, as requested in the terms of resolution 64/19.

Recommendation

2. Synod receive this report.

Background

3. At its session in October 2019, the Synod passed an ordinance put forward by the Standing Committee amending the *Archbishop of Sydney Election Ordinance 1982* (the **Ordinance**). In the course of the debate, the Synod also considered a further amendment that would introduce a fixed term appointment for the Archbishop. The amendment proposed inserting the following new clause 42 in the Ordinance –

'42. Term of Office

- (1) A person who has been elected Archbishop in accordance with this Ordinance holds office as Archbishop until the earlier of –
 - (a) the 12th anniversary of the date the person was last declared to be elected Archbishop in accordance with clause 40, and
 - (b) the date on which a vacancy in the See of Sydney arises for any other reason.
- (2) For the avoidance of doubt, a person is not prevented from being nominated for the office of the Archbishop again by virtue of having ceased to hold office under subclause 42(1)(a).'

4. Ultimately, the amendment was not passed and a fixed term was not introduced, however at the same session, the Synod passed resolution 64/19 in the following terms –

‘Synod requests the Standing Committee to report to the next session of Synod on the merits and difficulties of a fixed term of appointment for the Archbishop of Sydney, with or without the possibility for extension of that term, including providing clarification on whether a change in ordinance would apply to the sitting Archbishop. Synod members are invited to send succinct submissions on the proposal to the Standing Committee via the Diocesan Secretary by 30 November 2019.

Synod further requests that the report provide information of the tenure arrangements in the dioceses of Brisbane, Sydney, Melbourne, Adelaide and Perth for incumbents, assistant bishops and deans.’

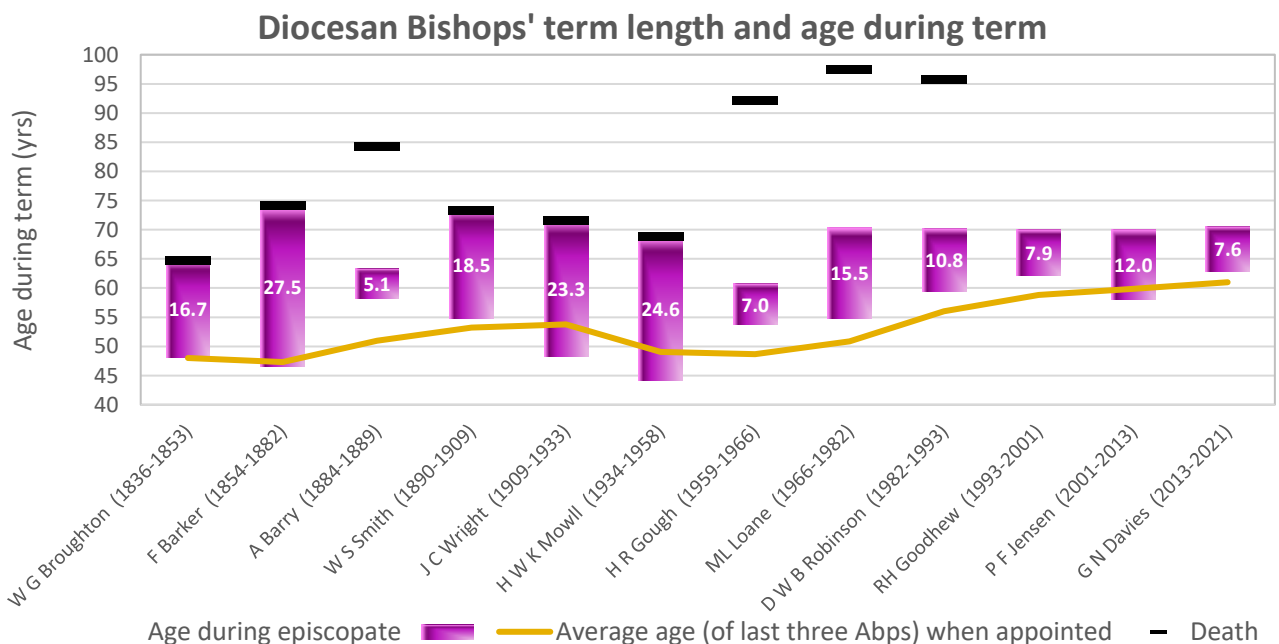
5. At its November meeting, the Standing Committee asked the committee that reviewed the *Archbishop Election Ordinance* in 2019, along with the mover of the Synod resolution (Mrs Stacey Chapman), to address the requests of the resolution and provide a report to the Standing Committee for promotion to the next ordinary session of the Synod. The full membership of the 2020 Committee is as follows –

Dr Robert Tong AM (Chair)	The Rev Caitlin Orr
Mrs Stacey Chapman	The Rev Gavin Poole
Bishop Peter Hayward	Dr Laurie Scandrett
Mr Doug Marr	Dr Claire Smith

6. Submissions were invited from all Synod members, and received from only two members of Synod, the Rev Dr Ed Loane and the Rev Anthony Douglas. A subsequent submission was received from Canon Sandy Grant.

7. In preparing for the discussion, the Committee reviewed the following material –

- Document provided to Synod in 2019 in support of original amendment, from the Rev Dominic Steele (attached as appendix 1)
- [Retirements Ordinance 1993](#)
- [Archbishop of Sydney Election Ordinance 1982](#)
- Report to Synod in 1999: [14/97 Synod Committee on Clerical Tenure \(1999\)](#)
- Report to Synod in 2000: [38/99 Clerical Tenure \(2000\)](#)
- The following chart, showing the relative duration of term of previous Diocesan Bishops of Sydney, along with their age of commencement.



Discussion

8. The *Retirements Ordinance 1993* governs the retirement age of the Archbishop of Sydney as follows –
 - (a) Subclause 4(2) provides that the Archbishop retire at 68 years of age.
 - (b) Subclause 5(1)(a) provides that after the Archbishop reaches 65 years of age, the Standing Committee by three-quarters majority of members present and entitled to vote in each house, may extend the retirement age of the Archbishop to 70 years.
 - (c) Subclause 5(3) provides that, “since it is desirable to hold an election Synod in the first half of the year, a further extension up to six months may be given to the Archbishop, by resolution of the Standing Committee passed by a three-quarters majority of members present and entitled to vote in each house”.
9. Accordingly, the initial retirement age of the Archbishop of Sydney is 68 years, but this may be extended to 70 or even 70 years and six months in certain circumstances.

Merits of a fixed term appointment

The principle that a lengthy episcopate is advantageous

10. The merits of a fixed term appointment rely on a principle that the Diocese will be better served by a single suitable Archbishop over a longer episcopate (giving plenty of time to shape the Diocese) than by two (or more) equally suitable Archbishops over the same period. The longer episcopate provides opportunity for the Archbishop to strategically shape the Diocese over a long term, ultimately also bringing lengthy experience to bear in his later years. One of the submissions received expressed the view that ‘the longest episcopacies (of Bishop Barker and Archbishop Mowll – both over 25 years) are generally thought to be the best’.
11. In contrast to the longer term, shorter episcopates remove the opportunity for a lengthy process of change towards a consistent goal, possibly making necessary change harder to achieve; and in these circumstances, the Diocese suffers from a succession of Archbishops unable to provide consistent strategic direction for the Diocese.
12. Assuming this principle to be true, it would be desirable to elect a candidate, say, in his late 40s or early 50s, allowing for an episcopate of 20 years or so.

Reluctance of Synod to appoint a younger candidate

13. A recurring feature of Archbishop Election Synods has been arguments made against a candidate based on his young age, warning that if he is ineffective or in some way unsuitable, or even incapacitated in the role of Archbishop, he will remain until he reaches 68 years of age.
14. Section 39 in the *Anglican Church of Australia Trust Property Act 1917* makes provision regarding the incapacity of a bishop of a diocese arising from illness and other causes; however the scenario is not unknown in Australia where a sitting diocesan bishop is incapacitated and remained in office until retirement.
15. A fixed term appointment for any Archbishop, for say 12 years, should have a mitigating effect on such concerns, allowing that an ‘unsuitable’ or incapacitated Archbishop would not have his term extended; while a suitable Archbishop would be granted an extension and continue in his strategic work, benefitting the Diocese.
16. Accordingly, a fixed term (with opportunity for extension) removes a key argument against the appointment of a younger candidate and provides greater likelihood of a younger appointment resulting in a lengthy, and strategically significant, episcopate.
17. As a further benefit, a fixed term and consequent increased likelihood of electing a younger candidate allows the Synod to select from a wider age-range of candidates, providing a greater pool from which to draw.

18. Younger candidates have been nominated, but recently (since Archbishop Loane's term) not elected. The claim that it was only those candidates' relative youth that prevented their election cannot be made without surveying the relevant election synod members, but goes against anecdotal evidence and requires a limited view of the Synod's ability to make wise and godly decisions in which age is just one factor.
19. Prayer has been a feature of past Archbishop elections. We ask for the election of the man who will be God's instrument to advance his kingdom, and once elected, we continue in prayerful dependence upon God to enable and equip the Archbishop to fulfil his ministry, including overcoming any perceived disadvantages of age.

Introduction of a decision point

20. A set term for an Archbishop introduces a 'decision point' whereby an Archbishop, prompted by the end of his term, may make a godly decision not to stand again. This may be related to failing health or energy, or other factors.
21. A younger nominee may be daunted by the expectation of a long episcopate and therefore be unwilling to stand. A set term would reduce his commitment to the length of the term, conceivably making it more likely that a younger nominee would stand for election.
22. While both of these factors are legitimately 'merits' of the fixed term, the current arrangements for the term of the Archbishop allow him to resign at any time, suggesting that the merit is not to be a strong consideration.

Difficulties of a fixed term of appointment

23. A fixed term of appointment as set out in the amendment put to the Synod in 2019 (paragraph 4 above) would result in a maximum term of 12 years for any Archbishop. At the end of the 12 year period, a special session of Synod would be called to elect a new Archbishop, at which he is able to be re-elected. This arrangement introduces a number of difficulties outlined below.

Undermining the first term

24. The Archbishop needs to be able to make both strategic and difficult (even unpopular) decisions. If the Archbishop is facing re-election it introduces the possibility (or *appearance* of the possibility) that he may be tempted to make such decisions with a view to whether he will lose support for re-election. Similarly, the Archbishop may be tempted to refrain from acting against the wishes of certain influential people or groups in order to avoid their opposition in a future (re-)election Synod.
25. Similarly, the strategic direction of a limited-term Archbishop is more likely to be undermined by anyone in the Diocese desiring to follow a different strategic direction, who may choose to ignore his leadership and thereby contribute to the likelihood that he would not be re-elected on the grounds that he lacks support.
26. A fixed term introduces the risk that every Archbishop will plan and lead (even subconsciously) as if he only has 12 years in leadership. This immediately stifles the opportunity to have a lengthy and strategically significant episcopate (which is one of the principal intentions of introducing the limited term of appointment); even if the Archbishop is extended, their strategic decisions would have been influenced by the thought of not being in 'power' or 'wishing to remain popular' for the election.
27. If the sitting Archbishop is not swayed in his decision-making by such considerations as desire to be re-elected, but in the course of his term must make one or more difficult and wide-reaching decisions (i.e., with an element of unpopularity), a fixed term would introduce the opportunity for such decisions to be used against him in re-election or for the election debate to function as a de facto referendum on those decisions – particularly if his rationale in making the decision(s) includes elements that are confidential and therefore unable to be shared. In listing this 'difficulty', we note that this consideration assumes that an Election Synod may include exaggeration or misrepresentation of the factors behind the difficult decision(s), or at the very least, that the Archbishop's rationale is not able to be explained to the Synod sufficient to preserve his position. Accordingly, if Synod contemplates introducing a set term for Archbishops, Synod members should consider carefully whether this type of politicking is likely to be an element in Election Synods.

Difficulty of standing for re-election

28. An Archbishop Election Synod is a difficult time for each nominee. In addition to any (understandable) hesitation to commit again to the stresses associated with being a nominee in an election Synod, it is entirely conceivable that an Archbishop may choose not to stand for re-election in any of the following circumstances –
- (a) out of a desire to avoid the critical commentary on his episcopate and the attendant likelihood of losing support in the Diocese as a result of aired grievances (even if re-elected),
 - (b) if he considers it possible that he would not be re-elected, to spare himself the embarrassment of being 'voted out of office',
 - (c) if there are standout nominees that he in humility does not wish to hinder from serving as Archbishop,
 - (d) similarly, if there are popular nominees that he does not wish to be seen to be preventing from election by standing for re-election, or
 - (e) if there is strong support for another nominee and he does not wish to see the Diocese divided on the issue.
29. While paragraph (c) and possibly (e) above could describe a godly reason for not standing again, it is worth noting that there is nothing in the present circumstances preventing Archbishops from resigning prior to their retirement. In the case of paragraph (e), the possible division would only arise as a result of a set term; suggesting that the positive aspects of (c) and (e) are available in the present system, while potential negative aspects are introduced with a set term.

Loss of current flexibility in retirement

30. Having a degree of flexibility in the term of the Archbishop has proved useful. As recently as this year, the Standing Committee was able to extend the term of Archbishop Davies by six months in order to, among other things, provide continued leadership for the Diocese during a time of unprecedented upheaval resulting from the COVID-19 pandemic. A fixed term would reduce flexibility.

Incongruity of a set term in order to increase term length

31. One of the key aims of the introduction of a set term length is to allow younger nominees to be elected, so that the Diocese can then enjoy the benefit of Archbishops with lengthy episcopates. However, there is a clear element of incongruity to introduce a set term in order to allow for longer terms.
32. It would be unfortunate to find that the introduction of set terms increases the likelihood of a younger nominee being elected on the one hand; while on the other hand introducing the possibility that the younger Archbishop who could otherwise have led for a lengthy period is limited to one term and fails in re-election. Conceivably, the introduction of a set term could increase the chances of electing a younger Archbishop while simultaneously decreasing the chances of a lengthy episcopate.

Disincentive for potential candidates

33. The incentive for other candidates to stand for election is significantly compromised if the Archbishop also stands in the election and is widely expected to be re-elected. The decision-making process to be nominated for election as Archbishop involves considerable disruption to family and ministry life, with much personal reflection and, once the decision is known publicly, the likelihood that existing pastoral responsibilities and parish relationships will be negatively impacted. Accordingly, the willingness of potential candidates to stand against an incumbent Archbishop would seem to rest on some significant level of discontent with his arch-episcopacy (and act as a filter for who would stand), as otherwise the risk and impost would not be considered justified.

Reflection of the Committee

34. While 'on paper' it appears reasonable and attractive to set a term limit after which the former Archbishop may stand for re-election, upon consideration such a process would likely undermine the first term while simultaneously reducing the likelihood that any sitting Archbishop would stand for,

and be successful in, re-election. The Committee considering this matter believes that overall this possibility would be counterproductive and unworkable.

Introduction of further extensions to the Archbishop's term

35. During the course of discussion the possibility of introducing earlier stages of extension was considered as an alternative to a term limit, as follows –
- (a) If an Archbishop is under the age of 50 when elected, following his 60th and prior to his 62nd birthday, his term may be extended to 68 years of age by special majority of the Standing Committee.
 - (b) If an Archbishop is over the age of 50 and under 55 when elected, following his 63rd and prior to his 65th birthday, his term may be extended to 68 years of age by special majority of the Standing Committee.
 - (c) If an Archbishop is over the age of 55 when elected, he will not require any extensions to remain in office until 68 years of age.
 - (d) The current extensions from 68 to 70 (and 70 years and six months) by special majority of the Standing Committee would remain.
36. A suggestion was considered in this scenario to restrict release of the quantitative result of the vote, limiting any report to the Standing Committee and beyond to a simple 'carried' or 'not-carried'. Restricting the publication of the number of votes for and against would preserve the possibility that the Archbishop enjoys unanimous support in the event that he is extended; while preserving the possibility that only 25% of one house did not support him if his term is not extended.

Merits of an 'extension' approach

37. The possibility of introducing further predefined points at which an Archbishop's term may be extended seems preferable to set term limits followed by an election Synod, primarily because the authority to extend an Archbishop rests with the Standing Committee, thereby avoiding much of the political devastation expected should a sitting Archbishop stand for re-election by the Synod.

Difficulties of an 'extension' approach

Beyond the reasonable authority of the Standing Committee?

38. While it seems appropriate for the Standing Committee to extend the Archbishop's retirement by two or two and a half years in the Archbishop's late 60s, extending a sitting Archbishop for ten or more years is an entirely different proposition and is questionable as to sitting rightly in the authority of the Standing Committee, without support from the Synod.
39. For illustration, according to subclause 5(3)(b) of the *Delegation of Powers Ordinance 1998*, any three members of Standing Committee can cause a proposed ordinance being considered by the Standing Committee to be referred to the Synod. If this occurs, Standing Committee may not pass the proposed ordinance. The extension of an Archbishop for such a significant length of time is surely of more importance than any ordinance; however any recourse to refer the extension to the Synod would become in effect a 're-election' Synod, undesirable and 'unthinkable' for the reasons outlined above.

Difficult to implement in any reasonable way

40. Should the Standing Committee be given the authority to extend an Archbishop at certain points during his episcopate, problems arise in relation to securing the extension.
41. Accepted wisdom and the current practice for extensions suggests that a super majority of the Standing Committee (75% of both houses) would need to support the extension so as both to demonstrate overwhelming support for the Archbishop if he is re-elected, while also not being a crushing indictment on his term if not extended. It would hardly be advantageous to have an Archbishop extended for a lengthy period having secured e.g., only 52% of the vote(!).

42. There are 24 clerical members of Standing Committee and 32 lay. If a super majority is required to extend the Archbishop, the corollary is that a handful of members could successfully oppose the extension. For example, seven clergy members voting against the extension would be enough to successfully oppose the extension – even if the other 47 members all voted for the extension. This assumes that all 54 members of Standing Committee are present. If even one member of clergy is absent from the relevant meeting, six clergy would be sufficient to oppose an extension. By the same reasoning, 9 lay persons could oppose an extension. Accordingly, requiring a super majority to support the extension seems unfairly opposed to the sitting Archbishop.
43. Instead of 75% of both houses being required to extend the Archbishop, a majority of 2/3rds in both houses, or even a simple majority could be considered, and in either of these scenarios the extension of the Archbishop would become more likely based on the numbers. However, a super majority decision of the Standing Committee to extend an Archbishop would have dispelled any suggestion that the Synod would have decided otherwise (while enjoying the benefit of the matter not going to Synod and encountering the problems listed above). A lower threshold however, would take some of the legitimacy out of any extension, suggesting that the Synod may not have extended the Archbishop had it had the opportunity.
44. In this way, the ‘threshold’ question highlights the problem of Standing Committee making a decision about a significant extension in place of the Synod: the Standing Committee is intended to make somewhat ‘routine’ decisions on the Synod’s behalf when the Synod is not in session; it is not intended to make significant decisions in place of Synod in order to avoid e.g., the pitfalls of an Election Synod.

Impact upon first term and ‘re-election’

45. Taking an ‘extension’ approach seems preferable to a term-limit approach, mainly because it reduces the political fallout and other problems expected with a ‘re-election Synod’, by limiting the decision within the forum of the Standing Committee. However, while limiting the impact of these difficulties, it does not remove them entirely, with many of the problems associated with an Election Synod remaining in some form in the ‘extension’ scenario.

Application of any amendments to the term of appointment to the sitting Archbishop

46. The resolution of the Synod requested ‘clarification on whether a change in ordinance would apply to the sitting Archbishop’.
47. In short, any ordinance passed by the Synod (or Standing Committee) does not come into force until assented to by the Archbishop or his Commissary, or the Administrator of the Diocese if the See is vacant. It is unlikely that an Archbishop would assent to an ordinance if it effectively removes himself from office or imposes upon him the types of hardships described earlier in the report associated with facing re-election. It may be assumed therefore, that such an amendment is unlikely to apply to the next Archbishop of Sydney, unless an amendment is passed at a session of Synod prior to his installation as Archbishop, to be assented to by the Administrator.

Tenure arrangements in other dioceses

48. In accordance with the last paragraph of the Synod’s request, the tenure arrangements in various dioceses for incumbents, assistant bishops and deans are described briefly below. In this context, ‘tenure’ is the term often used to refer to the ongoing right of a rector (or curate in charge, priest in charge etc) to whatever spiritual and temporal privileges and authority go with the office. Questions of removal from office in circumstances of incapacity, misconduct or offence are considered outside the scope of this report.

Retirement ages

49. The four metropolitan dioceses surveyed in accordance with the Synod’s request (Adelaide, Brisbane, Melbourne and Perth) each have a retirement age of 70 for all clergy. Officials from the dioceses of Brisbane, Melbourne and Perth each indicated that a review of their arrangements was expected in the coming year.

Tenure

50. In Adelaide, their 'Retirement Ordinance 1988' requires that all clergy, "upon reaching the ages of 63 and 68 years and upon being summoned by the Bishop to do so shall confer with the Bishop on the subject of the retirement of that member of the clergy, the pastoral care of that member of the clergy in retirement and any matters incidental to the retirement of that member of the clergy, and such conference shall take into account the views of such persons or bodies as are likely to be affected by such retirement."
51. In Brisbane, only incumbents appointed to a benefice have tenure; and the Archbishop has power only to appoint every third incumbent to a benefice. First time incumbents and ministers that have moved from another diocese are typically appointed a Priest in Charge (PIC) to non-benefice parishes. This can be upgraded to a Rector's licence after 3 years. A PIC licence may be suspended or revoked by the Archbishop for any cause which to him shall appear good and reasonable.
52. In Melbourne, clergy appointed as "priest in charge" to their first parish have an initial tenure of three years with the possibility upon review of a transition to incumbent. Once an incumbent (including the Dean), the clergy have a tenure of ten years with the possibility of extensions in five year intervals pending review (until retirement at 70).
53. In Perth, it is understood that the general practice is that licences for parish clergy are given on five year terms with opportunity for extension on review.
54. In Sydney, rectors, the Dean and the Archbishop have tenure until retirement. Assistant ministers do not, and assistant bishops may not (depending on the terms of their licence).
55. It is worth noting that the Bishop of Grafton has a fixed term of ten years, while the Bishop of Newcastle has no retirement age, subject to health checks.

For and on behalf of the Standing Committee.

DR ROBERT TONG AM
Chair of subcommittee

20 July 2020

76/19 Gender Identity – Practical Guidelines for Ministers and Parishes

(A report from the Standing Committee.)

Key Points

- After considering the amendments proposed at Synod in 2019 and since, a slightly amended form of the Practical Guidelines for Ministers and Parishes, and a separate list of Suggested Responses to Practical Questions is recommended.
- Responsibility for the content of Practical Guidelines and Suggested Responses should rest with the Archbishop. He has arranged for their distribution to parish ministry staff and parish councils through the Regional Bishops.

Purpose

1. The purpose of this report is to address the request of the Synod in relation to the form and content of Gender Identity – Practical Guidelines for Ministers and Parishes.

Recommendations

2. Synod receive this report.
3. Synod, noting the report *76/19 Gender Identity – Practical Guidelines for Ministers and Parishes*, note that in response to resolution 76/19 Archbishop Glenn Davies, acting through the Regional Bishops, has distributed the Practical Guidelines for Ministers and Parishes and the Suggested Responses to Practical Questions attached to that report to all parishes.

Background

4. In October 2019 the Synod passed 3 resolutions in relation to Gender Identity –
 - “**73/19 Doctrine Statement on Gender Identity**
Synod, noting the report, ‘Doctrine Statement on Gender Identity’ –
 - (a) affirms and adopts the Doctrine Statement on Gender Identity in Annexure A of the report (‘Doctrine Statement’) as the principal statement of the doctrines, tenets, beliefs and teachings propagated by the Anglican Church, Diocese of Sydney with respect to gender identity, subject to amending –
 - (i) clause 5 to omit the word, ‘favouritism’, and insert instead the words, ‘privileged status’, and
 - (ii) clause 6, following the word ‘wholeness’, to insert the matter, ‘and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5)’;
 - (b) recommends that the relevant governing body of each diocesan school and of each diocesan organisation which exercises pastoral care for, or otherwise engages with, people who struggle with gender identity issues –
 - (i) affirm the Doctrine Statement as the principal statement of the doctrines, tenets, beliefs and teachings with respect to gender identity, and
 - (ii) develop and implement a publicly accessible policy on Gender Identity which is consistent with the Doctrine Statement; and

- (c) requests the Archbishop-in-Council to consult with and consider providing further advice to organisations concerning the implementation of the recommendations referred to in paragraph (b).”

“74/19 Gender Identity – Pastoral Guidelines for Churches, Schools and Organisations

That the ‘Pastoral Guidelines for Churches, Schools and Organisations’ pass as a policy of the Synod for the parishes, schools and organisations of the Diocese.”

“76/19 Gender Identity – Practical Guidelines for Parish Councils

Synod –

- (a) defers consideration of the matter at B9A (Gender Identity – Practical Guidelines for Parish Councils),
- (b) requests Parish Councils to provide feedback on the proposed policy to the Diocesan Secretary by Friday 6 March 2020, and
- (c) requests the Standing Committee to bring the proposed policy, with any recommended changes, to the 1st ordinary session of the 52nd Synod.”

5. At its meeting on 18 November 2019 the Standing Committee noted the terms of Synod resolutions 73/19 and 76/19 and resolved to refer the request of paragraph (c) of each resolution to the Gender Identity Committee, and ask the committee –
 - (a) to coordinate under the direction of the Archbishop, advice for organisations concerning the implementation of the recommendations of paragraph (b) of resolution 73/19, and
 - (b) to provide a report with a proposed policy for Parish Councils, to a future meeting of the Standing Committee by July 2020, for promotion to the next ordinary session of the Synod.
6. The members of the Gender Identity Committee are the Rev Dr Andrew Ford, Bishop Peter Hayward (Chair), Dr Chase Kuhn, Mr Michael Meek, Dr David Nockles and Dr Claire Smith.
7. In response to the request in paragraph (a) of the Standing Committee’s request the Committee was involved in the preparation of 2 documents containing advice to Anglican Schools and Anglican Organisations regarding matters concerning Gender Identity. At its meeting on 15 February 2021 the Standing Committee –
 - (a) received the advice from the Archbishop to Anglican Schools in the Diocese,
 - (b) received the draft advice from the Archbishop-in-Council to Organisations of the Diocese, and
 - (c) noted that a copy of each document has been sent to the relevant schools or organisations of the Diocese for comment.

Standing Committee then also noted that the Archbishop invited comments or suggested amendments to each document, so that a suitable form of each Advice can be promoted as being endorsed by the Archbishop-in-Council, in accordance with Synod resolution 73/19, at the March 2021 meeting of Standing Committee.

Content of the Practical Guidelines

8. In relation to the proposed policy for Parish Councils, in 2019 a number of Synod members had given notice of their intention to move amendments to the text of the draft of the Practical Guidelines for Parish Councils prior to the Synod passing resolution 76/19.
9. While no formal comments were received from parish councils in response to the request in part (b) of resolution 76/19, one comment was received from a member of Synod.
10. Each of the suggested amendments were considered, a number of which were incorporated into the attached revised form of the Practical Guidelines. The heading on the document has been changed to “Practical Guidelines for Ministers and Parishes” to reflect the fact that they are primarily addressed to those in the parish with responsibility for pastoral leadership.
11. In addition to presenting the Practical Guidelines in this revised form, it would be helpful to also provide examples of the suggested responses to some of the frequently asked questions that church leaders face. While not attempting to be comprehensive, the attached list of Suggested Responses to Practical

Questions aims to uphold the doctrine and guidelines of the Diocese, while demonstrating appropriate loving care and concern for those who are struggling.

Responsibility for the Practical Guidelines

12. Given the nature of the Practical Guidelines, the process envisaged in Synod resolution 76/19 – that the Standing Committee recommend a revised form of the proposed Practical Guidelines for adoption by the 1st ordinary session of the 52nd Synod – was not ideal.
13. It was considered preferable for the Archbishop, acting through the relevant Regional Bishop, to send the Practical Guidelines and the Suggested Responses to Practical Questions to all parish clergy and licensed lay pastoral staff, with a copy to each Parish Council for their information.
14. Under this process, the Synod would remain responsible for the Doctrine Statement on Gender Identity and the Gender Identity – Pastoral Guidelines for Churches, Schools and Organisations, both of which were adopted at the 2019 Synod. However, just as the Archbishop’s Advice to Anglican Schools and the Advice of the Archbishop-in-Council to Anglican Organisations are not the responsibility of Synod, the Practical Guidelines for Ministers and Parishes are best categorised as a pastoral matter for which the Archbishop bears ultimate responsibility.
15. This approach was adopted for a number of reasons –
 - (a) guidance in pastoral matters should come from the Archbishop and the Regional Bishops, and the responsibility for implementing the Practical Guidelines will fall primarily on the ministry staff (ordained and lay) of the parish,
 - (b) the Synod as a body is not well qualified, trained or equipped to decide the practical details of such matters, and may not be able to respond in a timely manner when circumstances change or new situations arise, and
 - (c) it may not be helpful for individuals struggling with gender incongruence or gender dysphoria if the Practical Guidelines were a publically accessible document, as would generally be the case if they were adopted by Synod.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

6 April 2021

Gender Identity – Practical Guidelines for Ministers and Parishes

(To be read in conjunction with the Doctrine Statement on Gender Identity and the Pastoral Guidelines for Churches, Schools and Organisations.)

1. Christians struggling with Gender Incongruence or Dysphoria

- 1.1. Christian congregations should be safe places for all who are struggling with life and need to hear the message of hope. We must seek to demonstrate the compassion of Christ towards those who are hurting and vulnerable.
- 1.2. Some issues for discipleship, such as the experience of gender incongruence or dysphoria, are more public than others, and therefore require different sorts of attention, acknowledgement and care.
- 1.3. The person should be encouraged to speak to a member of the ministry staff whom they trust. While church friends and family can continue to love and support the person, the church itself may be able to offer additional practical resources as well as providing pastoral care and reassurance.
- 1.4. Confidentiality is crucial among church members that may know about the person's concerns as well as among staff. However, where appropriate the Rector may advise the Regional Bishop of the situation, so that staff might be offered any assistance they require, such as professional supervision.
- 1.5. Be aware that the experience of living with gender incongruence or dysphoria should not in and of itself be categorized as sin or unrepentant sin.
- 1.6. Church staff should love and care for the person, offer pastoral support, and make available information (reports, research etc.), in addition to biblical teaching in line with the Doctrine Statement on Gender Identity.
- 1.7. Assistance in accessing appropriate professional counselling should be made available.

2. Christians considering or already Transitioning¹

- 2.1. Beyond applying the points in 1 above, the relevant member of staff should:
 - 2.1.1. attempt to discern whether transitioning is a desire that is being explored or the decision has already been made, and
 - 2.1.2. In the context of continuing pastoral and practical care, explain the goodness of God's creation and his intention for human beings. Carefully indicate that our sex is something given to us by our Creator and that gender transitioning involves repudiating God's gift and seeking to determine our own identity apart from him.
- 2.2. Nevertheless, if a person continues to pursue social or medical transitioning, ministry staff are to continue to provide for the person's spiritual needs. This includes telling and showing the person that they are loved and welcome at church, despite their decision being inconsistent with faithful Christian living. As with all pastoral correction and discipline, this will include a call to repentance and faith issued with patience and sensitivity, taking special account of the vulnerability of the person concerned.

3. Christians who have already Transitioned

- 3.1. Christian brothers and sisters in the person's church, as well as the staff, are to uphold the foundational truths expressed in the Doctrine Statement on Gender Identity.
- 3.2. Ministry staff and congregations need to recognise that transitioning often happens in stages, involving continuing distress, and medical intervention may be irreversible. Any discussion about the appropriateness of transitioning should only be given in the context of care and compassion and ideally in a relationship which has established trust.

- 3.3. An encouragement to be content with our biological sex as a gift of God may raise for the person questions about de-transitioning. Such conversations should be given in the context of care and compassion and ideally in a relationship which has established trust in which care for the person's spiritual, physical, emotional and social wellbeing is paramount.

4. Unbelievers struggling with Gender Dysphoria or Transitioning

- 4.1. Our first concern should be to encourage all unbelievers, regardless of present struggles, to turn to Christ and accept him as their Lord and Saviour.
- 4.2. Bible teachers in the church are to be clear on the Bible's teaching on sex and gender, and are to explain this with love and sensitivity to non-Christians who may be struggling with their identity.
- 4.3. Assistance in accessing appropriate professional counselling should be made available.
- 4.4. All members of a church have the responsibility to show the love of Christ and care for all people struggling with this issue. This love should take both emotional and practical forms.

(It is recommended that Ministers and other church leaders refer also to the attached:

'Suggested Responses to Practical Questions')

Suggested Responses to Practical Questions:

There are many aspects of pastoral care to consider as we seek to meet the needs of those experiencing gender incongruence or gender dysphoria, their loved ones, and their congregations. The “Doctrine Statement on Gender Identity,” the “Pastoral Guidelines for Churches, Schools and Organisations,” and the “Gender Identity—Practical Guidelines for Ministers and Parishes” all seek to articulate the biblical contours of such care.

We recommend that you discuss with those affected how best to care for them, as each pastoral situation is different and will require careful thought and specific responses. However, there are common practical questions that often arise.

We offer these preliminary responses to assist churches. These recommendations are not intended to be comprehensive. Each response aims to uphold the doctrine we wish to protect, while demonstrating appropriate loving care and concern. Sometimes very simple adaptations or considerations might avoid distress and communicate a great deal of care.

Should we refer to someone by their birth name or their preferred name (even if this represents the gender they identify with)?

It is appropriate to call someone by the name that they prefer. This does not necessarily express acceptance of their gender identification, but reflects what we do in all of life, where we call people by the name by which they prefer to be known.

Should we refer to someone by their biological pronouns or their preferred pronouns?

We commend a third alternative, which is to avoid using pronouns for the person suffering gender incongruence or dysphoria, and instead to call the person by their name. This is not only fairly easy to do but upholds the God-given nature of biological sex and avoids causing the person unnecessary distress.

Should we use gendered terms to refer to someone with gender incongruence or dysphoria?

If possible, and depending on the circumstances, it is often best to identify the person by other means than their gender. For example, instead of referring to the person as someone’s ‘son’ or ‘daughter’ you might identify them as their ‘child’. Alternatively, simply refer to them by name.

What about toilets?

The goal is for all members of the congregation, including children, to have access to toilets where they feel (and are) safe and which do not cause them distress. Accordingly, if your church is able to provide this, it is helpful to offer at least one non-sex-specific toilet. Often this is easily achieved by redesignating an accessible [OR a wheelchair accessible] toilet.

How can we be more sensitive to those struggling in our corporate gatherings?

There may be many ways in which our meetings can be more welcoming to those experiencing gender issues. One simple example is that when addressing your congregation, you might sometimes use more inclusive language that is less likely to cause distress. So, instead of always greeting your congregation as “ladies and gentlemen” or “brothers and sisters” you might instead say, “good morning to you all” or “good morning, friends.”

What do we do about sex specific events or groups (e.g., “Men’s Dinner” or “Women’s Bible Study”)?

Events aimed at ministering to a specific sex should not be abandoned or discouraged. We should continue to celebrate the fact that God makes us male and female, and that there are appropriate and wonderful differences between the sexes. These differences, at times, may call for specific ministry according to sex. However, communication about these ministries should be carried forward with sensitivity and care for those struggling with their gender identity, especially with attention to timing and tone. Furthermore, there may need to be special consideration of how the church will provide alternative ministry structures that are more accommodating to someone struggling with gender incongruence or dysphoria. For example, in addition to single sex Bible study groups, it would be helpful to provide mixed-sex alternatives.

Ordinances passed by the Standing Committee *

(A report from the Standing Committee.)

Bankstown Trust Ordinance No 48, 2019
West Lindfield Trust Ordinance No 49, 2019
West Pennant Hills Trust Ordinance No 50, 2019
Macquarie Trust Ordinance No 51, 2019
Safe Ministry to Children Ordinance 2018 Further Amendment Ordinance No 52, 2019
Anglican Church Diocese of Sydney Grants Administration Fund Ordinance No 53, 2019
Endowment of the See Capital Ordinance 2012 Amendment Ordinance No 54, 2019
Endowment of the See Long Term Investment Ordinance No 55, 2019
Dundas/Telopea Trust Ordinance 2012 Amendment (Property Receipts Levy) Ordinance No 56, 2019
Bayside Trust Ordinance No 57, 2019
Barrenjoey Trust Ordinance No 58, 2019
Chester Hill with Sefton Trust Ordinance No 59, 2019
Fairfield with Bossley Park Trust Ordinance No 60, 2019
Greenwich (Akeroyd Estate) Variation of Trusts Ordinance No 61, 2019
Greenwich Trust Ordinance No 62, 2019
St George (Kogarah) Trust Ordinance No 63, 2019
Dundas/Telopea Mortgaging Ordinance No 64, 2019
Dural District Land Sale Ordinance No 65, 2019
St John's Parramatta Endowment Fund Land Sale and Variation of Trusts Ordinance No 66, 2019
Parramatta (Vesting of Property) Ordinance No 67, 2019
Parish Cost Recovery Charges and Levies (Intervals) Amendment Ordinance No 68, 2019
Synod Fund Further Application Ordinance No 69, 2019
Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance No 1, 2020
Anglican Church Growth Corporation (Pilot Program Enabling) Ordinance No 2, 2020
Parramatta Land Sale Ordinance 2017 Amendment Ordinance No 3, 2020
Wollongong Land Sale Ordinance No 4, 2020
Drummoyne Trust Ordinance No 5, 2020
Hoxton Park Trust Ordinance No 6, 2020
Lawson Trust Ordinance No 7, 2020
Lavender Bay Trust Ordinance No 8, 2020
Minchinbury Trust Ordinance No 9, 2020
Richmond Trust Ordinance No 10, 2020
St George North Trust Ordinance No 11, 2020
Toongabbie Trust Ordinance No 12, 2020
Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance No 13, 2020
Parish Administration Ordinance 2008 Amendment (Mental Incapacity Definition) Ordinance No 14, 2020
Sydney Diocesan Services Ordinance 2017 Amendment Ordinance No 15, 2020
Greenacre Trust Ordinance No 16, 2020
Hurstville Trust Ordinance No 17, 2020
Safe Ministry to Children Ordinance No 18, 2020
Safe Ministry to Children Transitional No 19, 2020
Campbelltown Anglican Schools Ordinance 1985 Amendment Ordinance No 20, 2020
Cost Recoveries Framework Ordinance 2008 Amendment Ordinance No 21, 2020

Doonside Trust Ordinance No 22, 2020
Parishes (COVID-19 and General Meetings) Ordinance No 23, 2020
South Sydney Trust Ordinance 2016 Amendment (Property Receipts Levy Exemption) Ordinance No 24, 2020
Surry Hills Mortgaging Ordinance No 25, 2020
Jannali Trust Ordinance No 26, 2020
Moorebank Trust Ordinance No 27, 2020
Sussex Inlet Trust Ordinance No 28, 2020
Campbelltown Trust Ordinance 2016 Amendment Ordinance No 29, 2020
St James' Sydney Phillip Street Property Ordinance 1962 Amendment Ordinance No 30, 2020
Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance No 31, 2020
Sutherland Trust Ordinance No 32, 2020
Pymble Trust Ordinance No 33, 2020
Westmead Trust Ordinance No 34, 2020
Anglican Youth and Education Diocese of Sydney Ordinance 1919 Amendment Ordinance No 35, 2020
Honorary Canons Ordinance 1911 Amendment Ordinance No 36, 2020
Mission Property (Worring Heights) Variation of Trusts Ordinance No 37, 2020
St John's Parramatta Endowment Fund Land Sale and Variation of Trusts Ordinance 2019 Amendment Ordinance No 38, 2020
Synod Funding Arrangements Amendment Ordinance No 39, 2020
Accounts, Audits and Annual Reports Ordinance 1995 Further Amendment Ordinance No 40, 2020
Cambridge Park Trust Ordinance No 41, 2020
Campbelltown Land Sale Ordinance No 42, 2020
Church Land Acquisition Levy (Leppington Project) Application Ordinance No 43, 2020
Endowment of the See Corporation Ordinance 2019 Amendment Ordinance No 44, 2020
Endowment of the See Long Term Investment Fund Variation of Trusts and Application Ordinance No 45, 2020
Glebe Administration Board Ordinance 1930 Amendment Ordinance No 46, 2020
Synod Fund (Growth Corporation) Application Ordinance No 47, 2020
Synod Fund (COVID-19 Assistance) Application Ordinance No 48, 2020
Castle Hill Trust Ordinance No 49, 2020
Kirribilli and Neutral Bay Variation of Trusts and Amendment Ordinance No 50, 2020
West Lindfield (ACPT Client Fund 0716) Variation of Trusts Ordinance No 51, 2020

For and on behalf of the Standing Committee.

DANIEL GYNN
Diocesan Secretary

15 September 2020

* *See also the Appendix to the Interim Report of the Standing Committee to the First Ordinary Session of the 52nd Synod –*

*Ordinance No 52, 2020 – Ordinance No 69, 2020, and
Ordinance No 1, 2021 – Ordinance No 13, 2021.*

Parish and Regional Restructure

(A report from the Standing Committee.)

Key Points

- Demographic trends mean that a realignment of Regional boundaries is necessary, and this will take place in the latter half of 2021.
- There are inefficiencies in seeking to maintain the number and concentration of parishes in some areas, and the requirements for implementing a 'hub and spoke' model of local administration should be explored.
- Further consideration is being given to the implications of such changes for Regional Councils, Mission Areas and the functions of Sydney Diocesan Services.

Purpose

1. The purpose of this report is to supply the details of a review of diocesan organisational and administrative structures to allow effective ministry and mission outcomes given the sustained growth and changes across the Diocese's geographic reach.

Recommendation

2. Synod receive this report.

Background

3. Parishes and Regions with geographic boundaries are the main organisational and administrative structure for the Diocese's ministry and mission. The existing parish and Regional boundaries are currently, and increasingly in the future, facing challenges with commonly used geographic divisions and population growth. This report provides a review of parish and Regional definitions and boundaries and suggests that a 'hub and spoke' option for parishes be strategically encouraged and that current Regional boundaries be redrawn.

Parishes

4. The shift from chaplaincy to parish-based ministry happened relatively early in the development of Anglican ministry in Sydney. Anglican evangelicals were convinced that the English parish model was the best way to develop a gospel influence and to provide a way to build a stable community. From the establishment of the first two parishes as St Philip's, Sydney and St John's, Parramatta in 1802, parish ministry quickly became normalised. "The evangelical movement had transformed parish ministry into an energetic round of activities designed for the spiritual and educational benefit of all parishioners." (Piggin and Lidner, the Foundation of Public Prosperity, 2019, p.97).
5. The underlying conviction in the development of the parish system in Sydney over the following decades was that the whole of society needed to be inducted into the truths of the word of God. The parish system's very structure, with the subsequent establishment of dioceses, was a reminder of the task: every square metre of the geographical area is covered, which brings the responsibility to plant and sustain churches by starting new parishes.
6. The social changes that resulted from the Industrial Revolution and the introduction of modern transportation did not diminish the ongoing growth in the parochial network. By 1935 there were 165 parish units across the Diocese. Over the next 30 years, approximately three new parishes per year

were created, concentrated in the post-WW2 baby boom era. What is noticeable is that since 1965 the total number of parishes has remained mostly unchanged.

7. Number of parishes:
 - (a) 1935: **165** (Population approximately 1.5 million)
 - (b) 1965: **260** (population approximately 2.5 million)
 - (c) 2020: **265** (Population approximately 5.5 million)

1972 *Looking Into the Parish* report

8. Until the 1960s the nature and expectation of parish ministry was relatively stable. However, societal changes were challenging the long-term patterns. The extent of these challenges is highlighted by the proceedings of the 1970 session of Synod. Standing Committee was requested to establish a commission with the following guidelines:
 - (a) Examine the effectiveness and relevance of parochial ministry and organisation in the present age;
 - (b) Determine the means of increasing the effectiveness of the ministries of ordained men and the ministries of laymen;
 - (c) Consider such other matters as may appear to the Commission to be relevant to the foregoing; and
 - (d) Recommend any reforms the Commission considers necessary and means of implementing these reforms.
9. The final report was presented to Synod's 1972 session and then published as *Looking Into the Parish*.
10. The report is clear that societal changes required a significant evaluation of how to undertake effective parish ministry. The degree of these changes is seen in the sudden slowdown in growth of the overall number of diocesan parishes highlighted above. Changes were rapid and financial viability was forcing new parish configurations. Parish structure and ministry could not continue as it had for well over 100 years.
11. The recommendations of the report were far-reaching and considered quite radical. Examples include: an emphasis on the development of team ministry away from a solo-ministry mindset; a focus on relationships and fellowship for ministry patterns; the possibility of dividing the Diocese into Regions, each with an Assistant Bishop; a focus on the development of central diocesan services to support parishes. It is worth noting that the theological emphasis on the local church, colloquially known as the Knox-Robinson theology of church, informed many of the recommendations.
12. The report stated that the fundamental structure of the parish system should be maintained. "The Parochial system is the main framework for ministry in the Anglican Church. It is the administrative means whereby the manpower resources for the work of the gospel are allocated...In essence, it is a system of dividing the Diocese into geographic units..." (page 9, Report paragraph 1) The parish was an organisational and administrative system that allowed resources to be allocated and developed to enable the gospel's work to be undertaken.
13. The report concluded with a recommendation that there was an urgent need to form a group responsible to Standing Committee to research and plan ongoing parish ministry changes. The Commission's view was that population and societal changes required continuous attention to maintain gospel ministry across the Diocese.

New Parishes in new areas

14. One development that the *Looking Into the Parish* report anticipated, but took another decade to implement, was the establishment of 'Vision for Growth' in 1984, followed by 'Vision 2001' in 1993. With the rapid expansion of new housing areas, mainly in western Sydney, the initiatives gave diocesan focus to establishing new parochial units in these new areas.
15. An indication of how the Diocese was able to respond to the new housing areas is observed by tracing the average population size for each new parish church building after WW2:
 - (a) Post WW2: **5,000**

- (b) Vision for Growth (1984-1993): **13,000**
 - (c) Vision 2001 (1994-2001): **25,000-30,000**
 - (d) MPC/NCNC (2001 - Current): **60,000-80,000**
16. In the post-WW2 era, the goal was to have a new parish church within walking distance in each new housing area, with the underlying assumption that ministry could be sustained with a parish population of 5,000. Over the following decades, acquisition of suitable land became more difficult; the cost of land purchase rose dramatically; development approval for church buildings was contested; local government requirements increased building expenses; and societal changes altered expectations of what was achievable with new parochial units.
 17. The consequence of how new parochial units have developed over the last 30 years is that there is an uneven distribution of parishes across the Diocese. 35% of the population running from north to south along the eastern side of the Diocese has 60% of the parishes.

Other parish changes

18. While a 1994 Synod report "Future Patterns of Ministry" focused primarily on recruiting, selecting, training, supporting, and resourcing lay and ordained ministers, it also discussed the ongoing challenges of parish ministry. The report suggested that the restrictions on ministry development were caused by focusing on geographic parish boundaries. Two options were briefly considered but not pursued:
 - (a) Redraw parish boundaries so they encompass larger areas, something akin to current mission areas; and
 - (b) Make existing Local Government areas the unit that defines the parish.
19. The report ultimately assumed the existing parish organisational structure would continue. However, the final recommendation requested that the Standing Committee prepare legislation to allow more flexible ministry practices as an alternative to the existing parochial system's geographic boundaries. It is again notable that the option of removing all geographic boundaries was not considered.
20. Over the next ten years, the Diocese adopted two initiatives that gave expression to the 1994 report's recommendation:
 - (a) Recognised churches (parishes without property)
 - (b) The establishment of New Fellowships (proto-parishes) under Evangelism and New Churches.
21. These initiatives have allowed some degree of flexibility in the development of ministry across the Diocese. Currently, the Diocese has four parishes without property and five ENC fellowships, but their establishment is not common.

Current observations on parish ministry

Maintaining the geographic coverage of the parish system

22. Parishes with geographic boundaries remain the main organisational and administrative structure for diocesan mission and ministry. This structure's advantages are shown in the diocesan concern for establishing a ministry in new housing areas and sustaining ministry in more disadvantaged socioeconomic areas that are hard to maintain. The very nature of each parish's geographic coverage is a reminder that the gospel is for every person in every community and the diocesan network has a responsibility to use resources to enable this to occur.
23. The Diocese has never given any serious consideration to removing all parish boundaries. The advantages of parish boundaries and geographic coverage are such that this not an option that is worth considering now or in the foreseeable future.

Parishes enable good church order

24. The majority of diocesan parishes have different church gatherings in a local fellowship bound by common leadership, common property, and common resources. A significant number of parishes

operate with multiple geographic gathering locations (one parish has five church centres) but still pool common leadership and resources.

25. Parish organisation and administration can be thought of as the practicality of good church order. There is a theology of gathering an individual congregation; everything else is pragmatism and wisdom that has gospel intent.

Observations by SGS Economics and Planning

26. In early 2020 the Anglican Church Growth Corporation (**ACGC**) through Sustainable Development Group Ltd (**SDG**) engaged with SGS Economics and Planning to examine the current property assets and how they may be best utilised given the projected population and demographic changes over the next 40 years. SGS Economics and Planning were uniquely qualified to undertake this work as they were used in the Greater Sydney Commission's planning.
27. Inevitably the diocesan parish and regional organisational and administrative structures were also considered.
28. Sydney has experienced rapid population growth over the last 20 years, and though the COVID-19 pandemic has resulted in a halt to migration, the growth is expected to return to pre-COVID-19 levels in the short to medium term. The increase in population is accompanied by a changing local demographic profile, reflected in an ageing population and diversified population with dramatically changing needs at a local level.
29. SGS Economics and Planning are of a view that the existing regional and parish boundaries now face underlying challenges with commonly used geographies and population growth.
30. The final report includes the following recommendation: "From a secular population and land use perspective, it is recommended that the Anglican Church consider reviewing the existing parishes and Region definition/ boundaries. As a minimum, better alignment with commonly used geographies (i.e., Council boundaries and ABS Standard Areas) would significantly improve alignment with data, policy plans, and settlement patterns. It is also recommended that boundaries reflect the three cities identified in the Greater Sydney Plan. More consistent parish sizes would allow for a more efficient parish planning and more effective use of church assets across the Diocese for better ministry outcomes."
31. Such external observations are not determinative in making decisions about the structure of parish ministry, yet the report does contain compelling evidence that attention needs to be given to how parishes are structured now and into the medium-term future.

Current variations in parish populations

32. Parishes range in population size from 1,000 to 90,000.

Viability

33. The measure of parish viability is a specified minimum amount of parish income (Net Operating Receipts). For a recognised church, viability is measured by the number of adult attendees and level of offertory income.
34. For parishes, the total offertory (excluding all other income) is a better measure of people resources. A parish's very rough measure to sustain and develop ministry and mission is having an offertory income of \$250,000 or greater. There are obvious exceptions where parishes with less income can be sustained, but at \$250,000, there is sufficient income for staffing (1 and 2/3 FTE), housing, maintenance, and ministry expansion. This level of offertory income assumes sufficient people resources.
35. Currently, 140 parishes have an offertory below \$250,000. Several parishes benefit from other forms of income; nevertheless, nearly 40% of all diocesan parishes deal with some level of resource restraint. There are wonderful exceptions to this picture, yet there is a sustained pattern that is discernible: a new and enthusiastic rector is appointed. Over the next few years, enthusiasm is diminished as hoped-for growth does not materialise, or initial growth is not maintained. Long-term patterns stabilise the internal

life of the parish. Good ministry occurs, people are disciplined, but the weight of keeping the parish going with all the external and internal obligations and small resources leads to sub-optimal performance.

Parish expectations

36. Over the last 50 years, parish ministry has moved from a **voluntary organisation** that pools resources and money, where parish leadership was reasonably consistent; to what is today more of a **small business enterprise** with a significant number of internal and external requirements.
37. The voluntary association era had the following characteristics:
 - (a) Parishes all similar – little strategy needed;
 - (b) Trained to minister the word of God, every ordained minister can become a rector;
 - (c) Sunday services – straightforward, with a common prayer book, common music;
 - (d) Parish council/wardens – minimal expectations;
 - (e) The cultural context was a white, Anglo-Saxon Christianised society.
38. By contrast, in parishes today:
 - (a) Parishioners have higher expectations with consequent increased potential for strain in relationships with staff and parishioners;
 - (b) Every rector has to understand the unique history and culture for each parish, in order to formulate independent strategy and implementation;
 - (c) Rectors now manage staff teams and a larger number of ministry volunteers, with high expectations;
 - (d) There is a significant increase in the number of external and internal requirements for parish councillors and wardens;
 - (e) The cultural context is highly diverse.
39. It is reasonable to anticipate that in the future, the current factors will increase in significance for the parish as societal and demographic changes occur.

Wardens' responsibilities

40. The responsibilities and obligations of wardens have significantly increased over the last decade. There is a growing problem in finding suitable and willing church members who will undertake the wardens' responsibilities. This is especially the case in the large number of parishes that cannot pay for administrative support and instead rely on wardens' available discretionary time.

Societal changes

41. Anglican affiliation is forecast to continue to decline significantly over the next ten years before stabilising around 2031. This is primarily driven by an increasing trend towards 'no religious affiliation', which in-turn, flows to increasing 'no religious affiliation' in children, which carries throughout their life. Affiliation rates, in turn, affect Anglican reach potential.
42. There are likely to be fewer nominal, occasional church attendees automatically choosing to attend an Anglican church at Christmas and/or Easter out of a sense of duty to their religious affiliation. Any decision to do so will be based more on the individual church's location and awareness of its interaction with their community.
43. The Anglican Church will not rely on its historic affiliation rates to maintain or increase its relevance to a wider population. This relevance will be much more linked to how effective churches, and especially parishioners, can be in living out their faith and the Christian values as they seek to demonstrate care and compassion in the communities in which they live and operate.
44. The trends in Anglican affiliation form another observation about the rapidly changing social setting for parish ministry.

Development of “Hub and Spoke” parish structure

45. Just as there was a major look at the parish’s nature 50 years ago, parish ministry’s current and future context strongly suggests that a new way of configuring parishes be developed and strategically encouraged.
46. This report proposes that a “Hub and spoke” parish structure be strategically pursued and encouraged, though any involvement is to be voluntary.
47. “Hub and spoke” is used to describe a way of combining two or more parishes in a sub-regional area so as to enable resources to be shared and common mission purposes to be pursued. Traditionally this is described as an “amalgamation”, but historically amalgamations are a reactive mechanism to deal with decline and non-viability in one parish. “Hub and spoke” is preferred as a distinct term for a proactive response in that it aims to join parishes while they are still independently viable, in order to create more opportunity for ministry and mission to be undertaken.
48. The proposed reconfiguration of parishes is not driven by a reaction to a decline in numbers or poor management, as is the current case in other Anglican dioceses worldwide. Instead, it has arisen out of a desire to enhance the diocesan network’s mission effectiveness, given demographic and societal changes.
49. What is proposed is not expected to be implemented with an immediate effect. It is a long-term strategic direction that will have a cumulative effect.
50. Though there are a few primary factors that inform the proposal, such as the current shortage of rectors, they are not determinative in suggesting a restructure.
51. The assumption is that the intent of the Anglican parish system remains. Parishes are the main building block for diocesan ministry and mission. The very nature of parish geographic coverage that presupposes an assumption that the gospel is for every person in every community remains a given. The significance of this is that the Diocese is committed to retaining gospel ministry to new growth areas and difficult ministry areas that seem to bear little fruit.
52. Further, as a diocese, we believe in cooperation, networking, and partnership. The “hub and spoke” structure allows this to be developed in a sub-regional area that will potentially allow more effective use of financial and people resources.
53. There will remain compelling reasons why parishes of all sizes will stay as they are, but the “hub and spoke” option will be an option that may have advantages in many areas of the Diocese.

Next steps

54. “Hub and spoke” pilots have been undertaken. In one example, three parishes in a sub-regional area concluded that in their circumstances, though there are complexities in navigating the changes, the hub and spoke model is the best option to sustain and grow the ministry of the gospel in the area. With a more straightforward organisational and administrative structure and the ability to share children’s and youth resources, the benefits of a “hub and spoke” model were found to be compelling.
55. Two working groups are in operation. Bishop Chris Edwards chairs a working group on determining the best practice for establishing and sustaining a “hub and spoke” parish, allowing new ‘hub and spoke’ rectors to interact with and learn lessons from more established ‘hub and spoke’ rectors. Bishop Gary Koo chairs a working group on the leadership requirements for a rector of a “hub and spoke” parish. Not all presbyters have the capacity to lead an amalgamated parish.
56. It is clear that a significant review and update of both the *Parish Administration Ordinance 2008* and the *Parishes Ordinance 1979* is necessary, to both allow and to maximise the administrative efficiencies that are intended with the hub and spoke model.

Regions

Establishment of Regions

57. In 1991 Synod considered a summary report from the Standing Committee (30/89) on the “Future of Regionalism and Diocesan Development”. The report is a useful reference point in understanding our current Diocesan Regional structure.
58. Three possible future structures for the Diocese were examined:
 - (a) Establish both Parramatta and Wollongong Regions as separate Dioceses;
 - (b) Establish a program of continued devolvement of Regions across the whole Diocese;
 - (c) Develop any other appropriate options for the future oversight of the existing Wollongong and Parramatta Regions.
59. As was the case in the early 1970s, the option of Wollongong becoming a separate diocese was quickly dismissed.
60. Another option canvassed but dismissed was the idea that Sydney be established as a new Province comprising three dioceses.
61. The 1991 report finally recommended that the Diocese pursue a “new regionalism” which would expand the number of Regions across the Diocese, devolving as much authority and decision making and distribution of funds to the Regional level, i.e., the Regional Council. This was described as “pastoral oversight and jurisdiction, maximum authority and [having] a regional administrative body with maximum autonomy.”
62. New Regionalism was pursued throughout the 1990s with the establishment of South Sydney, North Sydney and Georges River as Regions. It is a reasonable assessment that the expectation of the new Regionalism was never achieved. Financially it was difficult to sustain, putting pressure on the Endowment of the See (**EOS**). More substantially, the devolution of powers and responsibilities to the Regions never materialised. By 2009, with the fallout from the GFC, even the significance of Regional Councils as the decision-making body for the distribution of funds for ministry was greatly reduced.
63. Over time, Regionalism’s original intent has continued to adapt: local episcopal pastoral oversight and centralised governance and administration have emerged as a result. These ongoing adaptations were primarily driven by modern technology/communication advantages, which has allowed a more efficient centralised diocesan administration.
64. To help understand how Regionalism has developed over the last 25 years, the original argument in the 1991 report that favoured a new Regionalism is compared with current circumstances.

Comparing the original arguments for Regionalism with current circumstances

1970s: Moving to Regionalism will address the felt isolation of some areas of the Diocese

65. While distance is still a factor, modern technology and communication have allowed easy and immediate access to St Andrew’s House.
66. In the last decade, the more remote parishes have established stronger local bonds through the establishment of Mission Areas.
67. Population growth in many of these “isolated” areas has also reduced the perception of isolation.

1970s: The link between the Archbishop and his clergy and parishes is diminished without Regionalism

68. Modern technology and communication mean there is a direct relationship between the Archbishop and clergy/parish never anticipated in 1991. The recent COVID-19 experience has demonstrated this direct and significant relationship to the Archbishop.

69. The ongoing advantage of Regionalism is that the local Bishop has a personal and pastoral relationship with rectors and, to a much lesser extent, a few assistant ministers and key wardens. The Bishop is the filter point for issues and disputes.

1970s: Regionalism would establish strong and more accessible administrative centres

70. This suggestion was a product of its time. Modern technology and communication have nearly entirely removed this argument.
71. Currently available to any parish in the Diocese are the following:
- (a) Sydney Diocesan Services (**SDS**) Parish support – professional, competent support in governance, finance, legal, human resources and property. As this centralised capacity has increased, clergy/wardens have been trained to deal directly with SDS.
 - (b) Registry – modernised and accessible processing of licences and authorities.
 - (c) Human Resources – as this is developed, it will also retrain clergy/wardens (as is already occurring) to use the diocesan Parish HR officer as the first port of call.
 - (d) Legal – the capacity of the Diocese to give legal advice has significantly increased.
 - (e) The Anglican Church Property Trust (**ACPT**) and Anglican Church Growth Corporation (**the Growth Corporation**) – now allows centralised support for all significant property development.
 - (f) Professional Standards Unit (**PSU**) – over the last ten years, the central administrative role of PSU has increased, especially post-Royal Commission.
 - (g) Youth and Children’s Ministry advice – Youthworks Ministry Support Team regional advisors offer free, on-call advice and support to assist parishes deliver an effective youth and children’s ministry.

1970s: Without Regionalism the Archbishop would become a more remote figure

72. Technology and modern communication have overcome this concern. The Archbishop is more immediately connected than ever anticipated.

1970s: Regionalism devolves authority to a local level

73. It was initially envisaged that Regionalism would over time “require a greater devolution of power and a more extreme delegation.” This was to include the processing and issuing of licences/authorities; permission for remarriage; approving faculties and building plans; and controlling the process and recommendation of clergy appointments (Rector and Assistant Minister).
74. Rather than devolving authority, it is now mostly centralised. The local Regional Bishop primarily signs off on the centralised process.

Conclusion

75. In summary, we now operate with a Regionalism that no longer fits the rationale that led to its implementation.

How has the role of Regional Bishops changed?

76. Regionalism intended that the Regional Bishop would give the majority of his time to the Region. The expectation was that there would be minimal diocesan-wide responsibilities for Assistant Bishops. As Regionalism changed, the Regional Bishops have necessarily dedicated a significantly increased proportion of their time to Assistant Bishop’s responsibilities, serving the Diocese as a whole rather than focusing on issues within their region.
77. There are three interconnected factors as to why this has occurred.
- (a) The overall demands on and expectations of the Archbishop’s office have continually increased. The Archbishop can only sustain the responsibilities of his office with the help of a significant time commitment by Assistant Bishops. An indicative break-up of a Regional Bishop’s time would be a 50/50 split between Regional and Assistant Bishop responsibilities.

- (b) The centralisation of administration over the last 25 years has required more involvement from the Archbishop's office. At a minimum, the Archbishop's Office has a connection to PSU, Ministry Training and Development (**MT&D**), the ordination process, ordinances, Standing Committee, SDS, Glebe Administration Board (**GAB**), ACPT, Diocesan Resources Committee, HR oversight, Moore Theological College (**MTC**), the Growth Corporation, Strategy and Research Group (**SRG**), Anglican Media, EdComm, defending freedom of religion, Anglican Schools Corporation and Anglicare.
- (c) In a report to Synod in 2019, it was noted that the number of Standing Committee ad-hoc sub-committees had had a three-fold increase due to Synod resolutions over the last ten years. Additionally, the Standing Committee has itself agreed to establish a number of sub-committees on a range of matters and issues. For good reasons, the Archbishop's office has deemed it wise to have an episcopal presence on many of these ad-hoc sub-committees.

The current rationale for Regionalism

- 78. The circumstances and consequences of establishing smaller dioceses make any consideration of this possibility a practical impossibility. However, the Diocese's size and geographical reach will mean that some other administrative and organisational arrangements such as Regions remain necessary.
- 79. So what are the reasons for continuing with Regionalism if much of the original arguments are no longer valid?
 - (a) Most rectors, a few assistant ministers (ordained and lay), and a few wardens want to know who is the personal contact in ministry matters. Even if there is available central administrative support, the personal pastoral relationship with the relevant Regional Bishop is significant.
 - (b) Regions remain a useful way of notionally configuring the Diocese such that it is pastorally manageable.
 - (c) It allows for broader representation of both clergy and lay on Standing Committee. However, the advantage of this is more about appearance than reality.
 - (d) The Archbishop can, at his discretion, delegate matters of parish concern to the local Regional Bishop.

The future of Regionalism

- 80. Two initial comments. First, the original reason for establishing the Georges River Region arose from the (accurate) observation that it was such a non-Anglo, ethnically and culturally diverse area. It was often said, "the Georges River Region spoke of the future of the Diocese." That future has now arrived. Large parts of the Western Region and significant parts of the Wollongong Region are now culturally the same as the Georges River Region. With a few exceptions the whole Diocese now has the characteristics of the Georges River Region of 1996.
- 81. Second, the SGS Economics Report has suggested that the current Regional structure is not sustainable. The Regions should be "aligned with the functional areas of the Diocese." At a minimum, the current Regional boundaries will not keep track of the City's significant restructuring over the next 40 years into three major city hubs: Western Parkland City, Central River City and Eastern Harbour City, known as the three city metropolis model.
- 82. The NSW Government is significantly increasing infrastructure spending in pursuing the three city hubs that will change how Greater Sydney functions over the coming decades. The current regional boundaries were established up to 50 years ago, as was the case with Wollongong Region leading to certain idiosyncrasies that we can no longer afford to ignore. For example, the current boundaries of the Wollongong Region include the proposed Aerotropolis around the new western Sydney airport at Badgerys Creek!
- 83. As well as the shifts at the level of government planning, the anticipated changes in population in the Regions in the years ahead are significant, as the disparity in growth and projected population across the regions in following table demonstrates:

	2020	2026	2036	2046	2056
Georges River Region	1,095,070	1,203,892	1,339,944	1,488,770	1,637,572
Northern Region	937,047	1,011,253	1,090,348	1,169,647	1,248,912
South Sydney Region	913,993	987,486	1,107,695	1,201,313	1,294,902
Western Region	1,525,321	1,775,453	2,143,366	2,440,267	2,737,139
Wollongong Region	1,062,506	1,174,350	1,385,811	1,580,092	1,774,348

84. Forecasts for Sunday adult attendance in our churches show a greater level of disparity between the sizes of the Regions than overall population figures would suggest:

	2020	2026	2036	2046	2056
Georges River Region	5,233	5,691	6,174	6,772	7,370
Northern Region	11,792	12,629	13,484	14,399	15,315
South Sydney Region	7,052	7,558	8,655	9,418	10,180
Western Region	12,237	13,941	16,520	18,397	20,792
Wollongong Region	9,882	10,700	12,478	13,967	15,455

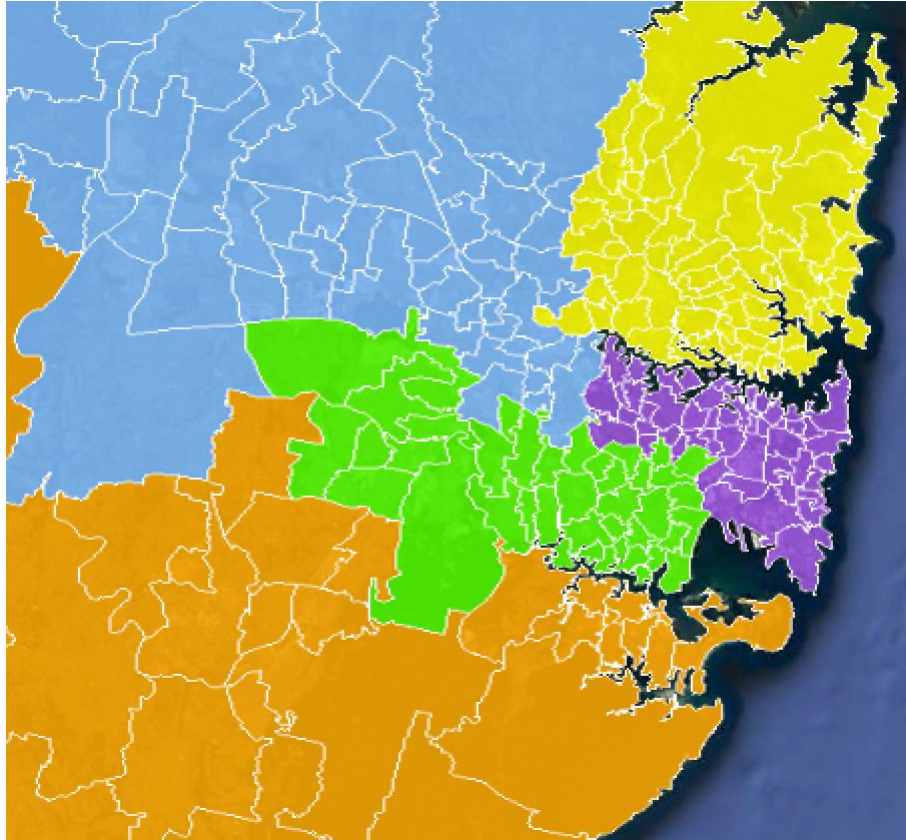
85. The Regions are already out of kilter, but rather than tinkering with the regional structure based on our present situation, it makes sense to begin the process of restructure now, with the expectation that this will be an ongoing process as the demographics of the city evolve. We cannot “set-and-forget” for another 30 years.
86. The most obvious change necessary to our Regional structure is for one Regional Bishop to be focused on the south-west growth corridor. One approach would be a wholesale reconfiguration of Regions to align with the three-city metropolis model. However, to do this now would be premature because the development in Western Sydney will occur over the next 20 years.
87. A better option is an incremental approach, with “Stage 1” changes made now, in anticipation of further “Stage 2” Regional reconfiguration in (say) 5 years, with the expectation that the Regional structure would continue to be reviewed and revised as necessary over time. This would allow us to begin shifting Regional structures in the directions that we anticipate them to continue moving, embedding cultural change and establishing the principles for further adjustments in the future.
88. In response to these developments, the Archbishop has been encouraged by the Regional Bishops to make some boundary changes to the current five Regions, effective from the middle of 2021, as shown in the map in the appendix.

PETER HAYWARD
Bishop of Wollongong

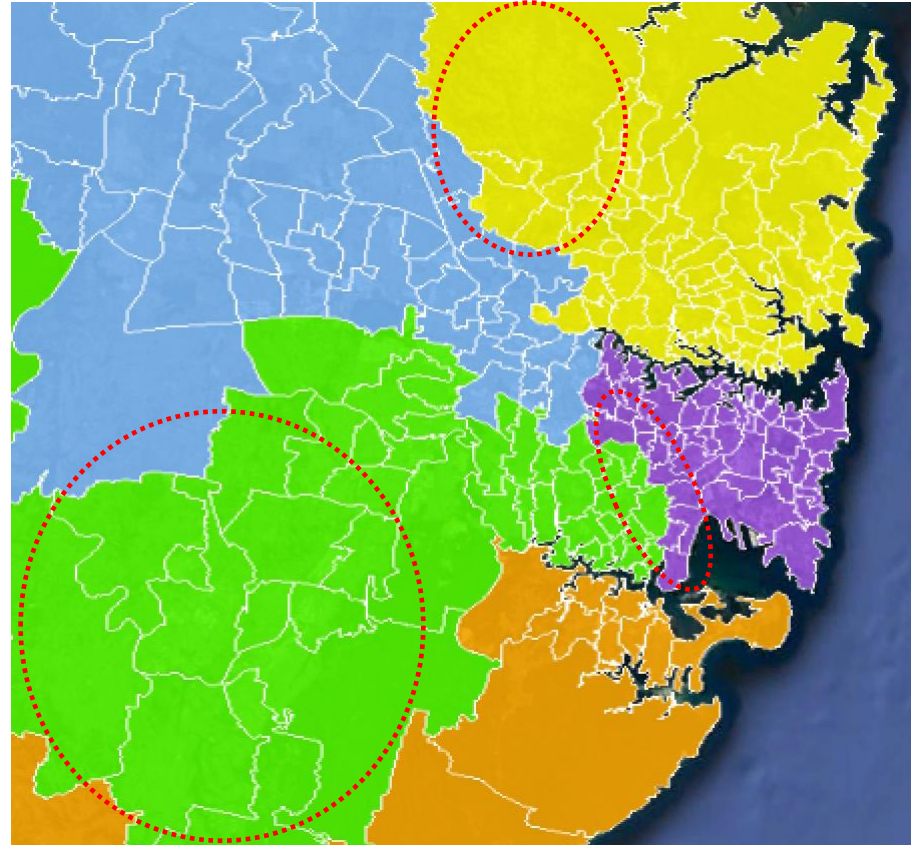
On behalf of the Archbishop and Regional Bishops

4 March 2021

Current Regions (Greater Sydney Area Only)



New regions (Changes in three zones)



Parishes (Current)

57	Western Region = Blue		
		↓ 5 Hills parishes to Northern Region – Castle Hill, Glenhaven, Dural, Cherrybrook, West Pennant Hills	
63	Northern Region = Yellow		
51	South Sydney = Purple		
		↑ 7 parishes from the “Bayside” LGA – Sans Souci, Kogarah, Brighton/Rockdale, Bayside, Marrickville, Earlwood, Canterbury	
41	Georges River Region = Green		
		↑ 13 parishes from the Macarthur Mission Area – Camden, Campbelltown, Cobbitty, Denham Court, Eagle Vale, Ingleburn, Menangle, Minto, Narellan, Oran Park, Rosemeadow, South Creek, The Oaks	
58	Wollongong = Orange		

Parishes (New)

52
68
58
47
45

Parochial Cost Recovery Charges and Church Land Acquisition Levy for 2021

(A report from the Standing Committee.)

Key Points

- The total parochial network costs for 2021 are slightly more than the estimate provided to Synod in 2018.
- Notwithstanding action taken by the Anglican Church Property Trust Diocese of Sydney (ACPT) to consider options to limit the cost of the parish property and liability insurance program from 2021 onwards there has still been a further substantial increase in the cost of this program.
- The contribution required from parishes in 2021 to cover the cost of the ACPT's management fee has been reduced as a result of decision taken this year by the ACPT to offer a 50% reduction in that fee for the period May to June 2020.
- Both the Voluntary Relinquishment of Incumbency Fund and the Ministry Spouse Support Fund have sufficient accumulated funds, and consequently no reimbursement of either of those funds will be required from parochial network costs in 2021.
- The network costs will be recovered from parishes in 2021 by means of the variable PCR charge which is estimated now at approximately 6.84% (or 4.10% for parishes without property) of each parish's net operating receipts for 2019.
- In aggregate, the ministry costs for 2021 are now expected to be slightly higher than the estimate provided to Synod in 2018. The anticipated increase in the superannuation contribution has not occurred as there has been no increase in the recommended minimum stipend. However, this has been offset by the increased cost of Stipend Continuance Insurance.
- After being suspended during 2020 the Church Land Acquisition Levy is to be re-instated for 2021 at the previous rate of 2% of the net operating receipts of each parochial unit.

Purpose

1. The purpose of this report is to inform the Synod of the nature and amount of the proposed parochial cost recovery charges and church land acquisition levy payable by parishes in 2021.

Recommendation

2. Synod receive this report.

Background

3. Under clause 2(4) of the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018* (the **Ordinance**) Standing Committee is to report to the first ordinary session of the 52nd Synod in 2020 about –
 - (a) the ministry costs and parochial network costs payable in 2021 and an estimate of the amounts payable, and
 - (b) the cost recoveries charge estimated to be payable by each parochial unit in 2021 and details of how that charge is calculated.
4. Except as explained below, the nature and amount of the costs to be incurred and therefore the charge payable by parochial units is largely unchanged from the estimates provided in the Ordinance. The details are shown in the 2 tables attached –

Attachment A details each of the components of the Parochial Network Costs and the Ministry costs.

Attachment B details the amount of the variable PCR charge and Levy per parochial unit.

Parochial network costs

5. It is anticipated that the amount of 7 of the 11 components of the parochial network costs to be recovered from parishes will be unchanged from the estimates provided to Synod in 2018.

Parish property and liability insurance program

6. In 2019 we decided to limit the amount to be recovered from parishes in 2020 for the parish property and liability insurance program to just over \$5m, with the ACPT asked to fund the difference from its reserves. We then asked the ACPT to consider options to limit the cost of the parish property and liability insurance program from 2021 onwards.
7. In response to that request the ACPT reported that it proposed to take the following action to limit the cost of the parish property and liability insurance program for 2021 –
 - (a) discontinue 6 particular insurance products all of which were considered an acceptable commercial risk,
 - (b) increase the aggregate deductible on the Industrial and Special Risks (ISR) insurance policy (covering buildings and contents) and increase the excess per ISR claim.
8. We noted that, even after the actions proposed by the ACPT, the expected premium rises for 2021 would mean the likely cost of the parish property and liability insurance program for 2021 would be a further substantial increase over 2020. Accordingly, we asked the ACPT to –
 - (a) consider increasing the aggregate deductible under the ISR policy to the maximum that gives offsetting savings in premium/charges,
 - (b) increase the excess on each individual claim with further increases for 2nd and 3rd claims,
 - (c) explore the cost benefit of limiting the heritage cover to just the state listed properties,
 - (d) discontinue the General Liability - self-insure molestation policy, and
 - (e) recover the cost of two specific policies which primarily relate to St Andrews Cathedral and Chapter House from a direct allocation of funds we provided for that purpose under the annual Synod and Appropriations and Allocation Ordinance.
9. Notwithstanding having taken each of the actions described above, the cost of the parish property and liability insurance program for 2021 will be \$6.2m.
10. The main reason for the increase in the cost of the parish property and liability insurance program for 2021 is the continuing increases in the premium rate for the renewal of the Industrial and Special Risks (ISR) insurance policy (covering buildings and contents), and the associated heritage contingency cover.

Ministry Spouse Support Fund

11. During its first year of operation in 2019 the Ministry Spouse Support Fund received \$150,000 in funding from the variable PCR charge and made payments of approximately \$54,000, leaving it with a balance at 31 December 2019 of a little over \$96,000. In the 6 months to 30 June 2020 the fund has received a further \$75,000 in funding from the variable PCR charge and has not been required to make any payments. Accordingly, at 30 June 2020 the Fund has an uncommitted balance of approximately \$171,000. The Fund will receive a further \$75,000 from the variable PCR charge by the end of 2020. Standing Committee's report to Synod estimates there may be 2 further payments, in addition to one of \$4,000 made recently, before the end of 2020.
12. Accordingly, it is proposed that for 2021 there should not be any further charge on parishes through the variable PCR charge to replenish the Ministry Spouse Support Fund. During 2021 a new assessment can to be made based on movements in the Fund up to that time to determine whether

an amount should be included in the Parochial Network Costs for 2022 to replenish the Ministry Spouse Support Fund.

ACPT management fee payable by parishes with property

13. In June Standing Committee received a report from the ACPT advising that it had resolved to offer some financial relief to parishes through a 50% reduction in the ACPT management fee from May to December 2020. Standing Committee then agreed to a recommendation from the Diocesan Resources Committee to use the resulting over-recovery of the ACPT management fee in 2020 to create a modest reserve or buffer against some of the expected increases in other parochial network costs in 2021 (in particular the cost of the parish property and liability insurance program).
14. As a result of the reduction in the ACPT management fee for 2020 there is an amount of some \$176,667 ($\$533,000 \times 50\% \times 8/12$ months) available to offset the amount of the ACPT management fee in 2021, reducing the expected cost of \$546,000 to a net \$370,000.

Voluntary relinquishment of incumbency

15. During the period to 30 June 2020 the Archbishop's Discretionary Trust has not been required to make any contributions on behalf of the Diocese in connection with this new initiative. Accordingly, there will not be any reimbursement required from parochial network costs in 2021.

Other matters

16. There are no other elements of the parochial network costs for 2020 which are expected to vary from the estimates approved by Synod in 2018, so the total cost to be recovered will now be \$8,320,000 (see Attachment A).
17. It appears at this stage the total of the 2019 net operating receipts across all parochial units is likely to be about \$123.9 million (compared with the estimate provided to Synod in 2018 of \$117.2 million). This is largely due to the higher than expected increase in 2019 net operating receipts compared to the previous years. The annual increase of 5.8% recorded in 2019 is the highest rate of increase for quite a number of years, and something for which we should all give thanks to God. As a result, the variable charge percentage payable by parochial units with property in 2021 is expected to be approximately 6.8%, which is a little less than the estimate of 7.0% provided in 2018.
18. Later this year Standing Committee will be asked to approve the actual variable charge percentage to be charged to parishes in 2021, once the actual 2019 net operating receipts for all parishes have been finalised.

Ministry costs

19. The quantum of three of the components of the ministry costs for 2021 will now be slightly different to the estimates provided to Synod in 2018. In aggregate the ministry costs are expected to be marginally more per clergy than the estimate provided to Synod in 2018 (see Attachment A).

Superannuation

20. The actual superannuation contribution is derived directly from the recommended minimum stipend. As a result of the extreme uncertainty that existed last year about economic conditions due to the COVID-19 pandemic, we deferred making any decision about stipend increases. In February 2021, we approved an increase of 2.4% to take effect from 1 July 2021.
21. As a result, for the first half of 2021 the superannuation contribution, which is the largest component of the ministry costs, will be less than the estimate provided to Synod in 2018 as that estimate had allowed for a 3% increase in the recommended minimum stipend in both 2020 and 2021. However, as a result of the increase in the recommended minimum stipend from 1 July 2021 it will now be necessary to increase the amount of the ministry cost component of the PCR charge for the second half of 2021.

Long service leave

22. The actual long service leave (**LSL**) contribution will not be known until set by the General Synod LSL Fund in late 2020. Accordingly, for now the estimated LSL contribution has been maintained at the same figure advised to Synod in 2018.

Stipend Continuance Insurance

23. The cost of all salary continuance insurance has risen very substantially in recent years. In December 2018 Standing Committee considered a recommendation from the Finance Committee to renew the Stipend Continuance Insurance Policy for 2019 onwards on terms which would have reduced the benefits slightly in order to contain the cost within the estimates incorporated in the ordinance passed by Synod in 2018. However, Standing Committee decided to renew the cover under the previous benefit structure which incurred a 25% increase in the premium rate. As a result, the Stipend Continuance Insurance Fund recorded a significant loss during 2019.
24. For 2020 the Standing Committee again decided to maintain the existing benefit structure and this required an increase in the amount of the recovery from parishes to \$3,022. It will be necessary to maintain the amount recovered from parishes at this same level for 2021 (which will be the last of the current 3 year fixed rate agreement). If benefits under the policy are to be maintained at the current levels parishes can expect a further significant increase in the premium for the stipend continuance insurance cover in 2022 and beyond.

Clergy Assistance Program

25. The Finance Committee has advised that the recovery of the cost of this program for clergy licensed to parishes will need to be increased to \$150 per person in order to cover the costs of the program in 2021, compared with the estimate of \$120 contained in the ordinance passed by Synod in 2018. The increase is needed in order to recover the costs being incurred by Anglicare in delivering and administering a program which is now in its fifth year and continues to experience a significant level of demand.

Other matters

26. While these estimates are the best figures currently available, the Ordinance allows Standing Committee to report an estimate of the amounts payable to Synod in October this year and then set the actual charge for 2021 based on the formula in the Schedule to the Ordinance, the actual amount of some elements of which may not be finalised until later in the year.
27. The Ordinance also specifies that in addition to the cost recoveries charge, in 2021 each parochial unit is to pay a church land acquisition levy calculated at 2% of the net operating receipts of that parochial unit for 2019. The Standing Committee has agreed that the Church Land Acquisition Levy, which was suspended for 2020 as part of the Standing Committee's response to the COVID-19 pandemic, should be reinstated in 2021 at its intended rate of 2% of net operating receipts.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

6 April 2021

Parochial Cost Recovery Charges & Church Land Acquisitions Levy for 2021

	Actual for 2020	Synod Estimate for 2021	DRC/Standing Committee proposal for 2021
Parochial Network Costs			
Parish property and liability insurance program	5,070,000	5,538,369	6,200,000
Parish risk management program	241,000	247,000	247,000
Professional Standards Unit -			
Parish related costs	973,000	998,000	998,000
Reimbursing Synod Risk Reserve for non-standard expenses	50,000	50,000	50,000
Safe ministry training program	152,000	156,000	156,000
Ministry Spouse Support Fund	150,000	150,000	-
Provision for relief and remission of PCR charges	10,000	10,000	10,000
Parish contribution to the cost of Diocesan archives	71,000	73,000	73,000
SDS fee for managing the PCR Fund 951	211,000	216,000	216,000
ACPT management fee payable by all parishes with property	533,000	546,000	370,000
Voluntary relinquishment of incumbency fund		200,000	-
	7,461,000	8,184,369	8,320,000
<i>\$ increase on previous year</i>	25%	10%	12%
Total Net Operating Receipts 2017 & 2018	116,897,424	117,245,117	122,841,864
Variable PCR charge percentage (parochial units with property)	6.43941%	7.00%	6.8404095%
Variable PCR charge percentage (parochial units without property)	3.86365%	4.20%	4.1042457%
Ministry costs (per F/T minister)			
Ministers, Assistant Ministers (7+ years, Senior Assistant Ministers)			
Superannuation contribution	11,536	12,045	11,536
Long service leave contribution	1,755	1,808	1,808
Clergy Care -			
Stipend Continuance Insurance	3,022	2,480	3,022
Clergy/Churchworker Assistance Program	120	120	150
Sickness & accident fund	125	125	125
Cost per minister	16,558	16,578	16,641
Assistant Ministers			
Superannuation contribution	10,381	10,840	10,381
Long service leave contribution	1,755	1,808	1,808
Clergy Care -			
Stipend Continuance Insurance	3,022	2,480	3,022
Clergy Assistance Program	120	120	150
Sickness & accident fund	125	125	125
Cost per minister	15,403	15,373	15,486
Church Land Acquisitions Levy			
Contribution to the acquisition of land for future church sites	-	2,344,902	2,456,837
Parish levy percentage	0.00%	2.00%	2.00%

Variable PCR Charge and Church Land Acquisitions Levy for 2021

Total Net Operating Receipts for 2019 (as at 30 September 2020)
 Parochial Network Costs to be recovered in 2021
Variable PCR percentage
Church Land Acquisitions Levy percentage
 Contribution to the acquisition of land for future church sites

\$	Parishes with property	Parishes without property
8,320,000	119,812,568	3,029,296
2,456,837	6.8404095% 2.00%	4.1042457% 2.00%

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2019 Net Operating Receipts for parishes with property	2019 Net Operating Receipts for parishes without property	Variable PCR charge for 2021	Church Land Acquisition Levy for 2021
1	PP	S	Abbotsford	181,257		12,399	3,625
2	P	W	Albion Park	279,618		19,127	5,592
3	P	S	Annandale	694,659		47,518	13,893
4	P	N	Artarmon	327,815		22,424	6,556
5	P	S	Ashbury	332,249		22,727	6,645
6	P	S	Ashfield Five Dock and Haberfield	848,628		58,050	16,973
7	P	N	Asquith / Mt Colah / Mt Kuring-gai	401,751		27,481	8,035
8	P	WS	Auburn - St Philip	306,432		20,961	6,129
9	PP	WS	Auburn - St Thomas	171,769		11,750	3,435
10	P	W	Austinmer	513,168		35,103	10,263
11	P	N	Balgowlah	268,362		18,357	5,367
12	P	S	Balmain	136,744		9,354	2,735
13	P	G	Bankstown	139,741		9,559	2,795
14	P	N	Barrenjoey	427,489		29,242	8,550
15	P	WS	Baulkham Hills	294,289		20,131	5,886
16	PP	G	Bayside (formerly Arncliffe)	326,206		22,314	6,524
17	P	N	Beecroft	536,393		36,691	10,728
18	P	S	Bellevue Hill	262,681		17,968	5,254
19	P	G	Belmore with McCallums Hill & Clemton Park	149,651		10,237	2,993
20	P	N	Belrose	400,251		27,379	8,005
21	PP	WS	Berala	200,720		13,730	4,014
22	P	N	Berowra	363,441		24,861	7,269
23	P	W	Berry	259,416		17,745	5,188
24	P	G	Beverly Hills with Kingsgrove	276,283		18,899	5,526
25	P	WS	Blackheath	162,856		11,140	3,257
26	P	WS	Blacktown	491,144		33,596	9,823
27	P	G	Blakehurst	233,721		15,987	4,674
28	P	W	Bomaderry	166,609		11,397	3,332
29	P	S	Bondi and Waverley	670,526		45,867	13,411
30	p	W	Bowral	665,903		45,550	13,318
31	P	G	Brighton / Rockdale	194,823		13,327	3,896
32	P	S	Broadway	1,213,061		82,978	24,261
33	P	W	Bulli	405,472		27,736	8,109
34	P	S	Burwood	390,662		26,723	7,813
35	PP	G	Cabramatta	423,465		28,967	8,469
36	P	WS	Cambridge Park	146,383		10,013	2,928
37	P	W	Camden	705,296		48,245	14,106
38	P	W	Campbelltown	1,001,489		68,506	20,030
39	P	G	Campsie	257,393		17,607	5,148
40	P	G	Canterbury with Hurlstone Park	202,427		13,847	4,049
41	P	W	Caringbah	755,443		51,675	15,109
42	P	WS	Carlingford and North Rocks	1,636,846		111,967	32,737
43	P	WS	Castle Hill	2,842,342		194,428	56,847
44	P	S	Centennial Park	689,514		47,166	13,790
45	P	N	Chatswood	602,327		41,202	12,047
46	RC (np)	WS	Cherrybrook #		287,921	11,817	5,758
47	PP	G	Chester Hill with Sefton	389,744		26,660	7,795
48	P	N	Christ Church Northern Beaches	280,696		19,201	5,614

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2019 Net Operating Receipts for parishes with property	2019 Net Operating Receipts for parishes without property	Variable PCR charge for 2021	Church Land Acquisition Levy for 2021
49	PRC (np)	G	Church at the Peak (Peakhurst South) #		296,749	12,179	5,935
50	P	S	Church Hill	1,248,039		85,371	24,961
51	P	S	Clovelly	416,516		28,491	8,330
52	PP	W	Cobbitty	283,172		19,370	5,663
53	P	S	Concord & Burwood	170,984		11,696	3,420
54	PP	S	Concord North	247,489		16,929	4,950
55	P	S	Concord West	175,231		11,987	3,505
56	P	S	Coogee	234,313		16,028	4,686
57	P	S	Cooks River	153,544		10,503	3,071
58	P	W	Corrimal	204,776		14,008	4,096
59	RC (np)	WS	Cranebrook with Castlereagh #		417,306	17,127	8,346
60	P	N	Cremorne	362,251		24,779	7,245
61	P	W	Cronulla	317,800		21,739	6,356
62	P	S	Croydon	844,681		57,780	16,894
63	PP	W	Culburra Beach	129,830		8,881	2,597
64	P	W	Dapto	885,047		60,541	17,701
65	P	S	Darling Point	870,950		59,577	17,419
66	P	S	Darling Street	678,663		46,423	13,573
67	P	S	Darlinghurst	629,036		43,029	12,581
68	P	N	Dee Why	286,960		19,629	5,739
69	PP	W	Denham Court	91,044		6,228	1,821
70	PP	WS	Doonside	80,357		5,497	1,607
71	P	S	Drummoyne	334,152		22,857	6,683
72	PP	G	Dulwich Hill	209,789		14,350	4,196
73	P	WS	Dundas / Telopea	596,488		40,802	11,930
74	P	WS	Dural District	593,121		40,572	11,862
75	P	W	Eagle Vale	298,529		20,421	5,971
76	P	G	Earlwood	266,131		18,204	5,323
77	P	N	East Lindfield	297,380		20,342	5,948
78	P	S	Eastgardens	564,131		38,589	11,283
79	P	N	Eastwood	778,732		53,268	15,575
80	P	WS	Emu Plains	403,119		27,575	8,062
81	P	S	Enfield and Strathfield	843,127		57,673	16,863
82	P	W	Engadine	717,307		49,067	14,346
83	P	S	Enmore / Stanmore	175,902		12,032	3,518
84	P	N	Epping	400,784		27,415	8,016
85	PP	N	Ermington	102,231		6,993	2,045
86	PP	G	Fairfield with Bossley Park	501,848		34,328	10,037
87	P	W	Fairy Meadow	323,849		22,153	6,477
88	P	W	Figtree	1,335,957		91,385	26,719
89	P	N	Forestville	570,776		39,043	11,416
90	P	N	Frenchs Forest (incorporating Beacon Hill)	457,100		31,268	9,142
91	P	N	Freshwater	310,701		21,253	6,214
92	P	G	Georges Hall	138,177		9,452	2,764
93	P	W	Gerringong	274,343		18,766	5,487
94	P	N	Gladesville	1,166,471		79,791	23,329
95	P	S	Glebe	385,419		26,364	7,708
96	P	WS	Glenhaven	489,908		33,512	9,798
97	P	WS	Glenmore Park and Mulgoa	827,448		56,601	16,549
98	P	N	Gordon	546,518		37,384	10,930
99	P	WS	Granville	211,845		14,491	4,237
100	PP	G	Greenacre	161,792		11,067	3,236
101	P	N	Greenwich	161,665		11,059	3,233
102	P	WS	Greystanes - Merrylands West	131,663		9,006	2,633
103	PP	WS	Guildford with Villawood	274,315		18,764	5,486
104	P	W	Gymea	460,534		31,502	9,211
105	RC (np)	W	Harbour Church #		181,951	7,468	3,639
106	P	W	Helensburgh and Stanwell Park	349,836		23,930	6,997
107	P	N	Hornsby	186,563		12,762	3,731
108	PRC (np)	N	Hornsby Anglican Chinese Church #		157,385	6,459	3,148
109	P	N	Hornsby Heights	141,475		9,677	2,830

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2019 Net Operating Receipts for parishes with property	2019 Net Operating Receipts for parishes without property	Variable PCR charge for 2021	Church Land Acquisition Levy for 2021
110	P	G	Hoxton Park	285,646		19,539	5,713
111	P	N	Hunters Hill	298,373		20,410	5,967
112	P	G	Hurstville	859,007		58,760	17,180
113	P	G	Hurstville Grove	486,083		33,250	9,722
114	P	W	Huskisson	163,813		11,206	3,276
115	P	W	Ingleburn <i>(incorporating Glenquarie)</i>	322,432		22,056	6,449
116	PP	W	Jamberoo	190,436		13,027	3,809
117	P	W	Jannali	813,868		55,672	16,277
118	P	W	Kangaroo Valley	119,020		8,141	2,380
119	P	WS	Katoomba	341,532		23,362	6,831
120	P	W	Keiraville	216,897		14,837	4,338
121	P	WS	Kellyville	962,389		65,831	19,248
122	P	S	Kensington Eastlakes	240,347		16,441	4,807
123	P	W	Kiama And Minnamurra	479,129		32,774	9,583
124	P	N	Killara	488,422		33,410	9,768
125	P	S	Kingsford	233,854		15,997	4,677
126	P	WS	Kingswood	251,336		17,192	5,027
127	P	N	Kirribilli <i>(incorporating Neutral Bay from 1/1/20)</i>	1,951,310		133,478	39,026
128	P	WS	Kurrajong	285,613		19,537	5,712
129	PP	G	Lakemba	30,121		2,060	602
130	P	WS	Lalor Park and Kings Langley	218,577		14,952	4,372
131	P	N	Lane Cove and Mowbray	676,572		46,280	13,531
132	P	N	Lavender Bay	311,676		21,320	6,234
133	P	WS	Lawson	139,537		9,545	2,791
134	P	S	Leichhardt	390,757		26,729	7,815
135	P	WS	Leura	128,719		8,805	2,574
136	P	WS	Lidcombe	302,625		20,701	6,053
137	P	N	Lindfield	537,907		36,795	10,758
138	P	WS	Lithgow	300,424		20,550	6,008
139	P	G	Liverpool	436,547		29,862	8,731
140	P	G	Liverpool South	150,270		10,279	3,005
141	P	N	Longueville	235,545		16,112	4,711
142	PP	S	Lord Howe Island	32,335		2,212	647
143	P	WS	Lower Mountains	594,939		40,696	11,899
144	P	G	Lugarno	147,470		10,088	2,949
145	P	N	Macquarie	511,210		34,969	10,224
146	P	S	Malabar	1,157,585		79,184	23,152
147	P	N	Manly	1,619,348		110,770	32,387
148	P	S	Maroubra	554,223		37,911	11,084
149	P	G	Marrickville	396,674		27,134	7,933
150	P	W	Menai	951,672		65,098	19,033
151	P	W	Menangle	152,899		10,459	3,058
152	P	WS	Merrylands	297,624		20,359	5,952
153	P	WS	Minchinbury	345,739		23,650	6,915
154	P	W	Minto	322,755		22,078	6,455
155	P	W	Miranda	1,031,056		70,528	20,621
156	P	W	Mittagong	446,433		30,538	8,929
157	P	N	Mona Vale	257,655		17,625	5,153
158	P	G	Moorebank	493,342		33,747	9,867
159	P	N	Mosman - St Clement's	802,314		54,882	16,046
160	P	N	Mosman - St Luke's	320,888		21,950	6,418
161	P	W	Moss Vale	201,346		13,773	4,027
162	PP	WS	Mt Druitt	139,540		9,545	2,791
163	P	W	Narellan	367,389		25,131	7,348
164	P	N	Naremburn / Cammeray	1,078,294		73,760	21,566
165	P	N	Narrabeen	887,422		60,703	17,748
166	P	N	Newport	225,305		15,412	4,506
167	P	S	Newtown with Erskineville	687,616		47,036	13,752
168	P	S	Norfolk Island	n/a			
169	P	N	Normanhurst	735,082		50,283	14,702
170	P	N	North Epping	448,940		30,709	8,979

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171	P	N	North Ryde	294,902		20,173	5,898
172	P	N	North Sydney	1,677,565		114,752	33,551
173	P	N	Northbridge	469,134		32,091	9,383
174	P	WS	Northmead and Winston Hills	724,340		49,548	14,487
175	P	WS	Norwest	1,164,317		79,644	23,286
176	P	W	Nowra	416,239		28,472	8,325
177	P	W	Oak Flats	171,557		11,735	3,431
178	P	WS	Oakhurst	235,759		16,127	4,715
179	P	G	Oatley	215,392		14,734	4,308
180	P	G	Oatley West	186,485		12,756	3,730
181	PP	W	Oran Park	393,103		26,890	7,862
182	P	S	Paddington	191,810		13,121	3,836
183	P	G	Padstow	109,598		7,497	2,192
184	P	G	Panania	443,441		30,333	8,869
185	P	WS	Parramatta	1,484,289		101,531	29,686
186	P	WS	Parramatta North with Harris Park	334,869		22,906	6,697
187	P	G	Peakhurst / Mortdale	313,629		21,454	6,273
188	P	WS	Penrith	410,293		28,066	8,206
189	P	G	Penshurst	262,098		17,929	5,242
190	P	S	Petersham	302,151		20,668	6,043
191	PRC (np)	N	Philadelphia Anglican Church #		166,379	6,829	3,328
192	P	W	Picton	164,673		11,264	3,293
193	PP	WS	Pitt Town	768,592		52,575	15,372
194	PP	W	Port Kembla	179,821		12,300	3,596
195	P	N	Pymble	979,949		67,033	19,599
196	P	WS	Quakers Hill	742,874		50,816	14,857
197	P	S	Randwick	738,759		50,534	14,775
198	PP	G	Regents Park	51,404		3,516	1,028
199	PP	G	Revesby	101,825		6,965	2,037
200	P	WS	Richmond	235,979		16,142	4,720
201	PP	WS	Riverstone	131,046		8,964	2,621
202	P	G	Riverwood - Punchbowl	311,417		21,302	6,228
203	P	W	Robertson	201,326		13,772	4,027
204	P	WS	Rooty Hill	1,689,586		115,575	33,792
205	PP	W	Rosemeadow	242,716		16,603	4,854
206	P	N	Roseville	1,032,823		70,649	20,656
207	P	N	Roseville East	329,785		22,559	6,596
208	PP	WS	Rouse Hill	426,436		29,170	8,529
209	P	N	Ryde	781,038		53,426	15,621
210	PP	G	Sadleir	252,601		17,279	5,052
211	P	G	Sans Souci	191,122		13,074	3,822
212	P	N	Seaforth	274,394		18,770	5,488
213	P	WS	Seven Hills	306,928		20,995	6,139
214	P	W	Shellharbour	267,072		18,269	5,341
215	P	W	Shellharbour City Centre	432,708		29,599	8,654
216	P	W	Shoalhaven Heads	163,366		11,175	3,267
217	RC (np)	W	Soul Revival Church #		761,779	31,265	15,236
218	P	G	South Carlton	269,045		18,404	5,381
219	P	S	South Coogee	135,446		9,265	2,709
220	P	W	South Creek	447,350		30,601	8,947
221	P	S	South Head (formerly Vauclose + Watsons Bay)	657,345		44,965	13,147
222	P	G	South Hurstville	268,219		18,347	5,364
223	P	S	South Sydney	240,056		16,421	4,801
224	P	WS	Springwood	810,701		55,455	16,214
225	PP	WS	St Clair	110,325		7,547	2,207
226	P	G	St George	201,304		13,770	4,026
227	P	G	St George North	899,609		61,537	17,992
228	P	N	St Ives	1,663,481		113,789	33,270
229	P	G	St Johns Park (formerly Smithfield Road)	196,597		13,448	3,932
230	P	WS	St Marys	205,617		14,065	4,112
231	RC (np)	WS	Stanhope #		227,514	9,338	4,550

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232	P	S	Strathfield and Homebush	302,747		20,709	6,055
233	P	S	Summer Hill	391,890		26,807	7,838
234	PP	S	Surry Hills	818,404		55,982	16,368
235	PP	W	Sussex Inlet	140,789		9,631	2,816
236	P	W	Sutherland	383,008		26,199	7,660
237	P	W	Sutton Forest	261,187		17,866	5,224
238	P	S	Sydney - Cathedral of St Andrew	n/a		n/a	n/a
239	P	S	Sydney - Christ Church St Laurence	985,015		67,379	19,700
240	P	S	Sydney - St James, King Street	2,828,877		193,507	56,578
241	P	W	Sylvania	306,395		20,959	6,128
242	PP	N	Terrey Hills	120,829		8,265	2,417
243	P	W	The Oaks	153,223		10,481	3,064
244	P	N	Thornleigh - Pennant Hills	625,011		42,753	12,500
245	P	WS	Toongabbie	576,910		39,463	11,538
246	P	N	Turrumurra	1,410,651		96,494	28,213
247	P	N	Turrumurra South	382,737		26,181	7,655
248	P	W	Ulladulla	522,146		35,717	10,443
249	RC (np)	S	Unichurch (Uni. NSW) #		532,312	21,847	10,646
250	P	N	Wahroonga - St Andrew's	447,686		30,624	8,954
251	P	N	Wahroonga - St Paul's	206,022		14,093	4,120
252	P	N	Waitara	275,689		18,858	5,514
253	P	WS	Wentworth Falls	293,128		20,051	5,863
254	P	WS	Wentworthville	124,488		8,515	2,490
255	P	N	West Lindfield	237,224		16,227	4,744
256	P	WS	West Pennant Hills	1,036,823		70,923	20,736
257	P	N	West Pymble	945,940		64,706	18,919
258	P	N	West Ryde	518,229		35,449	10,365
259	P	W	West Wollongong	478,489		32,731	9,570
260	P	WS	Westmead	224,513		15,358	4,490
261	P	WS	Wilberforce	277,451		18,979	5,549
262	P	N	Willoughby	427,772		29,261	8,555
263	P	N	Willoughby Park	301,168		20,601	6,023
264	P	WS	Windsor	148,928		10,187	2,979
265	P	W	Wollondilly	218,922		14,975	4,378
266	P	W	Wollongong	1,018,714		69,684	20,374
267	P	S	Woollahra	172,842		11,823	3,457
268	P	G	Yagoona	361,575		24,733	7,232
				119,812,568	3,029,296	8,320,000	2,456,837

Notes

In accordance with the formula in the Schedule to the *Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance 2018*, the 9 parochial units without property are charged only 60% of the normal variable PCR percentage, which approximates what the network costs would be if the property insurance component was excluded from the ACPT's parish property and liability insurance program.

Review of Diocesan policy for dealing with allegations of unacceptable behaviour

(A report from the Standing Committee.)

Purpose

1. The purpose of this report is to inform the Synod of the Standing Committee's review and subsequent amendment of the *Diocesan policy for dealing with allegations of unacceptable behaviour* applying to clergy and church workers in parishes (**Policy**), in accordance with the request of Synod resolution 46/15.

Recommendation

2. Synod receive this report.

Background

3. By resolution 46/15, Synod requested the Standing Committee undertake a review of the Policy after a period of 5 years from its commencement (**Resolution**). The Policy commenced on 1 January 2016.
4. The Resolution authorises the Standing Committee to make amendments to the Policy, provided any amendments are reported to the next ordinary session of the Synod.

Changes to the Policy

5. The changes adopted by the Standing Committee seek to provide a viable alternative pathway for the resolution of complaints about unacceptable behaviour by clergy and church workers.
6. The Policy has received little use, while misconduct complaints to the Director of Professional Standards under the *Ministry Standards Ordinance 2017 (MSO)* appear to be increasing.
7. The MSO provides an important means for dealing with complaints about misconduct. However, it is a very time-consuming and resource intensive process. Undoubtedly, there are occasions (perhaps many) on which a complainant and respondent would prefer to access a faster and more flexible process to resolve the matters between them.
8. The changes to the Policy maintained the core aspects of the existing Policy while making the process more accessible and providing some avenues for information gathering and accountability so that those involved in the process can have confidence that it will lead to meaningful outcomes.
9. The changes uphold a person's right to make a complaint under the MSO at any time throughout the process. The amendments are not intended to remove options, but provide a pathway outside the MSO for suitable matters that may be more attractive to complainants and respondents than that set out in the present Policy.
10. The MSO continues to be the appropriate pathway for dealing with conduct that gives rise to questions about a person's fitness for ministry. The Policy does not deal with such conduct, and various safeguards have been built into the updated process to ensure that such matters are referred to the Director of Professional Standards.
11. The amendments address the following:
 - (a) Accessibility

The amendments seek to streamline the Policy, to enable a person to come to terms with the core elements of the process more quickly. The previous form of Policy contained considerable

detail that had to be absorbed in order to understand the process. While details are important, the changes have made the Policy more straightforward and moved certain content into appendices.

(b) Wider scope

Previously, allegations involving a breach of *Faithfulness in Service* where there is harm or a risk of harm could not be dealt with under the Policy. This covered a very wide range of conduct and seemed to preclude almost all forms of bullying from being addressed under the Policy.

The previous exclusion appeared to be based on clause 3.9 of *Faithfulness in Service* which requires knowledge of a breach of the Code resulting in harm or a risk of harm to be reported to the 'church authority' with responsibility for the member of clergy or church worker, or to the Director of Professional Standards.

However, the Code leaves open the possibility of reports to the Rector and the Regional Bishop if they are the 'church authority'. To provide greater flexibility, the changes allow these matters to be dealt with by the Rector or Regional Bishop under Steps 2 and 3 of the Policy (as applicable).

(c) Information gathering process

'Step 3 - Diocesan Resolution' in the Policy now includes an option for the Regional Bishop to appoint a person to gather information in relation to the alleged misbehaviour, to assist the Bishop to ascertain the relevant issues and identify appropriate approaches for resolution.

It is expected that the Regional Bishop will, in the usual course, appoint the Parish HR Partner (Ms Vikki Napier) or the Dispute Resolution Consultant for the PSU (Ms Elenne Ford) to undertake the task of gathering information regarding the allegation and producing a report. However, it is also open to the Bishop to appoint the Regional Archdeacon or any other suitable person.

The report will not make any findings or recommendations in relation to the allegations. It will simply disclose and summarise the factual information that has been obtained by the Bishop's appointee. The Bishop will review the report with a representative from the PSU to determine if the matter may be dealt with under the Policy or should be referred to the PSU.

The information gathering process is an important step to provide accountability and ensure the whole process is not simply about making concessions to appease an aggrieved person.

(d) Removing references to 'regional conciliators'

Previously, the Policy enabled the Regional Bishop to refer matters to 'regional conciliators', who were appointees trained in conflict resolution by Peacewise. However so few matters arose under the Policy that the regional conciliators had little opportunity to implement the training.

It was not considered worthwhile to appoint people as regional conciliators. Instead, it would be preferable to offer the Regional Bishop greater flexibility to appoint a person of his own choosing or to conduct the conciliation himself. Importantly, the parties must agree to the person conducting the conciliation, which provides a check and balance on the suitability of the conciliator.

(e) Confidentiality

The PSU will receive minimal information about matters dealt with under the Policy. For an allegation dealt with under Step 3 of the process, the Regional Bishop will notify the PSU of the date of receipt of an allegation and the name of the person against whom it has been made.

As such, the PSU will have a record that an allegation has been made against the person. This will enable the PSU to identify any person who is the subject of repeat allegations, and to notify the Regional Bishop. Repeat allegations, particularly in relation to similar conduct, may indicate to the Bishop that the complaint should proceed under the MSO.

Although a PSU representative will review the information report with the Regional Bishop, the PSU will not retain a copy of the report nor maintain records in relation to the matter.

The Regional Bishop will keep confidential records of matters dealt with under the Policy.

(f) Availability of the information report for the MSO process

If the matter is referred to the Director of Professional Standards to be dealt with under the MSO, any report produced under the Policy in relation to the matter will not be made available for any investigation under the MSO. This ensures that the process under the Policy is kept separate from the MSO process. Furthermore, making use of the report as part of the MSO process would require an amendment to the MSO.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

7 April 2021

Diocesan Policy for Dealing with Allegations of Unacceptable Behaviour by Clergy and Church Workers in Parishes

OUR COMMITMENT

We are committed to ensuring that allegations of unacceptable behaviour by clergy or church workers are dealt with properly in accordance with a Bible-based process. Further detail concerning our commitment is set out in the Appendix.

PURPOSE OF THIS POLICY

The purpose of this policy is to facilitate the resolution of allegations of unacceptable behaviour relating to clergy and church workers in a wise, godly and timely way. It encourages people to seek reconciliation, with priorities of love, repentance and forgiveness where needed (Eph 4:31-32).

APPLICATION OF THIS POLICY

The policy applies to the handling of allegations of unacceptable behaviour by clergy or church workers in parishes. This means that an allegation made against someone else in the parish should not be dealt with under this policy (although the principles in the policy may still be helpful).

“Unacceptable behaviour” means any conduct which falls short of the standard of behaviour expected of clergy and church workers.

The following types of allegation must be referred by the complainant, rector or Regional Bishop (as applicable) to the Director of Professional Standards (or a Contact Person appointed by the Director):

- sexual misconduct and misconduct involving children, for the Director to determine whether action should be taken under the *Ministry Standards Ordinance 2017* rather than this policy; and
- criminal conduct or professional misconduct, for the Director will report such allegations to the police or relevant professional association, as appropriate.

Allegations of other conduct which breaches a standard in *Faithfulness in Service* where the person by or on whose behalf the allegation is made has suffered harm or is at risk of harm should be referred to the ‘church authority’ that has responsibility for the church worker or member of clergy (i.e., dealt with under Step 2 or Step 3 (as applicable) of the process set out in the flow chart in the Appendix). Alternatively allegations of this nature can also be referred to the Director of Professional Standards.

STANDARD OF BEHAVIOUR

The standard of behaviour expected of clergy and church workers in our Diocese should be understood by reference to –

- *Faithfulness in Service* as adopted by the Synod, which is the code of personal behaviour for clergy and church workers in our Diocese, and
- the *Ministry Standards Ordinance 2017*, which is an administrative process for dealing with allegations of misconduct by clergy and church workers that call the person’s fitness for ministry into question.

POLICY PRINCIPLES

1. **Raise issues early.** A concern about unacceptable behaviour by clergy or a church worker in a parish should be raised promptly. This can be a difficult step. The person who is concerned about the behaviour may want to seek advice from a wise Christian friend on a confidential basis first.

2. **Address locally.** Allegations of unacceptable behaviour should be dealt with as close as possible to their source (unless the nature of the allegation or the identity of the person about whom the allegation is made requires otherwise).
3. **Openness.** Anonymous allegations or allegations made by a person who wishes to remain anonymous cannot be dealt with under this policy.
4. **Fairness.** Allegations of unacceptable behaviour should be treated seriously and sensitively. They should be dealt with promptly, having due regard to procedural fairness. Procedural fairness includes the person about whom the allegation is made:
 - being informed of the allegations,
 - being provided with a reasonable opportunity to respond,
 - being treated without bias, and
 - being aware of progress in dealing with the allegation.
5. **Confidentiality.** This is important to safeguard the integrity of the process. Information or records relating to an allegation should be stored securely and only used for the purposes for which they were collected. However there are exceptions. If a matter is dealt with under Step 3 the Regional Bishop will notify the PSU of the date he receives the allegation and the name of the person against whom it is made, but nothing more. In this way the PSU will be able to see if a person is the subject of repeated allegations and notify the Regional Bishop accordingly. Serious allegations may need to be referred to the police or a government authority. Certain allegations or information may need to be referred to a professional body or the Professional Standards Unit of the Diocese. Further details are contained in the Notes in the Appendix.
6. **No victimisation.** No one making an allegation, or associated with an allegation or a person making an allegation, should be victimised.
7. **No trivial complaints.** Trivial, malicious or false allegations must not be made.
8. **Support.** Both parties to an allegation should receive appropriate information, support and assistance in resolving the matter.
9. **Bible-based principles.** Where possible and appropriate, allegations should be dealt with by discussion, cooperation and conciliation consistent with biblical principles. Conciliation aims to reach a mutually acceptable outcome which is fair and effective. It also aims to minimise the potential for on-going damage to relationships, and to help the ministry of the parish to continue effectively.
10. **Voluntary conciliation.** Conciliation is intended to be a non-legal alternative for dealing with allegations of unacceptable behaviour. It should only be used when both parties freely agree to conciliate without legal representation and to preserve the confidentiality of the conciliation process.
11. **Support persons.** At any meeting during a conciliation process, either or both parties may be accompanied by a support person. A support person may speak with the permission of the person they are supporting (unless the conciliator asks them not to speak, in order to facilitate the process).
12. **Reparation.** To resolve a matter meaningfully, sometimes an act of reparation (such as an apology) is needed from the person about whom the allegation is made. Sometimes, in the course of resolving a matter, the person making an allegation may understand better why certain actions were taken and accept that the actions were not unacceptable behaviour even if they don't agree with them.
13. **Protection.** It is not always appropriate to deal with an allegation by conciliation or solely by conciliation. For example, if an allegation raises questions about a person's fitness for ministry that are more properly handled under the *Ministry Standards Ordinance 2017* or there is concern that a conciliation process could give rise to a risk of harm to a participant. If so, other options for dealing appropriately with the allegation must be considered.

MODEL PROCEDURES

The model procedures (and accompanying notes) for dealing with allegations of unacceptable behaviour under this policy are set out in the Appendix.

A. STATEMENT OF COMMITMENT

The Bible says a lot about the responsibilities of Christian life and leadership, especially about grievances between Christians.

The Bible expects high standards of Christian leaders (Mark 10:42-45; 2 Timothy 2:14-26; Titus 1:5-9; James 3:1-2; 1 Peter 5:1-4). In particular, 1 Timothy 3:2-3 says –

Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. (NIV)

Christians are to honour those God has placed in positions of authority (1 Timothy 5:17-20; Hebrews 13:7, 17). For example, 1 Thessalonians 5:12-13 says –

Now we ask you, brothers and sisters, to acknowledge those who work hard among you, who care for you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other. (NIV)

Underlying all this – especially in the face of a grievance – are the priorities of love, repentance and forgiveness (Matthew 18:15-17; Galatians 5:22-6:4; Colossians 3:12-14; James 1:19-21). Ephesians 4:31-32 says –

Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. (NIV)

Everyone in a position of leadership in our parishes is expected to exercise authority in a godly way. And we thank God for the godly leadership of both clergy and church workers in the Diocese.

But we also recognise that sometimes authority can be exercised in an unacceptable way.

This can cause significant damage to relationships, undermine ministry and ultimately bring the gospel of our Lord Jesus into disrepute.

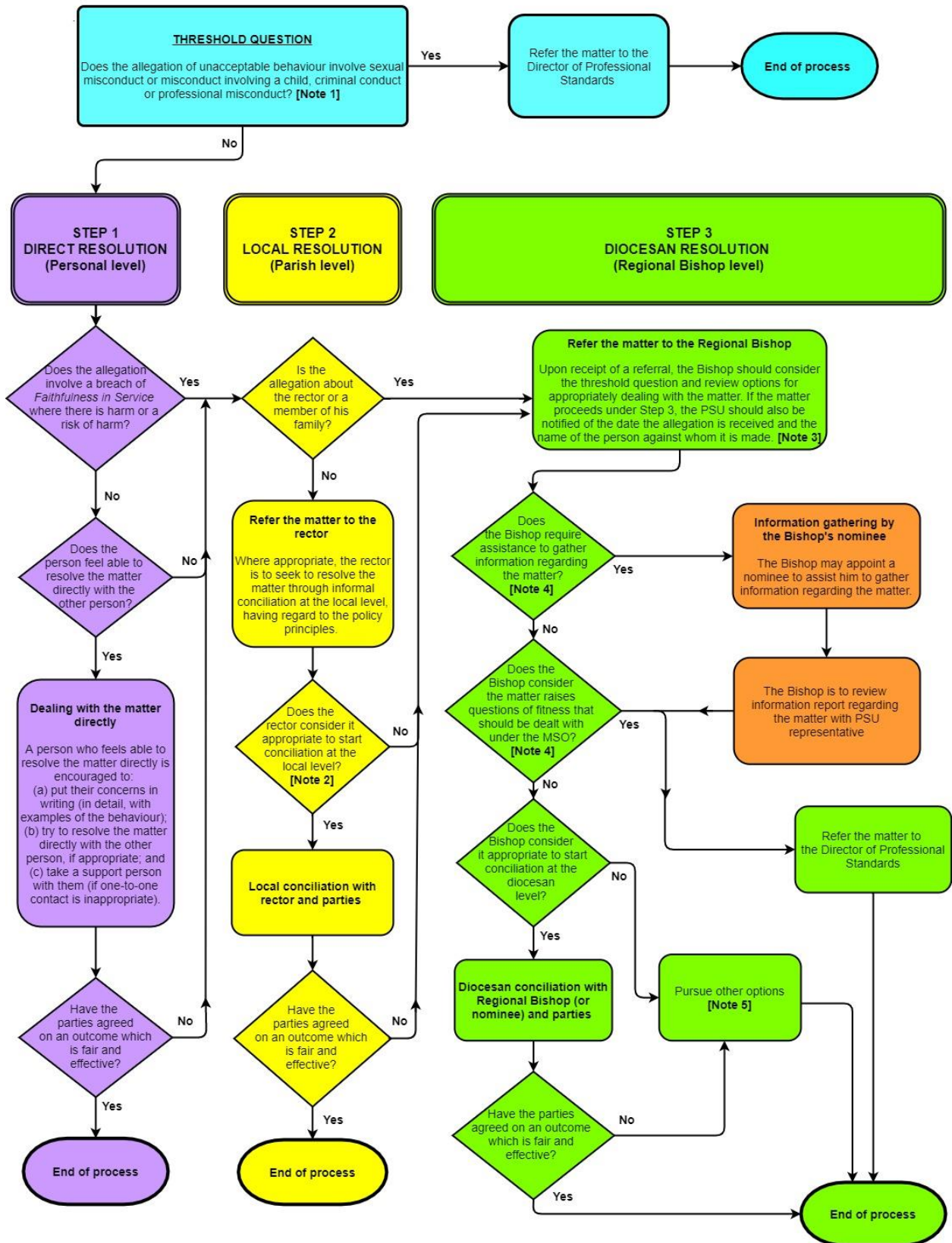
We are committed to ensuring that allegations of unacceptable behaviour are dealt with properly. An important part of this commitment is to have a process to encourage people to raise allegations of unacceptable behaviour by clergy and church workers in parishes, knowing that the allegations will be –

- treated seriously and sensitively, and
- dealt with promptly, fairly and effectively.

We affirm that faithful Christian leadership sometimes means clergy and church workers make decisions with which some people disagree or are offended by. Christian leadership like this can be a necessary part of growing our churches. In itself, it should not give rise to an allegation of unacceptable behaviour under this policy.

B. MODEL PROCEDURES FOR DEALING WITH ALLEGATIONS OF UNACCEPTABLE BEHAVIOUR

Parties should have regard to the policy principles in using these procedures. The 'notes' in the flowchart refer to the accompanying notes for these procedures at Appendix C. **Please note that the complainant may AT ANY TIME refer the matter to the Director of Professional Standards to be dealt with under the Ministry Standards Ordinance 2017.**



C. ACCOMPANYING NOTES FOR MODEL PROCEDURES FLOWCHART

Note 1. Threshold question

The complainant, rector or Regional Bishop (as applicable) must promptly notify the Director of Professional Standards if they consider that the allegation involves:

- (a) sexual misconduct or misconduct involving children; or
- (b) criminal conduct, including sexual abuse or child abuse, and allegations of professional misconduct.

Unless the Director indicates that the matter may be dealt with under this policy, any further action in relation to the matter under this policy must cease.

Note 2. Local resolution – conciliation by the rector

The rector should not start or otherwise undertake conciliation of any matter at the local parish level if, having made due enquiry, the rector considers:

- (a) it is not appropriate to deal with the allegation this way, for example because of its seriousness, because of the relationship between the parties or due to having a conflict of interest;
- (b) there is no reasonable prospect of resolving the matter this way, for example because one party refuses to participate in a conciliation; or
- (c) the allegation is trivial, malicious or demonstrably false.

If the rector does not start (or otherwise ends) a conciliation process at the parish level, he should provide written reasons to the complainant and inform the complainant that they may refer the matter to the Regional Bishop. The rector should also store any records relating to the matter in a confidential file.

Note 3. Diocesan resolution – referral of matter to the Regional Bishop

If a matter is referred to the Regional Bishop, the Regional Bishop should reconsider the threshold question again and satisfy himself that the matter does not need to be referred to another body or person. If applicable, he should also consider whether the matter has been adequately considered under Steps 1 and 2. If the matter is to proceed under Step 3, the Regional Bishop should notify the PSU of the date he received the allegation and the name of the person against whom it is made, but nothing more. The Regional Bishop should then pursue appropriate options with the agreement of the complainant to assist in resolving the matter.

As the first step, the Regional Bishop should consider whether to engage the Parish HR Partner or appoint another nominee (e.g., the Regional Archdeacon) to undertake the task of gathering information regarding the allegation and producing a report. There may be reasons for not gathering information; for example, if the material facts are substantially agreed or if the Regional Bishop considers that time is of the essence in resolving the matter. The information report produced by the Parish HR Partner or other nominee will make only findings of fact regarding the matter. The report will not determine whether the allegation has been substantiated or make any recommendations to deal with the allegation.

Once the Regional Bishop receives the information report, he will review the report with a representative of the Professional Standards Unit and identify appropriate options to assist the complainant in resolving the matter. The PSU may note that a grievance has been raised against the church worker or member of clergy under the policy, but will not have access to the information report or keep other records concerning the matter even if the matter is referred for action under the *Ministry Standards Ordinance 2017*.

As part of the review, the Regional Bishop should consider whether the matter raises questions about the person's fitness for ministry. If so, the matter should not be resolved through conciliation (other than where it forms part of the process under the *Ministry Standards Ordinance 2017*). This is because in such instances the matter raises broader considerations than resolving a grievance between the parties and raises questions about whether the person's ministry should be made subject to limitations or otherwise regulated.

Note 4. Diocesan resolution – conciliation of matter

The Regional Bishop should seek to facilitate resolution between the parties by mutual agreement using a conciliation process unless he, having made due enquiry, considers that conciliation is not appropriate (see Note 3 above). As part of this, the Regional Bishop should confirm with the complainant that they do not wish to have their complaint dealt with under the *Ministry Standards Ordinance 2017*.

If the Regional Bishop does not start (or otherwise ends) a diocesan conciliation process, he should provide written reasons to the complainant and pursue other options for dealing with the matter, if appropriate. He should also store any records relating to the matter in a confidential file.

Diocesan conciliation process

The Regional Bishop may conciliate the matter (with the parties' agreement) or appoint another person with the agreement of the parties. Any conciliation process must be conducted in accordance with the principles contained in this policy.

Ending the diocesan conciliation process

At any time a complainant may refer their complaint to the Director of Professional Standards to be considered under the *Ministry Standards Ordinance 2017*. If this occurs, the processes under this policy will cease immediately and the complaint will be dealt with in accordance with the Ordinance.

The Regional Bishop should end a diocesan conciliation process if the matter has not been resolved within 3 months of the commencement of the process.

Any outcome agreed between the parties should be fair and effective. The outcome should be documented, signed and dated by each party, and the Regional Bishop. The outcome will usually include a review of the matter by the Bishop at a time or times after the matter has ended. A copy of the signed and dated outcome should be provided to both parties, and the Bishop (if he is not the conciliator).

Note 5. Diocesan resolution – pursue other options

If the Regional Bishop determines that use of the diocesan conciliation process is inappropriate or has not led to an outcome that is fair and effective in the circumstances, he should pursue other options to assist resolution of the matter. This may include, but is not limited to:

- (a) recommending that the respondent have “guidance or specialised help” (as per *Faithfulness in Service*); and
- (b) referring the matter to the Director of Professional Standards to deal with the matter under the *Ministry Standards Ordinance 2017* (with the agreement of the complainant).

Anglican Church Property Trust Diocese of Sydney (ACPT)

(Report to 1st Ordinary Session of the 52nd Synod of the Diocese of Sydney.)

Introduction

As the Chair of the ACPT, and on behalf of the Board, I have pleasure in presenting the ACPT's 2019 annual report to the Synod.

While this report intentionally focusses on the 2019 year, as the ACPT is required to do, it is prepared against the backdrop of an intense bushfire season that impacted so many communities in the Illawarra/Shoalhaven, Southern Tablelands and Blue Mountains districts of the diocese and more recently, the COVID-19 pandemic that has touched the lives of everyone across the diocese. Therefore, I commence this report by acknowledging the impressive manner in which parishes across the diocese have risen to the challenges presented to look for novel ways to so effectively continue to engage with their local communities as they continue to present the good news of Jesus Christ. On behalf of my fellow board members and the SDS team that supports the ACPT, we say "thank you!" and assure you of our collective prayers.

Strategic Focus

As noted in previous annual reports to Synod, the role of the ACPT as defined by its constituent documents, an Act of the NSW parliament (1917) and an ordinance of the Synod (1965), continues to evolve from operating as a relatively passive trustee of church trust property to one that must respond to significantly more complex regulatory, legal, political and social environments. Board members may also be exposed to potential personal liability under legislation such as that relating to heritage and fire safety.

As complexity has continued to increase for parishes, so it has for the ACPT through 2019 as members continued to ensure that corporate and individual fiduciary duties are effectively discharged. The examples of where parishes and ACPT have needed to operate in a more highly complex environment are varied. Over 2019 some examples include –

- obligations under the *NSW Heritage Act 1977*
- ongoing compliance with ACNC legislation
- ongoing compliance with fire safety aspects of the Environmental Planning and Assessment Regulations (2000)
- increased obligations under the *Cemeteries & Crematoria Act 2013*
- operating in an increasingly litigious external environment with associated implications for insurance, reputation/risk and personal liability
- changes to NSW planning instruments
- more complex administration of the various Local, NSW and Commonwealth Government grant programs
- obligations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse

Because parishes are unincorporated bodies there is a necessary interface with ACPT in parish church trust property matters. In this regard, the following February 2014 Standing Committee resolution remains salient:

Standing Committee declares its view that the polity of this Diocese generally gives precedence to parishes over the affairs of the Diocese, including in relation to the management of property held for a parish and the benefit of income from such property.

This intersection needs to be managed with consistency and regard to the interests of parishes, the increased complexities noted above, the legal and fiduciary obligations of the ACPT and the potential personal liability that may be imposed upon its Board members.

Highlighted Activities during 2019

Since Synod 2019, as in previous years, ACPT, as the corporate trustee of the Diocese, operated across the full spectrum of diocesan activities. Some notable outcomes include –

- exercising oversight and administered 18 separate building) projects for amounts generally in excess of \$1 million, ranging from the construction of a relocatable ministry building at Wilton parish to the ongoing redevelopment of the Chapter House of St Andrew's Cathedral and redevelopment of the Manly Corso retail shops and ministry facilities at Manly parish and a new ministry centre at Stanhope parish.
- assisting parishes lodge over 200 applications under nine different NSW and Commonwealth Government grant programs and administered in excess of \$2.5 million in successful grant funding. This included the NSW Government's Community Building Partnership program (CBP) that resulted in 75 parishes being granted funding totalling \$1.5m and 12 parishes also received \$55,000 in total towards the installation of CCTV cameras on their church buildings to improve both security at church premises thereby enhancing the risk profile of the parish portfolio in the eyes of the insurer. The contribution to parish life that our Commonwealth and State Governments have made, is very much appreciated by not only the parish members but equally, the wider community.
- overseeing the investment, on behalf of parishes, of approximately \$112 million (31 December 2019) in the Diocesan Cash Investment Fund and a further \$73 million (31 December 2019) in the Long Term Pooling Fund in which some 95 parish unitholders are invested.
- concluding the 2019/2020 renewal of the Church Insurances Program (CIP) in what insurance professionals have termed the "hardest" insurance market experienced in Australia in over a decade. The cost of the CIP was able to be maintained at the level forecast to Synod at the beginning of the most recent PCR triennium. However, because the 31 August 2019 insurance renewal coincided with the expiry of a three year long term agreement struck at very competitive 2016 premium rates, which had provided parishes with an effective below market insurance cost over that time, it was decided that the ACPT would absorb approximately 23% of the actual cost of the CIP for the 2019/20 year. This was not an insignificant sum and based on actuarial modelling is not financially sustainable. Accordingly, the ACPT, under the oversight of the Standing Committee is investigating options for minimising the cost of the CIP to parishes for the 2020/2021 period. Realistically, unless a significantly higher level of self-insurance by parishes is accepted by the Standing Committee, with all of the associated potential downside implications, after the 31 August 2020 renewal is concluded, the associated PCR contribution to parishes will be significantly higher than the 2019 PCR contribution.
- establishing a "Major Works" sub-committee by appointing property and finance specialists who are all active in diocesan parishes to harness their professional skills and to bolster the ACPT's existing skills in these areas for the guidance of parishes and oversight of larger property projects. The Board thanks the sub-committee and the SDS staff for drawing up an effective Charter as well as policy, process and protocol documents that are assisting parishes mitigate risk and complete major property projects.

Synod's Governance Policy for Diocesan Organisations

The ACPT Board welcomes the Governance Policy for Diocesan Organisations that was approved by Synod 2019. The ACPT Board is seeking ways to adopt as many of the Governance Standards and Policy Guidelines that are included in the policy as are pragmatically possible for a trustee. The Board expects that the process will be iterative and will report progress in future annual reports to the Synod.

Acknowledgements

I take this opportunity to thank parish councils, the episcopal team and the SDS teams that support the Board, especially recognising the contribution made, often in the face of intensive workloads, to deliver lasting and meaningful ministry outcomes. I also take this opportunity to acknowledge the contribution made to the efficient functioning of the ACPT through the critical skills provided by all members of the Board.

Summary by the Head of the Parish Property Services, Mr Greg Ellem

My colleagues, Penny Barletta, Judi Harrington, Scott Lincoln, Sally Satya, Cindy Wong and I appreciate the assistance provided by the Board, the senior episcopal team and the many parish volunteers, as we partner parishes in a variety of property and insurance matters as they continue to undertake front line Christian ministry across the diocese.

We serve the Board as its executive management arm and relate to the Board in accordance with a service level agreement that is negotiated annually and is reviewed during the year. In this ACPT report to Synod you will find –

- an Executive Summary,
- details of the ACPT's Constitution and purpose,
- a summary of major activities undertaken by ACPT during 2019, and
- contact details of the SDS insurance and parish property services team

1. Executive Summary

During 2019 the SDS management team supporting the ACPT in its corporate and trustee capacity as trustee for parishes and some diocesan organisations in the following areas –

- a) received, reviewed, signed and processed a record 535 separate documents for parishes (including development applications, building contracts, leases, licence agreements, contracts of sale, applications for grant funding, insurance claims, etc.). This compares with 506 documents processed in the 12 months to Synod 2018,
- b) implemented the quarterly "Property Matters" newsletter for parishes (Spring and Summer 2019) to enhance communication channels with parishes in respect to insurance and property-related matters,
- c) administered a record 152 Public Liability insurance notifications and 103 Industrial Special Risk (Property and Contents) insurance claims on behalf of parishes,
- d) project managed the triennial physical inspection of all parish, Moore Theological College and Anglican Youth Works buildings for insurance cost assessment purposes that are critical to ensuring that the declared values of property are accurate,
- e) prepared and issued 24 separate circulars to parishes about a range of policy/procedure matters such as the quarterly "About Your Invested Funds" circular to parishes and diocesan organisations on whose behalf the ACPT invests funds, quarterly "Property Matters" circular, grant funding from the NSW, Local and Commonwealth governments, advice in respect to cemeteries and columbaria, advice about using Anglican halls as polling places, as well various insurance related circulars, and
- f) co-ordinated meetings of the Christian Church Property Network (CCPN) which comprises most Protestant Denominations and the Roman Catholic Church, to ensure a co-ordinated and cohesive approach on matters of mutual concern to the relevant government bodies.

As noted by the Chair, SDS staff were particularly busy during 2019 identifying grant opportunities for parishes and we are pleased that the aggregate value of the NSW Government's CBP program alone, has delivered aggregate financial support to parishes over the period 2010 – 2019 to \$14.3 million. The ACPT's executive team also met with the parliamentary staff and elected members of the NSW Government and local Councils, in relation to several specific parish building, sale and heritage projects. Further meetings have occurred during 2020.

2. Constitution and Purpose

The ACPT is an incorporated body constituted by the *Anglican Church of Australia Trust Property Act 1917*. The *Anglican Church Property Trust Diocese of Sydney Ordinance 1965* regulates the functioning of the ACPT. Pursuant to the 1917 Act, the ACPT is the legal owner and trustee of church trust parish property within the Diocese of Sydney. As owner, the ACPT is required to be involved in a wide range of parish property transactions, including but not limited to insurance, leases, licences, property sales/purchases, building contracts and administration of estates.

3. Major Activities undertaken by ACPT during 2019

Strategic Land Acquisition and Construction on behalf of the Mission Property Committee (MPC)

The ACPT –

- a) concluded construction of a modular worship centre at Wilton parish to improve the amenity for worship and increased the seating capacity to 150 persons with associated amenities and car parking areas
- b) commenced construction of a new 250 seat ministry centre at Stanhope Gardens with associated hall, amenities and car parking facilities (completed May 2020). A surplus land sale to the rear of the Stanhope Gardens site was also commenced to include provision of ministry housing for Stanhope Gardens parish and to realise funds for allocation towards other greenfield church projects.
- c) undertook planning and design and obtained a modified development consent for a future ministry centre at Leppington.
- d) secured physical commencement on a development consent for a future ministry centre at Riverstone and concluded civil infrastructure works for the adjoining land subdivision, surplus land sale and provision of associated ministry housing for the Riverstone parish.

Insurance

Pursuant to the terms of the *Church Insurances Ordinance 1981* the ACPT effects insurance on behalf of parishes and some diocesan organisations under the Church Insurances Program (CIP). The annual renewal date of the diocesan insurance policies is 31 August. There is an annual insurance premium of approximately \$2.8 million, to insure some 1,100 parish buildings and property of many diocesan organisations under the church insurances program (CIP).

The ACPT Manager, Insurance Services commences the renewal process early each calendar year by collecting key insurance data from parishes and diocesan organisations to facilitate negotiations with various investment grade insurance counterparties for suitable insurance cover for parishes and many diocesan organisations. Significant time is invested in administering the cover for those diocesan organisations that participate in the CIP (including Anglican Aid, Anglican Education Commission, Anglican Media, Arundel House, Anglican Youthworks, Camperdown Cemetery Trust, Endowment of the See, Evangelism & New Churches, GFS, Glebe Administration Board, Ministry Training & Development, Mission Property Committee, Moore Theological College, Mothers Union, New Churches for New Communities, Sydney Anglican Loans, Sydney Anglican Indigenous Peoples Ministry Committee, St Andrew's House Corporation Council St James Hall, Sydney Diocesan Services and Work Outside the Diocese). This is achieved under the oversight of the diocesan insurance broker, Marsh Pty Ltd (Marsh). With the assistance of Marsh, insurance policies are established for a suite of insurance products with a spectrum of insurance counterparties, all of whom are ascribed an "investment grade" external counterparty credit rating by the recognised international insurance Credit Rating Agencies.

As noted in the report from the Chair, 2019 proved to be an extremely challenging year for insurance markets generally; the CIP was not immune, especially as the CIP was coming off a long term agreement in respect to the ISR insurance that, while enabling the CIP to be shielded from a rapidly rising insurance market since early 2018, unfortunately exacerbated the new normal significantly higher cost of insurance experienced last year. The Chair has indicated that the Board is seeking strategies for minimising the cost of the 31 August 2020 insurance renewal, and time will tell whether the cost of the CIP is able to be materially reduced in a prudent way by adopting some of those strategies. The Standing Committee will

play a key role in making those decisions as the appetite for taking on greater insurance risk is considered. I would like to call out the contribution that Mr Wayne Bramley has made to the negotiation of the very “hard” insurance market and in particular, his technical and negotiation expertise gained from almost 40 years in the industry.

Insurance-related enquiries are dealt with by the Manager, Insurance Services (Cindy Wong) and the Insurance Assistant, Ms Sally Satya. The enquiries handled by Cindy and Sally include day-to-day insurance enquiries and issuance of Certificates of Currency which enable parishes to conduct off-site activities.

Investment activities of the ACPT

While the ACPT Board provides key strategic oversight of the Long Term Pooling Fund (LTPF), management is responsible for reviewing and developing/recommending policies and procedures for adoption by the full ACPT Board in relation to more than 275 investment funds that the ACPT manages as trustee on behalf of parishes and diocesan organisations.

The Investment Objective for the LTPF is to achieve a real rate of return of 3.5% pa over rolling 5 year periods (after external investment management fees and tax effects) subject to:

- preserving the real value of a unit in the LTPF over a rolling 10 year period (commencing 1/7/2010), and
- adopting a distribution policy that is consistent with the Investment Objective.

The real rate of investment return generated by the LTPF over the period 1/7/2010 to 31/12/2019 was 7.47% pa, considerable above the real rate of return objective. During 2019 distributions aggregating \$2.5 million were made to beneficiary parishes and diocesan organisations.”

Quarterly reports are received from the investment and asset manager, Mercer Pty limited (Mercer) that demonstrated that ACPT’s ethical investment policy (EIP) was in compliance throughout the review period. ACPT’s EIP requires underlying fund managers to positively tilt their portfolios to ethical companies and to maintain carbon intensity exposures below that of equivalent market benchmarks within the actively managed listed asset classes. The EIP was initially adopted and implemented by the ACPT with the endorsement of the Standing Committee in 2016. The policy is subject to review during late 2020.

The EIP also retains the “negative screens” (that is, screening out “disapproved businesses”) such as businesses deriving income from alcohol, armaments, gambling, pornography and tobacco and stem cell research involving the destruction of embryos, abortifacients and elective abortions.

Overseas Shares are passively managed so there is no difference from the benchmark in terms of carbon intensity. The ACPT is well advanced in taking a similar approach to seeking a reduction in the carbon intensity of other parts of the portfolio in due course.

A copy of the ACPT’s EIP can be found at www.sds.asn.au.

NSW Community Building Partnership (CBP) Grant Programs

Since the initial CBP grants were announced in 2009, the ACPT has promoted, facilitated and administered all CBP Grant Programs. The process includes –

- assisting parishes construct applications and liaising with local MPs
- reviewing documentation and grant conditions applicable to each successful parish
- responding to enquiries from parishes about various aspects of the CBP Grant Program
- responding to enquiries from the NSW CBP Office and NSW Government Members of Parliament about successful parish projects
- receiving and distributing grant funds to each successful parish
- progress and acquittal reporting to the NSW State Government in accordance with grant funding criteria
- following up incomplete acquittal information from grantees to satisfy NSW Government CBP Grant Program audit procedures and ensure that parishes are given a fair opportunity to share in future CBP Grant Programs.

A summary of the CBP Grant Programs* follows –

Year	No. of successful Parishes	\$ Grant amount (rounded)
CBP 2009 - 2018 CBP (I) – (XI)	602	\$12,825,663
CBP 2020 (XII)	75	\$1,500,000
Total	677	\$14,325,663

* During 2019, an additional new NSW Government grant program was launched, known as “My Community Projects.” We are pleased to report that 17 parishes received a total of \$808,000 under this program.

4. Property and Insurance team

The SDS parish and property services team who support the ACPT look forward to continuing to serve parishes and diocesan organisations. The Parish Property Services team can be contacted:

Greg Ellem, Head of Parish Property	gxe@sydney.anglican.asn.au	02 9265 1546
Penny Barletta, Manager, Parish Property (Northern and South Sydney regions)	pxb@sydney.anglican.asn.au	02 9265 1561
Judi Harrington, Team Associate	jxh@sydney.anglican.asn.au	02 9265 1578
Scott Lincoln, Manager Parish Property (Western , Georges River and Wollongong regions)	sxl@sydney.anglican.asn.au	02 9265 1633
Sally Satya, Insurance Assistant	ssatya@sydney.anglican.asn.au	02 9265 1557
Cindy Wong, Manager, Insurance Services	cpw@sydney.anglican.asn.au	02 9265 1679

GREGORY ELLEM
Head of Parish Property

June 2020

Ministry Spouse Support Fund Annual Report

(A report from the Professional Standards Unit.)

Purpose

1. The purpose of this report is to provide an update on the operation of the Ministry Spouse Support Fund.

Recommendations

2. Synod receive this report.

Background

3. At its meeting on 15 April 2019, the Standing Committee, among other things, asked that –
 - (a) a report be provided regarding the Ministry Spouse Support Fund (**MSSF**) to the Standing Committee by June each year (commencing in 2020) detailing the total amount distributed from the MSSF and the number of ‘cases’ involved in the previous calendar year; along with an indication of the ongoing suitability of the level of funding and any additional commentary felt useful, and
 - (b) a preliminary report be provided to the Standing Committee in July 2019 indicating the initial use of the MSSF in its first six months (for promotion to the Synod).

Use of the MSSF

4. During the reporting period one payment has been made to a ministry spouse, a historical victim of domestic abuse, in the sum of \$4,000.
5. The spouse who received this payment has conveyed her gratitude and thanks for the establishment of the fund. The payment on this occasion was for the provision of counselling support. All of the spouses who have received payment to date have been women.
6. The partnership with Anglicare in the areas of advice from Lynda Dunstan (the Family and Domestic Violence Advisor), counselling (personal and financial), the Shift Housing program and the skills of Family Relationship Centre counsellors and mediators has meant that the spouses are supported by skilled professionals with united aims to protect children and scaffold victims towards financial and sustained independence.
7. There is the likelihood of two more payments in this calendar year.

For and on behalf of the Professional Standards Unit

LACHLAN BRYANT
Director of Professional Standards

4 September 2020

Regional Councils' Annual Reports for 2019

(A compilation of the annual reports from the Regional Councils.)

Key Points

- Under clause 9(2) of the *Regions Ordinance 1995* each Regional Council must present an annual report of its proceedings and the exercise of its general functions for inclusion in the Standing Committee's report to Synod for that year
- These reports are in addition to the annual reports prepared by the Regional Councils and tabled at the Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*

Background

1. Under clause 9(2) of the *Regions Ordinance 1995*, each Regional Council must present to the Standing Committee an annual report of its proceedings and the exercise of its general functions under clause 6 in sufficient time each year to enable the Standing Committee to include the report in the report for that year of the Standing Committee to Synod.
2. The general functions of the Regional Councils under clause 6 are –
 - (a) to carry out or assist in carrying out any resolutions passed by the Synod or the Standing Committee and referred to it for implementation;
 - (b) to develop ministry strategies in the Region;
 - (c) to assess applications for grants in the Region made or referred to it;
 - (d) to make grants or loans from money (consistent with any trusts on which that money may be held) available to it for distribution or for lending;
 - (e) to accept gifts and grants;
 - (f) to raise and expend money for any purpose connected with ministry in the Region;
 - (g) to employ persons for any purpose connected with ministry within the Region, and to dismiss any person so employed;
 - (h) to manage and control any endowment held for the Region as a whole;
 - (i) to discuss matters affecting the Region and to disseminate information in the Region;
 - (j) to make recommendations to the Archbishop about alterations to regional boundaries; and
 - (k) to exercise such other functions as the Synod or the Standing Committee may from time to time prescribe.
3. The following are the reports from the Regional Councils for 2019 for the purposes of clause 9(2). These reports are in addition to the annual reports prepared by the Regional Councils and tabled at the Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*.

Georges River Regional Council

4. The Regional Council had four meetings in 2019. At the meetings, the Rector of the parish was invited to give a Bible study and then report on the activities within the parish. This gave the Council a good indication of the challenges facing the parish and highlighted that different strategies had to be implemented to face some of the challenges of a changing society.
5. Our meetings provided input and feedback on regional strategy and ministry within the region. Updates were provided on the preparation for the Regional 2020 John 3:16 Mission.
6. Though not flushed with funds, the Council continued to think through the most strategic use of those funds and is also considering some asset re-alignment.
7. The Region continued to support the vital and unique ministry of the Rev Margaret Powell amongst women. We are thankful to God for the financial and prayer support given to Margaret Powell from

Anglican Deaconess Ministries, parishes in the Diocese and individual donors that support this work. It was decided that for the long term ministry and evangelism to women that Rev Powell specialises in, it would best for this ministry to come under the auspices of ENC. This was effected 1 January 2020.

Northern Regional Council

8. The Council met formally twice during the year. Further urgent business was dealt with by circular resolution to which all members participated.
9. Our meetings enabled discussion of a range of matters relating to ministry strategies in the region, including consideration of ways the Council might assist parish ministry in line with the Diocesan Mission.
10. In May, the Council hosted the Northern Region Conference at St Paul's Chatswood. Over 185 people attended the one-day event, mostly clergy from the region. The theme of the conference was "Partnership: FAMILY, TEAM, CHURCH, REGION". The Rev Suz Gorham (Chaplain from Roseville College) was MC for the day. Bishop Edwards led a devotion and guest speakers spoke in the morning session –
 - Leisa Aitken spoke on "Partnership: Balancing Family and Church in Ministry",
 - Raj Gupta spoke on "Church Building", and
 - Kirsty Bucknell and Jillian Fulcher spoke on "Collaboration - Partnership Within & Between Churches".
11. In November, the Council funded a workshop for Wardens. The session was attended by 75 wardens/treasurers and was facilitated by Thesauros Consulting.
12. In accordance with its authority under relevant ordinances, the Council agreed to St Augustine's Church Neutral Bay amalgamation with Church by the Bridge Kirribilli.
13. At the October Synod, the Council (to the best of its knowledge) became the first Regional Council to exercise its right to amend an ordinance of the Synod. After much debate the Council's amendments, adding three (3) School Heads to the membership of Synod; and, to clarify the term of lay Synod membership were passed. The Council's recommendation that would result in all members of Synod signing a declaration of faith was not passed.

South Sydney Regional Council

14. The South Sydney Region comprises the area of the CBD of Sydney and is bordered by the Tasman Sea, Parramatta River, Cooks River and Rookwood Cemetery. It also includes the parish of Norfolk Island and the Church of England on Norfolk Island.
15. The Council met once during the year as well as consultation by email and phone.
16. In 2019, the main activities of the Council either by way of report or action was as follows –
 - Receiving reports from, and providing approved funding for, the Church of England on Norfolk Island (\$24,000) and Living Water Indigenous Ministry (\$12,500).
 - Approved Grants for 2020 from the SSRC funds for the following:

Living Water	\$12,500
Norfolk Island	\$25,000
Parish of South Sydney	\$10,000
 - Resolved that the parish of Coogee should not become a provisional parish, on the basis that giving to the parish in 2018 was in excess of the Net Operating Receipts threshold, but the parish had failed to meet the revenue test for technical reasons.
 - Review progress on the appointment of clergy to vacant parishes and various property development proposals.

Western Sydney Regional Council

17. The main committees are the Executive Committee, the Ordinance Review Panel and the Architectural Panel.
18. The Council met on 1 occasion during 2019 at Pitt Town Anglican Church. The main areas of consideration included pastoral difficulties in parishes, parish vacancies and new appointments, NCLS data, building projects in the region – in particular the Council agreeing to loan the parish of Glenmore Park and Mulgoa a sum to assist with building a new ministry centre at Silverdale.

Wollongong Regional Council

19. The Wollongong Regional Council met three times during 2019 on the evenings of 12 March, 11 June and 10 September. The meetings were held in Wollongong with each meeting preceded by a meal.
20. Bishop Peter Hayward and the Regional Council worked closely to further support ministry across the Region. This included:
 - financial support for the ministries at Leppington
 - financial support with subsidised rectories at Sussex Inlet and Leppington
 - financial support with subsidised demountable at Helensburgh and Denham Court
 - meeting with and support of Mission Area leaders
 - support for Rectors
 - specific regional training for Rectors and Wardens
 - 3 day Regional Ministry conference
 - Support of the Gong Men’s Day and SWITCH Women’s Conference
 - ongoing support for ESL English classes
 - ESL classes were delivered in 16 Parishes across the Region.
 - Support through provision of office space for the Regional Anglicare ESL Coordinator, Mrs Sue Radkovic
 - ongoing support for Indigenous Ministries
 - Pastor Michael Duckett linked with St Peter’s Campbelltown in partnership with the SAIPMC.
 - Mr Phil Miles linked with All Saints Nowra in partnership with the SAIPMC.
21. During 2019 funding from the Region’s assets was allocated to the specific ministry in the South West growth sector.

Ministry	Purpose	Allocation	Total
Leppington	Church Plant	\$70,000	\$70,000

22. The three day Wollongong Regional Ministry Conference continues to be a “high point” in the life of the Region. This enables clergy and lay ministry staff to meet together for mutual fellowship and teaching. Various guest speakers and Diocesan organisations join in the conference.
23. The Council received reports from Bishop Hayward and the Assistant to the Bishop at each meeting.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

23 September 2020

42/18 Reporting on the National Redress Scheme

(A report from the Standing Committee.)

Key Points

- By resolution 42/18 the Synod requested the Director of Professional Standards to enable an annual report, with appropriate protections of confidentiality, to be provided to each ordinary session of the Synod throughout the life of the National Redress Scheme, including high level numbers and claim amounts averages.
- The requested information related to claims from 1 July 2018 to 30 June 2020 are provided in the report.

Purpose

1. The purpose of this report is to provide Synod with a brief report regarding the status of applications under the National Redress Scheme (**NRS**), in accordance with the request of Synod resolution 42/18.

Recommendation

2. Synod receive this report.

Background

3. At its ordinary session in 2018, the Synod passed resolution 42/18 in the following terms –

‘Synod requests that Sydney Anglican (National Redress Scheme) Corporation and other diocesan organisations that become a Participating Institution under the National Redress Scheme report all applications received to the Director of Professional Standards to enable an annual report, with appropriate protections of confidentiality, to be provided to each ordinary session of the Synod throughout the life of the National Redress Scheme that includes –

- (a) the number of applications for redress which have been received,
- (b) the number and total and average amount of redress offers made,
- (c) the number and total and average amount of redress offers accepted, and
- (d) the number of persons to whom a direct personal response has been provided.’

Discussion

4. The National Redress Scheme (**NRS**) commenced on 1 July 2018 and is scheduled to continue for 10 years until 30 June 2028. The Standing Committee strongly encouraged all diocesan organisations which could possibly have any responsibility for claims of child sexual abuse to become part of the scheme. The Standing Committee has been advised that all relevant organisations subject to the control of Synod, and all schools located in the Diocese of Sydney and known as Anglican, are participants in the NRS.
5. In accordance with Synod motion 42/18, diocesan organisations have been asked to report to the Director of Professional Standards all applications received to enable an annual report, with appropriate protections of confidentiality, to be provided to each session of Synod.

6. The Director of Professional Standards has not received any formal notifications from diocesan organisations except for the following report from Sydney Anglican (National Redress Scheme) Corporation which covers the two years from 1 July 2018 to 30 June 2020 –
- (a) the number of applications for redress which have been received – 21
 - (b) the number and total and average amount of redress offers made (in addition to previous payments made by the diocese) – 10 offers made for a total of \$244,893.08 with an average amount of \$24,489
 - (c) the number and total and average amount of redress offers accepted (in addition to previous payments made by the diocese) – 7 offers accepted for a total of \$199,893.08 with average amount of \$28,556. In addition to the redress amounts the scheme operator has also specified a total of \$56,437.50 for counselling, administration and legal costs
 - (d) the number of persons to whom a direct personal response has been provided – Nil

LACHLAN BRYANT
Director of Professional Standards

10 September 2020

Safe Ministry Board and Professional Standards Unit Annual Report 2019-2020

(A report from the Safe Ministry Board and Professional Standards Unit.)

Introduction

1. This report is provided under the *Safe Ministry Ordinance 2001 (cl 17)* and *Ministry Standards Ordinance 2017 (cl 86)* for the period 1 July 2019 to 30 June 2020 (reporting period).
2. The Diocese of Sydney has taken a multi-faceted approach to the issue of safe ministry and child protection. Broadly speaking the policy objectives are:–
 - (a) to exercise careful selection and screening of all clergy and church workers;
 - (b) to provide clear requirements and expectations of behaviour through the Diocesan Code of Conduct, *Faithfulness in Service*;
 - (c) to provide regular and comprehensive training and support for all clergy and church workers;
 - (d) to make a timely and caring response to all who are affected by abuse; and
 - (e) to enact just procedures to deal with respondents and persons of risk.

Safe Ministry Board

3. The Safe Ministry Board (**SMB**) was established under the *Safe Ministry Ordinance 2001*. The SMB is tasked with ensuring that safe ministry, child protection and child abuse issues are properly dealt with throughout the Diocese. This includes the development and review of policies in these areas. The functions of the Board are defined in clauses 5 and 6 of the Ordinance.
4. The members of the SMB over the reporting period were: the Rev Dr Keith Condie (Chair), Dr Tim Channon, Ms Stephanie Cole, the Rev Steve Dinning, the Rev Steven Layson (resigned August 2019), the Rev Gary O'Brien, the Rev Paul Sampson, the Rev Janine Steele, Dr Ruth Shatford AM and Mrs Jenny Yung.
5. The SMB met 9 times in the reporting period.

Professional Standards Unit (PSU)

6. There have been some changes to the PSU team over the reporting period.
7. The Rev Catherine Wynn Jones finished as PSU Chaplain (Manager, Pastoral Support and Education) after four and a half years in the role at the end of 2019. Cath's care and advocacy for survivors, pastoral concern for the welfare of those impacted by abuse in our churches, and her support of and contribution to the PSU team over her time in the role is greatly appreciated. We wish Cath well in her Navy Chaplaincy role.
8. Mrs Belinda Burn commenced in the PSU Chaplain role on 15 June 2020 after a thorough recruitment process.
9. Mrs Elenne Ford was engaged as Dispute Resolution Consultant for the PSU commencing 6 January 2020.
10. Mrs Stacie Pakula continues to serve as a Solicitor with the PSU, Mr Steve Coleman continues to serve as Assistant Director of Professional Standards, Mrs Kylie Williams as Training Consultant for Safe Ministry, Archdeacon Neil Atwood as Parish Consultant for Safe Ministry, Mrs Brenda Sheppard as Administrative and Safe Ministry Support, Mrs Annelie Singh as Personal Assistant to the Director and the Unit's Administrator and Mr Lachlan Bryant as Director.

11. In practice much of the work of the PSU derives from the Safe Ministry Board, which has the overall responsibility to encourage all parishes and other units of the Diocese to be safe ministry and child protection aware, compliant and responsive.
12. The Director has overall responsibility for the PSU and is responsible for the day-to-day administration of the complaints and procedures regarding clergy and church workers (*Ministry Standards Ordinance 2017*) and the National Register (*General Synod National Register Canon 2007 Adopting Ordinance 2008*).
13. When the PSU receives a complaint alleging abuse by a member of the clergy or other church worker, the Chaplain follows this up and provides a caring response to complainants and victims of abuse. The Chaplain provides pastoral support and coordinates the provision of counselling in each case. The Chaplain works closely with the PSU Contact Persons.
14. The PSU undertakes screening of all clergy appointments on behalf of the Archbishop. The screening includes a Working With Children Check through the Office of the Children's Guardian (**OCG**) and a National Register check. The PSU provides ongoing support and advice to office holders, parishes and organisations in this regard.
15. Anglicare's Case Manager for Pastoral Care and Assistance for Care Leavers provides a pastoral and caring response to former residents of the Church of England Homes and Sydney Anglican Home Mission Society Homes, who have complained of abuse or mistreatment during their time at these Homes. The Case Manager, Ms Angela Ferguson, currently works from Anglicare's Telopea office, under the management of the Rev Dr Andrew Ford, General Manager Mission and Partnerships.

Archbishop's Meetings with Survivors

16. Throughout the reporting period the Archbishop has continued to make himself available to listen to complainants and relate to them pastorally. This usually includes the making of an appropriate apology on behalf of the Church.
17. These meetings are of immense value in almost all cases and survivors are appreciative of the effort made by the Archbishop and the PSU Chaplain to facilitate these apologies.

Safe Ministry Blueprint Policy Documents

18. The SafeMinistry website and the Safe Ministry Journey policy model were launched at Synod in 2015 (Resolution 24/15). All parishes (Rectors, Wardens and Safe Ministry Representatives) are encouraged to adopt the Safe Ministry Blueprint policy documents if this has not been done already: <https://safeministry.org.au/blueprints/>.
19. In terms of the SafeMinistry website, during the reporting period there were an average of 4,000 unique visits per month.
20. New sections to the website were developed during the reporting period for Domestic and Family abuse, Partnering with parishes and the Safe Ministry Check.

Domestic Abuse

21. In 2018 Synod passed the Sydney Diocese's *Responding to Domestic Abuse: Policy and Good Practice Guidelines*. That same year the Standing Committee established the Ministry Spouse Support Fund (MSSF). Over the reporting period there was one payment made to a ministry spouse who was an historical victim of domestic abuse.

22. In October 2019 we launched a one page microsite to accompany a promotional campaign against domestic abuse run by Anglicare and the PSU. To date this site has seen a total of over 8,600 unique visitors. The microsite is available here: knowdomesticabuse.church.

Expansion of the NSW Reportable Conduct Scheme

23. In response to recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse, the NSW Government expanded the Reportable Conduct Scheme to include "faith based organisations" from 1 March 2020 under the *Children's Guardian Act 2019*.
24. On 28 February 2020 the PSU issued a Circular for Parishes which provided a summary of the new requirements of the Scheme and the expected impact of them in the church context. The circular was emailed to all Licensed Ministers, Authorised Lay Ministers and Safe Ministry Representatives in the Diocese. It is available here: <https://safeministry.org.au/wp-content/uploads/Circular-to-Parishes-re-Reportable-Conduct-SMTCO-Mandatory-Reporting.pdf>.
25. Members of the clergy and church workers should ensure that they are both familiar and compliant with the new reporting requirements in their practice of ministry and seek advice or clarification from the PSU if they have any questions or inquiries about them or a particular situation in which they are uncertain whether the requirements apply.

The onset of COVID-19 and its impact on our work

26. Issues created by COVID-19 since March 2020 have been many and varied.
- The need to cancel usual face-to-face training events, including safe ministry training and Faithfulness in Ministry conference for reasons of health and safety
 - Increased reliance on online training for safe ministry and greater provision for the extension of safe ministry training for those unable to undertake online training
 - Many ministries moving almost entirely online, resulting in increased risks in the online environment and making the formulation of new guidelines and policies for safe ministry necessary for these new contexts
 - Heightened anxiety, mental health needs and risk of abuse for many in the community including among the situations or persons where the PSU needs to engage
 - The effects of social isolation on staff working remotely, who are already more susceptible to vicarious trauma because of the inherent nature of much of the work of the PSU.
27. In response to the sudden lockdown of churches earlier this year, we developed a suite of resources to assist parishes to continue ministries online while adhering to good safe ministry practices. These included detailed recommendations on using Zoom/other video conferencing tools to run children's or youth ministries online.
28. The PSU engaged in many email and phone conversations and consultations in the early days of the lockdown period. The COVID-19 web pages on the SafeMinistry website have been well used by our churches, and some of the resources downloaded for use in other locations.

Screening of Lay Ministers

29. All paid lay church ministers in the Diocese are required to apply for the Archbishop's authority. This involves their completing a comprehensive screening and disclosure through the Lifestyle Questionnaire with the applicable Regional Bishop or his representative.
30. All workers in 'child-related' employment (including licensed clergy or authorised lay ministers and unpaid volunteers) must have a Working With Children Check clearance. In addition, it is recommended that parishes seek full disclosure of any relevant history and fully complete reference checks with prior supervisors or employers.

31. Persons with a criminal conviction for an offence listed in Schedule 2 of the Child Protection (Working with Children) Act 2012 (including serious sexual offences and certain other offences involving children) cannot be appointed or elected as wardens, parish councilors, parish nominators or Safe Ministry Representatives.
32. See the Safe Ministry to Children Ordinance 2020 heading below for details about the new Safe Ministry Check that must be completed by all volunteers in youth or children's ministry by 1 January 2021.

The Working With Children Check

33. In 2013 the NSW Government introduced laws that require all clergy and each person involved in child-related work in parishes (or organisations) to obtain a Working With Children Check (WWCC) number and to have this number verified online by the relevant parish or church authority. The *Parish Administration Ordinance 2008* was amended to authorise the Registrar to collect relevant details of persons involved in child-related work in parishes. Throughout the reporting period the Registrar has undertaken a progressive collection of this data from parishes and then verified the WWCC number for each person.
34. As the term of a person's WWCC number expires 5 years after it is issued, a significant number of WWCC numbers were renewed during the reporting period.

Screening of Ministry/Ordination Candidates, Clergy and Authorised Lay Ministers

35. All candidates for ordination by the Archbishop are required to complete a comprehensive screening and disclosure through the Lifestyle Questionnaire. This is administered by Ministry Training and Development (**MT&D**) in consultation with the PSU. The Lifestyle Questionnaire is in the process of being updated following the introduction of the *Safe Ministry to Children Ordinance 2020*.
36. Ordination/ministry candidates undergo extensive assessment and screening by way of reference-checking, general psychological testing, interviews, chaplaincy supervision reports and Moore College reports. A PSU record check and National Register check are also undertaken. The *Ministry Standards Ordinance 2017* provides a mechanism for pre-ordination disclosure and consideration of prior sexual misconduct or abuse.

Training of Volunteer Lay Children's and Youth Workers – Safe Ministry Essentials/Refresher

37. The Diocese is a member of the National Council of Churches' Safe Church Training Agreement. There are 37 independent churches and other dioceses who are signatories to the Safe Church Training Agreement across Australia.
38. The *Safe Ministry Essentials* course remains the mandated safe ministry training for the Diocese followed by the *Safe Ministry Refresher* course every 3 years.
39. The PSU took on full responsibility for the delivery of Safe Ministry Training across the Diocese from Youthworks on 1 April 2017. This coincided with commencement of online safe ministry training for the Diocese. Both the *Safe Ministry Essentials* and the *Safe Ministry Refresher* courses are available online (*Essentials Online* and *Refresher Online* respectively).
40. In February 2017 the PSU set up a new website as the place to go for all safe ministry training needs in the Diocese (<https://safeministry.training>).
41. Over the reporting period the SafeMinistry Training website had on average 4,305 unique visits per month and almost 7,300 unique visitors in February 2020, the busiest month of the year for the website.

42. Apart from the website, the key contacts for safe ministry training inquiries are:
- Mrs Brenda Sheppard, Safe Ministry Training Administrator: brenda@safeministry.org.au.
 - Mrs Kylie Williams, Safe Ministry Training Consultant: kylie@safeministry.org.au.

Online Safe Ministry Training

43. The numbers of people who completed online safe ministry training over the reporting period are as follows:

Online safe ministry training	
Essentials	2,197
Essentials-Non Anglican	474
Sub Total	2,671
Refresher	2,958
Refresher-Non Anglican	141
Sub Total	3,099
Grand Total	5,770

44. Costs charged for online training increased on 1 January 2020. The current costs for Anglicans are \$20 for Essentials and \$15 for Refresher, and \$30 for Essentials and \$25 for Refresher for non-Anglicans.
45. Face-to-face training was offered at 16 locations across the Diocese in November and March during the reporting period. The numbers of people who completed face-to-face safe ministry training during that time are as follows:

Face-to-face safe ministry training	
Essentials	114
Refresher	246
Total	360

46. Due to COVID-19 restrictions the face-to-face training events planned for April and June were cancelled.
47. Costs charged for face-to-face training are: \$50 for Essentials and \$25 for Refresher for Anglicans and \$60 for Essentials and \$30 for Refresher for non-Anglicans.
48. For more information please visit <https://safeministry.training>.

Training of Ministry/Ordination Candidates and Clergy

49. Eight Safe Ministry Modules have been developed and are being taught through Moore College, MT&D and Youthworks College as part of their courses and programs.
50. The minister of a parish and any assistant minister licensed to the parish must have satisfactorily completed safe ministry training within the 3 years prior to their licence being issued and every 3 years thereafter, while the licence continues.
51. All licensed clergy and other church workers in the Diocese are required to attend Faithfulness in Ministry (formerly "Faithfulness in Service") training seminars once every three years which are organised and paid for by the Professional Standards Unit. This training has been run across the Diocese since 2005 and was scheduled for 2020 but was cancelled due to COVID-19 restrictions.

Safe Ministry for Junior Leaders Online Course

52. Our Safe Ministry Junior Leaders course for junior leaders in youth and children's ministry aged between 13 and 17 was completed by 167 junior leaders from parishes across the Diocese during the reporting period.
53. The course has been carefully structured with age appropriate language and content. A prerequisite of the course is for parents and the Rector to authorise the junior leader's enrolment and for a support scaffold to be in place through their local parish consisting of a Training Mentor while the course is being conducted. During the reporting period we introduced the Junior Leaders Group Management System to help make this process easier for the Training Mentor to manage junior leaders from their parish undertaking the course. The Management System streamlines the registration process and allows reports to be generated to track participants' progress.
54. The course has been transformative for many of the participants. Feedback is received from every participant as part of the course design. The course has been very well received overall. Following the introduction of the *Safe Ministry to Children Ordinance 2020*, the Junior Leaders Online Course will be mandatory for all leaders in youth and children's ministry aged between 13 and 17 years, commencing or continuing in such a role from 1 January 2021.
55. The course is offered free of charge to those ministering in the Diocese of Sydney. We are currently investigating the feasibility of opening the course up to other churches outside the Diocese.
56. For more information please visit <https://safeministry.training/junior-leaders-course/>.

Domestic Abuse Awareness, Response and Prevention Training Course

57. The Know Domestic Abuse online course was launched at Synod in October 2019 by the PSU Chaplain and Ms Lynda Dunstan, Anglicare Domestic Violence Adviser. Resources and awareness raising packs for responding to domestic abuse were provided to each church in the Diocese to coincide with the launch.
58. Initially course registration was limited to persons in leadership positions in the Diocese of Sydney but with the onset of COVID-19 earlier this year and increased interest in completing the course, the course was opened up to anyone. It is available free of charge.
59. The SMB encourages all persons interested in undertaking the Know Domestic Abuse course to do so. The course is particularly pertinent for clergy and church workers as it provides practical training and awareness in the complex area of responding appropriately to domestic abuse and will help them to comply with the Sydney Diocese's *Responding to Domestic Abuse: Policy and Good Practice Guidelines*.
60. There have been 128 enrolments in the course since it was launched last year.
61. For more information about the course, please visit <https://courses.safeministry.training/know-domestic-abuse-course/>.
62. For resources to help raise awareness of domestic abuse, visit: knowdomesticabuse.church

Translation of materials and resources

63. Over the last few years the PSU has been working on translating key safe ministry materials and resources into other language groups. So far this work has involved the following documents being translated into the following languages:
 - Faithfulness in Service code of conduct (Chinese)
 - Domestic Abuse – Flow Chart (Chinese, Korean, Arabic)
 - Domestic Abuse – An Expansive Description of Domestic Abuse (Chinese, Korean, Arabic)

- Domestic Abuse – Doctrine Commission on The Use and Misuse of Scripture with Regard to Domestic Abuse (Chinese, Korean, Arabic)
64. To access these materials visit: <https://safeministry.org.au/faithfulness-in-service-code-of-conduct/> and <https://safeministry.org.au/domestic-family-abuse/>.

Safe Ministry to Children Ordinance 2020

65. The *Safe Ministry to Children Ordinance 2020* was passed by the Standing Committee at its meeting on 27 April 2020. The Ordinance is intended to consolidate, simplify and contextualise the requirements for safe ministry to children in the Diocese of Sydney. Until recently, the provisions relating to safe ministry requirements for parishes, clergy and those working with children were included in the *Parish Administration Ordinance 2008* but these provisions have been removed and consolidated into the new Ordinance.
66. The PSU has worked closely with a sub-committee of Standing Committee to develop new screening practices for volunteer church workers serving in ministry to children and youth. These new screening requirements are aligned with practices being implemented across the Anglican Church of Australia in response to recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse. In particular the PSU has prepared new “Safe Ministry Check” forms that will be used as part of a Safe Ministry Assessment for all people aged 13 and above who are serving in ministry to children and youth. The PSU has also designed an online system to help Parishes with the administration of the new Safe Ministry Assessment process along with resources to help equip Rectors to consider and assess applications.
67. On 30 June 2020 a circular was emailed to all Licensed Ministers, Authorised Lay Ministers and Safe Ministry Representatives across the Diocese to advise them of the new screening requirements concerning volunteers engaging in ministry to children which come into effect from 1 January 2021. The circular provided updated information on this subject to what was communicated in the previous circular sent on 28 February 2020 and included links to new forms approved by Standing Committee and further resources to assist with the implementation of the new requirements. The circular pointed out the time limits for the completion of the new requirements and recommended that all Safe Ministry Assessments be completed by 4 December 2020 to allow for the Christmas holiday period.
68. For more information please visit: <https://safeministry.org.au/circular-new-safe-ministry-screening-requirements-2/>
69. The Safe Ministry Board Ordinance 2001 is being reviewed in the light of the new Safe Ministry to Children Ordinance 2020 and other developments.

Safe Ministry Representatives (SMRs)

70. The role of SMRs in parishes continues to be pivotal in ensuring parishes comply with safe ministry requirements. Archdeacon Neil Atwood, Parish Consultant for Safe Ministry, plays an invaluable role in supporting, resourcing and equipping SMRs in their role.
71. The PSU provides support and assistance to SMRs by telephone and email. There continues to be a significant level of direct enquiry from parishes and support given to them.
72. Since 2008 it has been mandatory for each parish to nominate an SMR.
73. As at the time of writing, the Registry has been notified of 279 SMRs appointed by parishes. This is an excellent result and indicates near total compliance. This leaves only two parishes that have either not appointed an SMR or have not notified the Registry that they have done so.
74. During the reporting period:
- (a) three parish-based audit/training sessions were undertaken with SMRs and their Rectors; and

- (b) the use of PSU's centralised safe ministry database Safe Ministry Records Online (SaMRO) (which has been available to parishes through the SafeMinistry website from early 2016) continues to increase, and at the end of the reporting period 62 parishes were using it and 30 parishes from another diocese in regional NSW.

Safe Ministry Guidelines and Other Advice

- 75. The PSU continues to receive enquiries about child protection and safe ministry issues from clergy and church workers in parishes. Such calls or emails are received on a daily basis with staff members receiving at least a dozen enquiries per week and sometimes many more than this.

Frontline

- 76. In May 2020 we launched Frontline – a safe ministry podcast. This is designed to be another channel of communication to our churches and church workers. Mainly aimed at SMRs and ministry staff, Frontline allows for more detailed and nuanced presentation of material – especially for complex matters like the new Safe Ministry Check. For more information please visit the SafeMinistry website.

Care of Survivors of Abuse and Complainants

- 77. It is the role of the PSU Chaplain to care for complainants and survivors of abuse by clergy and church workers. The complaints process can be long and difficult for survivors and the Chaplain provides pastoral care and support to them throughout. This important role supplements counselling and other emergency assistance which are provided to survivors from PSU funds. A caring response is the first important step along the road to healing for survivors of abuse.

Tears and Hope Service

- 78. Tears and Hope is a church service held each year for survivors of abuse on behalf of the Diocese at which the Archbishop regularly offers an apology. In 2019 it was held on 2 December and was hosted by St Barnabas Broadway for the first time, with the assistance of the PSU Chaplain. Dean Kanishka Raffel preached and the Archbishop also spoke. The service continues to be a significant event in the life of the Diocese.

Pastoral Care and Assistance Scheme

- 79. The Diocesan Pastoral Care and Assistance Scheme has been established to provide financial assistance to survivors of abuse to meet their needs which arise from abuse or misconduct by clergy or other church workers. The Scheme is an alternative to litigation which can be a protracted and harrowing process for survivors. The Scheme includes a mechanism for external assessment if necessary.
- 80. Currently there are two identical schemes, one for matters that fall largely within the responsibility of parishes and one for Care Leavers matters that are the responsibility of the Sydney Anglican Home Mission Society (**SAHMS**).
- 81. Between 1 July 2019 and 30 June 2020 there were four payments under the Diocesan scheme and six payments were funded under the SAHMS scheme.
- 82. The Diocesan Pastoral Care and Assistance Scheme was reviewed following the release of the Royal Commission's Report on Redress and Civil Litigation on 14 September 2015 and an increased cap and updated assessment matrix have been incorporated into the Scheme.

National Redress Scheme

83. The National Redress Scheme (NRS) is the Commonwealth Government's response to the Royal Commission's recommendations for redress to survivors of institutional child sexual abuse and has the necessary support of all state and territory governments. The NRS commenced on 1 July 2018 and will run for a period of 10 years. The NRS is administered by the Commonwealth Department of Social Services but the costs of redress are borne by the responsible institutions (if any) which have 'opted in' to the Scheme.
84. The PSU is providing information and advice to the Sydney Anglican National Redress Corporation, which is the entity through which the Diocese of Sydney has opted into the NRS, to support responses to NRS claims received.
85. For more information about the NRS: <https://www.nationalredress.gov.au/> or call **1800 737 377**.
86. For more information about the National Anglican Participating Group visit: <https://anglican.org.au/our-work/national-redress-scheme/>.
87. Opting into the NRS does not preclude the operation of the Diocesan Pastoral Care and Assistance Scheme which continues to operate as an alternative option for survivors who wish to engage with the Diocese directly about redress instead of going through the NRS.

Abuse and Sexual Misconduct Complaints Protocol

88. Since 1996 the Diocese has used an established protocol for receiving complaints and allegations of child abuse or sexual misconduct by clergy or church workers. All Contact Persons are trained counsellors who may be contacted through an abuse report line (**1800 774 945** or reportabuse@sydney.anglican.asn.au). Reports can also be submitted via <https://safeministry.org.au/report-abuse/>. The Contact Persons provide information and support to callers as they consider their options. The Contact Persons can then assist in the documenting and reporting of allegations or complaints of abuse or misconduct.
89. Any complainant identifying possible criminal behaviour is encouraged to make a report to the NSW Police. The Contact Person or another appropriate person from the PSU is able to assist the complainant in reporting the matter to the Police.
90. The five Contact Persons are Ms Jane Thomas (Illawarra), Ms Nicky Lock (Northern Beaches), Ms Rosemary Royer (Northern Suburbs), Mr Richard Elms (Western Suburbs) and Mr Rob Carroll (Southern Suburbs).
91. The Contact Persons meet four times a year with the Director and Chaplain for training and coordination of their roles.

Ministry Standards Ordinance

92. The *Ministry Standards Ordinance 2017* commenced on 1 November 2017, replacing the *Discipline Ordinance 2006* for all complaints commenced after that date. The focus of the inquiry under the *Ministry Standards Ordinance 2017* is on whether the member of clergy or other church worker has engaged in misconduct that would call into question their fitness to hold or exercise an office, position or ministry in the Diocese. Misconduct under the *Ministry Standards Ordinance 2017* may include abuse against an adult or child, bullying, grooming, inappropriate pastoral conduct involving a child, failing to report a serious indictable offence, and process failure, that is, failing to report, deal with or investigate sexual abuse or child abuse in circumstances where that is required by the Ordinance. Misconduct also includes the matters specified in the Offences Ordinance such as unchastity, conviction of serious criminal offences and possession, production or distribution of child exploitation material.
93. Where a complaint is received by the PSU that includes an allegation of criminal behaviour a report is made to the NSW Police, if the complainant is not able to make that report.

94. The Director receives complaints against clergy and church workers of the Diocese and administers the complaints process under the *Ministry Standards Ordinance 2017*. Each matter usually involves a Contact Person taking an initial complaint, making a report and, if applicable, offering counselling to the alleged victim. The PSU then receives the report and a file is opened. The Chaplain contacts the complainant and remains in touch with them throughout the process. If the complaint is properly made under the Ordinance, the Director serves the complaint on the Respondent. Mediation may be offered in certain cases, should it be considered suitable, such as in some matters involving allegations of bullying.
95. If the Respondent is a member of clergy or paid church worker they are offered counselling, a support person and payment of pre-approved legal costs should they require advice in responding. Depending on the response an investigation is conducted and the matter then proceeds to the Professional Standards Committee for review and recommendations. Unresolved matters can be referred to the Professional Standards Board.
96. If the Respondent is an unpaid lay church worker they are offered counselling and a support person. Depending on the response, an investigation is conducted and it is then referred to an Adjudicator for recommendations and final determination. Unpaid lay respondents are responsible for their own legal costs if they require legal advice or representation.
97. The strongest sanction available for lay persons is a prohibition order that prevents a respondent from engaging in ministry or being appointed to any role in the church. A member of the clergy may be deposed from the exercise of their Holy Orders. There are also lesser sanctions and other recommendations available in appropriate circumstances. The Archbishop or relevant church authority (in the case of an unauthorised lay person) considers the final recommendations and takes action as may be required. The Archbishop is entitled to enquire as to progress of matters and the Director is obliged to keep him informed.

Complaints

98. The Director received 12 new complaints under the Ordinance during the reporting period.
99. The Director made two complaints under the Ordinance during the reporting period.
100. The Professional Standards Committee met six times and considered 17 matters in the reporting period.
101. No matters were referred to the Professional Standards Board during the reporting period.

The Professional Standards Committee

102. There are five members of the Professional Standards Committee. Under the provisions of the Ministry Standards Ordinance 2017, the Committee's function is to consider complaints and make recommendations to the Archbishop concerning these matters.
103. This Committee meets as required and is currently scheduled to meet every second month.

Adjudicator

104. Four matters concerning unpaid lay respondents were referred to an Adjudicator for determination during the reporting period.

Dispute Resolution Consultant

105. Ms Elenne Ford, in her capacity as Dispute Resolution Consultant has been a very capable addition to the PSU team by helping to explore the resolution of disputes, and in appropriate cases,

allegations of bullying-type conduct that have made their way to the PSU. Elenne has assisted in reviewing the *Ministry Standards Ordinance 2017* and has made recommendations to the Ministry Standards Ordinance Review Committee to improve the way the Ordinance responds to such matters including provision of alternative pathways for resolution. Elenne has developed some resources for the PSU and is also considering what training and education needs that are required in this important area.

Parish Support Teams

106. Parish Support Teams (PST) (formerly 'Parish Recovery Teams') are generally available to assist parishes where allegations of abuse or misconduct by clergy or church workers have arisen. A PST works in a parish to deal with the complex pastoral issues that arise once these matters come to light. PSTs aid those members of the parish who are affected and work towards the healing of the parish as a whole.
107. Since 2007 Pastor Tim Dyer of John Mark Ministries has trained volunteers for our PSTs. There are currently 14 trained PST consultants.
108. There were no new PSTs deployed during the reporting period for new matters.
109. Following the commencement of the *Ministry Standards Ordinance 2017*, a number of complaints alleging bullying-type conduct have been lodged with the PSU. Tim Dyer has been training the PSTs in understanding the dynamics of bullying.

The Professional Standards Unit Oversight Committee

110. In November 2015, the Standing Committee approved of the establishment of a Professional Standards Unit Oversight Committee (PSUOC) which monitors the finances and operations of the PSU, and receives and considers complaints made about the PSU, among other things.
111. There are five members of PSUOC and the Chair of the Committee is Bishop Peter Lin.
112. PSUOC is required to meet a minimum of four times a year.

Cooperation with NSW Government Agencies and Other Churches

113. The Professional Standards Interdenominational Network (PSIDN) meetings continue to provide a helpful forum to discuss issues of safeguarding and to build relationships with Professional Standards Personnel from other Christian organisations across NSW and the ACT. Meetings have been well attended with as many as 17 different organisations being represented over the course of the reporting period. A key legislative change that has impacted churches in the area of child protection during the reporting period is the expansion of the NSW Reportable Conduct Scheme which brought churches and other religious organisations under the purview of the Scheme under the oversight of the Office of the Children's Guardian. Ms Elleker Cohen from the Office of the Children's Guardian has attended three meetings over the reporting period to provide updates and receive feedback in relation to the new scheme. Another key area of ongoing discussion for the PSIDN has been the National Redress Scheme. Organisations have been able to share their experience of managing requests for information under the scheme as well as the volume of applications and how matters have been determined. Sharing policy positions and practice is another key function of the PSIDN. This year the group has specifically discussed issues such as: the management of persons of Concern, psycho-sexual assessments and other screening tools, and the implementation of the Ten Child Safe Principles.
114. The National Network of Directors of Professional Standards from Anglican Dioceses across Australia meets together each quarter. The Director of the PSU attends these meetings regularly. The Network meetings are crucial for continuing cooperation and communication between Professional Standards Directors across the nation. The value of the Network is the depth of experience concerning professional standards matters across the group as a whole. This also means

the Network is well positioned to make important contributions to developments and initiatives in these areas and to work towards maintaining best practice in processes across Dioceses.

115. Over the reporting period the PSU has received a number of requests from other Dioceses, churches and organisations to utilise our training, resources or other materials. Some of these have included the Diocese of Ballarat, the Province of South Australia (Dioceses of Adelaide, The Murray and Willochra), the Diocese of Canberra & Goulburn, the Presbyterian Church NSW/ACT and the Church of Confessing Anglicans Aotearoa New Zealand. We are pleased to be able to assist and support other churches and organisations in these important areas.
116. The US Ethics and Religious Liberty Commission and the Southern Baptist Convention Sexual Abuse Advisory Group organised a National Conference themed Caring Well: Equipping the Church to Confront the Abuse Crisis, which was held in Fort Worth, Texas from 3 to 5 October 2019. The Diocesan Registrar, Mr Doug Marr, and the Director of Professional Standards attended the conference on behalf of the Diocese of Sydney. The conference featured survivors, experts, pastors, and advocates and was designed to equip Christians on the subject of abuse and related issues to empower their churches in the process of becoming safe for survivors and safe from abuse. The conference was a major event in the life of the Southern Baptist Convention and in its journey to confront and deal with sexual abuse, including child sexual abuse, across many of its churches. It was a privilege to meet and network with various leaders and experts at the conference, to learn from them and their experiences and also share some of the knowledge and resources of the Diocese of Sydney to support them in their work. We also arranged to visit leaders of the Anglican Church in North America as part of the trip to establish connections and share some safe ministry resources from the Diocese of Sydney.

Finances

117. The PSUOC receives and monitors accounting reports for the PSU. These accounts are included in the Synod Fund Reports provided to members of Synod.

Conclusion

118. The PSU and the Safe Ministry Board are committed to ensuring that the Diocese continues to promote and adopt safe ministry practices, and to respond appropriately to cases of abuse in order to enable faithful and effective gospel ministry in every church community throughout the Diocese.

On behalf of the Safe Ministry Board and Professional Standards Unit.

THE REV DR KEITH CONDIE

Chair

Safe Ministry Board

20 July 2020

LACHLAN BRYANT

Director

Professional Standards Unit

20 July 2020

Proposal to change the status of the provisional parish of Terrey Hills to a parish

(A report of the Northern Region Council.)

Proposal

1. The proposal is to change the provisional parish of Terrey Hills to the parish of Terrey Hills.

Recommendation

2. The Northern Regional Council recommends that the provisional parish of Terrey Hills be reclassified as a parish with effect from 1 July 2021.

Support of the Northern Region Council

3. On 22nd August 2018 the Northern Region Council resolved to support the request that the Provisional Parish of Terrey Hills be created under the provisions of the *Parishes Ordinance 1979* and that the Council's in principle support be given to the provisional parish, once created, moving to full parish status as quickly as possible.
4. The Regional Council had hoped that St Paul's might make a presentation to the 2020 Synod however COVID-19 restrictions prevented the Synod from meeting and the opportunity was missed.
5. It is the Council's hope that the May 2021 session of Synod might allow St Paul's to be classified as a full parish, with an effective date of 1st July 2021.

Parish information

6. St Paul's Terrey Hills became a provisional parish on 1 January 2019 after separating from the Parish of Christ Church St Ives.
7. St Paul's Anglican Church is based in Terrey Hills which has an estimated population of just over 3,000 people, of which 27% claim an affiliation with the Anglican Church. Unlike many parts of the Diocese, the church serves an area that is remarkably "religious". According to the 2016 census only 5% of the population claims no religious affiliation. 54.9% of the people living in Terrey Hills are over the age of 15 and who identify as being in the labour force are employed full time, 37.2% are working on a part time basis. Terrey Hills has an unemployment rate of 2.9%.
8. The main occupations of people living in Terrey Hills are:
 - (a) Professionals (25.9%)
 - (b) Managers (16.6%)
 - (c) Clerical and administrative workers (15.6%)
 - (d) Technicians and trades workers (15.4%)
 - (e) Sales workers (9.2%)
 - (f) Community and personal service workers (7.5%)
 - (g) Labourers and Machinery operators (8.4%)
9. 56% of the Terrey Hills population falls between 25-44 year olds. There are approximately 1,200 residences in Terrey Hills. Over 80% of them are owner occupied (42% are fully owned, and 40% are in the process of being purchased by home loan). 15.2% of the homes are rented.

10. The median individual income in 2016 was \$702 per week and the median household income is \$1,902 per week.
11. There is a large number of families in the area which, perhaps due to the conservative culture of the area, support a number of Christian Schools in or close by Terrey Hills.
 - (a) Mosman Prep has its outdoor educational campus located in Terrey Hills, which is used to provide a change to the learning environment from a classroom to an open area. It is also used as a sporting facility for weekend sport and training.
 - (b) Northern Beaches Christian School (NBCS) is also located in Terrey Hills. NBCS is an Independent co-educational school providing early learning, primary and secondary day school within a Christian context. NBCS has over 1,200 students.
 - (c) Covenant Christian School is nearby in Belrose and has 880 students.
12. St Paul's had its beginnings as a Sunday School under a tree in Terrey Hills in 1940. Church services were commenced in 1954 with supervision by various visiting clergy and ministries established (notably) by students from Moore Theological College. Services continued to be led this way until 1960 when Terrey Hills was made part of the then new Provisional District of Christ Church, St. Ives. This was formalised in 1964. The church was hand built by St Paul's members and opened in 1965. St Paul's was served as a congregation of Christ Church from this time until 1997 when the first full-time minister of St Paul's, the Rev. Gavin Parsons, was appointed.
13. In 2017 members of St Paul's requested that their congregation be classified as a Provisional Parish with a view to being a Parish as soon as possible thereafter. The Northern Regional Council approved of the classification and were keen for St Paul's to continue to full parish status apace. The Rector of St Ives, the Rev. Andrew Graham, had appointed the Rev. Scott Tarrant as Senior Assistant Minister with responsibility for St Paul's. His ministry quickly built on the legacy of the Rev. David Coy who had preceded him. With considerable goodwill, and on the recommendation of the Regional Bishop, the Archbishop appointed Scott as St Paul's first Rector.
14. St Paul's provides a range of ministries including:
 - (a) Sunday morning gatherings, with children's ministries (approx. 70 adults and 30 children).
 - (b) During the COVID-19 Pandemic the weekly services were available online. Approx. 24 hits were recorded weekly. It is impossible to determine the number of people actually watching as the number does not take into account where 1 hit may have 2 or more viewers i.e. couples or whole families watching together.
 - (c) Community Groups, meeting weekly to study the bible in people's homes.
 - (d) SRE in the local Primary School.
 - (e) A Playgroup for toddlers which meets weekly during term time.
 - (f) Friday night Youth Group (which increased from fortnightly to weekly, despite the COVID restrictions).
 - (g) During COVID the church developed a local transport and shopping service to help those who were isolated or unable to travel. Even with COVID restrictions being eased, this service has proved popular in the community and a good way to make contact with people who were not associated with St Paul's.
 - (h) Christianity Explored is held each term as well as a "hybrid" version, "6 Easy Steps".
 - (i) There is also an active "Over 55's" group who have developed links with a local retirement village. Sadly many of the activities for this group had to be cancelled during COVID.

Criteria for Parish Status (Section 6) as Stated in the *Parishes Ordinance of 1979*

15. In accordance with Section 6 of the *Parishes Ordinance 1979*, the wardens of the parish certify as follows –
 - (a) Local revenue in 2020 exceeded minimum threshold.
 - (b) The Rector was paid the necessary stipends and allowances, and provided with a residence.
 - (c) All cost recovery charges were paid.

- (d) A residence approved as suitable by the Archbishop is available for the Minister.
- (e) There are buildings available in the parish for use by a congregation meeting for worship and other proposes.
- (f) These buildings are in good condition and suitable for purpose, and title is vested in the ACPT.
- (g) The parish is able to service all its debts.
- (h) The parish is in a sound financial condition.

Particulars of all church trust property

16. Details of property held by the Anglican Church Property Trust upon trust for St Paul's are as follows, all which are in good condition –

Property	Value
Land	1,320,000
Church Building	564,954
Church Hall	484,331
Rectory	626,720
Rectory Land	828,000
Amenities block	68,926
Total	3,892,931

* All information taken from 2020 Financial Statements

Summary of consolidated receipts and payments

17. A summary of the financial position over the past three years.

	2018	2019	2020
	As a congregation of Christ Church St Ives		
Income			
Offeratories	107,957	125,409	121,887
Other Income		10,282	22,683
Total Income	107,957	135,691	144,570

Operating expenses	2018	2019	2020
	As a congregation of Christ Church St Ives		
Ministry staff		79,880	82,292
PCR		24,431	22,504
Resources and Ministry		4,105	2,325
Parish Donations		20492	14641
Parish Administration		300	122
Ministry Property Expenses		5,223	7,455
Trading Activity Expenses		240	218
Total Expenses	154,973	134,671	129,557
Surplus / (Loss)	(47,016)*	1,020	15,014

* A number of building maintenance issues were addressed in anticipation of St Paul's separating from Christ Church St Ives. These expenses are not recurring and have significantly improved the assets of the parish.

18. A summary of assets and liabilities as of end of fiscal year 2020 according to audited financial statements:

Assets

Total Current Assets	99,133
Total Non Current Assets	3,959,400
Total Assets	4,058,533

Liabilities

Total Current Liabilities	19,264
Total Liabilities	19,264

Net Assets	4,039,268
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For and on behalf of the Northern Regional Council.

CHRISTOPHER EDWARDS
Bishop of North Sydney

11 March 2021

Consecration of the Archbishop of Sydney Ordinance 2021

Explanatory Statement

1. The *General Synod 1966 Consecration of Bishops Canon* (the **1966 Canon**) was adopted by this diocese by Ordinance No 42 of 1970. The 1966 Canon provides for the Metropolitan to be the 'chief consecrator' at consecrations of bishops in the province. If there is a vacancy in the office of Metropolitan, then under this Canon the 'acting Metropolitan' performs that function. The acting Metropolitan is the next senior diocesan bishop in the province.
2. As this diocese has not adopted the *General Synod Law of the Church of England Clarification Canon 1992*, and because there may be other circumstances where the acting Metropolitan should not conduct the consecration for other reasons, provision needs to be made for the situation where an acting Metropolitan is either not able to be, or it is desirable that they are not, the 'chief consecrator' to consecrate a new Archbishop.
3. This ordinance excludes the operation of the 1966 Canon and makes alternative provisions.
4. By way of information, the Diocese of North West Australia has already acted in this way.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

7 April 2021

Consecration of the Archbishop of Sydney Ordinance 2021

No 14, 2021

Long Title

An Ordinance to provide for the consecration of an Archbishop to the Metropolitan See of Sydney.

Preamble

Whereas

- A. This Diocese has not adopted the *Law of the Church of England Clarification Canon 1992*.
- B. To avoid the situation where the consecrating bishop is unable to function in the Diocese or where alternative provision should be made for other reasons it is expedient that the Synod exclude the *General Synod Consecration of Bishops Canon 1966* and make other provision for determining the name of the consecrating bishop.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Consecration of the Archbishop of Sydney Ordinance 2021.

2. Exclusion of General Synod Canon

- (1) Pursuant to section 30(d) of the Constitution, the *Consecration of Bishops Canon 1966* is excluded on and from the date of assent to this Ordinance.
- (2) To the extent that Clause 5 of Determination II, Session 1905 of the General Synod of the Church of England in Australia and Tasmania as amended has any operation in this diocese that effect shall cease on and from the date of assent to this Ordinance.

3. Consecration of nominee not in episcopal orders

- (1) If the nominee elected as Archbishop of Sydney pursuant to the provisions of the *Archbishop of Sydney Election Ordinance 1982* is not in episcopal orders this clause 3 will apply.
- (2) The elected nominee shall be consecrated by a diocesan bishop of the Anglican Church of Australia assisted by two or more other bishops, upon the confirmation of the canonical fitness of the Archbishop-Elect, pursuant to the *Provincial Synod Ordinance for the Confirmation of Bishops' Elections (N.S.W.) Assenting Ordinance 1965*. After consulting with the Archbishop-Elect, the Standing Committee of the Synod shall by a two-thirds vote of its members, voting together, determine the name of a diocesan bishop to be the consecrating bishop. If the Standing Committee is not able to determine the name of the consecrating bishop then the Administrator will determine the name after consultation with the Archbishop-Elect.
- (3) Nothing in this ordinance shall preclude the consecrating bishop from inviting any other bishop to assist at the consecration.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 3 May 2021.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

P HAYWARD
Administrator of Sydney

03/05/2021

66/19 Review of the *Standing Committee Ordinance 1897*

Amendments to: the *Synod Elections Ordinance 2000*, the *Standing Committee Ordinance 1897*, the *Synod Membership Ordinance 1995*

(A report of the Standing Committee.)

Key Points

Synod Elections Ordinance 2000 Amendment Ordinance 2021 ('Synod Elections Bill')

- The first session of the 52nd Synod was not convened in 2020 as a result of the COVID-19 public health order restrictions on mass gatherings. The Archbishop-in-council made certain regulations to enable the Synod elections for the first session of the 52nd Synod to be conducted by online ballot rather than at a session of the Synod.
- The Synod Elections Bill will insert a procedure for conducting elections by online ballot where it is impossible or impractical to conduct an election at an ordinary session of the Synod or to convene a session of the Synod. The proposed procedure mirrors the procedure that the Standing Committee made by regulation to conduct the elections in October 2020.

Standing Committee Ordinance 1897 Amendment Ordinance 2021 ('Standing Committee Bill')

- The Standing Committee Bill will replace the current provisions for a postal ballot to fill casual vacancies in the office of Regional Elected Member of the Standing Committee, with provisions for the conduct of online ballots.
- The Standing Committee Bill also provides for existing members of Standing Committee who would otherwise become disqualified for membership as a result of regional boundary changes, to continue until the end of their then-current term.

Synod Membership Ordinance 1995 Amendment Ordinance 2021 ('Synod Membership Bill')

- The Synod Membership Bill will remove the right for the Diocesan Secretary to vote at sessions of the Synod. This amendment has been requested by the Diocesan Secretary.

Purpose

1. The purpose of this report is to explain the effect of the Synod Elections Ordinance 2000 Amendment Ordinance 2021 (the **Synod Elections Bill**), the Standing Committee Ordinance 1897 Amendment Ordinance 2020 (the **Standing Committee Bill**) and Synod Membership Ordinance 1995 Amendment Ordinance 2021 (the **Synod Membership Bill**).

Recommendations

2. Synod receive this report.
3. Synod pass the Bills for the –
 - (a) Synod Elections Ordinance 2000 Amendment Ordinance 2021,
 - (b) Standing Committee Ordinance 1897 Amendment Ordinance 2021, and
 - (c) Synod Membership Ordinance 1995 Amendment Ordinance 2021as ordinances of the Synod.

Background

A. Synod Elections Ordinance 2000 Amendment Ordinance 2021

4. The first session of the 52nd Synod was due to be convened in 2020. However the public health order restrictions applying to mass gatherings as a result of the COVID-19 pandemic made it unlawful to hold a session of the Synod at that time. The Synod was therefore not convened in 2020.

5. During its ordinary sessions, the Synod conducts ballots to fill vacancies in offices and positions within numerous diocesan schools and organisations. If Synod elections are not held in a year (particularly the first year of a Synod), the election cycle for the respective offices and position will be thrown out of kilter, resulting in some persons holding office for shorter durations than usual and others holding office for longer durations. Some persons would have also been intending to retire from their office or position at the session which, if not held, would lead to the need to choose between continuing for another year or resigning and creating a casual vacancy.
6. The *Synod Elections Ordinance 2000* contains provisions that allow the Archbishop-in-Council to make regulations for some “matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively”. The *Synod Elections Ordinance 2000* contemplates elections being held outside of a session but does not have a procedure for conducting those elections. The Archbishop-in-Council therefore made a regulation to conduct the elections for the first session of the 52nd Synod by online ballots in 2020.
7. The Synod Elections Bill will amend the *Synod Elections Ordinance 2000* to insert a procedure for conducting elections by online ballot where it is impossible or impractical to conduct an election at an ordinary session of the Synod or to convene a session of the Synod. The proposed procedure mirrors the procedure that the Archbishop-in-Council made by regulation to conduct the elections for the first session of the 52nd Synod. It is preferable for the procedure to be set out in the Principal Ordinance rather than as a regulation of the Archbishop-in-Council.

Sub-rule 1.2(3): Communications by electronic means

8. Clause 2(a) of the Synod Elections Bill will insert a new interpretive provision so that where the *Synod Elections Ordinance 2000* refers to sending or delivering something this will include doing so by electronic means. The majority of communications in respect to elections are now conducted electronically.

Rule 8.2: Impossibility or impracticality etc of conducting an election or convening an ordinary session of the Synod

9. Clause 2(b) of the Synod Elections Bill will amend the existing rule in respect to circumstances where it is impossible or impractical to conduct an election or convene an ordinary session of the Synod.
10. Rule 8.2 does not directly address the circumstance where it is impossible or impracticable to convene the session of Synod, however it is impossible to conduct an election if a session cannot be convened. The amendment will expressly include a circumstance where it is impossible or impracticable to convene a session as being within the ambit of rule 8.2.
11. The more significant amendment is the insertion of a new sub-rule 8.2(2). The *Synod Elections Ordinance 2000* does not presently contain any provisions for conducting elections remotely outside a session of the Synod. Rule 8.5 empowers the Archbishop-in-Council to make regulations with respect to any “matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively”. In 2020, the Archbishop-in-Council relied on rule 8.5 to make regulations for online ballots since the *Synod Elections Ordinance 2000* does not currently contain a procedure for conducting elections following a determination under rule 8.2. If the Synod Elections Bill is passed, the rules for conducting elections in any future circumstance where the Synod cannot be convened will be those set out in the Second Schedule of the Synod Elections Bill.
12. For completeness, it should be noted that the existing sub-rule 8.2(2) does refer to conducting such an election in the same manner as an election conducted prior to the first appointed day of the session. However there are in fact no such provisions in the Ordinance. The words in the existing rule 8.2(2) are referring to a procedure for postal ballots that was removed from the Ordinance in 2013 by the *Synod Elections (Efficiency and Transparency) Amendment Ordinance 2013*. Rule 8.2 should have been amended at the same time but was not. As it turns out, that oversight has been helpful in creating the basis for regulations to be made by the Archbishop-in-Council.

Second Schedule: Substituted rules where it is impossible or impractical to conduct an election at an ordinary session of the Synod or convene a session

13. Clause 2(c) of the Synod Elections Bill will insert a Second Schedule in the *Synod Elections Ordinance 2000* which sets out the election procedure that will apply if a determination is made under

rule 8.2 that it is impossible or impractical to conduct an election at an ordinary session of the Synod or to convene a session. In such event, Parts 4 and 5 in the Second Schedule will apply in place of Parts 4 and 5 in the main Schedule that regulate elections conducted at a session of the Synod.

Uncontested elections

14. In the case of an unconsented election, the only act that would ordinarily be undertaken at a session of the Synod is the declaration that the relevant persons are elected to their respective offices. Rule 4.1 (Sch 2) will provide for notification of those elected by the Returning Officer posting a notice on the “nominated website address” (being the address that is specified in the notice of election under rule 3.1).

Contested elections

15. The timeline and general procedures for contested elections by online ballot are based on the provisions for postal ballots that were removed from the *Synod Elections Ordinance 2000* in 2013 by the *Synod Elections (Efficiency and Transparency) Amendment Ordinance 2013*, but replacing references to paper forms and physical posting with electronic substitutes.
16. The online ballot will involve the use of a third party survey engine (e.g., SurveyMonkey) to send a unique link to each member, setup in such a way to provide both anonymity and assurance of only one vote per member.
17. Rule 5.1(b) (Sch 2) will make provision for members to submit material in support of a nominee for publication on an unadvertised but publicly accessible page on the SDS website. The material must be provided in completed form within 4 business days of the notice of contested election being posted and be approved in writing by every person referred to in the material (where reasonable to do so), including any nominee and their nominators, whether referred to by name or not.

B. Standing Committee Ordinance 1897 Amendment Ordinance 2020

18. One effect of the Standing Committee Bill is to replace the current provisions in the *Standing Committee Ordinance 1897* with respect to filling casual vacancies in the office of Regional Elected Member of the Standing Committee by postal ballot with provisions for the conduct of online ballots. The procedures for online ballots in the *Synod Elections Ordinance 2000* (i.e., those described above) will apply as if the Archbishop-in-Council had made a determination under rule 8.2 of that Ordinance.
19. The Standing Committee Bill will also amend the casual vacancy provision in subclause 2(1)(h) concerning Regional Elected Members who cease to be from the Region for which they have been elected. An exception will be inserted to provide that a casual vacancy does not arise where a person ceases to be from the Region as a result of an alteration to the boundaries of the Region. The Archbishop has altered certain Regional Boundaries with effect from 1 July 2021. These alterations would, but for the proposed amendment, result in casual vacancies for several members of the Standing Committee. The amendment will mean that those members will, all else being equal, continue to hold office until the first session of the 53rd Synod.
20. The Standing Committee Bill will further remove the right for the Diocesan Secretary to vote at meetings of the Standing Committee. This amendment was requested by the Diocesan Secretary.
21. Finally, the Standing Committee Bill will correct an infelicity whereby the *Standing Committee Ordinance 1897* refers to the “first session of the next Synod” instead of the “first ordinary session of the next Synod”.

C. Synod Membership Ordinance 1995 Amendment Ordinance 2021

22. The Synod Membership Bill will remove the right for the Diocesan Secretary to vote at sessions of the Synod. This amendment has been requested by the Diocesan Secretary.

DANIEL GLYNN
Diocesan Secretary

7 April 2021

Synod Elections Ordinance 2000 Amendment Ordinance 2021

No 15, 2021

Long Title

An Ordinance to amend the *Synod Elections Ordinance 2000*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Synod Elections Ordinance 2000 Amendment Ordinance 2021.

2. Amendment

The *Synod Elections Ordinance 2000* is amended as follows –

- (a) insert a new sub-rule 1.2(3) of the Schedule as follows –
“(3) In this Schedule, unless the context otherwise indicates, sending or delivering something includes doing so by electronic means.”,
- (b) substitute rule 8.2 of the Schedule with the following –
“8.2 Impossibility or impracticality etc of conducting an election or convening an ordinary session of the Synod
 - (1) This rule applies –
 - (a) if the Archbishop-in-Council determines that it is impossible or impracticable to –
 - (i) convene an ordinary session of the Synod at which an election for an office would be required to be conducted, or
 - (ii) conduct an election at or during an ordinary session of the Synod, or
 - (b) if, for any reason, an election does not take place at the session.
 - (2) The rules for the conduct of the election are modified by replacing Parts 4 and 5 of the Schedule with Parts 4 and 5 set out in the Second Schedule.
 - (3) The Archbishop-in-Council is to specify a date which is to be regarded as the first appointed day of the ordinary session for the purposes of the election.”, and
- (c) insert a Second Schedule as follows –

“Second Schedule

Substituted rules where it is impossible or impractical to conduct an election at an ordinary session of the Synod or convene a session

Part 4 - Uncontested Elections

4.1 Uncontested elections

If, by 5.00 pm on the precis closing day, the number of persons nominated for election to an office does not exceed the number of persons to be elected –

- (a) the Returning Officer is to forthwith give notice to the President of –
 - (i) the offices for which the nominations were made, and
 - (ii) the names of the persons nominated,
- (b) as soon as practicable following receipt of the notice in rule 4.1(a), the President is to declare elected to their respective offices the persons named in the notice, and
- (c) the Returning Officer is to post a copy of the notice indicating those persons who have been elected at the nominated website address.

4.2 Different terms of office

If, in an election –

- (a) the number of nominees does not exceed the number of persons to be elected, and

- (b) the persons to be elected are not required to serve the same terms of office,
the retiring members (if any) who have been nominated are to be declared elected for the longer terms of office in order of the length of service of each since last being elected to office. Any distinction required to be made between other persons is to be decided by lot in such manner as the President directs.

Part 5 – Contested Elections

5.1 Contested elections

If, by 5:00 pm on the precis closing day, the nominees for election to an office is greater than the number of persons to be elected, a ballot is to be held in the following manner –

- (a) As soon as practicable, the Secretary is to send Synod Members and the Chair of the relevant organisation a notice which specifies –
 - (i) the offices for which a ballot is to be conducted,
 - (ii) the name of each person nominated to those offices and the suburb or locality of their residence, along with their precis,
 - (iii) the names of the 2 members who signed the nomination in accordance with the Rules,
 - (iv) the date by which a link to the online ballot will be circulated (the ‘ballot opening date’, per rule 5.1(c)), and
 - (v) the date on which the ballot will close (the ‘ballot closing date’, per rule 5.1(d)).
- (b) The notice in rule 5.1(a) is to include an invitation for Synod Members to submit material to the Secretary in support of the nomination of a nominee or nominees, to be hosted on an unadvertised but publicly accessible page on the website nominated by the Standing Committee, subject to –
 - (i) the material being provided by the Synod Member in completed form within four business days of the notice of contested election being posted, and
 - (ii) the provision of the written approval of every person referred to in the material (where reasonable to do so), including any nominee and their nominators, whether referred to by name or not.
- (c) On the date (the ‘ballot opening date’) five business days after the notice sent under rule 5.1(a), the Returning Officer shall send by email to each Synod Member –
 - (i) a unique link to an online ballot allowing the Synod Member to indicate the name of the person or names of each of the persons for whom the member wishes to vote, preserving as far as reasonable the anonymity of the Synod Member, while providing only one vote per Synod Member,
 - (ii) a statement of the ballot closing date (per rule 5.1(d)), and
 - (iii) a link to an unadvertised but publicly accessible page on the website nominated by the Standing Committee, containing any notices made in accordance with rule 5.1(b).
- (d) The ballot shall close at 5:00 pm on the date (the ‘ballot closing date’) five business days following the ballot opening date (per rule 5.1(c)).
- (e) As soon as practicable after 5:00 pm on the ballot closing date, the Returning Officer is to send to the President a report containing –
 - (i) a complete list of the names of the nominees and the number of votes recorded for each nominee, with the names on the list to be arranged in the order of the number of votes recorded beginning with the highest, and
 - (ii) having regard to the number of persons to be elected and the list referred to in rule 5.1(e)(i) – a statement of the name or names of the person or persons to be declared elected.

- (f) As soon as convenient after receiving the Returning Officer's report, the President is –
 - (i) to declare elected the person or persons referred to in the statement required by rule 5.1(e)(iii), and
 - (ii) to cause a copy of the Returning Officer's report to be sent to each Synod Member.

5.2 Different terms of office

If, in an election for which a ballot is held in the manner set out in this Part, the persons to be elected are not required to serve the same term of office, the persons who receive the highest number of votes are to be declared to be elected for the longer terms of office.

5.3 Equality of votes

If in any ballot any 2 or more members receive an equality of votes making the result of the ballot doubtful, the ballot shall be subject to a recount. If, in the event of the votes still being equal, the office or offices in doubt are to be decided by lot in such manner as the President directs.”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 3 May 2021.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

P HAYWARD
Administrator of Sydney

03/05/2021

Standing Committee Ordinance 1897 Amendment Ordinance 2021

No 16, 2021

Long Title

An Ordinance to amend the *Standing Committee Ordinance 1897*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Standing Committee Ordinance 1897 Amendment Ordinance 2021.

2. Amendment

The *Standing Committee Ordinance 1897* is amended as follows –

- (a) insert a new definition of “online ballot” in subclause 1(1) as follows –

“online ballot” means a ballot conducted in accordance with the rules in the *Synod Elections Ordinance 2000* as if the Archbishop-in-Council had made a determination under rule 8.2 of the Schedule of that Ordinance’,
- (b) delete subclause 1(3),
- (c) insert the following new subclause 1A(2) (and consequentially renumber the existing subclause 1A(2) and subclauses there following) –

“(2) The Diocesan Secretary does not have the right to vote as a member of the Standing Committee.”,
- (d) delete the matter “The Regional Archdeacon has a right to vote.” in the renumbered subclause 1A(3) and insert instead –

“The Regional Archdeacon of the same region as the absent Regional Bishop has a right to vote.”,
- (e) substitute the text in subclause 1B(1)(b) with the following –

“by an online ballot, and in such case –

 - (i) the notice of the election is to be sent as soon as practicable after the creation of that Region, and
 - (ii) the subsequent time frames for the election are to correspond to those that apply to a ballot held before the first appointed day of a session of the Synod.”,
- (f) delete subclause 1B(1A),
- (g) insert the following at the end of subclause 2(1)(h) before the semi-colon –

“; except where this arises as a result of an alteration to the boundaries of the Region”,
- (h) substitute the text in subclause 3(3)(b) with the following –

“by an online ballot, and in such case –

 - (ii) the notice of the election is to be sent as soon as practicable after the casual vacancy occurs, and
 - (ii) the subsequent time frames for the election are to correspond to those that apply to a ballot held before the first appointed day of a session of the Synod.”,
- (i) delete subclause 3(3A), and
- (j) substitute the words “the first ordinary session of the next Synod” for each occurrence of the words “the first session of the next Synod” where they occur throughout the Ordinance.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 3 May 2021.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

P HAYWARD
Administrator of Sydney

03/05/2021

Synod Membership Ordinance 1995 Amendment Ordinance 2021

No 17, 2021

Long Title

An Ordinance to amend the *Synod Membership Ordinance 1995*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Synod Membership Ordinance 1995 Amendment Ordinance 2021.

2. Amendment

The *Synod Membership Ordinance 1995* is amended by numbering the existing text in clause 52A as subclause (1) and inserting the following thereafter as a new subclause (2) –

“(2) The Diocesan Secretary does not have the right to vote as a member of the Synod.”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 3 May 2021.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

P HAYWARD
Administrator of Sydney

03/05/2021

Allowing diocesan organisations to align with the broader purposes of the Diocese

(A report from the Standing Committee.)

Key Points

- Members of diocesan boards typically have a limited capacity to consider the broader purposes of the Diocese when making decisions in respect to their organisations due to the effect of narrowly worded objects clauses in their constituting ordinances.
- This limitation is compounded by -
 - their duties as members set out in *ACNC Governance Standard 5* and/or their constituting ordinance, and
 - the special conditions for income tax exemption that require a charity to comply with its objects clause and not apply its income and assets for other purposes.
- This limitation could be substantially alleviated by modifying or supplementing the objects and member duty clauses that apply to diocesan organisations in a manner analogous to the scheme that applies to the subsidiaries of a parent company under section 187 of the Corporations Act.
- Consistent with the approach taken in section 187 of the Corporations Act, the proposed changes allow board members to act in a manner which advances the broader charitable purposes of the Diocese but does not mandate such action.
- The *Diocesan Governance Policy for Diocesan Organisations* could be used as the policy vehicle for initiating these changes.
- A diocesan organisation acting in a trustee capacity is bound to apply its trust property in a manner that furthers the charitable purposes of the trust, notwithstanding that the organisation itself may have broader purposes. The trusts would need to be varied to incorporate the broader purposes.
- Additional limitations apply in the case of schools, and also organisations that are public benevolent institutions or operate public funds that have deductible gift recipient status.

Purpose

1. The purpose of this report is to propose amendments to the *Governance Policy for Diocesan Organisations* which address the limited opportunity that most diocesan boards have to consider the broader purposes of the Diocese when making decisions in respect to their organisations.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved “by request of the Standing Committee” –

‘Synod agrees to amend the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* by –

- (a) inserting a new paragraph 2 under the heading “Purpose” as follows (with consequential renumbering of existing paragraphs) –

“In recognition that the diocesan organisation is part of a network of parishes and organisations which is collectively seeking to advance the broader charitable purposes of the Diocese, the diocesan organisation should be expressly permitted to pursue its purposes in a manner which advances the broader charitable purposes of the Diocese, including

such purposes as are declared or recognised from time to time by the Synod. See also paragraph 32.”

- (b) inserting a new paragraph 32 under the heading “Duties, powers and limitations” as follows (with consequential renumbering of existing paragraphs) –

“A board member is taken to act in good faith in the best interests of the diocesan organisation and to further the purposes of the diocesan organisation for the purposes of paragraph 31(b) if:

- (a) the diocesan organisation is expressly permitted to pursue its purposes in the manner referred to in paragraph 2;
- (b) the board member acts in good faith in pursuing the purpose of the diocesan organisation in a manner which advances the broader charitable purposes of the Diocese; and
- (c) the diocesan organisation is not insolvent at the time the board member acts and does not become insolvent because of the board member's act.”

Background

4. During the course of providing secretarial support to a range of diocesan organisations, Sydney Diocesan Services (**SDS**) has become increasingly aware of the conflicts of interest that can arise between such organisations as they pursue their respective objectives. The increased awareness of conflicts of interest and the proper management of such conflicts is reflected in the important reforms that have taken place since the GFC in relation to the composition and functioning of diocesan boards. It also reflects the increasing emphasis placed by the Australian Charities and Not-for-profits Commission (**ACNC**) on the management of conflicts of interest.¹ In most cases such conflicts of interest are able to be resolved in a mutually beneficial and appropriate manner consistent with the objectives of the organisations concerned.
5. However, some conflicts of interest are not capable of easy resolution. Some recent and/or ongoing examples are –
 - (a) The work undertaken by the ACPT and GAB in developing a strategy for diocesan investments. Despite the best efforts of both bodies, it was ultimately not possible to present to the Standing Committee a joint recommended way forward.
 - (b) The choice faced by some diocesan organisations between maintaining all their cash investments in the Diocesan Cash Investment Fund (with the effect of mutually benefiting all investors in the fund) and withdrawing a portion of such investments from the DCIF to earn slightly higher returns via direct term deposits (with the effect of mutually reducing the benefit of the fund for all investors).
 - (c) The decision by some diocesan schools to engage with providers other than the Anglican Education Commission (even prior to the issues raised under section 83C of the Education Act).
6. A key reason for these difficulties appears to be an understandable reluctance of board members to pursue solutions which may be inconsistent with the objects of the organisation. The particular problem is that the objects for many diocesan organisations have been narrowly drafted in a way which treats them as stand-alone undertakings rather than as part of a network of churches and organisations. In such circumstances, diocesan boards and their members may have only a limited opportunity to consider the broader purposes of the Diocese when making decisions in respect to their organisations.
7. This paper sets out the proposed amendments to the *Governance Policy for Diocesan Organisations*.

¹ See <https://www.acnc.gov.au/tools/topic-guides/conflict-interest>

Discussion

Analogy of a corporate group structure

8. The relationship between the Synod and the diocesan organisations it constitutes under the *Anglican Church of Australia Bodies Corporate Act 1938* is, in many respects, analogous to the relationship between a parent company and its subsidiaries under the *Corporations Act 2001 (Cth)* (particularly where the Synod or the Standing Committee can appoint a majority of the board members of a Diocesan organisation).
9. Under section 187 of the *Corporations Act*, a director of a corporation that is a wholly-owned subsidiary of a body corporate is taken to act in good faith in the best interests of the subsidiary if –
 - (a) the constitution of the subsidiary expressly authorises the director to act in the best interests of the holding company, and
 - (b) the director acts in good faith in the best interests of the holding company, and
 - (c) the subsidiary is not insolvent at the time the director acts and does not become insolvent because of the director's act.
10. The policy reasons given for including section 187 in the *Corporations Law* in 1998 were as follows –
 - The section is designed to give directors some certainty in the performance of their obligations as corporate structures are becoming increasingly complex.
 - The rise of corporate groups means that more potential conflicts of interest could arise.
 - There is also a limited pool of people from which directors are drawn in Australia and many directors of public companies are taking on multiple directorships, increasing the likelihood of conflicts of interest.
11. Section 187 reflects the common law in this area. For example, in the 1976 High Court decision of *Walker v Wimbourne* it was suggested that if a company (Company A) pays money to another company (Company B), this may have derivative benefits for Company A, if Company B “is enabled to trade profitably or realises its assets to advantage.” However the decision to benefit Company B must still be made “from the standpoint of Company A and judged according to the criterion of the interests of that [Company A].”²
12. In a 1993 decision of the NSW Court of Appeal, the court upheld a director’s use of company funds to repay a bank loan owed by another company in the group. The director did this so the bank would continue to support the group as a whole. The Court held that the payment could legitimately be viewed as being of benefit to the individual companies. The director had “considered with justification that the welfare of the group was intimately tied up with the welfare of the individual companies.”³
13. While the relationships between the Synod and diocesan organisations may be analogous to the relationship between a parent company and its subsidiaries, there are some important differences which mean section 187 does not apply to the Synod and diocesan organisations. Firstly, diocesan organisations are not subsidiaries of the Synod as a parent entity because, among other reasons, the Synod is not a body corporate.⁴ Secondly, the duty to act in good faith in the best interests of the company in the *Corporations Act 2001*⁵ does not apply to the director of a charity that is registered with the ACNC⁶, though there is an equivalent duty in the ACNC Governance Standards (which apply to charities that are not Basic Religious Charities).
14. Despite these differences, the capacity of a wholly-owned subsidiary to act in the best interest of its holding company and for such actions to be taken to be an act in good faith and in the best interests of the subsidiary, provides a helpful model which could be adopted for the purposes of the Synod and the diocesan organisations it constitutes.

² (1976) 137 CLR 1, 11 (per Mason J)

³ *Equiticorp Finance Ltd v Bank of New Zealand* (1993) 11 ACLC 952

⁴ Part 1.2, Division 6 *Corporations Act 2001 (Cth)*

⁵ Section 181. This duty is qualified for directors of wholly-owned subsidiaries who can act in the best interests of a holding company in certain circumstances - section 187, *Corporations Act 2001 (Cth)*.

⁶ Section 111L, *Corporations Act 2001 (Cth)*

ACNC Governance Standards

15. Registered charities are required to take reasonable steps to ensure that their responsible persons are subject to, understand and carry out the duties in *ACNC Governance Standard 5*.
16. This Standard includes Duty 2 To act honestly in the best interests of the charity and for its charitable purposes.⁷ The ACNC explain this duty as follows in the Guidance Notes –

Responsible persons make decisions by honestly considering what would be in the best interests of the charity, and would further its charitable purposes (as set out in the charity's governing documents). For example, this duty is breached if a responsible person uses the charity's property to benefit another organisation, where there was no real benefit to the charity or it didn't further its charitable purposes.
17. *ACNC Governance Standard 5* also includes duties that are relevant to members who sit on multiple boards, which may prevent that member from acting to further broader diocesan interests in certain circumstances. These include –
 - (a) Duty 4 Not to misuse information you gain as a responsible person – which could be breached if information obtained as a member of one board was confidential and was shared by the member in the course of their membership of another board.
 - (b) Duty 5 To disclose any actual or perceived conflicts of interest – which may include a situation where a member has a conflict of loyalties. Generally such conflicts can be resolved through disclosure. However disclosure does not absolve the members of the duty to act in the best interests of the organisation when making a decision for that organisation.
18. Basic Religious Charities, including most central diocesan organisations, are not subject to the ACNC Governance Standards.
19. However even if a diocesan organisation is not subject to the ACNC Governance Standards as a BRC, the *Diocesan Governance Policy for Diocesan Organisations* replicates for inclusion in the constituting Ordinances of incorporated diocesan organisations the ACNC duties (including the duty to act in good faith in the best interests of the organisation and to further the purpose of the organisation). It is therefore common for the constituting ordinance of such organisations to set out duties that are applicable to the members.

Special conditions for income tax exemption

20. In order to maintain exemption from income tax, all charities must meet the following conditions on an ongoing basis –
 - (a) comply with all the substantive requirements in its governing rules; and
 - (b) apply its income and assets solely for the purpose for which the entity is established.⁸
21. One effect of these conditions is that a charity must comply with its objects clause and cannot apply its income and assets for other purposes.⁹

Provisions of the Governance Policy for Diocesan Organisations

22. The policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* set out various matters with which the constituting ordinance of a diocesan organisation should “usually conform”. These include a requirement that –

⁷ The ACNC Governance Standards do not have a similar qualification to that contained in section 187 of the Corporations Act.

⁸ Section 50-50(2), *Income Tax Assessment Act 1997 (Cth)*

⁹ There are also some specific considerations in respect to schools given section 83C of the *Education Act 1990 (NSW)*. Any application of assets and income to further broader diocesan interests would need to be “for the operation of the school” and constitute market value for the benefit to the school. The Second Reading speech for the legislation that introduced section 83C included a statement that: “We will not restrict the capacity of non-government schools to meet the needs and expectations of their communities, and to follow their particular mission or ethos”. This implies that “the operation of the school” includes furthering the purposes of the school as an Anglican school.

The purpose of the diocesan organisation should be clearly expressed. Such purpose must align with the religious, educational or other charitable purposes of the Diocese whether such purposes are within or beyond the Diocese or the State and must ultimately promote the kingdom of Christ and give glory to God.

23. However if broader diocesan purposes are to be considered, it is insufficient that the purposes are merely “aligned”, so that the organisation advances the purposes of the Diocese through its particular sphere of responsibility.¹⁰ Following the model offered by section 187 of the Corporations Act, the organisation would also need the ability to pursue its particular purposes in a manner which advances the broader purposes of the Diocese.
24. Provided such a change is reflected in the constituting ordinance of a diocesan organisation, its board members would (all else being equal) be regarded as fulfilling their duties as members by considering the broader purposes of the Diocese in their decision-making.¹¹
25. To this end, it is proposed that the following new paragraph 2 be inserted under the heading “Purpose” in the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* –

In recognition that the diocesan organisation is part of a network of parishes and organisations which is collectively seeking to advance the broader charitable purposes of the Diocese, the diocesan organisation should be expressly permitted to pursue its purposes in a manner which advances the broader charitable purposes of the Diocese, including such purposes as are declared or recognised from time to time by the Synod. See also paragraph 32.

26. It is also recommended that the following new paragraph 32 be inserted under the heading “Duties, powers and limitations” in the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* –

‘A board member is taken to act in good faith in the best interests of the diocesan organisation and to further the purposes of the diocesan organisation for the purposes of paragraph 31(b) if:

- (a) the diocesan organisation is expressly permitted to pursue its purposes in the manner referred to in paragraph 2;
- (b) the board member acts in good faith in pursuing the purpose of the diocesan organisation in a manner which advances the broader charitable purposes of the Diocese; and
- (c) the diocesan organisation is not insolvent at the time the board member acts and does not become insolvent because of the board member’s act.’

27. This formulation closely follows the approach taken in section 187 of the *Corporations Act 2001 (Cth)* for the directors of wholly-owned subsidiaries and allows board members to act in a manner which advances the broader charitable purposes of the Diocese but does not mandate such action.

Schools – section 83C of the Education Act 1990

28. The situation is a little more complicated for diocesan schools.
29. Section 83C of the *Education Act 1990* prevents the NSW Minister for Education providing funding for the benefit of a school that operates for profit. A school operates for profit if the Minister is satisfied that –
 - (a) any part of the assets or income of the school are used for any purpose other than the operation of the school, or
 - (b) any payment is made by the school to a related entity for property, goods or services:

¹⁰ For example, the *Glebe Administration Board Ordinance 1930* states that its purpose is “to advance the purposes of the Anglican Church of Australia in the Diocese” by managing and controlling the property of Diocesan Endowment, and any other property of which it is trustee in accordance with the terms of those trusts (clause 4).

¹¹ Some limitations apply in the case of public benevolent institutions (e.g. Anglicare) and other entities that operate public funds that have deductible gift recipient status (e.g. Anglican Aid).

- (i) at more than reasonable market value,
- (ii) that are not required for the operation of the school, or
- (iii) in any other way that is unreasonable in the circumstances having regard to the government funding provided to the school.

30. Therefore to the extent any acts to advance the broader charitable purposes of the Diocese involve the application of any part of the assets or income of a school, the application must be consistent with the school's obligations under section 83C.

Trusts – breach of trust and fiduciary duties

- 31. There are also some complexities in relation to diocesan organisations that are acting in a trustee capacity.
- 32. Amending the objects and member duty provisions of a diocesan organisation will not have the effect of varying the trusts of property of which the organisation is trustee. The trustee will be bound to apply the trust property in a manner that furthers the charitable purposes of the trust.
- 33. Trustees also have fiduciary obligations, which include avoiding conflicts of interest and not gaining a personal benefit or a benefit for a third party.
- 34. However, while amending the objects and member duty provisions of a diocesan organisation would not give the organisation liberty to act contrary to the trusts of any property of which it is trustee, it would require the organisation to further these broader interests to the extent doing so is consistent with the trusts and its fiduciary duties.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

2 October 2020