27/17 Gender representation on Diocesan boards and committees

(A report from the Standing Committee.)

Key Points

- The current participation of women on Diocesan boards has increased in recent years. However, there is potential for, and benefit in, further increasing the participation of women.

- The use of 'quotas', 'targets' and 'goals' causes confusion and produces strong responses when discussing gender participation. Gender quotas are not recommended for the Diocese of Sydney, since tying down membership of boards too tightly by way of any personal characteristic (i.e., gender, race or age) rather than qualification may stifle the ability of those with gifts to serve.

- The levers of change are on the nomination side of the process, rather than goals and targets in the electing side.

- Increasing the participation of women on Diocesan boards needs to address both issues of opportunity and supply, and demand. Various recommendations to address these issues are contained within the report.

Purpose

1.   The purpose of this report is to provide the Synod with a revised response to the request of Synod resolution 27/17 regarding Gender representation on Diocesan boards, committees and councils.

Recommendations

2.   Synod receive this report.

3.   Synod consider the following motion to be moved at the forthcoming session of the Synod, "by request of the Standing Committee" –

>   'Synod, noting the report *27/17 Gender representation on Diocesan boards and committees* –
>   (a)   requests the Standing Committee to ask the members of the 2019 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)   analyse the responses to the survey, and convey 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, and

(b)   encourages its members who are experienced as board or committee members to consider a ministry of mentoring women newly appointed to, or considering a position on, boards and committees in the Diocese,

(c)   requests SDS to –

(i)   produce a short guide to participating on boards and committees in the Diocese,

(ii)   provide annual statistics of gender composition on boards and committees to the Standing Committee,

(d)   encourages the Standing Committee in its existing practice of considering gender composition when filling casual vacancies.'

Background

4.   At its ordinary session in 2017, the Synod passed resolution 27/17 in the following terms –

'Synod requests Standing Committee to bring a report to the next Synod which outlines the composition of the various Diocesan boards, committees and councils in so far as they reflect the gender participation of those groups.

Synod requests the report to include –

(a)   the numbers and percentages of women and men on the Synod Diocesan boards, committees and councils,

(b)   goals or targets that the Diocesan organisation could work towards to ensure greater balance of diverse representation of Diocesan boards, committees and councils,

(c)   recommendations as to how to improve participation by women, and

(d)   a summary of any theological considerations involved in reaching their decisions.'

5.   At its ordinary session in October 2018, the Synod received a report (the **original report**) from the Standing Committee addressing the request of this resolution. The original report included several recommendations and was accompanied by a motion to be moved at Synod, at the request of the Standing Committee. The Synod did not have sufficient time to consider that motion.

6.   At its meeting on 12 November 2018, the Standing Committee constituted a committee (the **2019 Committee**) to provide a revised report with prioritised recommendations and costings for Synod in 2019. The Standing Committee also agreed at that meeting that 'a standardised gender quota, target or goal is undesirable for Diocesan boards and committees'. The discussion and recommendations at the conclusion of this current report are the fruit of the work of the 2019 Committee, while the following sections are a lightly revised version of the original report, retained for the context and convenience of the reader –

(a)   Analysis of gender participation on Diocesan boards

(b)   Goals and targets

(c)   Theological considerations.

Analysis of gender participation on Diocesan boards

(Revised from the 2018 report)

7.   The Committee began its work with an analysis of the current gender composition on Diocesan boards and committees (hereafter, **Diocesan Boards**). In response to Resolution 27/17(a), the attached table provides numbers and percentages of women and men on Diocesan boards where at least some members are elected by the Synod (Appendix 1, updated to March 2019 figures). The table illustrates the complexity of both measuring and changing gender participation on Diocesan

Boards. Almost every board has a different composition and many involve quotas for certain kinds of people (e.g., indigenous, region, lay, clergy, or clergy with certain years' standing). The data is a starting point in understanding the gender composition of Diocesan boards, although it needs to be refined and maintained.

8. The current involvement of women on some boards, and the overall participation of women on Diocesan Boards is an encouragement, as is an observed increase in participation in recent years. However, there is potential for, and benefit in, increasing the participation of women, for theological and pragmatic reasons (see below). There are other factors that could be considered to increase the diversity of Diocesan Boards (e.g., age and cultural background) but these are beyond the remit of the Committee.

9. The use of 'quotas', 'targets' and 'goals' causes confusion and produces strong responses when discussing gender participation. Quotas and goals are not recommended in the context of mandated results which must be achieved. The terms 'goals' and 'targets' are used interchangeably and are aspirational outcomes. Terminology and definitions are further expanded in paragraphs 13-16 below.

10. A significant obstacle to greater participation of women appears to be that not enough women are being nominated to fill positions. That is, if electors (i.e., Synod and Standing Committee) were given the opportunity to elect more women they would do so. This means that the levers of change are on the nomination side of the process, rather than goals and targets in the electing side.

Goals and targets

(Revised from the 2018 report)

11. It is worth engaging briefly with various reports and information from corporate Australia. The Workplace Gender Equality Agency (**WGEA**) Report 'How to set gender diversity targets' encourages gender diversity but stops short of nominating an exact goal or target that it deemed as "best practice". Rather, the encouragement is to "improve the gender diversity" of the Australian workforce. The reasons given for improving gender diversity are –

   • gender diversity improves business performance, innovative creativity and agility

   • gender diversity is the "right thing to do"

   • gender diversity policies and reporting are increasingly common.

12. In our context, the first reason offered is compelling and is supported wholeheartedly: a more demographically diverse board usually produces more dynamic and innovative results because a variety of people bring a variety of perspectives and ideas to be considered. The second and third reasons provided in the WGEA Report are less persuasive, in the way they are stated. Reliance on the demand of rights or peer group pressure for improving gender balance or setting gender targets and goals runs contrary to the shape of the gospel. Moreover, the Diocese of Sydney, and the organisations within it, are fundamentally different from a for-profit company or government agency where women have at times been systematically denied opportunities for advancement, equal remuneration and career progression. We are a family of churches and organisations, an association of disciples of Christ, with different dynamics and foci from the secular world. Those who serve on Diocesan Boards do so as volunteers as part of their service of Christ. This is not to say that gender diversity is unimportant but that the motivation for it and the method of pursuing it in the church will be different from that in the world.

13. The WGEA report defined targets as 'achievable, time-framed objectives which organisations can set on a regular basis to focus their efforts on achieving improved outcomes'. The importance of achievable and measurable targets was clear in the literature and it was noted that targets can often have a negative impact on organisations and reduce motivation when not achieved.

14. In considering the request to include goals or targets that Diocesan Boards could work towards, it is recognised that it is not appropriate to nominate either a number or percentage at this point in time for a number of reasons, including –

   • the very different nature of our boards,

   • the different nominating provisions within the foundation or governing documents of the boards,

- the difficulty in obtaining and maintaining reliable data as to the current composition of boards, and
- changing people's attitudes or openness to participation is more complicated than setting goals or targets.

15. With these things in mind, we now consider how to increase participation by women on Diocesan Boards beginning with some theological reflection.

Theological considerations

(Revised from the 2018 report)

16. It is clear from the Scriptures that men and women are created equally in the image of God with equal dignity and capacity to serve in a multiplicity of ways both inside and outside the church (Genesis 1:27-30; Romans 12:3-8; 1 Thessalonians 4:11). Men and women are not identical, and have been created to work together with complementary differences given by God, for our good and for the good of those we serve.

17. Scripture does not directly address the composition of boards. Neither does it describe boards that might provide examples for consideration. However for our purposes, it is significant that women are seen in gospel support roles throughout the New Testament. There are many instances of the support women provide to the ministry of Jesus (Matthew 27:55; Luke 10:44; John 12:2). Acts 16 describes Lydia as a generous gospel host who supports Paul's work. Romans 16 describes a long list of men and women who were benefactors and contributors to Paul's ministry, but they were not members of a committee. We might say that in addition to the 'vine' work of promoting the gospel, both men and women were involved in the 'trellis work' in the New Testament period.

18. Diocesan Board meetings generally are not occasions of public worship, teaching or pastoral discipline. For this reason, the New Testament instructions about church leadership do not directly apply to board membership (cf. 1 Timothy 2:11–3:13; Titus 1:5–9). Boards are primarily occupied with discussion, debate and decision making on matters of governance and policy. Although itself concerned with public worship, Colossians 3:16 probably comes closest to addressing the mutual participation and instruction that may occur on Diocesan Boards, as members teach 'one another' informally from the Scriptures. Accordingly, there is no reason why both men and women ought not generally be welcomed onto Diocesan Boards. However, the Committee did note there may be some Diocesan Boards which, because of their responsibilities, may require incumbents or people of a particular biological sex and that the specific tasks of a board should be taken into account when determining the optimal gender composition.

19. There is a variety of views on board leadership found within the complementarian framework broadly adopted throughout the Diocese. Some would deem it inappropriate for a woman to lead a board despite its purpose being governance and policy. At the same time, there are several women in leadership positions of Diocesan Boards (e.g., Chair) in the Diocese. This matter is considered beyond the remit of this report.

20. Besides mature Christian character and conviction, suitability for Christian leadership is a matter of competency or 'gifts'. Broadly speaking, we are to serve according to the gifts we have been given, and those gifts create a beautiful diversity in the body of Christ (Romans 12:3-8). God gives gifts to the church so that it may function well as the body of Christ for the common good (1 Corinthians 12:7). Not everyone has all gifts and it ought not be assumed that everyone in the church has the gifts to serve on boards. Among the gifts mentioned in the New Testament are *antilemphis* (perform helpful deeds) and *kubernesis* (govern or guide, administration) (1 Corinthians 12:28), indicating that it is God's provision that we might expect to find able persons who can serve on our boards in the body.

21. The encouragement of the Scriptures is that if one has a gift, they ought to use it for the common good and gospel benefit. 1 Corinthians 12 challenges those who either look down on some gifts or assume every Christian can do everything (12:11, 29). Rather, Christian people ought to be encouraged to determine the gifts God has given them and to serve using those gifts (1 Corinthians 12:12-26). While this is to happen in an orderly fashion (1 Corinthians 14:26-35), the only justification for barring someone with gifts from service where a need exists, appears to be lack of godliness (1 Corinthians 14:36–40; 1 Timothy 3:1-13) or considerations related to the specific context in which

those gifts would be used (1 Timothy 2:11-15). There is also a warning against stifling the gifting of the Spirit (1 Thessalonians 5:19).

22.   There are no real theological arguments either for or against targets. This Committee decided against setting specific targets because it considered tying down membership of boards too tightly by way of any personal characteristic (i.e., gender, race or age) rather than qualification may stifle the ability of those with gifts to serve.

Analysis of recommendations for increasing participation of women

23.   The original report indicated that increasing the participation of women on Diocesan boards needs to address issues of opportunity and supply, and also demand, and provided a list of recommendations and suggestions, along with commentary. The following paragraphs interact with each of these, grouping the original suggestions under three categories of initiatives –
        (i)   Overcoming obstacles
        (ii)   Raising awareness
        (iii)   Mentorship and Training

Overcoming obstacles (i)

24.   The original report considered barriers to women joining boards, and made the following suggestions and comments –

        'Address logistical barriers: Anecdotally, many women decline nomination to boards because they are unable to attend meetings at times and in locations that conflict with their family or employment responsibilities. Arguably this is also an issue for lay men. Boards might need to reconsider the location and time of meetings. One way of assessing this would be for SDS to survey all Synod members about their preferences and logistical obstacles to their availability and participation. This could then be compared with a corresponding survey of the meeting times and places of boards. One member of the Committee did not consider such a survey was necessary.

        Address gate-keeper issues: As noted above, many rectors are reluctant to 'lose good people' to responsibilities beyond the local church. This is understandable, and there is a proper priority that should be given to ministry in the local Christian community. However, in doing so, rectors can intentionally or unintentionally discourage women from roles beyond the local church. Ideally rectors will be facilitators for the broader involvement of women in the life of the Diocese. Striking the balance will depend on the needs of the parish, and the gifts and needs of individual women. Assisting rectors to be facilitating gatekeepers could be addressed through the Centre for Ministry Development, Ministry Training & Development, at regional conferences, senior clergy in discussion with rectors, at Synod, and in *Southern Cross*. The Committee believes the role of rectors as gatekeepers is key to increasing the participation of women in boards, as they are best placed to know the character, competency, and availability of members of their congregations.'

25.   More information is needed to understand the nature of logistical barriers. Accordingly –
        (a)   Synod members may be surveyed to identify logistical factors (e.g., day, time, location) that limit their availability to serve on boards, and
        (b)   following analysis of the responses, relevant information may be conveyed to the boards and committees of the Diocese along with a suggestion that they give fresh consideration to their meeting logistics to ensure that obstacles to serving are removed.

26.   The original report made the following suggestions and comments regarding the actions that boards and committees could take to encourage participation by women –

        'Articulate biblical guidelines: It is the view of this Diocese that Scripture teaches that men and women have different responsibilities within the church in regard to doctrinal and pastoral oversight, and discipline. While boards are not 'church', some boards

exercise roles and authority that significantly affect the doctrinal and pastoral oversight, and discipline of churches (e.g., the Nomination Board). Accordingly, the appropriate gender-mix of boards should be decided on a case by case basis, to ensure it is aligned with the biblical teaching.

Consider gender composition: Boards are to be encouraged actively to consider their current and ideal gender composition, and any constraints or requirements of the composition of that board regarding gender (e.g., a single sex school council might be rightly weighted towards the biological sex of the student body; the biblical constraints noted in paragraph 35). Boards should consider if current positions requiring an 'incumbent' might be filled by a 'clergy person'. The Committee encourages boards to provide detailed information to electors about all the above within the board's skills matrix, with the understanding that all information provided is considered when an election is held.

Review long-term membership: The common practice of re-electing sitting members to boards has the unintended effect of slowing the appointment of women, and raises broader questions about board renewal. If fixed term appointments are not desirable, boards could be encouraged to consider active steps to ensure board renewal.

Review 'ideal' qualifications: The career pathways of many women do not always track identically to those of their male counterparts. This can be due to child-rearing, family responsibilities, decisions to work part-time, and decisions to be involved in ministry. From a worldly perspective, these might not seem impressive on a CV, but Scripture and experience remind us that they are valuable, and would contribute a distinctive competency and perspective to the skills matrix of some boards. Accordingly, boards might review their 'ideal' qualifications for new members to determine if a vacancy could be filled by a suitable woman with the desired formal qualifications (e.g., degrees, professional membership), but without the career pathway that might be found in their male counterparts.'

27. Understanding the work of boards may be aided by –
    (a) encouraging boards and committees to develop a one-page overview of the work of their board or committee, to be made available to potential new members, and
    (b) SDS producing a short guide to participating on boards and committees.

Raising awareness (ii)

28. The original report made the following suggestions and comments that hold in view the positive effect of initiatives around raising awareness and equipping women to serve on boards –

    'Provide encouragement: Rectors and mentors can encourage women to consider how they might contribute to boards and in other roles within the Diocese. This can be done generally as part of the preaching/teaching program of the church, or specifically in personal conversation. Anecdotally, rectors can be reluctant to 'lose good people' to ministry outside the parish, so encouraging women in this way may require some sacrifice on the part of rectors and the local church community. Often the demands of board membership will impact a whole family, not just the individual member, so the encouragement and support of family is also a factor.

    Provide vision: Many lay people, in particular, are not aware of the strategic value of boards to the work of the gospel. This vision can be provided by the 'centre' (e.g., *Southern Cross* or Synod), or by individual organisations (e.g., school newsletters, Moore College prayer diary). However, it also touches more broadly on the place of volunteerism, and the need for believers to have a ministry-mindset, which are best addressed through the preaching/teaching and discipleship programs at the parish level.

    Provide information: There is little contact between, and awareness of, the operations of 'the Diocese' (including organisations and school boards) and regular congregation members. Providing information sessions for those interested (and possibly invited) might increase understanding, buy-in, and participation of both lay women and men. It

is possible existing Synod members would also benefit from such events.   We recommend that SDS commission an Educator/consultant within the Diocese to write a program that may be run in conjunction with Synod information evenings each year. There may be a one-off cost, but SDS would own the Intellectual Property and could run the program each year.

Provide models: The adage is that 'you cannot be what you cannot see'. To this end, we need to provide examples of women serving on boards, in addition to those examples of women serving that are currently available. This might be done through *Southern Cross*, and the participation of women at Synod in various capacities.

Identify suitable women: Given the size of the Diocese and the number of boards within it, it is difficult to be aware of lay women who may be qualified and willing to fill vacancies. The same could be said about lay men. Two ways of addressing this would be to survey/audit Synod members, and formally ask rectors to identify suitable women within their congregations. This could happen during Synod with a simple paper survey to be filled out and returned, or a survey of Synod members by electronic means.

Create awareness of need: Boards and those electing their members need to be aware of the need to recruit and appoint women to vacancies. This will be an ongoing task that needs to be addressed at various levels. Possible measures include the following: it could be required on the Standing Committee agenda that, where appropriate, vacancy notices and election motions provide details of the current gender representation; tracking of board membership (annually); boards could be actively encouraged to increase representation of women; and the Archbishop could be encouraged to fill appropriate 'Archbishop's appointments' with women.'

29.   Awareness of the value and types of vacancies available may be raised by —
   (a)   publishing articles in print and online media,
   (b)   writing to all Diocesan Boards outlining the value of increasing women's participation, presenting the case for reconsideration of the skills matrix, if appropriate, to include broader competencies and life experiences in addition to traditional professional competencies, and
   (c)   encouraging the use of the anticipated parish portal by parish office holders and Synod members to convey relevant experience and qualifications that may be used to identify a wider pool of suitable candidates

Mentorship and Training (iii)

30.   The original report made the following suggestions and comments that hold in view the positive effect of initiatives around mentorship and training –

'Build confidence: Many women cite felt lack of confidence as a reason for not joining boards. Confidence grows when people experience success, and so graduated pathways of recruitment and service are needed (e.g., Bible study leader, parish councillor, regional councils, Synod). As women grow in their knowledge, skills, and experience, they will be more aware of and have more confidence in their ability to contribute to Diocesan life. They will also have more to contribute.

Provide training: Training women (and men) for board membership, would both build confidence and competence. Such training could be provided by SDS, or other groups. The cost of attending such training might be subsidised or discounted for women not in full-time employment, if the cost is to be borne by attendees.'

31.   In 2018, Sydney Diocesan Services (**SDS**) engaged the Australian Institute of Company Directors (**AICD**) to run its three-day Foundations of Directorship course for members of diocesan organisations. The purpose of the course is to equip members to discharge their responsibilities, particularly in relation to governance, finance, strategy and risk. It is the current practice of the Archbishop and the CEO of SDS to consult with the Archdeacon for Women's Ministry to identify women to fill subsidised places on these courses.

32.   The practice of mentoring and training may be increased by –

    (a)   encouraging Synod members who are particularly experienced as board or committee members to consider a ministry of mentoring women newly appointed to, or considering a position on, other boards and committees, and

    (b)   encouraging Diocesan Boards to foster a culture of mentoring by appointing existing members as mentors for new members (or those considering membership).

Implementation

33.   The original report made a recommendation to constitute a subcommittee of the Standing Committee to oversee the composition of boards, reviewing progress and the implementation and effectiveness of initiatives, working with SDS to periodically monitor gender composition on boards, councils and committees. Given that any such subcommittee will not have power to ensure or enforce gender composition, on reflection it seems most appropriate to instead task a working group to implement initiatives recommended in this report and request SDS to provide annual statistics for the review of the Standing Committee.

34.   To that end, Synod is encouraged to consider the recommendations in the motion at paragraph 3 of this report.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

Gender composition summary table (as at 25 May 2019)

Council / Board	Org. Type	Appointing Organisation	Gender comp. actual numbers (female)	Gender comp. actual numbers (male)	% Females elected by Synod (regardless of reqs) (a)	# female only positions	# male only positions (b)	Org w reqs precluding women (incumbency, male only) (c)	% Females on seats open to either sex (d)	% Females elected or appointed to non-clergy positions (e)	# women apt by ABP out of total women on the committee (f)	# clergy female appted by ABP	# ABP clergy female appt as proportion of total # clergy females
Affiliated Churches Committee	Diocesan Committee	S-C	0	4	0%	0	0	0	0%	0%	0 out of 0	0	0 of 0
Anglican Church Growth Corporation	Diocesan Org.	S-C	1	8	11%	0	0	0	11%	14%	0 out of 1	0	0 of 0
Anglican Church Property Trust Diocese of Sydney	Diocesan Org.	Synod	1	9	10%	0	0	0	10%		0 out of 1	0	0 of 0
Anglican Community Services (Anglicare)	Diocesan Org.	Synod	3	6	33%	0	1	1	38%	33%	1 out of 3	0	0 of 1
Anglican Education Commission	Diocesan Org.	Synod	5	6	50%	0	0	0	45%	45%	1 out of 5	0	0 of 0
Anglican Media Council	Diocesan Org.	S-C	3	6	17%	0	0	0	33%	33%	2 out of 3	0	0 of 0
Anglican National Superannuation Board	Diocesan Org.	Synod	1	6	14%	0	0	0	14%	14%	0 out of 1	0	0 of 0
Anglican Schools Corporation	Diocesan Org.	Synod	2	6	29%	0	0	0	25%	29%	0 out of 2	0	0 of 0
Arden Anglican School Council	Diocesan School	Synod	3	9	10%	0	0	0	25%	33%	2 out of 3	0	0 of 0
Blue Mountains Grammar School	Anglican School	S-C	3	3	50%	0	0	0	50%	50%	0 out of 3	0	0 of 0
Camperdown Cemetery Trust	Other	S-C	3	2	60%	0	0	0	60%	60%	0 out of 3	0	0 of 0
Council of Anglican Youth and Education Diocese of Sydney (Youthworks)	Diocesan Org.	Synod	1	7	17%	0	0	0	13%	20%	0 out of 1	0	0 of 0
Council of St Catherine's School, Waverley	Diocesan School	Synod	3	6	38%	0	0	0	33%	33%	0 out of 3	0	0 of 1
Council of Tara Anglican School for Girls	Diocesan School	Synod	3	4	33%	0	0	0	43%	50%	1 out of 3	0	0 of 0

Council / Board	Org. Type	Appointing Organisation	Gender comp. actual numbers (female)	Gender comp. actual numbers (male)	% Females elected by Synod (regardless of reqs) (a)	# female only positions	# male only positions (b)	Org w reqs precluding women (incumbency, male only) (c)	% Females on seats open to either sex (d)	% Females elected or appointed to non-clergy positions (e)	# women apt by ABP out of total women on the committee (f)	# clergy female appted by ABP	# ABP clergy female appt as proportion of total # clergy females
Council of Trinity Grammar School	Diocesan School	Synod	1	11	8%	0	6	1	17%	17%	0 out of 1	0	0 of 0
Diocesan Doctrine Commission	Diocesan Committee	S-C	2	8	20%	0	0	0	20%	20%	0 out of 2	0	0 of 0
Diocesan Resources Committee	Diocesan Committee	S-C	0	5	0%	0	0	0	0%	0%	0 out of 0	0	0 of 0
Diocesan Retirements Board	Diocesan Committee	S-C	2	7	22%	0	0	0	22%	50%	0 out of 2	0	0 of 0
Endowment of the See	Diocesan Committee	S-C	2	4	33%	0	0	0	33%	33%	1 out of 2	0	0 of 0
Evangelism and New Churches	Diocesan Org.	Synod	1	6	17%	0	0	0	14%	25%	0 out of 1	0	0 of 0
Finance Committee	Diocesan Committee	S-C	1	7	13%	0	0	0	13%	13%	0 out of 1	0	0 of 0
General Synod Relations Committee	Diocesan Committee	S-C	1	10	9%	0	0	0	9%	9%	0 out of 1	0	0 of 0
Georges River Regional Council	Diocesan Org.	Synod	3	4	43%	0	3	1	75%	50%	0 out of 3	0	0 of 1
Glebe Administration Board	Diocesan Org.	S-C	2	6	25%	0	0	0	25%	25%	0 out of 2	0	0 of 0
Macarthur Anglican School Council	Diocesan School	Synod	3	3	40%	0	0	0	50%	40%	1 out of 3	1	1 of 1
Ministry in Socially Disadvantaged Areas Committee	Diocesan Committee	S-C	1	3	25%	0	0	0	25%	25%	0 out of 1	0	0 of 0
Minute Reading Committee	Diocesan Committee	S-C	1	2	33%	0	0	0	33%	33%	0 out of 1	0	0 of 0
Mission Property Committee	Diocesan Committee	S-C	2	6	33%	0	0	0	25%	25%	0 out of 2	0	0 of 0
Moore Theological College Council	Diocesan Org.	Synod	1	7	13%	0	3	1	20%	25%	0 out of 1	0	0 of 0
New College Limited	Anglican Org.	S-C	2	5	29%	0	0	0	29%	29%	0 out of 2	0	0 of 0
Nomination Board	Diocesan Committee	Synod	0	6	0%	0	0	0	0%	0%	0 out of 0	0	0 of 0
Northern Regional Council	Diocesan Org.	Synod	1	5	17%	0	2	1	25%	25%	0 out of 1	0	0 of 0

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Panel for the Professional Standards Board	Diocesan Committee	S-C	4	4	50%	0	0	0	50%	60%	0 out of 4	0	0 of 1
Professional Standards Committee	Diocesan Committee	S-C	2	3	40%	0	0	0	40%	50%	0 out of 2	0	0 of 0
Registrar's Committee for portraits, plaques and photographs	Diocesan Committee	S-C	1	4	20%	0	0	0	20%	20%	0 out of 1	0	0 of 0
Religious Freedom Reference Group	Diocesan Committee	S-C	1	4	20%	0	0	0	20%	20%	0 out of 1	0	0 of 0
Robert Menzies College	Anglican Org.	S-C	3	5	38%	0	0	0	38%	38%	0 out of 3	0	0 of 0
Royal Commission Steering Committee	Diocesan Committee	S-C	1	7	13%	0	0	0	13%	13%	0 out of 1	0	0 of 0
Safe Ministry Board	Diocesan Committee	S-C	4	5	33%	0	0	0	44%	75%	2 out of 4	1	1 of 1
SCECGS Redlands	Anglican School	S-C	2	1	67%	0	0	0	67%	67%	0 out of 2	0	0 of 0
SCEGGS Darlinghurst	Anglican School	S-C	3	1	75%	0	0	0	75%	75%	0 out of 3	0	0 of 0
Service Review Committee	Diocesan Committee	S-C	1	1	50%	0	0	0	50%	50%	0 out of 1	0	0 of 0
Social Issues Committee	Diocesan Committee	S-C	3	5	38%	0	0	0	38%	38%	0 out of 3	0	0 of 0
South Sydney Regional Council	Diocesan Org.	Synod	1	4	20%	0	3	1	50%	50%	0 out of 1	0	0 of 0
St Andrew's Cathedral Chapter	Diocesan Org.	Synod	2	6	33%	0	0	0	25%	33%	0 out of 2	0	0 of 1
St Andrew's House Corporation	Diocesan Org.	Synod	1	8	11%	0	0	0	11%	14%	0 out of 1	0	0 of 0
St John's Parramatta Endowment Fund	Diocesan Committee	Synod	1	4	20%	0	0	0	20%	20%	0 out of 1	0	0 of 0
St John's Regional Cathedral Parramatta Chapter	Diocesan Org.	Synod	1	3	25%	0	0	0	25%	50%	0 out of 1	0	0 of 0
St Michael's Regional Cathedral Wollongong Chapter	Diocesan Org.	Synod	1	3	25%	0	0	0	25%	50%	0 out of 1	0	0 of 0

Council / Board	Org. Type	Appointing Organisation	Gender comp. actual numbers (female)	Gender comp. actual numbers (male)	% Females elected by Synod (regardless of reqs) (a)	# female only positions	# male only positions (b)	Org w reqs precluding women (incumbency, male only) (c)	% Females on seats open to either sex (d)	% Females elected or appointed to non-clergy positions (e)	# women apt by ABP out of total women on the committee (f)	# clergy female appted by ABP	# ABP clergy female appt as proportion of total # clergy females
Standing Committee	Diocesan Committee	Synod	11	31	26%	0	0	0	26%	39%	0 out of 11	0	0 of 0
Stipends and Allowances Committee	Diocesan Committee	S-C	2	7	22%	0	0	0	22%	22%	0 out of 2	0	0 of 0
Strategy and Research Group	Diocesan Committee	S-C	1	7	17%	0	0	0	13%	20%	0 out of 1	0	0 of 0
Sydney Anglican (National Redress Scheme) Corporation	Diocesan Org.	S-C	1	2	50%	0	0	0	33%	33%	0 out of 1	0	0 of 0
Sydney Anglican Indigenous Peoples' Ministry Committee	Diocesan Committee	S-C	2	8	20%	0	0	0	20%	20%	0 out of 2	0	0 of 0
Sydney Anglican Loans Board	Diocesan Org.	Synod	2	6	25%	0	0	0	25%	40%	0 out of 2	0	0 of 0
Sydney Church of England Grammar School Council (SHORE)	Diocesan School	Synod	3	9	25%	0	6	1	50%	50%	0 out of 3	0	0 of 0
Sydney Diocesan Services	Diocesan Org.	S-C	3	6	25%	0	0	0	33%	38%	1 out of 3	0	0 of 0
Tertiary Education Ministry Oversight Committee	Diocesan Committee	Synod	2	6	25%	0	0	0	25%	25%	0 out of 2	0	0 of 0
The Archbishop of Sydney's Anglican Aid	Diocesan Org.	Synod	2	6	40%	0	0	0	25%	33%	0 out of 2	0	0 of 0
The Council of Abbotsleigh	Diocesan School	Synod	3	6	33%	3	6	1		43%	0 out of 3	0	0 of 0
The Council of Barker College	Diocesan School	Synod	4	4	50%	0	0	0	50%	50%	0 out of 4	0	0 of 1
The Council of Ministry Training and Development	Diocesan Org.	Synod	2	10	11%	1	3	1	13%	14%	1 out of 2	1	1 of 1
The Council of the Illawarra Grammar School	Diocesan School	Synod	2	9	18%	0	4	1	29%	29%	0 out of 2	0	0 of 0

Council / Board	Org. Type	Appointing Organisation	Gender comp. actual numbers (female)	Gender comp. actual numbers (male)	% Females elected by Synod (regardless of reqs) (a)	# female only positions	# male only positions (b)	Org w reqs precluding women (incumbency, male only) (c)	% Females on seats open to either sex (d)	% Females elected or appointed to non-clergy positions (e)	# women apt by ABP out of total women on the committee (f)	# clergy female appted by ABP	# ABP clergy female appt as proportion of total # clergy females
The Council of the King's School	Diocesan School	Synod	1	8	11%	0	4	1	20%	20%	0 out of 1	0	0 of 0
The Mission to Seafarers, Sydney Port Committee	Diocesan Committee	Synod	0	3	0%	0	0	0	0%	0%	0 out of 0	0	0 of 0
Western Sydney Regional Council	Diocesan Org.	Synod	1	5	17%	0	2	1	25%	25%	0 out of 1	0	0 of 0
William Branwhite Clarke College Council	Diocesan School	Synod	1	6	17%	0	0	0	14%	25%	0 out of 1	0	0 of 0
Wollongong Regional Council	Diocesan Org.	Synod	1	9	10%	0	5	1	20%	20%	0 out of 1	0	0 of 0
Work Outside the Diocese	Diocesan Committee	S-C	2	4	33%	0	0	0	33%	33%	0 out of 2	0	0 of 0
					25%				28%	32%		2	3 of 9

Comments -

Summary table above of all current Synod/Standing Committee elected positions on Diocesan boards, committees and councils; and excludes appointments by the board itself and ex officio positions, however does include Archbishop appointments.

The data was taken on 25 March 2019.

(a) - total women elected by Synod (excl. Archbishop appointments).

(b) - men only positions across elections and appointments (eg incumbency).

(c) - "1" indicates that the organisation has any position which is effectively for men only (ie incumbents or "a man" or "clergy man").

(d) - the number of women in positions open to either sex (i.e. excludes positions only for women, and only for men).

(e) - any females appointed or elected to non-clergy positions, divided by total number of non clergy positions.

(f) - the number of Archbishop-appointed women out of the total number of women on the committee.

Actual number of female clergy elected or appointed to any committee (and # men for comparison): 11 female clergy across 13 appointments (2 women appointed to more than one committee); 98 male clergy across 123 positions.
The Registrar's Department notes the complexity in calculating "total" number of female clergy rather than under a list of different categories.