

**3<sup>rd</sup> Ordinary Session  
of the 50<sup>th</sup> Synod**

**October 2016**

# ***Synod Proceedings***

**Anglican Church of Australia  
Diocese of Sydney**



## Contents

	<i>Page</i>
Presidential Address .....	3
<b>Proceedings</b>	
Documents tabled .....	9
Accounts and reports etc tabled.....	9
Synod Service .....	10
Actions taken under the <i>Parishes Ordinance 1979</i> .....	10
Petitions.....	10
<b>Questions under business rule 6.3</b> .....	11
<b>Elections</b>	
Uncontested elections .....	35
<b>Resolutions</b> .....	40
<b>2016 Report of the Standing Committee</b> .....	54
<b>Synod Funds Amalgamated Annual Financial Report for 2015</b> .....	68
<b>Parish Funds Amalgamated Annual Financial Report for 2015</b> .....	78
<b>Regional Councils' Annual Reports for 2015</b> .....	85
<b>Special Reports</b>	
Alternative forms of Anglican Church (8/15) .....	88
Connection with our Muslim neighbours (27/15).....	94
Domestic violence and educating clergy (33/13) .....	96
Establishment of Anglican Community Services / Approval of the merger of Anglicare and Anglican Retirement Villages (2/16) .....	104
Funding church planting in urban areas / Study into effective church planting (13/15) .....	107
Funding for Urban Renewal / Ministry progress and brownfields' grants (42/15) .....	110
Glenhaven, Proposal to change the status of the provisional parish to a parish .....	133
Licensing of incumbents (9/15) .....	135
Ministry in Socially Disadvantaged Areas (28/15).....	143
Ordinances passed by the Standing Committee.....	156
Progress in responding to the Royal Commission into Institutional Responses to Child Sexual Abuse .....	158
Proposed plebiscite on same-sex marriage.....	164
Safe Ministry Board and Professional Standards Unit Annual Report .....	167
Sale of Bishopscourt .....	175
Stipends, Allowances and Benefits for 2017 (2/05) .....	177
Syrian Iraqi Refugee Response / Syrian refugee crisis (47/15).....	180
Tertiary Education Ministry Oversight Committee (2/15) .....	184
Westmead, Proposal to change the status of the provisional parish to a parish .....	186
<b>Bills for Ordinances</b>	
<i>Passed and assented to</i>	
Anglican Schools Ministry Ordinance 2016	
Explanatory Report .....	188
Ordinance.....	192
Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016	
Explanatory Report .....	196
Ordinance.....	197
Parental Leave Ordinance 2016	
Explanatory Statement.....	198
Ordinance .....	201

Synod Membership Ordinance 1995 Amendment Ordinance 2016	
Explanatory Report .....	206
Ordinance .....	209

*Not passed*

Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016	
Explanatory Report .....	211
Bill .....	213

**Reports not published in this Book but found on the SDS's website**

*The following reports can be found at [www.sds.asn.au](http://www.sds.asn.au). Click on "For Other Committees, Boards & Councils" and then click on the name of the relevant organisation.*

[ACPT Annual Report for 2015](#)

[SDS Annual Report for 2015](#)

[SDS Annual Financial Report for 2015](#)

[GAB Annual Report for 2015](#)

[GAB as trustee for the Diocesan Endowment Annual Financial Report for 2015](#)

## Archbishop's Presidential Address 2016

Members of Synod, brothers and sisters, saints of the Most High, welcome to the third session of the 50<sup>th</sup> Synod of the Diocese of Sydney.

As we gather together in the presence of God, I acknowledge the traditional owners 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 a 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.

This, of course, is our last session of the 50<sup>th</sup> Synod and for some of you this might be your last session of Synod—even if you don't know it—as fresh elections will take place at parish AGMs next year. Yet whether it be three years or thirty-three years, I want to thank you all for your service to the Diocese by your membership and participation in the processes of Synod. Not all of you have spoken, though many of you have—apart from the usual suspects. Yet participation is not merely having the opportunity to speak, it is more significant that you have opportunity to hear, to listen to debate, to weigh the arguments presented, to allow yourself to be persuaded or not, as the case may be, and then to vote with confidence and courage in accordance with your conscience and your convictions. Sometimes your vote may not be with the majority, other times it will. Yet our fellowship is not defined by our universal agreement on every matter that comes before this house. It is defined by our unity in Christ, our commitment to love him and to serve him with all our heart, with all our soul, with all our mind and with all our strength. This is the strength of synodical government, where opinions can be expressed without fear or favour, knowing that we are loved as members of a family whose ultimate responsibility is to our heavenly Father. I know that Synod has not always been like this, but I sense a growth and maturity in our debates and in our love for each other. May such love, even when expressed in disagreement be an ever growing characteristic of our sessions, indeed of all our diocesan dealings.

Of course, when we do agree on a particular matter it is a sweet expression of our being of one heart and mind. It was therefore with great pleasure that when we last met to approve the merger of Anglican Retirement Villages and Anglicare it resulted in a unanimous vote of approval. This was the result of much hard work, which was clearly evident to the Synod and has resulted in a stronger, larger and more robust organisation better equipped to face the challenges of the future with the combined resources of two great organisations undergirded by the power of the gospel to transform human lives. Early signs of the amalgamation under a new board and a new CEO in Mr Grant Millard are very positive, though we should never underestimate the challenges that they face as they seek to honour Jesus Christ, enrich lives and strengthen communities.

### The Laity

Our Synod, like our church, is made up of laity and clergy. Although the origin of 'laity' comes from the Greek word *laikos*, meaning 'of the people', it has come to mean Christians who are not in holy orders. The origin of 'clergy' is not as certain, but would appear to be derived from the Greek word *kleros*, meaning 'lot', thus describing a portion of the people set apart for an office. However, the contribution of both laity and clergy enables our churches to flourish and our organisations to prosper. I am constantly amazed and regularly impressed by the commitment of time, energy and expertise that lay people give to the work of our Diocese. Most often through boards of governance or school councils, but also as employees within our many organisations, let alone serving as wardens, parish councillors, nominators or Synod representatives. These labours are not in vain, and I thank God for the gifts he has given to his people in our Diocese so that the body of Christ might be strengthened and opportunities for the love of Christ to be displayed throughout our cities and suburbs, so that Christ might be honoured as Lord and Saviour in every community.

Last year we passed an ordinance authorising lay ministry in our churches. This was a significant ordinance as we collectively recognised the importance of authorising lay ministers and other laypeople who have opportunities for public ministry in the congregation, so that members of the congregation could be assured that those ministering among them were duly qualified and appropriately authorised. Not all lay ministry needs to be authorised by the Archbishop, as many ministries, like Sunday School teachers, may be exercised with the sole permission of the rector, though Working with Children Checks are still mandatory for all those ministering among children and young people. Yet where a person administers baptism, conducts funerals or regularly preaches, they will need to be authorised. This honours both the person

ministering as well as the congregation, as each person so authorised commits themselves to the teachings of the Anglican Church. I mention these matters because the Ordinance allowed a period of grace which will expire at the end of this year, after which all rectors will need to comply with the provisions of the Ordinance. This is not for bureaucratic efficiency or some misguided centralism, rather it is to highlight the importance and gravity of the public teaching of God's word. Our people should be assured that those who so minister God's word are duly qualified and have the imprimatur of the Archbishop. This ordinance was only passed because the laity and the clergy agreed to pass it last year and accordingly I gave my assent. The governance of the Diocese is the responsibility of the Synod as it governs the activities of the parishes and also the rectors. That is why I place a high priority on Synod attendance, especially for rectors, so that they can take their part in the decisions that will govern their ministry. It is no good complaining, if you don't turn up.

### The Clergy

Of course, all Anglican ministry within our parishes is overseen and regulated by the rector. That also is our polity. A wise and godly rector will seek to promote the gifts of God's people so that the whole congregation might be edified. The teaching and training of our lay people ought to be high priorities for the clergy. Mission 2020 helpfully expresses this responsibility in our first three priorities.

- Priority 1          Reach all the lost in our Diocese with the life-giving gospel of Christ
- Priority 2          Deepen spiritual maturity among our members
- Priority 3          Equip our members to exercise their gifts

Although the Synod may set the policy, as it has for the authorisation of lay ministry, it is the local rector whose responsibility it is to appoint faithful people to exercise certain ministries, some of which require authorisation, while others do not, though all who exercise their gifts will need training, encouragement and support. This is especially the case for those who regularly preach, where the Moore College PTC ought to be a minimum qualification.

Despite some heated debate in recent years, in 2015 the Synod reaffirmed the policy that it is appropriate for qualified women to preach in our churches. This is not new, since it dates back to the time of Archbishop John Charles Wright, when the first ordinance allowing women to preach was passed by the Synod. The recognition of lay ministry has a long history in our Diocese, and the *Authorisation of Lay Ministry Ordinance 2015* has its origin in the *Women's Work in the Church Ordinance 1922*, later replaced in 1981 by the *Deaconesses, Lay Readers and Other Lay Persons Ordinance*, which is the immediate antecedent of our current ordinance. While different rectors will have different views on the ministry of women, I trust that we shall all express our views with charity, warmth and winsomeness towards those with whom we disagree. This must not become a shibboleth for identifying 'true believers' among us. Paul Barnett's commentary on Philippians 2 provides a salutary reminder of what it means to have the same mind.

It scarcely needs mentioning that Paul is not calling for some drab uniformity where the members were to hold identical views on everything. To the contrary, Paul is appealing to their common unity *in Christ*... 'Selfish ambition' means 'creating a faction', an act that is clearly divisive... It is the opposite to 'being of the same mind, having the same love' (v 2).<sup>1</sup>

Although it is the rector's responsibility to determine who will preach to his congregation, we should not misrepresent the views of the Synod in the question of who may preach in our churches. While the Synod has clearly expressed its view on several occasions that women should not be ordained to the presbyterate in our Diocese, it has equally confirmed its view that women may preach in our Diocese, within the apostolic parameters of 1 Timothy 2:12. This is reflected in various reports of the Doctrine Commission and resolutions of the Synod, most notably in 2007.

Synod —

- (a) gives thanks to God for the gifted and diverse ministry of women in the Diocese of Sydney, including women currently licensed to preach in the Diocese, and
- (b) notes that congregations under the leadership of their rectors and parish councils are free to determine the make-up of their ministry team within the framework of our diocesan ordinances, and

---

<sup>1</sup> Paul Barnett, *Philippians & Philemon* (Sydney South: Aquila Press, 2016), 49-50.

- (c) calls for parishes and parish members who differ on aspects of the exercise of ministry by women to continue to show generosity to one another.

## Resolution 2/07

Our greatest resources are our people—men and women, who have been captivated by the love of God and have brought their lives into conformity with his word and seek opportunities to see Christ honoured as Lord and Saviour in every community. From our lay people come our clergy, those who are called to serve Christ as pastors and teachers of his word. I am so grateful for the men and women whose gifts for leadership and service have been recognised by their local church, who have devoted themselves to the concentrated study of God's word, and answered God's call to give themselves to full-time gospel ministry. This vocation is not for all. Other vocations have equal value in God's sight, but this vocation plays a special part in the economy of God's grace, through the proclamation of his word to the community of faith and to an unbelieving world.

It is a challenging vocation nonetheless. Yet I am heartened by the number of men and women who offer themselves for candidature for ordination. It is a serious business to be a pastor of God's people and the four years of theological training at Moore College, with attention to the original languages of the Bible, provides an excellent foundation for a lifetime of ministry. If you pass by King Street, Newtown you will see a new building now completed on the corner of Carillon Avenue soaring six stories high. It will provide the physical resources that we need for the next fifty years, with ample space to house our world class library, a larger gathering place for the students, as well as purpose-built areas for the staff and faculty. Within the campus of Moore College, Youthworks College will relocate as from January 2017. This too is an exciting development, as it will bring the training of youth and children's ministers into closer proximity to the resources of Moore College, while still remaining a separate entity under the leadership of its Principal, the Reverend Dr Bill Salier. I should add that the need for youth and children's ministers is still great in our Diocese, though the labourers are few. I would encourage all our parishes to identify those with gifts in this area to consider whether it is their vocation either as ordained or lay ministers to bring the gospel to the young hearts and minds of the next generation.

The Bachelor of Divinity degree provides a solid theological foundation for full-time paid ministry, but there is still much to learn in the course of exercising such a ministry. The role of Ministry, Training and Development (MT&D), is essential to this task, as it undertakes a three year Ministry Development program for those who graduate into paid ministry, whether lay or ordained. However, MT&D is under resourced and cannot fulfil its mandate to offer continuing development. For this reason, I am grateful for the Centre of Ministry Development at Moore College, which assists MT&D in various ways and has developed in consultation with the bishops a program for new rectors. This will commence next year and will operate as a two year program for 'Developing Rectors'. It aims to equip new rectors with a range of skills for the diverse and complex realities of leading a parish, or as one wag described it, 'revving up rectors'. I am delighted with this initiative and trust that it will be of great benefit to rectors as they address the array of issues of modern parish life, centred on prayer and the teaching of God's word, but developing relevant strategies for making disciples and maturing disciples.

Another initiative for enhancing the leadership capabilities of rectors and the support services to the parishes has been a set of strategic conversations. In July and August over a hundred rectors met in Mission Area meetings with their regional bishop and an external advisor with a view to developing strategies for meeting the challenges of 21<sup>st</sup> century ministry. Ten meetings were held across the Diocese for this exercise, which has revealed some interesting outcomes as rectors addressed the characteristics of a flourishing church and the gaps that need to be bridged to reach the ideal. Further discussion centred upon how the diocesan leadership could assist parishes. Having heard the concerns of rectors, the regional bishops and I are now analysing the initial phase of this process so that we can respond to the concerns raised and seek to implement some of the suggestions that have arisen. Some items are perennial, such as the burden of regulations and compliance, issues of property and insurance. Some items, which are already in delivery-mode, appeared not to have fully resonated with all rectors, while other items are in the planning stage, such as developing first time rectors, revisiting rector tenure and improving data bases. The regional bishops in consultation with rectors and Mission Area leaders shall explore these issues over the next six months with a view to implementation.

Full-time paid ministry is a great privilege and honour. Seeing people converted, seeing the saints built up in their faith, proclaiming the gospel, and engaging with the community on social issues and social welfare can be both exhilarating and exhausting. Sadly, there are pitfalls and dangers for clergy. In the past three years, for example, ten clergy have needed time out of parish in order to come to terms with episodes of

depression, burnout, anxiety, personal conflict or other mental health issues, apart from those who have suffered medical setbacks, such as Bishop Ivan Lee.

This might be an appropriate opportunity, on behalf of Bishop Lee to express my thanks for all your prayers for him over the past year. Ivan was diagnosed with pancreatic cancer last October and underwent extensive surgery. This was a complex but successful operation and one for which we thank God as we do the six months of chemotherapy that followed. Unfortunately, only 20 to 25 percent of people with pancreatic cancer survive longer than twelve months. So we thank God that Ivan is within this narrow statistic. Although Bishop Lee still has hurdles to mount along the way, his most recent scan evidenced no presence of the cancer and with renewed energy he is back to full time ministry. I am grateful for the prayers of so many across the Diocese, not just the Western Region, for Ivan's recovery and we pray that God will continue to bless him with vigour and good health for many years to come. Ivan has been well supported by his wife Virginia and their three daughters during this harrowing time, as well by the Reverend Neil Atwood, his Executive Assistant, who has shouldered additional responsibilities during Ivan's sickness. Prayer is one of God's gifts of grace, which is essential for all our ministry, as it reminds us of our complete dependence upon God for how we live—or whether we live. Such miracles of healing are a fresh reminder of God's love for us and of his desire that we continue to live for him and through him for his glory alone.

Yet we live in a world of sickness, where God does not always answer our prayers for healing. This is not due to lack of faith on our part, nor the inadequacies of our prayers, but is due to God's wondrous purposes for our lives and his glory. As the apostle Paul declared, he had 'complete boldness, so that now as always Christ will be exalted in my body, whether by life or death; for to me, to live is Christ and to die is gain' (Philippians 1:20-21). Paul was mission-minded and as he sought to glorify God in his ministry, life and death were of secondary importance to the exaltation of Christ. Paul was all too aware of the weakness of his mortal flesh, the uncertainties of life, the ferocity of persecution and the thorn in the flesh that was an encumbrance to his well being. I have no doubt that Paul was diligent in resting one day a week, in accordance with God's design for human life in anticipation of entering God's heavenly rest, however, he was also subject to enforced seasons of rest, at the pleasure of the Emperor's officials.

Sometimes our bodies suffer from overwork or stress; sometimes they suffer because we have been indolent in self-care; and sometimes they suffer for inexplicable reasons. Whatever the reason, it is not a cause for reprimand, as much as cause for care and concern. I am grateful for the insurance policies that we have for sickness and accident benefits, but also stipend continuance when a member of the clergy is unable to function and yet can continue to receive a stipend without burdening the parish. Apart from the clergy's immediate family, I believe it is the congregation's first duty to care for their pastors. The care of the Levites in the Old Testament was placed upon the nation of Israel as a whole. The care of leaders under the new covenant is placed upon those whom they serve. Yet sometimes members of the congregation are at a loss to know how to help their pastor, or are oblivious to the minister's need for help. Bishops also have a role in exercising pastoral care towards their clergy, though in my experience, clergy are not always comfortable in exposing their vulnerability to their episcopal overseers. We have also seen more and more examples of burnout, isolation anxiety, low self esteem, stress and depression in recent years.

For these reasons we launched the Clergy Assistance Program (CAP) last April. The scheme allows members of the clergy to access trained Anglicare counsellors on a confidential basis for an initial conversation. It further provides up to six sessions each year for professional counselling and, where appropriate, other professional support. The cost of these sessions is not borne by the client but by the parishes as a whole through their parish cost recovery contribution.

I have been delighted by this initiative which has already produced results. Within the first three months of the launch of CAP, 24 clergy have accessed the program and received assistance. Sometimes the assistance has been a one-off conversation, for others it has developed into formal sessions of counselling. The accessibility and the confidentiality of the program has been hailed by all concerned as a significant step forward in our care for clergy. However, it is only part of the story, as both congregations and regional bishops have their part to play in caring for clergy, so that the body of Christ might be built up, strengthened and equipped to be disciples of Christ demonstrating his love in word and deed. A helpful resource in this area is Christopher Ash's recently published *Zeal without Burnout. Seven Keys to a Lifelong Ministry of Sustainable Sacrifice* which I and the regional bishops have read and readily commend to others.

Other matters concerning the welfare of clergy are in our business paper, which I commend for your consideration, including the Parental Leave for Clergy Ordinance, which seeks to bridge the gap between



our treatment of lay ministers and our treatment of clergy with appropriate leave available to assist the nurture of their children in the early years.

### **Anglicans in Australian Society**

In August this year we all participated in the Commonwealth Census—that is, if we could get online on August 9. Australia is well served by this collection of data as it reveals trends in the changing face of our society. Of particular interest to us will be the percentage of those who identify as Christians, which in 2011 was 61%. The push for Australians to mark 'No religion' may have its effect on this statistic for 2016, especially as the 'No religion' option was placed first in answer to 'What is the person's religion?' While it is true that 61% does not translate into that percentage of Australians who attend a Christian church, the statistic is still a significant pointer as to where people see themselves, and how well we are penetrating the atheism, agnosticism and non-Christian religions of Australian culture.

Our own National Church Life Survey (NCLS) will also be held later this year. This too is a very important research tool for understanding our progress in the gospel, both among our own people and among those in our communities. I am expecting that every church in the Diocese will be involved in this survey. Mission 2020 has been designed with four priorities, each of them with measurable outcomes based upon the NCLS statistics. Census taking is a regular feature of the history of God's people, in fact the fourth book of Moses bears the name 'Numbers' for this very reason. While counting numbers can easily lead to pride, a humble account of the number of people attending our church, together with an analysis of their views concerning the vitality of church life is an invaluable resource. It would be a sad day indeed, if we were to neglect participation on the basis that the results are always depressing, as one Australian bishop said at a national gathering some years ago. NCLS has an established international reputation for competent, evidence-based research and our contribution to that process ought to be embraced by us all. A glance at the NCLS metrics in the opening page of Synod Book 1 will highlight the importance of keeping us accountable to our mission in each of the four priorities.

The recent revelations in the Royal Commission into Institutional Responses to Child Sexual Abuse hearings in Hobart and Newcastle is salutary reading for all Anglicans. Regrettably poor procedures, defective advice, inadequate record-keeping and flawed leadership have contributed to the impression that Anglican churches are not safe places for children and young people. While we may respond that Anglican cases of child sexual abuse are a small proportion of other cases of institutional abuse, and far fewer than those in the Roman Catholic Church, the reality remains that we have failed in this area. One case of sexual abuse against a child is one too many. While we have improved our procedures, increased awareness and training for all church workers, we have lost ground in the collective consciousness of the Australian society.

I believe that this reputational damage is a contributing factor to the rising opposition to the influence of Christianity in our country, most noticeably seen in the national debate about same-sex marriage. This very week will see whether or not the Labor Party will accept the Government's mandate to hold a plebiscite on this issue next February. For my own part, as I said last year, I believe a plebiscite is justified as a legitimate process for determining such a fundamental change to the definition of marriage that has well served humanity since the dawn of civilisation, that is, when God first designed marriage for the benefit of human society. It is hard to understand the virulent opposition to a plebiscite, usually based upon its cost, its departure from our normal democratic processes where decisions are made by parliament and the inevitable hate speech it will generate. However, democracy comes at a cost, if you believe the will of the people is worthy of being heard. That it is a departure, though not unprecedented, from normal parliamentary decision-making merely reflects the magnitude of the issue and its consequences for every Australian. As for the propensity for hate speech, it must sadly be conceded that certain parts of our society resort to hate speech, when they are incapable of advancing an articulate defence of their position. Moreover, this equally applies to those on both sides of the debate. As Christians we abhor such behaviour and as participants in this discussion we should always be models of calm and reasoned discourse with anyone and everyone, especially those with whom we disagree.

Furthermore, if people are to vote intelligently they need to understand the consequences. My request for equal funding of both sides of the question, which I put to the Prime Minister in our meeting with Heads of Churches in February this year, was premised upon the ever present bias towards the 'Yes' case in our media and the reprehensible censure of views which simply uphold the current law. On behalf of the Heads of Churches, I also gave a commitment that we would abide by whatever outcome the plebiscite might deliver and we would expect parliament to legislate, if the nation voted 'Yes'. That would mean significant adjustment for us as Christians, to live in a land where the definition of marriage is contrary to the Bible's teaching, but this would make us more like first century Christians, whose beliefs were counter-cultural. At

the moment the plebiscite proposal is in the balance. Hopefully we shall know more next week when Bishop Michael Stead addresses this issue and our response as a diocese to the question of redefining marriage.

The society in which we live presents challenges of unbelief and outright hostility to the Word of God, of which our commission from the risen Jesus is still as pressing as it was when first delivered—to make disciples of all nations. The fourth priority of Mission 2020 is to 'Respond to the Changing Face of our Society'. Our engagement in the public debate on same-sex unions is one such response. However, other questions such as gambling, domestic violence, asylum seekers and refugees are all issues in which we can bring the grace of God and the love of God into the market place of ideas. Of special mention here is our commitment towards the Syrian refugees, which we launched last year under the auspices of Anglicare, and a report on the progress of this enterprise may be found in Standing Committee's Supplementary Report to the Synod.

Last year I launched New Churches for New Communities (NCNC), a project for raising money to build new facilities for the growing edges of Greater Sydney in the north-west and south-west sectors. Synod had graciously agreed to approve a land levy upon each parish for the purchase of new land in these areas. The Mission Property Committee has secured five sizeable blocks for future growth and a DA has been lodged for a new building at Stanhope Gardens to commence construction mid 2017. To date NCNC has raised \$1.6 million and it is expected that we are on target for our budget of \$2.5 million by the end of the year. I am grateful for the skills and commitment of the Reverend Glenn Gardner who has worked assiduously on this project, as I am for the generous gifts of so many Anglicans towards making this vision a reality. We have a strategy for the ongoing purchase of land, a strategy for the establishment of a building for a church community. We have a strategy for raising up able church planters for these new congregations. The only gaps in funding our growth strategies is in church planting in urban areas and in the redevelopment of existing urban church buildings to accommodate the growing urban population in our Diocese. Much preliminary work has been done on these items which Bishop Peter Lin and the Reverend Raj Gupta will respectively commend to the Synod for its consideration.

Abraham is described as a stranger and sojourner in a foreign country, with the only real estate to his name being the cave of Machpelah, the burial site he purchased for Sarah. Yet he was 'looking forward to the city with foundations, whose architect and builder is God' (Hebrews 11:10). The apostle Peter describes his readers as aliens and exiles, strangers and sojourners. These are the characteristics of the people of God throughout the ages. We are merely passing through this transitory existence, for there is something more tangible, more real and more permanent awaiting us. In my own circumstances, since the sale of Bishops Court earlier this year, my wife and I have become transients with no permanent place of abode. We are currently renting property in Haberfield, but we know we cannot get too comfortable, as our lease expires in six months time. Living with limited security is a new experience for us and when new premises for the Archbishop are found, we shall move again. Hopefully the next Archbishop will have a more permanent residence—though this too is illusory, as this world is not our final home. We are pilgrims on the move and must learn to hold our possessions lightly. For God has true permanence in store for his people in the new heavens and the new earth. Yet God has entrusted to us the message of the gospel for the salvation of the world. Even though the world is not worthy, God invites us to be engaged with the world; even though the world is opposed to the message of God's grace, God invites us to display God's grace; even though the world persecutes the bearers of good tidings, God empowers us by his Spirit to shine as lights in the world holding forth the word of life.

In Mission 2020—

We commit[ed] ourselves afresh in prayerful dependence upon the Holy Spirit, to glorify God and love our neighbour by proclaiming the Lord Jesus Christ, calling people to repent and living lives worthy of him.

May God so enrich our lives with love for the lost, that many will see our good works and glorify our Father in heaven. May God be pleased to raise up more labourers for the harvest, that the gospel may be so clearly preached that men, women and children will trust in Jesus and be saved forever. May all that we do in this final session of our Synod bring glory to God, with our eyes firmly set upon the vision of Christ enthroned, honoured as Lord and Saviour in every community.

**Dr Glenn Davies**

**Archbishop of Sydney**

**10 October 2016**

## Proceedings

### Documents tabled

1. List of clergy summoned to the Synod and list of representatives
2. Copy of a document appointing a Commissary
3. Minute book of the Standing Committee

### Accounts and reports etc tabled

*Note: The 2015 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](http://www.acnc.gov.au)).*

#### *Diocesan Organisations - Audited Accounts and Annual Reports*

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney as trustee for the Community Building Partnership Grant Fund \*
3. Anglican Church Property Trust Diocese of Sydney as trustee for the Endowment of the See Capital Fund
4. Anglican Church Property Trust Diocese of Sydney as trustee for the Long Term Pooling Fund
5. Anglican Church Property Trust Diocese of Sydney as trustee for the Mission Property Fund
6. Anglican Education Commission
7. Anglican Media Council
8. Anglican Retirement Villages Diocese of Sydney \*
9. Anglican Schools Corporation \*
10. Anglican Youth and Education Diocese of Sydney (Youthworks) \*
11. Archbishop of Sydney's Anglican Aid (The) \*
12. Archbishop of Sydney's Anglican Aid (The) as trustee of the Archbishop of Sydney's Overseas Ministry Fund \*
13. Archbishop of Sydney's Anglican Aid (The) as trustee of the Archbishop of Sydney's Overseas Relief and Aid Fund \*, and
14. Archbishop of Sydney's Discretionary Trust
15. Arden Anglican School Council
16. Arundel House Council
17. Barker College, The Council of
18. Campbelltown Anglican Schools Council \*
19. Department of Evangelism and New Churches, The Board of
20. Endowment of the See Committee – Expenditure Fund
21. Georges River Regional Council
22. Glebe Administration Board as trustee of the Diocesan Endowment
23. Illawarra Grammar School Council, The \*
24. King's School, The Council of the
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 Home Mission Society Council \*
35. Sydney Anglican Indigenous Peoples' Ministry Committee
36. Sydney Church of England Finance and Loans Board
37. Sydney Church of England Grammar School Council (Shore)
38. Sydney Diocesan Secretariat
39. Tara Anglican School for Girls, Council of
40. Trinity Grammar School Council
41. Western Sydney Regional Council
42. William Branwhite Clarke College Council \*
43. Wollongong Regional Council

*Standing Committee Reports etc*

44. 2016 Report of the Standing Committee
45. Synod Funds Amalgamated Annual Financial Report for 2015
46. Parish Funds Amalgamated Annual Financial Report for 2015
47. Regional Councils' Annual Reports for 2015
48. Alternative forms of Anglican Church (8/15)
49. Connection with our Muslim neighbours (27/15)
50. Domestic violence and educating clergy (33/13)
51. Establishment of Anglican Community Services / Approval of the merger of Anglicare and Anglican Retirement Villages (2/16)
52. Funding church planting in urban areas / Study into effective church planting (13/15)
53. Funding for Urban Renewal / Ministry progress and brownfields' grants (42/15)
54. Glenhaven Proposal to change the status of the provisional parish to a parish
55. Licensing of incumbents (9/15)
56. Ministry in Socially Disadvantaged Areas (28/15)
57. Ordinances passed by the Standing Committee
58. Progress in responding to the Royal Commission into Institutional Responses to Child Sexual Abuse
59. Proposed plebiscite on same-sex marriage
60. Safe Ministry Board and Professional Standards Unit Annual Report
61. Sale of Bishops court
62. Stipends, Allowances and Benefits for 2017 (2/05)
63. Syrian Iraqi Refugee Response / Syrian refugee crisis (47/15)
64. Tertiary Education Ministry Oversight Committee (2/15)
65. Westmead Proposal to change the status of the provisional parish to a parish
66. Explanatory statements and reports on Bills

**Synod Service**

The opening service on the first day of Synod was held in St Andrew's Cathedral with the Rev Gary Koo preaching.

**Actions taken under the *Parishes Ordinance 1979***

The Synod assented to the following –

- (a) reclassification of Glenhaven as a parish
- (b) reclassification of Westmead as a parish

**Petitions**

There were no petitions received by the Synod.

## Questions under business rule 6.3

### 1. Distribution of funds raised by Anglicare in the Syrian and Iraqi Refugee appeal

The Rev David Clarke asked the following question –

How much of the \$746,000 raised by Anglicare in the Syrian and Iraqi Refugee appeal has so far been distributed to parishes currently engaged in ministering to Syrian and Iraqi people?

To which the President replied –

In September 2015, I called upon the Sydney Diocese to come together to mount a prayerful, practical, sustained and effective response to assist refugees coming to Australia fleeing the Syrian conflict.

As the lead organisation for this response, Anglicare launched the Archbishop's Syrian Refugee Appeal and designed a program that addressed current gaps in service delivery, and which would involve wherever possible the involvement of parishes and individual Sydney Anglicans.

Between September 2015 and May 2016, the appeal raised \$746,000, enough to fully fund the program until July 2018. Parishes do not receive direct funding through this program, however resources are directed toward parish-based programs.

The program involves –

- Parish-based English as a Second Language (ESL) classes;
- Community and parish-based Early Learning Through Play courses to prepare pre-school aged refugee children for kindergarten;
- Family support and trauma counselling through Anglicare's Hope Counselling program;
- Training for parish volunteers in assisting refugees; and
- Assistance with material needs and transitional accommodation.

To date –

- ESL groups are expanding with an additional four parishes in the Georges River Region establishing this ministry in addition to the 16 already in operation;
- The first of several parish-based Early Learning Through Play programs will be launched next week in the Bankstown Parish;
- Hope Counselling is currently serving 25 refugees from the additional cohort of 12,000;
- 236 people have completed the first module of parish refugee volunteer training, with the second module having commenced last weekend; and
- A number of transitional accommodation options for Syrian and Iraqi refugees are in development.

As members of Synod are no doubt aware, there was a significant delay from the Australian government in the processing and approval of Syrian and Iraqi refugees forming part of the additional cohort of 12,000.

These refugees have finally begun to arrive in Australia, and we remain committed to serving these people in Jesus' name for as long as it takes to ensure they receive the warm and generous welcome we committed to provide them

### 2. Numbers of nominators in previous elections of the Archbishop

Mr Peter M G Young asked the following question –

What were the numbers (only) of the nominators for each nominee of all elections of the Archbishop in this Diocese since 1966 referred to in paragraph 5(d) of the Standing

Committee's Explanatory Report (dated 21 June 2016) for the proposed Archbishop of Sydney Election Ordinance 1928 Amendment Ordinance 2016?

To which the President replied –

I am informed that the answer is as follows –

**1966**

H. ARROWSMITH: 1 mover, 1 seconder.

S. BABBAGE: 1 mover, 1 seconder.

R. DAVIES: 1 mover, 1 seconder.

F. HULME-MOIR: 1 mover, 1 seconder.

M. LOANE: 18 movers, 18 seconders.

L. MORRIS: 1 mover, 1 seconder.

T. REED: 1 mover, 1 seconder.

**1982**

E. CAMERON: 1 mover, 1 seconder.

D. HEWETSON: 1 mover, 1 seconder.

J. REID: 4 movers, 4 seconders.

D. ROBINSON: 9 movers, 9 seconders.

K. SHORT: 1 mover, 1 seconder.

**1993**

P. BARNETT: 9 movers, 9 seconders.

D. CLAYDON: 1 mover, 1 seconder.

R. GOODHEW: 24 movers, 24 seconders.

H. JAMIESON: 1 mover, 1 seconder.

P. D. JENSEN: 68 movers, 68 seconders.

B. KING: 1 mover, 1 seconder.

W. LAWTON: 1 mover, 1 seconder.

M. NAZIR: 1 mover, 1 seconder.

J. REID: 28 movers, 28 seconders.

**2001**

T. EDWARDS: 24 nominators

R. FORSYTH: 45 nominators.

G. HUARD: 31 nominators.

P. F. JENSEN: 138 nominators.

R. PIPER: 31 nominators.

**2014**

G. DAVIES: 182

R. SMITH: 195

**3. Revisiting the Diocesan Doctrine Commission report “A Theology of Christian Assembly”**

Dr David Oakenfull asked the following question –

What steps have been taken to implement Resolution 16 passed at the 2015 Session of Synod requesting the Diocesan Doctrine Commission to revisit its report “A theology of Christian assembly” (4 September 2008), noting that this report makes no reference to prayer or worship?

To which the President replied –

I am informed that the answer is as follows –

The Diocesan Doctrine Commission has three other prior tasks that it is working on at present and as a result has not yet been able to revisit its report on “A theology of Christian assembly”.

#### 4. **Apologetics in the curricula of Moore Theological College and Youthworks College**

Dr Barry Newman asked the following question –

- (a) Do any sections of the curricula of Moore Theological College, Youthworks College and Ministry Training Strategy include material on the importance and nature of apologetics as an adjunct to the proclamation of the gospel in our modern western world?
- (b) If so, what topics are dealt with and in what context – that is, what are the specific units or parts of other units in which the material is presented?

To which the President replied –

I am informed that the answer is as follows –

(a) Moore Theological College

Moore Theological College currently teaches apologetics at both the first year diploma level and in the fourth year of the degree program.

Youthworks College

The importance and nature of apologetics as an adjunct to the proclamation of the gospel is specifically addressed in the context of a specialised unit on evangelism in Youthworks' vocational diploma program; and in a unit on Christian Apologetics in the Year 13 program.

(b) Moore Theological College

CM151 Evangelistic Apologetics is a diploma subject which looks at a basic Christian apologetic stance and addresses key apologetic issues.

CT451 Contemporary Apologetics is BD4 subject which investigates the theology of apologetics as well as how a richly theological approach to apologetics might address particular contemporary apologetic concerns.

Youthworks College

Both Youthworks' programs address contemporary apologetic issues in relation to creation, the authority of Scripture, the exclusive claims of Jesus Christ, the providence of God, and the meaning of the atonement.

In Youthworks' vocational specialist units several areas are addressed in order to equip the students to engage with a variety of contemporary issues that arises as the gospel is proclaimed in our modern western world, including identity, sexual morality, mental health, enrichment and other social issues.

In the vocational informal program, Youthworks also run regular after dinner seminars where topics include understanding our culture with a view to engaging evangelically and apologetically, including through movies, TV shows, books, commercials and other fragments of popular culture so as to learn to 'read' our culture better for the proclamation and application of the gospel.

The answer does not provide information regarding the Ministry Training Strategy as it is not a diocesan organisation. It not an organisation about which questions can be asked under business rule 6.3(3).

**5. Membership of Standing Committee**

Mr Thomas Mayne asked the following question –

- (a) How many persons are currently members of Standing Committee?
- (b) Of that number –
  - (i) How many are blue-collar workers or equivalent?
  - (ii) How many are women?

To which the President replied –

I am informed that the answer is as follows –

- (a) 55
- (b) (i) We don't keep information regarding the occupational background of members of the Standing Committee. So far as we know, no member would easily fit the description 'blue collar worker or equivalent'.
- (ii) 9

**6. Authority to Officiate for the Rev Dr Keith Mascord**

The Rev Dr Andrew Ford asked the following question –

In light of recent media reports, could the Archbishop explain why he declined to grant an Authority to Officiate to the Rev Dr Keith Mascord?

To which the President replied –

A licence to preach and teach, under the auspices of the Anglican Church, carries with it a responsibility to teach the doctrines of the Church and not against those doctrines.

The Reverend Dr Mascord has not been engaged as a priest in the Diocese since 2008. In 2008 he was given a three year authority to officiate in a voluntary capacity. In July 2010 Dr Mascord applied for and was granted a further three year licence, which expired in August 2013. Dr Mascord is not currently licensed in the Sydney Diocese since his licence expired three years ago.

I met with Dr Mascord on 15 June this year and we discussed a number of issues including the views he expressed in his latest book. Dr Mascord made it clear to me that his thinking had moved away from the established doctrines of the Anglican Church. I said that I would read his book so that I knew exactly where his views had diverged.

At his ordination, Dr Mascord vowed that he was “ready to drive away all false and strange doctrines that are contrary to God’s word”. Dr Mascord has since come to believe that the Bible contains “erroneous ... theological ideas”. He now describes himself as a “dissenting Christian”, holding that the Bible “is an ancient text, pregnant with ancient assumptions and beliefs, many of which we no longer reasonably hold” and on this basis calls on Christians to re-think, among other things “the assumptions and beliefs which underlie Biblical discomfort with same sex activity”.

Because of his rejection of the authority of the Bible and the doctrine of Christ (as received by the Anglican Church), I formed the view that it was not appropriate for any clergyman who held such views to hold a general licence in our Diocese.

Dr Mascord was offered a licence to exercise a ministry in his parish as long as he was willing to conform to his ordination vows to teach only what is in accord with Anglican doctrine.



The accusation in the media that the Archbishop of Sydney has sought to restrict Dr Mascord's freedom of speech is a misrepresentation of the facts. My letter to Dr Mascord differentiates between the Anglican ministry for which he would hold my licence in his local parish, and his public teaching in other contexts. With respect to the former, I required that Dr Mascord "desist from teaching in that parish any doctrine which is contrary to that which has been received by the Anglican Church of Australia". With respect to the latter I made no stipulations, and merely expressed my personal preference, informing Dr Mascord: "I would, of course, prefer you not to teach contrary to our received doctrine whenever and wherever you teach in non-Anglican settings, as you will still be perceived as an Anglican clergyman."

I understand Dr Mascord has declined to take up the licence for ministry in his parish as offered by me. However, the offer still stands.

## 7. Workload on regional bishops since the discontinuation of regional archdeacons

The Rev Bruce Stanley asked the following question –

Can the Archbishop advise Synod as to any work increases upon our regional bishops since the discontinuation of regional archdeacon positions in the Diocese, with particular reference to parish building works?

To which the President replied –

I have asked the Regional Bishops for their responses to this question and their answers are as follows –

### Bishop Ivan Lee

When I was first consecrated, Archdeacon Ken Allen was the Archdeacon for the Western Region. In the years thereafter when I had no Archdeacon or Executive Assistant, there was significant increase in workload, both pastoral and property. Since the appointment of the Rev Neil Atwood as Executive Assistant, this workload has reduced as he now handles the majority of property issues, although I still am involved as Neil is part time. But I would say that compared to when I had a full time Archdeacon, my present workload, even with a part time Executive Assistant, is still an increase.

### Bishop Peter Hayward

I have no prior experience of life with an Archdeacon so I cannot give an answer. All I can say is that I am involved in some property matters but the majority of the issues are dealt with by my Executive Assistant, the wonderful Tony Willis.

### Bishop Chris Edwards

There are presently 12 parish building projects underway in the Northern Region that I am involved with. My Executive Assistant, the Rev Chris Burgess, also assists with these projects.

### Bishop Peter Lin

I've not been around when there were Archdeacons. For me I have spent a fair bit of time on building/property issues. Lack of expertise in the area and given the huge amounts of money means I double check everything so may spend more time than other Bishops who have more experience. It would be difficult to express in hours. I would be pleased to do less of it.

Having said all that, I'm hoping to share a lot of this work with my new Executive Assistant, the Rev James Davidson.

### Bishop Michael Stead

The South Sydney Region has 10 significant property matters on the go at the moment. The Rev Hugh Cox and I are looking after half each. A fulltime Archdeacon could have looked after all 10 matters.

## 8. Parish Loans

The Rev Andrew Katay asked the following question –

- (a) How many parishes currently have loans with the Finance and Loans Board?
- (b) How many parishes currently have loans with another lending agency?
- (c) What is the total original loan value of all parish loans currently outstanding?

To which the President replied –

I am informed that the answer is as follows –

It is assumed by referring to ‘lending agencies’ the question is seeking information regarding loans that are secured against real property, and not other loans such as loans from parishioners or loans for the purchase of office equipment, motor vehicles or the like. It is difficult to compile such data due to inconsistencies in the way loans are recorded in the balance sheets of parishes.

The Property Trust has examined its records for the 5 years to 1 July 2016 in regards to the parish loans for which it has acted as the contracting party. These reveal that 20 parishes obtained loans from external lenders during that period.

Approximately \$47 million (based on the 59 FLB loans and the 20 parishes referred to in the answer to part (b)).

It should be noted that statements and associated loan correspondence are sent directly to parishes by external lenders. A full answer to the question would require each of these parishes to be contacted. This is not feasible in the time available.

## 9. Greenfield Land Acquisitions Levy

The Rev James Warren asked the following question –

In answer to a question (4.7) asked last year about whether the greenfields Land Acquisition Levy is set high enough at 2% per annum, producing an annual income of approximately \$2 million, part of the President’s informed answer was:

- The MPC estimates that \$17.5 million in greenfield land acquisitions is required over the next 5 years.
  - This answer excludes the needs for new churches in brownfield areas of the Diocese.
  - The MPC acknowledges that the need for new churches is greater than funds available.
- (a) Is there now an even greater case for the 2% greenfields Land Acquisition Levy to be raised?
  - (b) Due to limited funding, what greenfields have we so far missed out on that we would have otherwise purchased?
  - (c) When do such delays, make it a brownfield purchase, and to what extent do the costs to acquire church property then increase?
  - (d) Why has brownfields funding (with 70% of new houses in Sydney) been considered separately and subsequently to the greenfields funding?
  - (e) What amount (percentage-wise) would MPC find useful if they could request an amount for their brief?
  - (f) What are the main reasons holding us back in increasing this figure?
  - (g) Who is best placed to reconsider whether the Land Acquisition Levy is set high enough, and if not, to put the wheels in motion to have the levy increased?

To which the President replied –

I am informed that the answer is as follows –

The case for the land acquisition levy remains strong. The MPC has identified the need to acquire land in at least 6 areas sites at \$3 million each, totalling \$18 million, including: Box Hill, Bringelly North/Badgerys Creek, Ingleside, Llandilo / St Marys ADI, West Dapto and Wilton Junction.

All other things being equal, any delays in the acquisition of land are generally likely to result in an increase in acquisition costs well above the general property market as land is rezoned and infrastructure such as roads and sewer services are provided. Examples of historical price increases include the MPC land acquisition at Austral for \$1.75 million in 2009. The value of this land at Austral, which is still located within a greenfield area that is yet to see housing development, has now tripled to over \$6 million. Similarly, land acquired in 2011 for \$3.3 million at Stanhope Gardens, now a brownfields area strategically next to greenfield development areas, has tripled in value to \$10 million.

In 2016 the Greenfield price for an area in the South West growth corridor may be approximately \$200 per square metre. Based on the above examples, over the next 5 years costs may triple to \$600 per square metre.

Brownfields and Greenfields funding sources were considered in conjunction with one another and in 2007 \$10 million was allocated towards both Brownfield and Greenfield projects (total \$20 million). In approving the land acquisition levy in 2012, the Synod took the view that in the context of limited funding availability, the higher priority was to acquire land in greenfield areas where there were no diocesan land holdings and no church plants. This was an act of fellowship by all parishes to acquire land for to plant the seed for a future parish whilst it is available and relatively affordable.

The MPC is a grateful recipient for all funding allocations. With approximately \$2 million pa raised by the land acquisition levy, 1 new site is able to be acquired every 1½ years. If funding for such an acquisition program were increased the provision of sites would be realised sooner to facilitate the commencement of a greater number of ministries.

The Archbishop's NCNC is raising funds to complete new church building projects on greenfield lands acquired by MPC. In comparison, new church building projects on existing parish sites in brownfield areas are self-funded by those parishes.

The Diocesan Resources Committee is responsible for providing recommendations to Standing Committee and Synod regarding the future funding of MPC projects which are required to be balanced with other competing funding priorities.

#### 10. Capacity increase resulting from church building projects

The Rev Jason Ramsay asked the following question –

With reference to the table on page 63 of the Synod book which outlines the funding of the major church building projects since 2008, what was the capacity increase (defined as the seating capacity of the main auditorium as in paragraph (b) on page 60) of each project listed?

To which the President replied –

I am informed that the answer is as follows -

Broadway	114%
Hoxton Park	500%
North Sydney	0% (as this was a housing and children's ministry project)
Naremburn/Cammeray	61%

Bowral	200%
Rooty Hill	400%
Dapto	175%
Berowra	50%
Normanhurst	0% (as this was a children's ministry centre)
Glenmore Park	127%
Neutral Bay	35%
Annandale	118%
Lower Mountains	66%
Chatswood	114%
Dee Why	72%
Kiama	55%
Smithfield Rd	87%
Watsons Bay	200%

# 11. The impact of rectory standards on the right of nomination to parishes

The Ven Deryck Howell asked the following question –

- (a) In the last ten years, how many parishes have been declined the right of nomination because their rectory did not conform to Diocesan standards?
- (b) What are those standards?
- (c) Where a parish is able to provide appropriate office space for the rector at the church or other site rather than the rectory is that taken into account as being an adequate replacement where a study or office is not able to be provided in the rectory? If not, on what grounds?

To which the President replied –

I am informed that the answer is as follows –

The right of nomination of a parish is determined by the Nomination Ordinance 2006. Clause 5 of the ordinance sets out multiple preconditions to obtain benefits under this ordinance. Clause 5(1)(b)(iii) requires that the previous Rector was “provided with the free use of a residence or otherwise housed in accommodation approved as suitable by the Archbishop”.

- (a) None. In the last ten years, 13 parishes had their right of nomination considered by the Archbishop-in-Council. Eleven of those parishes lost their right of nomination due to failure of local revenues. The other two parishes were granted right of nomination.
- (b) Not applicable. There are no fixed standards required for rectories but the Regional Bishop, acting as the Regional Archdeacon, liaises with parishes to encourage parishes to make appropriate arrangements to house their Rector.
- (c) Yes, this is an example of the type of factors which are considered when determining whether a rectory is suitable.

# 12. Survey of rectors in the Funding for Urban Renewal report

The Rev Anthony Douglas asked the following question –

Regarding the survey of rectors referred to in paragraph 20 of the Funding for Urban Renewal Report –

- (a) What criteria were used to select the rectors to be included in the survey?
- (b) What was the spread of regional representation of those surveyed?

- (c) What was the spread of parish sizes of those surveyed, using the brackets of 0-100, 101-150, 151-200, 201-250 and greater than 250?
- (d) What information was provided to them?
- (e) What questions were they asked, and how much time were they given to consider their answers?
- (f) Why did the committee include the tabulated results in this paragraph while giving no indication of the response from the Strategic Research Group (paragraph 23)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The FUR committee members conducted a “straw poll” of the proposal by speaking to a range of parish Rectors based on those they knew and ensuring there was a spread of regions and church sizes.
- (b) and (c)

The spread of regional representation and parish sizes are shown in tabular form and will be posted on the notice board in the foyer. In summary, the numbers by region were: Northern, 14; Western, 11; South, 6; Georges River, 6 and Wollongong, 14. There was a relatively even spread among the attendance brackets specified in the question.

Region	Parish Attendance						Total
	0 - 100	101 - 150	151 - 200	201 - 250	251 - 400	> 400	
Northern	2	2	3	4	3		14
Western	1	2		2	1	5	11
South	1	3		1		1	6
Georges River	2	1		2		1	6
Wollongong	2	4	3		2	3	14
	8	12	6	9	6	10	51

- (d) Discussions with Rectors included either verbal or email contact, and the following information was discussed:
  - A reminder of the “Brownfields report” presented to Synod in 2015
  - A summary of the work undertaken by the FUR committee to date
  - The range of options that have been considered for raising capital for the proposed fund
  - Detail of the current proposal, including the levy on parishes and the \$3.5m drawdown from the DE
  - A discussion of the criteria that would be used for assessing applications.
- (e) Rectors were asked for their initial reaction as to whether they would be in favour of such a proposal, should it be brought to Synod. Generally, there was a phone discussion including answering questions Rectors had on the proposal and Rectors provided their response in the context of that conversation. Others were contacted by email. If they desired time to consider a response, this was provided.
- (f) The proposal was discussed at the meeting of the Strategic Research Group held on 27 July 2016. No formal response to the proposal was provided by the Strategic Research Group.

**13. Threshold for significant building projects in the Funding for Urban Renewal report**

The Rev Anthony Douglas asked the following question –

- (a) On what basis did the Funding for Urban Renewal Committee determine that a threshold of \$1.5m was a suitable minimum value for “significant parish building projects” (Funding for Urban Renewal Report, paragraph 8)?
- (b) What would the table in Appendix A look like if the threshold was revised downwards to a minimum of \$500,000?

To which the President replied –

I am informed that the answer is as follows –

- (a) Representatives of the Funding for Urban Renewal committee met with representatives of the Finance and Loans Board. It was agreed that, while there are variations, a typical significant expansionary church development could be expected to cost in the order of \$3 million. Appendix A was extracted from the “Brownfields Report” presented to Synod in 2015, using 50% of this number.
- (b) The “Brownfields report” contained an Appendix that extended this analysis to all building projects above \$1 million. The detailed work required to extend this using a threshold of \$500,000 has not been done.

**14. Funding renewal through charitable and government grants**

Mr Jonathan Stavert asked the following question –

What consideration was given to the use of charitable and government grants to fund renewal of parishes?

To which the President replied –

I am informed that the answer is as follows –

It is assumed that the form of “renewal” intended in the question is property renewal.

The Funding for Urban Renewal committee is aware of smaller grant programs that are available, primarily the Community Building Partnership Grants. However, these are insufficient in size to fund larger developments.

Some foundations exist that do provide larger grants from time to time. However, such sources are more exceptional in nature and cannot be relied on to provide ongoing revitalisation of the scale and ongoing nature envisaged in the Funding for Urban Renewal proposal. Furthermore, this would detract from other Diocesan funding initiatives, such as New Churches for New Communities.

**15. Clergy Assistance Program**

The Rev Antony Barraclough asked the following question –

Noting that the Clergy Assistance Program commenced on 11 April 2016, could the Archbishop advise –

- (a) How well or otherwise the program has been received?
- (b) How many clergy have made use of the program to date?
- (c) Who provides the counselling for clergy?
- (d) Whether the program is restricted to ordained clergy or unordained parish staff members?

- (e) If the program is restricted to ordained clergy whether there are any plans to expand the service to all ministry staff?
- (f) What the projected cost per clergy/staff member is expected to be in 2016?

To which the President replied –

I am informed that the answer is as follows –

Our agreement with Anglicare in relation to the Clergy Assistance Program (“CAP”) calls for de-identified calendar quarterly reporting. The first of those reports was received in July relating to the period 11 April to 30 June this year. The 2<sup>nd</sup> quarter’s reports (for 1 July to 30 September) due later this month will be the first opportunity to assess feedback from clergy who have completed 6 sessions of counselling. Accordingly, at this stage the amount of information available in relation to the operation of the CAP is limited.

In response the specific matters raised in the question –

- (a) Anecdotally, a number of clergy have indicated they considered the CAP to be a valuable initiative, but at this stage we don’t have any meaningful data on how well or otherwise the Program has been received.
- (b) In the period to 11 April to 30 June 2016, 24 clergy accessed the CAP (4 of those attending with their spouse, taking the total number of persons to 28).
- (c) Wherever practical the counselling is provided by one of the approved Anglicare counsellors. However –
  - (i) where the distance or availability meant that was impractical, the member of clergy was referred to an external counsellor chosen from a list approved by Anglicare and the Diocese,
  - (ii) where specifically requested, the member of clergy may be funded through the CAP to see another professional with whom they have an existing relationship or who they request by reputation, or
  - (iii) where either the member of clergy or Anglicare consider the situation warrants it, the person may be referred to an external mental health professional chosen from a list approved by Anglicare and the Diocese.
- (d) At this stage access to the CAP is restricted to clergy licensed to parishes in the Diocese, although the spouse of the member of clergy can be included where it is felt that would be helpful. The question of whether the scope of the program should be broadened to include parish lay ministry staff will be the considered as part of a broader review of the operation of the whole program to be undertaken later this year.
- (e) As noted above, the question of the categories of person to whom assistance is provided will be considered as part of that broader review of the CAP.
- (f) In December 2015, Standing Committee approve an additional amount of \$133 per minister being added to the Stipend Continuance Insurance component of the ministry costs recovered from all parishes in 2016 pursuant to the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* as a contribution to the expected cost of a Clergy Assistance Program.

It is expected that in November this year Standing Committee will approve the continuation of the CAP, and set the amount to be recovered in 2017, based on the results of a review of the program after the first 6 months of its operation. A key part of that review will involve an assessment of the data from the 2<sup>nd</sup> set of quarterly reports due later this month.

## 16. Standing Committee policy on minimum stipend

Mrs Alison Woof asked the following question –

- (a) What consultation process did the Standing Committee go through before changing its policy on having a Minimum Stipend?

- (b) What protections have been put in place to protect Youth and Children Ministers, some of whom currently receive a 65% stipend, from being paid an even lower stipend in the future?
- (c) What recourse does a member of the clergy have if their stipend is reduced to an unsustainable level?

To which the President replied –

I am informed that the answer is as follows –

- (a) The concept of a minimum stipend for a minister recommended by the Standing Committee or, in some cases, the Synod has been enshrined in the *Parishes Ordinance 1979*, the *Nomination Ordinance 2006* and in that ordinance's predecessor, the *Presentation and Exchange Ordinance 1988*, for many decades. There has been no change in policy. The minimum stipend for a minister continues to be recommended by the Standing Committee for the purposes of these ordinances.
- (b) A Youth or Children's Minister who is an employee has the same protections as any other employee.
- (c) My expectation is that rectors will, whenever possible, be paid a stipend which is no less than the minimum recommended by the Standing Committee, and that other parish clergy will be paid in accordance with the scales in the Remuneration Guidelines published by the Standing Committee. Where this is not possible and clergy find that their level of stipend is unsustainable, I would encourage them to speak with their wardens at first instance and, as necessary, their regional bishop.

#### 17. Non-ordained chaplains in extra-parochial schools

Mr Mark Boyd asked the following question –

- (a) Are there currently any non-ordained chaplains in extra-parochial schools?
- (b) If so, how many?
- (c) What ordinance were they appointed under?

To which the President replied –

I am informed that the answer is as follows –

The Diocese does not have centralised records of staff employed in schools, and from time to time chaplains or other ministry staff are appointed to work in a school but no authority is sought from the Archbishop.

Also, there is no way of determining whether a person who has a licence issued for other ministry is also involved in school chaplaincy.

The best information which could be obtained in the time available is that there are 2 lay people who have an authority from the Archbishop and are serving as a lay ministry worker in extra-parochial schools. We understand that at least four other lay people are employed as chaplains in extra-parochial schools but they do not have any authority from the Archbishop for this role.

The two people who have authorities received their authority under the *Deaconesses, Readers and Other Lay Persons Ordinance 1981*.



**18. Progress related to Resolution 34/09 regarding people affected by disability**

Mr Peter M G Young asked the following question –

What progress has been and is being made in connection with Synod's Resolution 34/09 concerning people affected by disability (including their families and carers) since the issue of the Social Issues Executive's Report to Standing Committee dated 16 September 2010?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 34/09 called for action on the part of parishes and diocesan organisations with respect to people affected by disability. The Social Issues Executive is currently reviewing a research proposal to examine progress since Synod Resolution 34/09 was passed, and intends to place this proposal before the Standing Committee by the end of this year.

However it is possible to say something regarding Anglicare's work in advocating publicly on behalf of people with a disability, their families and primary carers, something which they have done for many years.

Anglicare's Social Policy and Research Unit analyses data collected through Anglicare disability and carer programs operated across the Sydney Diocese, as well as advice received from Anglicare frontline staff and the community. This information provides an important evidence base for advocacy, enabling Anglicare to raise policy concerns in local, state and federal forums and in the media.

The Social Policy and Research Unit's advocacy efforts are concentrated on producing advocacy reports for government/sector/community audiences, as well as responding to invitations by State and Federal Governments/Committees/Agencies to have input on policy, social and legal considerations through formal submissions.

Anglicare also raises policy issues on behalf of people with a disability and their carers when its CEO and Directors meet with State and Federal Government MPs at annual Anglicare Australia CEO Conferences.

Further information about Anglicare's advocacy activities can be provided on request.

**19. Oversight of School Council and Head of School**

Mrs Jennifer Pelster asked the following question –

Who oversees the Chair of the School Council and Head of the School if they are a 'Boys Club' to the detriment of the staff and students?

To which the President replied –

I am informed that the answer is as follows –

Every member of a school council has a responsibility for the governance of the school. Typically, the Chair of a school council is elected by the members and the members will have power to remove the Chair and elect a replacement from among their membership.

**20. Financial matters related to Moore Theological College**

Mrs Anne Price asked the following question –

- (a) Why did Standing Committee remove the borrowing limit which previously applied to Moore Theological College (see paragraph 3.4 of the 2016 Standing Committee Report book)?
- (b) Is it the case that staff of Moore College have been advised that the College is facing a large deficit situation and, if so –
  - (i) Why has Synod not been provided with a special report on this matter?
  - (ii) What is the cause of this deficit and when was it first identified as an issue?
  - (iii) Please provide financial information sufficient to help all Synod members understand the current and projected financial situation of the College, and
  - (iv) What strategies does the College have in place to deal with this situation?
- (c) How many staff have been, or are in the process of being made redundant at Moore College recently and currently, and are these redundancies related to financial problems at the College?
- (d) How many of the redundancies were voluntary, and how many were involuntary?
- (e) What specific steps have been taken to assist affected staff to find new jobs?
- (f) What is the impact of these redundancies on College programs, and services for students? Are any services or programs being closed down?

To which the President replied –

I am informed that the answer is as follows –

- (a) In September 2015, the Standing Committee amended the Synod's Governance Policy for Diocesan Organisations to discontinue, as a matter of policy, the Standing Committee's involvement in setting borrowing limits for diocesan organisations.

It was considered that members of the governing body of a diocesan organisation are best placed to make decisions about the level of the organisation's borrowings, and that a change to the policy was necessary in the interests of good governance. The change was reported to the 2015 session of Synod. See page 55 of the 2015 Synod Proceedings Book.

Following the change, and at the Standing Committee's request, the Diocesan Secretary wrote to diocesan organisations inviting them to promote amendments to their constituting ordinances to remove the Standing Committee's involvement in setting their borrowing limits. Moore College is one of ten diocesan organisations that have had their constituting ordinance amended in this manner.

- (b) The Staff of Moore Theological College have not been advised that the College is facing a large deficit situation. In fact, the College expects to generate a surplus in 2016.
- (c) A review of staffing needs for 2017 and into the future has been undertaken by an external consultant and seven positions were identified as no longer needed. These consequent redundancies were made in order to allow the College to be more efficient in its present operations and therefore be able to pursue future additional strategies in terms of additional courses, both by face-to-face tuition and by distance learning.
- (d) The decision to make each of these positions redundant was made by the management of the College, with the support of the Executive of the Governing Board.
- (e) Each of the staff affected have been offered assistance with outplacement and other counselling services.

- (f) None of the College programs, whether diploma, degree or distance programs, has been disrupted by these redundancies. The Distance Education department, formerly External Studies, is in the process of being integrated into the Registrar's department and transitional arrangements have been put in place to ensure that student services are not impacted by this change. The College teaching programs are in fact being expanded in 2017, with the introduction of an accredited online diploma, a new strand in the one year diploma course focussing on women's ministry, and plans for a non-vocational Master of Christian Studies which it is hoped might be approved for operation in the second half of the year. The Distance Education courses are being simplified for 2017 but each current mode of tuition will continue to be available.

## 21. Attendance at Anglican churches in our Diocese

The Rev Peter Tong asked the following question –

What are the total numbers of growth or decline for those attending Anglican churches in our Diocese for the years 2011, 2012, 2013, 2014 and 2015?

To which the President replied –

I am informed that the answer is as follows –

Each year parishes are asked to provide the Diocesan Registry with average attendance. The information requested has been streamlined as far as possible but some parishes still do not provide the requested information. The attendance for each region and the diocesan total is published in the Diocesan Year Book.

The following figures are the total updated attendances for the parishes that provided the figures for the relevant years:

Year	Total attendance	+Increase/ -Decrease	Number of parishes not lodging a return
2011	53,162	-590	1
2012	52,947	-215	5
2013	53,297	+350	10
2014	54,468	+1171	14
2015	54,957	+489	12

## 22. Matters for which the Archbishop most commonly prays

The Rev Simon Flinders asked the following question –

Could the Archbishop please inform the House what he most commonly give thanks for in the life of the Diocese and what concerns of his heart he most commonly prays for the Diocese?

To which the President replied –

Strictly speaking this question is out of order, but Mr Flinders kindly sought my goodwill before asking the question, so I have, on this occasion, decided to put procedural matters aside, given the importance of prayer for us all.

When I was ordained I was set apart for a ministry of prayer, preaching and pastoral care. To the best of my ability I have sought to fulfil this vocation, though I am ever mindful of the frailty of the flesh and my failure to live up to my own expectations, let alone those of others.

When I was Bishop of North Sydney, apart from the CMS diary which I share with my wife in our daily prayers, I would regularly pray through the Northern Region Prayer Diary. As Archbishop, I have now added four other regional prayer diaries to my prayers. Prayer diaries from Moore College, Youthworks and Anglican Aid also assist my prayers, as do the concerns of other diocesan organisations and their CEOs. In certain seasons of the year, I have specific

prayers, such as those for Heads of our Anglican Schools and their prefects in Year 12, and in this month those children of clergy undertaking their HSC exams. As I pray through the parishes and their ministry staff and our diocesan organisations I am reminded of what a marvellous privilege it is to serve in a diocese such as our own. There is so much to be thankful for: our rich heritage of theological clarity in preaching the gospel; our evangelical commitment to good works prompted by faith in seeking the welfare of the city; and our overarching desire to do all things to the glory of God.

My regular prayer for our diocese is that we might be suffused by love for each other and love for our neighbour that each and every one might know of the claims of the Lord Jesus over our world. We love, because God first loved us, and so our responding love must be reflective of his love towards us.

As often as I remember, I also seek to close each day with the reported daily prayer of TC Hammond: "Heavenly Father, thank you for this day and for what you have wrought through me to your glory, and forgive me for those sins which have detracted from your glory, through Jesus Christ our Lord. Amen."

### **23. Online Safe Ministry Training**

The Rev Craig Schafer asked the following question –

In reference to paragraph 49 of the Safe Ministry Board report –

- (a) What is the comprehensive online safe ministry training package being considered for utilisation and when is it planned that those considerations will be finalised?
- (b) What factors unique to the Anglican Diocese of Sydney might render online Safe Ministry training infeasible, even if it was being successfully employed by other churches in other places?

To which the President replied –

I am informed that the answer is as follows –

- (a) A key function of the Safe Ministry Board is to ensure that church workers in the Diocese are suitably trained in safe ministry with children. The current arrangements have been in place for some years and the Safe Ministry Board is constantly reviewing its practices.

The online safe ministry training package referred to in paragraph 49 of the Safe Ministry Board report has been developed by Safe Place Services a division of the Seventh Day Adventist church of Australia. Representatives of the Safe Ministry Board have attended a demonstration of this training package and are currently evaluating whether it, or other options, may be suitable for online training in safe ministry in this diocese. We are also involved in discussions with other dioceses in NSW about the possibility of online training in safe ministry.

It is expected that consideration of this matter will be finalised in 2017.

- (b) At this stage, it does not appear that there are any significant factors which are unique to the Anglican Diocese of Sydney which would impact the feasibility of online training in principle. Part of the evaluation process will involve consultation with adult learning experts to consider whether online training is appropriate for safe ministry purposes. The large number of people to be trained and the geographic distances involved seem to indicate online training could offer significant advantages.

However, online training also has cost implications. Whether the Diocese purchases a licence for an existing package or develops its own system, it is expected there would be significant initial costs. There will also be ongoing costs if, as expected, there is also a webinar element included in the online training.

All these issues will be considered by the Safe Ministry Board before a decision is made to make any structural changes in safe ministry training.

#### 24. Financial impact of recent changes to base stipends

Miss Jenny Flower asked the following question –

Assuming that the Average Weekly Earnings (AWE) in New South Wales increase by 3% per annum for the next 35 years, and assuming superannuation continues to be calculated at the same percentage of stipend as currently applies, and assuming the Diocesan Superannuation Fund achieves an historic long-term average return of 6% per annum over those 35 years, what has been the projected impact on a recently ordained minister's superannuation balance over a 35 year working life, following the Standing Committee's decision to base stipends on 75% of AWE rather than 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

Based on the assumptions in the question, the answer is that the final balance in the minister's superannuation fund account would be approximately 5.82% lower as a result of the decision to set stipends at 75% of AWE rather than 80% of AWE. In dollar terms the final balance in the minister's superannuation fund account would be approximately \$1,722,000 instead of \$1,828,000.

#### 25. Providing pastoral care to same-sex attracted people

Mrs Pamela Shaw asked the following question –

In 2014 I moved the following motion –

“That Standing Committee establish a committee of lay and clergy representatives to bring recommendations to the 2015 Synod on ways of providing pastoral care to people attracted to others of the same sex.”

That was passed at the Synod in 2014. Last year it was said that there was a problem so it would be 2016. Now it is going to be 2017.

The motion is not to do with the present marriage equality issue, but because that the need for guidance on pastoral care is even greater.

Why is this taking three years?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 19/14 requested the establishment of a committee comprised of lay and clergy representatives. The Standing Committee appointed such a committee.

Resolution 34/15, passed by the Synod last year provided as follows -

Synod requests Standing Committee to continue its work of developing pastoral guidelines for pastors as they minister to Christians experiencing same-sex attraction, their family and friends, and their churches; and that a committee be formed of sufficient size, breadth of experience, and expertise to accomplish this, to report to Synod in 2017.

As indicated on page 11 of the Synod Book, the Standing Committee determined that resolution 34/15 had the effect of superseding resolution 19/14, including by requesting that the report be provided to the 2017 session of Synod.

The Committee is chaired by Bishop Chris Edwards. It has been meeting regularly and will report to Synod in 2017 as requested.

## **26. Appointment, circumstances and role of Mission Area Leaders**

The Rev Dr Roger Chilton asked the following question –

- (a) Is there a job description for Mission Area Leaders?
- (b) Are Mission Area Leaders appointed for a set period of time? If so, for how long, and what is the provision for re-appointment?
- (c) Is there any provision financially to parishes for the time given by Mission Area Leaders away from their parish work?
- (d) What is the relationship between Regional Bishops and Mission Area Leaders? Do they have any official role in deputising for the Bishop in matters relating to their mission area?
- (e) Is there any reporting process by Mission Area Leaders to you as Archbishop, the Standing Committee and/or the Regional Bishops?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes there is in very broad terms, namely, to promote gospel partnership between churches and ministers so that encouragement, wisdom, strategies and resources are shared for the sake of mission. Common activities include prayer meetings, training sessions, conferences and the sharing of progress and difficulties. Precisely how each Mission Area Leader operates varies greatly as each Mission Area has different missional, geographical and cultural contexts.
- (b) In the very early stages, yes, but no longer. The appointment ceases if the Mission Area Leader resigns, or the Archbishop removes the appointment (which has never occurred). A new Mission Area Leader is appointed by the Archbishop in consultation with the Regional Bishop.
- (c) There was financial provision to parishes in the first few years of the Mission Area Initiative but was ceased by Standing Committee and Synod when total synod funds suffered decline.
- (d) In the first few years, in order to establish this new initiative, Bishop Ivan Lee and Archbishop Peter Jensen met with the Mission Area Leaders for training and support. However, once the initiative was well established, and mindful of the vast distances travelled by leaders, the Regional Bishops assumed the oversight and support of the Mission Area Leaders in their regions. Mission Area Leaders do not have any official role in deputising for the Bishop, nor any delegated authority over their fellow rectors. Their role is one of taking initiative in promoting gospel partnership amongst their peers. Mission Area meetings and activities are all voluntary.
- (e) There is no reporting process in any technical or official sense. No written reports are required. Regional Bishops do not give directions to their Mission Area Leaders, but rather, work in fellowship with them to support and encourage greater mission in the region.

## 27. Workload of Regional Bishops related to building matters

The Rev Bruce Stanley asked the following question –

Are there currently any strategic plans for the next few years to reduce the workload of Regional Bishops, or the Archbishop, in regard to their time spent on parish or diocesan building matters, or will this work continue to be a part of a Bishop's responsibilities?

To which the President replied –

The financial constraints of the Endowment of the See regrettably required the Regional Bishops to become Regional Archdeacons as well in the latter half of last decade, as we were no longer able to fund five full time Archdeacons since we have for many years. Under my predecessor, we initially engaged three part time Executive Assistants, plus one honorary Executive Assistant across four of the regions. This was later increased to five Executive Assistants, though the Executive Assistant of Georges River Region was honorary as was the Bishop of that region. Since becoming Archbishop I initially sought to ensure that the Bishop of Georges River Region was fully stipended and we have recently been able to add the part time services of the Reverend James Davidson as our fifth part-time Executive Assistant. Thus all regions have full time bishops and part time Executive Assistants. Some of these experienced Executive Assistants are retired clergy, while Tony Willis also has a part time position with the Anglican Schools Corporation, Neil Atwood works part time for the PSU and James Davidson has a part time position in the parish of Fairfield with Bossley Park.

There are no further plans envisaged for the next few years, as we have to live within our means. The hard work of our Executive Assistants in property matters generally is a welcome relief for the regional bishops. However, the reality is that where property matters are such that the bishop's time is needed to address them, then there will be a corresponding reduction in pastoral duties.

I should add that I am blessed, as is our Diocese, with five outstanding regional bishops, godly and gifted men who take their responsibilities seriously. They work hard and give of themselves generously to the work to which they have been called. My concern for their workload prompted my recent sharing with them Christopher Ash's book *Zeal without Burnout*, as I indicated in my Presidential Address, so that they might be good models to those whom they serve.

## 28. Consultation regarding Loquat Valley Anglican School

The Rev Jason Ramsay asked the following question –

This question refers to the decision of the Anglican Schools Corporation Board in early 2016 to absorb Loquat Valley Anglican School into St Luke's Grammar –

- (a) What consultation did the Board undertake with the Council, staff, Principal and parents of both schools?
- (b) What consultation was undertaken with the local parishes of those schools?
- (c) What was the rationale for the level of consultation reported in (a) and (b)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Corporation Board began discussions about concerns for Loquat Valley Anglican School with the Principal and Chair of the School Council in mid-2014.

In depth consultation was then taken with the respective Principal and Chair of Loquat Valley Anglican School and St Luke's Grammar School regarding Loquat Valley Anglican School becoming a campus of St Luke's Grammar School.

The Council of St Luke's Grammar School was consulted separately with regard to their willingness to take responsibility for Loquat Valley as a campus of St Luke's Grammar. Staff and parents were not consulted.

- (b) Local parishes were not consulted.
- (c) The Board determined to limit consultation to that outlined as it was felt that wider consultation could put the stability of enrolments and ongoing viability of Loquat Valley Anglican School at risk.

**29. Reviews undertaken by Standing Committee in considering the recommended minimum stipend of ministers**

The Rev Richard Blight asked the following question –

Concerning the decision of the Standing Committee to change the basis of determining the stipend of ministers from 80% of AWE to 75% of AWE:

- (a) Was a review conducted by the Stipends and Allowances Committee or any other body which recommended this decrease in the real value of clergy stipends compared to the communities they serve? If not, what was the reason for this decision?
- (b) Was there a review of the likely impact on clergy and their families of this reduction in the real value of the stipends of ministers and assistant ministers? If not, why was there no such review?
- (c) Was there a review of the impact on changing the real value of the stipend on clergy superannuation, especially given that many clergy will rely on superannuation savings to pay for housing in retirement? Was any consideration given to increasing the percentage of stipend to be paid as superannuation to compensate for the decrease in the real value of the stipend? If not, why was there no such review or consideration?
- (d) Was any consideration given to warning parishes that the previous decision by Standing Committee to deviate from the 80% of AWE basis for calculation of stipends was later overturned, causing stress to parishes through above average increases to return stipends to the baseline of 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 6.3(4)(a). It contains a number of assertions. Nonetheless I make the following comments:

- (a) At its meeting in August 2016, Standing Committee received a report from the Stipends and Allowances Committee which noted –
  - (i) that to apply the agreed methodology of 80% of AWE, reaffirmed by the Standing Committee as recently as 2014, would require an increase in recommended minimum stipends of 5.3%, and
  - (ii) that in 2015 Standing Committee had agreed that the increase in stipends for 2016, 2017 and 2018 be limited to the lesser of 4% and the amount required to reach 80% of AWE.

The Stipends and Allowances Committee therefore recommended the stipend for 2017 be set at a 4% increase over 2016.

Standing Committee also received a report from Bishop Michael Stead which noted that the other reports received recently by Standing Committee do not provide a justification as to why 80% of AWE is the appropriate percentage and one of those reports in fact provided good reason to set a lower figure.

Bishop Stead's report therefore suggested that, in view of Standing Committee's long held principle that the rate of stipends, allowances and benefits should enable the minister and their family to live at a standard which might be described as 'neither



poverty nor riches', there was a compelling case for the Standing Committee to reconsider its long term policy of setting the minimum recommended stipend based on 80% of AWE.

The report suggested that –

- (i) given the impact of rising Sydney housing prices on total remuneration, and
- (ii) the value of non-taxable allowances and the tax-effect of salary sacrifice via MEA, and the lower stipends paid by other Christian denominations and by other Anglican Dioceses,

it is clear that ministers in Sydney are receiving a total remuneration package which is significantly higher than the 'average' person in society – and are therefore skewed more towards 'riches' than 'poverty'.

Standing Committee does not record the reasons for its decisions. However, after receiving both reports and debating their recommendations, Standing Committee agreed that the 2017 stipend be set at 77% of AWE, the 2018 stipend at 76% of AWE, and thereafter the stipend be set at 75% of AWE.

- (b) There was no specific review undertaken of the likely impact of the decision on recommended minimum stipends for 2017 on clergy and their families, although the reports received by Standing Committee demonstrated that over the last 20 years the growth in AWE has consistently and significantly outpaced the movement in the Consumer Price Index.
- (c) No.
- (d) No.

### 30. Impact of the change to recommended minimum stipend of ministers

Miss Jenny Flower asked the following question –

- (a) Since what year has the minimum stipend for ministers been notionally set at 80% of Average Weekly Earnings (AWE) for males in New South Wales?
- (b) Will Regional Bishops be explaining to their clergy the reasons why the minimum stipend will be notionally set at 75% of AWE for males in New South Wales within 3 years?
- (c) Did the Standing Committee consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula?
- (d) If the answer to the above is "no", would the Archbishop please consider asking the Standing Committee to consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula and put in place a measure to address this material impact?

To which the President replied –

I am informed that the answer is as follows –

- (a) Earlier records may reveal a longer history, but since 1985 the recommended minimum stipend has been related to 80% of AWE. However there have been variations –
  - (i) It moved briefly to 82.5% and then 85% from 1988 to 1992,
  - (ii) Reverted to 80% in 1993 to coincide with a 5% increase in the superannuation contribution,
  - (iii) Dipped to 78% in 2003 and 76% in 2004 when there was an abnormally large increase in AWE,
  - (iv) Returned to 80% from 2005 to 2009,

- (v) Reduced to 75% in 2010, 76% in 2011 and 78% 2012 when there was no increase and then a phased catch-up,
  - (vi) Returned to 80% from 2013 to 2015,
  - (vii) Reduced to 77% in 2016 when there was an abnormally large increase in AWE.
- (b) No.
- (c) As advised in the answer to a question asked last Monday, a reduction in the recommended minimum stipend from 80% to 75% of AWE will have only a 5.82% effect on the final superannuation account balance of a member of clergy who commences ordained ministry in 2017 (subject to certain assumptions). This is not considered material.
- (d) As the effect is only 5.82% it is considered it does not warrant the action proposed.

It should also be noted that in 2015, the limit on the maximum percentage of stipend that a member of clergy could sacrifice into an MEA was increased from 30% to 40%. This allows more tax beneficial stipend sacrificing arrangements for clergy.

**31. Entitlements for a female minister while on maternity leave**

The Rev Andrew Judd asked the following question –

Regarding the proposed *Parental Leave Ordinance 2016* (and without seeking legal advice) is the committee satisfied that the drafting of the policy makes it sufficiently clear that, if a rector terminates a female minister's position while she is on maternity leave, then she should receive the same financial entitlements and support in transitioning to a new job as a male minister would in other circumstances?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Committee is thankful for the questioner, the Rev Andrew Judd moving an amendment to the Bill during the committee stage last Wednesday to clarify and improve the Ordinance in respect to the provision of financial entitlements on termination.

**32. History and meaning of the Coat of Arms used in the Diocese**

The Rev Jodie McNeill asked the following question –

What are the origins of our logo? When was it first used in our Diocese? What do the visual elements represent? When was it last reviewed or refreshed?

To which the President replied –

I am informed that the answer is as follows –

What the questioner refers to as the 'logo' is assumed to be a reference to the Coat of Arms of the Archbishop of Sydney. From Bishop Broughton to Archbishop Goodhew each bishop of the diocese obtained a personal coat of arms from the College of Arms in England. The current fee to obtain a personal grant of arms and crest is 5,750 pound sterling.

Archbishop Jensen did not apply for a personal coat of arms and I have not done so.

A coat of arms was issued for the See of Australia by Royal Warrant on 10 February 1836 for the use by the Diocesan Bishop being Bishop Broughton and his successors.

The coat of arms is the shield with the four stars. The four azure stars of eight points sit in a cross argent and resemble the 'Crux Australis' or the principle constellation of the southern hemisphere. A mitre placed above the shield indicates the coat of arms relates to a bishop.

In 1847 the coat of arms remained with the See of Sydney when other diocese were formed out of the See of Australia. This was confirmed by Letters Patent on 10 November 1967.

The coat of arms can be used on its own or impaled with the coat of arms of the bishop's family. This practice was used by each diocesan bishop up to Archbishop Loane. Archbishop Goodhew also followed this practice. Archbishop Robinson while Archbishop just used the diocesan coat of arms. However, when Archbishop Goodhew's coat of arms was issued one was issued for Bishop Robinson. Over the years various representations of the coat of arms have been used but it still has to be recognisable.

In 1986 the Deputy Registrar sought advice from the College of Arms, Chester Herald concerning the Coat of Arms, the response is as follows –

"It therefore appears that the arms may now be used by the Archbishop of Sydney either alone, or impaled with the arms of his own family (if any) on his seal or otherwise, and also for official purposes by the Diocese of Sydney. The "blazon" or verbal description specifies "four stars of eight points in cross" and this is what appears on your letterhead albeit in a modern rendering with a foreshortened shield. This is nothing against modern representations of the arms, provided the basic emblems are not reduced or augmented or rendered in such a way as to become different emblems (eg, the stars must retain their eight points and be shown in the form of a cross and the shield should not be so distorted as to become unrecognisable). The mitre in the version on your letterhead has been simplified, but it is still recognisable as a mitre and therefore acceptable."

The coat of arms referred to above is the same coat of arms represented on our letterhead today.

Various diocesan bodies have taken the Diocesan Coat of Arms for determining the base of their logo but this has generally been on an informal basis.

The form of arms, once they are granted are not governed by the visual presentation on the letters patent but by the concise verbal description of them in the text. The same arms may be rendered perfectly correctly in numerous artistic styles.

### **33. Review of the Discipline Ordinance 2006**

The Rev Jason Ramsay asked the following question –

Has the review of the Discipline Ordinance 2006 requested by Synod in 2014 (Resolution 36/14) been completed? If so, where can Synod members access the report? If not, what is the current state of progress of the review and when might it be completed?

To which the President replied –

I am informed that the answer is as follows –

The Supplementary Report of the Standing Committee on Page 133 of Synod Book 2 states as follows regarding the review –

By resolution 36/14, the Synod requested that we appoint a committee to undertake a further review of the Discipline Ordinance 2006 and related

ordinances. The committee we appointed is making progress in the review however has not yet finalised legislation suitable for consideration by the Synod.

It is anticipated that legislation will be brought to the first session of the 2017 Synod.

**34. License of women to preach and lead Synod Bible Studies**

Mrs Helen Colman asked the following question –

In light of the reference in the 2016 Presidential Address to women preaching in the Sydney Diocese, what is the likelihood of a woman so licensed to preach, giving Bible studies at a future Synod?

To which the President replied –

In Archbishop Donald Robinson's Presidential Address to the Synod on 1988 he said:

The question of women deacons being licensed to preach has also been considered. On the one hand there is the apostolic restriction which cannot be ignored. On the other hand the term "preach" has become imprecise. It is my intention to license women deacons to preach but to indicate that this does not include license to exercise the authority which the apostle forbids in 1 Timothy 2:12. 'Presidential Address', 1989 Year Book of the Diocese of Sydney, pp. 237-38.

Successive reports of the Doctrine Commission have taken the same view, so that whenever a woman preaches it does not transgress Paul's injunction in 1 Timothy 2. This is inherent in the Diocesan policy regarding women preaching.

While the Synod's view on women preaching is clear, it is also the case that there are differing views among rectors as to the appropriateness of women preaching in certain situations. In the context of our Synod Bible Studies, I therefore consider it appropriate that we continue with the present custom, since a Synod session is very different from a church service. So in answer to the question, I consider it unlikely that a woman will be invited to lead the Bible studies at Synod.

## Elections

### Uncontested elections

In accordance with rule 4.1(1) of the Schedule to the *Synod Elections Ordinance 2000*, I hereby certify that the following nominations of persons do not exceed the number of persons to be elected for the offices shown –

1.	<p><b>ANGLICAN AID</b> (<i>The Archbishop of Sydney's Anglican Aid Ordinance 2011</i>)</p> <p><b>2 persons, elected for 3 years.</b></p> <p>The Rev Brett W Hall</p> <p>The Rev John L Menear</p>
3.	<p><b>ANGLICAN EDUCATION COMMISSION</b> (<i>Anglican Education Commission Ordinance 2006</i>)</p> <p><b>2 persons, elected for 3 years.</b></p> <p>The Rev Dr Nicholas Foord</p> <p>Mr Ian J Wing</p>
4.	<p><b>ANGLICAN SCHOOLS CORPORATION</b> (<i>Anglican Schools Corporation Ordinance 1947</i>)</p> <p><b>3 persons, elected for 3 years.</b></p> <p>Prof. George H Cooney</p> <p>Mr Andrew T Cox</p> <p>Mr Martyn Mitchell</p>
5.	<p><b>ARDEN ANGLICAN SCHOOL COUNCIL</b> (<i>Arden Anglican School Council Ordinance 1962</i>)</p> <p><b>2 clergymen, elected for 3 years.</b></p> <p>The Rev Geoffrey N Collison</p> <p>The Rev Roger W Green</p> <p><b>2 persons, elected for 3 years.</b></p> <p>Mr Alan Harper</p> <p>Dr Mike Swanton</p>

7.	<p><b>COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (YOUTHWORKS)</b>  <i>(Anglican Youth and Education Diocese of Sydney Ordinance 1919)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Stuart Crawshaw</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mr Mark Streeter</p>
8.	<p><b>COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY</b>  <i>(St Catherine's School Waverley Ordinance 1922)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Danielle E Treweek</p> <p><b>2 lay persons, elected for 3 years.</b></p> <p>Mr Gilbert van der Jagt</p> <p>Mr Mark Woodley</p>
9.	<p><b>COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS</b>  <i>(Tara Anglican Girls' School Ordinance 1956)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Adrian S Russell</p> <p><b>2 persons, elected for 3 years.</b></p> <p>Mr David H Braga</p> <p>Mrs Catherine Yeomans</p>
10.	<p><b>COUNCIL OF TRINITY GRAMMAR SCHOOL</b>  <i>(Trinity Grammar School Constitution Ordinance 1928)</i></p> <p><b>2 clergymen, elected for 3 years.</b></p> <p>The Rev Andrew P Katay</p> <p>The Rev Justin M Moffatt</p> <p><b>2 lay persons, elected for 3 years.</b></p> <p>Mr Matthew R Bradfield</p> <p>Mr Martin J Cook</p>

11.	<p><b>DEPARTMENT OF EVANGELISM AND NEW CHURCHES BOARD</b>  <i>(Department of Evangelism and New Churches Ordinance 2010)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Joseph Wiltshire</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mr Peter Jones</p>
12.	<p><b>DIOCESAN REPRESENTATIVES ON COUNCIL OF CHURCHES IN NSW</b>  <i>(Constitution of the Council)</i></p> <p><b>1 person, elected for 3 years.</b></p> <p>The Rev Marshall S Ballantine-Jones</p>
13.	<p><b>MACARTHUR ANGLICAN SCHOOL COUNCIL</b>  <i>(Macarthur Anglican School Ordinance 1982)</i></p> <p><b>2 persons, elected for 3 years.</b></p> <p>Dr Edward Bryant</p> <p>Mr Richard Drinnan</p>
14.	<p><b>MINISTRY TRAINING AND DEVELOPMENT</b>  <i>(Ministry Training and Development Council Ordinance 1989)</i></p> <p><b>1 rector of a parish, elected for 3 years.</b></p> <p>The Rev Neil P Fitzpatrick</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mr Stephen W Hodgkinson</p>
15.	<p><b>MOORE THEOLOGICAL COLLEGE</b>  <i>(Moore Theological College Ordinance 2009)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>Bishop Chris Edwards</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mr Anthony E Clemens</p>

19.	<p><b>ST ANDREW'S CATHEDRAL CHAPTER</b>  <i>(Cathedral Ordinance 1969)</i></p> <p><b>1 member of clergy, who is licensed or authorised to act or officiate by the Archbishop but does not include a member of clergy employed by the Chapter, elected by the clerical members of the Synod for 4 years.</b></p> <p>Canon Kevin M Kim</p>
21.	<p><b>SYDNEY CHURCH OF ENGLAND FINANCE AND LOANS BOARD</b>  <i>(Sydney Church of England Finance and Loans Board Ordinance 1957)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Antony G Barraclough</p> <p><b>2 lay persons, elected for 3 years.</b></p> <p>Mr Luke Pearce</p> <p>Ms Myra Rosolen</p>
23.	<p><b>TERTIARY EDUCATION MINISTRY OVERSIGHT COMMITTEE</b>  <i>(Synod Resolution 35/09)</i></p> <p><b>3 persons, elected for 3 years.</b></p> <p>Emeritus Professor Christopher R Bellenger</p> <p>The Rev Richard J Blight</p> <p>Canon Mark H Williamson</p>
24.	<p><b>THE COUNCIL OF ABBOTSLEIGH</b>  <i>(Abbotsleigh Ordinance 1924)</i></p> <p><b>1 clergyman, elected for 4 years.</b></p> <p>The Rev Brian L Heath</p> <p><b>2 laymen, elected for 4 years.</b></p> <p>Mr Ross Bowden</p> <p>Mr Philip T Nicholson</p> <p><b>2 laywomen, elected for 4 years.</b></p> <p>Dr Elizabeth B Cope</p> <p>Ms Simone K Roberts</p>



25.	<p><b>THE COUNCIL OF BARKER COLLEGE</b>  <i>(The Barker College Ordinance 1978)</i></p> <p><b>2 members of the clergy, elected for 3 years.</b></p> <p>The Rev Adam Lamb</p> <p>The Rev Christopher Pears</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mr Ian C Miller</p>
26.	<p><b>THE COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL</b>  <i>(The Illawarra Grammar School Ordinance 1958)</i></p> <p><b>1 clergy man, elected for 4 years.</b></p> <p>The Rev Michael G Turner</p> <p><b>2 lay persons, elected for 4 years.</b></p> <p>Mr James Ackland</p> <p>Ms Catherine J Kirby</p>
27.	<p><b>WILLIAM BRANWHITE CLARKE COLLEGE</b>  <i>(William Branwhite Clarke College Ordinance 1987)</i></p> <p><b>1 member of the clergy, elected for 3 years.</b></p> <p>The Rev Andrew J Lewis</p> <p><b>1 lay person, elected for 3 years.</b></p> <p>Mrs Cathy Knudson</p>

D M GLYNN  
Returning Officer

19 September 2016  
Date

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

G N DAVIES  
Archbishop of Sydney

10 October 2016  
Date

## Resolutions

*(Resolutions 1/16 and 2/16 were passed at the Special Session of Synod in April 2016.)*

### 3/16 Non-parochial forms of Anglican ministry

Synod, noting the report, "Alternative forms of Anglican Church" –

- (a) commends the Department of Evangelism and New Churches Board ("ENC") for their past and current efforts in supporting non-parochial forms of Anglican ministry in Sydney,
- (b) recognises the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese,
- (c) encourages parishes and individuals to partner with ENC in the support of non-parochial forms of Anglican ministry,
- (d) requests the Standing Committee to modify the ordinance of ENC to make more explicit ENC's responsibility for identifying and supporting new and existing non-parochial forms of Anglican ministry,
- (e) requests that the Strategic Research Group, in light of this report and the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese, provide a recommendation to the Diocesan Resources Committee as to the value and importance of potentially increasing funding for ENC in the next triennium to provide for the employment of staff to –
  - (i) develop existing and new non-parochial forms of Anglican ministry, and
  - (i) identify, develop and support their leadership, and
- (f) requests ENC to report progress to Synod within two years with suitable recommendations to support and promote non-parochial forms of Anglican ministry.

(The Rev Bruce Stanley 10/10/2016)

### 4/16 Funding church planting in urban areas

Synod, noting the report "Funding church planting in urban areas" –

- (a) recommends that the Regional Bishops and the Department of Evangelism and New Churches ("ENC") encourage and facilitate inter-parochial partnerships, where needed, to allow larger churches to resource the planting of churches in urban areas,
- (b) requests the Large Property Receipts Policy Committee, when presenting the proposed Property Receipts Levy, to include in its modelling an option that provides significant additional funding for ministry initiatives, and
- (c) agrees that if additional funding were provided through a Property Receipts Levy, additional funding for ENC is worthy of strong consideration in order to support church planting initiatives in urban areas.

(Bishop Peter Lin 10/10/2016)

### 5/16 Gambling reform

Gambling addiction is easily acquired but difficult to escape. It brings destruction to the person, the family, friends and the employer. Synod notes with deep concern the continued inaction by governments on gambling reform, in order to reduce the normalisation of gambling and community harm, in particular –

- (a) the continued rise of poker machine use in NSW, especially in areas of socio-economic disadvantage;
- (b) the uptake of on-line sports betting in Australia as reported by the Australian Gambling Research Centre;
- (c) the demonstrated potential for sports betting to corrupt genuine sporting contests;
- (d) that advertising for sports betting now legitimises and normalises this activity as an essential component to the enjoyment of many sports;

- (e) the continued unacceptable exposure of young Australians to advertising for betting in all forms of media, especially family TV viewing time;

and calls on the Prime Minister, and the Minister for Communications, to work with state ministers to implement additional controls on poker machines and advertising for sports betting on TV, radio, the internet, and mobile apps, with specific action on –

- (i) a national agreement on setting \$1 bet limits on poker machines;
- (ii) the elimination of advertising for sports betting on television in G, PG, news current affairs and live sports broadcasts; and
- (iii) tighter regulation of on-line betting, especially 'push' advertising and cookie-enabled advertising.

(Dean Kanishka Raffel 10/10/2016)

## 6/16 Protestant Reformation

Synod –

- (a) gives thanks to God for the Protestant Reformation of the sixteenth century in the year of the 500<sup>th</sup> anniversary of the posting of the 95 theses by Dr Martin Luther. We particularly give thanks for the recovery and clear proclamation of the great reformation doctrines of –
- **Grace alone** — The only source of our salvation and life is nothing but the unmerited favour and merciful love of God;
  - **Christ alone** — Jesus the incarnate Son and Messiah is our only Saviour, who in his loving act of bearing our sin and undergoing the judgment we deserve makes the love of the Father known to us;
  - **Faith alone** — Our salvation is received not as a reward for our character or our work but through God imputing righteousness to us by the instrument of faith, which is empty-handed trust in the promises of God and in the faithfulness of the one who has made those promises;
  - **Scripture alone** — The teaching of the Bible, the revealed, written word of God, is the final authority in all matters of doctrine and Christian living, by which standard every other word and all practice is to be judged;
  - **To the glory of God alone** — The goal of Christian living, both individual and corporate, and of the whole course of universal history, is the glory of the one true God by whom all things are made and by whom we have been redeemed;
- (b) acknowledges our Reformation heritage, particularly through the 39 Articles of Religion and the Homilies, the Book of Common Prayer and the Ordinal, and through the ministries of faithful men and women over the past five hundred years and joyfully reaffirms these confessional standards; and
- (c) respectfully requests the Standing Committee, the Chapter of St Andrew's Cathedral, Moore Theological College, Youthworks College, Mary Andrews College, and Anglican Deaconess Ministries to consider ways in which they might contribute to a diocesan wide celebration of our Reformation heritage during 2017.

(The Rev Dr Mark Thompson 10/10/2016)

## 7/16 Restoring Hope, Respect and Trust in our Society

Synod acknowledges that sins committed within a Society destroy Hope, Respect and Trust and that restoring Hope, Respect and Trust in that Society is essential for the improvement of the welfare of the people.

Synod is aware that public exposures of misconduct within various Anglican Churches reflect on public perceptions of churches even within our own Diocese. Unless Trust is restored many people will continue to regard the Church as but a 'clanging symbol'.

Therefore, as Sydney Anglicans we grieve over the wickedness and sin that exists in our nation and churches, and pray that we all may repent and seek God's forgiveness.

Synod recognises the need to repent of our own sins if we are to be effective in the evangelisation of our Diocese.

When we do so individually and corporately, God may use us more effectively to change our communities and nation.

(Bishop Ivan Lee 10/10/2016)

#### **8/16 Dr Laurie Scandrett**

Synod gives thanks to God for the work and ministry of Dr Laurie Scandrett as CEO of the Anglican Schools Corporation from September 1999 to August 2016, a period of 17 years.

Synod especially gives thanks for Laurie's –

- (a) passion to see the ongoing development of quality Christian education where the gospel is proclaimed,
- (b) energy to grow the Corporation from 9 to 20 schools and 4,000 to 14,000 students,
- (c) development and management of the structures to resource the Corporation over these 17 years, and
- (d) engagement of the Corporation and the Diocese in and with the education sector and its stakeholders in NSW and nationally.

Synod also welcomes the appointment of Mr Ross Smith as the incoming CEO of the Anglican Schools Corporation and assures Ross of our prayerful support as he takes up this role.

(Mr Tony Willis 10/10/2016)

#### **9/16 Equipping rectors for their task of leadership**

Synod gives thanks to God for the well trained men who lead our parishes and recognising that –

- (a) rectors are charged with the leadership of our parishes, and
- (b) many could be even better prepared and even better resourced for this task.

Synod asks the Strategic Research Group to establish a committee (in consultation with MT&D, CMD and other appropriate instruments) to explore and report back to the Synod in 2017 on what action is required and how it may be implemented to better equip rectors for their task of leadership.

(The Rev Ted Brush 10/10/2016)

#### **10/16 Licensing of incumbents interim report**

Synod –

- (a) welcomes the interim report on "Licensing of incumbents",
- (b) encourages the Committee to continue to meet and provide a final report with recommendations and proposed ordinances for consideration by the Synod in 2017,
- (c) notes that the survey mentioned in the report will be sent to Synod members shortly and invites members to complete the survey, and
- (d) invites Synod members to provide feedback on the interim report to the Diocesan Secretary by 31 December 2016 for consideration by the Committee.

(Bishop Peter Hayward 10/10/2016)

### 11/16 Asylum seekers

In the certain knowledge that all persons are created in the image of God (Gen 1:27), Synod acknowledges the efforts of the Federal Government in reducing the number of children who are asylum seekers in immigration detention facilities within Australia, and requests the Government to enact further changes in order that the human dignity of those seeking asylum in our nation is upheld. In particular –

- (a) expediting the process of settling the 12,000 Syrian and Iraqi refugees;
- (b) removing the secrecy surrounding the operation of immigration detention centres, and allowing scrutiny of their operation;
- (c) expediting the time taken to process the claims of people in immigration detention centres within Australia, noting that, of the 1580 people in detention as at 31 July 2016, 44% had been in detention for one year or longer;
- (d) ensuring that the over 1,240 asylum seekers held at the processing centres at Manus Province PNG and the Republic of Nauru are afforded dignity and respect and their applications for refugee status to be processed as quickly and efficiently as possible; and
- (e) developing a solution that accords with Australia's documented agreement with international conventions,

and commends the continuing work of Anglicare, parishes and other agencies in assisting with re-settlement efforts.

(Dr Karin Sowada 10/10/2016)

### 12/16 Community Chaplains (Evangelists)

Synod, noting that 90% of the population within the Diocese do not regularly visit our churches, and that a reported 50% do not know a Christian person –

- (a) acknowledges there is a desperate need to reach the spiritually lost in new ways, and reach into the many sub-cultures and networks of the Diocese,
- (b) commends the work of Anglicare, Anglican Deaconess Ministries (ADM), Moore College, and Evangelism and New Churches (ENC) in developing the work of Community Chaplains,
- (c) gives thanks to God for the current 70+ Community Chaplains showing the love of Christ and speaking the life-giving good news of salvation and hope through Jesus Christ, for example, in pubs, sporting clubs, nursing homes, dementia wards, and ESL classes,

and asks Synod members and our churches to –

- (d) pray for these Community Chaplains, and that 1000 more might be deployed as pioneering urban evangelists across the Diocese,
- (e) identify those within our own communities who are unreached by the gospel and marginalised and raise up evangelists for these groups,
- (f) partner with ENC, Anglicare, Anglican Aid, ADM and Moore College in training and deploying Community Chaplains, and
- (g) consider attending the Forum and Information Day on Community Chaplains and Missional Communities on 12 November 2016 at St Phillip's Anglican Church Auburn.

(The Rev Philip Wheeler 10/10/2016)

### 13/16 Truth and Unity in the Anglican Church regarding Marriage

Synod trusts the teaching of Scripture about marriage, above all the words of our Lord Jesus Christ, who said of marriage that –

“From the beginning of creation God made them male and female. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one. What therefore God has joined together, let no one separate.” [Mark 10:6-9]

Synod also recalls with gratitude the teaching of our Prayer Books that one of marriage's key purposes is that in it –

“... a new family is established in accordance with God's purpose, so that children may be born and nurtured in secure and loving care, for their wellbeing and instruction, and for the good order of society, to the glory of God.” [*An Australian Prayer Book*, p561, *Common Prayer*, p117]

Synod also notes Resolution I.10 of the 1998 Lambeth Conference which, among other things, in view of the teaching of Scripture –

- upheld faithfulness in marriage between a man and a woman in lifelong union, and believed that abstinence is right for those who are not called to marriage;
- while rejecting homosexual practice as incompatible with Scripture, called on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex; and
- could not advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions.

And Synod notes the consistent pattern of resolutions of our General Synod of the Anglican Church of Australia in regards to marriage, for example, in 2004, where General Synod welcomed the initiative of the Federal Parliament in clarifying that marriage, at law in this country, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life (64/04; reaffirmed in 56/10 of 2010), and where General Synod also did not condone the liturgical blessing of same sex relationships (62/04), nor the ordination of people in open committed same sex relationships (63/04).

Synod therefore gives thanks to God for bishops in our diocese and other Australian dioceses who faithfully uphold the teachings of Scripture regarding marriage, even when to do so is unpopular. By contrast, Synod is grieved by the suggestions from some bishops in other dioceses which undermine both the teaching of Scripture about marriage and also the unity of our Church by promoting a departure from our agreed Scriptural and Anglican position in regards to the definition of marriage at law in our country.

Synod calls on all bishops and other leaders in our church to make every effort to keep the unity of the Spirit through the bond of peace, not least by only speaking the truth in love.

(Canon Sandy Grant 11/10/2016)

#### **14/16 Funding for Urban Renewal**

Synod, noting the report “Funding for Urban Renewal” –

- (a) notes –
  - (i) that 70% of the growth in new housing in Sydney is anticipated to be in Brownfields areas, and
  - (ii) the urgent desire to introduce more people to Jesus,
- (b) also notes –
  - (i) that the Synod has already approved triennium funding ordinances for 2016-2018;
  - (ii) is due to consider its “Statement of Funding Principles” for the 2019-2021 triennium at the 2017 Synod; and
  - (iii) approved its “Mission 2020” priorities at the 2014 Synod,
- (c) requests that Standing Committee consider the recommendations of the “Funding for Urban Renewal” report against other funding needs and opportunities in the preparation of the “Statement of Funding Principles” report for the 2017 Synod for potential inclusion in the triennium funding ordinances for 2019-2021,
- (d) requests that Standing Committee –
  - (i) assess factors other than building grants that may induce growth in established areas, and
  - (ii) establish a priority list for the disbursement of funds for the purpose of growing evangelistic ministry in urban areas.

(The Rev Raj Gupta 11/10/2016)

**15/16 Gratitude for Funding for Urban Renewal proposal**

Synod expresses its thanks to God for the work of the Rev Raj Gupta and the Funding for Urban Renewal (FUR) Committee in bringing this important issue to the attention of the Synod and commits to pray for wisdom in determining means to fund Urban Renewal in our Diocese.

(Canon Philip Colgan)

**16/16 Diversity and Inclusion Policies**

Synod notes –

- (a) that many organisations, both secular and Christian, have “Diversity and Inclusion” policies,
  - (b) that a number of our diocesan organisations, such as schools, nursing homes, and retirement villages, have, or will be developing such policies,
  - (c) the potential for such policies to adversely affect the gospel influence of our organisations,
- and therefore requests the Diocesan Doctrine Commission or the Social Issues Committee to provide a report on the biblical understanding of “diversity and inclusion” so as to assist our organisations in the formulation of such policies, and to report back to the next session of Synod.

(The Rev Brian Heath 12/10/2016)

**17/16 South Australian Voluntary Euthanasia Bill**

Recognising that all life is precious in God’s sight and that deliberately ending a human life is wrong, Synod views with deep concern the possibility that the Voluntary Euthanasia Bill 2016 may pass the South Australian Parliament shortly.

Further Synod –

- (a) rejects the false notion that euthanasia represents dying with dignity;
- (b) recognises that euthanasia represents a deep and fundamental change to society’s commitment to caring for people at their most vulnerable, and that the elderly in particular will be exposed to possible medical error and abuse;
- (c) believes that euthanasia will fundamentally change the doctor-patient relationship by undermining the trust inherent in that bond and the “do no harm” purpose of medical care;
- (d) supports the maintenance and if possible extension of funding available to palliative care units of South Australian hospitals,

and respectfully urges Members of the South Australian Parliament to oppose the Bill.

(Dr Karin Sowada 12/10/2016)

**18/16 Muslim neighbours**

While acknowledging that there are real and significant differences between the Islamic and Christian faiths, this Synod –

- (a) extends a peaceful welcome to Australian Muslims as our fellow citizens,
- (b) welcomes opportunities for standing alongside Australians of Islamic faith, where we agree, in matters of justice and social order, and in repudiating acts of terror, and
- (c) invites genuine, respectful and honest conversation with our Muslim neighbours on matters of ultimate significance.

(The Rev Dr Michael Jensen 12/10/2016)

### **19/16 Safe Ministry and Licensing**

Recognising the Archbishop's concern for proper licensing of ordained and lay leadership in our parishes as expressed in his Presidential Address and as required by ordinance, and noting –

- (a) the requirement that those licensed or authorised for ministry in the Diocese of Sydney whether paid or unpaid, must have completed the confidential lifestyle questionnaire and be interviewed as part of that process before receiving a licence or authority, and
- (b) that the confidential questionnaire and interview can highlight areas of moral vulnerability relevant to the conduct of safe ministry and be helpful for the pastoral care of the applicant, and
- (c) the view of the Safe Ministry Board that such scrutiny for church leadership is critically important for helping ensure safe ministry in our churches, and
- (d) That many ministering in our churches who should be licensed, currently have not yet applied for such licensing,

Synod urges all rectors to make sure that all those serving in their parishes who are required to be licensed by the Archbishop are so licensed.

(The Rev David Mears 12/10/2016)

### **20/16 Partnering with Anglican Aid**

This Synod gives thanks for the ongoing work of Anglican Aid in alleviating poverty in the developing world and in providing charitable support to churches meeting human need in our Diocese.

We encourage Anglican Aid to continue –

- (a) Seeking out like minded Christian partners to work with through the Overseas Ministry Fund and the Overseas Relief and Aid Fund;
- (b) Delivering Community Care Programs in partnership with Sydney Anglican Parishes;
- (c) Informing parishes of their work and giving them the opportunity to partner with Anglican Aid financially and prayerfully.

(The Rev Stephen Semenchuk 12/10/2016)

### **21/16 Membership structure of Mission Property Committee**

Synod records its appreciation and thanks to God for the good work of all members of the Mission Property Committee in securing sites and buildings for new churches in greenfield areas, and for its advice and support of parishes in brownfield areas; and requests Standing Committee to review the membership structure of the Mission Property Committee in consultation with its chairman and deputy chairman.

(Bishop Ivan Lee 12/10/2016)

### **22/16 Retirement of Paul Willis**

Synod thanks God for the service of Paul Willis as Fund Secretary of Anglican National Super for 14 years and wishes him well in his retirement.

Mr James Flavin 12/10/2016)

### **23/16 Westmead: Reclassification as a Parish**

Synod assents to the reclassification of Westmead as a parish with effect from 1 January 2017.

(Bishop Ivan Lee 12/10/2016)



## 24/16 Domestic Violence

Synod –

- (a) acknowledges that domestic abuse continues to be a significant social problem both inside and outside the church;
- (b) gives thanks for the work of the Domestic Violence Response Task Force and calls on them to continue their work - in particular that of developing policy and pastoral guidelines to recommend to Standing Committee and make recommendations about education - as expeditiously as possible;
- (c) calls on Standing Committee to consider providing funding for the Task Force sufficient to expedite its work and particularly the work of interviewing and caring for victims;
- (d) calls upon all clergy, church workers and parish councils to read the Task Force's 2016 progress report to Synod and to familiarise themselves with the headline definition and expansive description of domestic violence adopted by the Task Force;
- (e) notes that clergy and church workers who are domestic abusers are in breach of standards expressed in *Faithfulness in Service*;
- (f) encourages victims of domestic abuse by clergy or church workers to speak to the Professional Standards Unit;
- (g) asks the Task Force, and the Discipline Ordinance 2006 Review Committee, to consider changes to the necessary ordinances which would allow victims of domestic abuse, who have brought the abuse to the attention of church-workers who have their pastoral oversight and who feel that they have received negligent, callous or otherwise improper advice or treatment by those with pastoral oversight, to have complaints referred to the Professional Standards Unit;
- (h) looks forward to the inclusion of education in the area of domestic violence in 2017 via the PSU's compulsory *Faithfulness in Service* training sessions for clergy and paid church workers, and while the Task Force's pastoral guidelines are being developed encourages ministers, whenever they receive an allegation of domestic abuse, to consider contacting the PSU for advice on the best practices for pastoral care;
- (i) encourages clergy and church workers to preach and speak against domestic violence, again rejecting the twisting of Scripture to justify abuse of any kind, and to make pastoral enquiries when meeting with married people;
- (j) requests the Task Force to report again, no later than next Synod; and
- (k) expects that the diocesan response to domestic violence will go beyond the ambit and life of the Task Force,

and prays for the protection, healing and support of victims and survivors of domestic violence within our churches; for wisdom and insight, courage and compassion for clergy and church workers in providing pastoral responses to people in such situations; and for the continued work of the Task Force.

(Canon Sandy Grant 12/10/2016)

## 25/16 Support for Archbishop Davies in licensing for ordained ministry

This Synod affirms that the right and responsibility for licensing for ordained ministry in a diocese rests with the diocesan bishop. Accordingly this Synod expresses its support for Archbishop Davies in his exercise of this responsibility.

(Dr Robert Tong AM 12/10/2016)

## 26/16 Debate concerning same-sex marriage

Synod, in light of the on-going debate as to whether the legal definition of marriage should be changed to include same-sex relationships, and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,

- (c) expresses deep concern, based on experience both overseas and more recently in Australia, about the impact that a change in the legal definition of marriage would have on the freedom of individuals and organisations to uphold the view that marriage is inherently a union between a man and a woman,
- (d) commends for consideration the booklet prepared by the Archbishop's Plebiscite Task Force *What Has God Joined Together?* as a resource to assist Sydney Anglicans and others prepare for and engage in public debate on this issue,
- (e) calls on Rectors in the Diocese to incorporate teaching on marriage, human sexuality and religious freedom in the teaching program of their parish,
- (f) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning,
- (g) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hatred or fear directed against anyone, not exclusively but especially members and supporters of the gay, lesbian, bisexual, trans or intersex (LGBTI) community,
- (h) believes respectful advocacy for the legal definition of marriage to remain unchanged does not constitute hate speech or bigotry,
- (i) calls on our political leaders to model respectful debate which is courteous and persuasive and does not assume a lack of goodwill from those with whom they disagree, and
- (j) recognises marriage as a bedrock institution of society and therefore considers that, despite its cost, a plebiscite is both a justifiable and the preferred means of establishing whether a majority of the Australian community genuinely wish to change the legal definition of such an institution.

(Bishop Michael Stead 12/10/2016)

### **27/16 Syrian Iraqi Refugee Response**

Synod notes the report from Anglicare on the Syrian Iraqi Refugee Response (Supplementary Report Standing Committee P158-161) and gives thanks to God for the work of Anglicare and other agencies in developing training and resources and for the generous financial response from across the Diocese to assist in this work.

Synod asks –

- (a) in the light of the discovery noted in the report (under heading Refugee Intake Update), Anglican churches to consider sponsoring a refugee family caught up in the conflict to be granted a visa sub-class 202 (global special Humanitarian Visa),
- (b) Anglicare to continue to facilitate this sponsorship process by consultation with key stakeholders and development of documentation setting out clearly how the sub-class 202 visa sponsorship operates and the responsibilities and expectations of a sponsoring organisation including the financial obligation involved, and to make this document available to Anglican churches as soon as possible,
- (c) the governance group that oversees the appeal funds collected to date to consider allocating some of those funds to any Anglican church or organisation that succeeds in sponsoring a refugee family under a 202 Humanitarian Visa in order to offset the local costs involved in such a sponsorship.

Synod further calls upon all Christian people to continue to pray for a prompt and peaceful solution to the Syrian crisis and encourages all to be generous in responding financially especially to the needs of our Christian brothers and sisters caught up in the crisis.

(The Rev Philip Wheeler 12/10/2016)

### **28/16 Apologetics as an adjunct to the proclamation of the gospel**

This Synod –

- (a) commends Moore Theological College, Youthworks College and Ministry, Training & Development and individuals in our Diocese, both clergy and lay, for the many and various ways by which they

- attempt to educate others on the need and importance of apologetics as an adjunct to the proclamation of the gospel, and
- (b) recognising that many in our modern western world, whatever their background and culture, know little or anything of the gospel, are quite apathetic towards or have little interest in the gospel, and sceptical or agnostic towards the gospel or even opposed to the gospel, encourages our organisations, clergy and laity –
    - (i) to continue to give thought to how they themselves can argue for, commend and proclaim the gospel of our Lord Jesus Christ to those who do not believe, and
    - (ii) to continue to reflect on how they can better help others to do the same.

(Dr Barry Newman 17/10/2016)

### **29/16 Moore Theological College teaching and learning centre**

Synod gives thanks to God for the provision of the new teaching and learning centre at Moore College to house the library, an assembly hall, multiple teaching spaces and research facilities. It also thanks the Governing Board of the College for its careful stewardship of synod grants and other gifts which has made this building possible.

Synod also thanks God for the generosity of his people that has made this possible and notes that an official opening is planned for 11 February 2017.

(Dr Robert Tong AM 17/10/2016)

### **30/16 Culture of consumerism**

The Synod requests the Social Issues Committee to report on the culture of consumerism and its impact on our society and churches with recommendations on how we can respond better to the challenges it presents.

(The Rev Christopher Braga 17/10/2016)

### **31/16 Diocesan Day of Prayer**

Synod notes –

- (a) the apparent growing opposition to Christianity in Australian society, and
  - (b) the many and potentially competing strategies and opportunities for ministry in our Diocese,
- and therefore requests a Diocesan Day of Prayer be appointed, enabling our churches and organisations to join together in focused, humble petition over these issues.

(Mrs Kristen Young 17/10/2016)

### **32/16 100<sup>th</sup> anniversary of Sydney Missionary and Bible College**

Synod notes that 2016 marks the 100<sup>th</sup> anniversary of the founding of Sydney Missionary and Bible College and gives thanks to God for the way in which this college has trained and equipped many Sydney Anglicans for the task of mission both within and outside of the Diocese.

(The Rev Mark Tough 17/10/2016)

### **33/16 Resourcing the management and development of parish property**

Synod, noting the report “Funding for Urban Renewal” and noting in particular the recommendation contained in draft Synod motion 8.5(b)(vi), requests that Standing Committee establish an appropriate task-force or committee (made up of people with relevant expertise) to serve as a resource to parishes in managing and developing parish property for gospel benefit.

(The Rev Simon Flinders 17/10/2016)

### **34/16 Opening, closure, merger or takeover of Schools Corporation schools**

Synod thanks God for –

- (a) the growth of the Anglican Schools Corporation over the past two decades, especially the growth in student numbers and Christian ministry at Corporation Schools, and
- (b) the partnership of the Board of the Corporation, individual school councils and local parishes in Corporation schools.

Synod noting the recent merger of Loquat Valley Anglican Schools by St Luke’s Grammar School, respectfully requests –

- (i) the Standing Committee review the Anglican Schools Corporation Ordinance, especially regarding the interaction between the Corporation Board, individual school councils and broader stakeholders regarding the opening, closure, merger or takeover of Corporation schools, and
- (ii) the Schools Corporation Board review its internal processes and procedures regarding consultation and the sharing of information concerning the opening, closure, merger or takeover of Corporation Schools (or other similarly major decisions) with broader stakeholders, including school councils and local parishes.

(The Rev Jason Ramsay 17/10/2016)

### **35/16 The Rev Dr William Dumbrell**

Synod gives thanks for the life of the Rev Dr William J Dumbrell, teacher, scholar, author and disciple of the Lord Jesus Christ. We thank God for his faithful service at Moore College, Regent College, Vancouver and Trinity College, Singapore as well as in the parishes of the diocese. Bill’s contribution to scholarship is known all over the world, but his personal interest in his students and his care for them long after they had left his classes is only really known by them. We rejoice that Bill is now in the presence of the Lord he served throughout his life and commit to pray for his wife Norma, and their children David, Ian, Grace and Naomi.

(The Rev Dr Mark Thompson 17/10/2016)

### **36/16 The Rev Dr Hugh Cox**

Synod gives thanks to God for the faithful and fruitful ministry of the Rev Dr Hugh Cox, who will retire as the Executive Assistant to the Bishop of South Sydney at the end of this year. After theological training at Moore College, Hugh commenced parish ministry in the Diocese of Canberra/Goulburn in 1969 and served there until 1981. Hugh’s ministry in Sydney Diocese began in 1982, and has served as rector of Lane Cove, Castle Hill and St John’s Darlinghurst. Hugh also ministered for 6 years in Brussels. Hugh has enhanced his ministry through further theological studies at Oxford and Trinity Evangelical Divinity School. Since 2010, Hugh has served with distinction as the Executive Assistant to the Bishop of South Sydney, demonstrating great wisdom in leadership and warmth in his pastoral support of clergy in the region. We pray that God will bless Hugh and Barbara in the years ahead.”

(Bishop Michael Stead 17/10/2016)

**37/16 Glenhaven: Reclassification as a Parish**

Synod assents to the reclassification of Glenhaven as a parish with effect from 1 January 2017.

(Bishop Ivan Lee 17/10/2016)

**38/16 Moore College restructure**

The Synod wishes to thank all those retrenched at Moore College in the recent restructure for their faithful service over many years.

(Mrs Lynette Ferguson 17/10/2016)

**39/16 Business rules for moving amendments to motions**

Synod, recognising that –

- (a) some of the motions brought before it can be long and complex;
- (b) on occasion, Synod has chosen to vary its business rules so as to enable a “set piece” debate;
- (c) the *Conduct of the Business of Synod Ordinance 2000* allows that –
  - (i) “a member may move a motion to amend a principal motion at any time before the close of debate.” (4.9.1);
  - (ii) “...for motions to amend a motion, a member may speak for up to 5 minutes” (4.6.1.c); and
  - (iii) the President is permitted to waive the application of rule 4.9 in order to enable the Synod to express its mind (4.9.8);
- (d) no such relief is given by the ordinance to the President in respect to rule 4.6; and
- (e) Synod’s practice has been to allow the movers of amendment to speak to their amendments prior to those wishing to speak for or against the principal motion, although this is not required by the *Conduct of the Business of Synod Ordinance 2000*,

is concerned for the possibility that a large number of amendments can have the effect of consuming the bulk of the time allocated for the debate of a particular motion, to the detriment of the Synod’s ability to debate the principal motion.

Accordingly, Synod requests Standing Committee to re-examine the *Conduct of the Business of Synod Ordinance 2000*, with respect to –

- (a) whether the President should be given permission to waive the application of rule 4.6 on similar grounds to the relief offered in 4.9.8;
- (b) whether the ordinance should require Synod’s practice of allowing movers of amendments to speak prior to those wishing to speak for or against the principal motion, or otherwise;
- (c) whether the ordinance should provide a rule regarding “set piece” debates, in particular for looking at the right of reply by both sides;
- (d) whether to provide for a considerably shorter time limit for the mover of an amendment, while providing for the mover of the amendment to speak one more time in the debate; and
- (e) any other matters that might improve the effectiveness of Synod’s business rules as they apply to the debate of a motion,

and to bring to Synod in 2017 a report and any such amending ordinance as is required to give effect to its findings.

(The Rev Anthony Douglas 17/10/2016)

**40/16 Safe learning environment for all students**

This Synod recognises that the gospel of Jesus Christ is good for all children, young people and adults. We support age appropriate ministry to children in the contexts of family, churches and schools and call on all appropriately gifted members of our churches to be involved in praying, being trained for and enabling the next generation to hear and respond to the good news of Christ crucified and risen.

We encourage efforts to develop school environments where there is tolerance of people's opinions, the acceptance of all people regardless of ethnicity, religion, professed sexual orientation or gender identity, the absence of bullying for any reason and the freedom to express a person's religious convictions, including the sharing of one's faith.

We oppose the implementation of the "Safe Schools Coalition" program on the basis that children are indirectly encouraged to question their gender identity and determine their sexual orientation at an inappropriate age. Therefore, Synod –

- (a) respectfully asks the Archbishop to call upon the NSW Department of Education and the Federal Department of Education and Training to seek to provide a safe learning environment for all students, by putting the needs of children ahead of sexual ideology, and discontinuing the "Safe Schools" program with its use of age-inappropriate sexual material, by the beginning of the 2017 academic year,
- (b) requests that this resolution be circulated to all parishes and Anglican Schools Councils in order that they be informed about the Synod's concern of the sexual ideology of the "Safe Schools Coalition", and
- (c) acknowledges the work of the Gender Identity Subcommittee of the Social Issues Committee, which is currently considering these matters, including the development of possible resources, and looks forward to receiving the Committee's report at the 2017 Synod, and undertakes to pray for the Committee's work.

(The Rev Chris Braga 17/10/2016)

**41/16 Soul Revival Church**

Synod notes that the Soul Revival Church, Sutherland Shire, has been declared to be a recognised church by the Wollongong Regional Council from 1 June 2016 under clause 8 of the *Recognised Churches Ordinance 2000*. Soul Revival began as an initiative of Evangelism and New Churches by members of St Pauls and St Barnabas Anglican Church Gympie in February 2012. Synod thanks God that from small beginnings it has grown vigorously and joins in praising God as it celebrates its fifth year of ministry.

(Dr Alan Watson 17/10/2016)

**42/16 Mr Rob Freeman**

Synod gives thanks to God for the work and ministry of Mr Rob Freeman as CEO of Anglican Retirement Villages.

Synod especially gives thanks for Rob's –

- (a) determination to see the ongoing development of Christian ministry throughout every aspect of ARV's work to residents, clients, their families and the staff,
- (b) vision to see ARV provide care to the frail and vulnerable regardless of their circumstances, and
- (c) resolve to see a renewed relationship with the Diocese.

During his time as CEO, Rob led ARV's shift in focus to people who are less well-off and living in economic hardship –

- The "At risk of homelessness" program for people who are either living on the street or without permanent accommodation

- Rooty Hill – an integrated village providing accommodation for independent living as well as hostel care plus Anglicare welfare services and other health and medical services co-located in the village precinct
- Also –
  - o The Ponds – a new village with one of our largest and newest churches adjacent
  - o Milperra – with high levels of rental accommodation
  - o Lober Square – restoration of the heritage buildings as well as a new Chapel and multi-purpose community room
- Commitment to the renewal of residential care facilities
- The introduction of the person-centred care model, “Rhythm of Life”
- Strengthened and expanded chaplaincies so that the holistic care of each resident and client could be met.

(Bishop Chris Edwards 17/10/2016)

## 2016 Report of the Standing Committee

Contents	Item
Introduction	1
Actions with the Archbishop	2
Financial and Property Administration	3
General Administration	4
Relations with Government	5
The International, National and Provincial Church	6
Sydney Synod Matters	7



### 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, and
- (b) acting as a council of advice to the Archbishop (the "Archbishop-in-Council"), and
- (c) considering and reporting upon matters referred to it by the Synod and carrying out the Synod's resolutions, and
- (d) deliberating and conferring upon all matters affecting the interests of the Church, and
- (e) making ordinances under delegated powers, and
- (f) preparing and administering parochial cost recoveries and Synod appropriations and allocations, and
- (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 Chapter House, St Andrew's Cathedral. 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 [rjw@sydney.anglican.asn.au](mailto:rjw@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 Secretariat at [www.sds.asn.au](http://www.sds.asn.au).

#### 1.3 Meetings and members

Since October 2015 we have met 11 times. The names of the members will be listed in the 2016 Diocesan Year Book and on the website of Sydney Diocesan Secretariat at [www.sds.asn.au](http://www.sds.asn.au).

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

- Dean Kanishka Raffel became a member *ex-officio* upon his appointment as the Dean of St Andrew's Cathedral.
- A vacancy arose in the position of a minister elected by the Northern Region upon the resignation of the Rev Rick Smith. The regional electors of the Northern Region elected the Rev Craig Schafer to fill the vacancy.
- Bishop Michael Stead became a member *ex-officio* upon his appointment as the Bishop of South Sydney following the retirement of Bishop Robert Forsyth.
- A vacancy arose in the position of a minister elected by the whole of Synod upon Bishop Michael Stead becoming a member *ex-officio* following his appointment as the Bishop of South Sydney. We elected the Rev Philip Wheeler to fill the vacancy.
- Mr Grant Millard ceased to be a member *ex-officio* as the Chief Executive Officer of the Sydney Anglican Home Mission Society upon its merger with Anglican Retirement Villages.

#### 1.4 Management and structure

Each meeting of the Standing Committee is like a small Synod meeting. Our permanent subcommittees are –

Affiliated Churches Committee  
Diocesan Resources Committee  
Finance Committee

Religious Freedom Reference Group  
Royal Commission Steering Committee  
Service Review Committee



General Synod Relations Committee	Social Issues Committee
Ministry in Socially Disadvantaged Areas Committee	Stipends and Allowances Committee
Ordinance Reviewers and Panels	Strategic Research Group
Professional Standards Oversight Committee	Work Outside the Diocese Committee

We constituted the Professional Standards Oversight Committee in November 2015, and the Ministry in Socially Disadvantaged Areas Committee in June 2016.

The terms of reference and the membership of our permanent subcommittees are posted at [www.sds.asn.au](http://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 Robert Forsyth**

We gave thanks to God for the contribution to the Diocese of Bishop Robert Forsyth and his wife, Margie, and wished him a long and fruitful retirement. We noted that he has served on Standing Committee for 25 years, having been elected in 1990 when he was the Rector of the parish of St Barnabas Broadway. Bishop Forsyth has been a member, and often Chairman, of numerous committees established by the Synod and Standing Committee. He has also represented the Diocese of Sydney in the wider Anglican Church and in significant interdenominational roles.

### **1.6 Bishop Michael Stead**

We congratulated Bishop Michael Stead on his consecration as a bishop on 5 December 2015 and extended our prayers and best wishes to Michael and his wife, Felicity, as he commenced as the Bishop of South Sydney on 18 January 2016.

### **1.7 Election of the Venerable Dr Richard Condie as the Twelfth Bishop of Tasmania**

We congratulated the Venerable Dr Richard Condie on his election as the twelfth Bishop of Tasmania. We thanked God for Richard's faithful ministry as an Archdeacon in the Diocese of Melbourne and as the Vicar of St Jude's Carlton, for his clear witness to the gospel of Christ over many years and his gifts as a leader and teacher in the Anglican Church of Australia.

### **1.8 Canon Christopher Allan**

We noted with thanks the contribution of Canon Christopher Allan to the Standing Committee as well as his leadership as Acting Dean for the Cathedral over the past year and asked for God's blessing upon him as he continues in ministry.

### **1.9 Dean Kanishka Raffel**

We welcomed Dean Kanishka Raffel following his appointment as Dean of St Andrew's Cathedral and looked forward to his contribution to our meetings.

### **1.10 The Rev Craig Schafer**

We welcomed the Rev Craig Schafer to the meeting as a member elected by the Northern Regional Electors, and looked forward to his contribution to our meetings.

### **1.11 Mr Roderick West AM**

We noted with sadness the death of Mr Roderick West AM on 25 January 2016 at the age of 82. Mr West was remembered as an inspiring leader in Christian education, most clearly associated with his tenure as Head Master at Trinity Grammar School from 1975 to July 1996. He was a member of Standing Committee from 1995 to 1999, a Trustee of Thomas Moore's Estate and a member of the governing board of Moore Theological College. We gave thanks to God for the life and work of Mr West, and expressed condolences to his widow, Janet, their four children and ten grandchildren.

### **1.12 Archbishop Glenn Davies DD**

We warmly congratulated Archbishop Glenn Davies on the award of a Doctor of Divinity degree (*honoris causa*) by Westminster Theological Seminary.

### **1.13 Mr Grant Millard**

We noted that as a consequence of the merger of Anglicare with Anglican Retirement Villages, Mr Grant Millard would no longer be an *ex-officio* member of Standing Committee as Chief Executive Officer of the Sydney Anglican Home Mission Society. We thanked Mr Millard for his dedicated service on the Standing Committee over many years and prayed for God's continued blessing on him.

## 2. Actions with the Archbishop

### 2.1 Extension of the appointment of Archbishop Glenn Davies

We resolved, pursuant to clause 5(1) of the *Retirements Ordinance 1993*, that the term of office of Archbishop Davies be extended to 26 September 2020 being the date on which he attains the age of 70 years.

### 2.2 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. During the year the amount of \$3,264 was paid to the General Synod Office for the attendance and travel equalisation costs for 5 Sydney Bishops attending the March 2016 Australian Bishops' Conference.

### 2.3 Parishes of Kingsford and Watsons Bay – right of nomination

The parishes of Kingsford and Watsons Bay became vacant during the year but the Archbishop was unable to declare that either parish had complied with clause 5 of the *Nomination Ordinance 2006*. The matter was referred to the Archbishop-in-Council which determined that, in the circumstances, the parishes should not have the benefits under the Ordinance.

### 2.4 Taskforce on Resisting Pornography

We asked the Archbishop to formalise the Taskforce on Resisting Pornography as an Archbishop's taskforce. The Taskforce has as its general purpose to provide support and assistance in reducing the influence and impact that pornography has on leaders, members and institutions in the Diocese.

### 2.5 Estate of Late M.A. Grant (Sisters' Endowment)

The Archbishop-in-Council appropriated \$33,000 from the Estate for distribution by the Archbishop to assist clergy, clergy widows and clergy children or orphans who are in need.

## 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. The reports must be lodged by 30 June each year. A later lodgement date has been approved for three organisations, Sydney Anglican Home Mission Society, Anglican Retirement Villages and 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. 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 and Parish Funds

The annual financial statements for the Amalgamated Synod Funds and Amalgamated Parish Funds have been prepared and reported on according to an agreed review of procedures instead of an audit.

These reports are printed separately.

### 3.3 Ordination training fund

In 2015 this Fund received a Synod allocation of \$40,000 (2014 \$40,000) 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 students.

### 3.4 Ordinances

The following table shows the number of ordinances passed and assented to in 2010 to 2015 and in 2016 up to 21 September 2016 –

	2010	2011	2012	2013	2014	2015	2016
Standing Committee	36	40	53	60	42	46	40
Synod	4	10	3	6	7	6	0
	40	50	56	66	49	52	40

A separate report lists the ordinances passed by us since the 2015 session of the Synod. There are 14 ordinances of particular interest.

The *Sydney Anglican Schools Corporation Ordinance 1947 (Change of Name and Other) Amendment Ordinance 2015*, among other things, changed the name of the “Sydney Anglican Schools Corporation” to “Anglican Schools Corporation” and removed the Corporation’s borrowing limit in accordance with the Synod’s Governance Policy.

The *Synod Fund (Diocesan Research) Application Ordinance 2015* provided funding to meet the costs and expenses of a part-time Diocesan Research Officer during 2016.

The *Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 2015* simplified the annual reporting by diocesan organisations to Synod and updated the Third Schedule of the principal ordinance to reflect the change of trusteeship of the St Andrew’s House Trust from the Glebe Administration Board to the St Andrew’s House Corporation.

The *Sydney Anglican Indigenous Peoples’ Ministry Fund Variation of Trusts Ordinance 2015* provided for a specified percentage of the allocations from the Synod to the Sydney Anglican Indigenous Peoples’ Ministry Committee Fund in the years 2015 to 2019 inclusive to be applied for the purpose of maintaining and improving the real property of the Fund.

The *Moore Theological College Ordinance 2009 Amendment Ordinance 2016* removed the borrowing limit which previously applied to Moore Theological College in accordance with the Synod’s Governance Policy.

The *Sydney Anglican Home Mission Society Council (Merger with Anglican Retirement Villages Diocese of Sydney) Ordinance 2016* and the *Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961 Amendment Ordinance 2016* provided for the merger of Sydney Anglican Home Mission Society Council with Anglican Retirement Villages Diocese of Sydney. A report about this matter will be printed separately.

The *Diocesan Endowment Trust Ordinance 2016* updated the constitution of the Diocesan Endowment Trust to ensure that it better complies with modern standards and practices for governance and current legislative requirements.

The *Glebe Administration Ordinance 1930 Amendment Ordinance 2016* separated the membership of the Glebe Administration Board (“GAB”) from that of the Sydney Diocesan Secretariat, and updated the constitution of the GAB to ensure that it better complies with modern standards and practices for governance.

The *Wollongong Regional Council Variation of Trusts Ordinance 2016* varied the trusts of 2 Chiltern Place, Harrington Park so that it is no longer held on trust for the purposes of the Wollongong Regional Council but is instead held on trust for the purposes of the Parish of South Creek.

The *Bishopscourt Sale Ordinance 2012 Amendment Ordinance 2016* provided for income earned on the amount set aside for a new residence for the Archbishop to be added to the initial sum set aside for this purpose, as well as providing additional flexibility to the Archbishop-in-Council in approving expenses incurred in relation to the Archbishop’s residence.

The *Ministry Training and Development Council Ordinance 1989 Amendment Ordinance 2016* reduced the size of the Council from 18 to 13, and updated the constitution of the Ministry Training and Development Ordinance 1989 to ensure that it better complies with modern standards and practices for governance.

The *Diocesan Cash Investment Fund Ordinance 2016* created a fund, to be known as the Diocesan Cash Investment Fund, to act as the structure for the pooling and investment of cash of central diocesan organisations, in light of the planned closure of the Glebe Income Accounts by 30 June 2017.

The *Anglican Education Commission Amendment Ordinance 2016* amended the constituting ordinance of the Anglican Education Commission so that it conforms to the requirements of the Synod’s Governance Policy for Diocesan Organisations.

The *Borrowing Limits of Diocesan Organisations Amendment Ordinance 2016* removed the borrowing limits set by the Standing Committee from the constituting ordinances of various diocesan schools and organisations in conformity with the Synod’s Governance Policy for Diocesan Organisations.

### 3.5 Parochial cost recoveries - arrears

The following table compares the arrears of cost recovery charges as at 30 June 2016 and 2015 –

	2016	2015
Greenacre	-	2,089
St Clair	-	6,450
St George	2237	-
St Marys	2071	-
	<u>4,308</u>	<u>8,539</u>

### 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.

As at 30 April 2016, 82 parochial units (30%) had not lodged a set of prescribed financial statements (compared with 95 at the same time in 2015). By 6 July 2016 this had improved so that only 2 parochial units had not lodged their financial statements, although 8 other parochial units had only lodged unsigned financial statements.

The Finance Committee has processes in place to remind parochial units of their obligations under the Ordinance, to assist with any enquiries and to review the statements lodged. The Finance Committee also works with the Regional Bishops to investigate and report to us on the status of the audited financial statements for parochial units that are late in lodging the required information.

### 3.7 Local revenues test for parish status

The parishes of Bankstown, Beacon Hill, Concord and Burwood, Darlinghurst, Kingsford, Leichhardt, Mt Druitt, Watsons Bay and Woollahra had local revenue below the requisite amount in 2015 and accordingly these parishes have been advised of the importance of ensuring their 2016 and future revenues meet the relevant threshold figures in order to retain their parish status.

### 3.8 Recommended distribution from the Diocesan Endowment for 2016

We noted the advice of the Glebe Administration Board that, for the purposes of clause 5(1) of the *Diocesan Endowment Ordinance 1984*, \$4.4 million could prudently be distributed from the Diocesan Endowment for spending by the Synod in 2017 (2016: \$4.3 million).

### 3.9 Synod Appropriations and Allocations for 2017

Under clause 6(2) of the *Synod Appropriations and Allocations Ordinance 2015* we were directed to pass all such ordinances as may be necessary, from time to time, to give effect to the Synod's intention for appropriations and allocations for 2017 and 2018.

We intend to consider a proposed ordinance to give effect to the changes required for 2017 at our meeting in November 2016. The sub-committee preparing this work has advised that the changes will be relatively minor and relate to slight increases in the income available from the various parish trust ordinances.

### 3.10 Parochial Cost Recoveries for 2017

Under clause 3(3) of the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* we are to report to Synod in 2016 about the nature and amount of the ministry costs and parochial network costs payable in 2017 and the estimated amount of cost recoveries charge payable by each parochial unit.

The nature of the costs to be incurred and therefore the charge payable by parochial units is largely unchanged from the estimates provided in the ordinance, however there are a number of components of these costs which will not be finalised until after the Synod meets in October 2016. In particular –

- (a) no change is anticipated in the Parochial Network Costs, but
- (b) the Ministry Costs are expected to vary noting –
  - (i) a slight decrease in the superannuation contribution as a result of the lower than expected increase in stipends for 2017,
  - (ii) the Long Service Leave contribution required by the Anglican National LSL Fund will not be determined until November 2016, and
  - (iii) the results of a tender for the Stipend Continuation Insurance will not be finalised until December 2016, but the indications at this stage are that the cost of this cover for 2017 will exceed the estimate included in the ordinance.

### 3.11 Stipends, allowances and benefits for 2017

A report on stipends, allowances and benefits for 2017 is printed separately.

### 3.12 Work Outside the Diocese

In the 6 months to 30 June 2016, the Work Outside the Diocese Committee had applied \$162,767 from a total Synod allocation in 2016 of \$218,000. It is expected that further amounts will be applied during the 6 months to 31 December 2016 from the 2016 allocation, and the reserves of \$69,818.

### 3.13 Sale of Bishopscourt

We noted that contracts were exchanged on Bishopscourt for \$18,000,000 on 16 December 2015. In accordance with clause 3 of the *Bishopscourt Sale Ordinance 2012*, the sale price was approved by the Standing Committee.

Following the exchange of contracts, we noted that a lease for a temporary residence for the Archbishop commenced on 22 February having a term of 12 months. The Archbishop and Mrs Davies moved from Bishopscourt to Haberfield during the week commencing 29 February. In accordance with clause 5(1)(b) of the *Bishopscourt Sale Ordinance 2012*, the rent and other relevant costs of providing the Archbishop with suitable interim accommodation will be paid from the proceeds of the sale of Bishopscourt.

We noted that the sale of Bishopscourt was successfully completed on 16 March 2016.

A report about this matter is printed separately.

### 3.14 Clergy Assistance Program

We requested that the Sydney Diocesan Secretariat, in consultation with the Archbishop and Regional Bishops, put in place arrangements approved by the Archbishop to make professional counselling available to clergy licensed in the Diocese as a first step in establishing a Clergy Assistance Program. We also approved an amount of \$133 per minister being added to the Stipend Continuance Insurance component of the ministry costs recovered from all parishes in 2016 pursuant to the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* as a contribution to the expected cost of a Clergy Assistance Program.

We subsequently noted that the provision of counselling and other mental health care assistance under the Clergy Assistance Program commenced on 11 April 2016.

### 3.15 New Constitution of the New South Wales Council of Churches

We received a report regarding changes to the Constitution of the New South Wales Council of Churches, which modified its objectives and membership. The new constitution provides for a membership of the Council comprising the Head of each Constituent Church, one representative member appointed by each Constituent Church and office bearers (being the Executive Director, Treasurer and Secretary).

### 3.16 Ethical Investment Policy for the Diocesan Endowment

We endorsed a revised ethical investment policy for GAB and ACPT. The revised policy retains the “negative” screens set out in the former policy (alcohol, armaments, gambling, pornography and tobacco) and includes additional screens for stem cell research involving the destruction of embryos, abortifacients and elective abortions. The revised policy also states an intention to reduce the carbon intensity of the Australian Shares component of the portfolios (compared to benchmark) in accordance with a predetermined target.

### 3.17 Trust ordinance review dates

We approved the following new review dates for these ordinances –

<i>Baulkham Hills Trust Ordinance 2002</i>	1 January 2023
<i>Beecroft Trust Ordinance 2003</i>	1 January 2024
<i>Clovelly Trust Ordinance 2003</i>	1 January 2024
<i>Concord and Burwood Trust Ordinance 2003</i>	1 January 2024
<i>Eagle Vale Trust Ordinance 2008</i>	1 January 2024
<i>Georges Hall Trust Ordinance 2003</i>	1 January 2024
<i>Glenquarie Trust Ordinance 2001</i>	20 November 2021
<i>Katoomba Trust Ordinance 2003</i>	1 January 2024
<i>Norwest Trust Ordinance 2002</i>	31 December 2025
<i>Nowra Trust Ordinance 2003</i>	1 January 2024
<i>Padstow Trust Ordinance 2003</i>	1 January 2024
<i>Penshurst Trust Ordinance 2002</i>	21 November 2025

<i>South Hurstville Trust Ordinance 2002</i>	10 December 2022
<i>Wentworth Falls Trust Ordinance 2006</i>	28 March 2026
<i>Wentworthville Trust Ordinance 2005</i>	31 December 2025
<i>West Wollongong Trust Ordinance 2003</i>	2 May 2026
<i>Wollondilly Trust Ordinance 2002</i>	29 July 2017

## 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 2015 to July 2016, 44 such positions were filled (171 for the same period in 2014 – 2015).

### 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. Any reports for reclassification of provisional parishes under the *Parishes Ordinance 1979* are printed separately.

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

We undertook a review of the services provided by the Sydney Diocesan Secretariat (“SDS”) during 2015 and confirmed that the services had been provided in a satisfactory manner. We agreed the revised form of the service level standards to be provided by SDS in 2016 and reviewed the services under the revised standards during the first 4 months of 2016. Those services will be reviewed again later in 2016.

### 4.4 Regulation for the review of large receipts contributions to the Synod

We adopted a regulation to facilitate a review of lease and investment income distributed to the parish and the Synod under the Large Receipts Policy. The regulation requires the Diocesan Resources Committee (“DRC”) to review a proposed ordinance being promoted by a parish and provide comments about the impact of the proposal, if any, on the Synod’s budget.

We also made a consequential change to the Large Receipts Policy to make clear that the policy extends to investment income exceeding \$50,000 per annum.

### 4.5 Proposed amendments to the Constitution of Blue Mountains Grammar School Ltd

We recommended to the Anglican Church Property Trust Diocese of Sydney that it vote in favour of an amended form of constitution for Blue Mountains Grammar School Ltd. The amended form is largely a modernisation of the previous form of constitution, but has modified the number and makeup of directors (while maintaining that the Standing Committee appoints the majority of directors), and updated provisions related to episcopal involvement and the requirement for statements of faith in line with the Diocesan Governance Policy.

### 4.6 New College Limited

We agreed to amend the New College Constitution –

- (a) to reduce the maximum number of board members from 15 to 10,
- (b) to reduce the number of Standing Committee elected board members from 12 to 8, and
- (c) to reduce the term of office of Standing Committee elected board members from 6 to 4 years, with 2 such members retiring each year at the company’s AGM.

### 4.7 Proposed amendment to the Constitution of SCEGGS Darlinghurst Ltd

We noted a proposed amendment to the SCEGGS Darlinghurst constitution to omit the clause that prevents an employee of the school or a spouse, parent or child of an employee being eligible to become or remain a director of the company. Noting that on occasions former students, including the daughters of board members, are employed on a casual basis as sports coaches, music tutors etc., we recommended the clause instead be amended to prevent only employees of the school from becoming a director of the company.

### 4.8 Recognition of Soul Revival Church under the *Recognised Church Ordinance 2000*

We noted the declaration of Soul Revival Church as a recognised church, and extended our prayers and best wishes to the Rev Stuart Crawshaw and the members of the church as they continue their ministry in the fellowship of the Diocese.

#### 4.9 Guidelines for Remuneration of Parish Ministry Staff in 2017

We approved guidelines for the remuneration of parish ministry staff in 2017 reflecting a 1.4% increase in recommended minimum stipend.

#### 4.10 Clergy development, review and support

We expanded the membership of the group appointed to undertake the work in resolution 9/15 on the licensing of incumbents. We also asked the group to generally coordinate the development of proposals relating to the pastoral supervision for clergy and stipendiary lay ministers (resolution 50/15) and career transition management for clergy and stipendiary lay ministers (resolution 51/15). See items 7.7, 7.21 and 7.22.

### 5. Relations with Government

#### 5.1 Social Issues Committee

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

Dr Karin Sowada (Chair)	The Rev Dr Michael Jensen
Dr Megan Best	Mr Darren Mitchell
The Rev Dr Andrew Ford	Dean Kanishka Raffel
Dr Chase Kuhn	

Other members who have served on the SIC in the last 12 months are Canon Sandy Grant, the Rev Dr David Höhne and Dr Sumithra Muthayya.

The SIC provides advice to the Archbishop on issues which are referred to 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 community groups and other organisations wishing to engage with the Diocese on matters of public policy.

Since the last Synod, the SIC has met 5 times (with one meeting attended by the Archbishop) and has been involved in a range of matters, including Penalty rates and weekend work, domestic and family violence, constitutional recognition of Aboriginal and Torres Strait Islanders, and the Free-TV Industry Code of Practice. Submissions have been provided to –

- (a) the House of Representatives Social Policy and Legal Affairs Committee Inquiry into Surrogacy, and
- (b) the Sydney City Council, in response to an invitation for input into the 2016 SCC Draft Social Sustainability Policy.

The SIC also prepared letters on behalf of the Archbishop to –

- (a) the Federal Minister for Communications, in respect of the Free TV Code of Practice approved in December 2015 by Australian Communications and Media Authority,
- (b) the NSW Minister for Health, regarding the reporting of rates of abortion in NSW,
- (c) the Prime Minister, regarding the campaign for Gambling reform led by the Alliance for Gambling Reform, and
- (d) the Fair Work Commission on the Review of Penalty Rates (co-signed by SIC member Mr Darren Mitchell).

In addition, the SIC continued advising the Glebe Administration Board on its Ethical Investment Policy, and engaging with various organisations on issues of mutual concern. This includes extensive involvement with 'Save Our Weekend', a civil society dialogue involving Christian denominations, unions and community groups. While initially monitoring consideration of the proposal to redefine marriage, this matter has been passed across to the newly-established Plebiscite Task Force under the leadership of Bishop Michael Stead.

The SIC has established a Gender Identity subcommittee consisting of –

Dr Claire Smith (Chair)	The Rev David Ould
Dr Megan Best	Mrs Emma Penzo
The Rev Nicholas Moll	Dr Patricia Weerakoon

The sub-committee is examining existing trends and legal frameworks related to Gender Identity in Australia and overseas, the implications of these developments for the church and Australian social policy, and possible responses. It is working with other relevant Diocesan bodies such as the Doctrine Commission,

the Anglican Education Commission and the Anglican Schools Corporation.

For reports, submissions and briefings on current and archived matters, please refer to its web site <http://www.socialissues.org.au>.

## **5.2 Royal Commission into Institutional Responses to Child Sexual Abuse**

We approved an allocation from the Synod Fund and requested the Property Trust to provide an equal amount, to meet increased needs of the Royal Commission Steering Committee.

We received a report from the Registrar which indicated that the Royal Commission is seeking data from all Anglican Dioceses in Australia concerning all child sexual abuse complaints received during the period 1 January 1980 to 31 December 2015. We noted that the Royal Commission Steering Committee is liaising with the Registrar and PSU about this matter.

## **5.3 Special Religious Education (SRE)**

We received a report from the Archbishop's SRE Task Force outlining the Diocese's current policy on the provision of SRE, together with the desired outcome for SRE in the medium to long term future.

We also received reports from Anglican EdComm and Generate Ministries regarding the possible impact of the changes to Special Religious Instruction in Victoria on the delivery SRE in New South Wales.

## **5.4 Same-Sex Marriage Plebiscite**

We authorised in-principle the expenditure from the Publishing Reserve for the purpose of producing booklets to educate our congregations about marriage and the implications of same-sex marriage. We also requested the Archbishop's Plebiscite Task Force to consider fundraising to meet the cost of this project.

A report about this matter is printed separately.

# **6. The International, National and Provincial Church**

## **6.1 Supreme Court decision concerning the Diocese of Bathurst**

Last year we noted the inability of the Bathurst Diocese Anglican Development Fund to meet its loan obligations to the Commonwealth Bank of Australia and that legal proceedings had commenced against the former directors of the Fund, the Bathurst Property Trust and the Bathurst Bishop-in-Council for the repayment of the loan.

A group convened by the Chancellor continued to monitor the legal proceedings in the Supreme Court of New South Wales, which on 10 December 2015 found in favour of the Commonwealth Bank of Australia.

We received a report which indicated, among other things, that "the letter of comfort given by Bishop Hurford created legally binding obligations on the BIC both on its own terms and in conjunctions with the certificates given by the Bishop under the Finance Ordinance."

We requested the Diocesan Secretary to advise whether there are similar letters of comfort on behalf of the Diocese of Sydney currently active. We received a report from the Diocesan Secretary which identified previous actions taken some time ago to intentionally cease the use of letters of comfort in this Diocese. The report considered that while there are clear difficulties in establishing that something does not exist, the avenues of investigation taken suggest there is no reason to believe that any active letters of comfort remain in existence.

## **6.2 17<sup>th</sup> session of the General Synod in 2017**

We noted that the 17<sup>th</sup> session of the General Synod will be held at the Novotel Twin Water Resort, Maroochydoore, Queensland on 3 – 8 September 2017.

## **6.3 Long Service Leave Levy**

The General Synod Long Service Leave Canon 2010 included an increase in the Long Service Leave ("LSL") entitlement for clergy from 10 to 13 weeks after ten years' service. It had been anticipated that this increased entitlement would be funded through excess funds held by the Long Service Leave Fund. However, these excess funds are no longer available and the expense was added to the current LSL contribution for each minister.

We assented to the Long Service Leave (Revision of Entitlement) Canon 2015 which, if passed as a circular canon, would return the provisions of the Long Service Leave Canon to the previous rate of 1 week for each year of service.

## **6.4 Amendments to Faithfulness in Service**

We noted a circular letter from the General Secretary of the General Synod concerning a proposal to amend the definition of "bullying" in *Faithfulness in Service*. The committee appointed to consider this matter



expressed concerns about the amendments proposed. Rather than referring the proposed amendments to the Synod at this stage, we notified the General Synod Standing Committee of our concerns.

## 7. Sydney Synod Matters

### 7.1 Review of the membership of the Synod and Standing Committee

We appointed a committee to review the membership of the Synod and Standing Committee. The committee has completed its work. A bill for an ordinance and explanatory statement are printed separately.

### 7.2 14/13 Goal of a paperless Synod

By resolution 14/13, the Synod adopted the goal of operating on an essentially paperless basis by the 51st Synod (in 2017).

For the special session of Synod held on 27 April 2016, we agreed to trial making softcopies of the document "Merger Considerations: Better Together" and the Standing Committee's report to Synod concerning the merger available online, while making paper copies available for collection by Synod members at St Andrew's House prior to the session and at the Synod venue during the session.

Following the special session of Synod in 2016, we amended the regulations made under the *Synod Membership Ordinance 1995* for the purposes of communicating with Synod members by email for future sessions of the Synod.

### 7.3 33/13 Domestic violence and educating clergy

By resolution 33/13, the Synod requested Moore College and Ministry Training and Development, in consultation with the Safe Ministry Board and appropriate experts as required, to review the input they already provide to the education of ordinands and clergy in regards to responding to domestic violence in marriage (and other relationships). Following this review we established the Domestic Violence Task Force in 2015.

A progress report about this matter is printed separately.

### 7.4 19/14 Pastoral Care of same-sex attracted persons

By resolution 19/14, the Synod requested that the Standing Committee establish a committee of lay and clergy representatives to bring recommendations to the 2015 session of Synod on ways of providing pastoral care to people attracted to others of the same sex. By resolution 34/15, Synod requested Standing Committee to continue its work of developing pastoral guidelines for pastors as they minister to Christians experiencing same-sex attraction, their family and friends, and their churches.

We agreed that resolution 34/15 supersedes resolution 19/14 and dissolved the committee formed under resolution 19/14.

See item 7.13.

### 7.5 36/14 Further review of the Discipline Ordinance 2006

By resolution 36/14, the Synod requested that we appoint a committee to undertake a further review of the Discipline Ordinance 2006 and related ordinances. The committee we appointed is making progress in the review however has not yet finalised legislation suitable for consideration by the Synod.

### 7.6 3/15 Training in emergency and other safe ministry procedures

By resolution 3/15 the Synod requested a review of the form, content and timing of training required of parishioners in relation to risk management and safe ministry, including consideration of the practicality of including training in the use of firefighting equipment in conjunction with existing safe ministry training.

Accredited third party training courses in certain aspects of general risk management, such as first aid and food safety in particular, are made available to parishes as part of the broader Parish Risk Management resources accessible through SDS's secure parish Extranet. These resources assist the rector and parish council of each parish to develop a risk management program tailored to their particular circumstances. One component of each parish's program should be their emergency response and evacuation procedures.

Training in safe ministry is delivered by the staff of Youthworks and local safe ministry trainers on behalf of the Safe Ministry Board.

Both the Anglican Church Property Trust and the Safe Ministry Board regularly review the form, content and timing of their respective training programs to ensure they comply with all legislative requirements and established community standards, while delivering 'best practice' outcomes in a cost-effective manner.

It is not considered practical to offer training in the use of firefighting equipment in conjunction with safe ministry training. However the Parish Risk Management resources now include links to a number of

accredited organisations that provide training in emergency response and fire safety procedures.

#### **7.7 8/15 Alternative forms of Anglican Church**

By resolution 8/15 the Synod requested the Archbishop to establish a working group to investigate the formation of alternative forms of Anglican Church, and report back to Synod 2016 with specific and concrete proposals for the initiation of a process to create such alternative forms of church.

A report about this matter is printed separately.

#### **7.8 9/15 Licensing of incumbents**

By resolution 9/15, Synod requested the Standing Committee, in consultation with the Archbishop, to report to the next session of Synod on the basis on which clergy are licensed as incumbents in the Diocese, and whether there are circumstances where the present practice should be modified.

We appointed a committee to undertake the work referred to in resolution 9/15 and confirmed that the work of the committee extends beyond the licensing of incumbents to include the licensing of clergy generally.

A report about this matter is printed separately.

#### **7.9 13/15 Study into effective church planting**

By resolution 13/15, Synod requested, among other things, that we consider appropriate ways of providing financial support to church plants in brownfields areas, and report their findings to the next session of Synod.

A report about this matter is printed separately.

#### **7.10 15/15 Incorporation of dioceses**

By resolution 15/15, Synod requested that the Standing Committee ask the Anglican Church Property Trust and the Royal Commission Steering Committee to review the decision of all Victorian Anglican dioceses to incorporate in response to both workers' compensation issues and the emerging findings of the Royal Commission on Institutional Responses to Child Sexual Abuse, and consider the advantages and disadvantages of such action for NSW dioceses in current circumstances.

We have not yet received a response on this matter.

#### **7.11 22/15 Proposal for a Property Receipts Levy**

By resolution 22/15, Synod agreed that a Property Receipts Levy may be preferable to a Large Property Receipts Policy ("LPRP"), and requested that we collect the necessary financial data from parishes, and undertake the necessary modelling and further consultation to bring to the Synod no later than its session in 2020 a proposal for a Property Receipts Levy to be considered as an alternative to a LPRP.

We constituted a committee to address this request and expect that a report will be available for Synod, no later than its session in 2020.

#### **7.12 27/15 Connection with our Muslim Neighbours**

By resolution 27/15, Synod requested that a working group be formed to develop material and an organised and comprehensive approach that will motivate, educate and equip our churches to connect with our Muslim neighbours in culturally appropriate ways in order to commend Christ to them.

A progress report about this matter is printed separately.

#### **7.13 28/15 Ministry in socially disadvantaged areas**

By resolution 28/15, Synod requested that the Standing Committee produce a report on how the Diocese may best support ministry in places of disadvantage in the most deliberate, effective and co-ordinated manner, including the best way to recruit, train and support leadership in these areas.

A report about this matter is printed separately.

#### **7.14 34/15 Diocesan Doctrine Commission report on Human Sexuality**

By resolution 34/15, among other things, Synod requested the Standing Committee to continue its work of developing pastoral guidelines for pastors as they minister to Christians experiencing same-sex attraction, their family and friends, and their churches; and that a committee be formed of sufficient size, breadth of experience, and expertise to accomplish this, to report to Synod in 2017.

The committee that we constituted to address this request has commenced its work and we expect a report for Synod in 2017.

### **7.15 35/15 Review of Regional Councils**

By resolution 35/15, Synod requested that we conduct a review of the purpose and effectiveness of Regional Councils.

We requested Regional Councils and Synod members to make submissions to the Diocesan Secretary by 31 March 2016 about the purpose and effectiveness of Regional Councils, together with any recommendations for change, and requested the Diocesan Secretary, in consultation with the Archbishop, to bring to a future meeting of the Standing Committee a suitable form of any submissions and recommendations received.

The Regional Councils have made submissions however we have not yet received recommendations from the Diocesan Secretary about this matter.

### **7.16 41/15 Parental leave for parish clergy**

By resolution 41/15, Synod –

- (a) agreed in principle to making provision for parental leave for parish clergy,
- (b) requested that we consider whether such provision is best made by ordinance, by policy, or by some other instrument, and
- (c) invited Synod members to send any comments on the exposure draft and requested that we take these comments into account in finalising a proposal for consideration at the 2016 session of Synod.

We reconstituted the committee established in May to prepare a proposal for parental leave for parish clergy taking into account any feedback received from Synod members. The committee has completed its work. A bill for an ordinance and explanatory statement are printed separately.

### **7.17 42/15 Ministry progress and brownfields' grants**

By resolution 42/15, Synod requested that we, in consultation with the Strategic Research Group and any other necessary parties, develop –

- (a) recommendations for Synod 2016 as to how capital could be raised for the development and expansion of church facilities in brownfield areas, and
- (b) appropriate criteria that could be used to ascertain suitable and strategic parishes to receive such an investment.

A report about this matter is printed separately.

### **7.18 45/15 Nomination process for electing the Archbishop**

By resolution 45/15, Synod requested that the Standing Committee consider bringing to Synod amendments to the *Archbishop of Sydney Election Ordinance 1982* to give effect to a provision that, once the minimum number of 20 nominations for a nominee is reached, no more nominators are required, and only the first 20 nominations for a nominee received by the Returning Officer will be made known to members of Synod.

The committee we constituted to consider this issue has completed its work. A bill for an ordinance and explanatory statement are printed separately.

### **7.19 46/15 Implementation of the Diocesan policy for dealing with allegations of unacceptable behaviour**

By resolution 46/15, the Synod requested that the Regional Bishops be offered training to undertake their responsibilities under the policy, and that the Regional Bishops report to us annually on such training and on their use (or otherwise) of the policy and model procedures. We received a report which outlined training in the area of conciliation provided to the Archbishop and Regional Bishops in February, as well as an indication of how the Regional Bishops have used the policy during the year.

### **7.20 47/15 Syrian refugee crisis**

By resolution 47/15, the Synod, mindful of the scale of the humanitarian catastrophe in the wake of the violence in Syria and elsewhere in the Middle East, remembering the open handed generosity of Christ our Good Samaritan, and aware of the abundant resources with which our gracious God has endowed this nation –

- (a) gave thanks to God for the leadership of Archbishop Glenn Davies on this issue both in public and in private, and particularly in mobilising the Diocese through its parishes and organisations to assist those in such dire need,
- (b) committed itself to support him in prayer as he continues to play such an important role in our nation's response to this crisis,

- (c) committed itself and encourages all in this Diocese to continue to pray for the people of this war-torn region, especially those who suffer persecution for the name of Jesus,
- (d) encouraged all in the Diocese to seek to build personal helping relationships where possible,
- (e) commended the Australian Government for agreeing to increase the number of refugees from this region,
- (f) respectfully called on the Australian Government to consider further significant increases to this number and the provision of a permanent safe-haven for the men, women and children who have suffered as result of civil war, terrorism and the policies of regimes and organisations in all parts of the world, including all those who have suffered persecution for their faith, and
- (g) encouraged all members of the Anglican Church in Sydney to enthusiastically and generously support the fundraising initiatives of Diocesan organisations that have committed assistance, expertise, resources and facilities towards the needs of the Syrian refugees.

A progress report about this matter is printed separately.

#### **7.21 49/15 Anglican Schools Ministry Ordinance 2015**

By resolution 49/15, Synod deferred consideration of the bill for the *Anglican Schools Ministry Ordinance 2015* until the next session of Synod and requested the Standing Committee to –

- (a) consult with the Chairs, Heads and Chaplains of Anglican schools in respect to a suitable form of the bill and any matters of principle identified in any proposed amendments to the text of the bill which have not been dealt with at this session,
- (b) invite the Chairs, Heads and Chaplains to send any comments on the bill and matters of principle to the Diocesan Secretary by 31 March 2016, and
- (c) make arrangements to resume consideration of the bill at the next session having regard to any comments that are received.

A revised form of bill and explanatory statement are printed separately.

#### **7.22 50/15 Professional Pastoral Supervision for Clergy and Stipendiary Lay Ministers**

By resolution 50/15, Synod noted the need for all clergy and stipendiary lay ministers to debrief in a safe, stable and suitable supervisory space; and requested that we ask for a report from the Pastoral Supervision Working Group, and then review and report back to the Synod.

We are currently considering a report from the Pastoral Supervision Working Group regarding this matter.

#### **7.23 51/15 Career Transition Management for Clergy and Stipendiary Lay Ministers**

By resolution 51/15, Synod requested that the Standing Committee establish a Working Group to explore ways of making it possible for those clergy and stipendiary lay ministers who need to transition from their parish ministry role to do so with honour and dignity, and report back to the Synod.

At our request, we received advice from the Archbishop, Regional Bishops and Archdeacon for Women's Ministry about this matter. We subsequently asked the committee appointed to undertake the work in resolution 9/15 on the licensing of incumbents to undertake also the work requested in resolution 51/15.

#### **7.24 Resolutions made by the Synod in 2015 and not mentioned in this report**

Circulars were sent to parishes and organisations about the matters arising from the 2015 Synod session. Copies of Synod resolutions were sent to appropriate persons and organisations.

#### **7.25 2/16 Approval of the merger of Anglicare and Anglican Retirement Villages**

By resolution 2/16, the Synod, noting the report of the Standing Committee in relation to the proposed merger of Anglican Retirement Villages Diocese of Sydney ("ARV") and Sydney Anglican Home Mission Society ("Anglicare") together with accompanying draft ordinances and other documents in relation to the proposed merger received at this session, approved in principle the merger of these two organisations on the basis that –

- (a) the indemnity provided by ARV to Anglicare is intended to ensure that survivors of child abuse have at least an equivalent level of recourse as if Anglicare had continued to operate in its own right,
- (b) the merged organisation will actively aim to continue to deliver services provided by Anglicare and ARV to socially disadvantaged people at an enhanced level,
- (c) the merged organisation will actively aim to continue the work undertaken by Anglicare with Aboriginal and Torres Strait Islander Peoples at an enhanced level,
- (d) the merged organisation will actively aim to continue to alleviate necessitous circumstances through the provision of education at an enhanced level,
- (e) the legal name of the merged organisation is "Anglican Community Services",

- (f) consideration is given to making provision in both the Anglicare and ARV constituting ordinances for a gift fund for both entities,  
and requested the Standing Committee to pass such ordinances and take such other action it considers necessary or desirable to give effect to the merger on this basis.

A progress report about this matter is printed separately.

**7.26 Ordinances for this session**

The bills for ordinances for this session of the Synod are printed separately, together with accompanying reports or explanatory statements.

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

21 September 2016

## Synod Funds – Amalgamated

### Annual financial report – 31 December 2015

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 Executive
Fund 133	Diocesan Research Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

### Discussion and Analysis report for the year ended 31 December 2015

The Synod Funds' (the Fund) Discussion and Analysis report provides an overview of the Fund's financial activities for the calendar year ended 31 December 2015. 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 70.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2015 the Synod Funds comprised of 9 funds (2014: 7 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 Executive
Fund 133	Diocesan Research Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

Two new funds were added during 2015; Fund 132 Social Issues Executive and Fund 133 Diocesan Research Fund.

The main sources of funds during 2015 were distributions from the Diocesan Endowment and various parish ordinances. A distribution from the Diocesan Endowment of \$4,000,000 (2014: \$3,600,000) was made available to the Fund for spending in 2015. The amount distributed to the Fund by various parish ordinances totalled \$1,110,282 (2014: \$1,172,277). The Professional Standards Unit received \$820,944 (2014: \$732,000) as proceeds of claims from the ACPT Church Insurance Fund 0799. The Fund also received contributions under Parochial Cost Recoveries 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 Glebe Administration Board.

The Fund's total revenues increased by \$431,744 or 6.9% to \$6,694,051 (2014: \$6,262,307) due to the increased grant from the Diocesan Endowment.

The application of funds is divided between:

- grants appropriated by the Standing Committee in the Synod Appropriations and Allocations Ordinance 2014,
- 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 increased by \$274,450 or 4.2% to \$6,832,006 (2014: \$6,557,556). This increase reflects the higher grants anticipated in the Synod Appropriations and Allocations Fund cash flow for 2015 of \$5.0 million, up from the 2014 level of \$4.7 million.

The Net Assets of the Fund declined by 6.8% to \$1,350,697 (2014: \$1,449,468). 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.

The Equity of each Fund represents accumulated surpluses from operations and capital contributed to Funds 131 and 132. The Standing Committee resolutions establishing Fund 131 propose a target equity balance of \$1,000,000 to be achieved by replenishment of the capital by a combination of a contribution from the funds of the Synod and a levy on parishes. Standing Committee resolved that replenishment of Fund 131 equity in 2016 should be \$288,000. Consequently the target equity balance will not be reached in 2016. During 2014 and 2015 the Synod Fund 131 reimbursed the PSU for a number of expenses totalling \$55,508. It was envisaged that these outgoings would be replenished in fund 131 through a levy on parishes. Such replenishment has not yet occurred.

In the medium term the Synod Funds continues to face the potential for constrained income and greater contingent expenditure.

Current economic commentary indicates the likelihood of a low interest rate environment with a subdued economy matched with volatile investment markets. In the medium to long term, these factors may affect the future distributions received by the Synod Appropriation and Allocation Fund and the grants and expenditures of the Synod Funds generally.

The Archbishop's Professional Standards Unit ("PSU") is funded by parishes through the Parochial Cost Recoveries charge. The 2015 level of funding has not been sufficient to cover the operating costs of the PSU, with a deficit of \$88,788. To address the issue the PCR contribution to PSU (excluding the Safe Ministry Program) has been increased from \$546,000 in 2015 to \$751,000 during 2016.

There are no matters that have arisen since 31 December 2015 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 19 May 2016.

# **Standing Committee of Synod - Synod Funds**

## **Income Statement for the 12 months ended 31 December 2015**

	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Allocation Fund	Fund 130 Sydney Reps at General Synod	Fund 131 Sydney Diocesan Synod Fund	Fund 132 Social Issues Executive	Fund 133 Diocesan Research Fund	Fund 153 Archbishop's PSU	Fund 189 Ordination Training Fund	Elimination	Total	Actual 12 Months ending 31 December 2014
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
<b>Income</b>												
Distributions - Diocesan Endowment	-	-	4,000,000	-	-	-	-	-	-	-	<b>4,000,000</b>	3,600,000
Distributions - Anglican Church Property Trust - Refer to Note 2	-	-	880,782	-	-	-	-	-	-	-	<b>880,782</b>	1,003,277
Distributions - St James Hall	-	-	229,500	-	-	-	-	-	-	-	<b>229,500</b>	169,000
Interest	1,067	2,161	3,398	391	10,934	29	-	449	544	-	<b>18,973</b>	25,300
PCR Contributions	-	-	-	-	-	-	-	649,758	-	-	<b>649,758</b>	605,998
Synod Grants	201,000	-	-	20,000	220,000	-	40,000	5,000	40,000	(526,000)	-	-
Donations	-	-	-	-	-	-	-	-	-	-	-	11,947
Other Income	-	-	14,425	-	20,000	-	-	879,485	1,128	-	<b>915,038</b>	846,785
<b>Total income</b>	<b>202,067</b>	<b>2,161</b>	<b>5,128,105</b>	<b>20,391</b>	<b>250,934</b>	<b>29</b>	<b>40,000</b>	<b>1,534,692</b>	<b>41,672</b>	<b>(526,000)</b>	<b>6,694,051</b>	<b>6,262,307</b>
<b>Expenses</b>												
Staff & Related	-	-	-	-	-	-	-	445,945	-	-	<b>445,945</b>	377,906
Professional Fees	-	-	68,123	-	12,486	860	-	99,029	1,836	-	<b>182,334</b>	211,457
SDS Fees	18,000	3,000	800,000	15,000	3,000	-	-	35,910	3,000	-	<b>877,910</b>	865,008
Computer & Software	-	-	-	-	-	-	-	12,110	-	-	<b>12,110</b>	272
Rent & Occupancy	-	-	-	-	-	-	-	27,528	-	-	<b>27,528</b>	27,975
Printing & Stationery	-	-	-	-	-	-	-	4,987	-	-	<b>4,987</b>	6,054
Entertainment & Travel	-	-	-	-	-	-	-	7,729	-	-	<b>7,729</b>	42,429
Depreciation	-	-	-	-	-	-	-	2,251	-	-	<b>2,251</b>	1,587
Advertising	-	-	-	-	-	-	-	11,397	-	-	<b>11,397</b>	10,875
												continued...



continued....												
Office	-	-	-	-	-	-	-	5,078	-	-	5,078	6,252
Miscellaneous	-	-	887	-	-	-	-	42,572	-	-	43,459	52,267
Grants	216,736	39,020	4,241,469	-	269,858	-	-	923,944	41,251	(526,000)	5,206,278	4,956,782
Bad Debts (Recovery)	-	-	-	-	-	-	-	-	-	-	-	(1,308)
Fund reserves	-	-	-	-	-	-	-	5,000	-	-	5,000	-
Total Expenses	234,736	42,020	5,110,479	15,000	285,344	860	-	1,623,480	46,087	(526,000)	6,832,006	6,557,556
Net Surplus/(Deficit)	(32,669)	(39,859)	17,626	5,391	(34,410)	(831)	40,000	(88,788)	(4,415)	-	(137,955)	(295,249)

**Standing Committee of Synod - Synod Funds**  
**Balance Sheet as at 31 December 2015**

	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Allocation Fund	Fund 130 Sydney Reps at General Synod	Fund 131 Sydney Diocesan Synod Fund	Fund 132 Social Issues Executive	Fund 133 Diocesan Research Fund	Fund 153 Archbishop's PSU	Fund 189 Ordination Training Fund	Elimination	Total	Actual 31 December 2014
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
<b>Assets</b>												
Cash	69,747	183,698	420,367	40,813	546,644	33,355	40,000	72,114	44,989	-	<b>1,451,727</b>	1,543,316
Receivables	-	-	1,277	-	87	-	-	350	-	-	<b>1,714</b>	10,961
Fixed Assets	-	-	-	-	-	-	-	6,854	-	-	<b>6,854</b>	2,574
Other	70	302	6,171	-	-	-	-	1,382	240	-	<b>8,165</b>	3,031
<b>Total assets</b>	<b>69,817</b>	<b>184,000</b>	<b>427,815</b>	<b>40,813</b>	<b>546,731</b>	<b>33,355</b>	<b>40,000</b>	<b>80,700</b>	<b>45,229</b>	-	<b>1,468,460</b>	<b>1,559,882</b>
<b>Liabilities</b>												
Payables	-	-	14,619	-	-	-	-	51,926	4,236	-	<b>70,781</b>	68,827
Provisions	-	-	-	-	-	-	-	46,982	-	-	<b>46,982</b>	41,587
<b>Total liabilities</b>	-	-	<b>14,619</b>	-	-	-	-	<b>98,908</b>	<b>4,236</b>	-	<b>117,763</b>	<b>110,414</b>
<b>Net assets</b>	<b>69,817</b>	<b>184,000</b>	<b>413,196</b>	<b>40,813</b>	<b>546,731</b>	<b>33,355</b>	<b>40,000</b>	<b>(18,208)</b>	<b>40,993</b>	-	<b>1,350,697</b>	<b>1,449,468</b>
<b>Equity</b>												
Capital	-	-	-	-	985,000	34,186	-	-	-	-	<b>1,019,186</b>	985,000
Reserve	-	-	-	-	-	-	-	5,000	-	-	<b>5,000</b>	-
Accumulated Funds	102,486	223,859	395,570	35,422	(403,859)	-	-	-	45,408	-	<b>464,466</b>	759,717
Current year	(32,669)	(39,859)	17,626	5,391	(34,410)	(831)	40,000	(88,788)	(4,415)	-	<b>(137,955)</b>	(295,249)
<b>Total Equity</b>	<b>69,817</b>	<b>184,000</b>	<b>413,196</b>	<b>40,813</b>	<b>546,731</b>	<b>33,355</b>	<b>40,000</b>	<b>(18,208)</b>	<b>40,993</b>	-	<b>1,350,697</b>	<b>1,449,468</b>

**Notes to the financial report for the year ended 31 December 2015****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 Secretariat, 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.

**(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.

**(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 Secretariat 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 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)**

	<b>2015</b>	<b>2014</b>
	<b>\$</b>	<b>\$</b>
Narellan (Elderslie) Land Sale Ordinance 1980	23,953	28,743
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	425,663	509,421
Sydney St Phillip (Resumption) Ordinance 19/1983	4,594	5,380
Church Hill Trust (No1 York Street)	225,784	160,644
Manly Leasing and Variation of Trusts Ordinance 2006	143,166	254,706
South Sydney Variation of Trusts Ordinance 50/97	8,976	-
Wollongong Parish Leasing and Licensing Property Fund	29,156	11,535
Retained net income from ACPT Fund 0400 for year ended 31/12/2013	19,490	32,848
	<b>880,782</b>	<b>1,003,277</b>

**3. Current liabilities – Provisions**

	<b>2015</b>	<b>2014</b>
<b>Current</b>	<b>\$</b>	<b>\$</b>
Employee benefits - annual leave	33,153	31,177

**4. Non-current liabilities – Provisions**

	<b>2015</b>	<b>2014</b>
<b>Non-current</b>	<b>\$</b>	<b>\$</b>
Employee benefits - long service leave	13,829	10,410
	<b>2015</b>	<b>2014</b>
<b>Provisions</b>	<b>\$</b>	<b>\$</b>
Provisions - Current	33,153	31,177
Provisions - Non-current	13,829	10,410
Balance 31 December	46,982	41,587

**5. Equity - Capital**

Use of the capital of 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. 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 2015.

The financial statements were authorised for issue on 19 May 2016 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 70 to 75:

- (a) comply with the accounting policies summarised in note 1;
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2015 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.

JAMES FLAVIN  
Member

RODNEY COSIER  
Member

19 May 2016

## **Synod Funds Amalgamated**

### **Report of factual findings to the members of the Finance Committee of the Standing Committee**

Report on 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 Representatives at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund
Fund 132	Social Issues Executive
Fund 133	Diocesan Research Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

We have performed the agreed-upon procedures with you as detailed in the letter of engagement dated the 11 December 2015 and described below with respect to validity, accuracy and authorisation of transactions in Appendix 1 and Appendix 2 [*not reproduced here*].

### **The responsibilities of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney**

Management and the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney ("the Finance Committee") 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 subject matter.

**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 application 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 transactions of the entities listed above. Had we performed additional procedures or had we performed an audit or a review of the entities listed above 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 transactions. 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 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 subject matter. As required by *ASRS 4400 Agreed-Upon Procedures Engagements to Report Factual Findings*, 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] you for any consequences of reliance on this report for any purpose.

PricewaterhouseCoopers

FRANCOIS BRUDER  
Principal

Sydney  
08/04/16

## Parish Funds – Amalgamated

### Annual financial report – 31 December 2015

Incorporating –

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

### Discussion and Analysis report for the year ended 31 December 2015

The Parish Funds' Discussion and Analysis provides an overview of the Parish Funds' financial activities for the calendar year ended 31 December 2015. The Discussion and Analysis should be read in conjunction with the unaudited annual report for the same period beginning on page 79.

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 2015 the Parish Funds amalgamation is comprised of 5 funds (2014: 5):

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

The source of funds during 2015 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2013* passed by the Synod of the Diocese of Sydney on 15 October 2013 and as amended by the Standing Committee in 2014. A distribution is received from ACPT Fund Moorebank Estate for the purposes of the Clergy Removal Fund. Interest is earned on cash held on deposit with the Glebe Administration Board through at call Glebe Income Accounts. Significant monies are also received in respect to claims by clergy on the Long Service Leave and Stipend Continuance schemes.

The Parish Funds total revenues increased by \$93,821 or 0.61% to \$15,496,790 (2014 \$15,402,969). PCR components were largely steady. There were some change in the level of receipts for clergy related activity: Claims on insurers via the Stipend Continuance Fund were up \$269,263 or 39.1%, while there was a fall in the amount of LSL claims of \$348,613 or 27.1%. Contribution to the Parish outreach "Jesus Brings" were not continued (2014: \$150,000). At 31 December 2015 there were 10 clergy receiving stipend continuance claims (2014: 8).

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

Under the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2013* parochial network costs during 2015 were principally comprised of –

- the property and liability insurance program,
- the parish risk management program,
- the parish related work of the Professional Standards Unit,
- the safe ministry program,



- the Church Land Acquisition levy, and
- a contribution towards the costs of the Diocesan archives.

Funds were also applied to expenses such as Sydney Diocesan Secretariat fees. The Parish Fund total outgoings decreased by \$7,882 or 0.05%, to \$15,442,911 (2014 \$15,450,773).

The Net Assets of the Parish Funds increased by 3.0% (2015 \$1,838,686, 2014 \$1,784,804). The assets of the Parish Funds are composed of cash 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 principal component of working capital is in Fund 951. It is required to provide liquidity for the timing differences between payment of ministry costs (principally superannuation) and receipts of Parish Costs Recoveries (PCR) monies.

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 2015 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 19 May 2016.

### Standing Committee of Synod – Parish Funds

#### Amalgamated income and expenditure statement for the period ending 31 December 2015

	FUND 951 PARISH COSTS RECOVERY	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE	FUND 954 SICKNESS & ACCIDENT	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-14 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>INCOME</b>								
Interest on cash	10,804	1,352	1,660	3,019	692	-	17,527	16,698
Moorebank Estate - Distribution	-	-	-	-	21,026	-	21,026	22,342
PCR Variable Charge Recovery	3,500,000	-	-	-	-	-	3,500,000	3,500,027
PCR Superannuation Recovery	5,073,146	-	-	-	-	-	5,073,146	5,055,513
PCR LSL Recovery	719,020	-	727,409	-	-	(758,418)	688,011	592,375
PCR Risk Management Recovery	217,251	-	-	-	-	-	217,251	207,000
PCR Professional Standards Unit Recovery	546,637	-	-	-	-	-	546,637	506,001
PCR Safe Ministry Recovery	103,121	-	-	-	-	-	103,121	99,997
PCR Church Land Acquisition Levy	1,995,582	-	-	-	-	-	1,995,582	2,007,987
PCR Administration Fee	190,019	-	-	-	-	-	190,019	185,003
PCR Archives Recovery	68,079	-	-	-	-	-	68,079	68,002
PCR SAPAS Recovery	11,009	-	-	-	-	-	11,009	10,998
PCR Relief or Remission Recovery	20,023	-	-	-	-	-	20,023	19,996
AMP Stipend Continuance receipts	-	958,531	-	-	-	-	958,531	689,268
PCR Stipend Continuance Recovery	624,300	624,389	-	-	-	(662,659)	586,030	580,180
PCR Stipend Continuance Admin Fees	38,359	38,368	-	-	-	-	76,727	76,577
Stipend Continuance Organisations	-	68,603	-	-	-	-	68,603	61,918
Stipend Continuance Orgs - Admin Fees	-	4,217	-	-	-	-	4,217	5,388
PCR LSL - Admin Fees	-	-	39,407	-	-	-	39,407	38,200
LSL - Buy-backs	-	-	125,509	-	-	-	125,509	46,314
LSL - Claims - Anglican LSL Fund	-	-	937,336	-	-	-	937,336	1,285,949
LSL - Organisations	-	-	146,209	-	-	-	146,209	109,190
LSL - Organisations - Admin Fees	39,398	-	7,458	-	-	-	46,856	43,279
PCR S&A Recovery	49,247	-	-	49,235	-	(49,247)	49,235	24,167
PCR Clergy Removals Contributions	-	-	-	-	-	-	-	-
PCR Parish outreach "Jesus Brings"	-	-	-	-	-	-	-	150,600
Sundry Income	6,699	-	-	-	-	-	6,699	-
<b>TOTAL INCOME</b>	<b>13,212,694</b>	<b>1,695,460</b>	<b>1,984,988</b>	<b>52,254</b>	<b>21,718</b>	<b>(1,470,324)</b>	<b>15,496,790</b>	<b>15,402,969</b>

	FUND 951 PARISH COSTS RECOVERY	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE	FUND 954 SICKNESS & ACCIDENT	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-14 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>EXPENSES</b>								
Interest Expense	-	-	-	-	-	-	-	-
Accounting, Audit & Secretarial Fees	189,810	46,539	46,539	11,635	5,130	-	299,653	292,068
Audit Fees	11,808	-	-	-	-	-	11,808	9,455
Claims Paid	-	958,451	991,097	16,337	23,869	-	1,989,754	2,052,668
Consulting Costs	5,100	-	-	-	-	-	5,100	4,532
LSL - Payments to the Anglican LSL Fund	-	-	936,532	-	-	-	936,532	778,447
PCR Insurance	3,500,000	-	-	-	-	-	3,500,000	3,500,027
PCR Superannuation	5,073,146	-	-	-	-	-	5,073,146	5,054,664
PCR LSL	758,418	-	-	-	-	(758,418)	-	-
PCR S&A	49,247	-	-	-	-	(49,247)	-	-
PCR Stipend Continuance	662,659	-	-	-	-	(662,659)	-	-
Operating Costs	515	-	-	-	-	-	515	889
Professional Standards Unit	546,637	-	-	-	-	-	546,637	506,001
Church Land Acquisition Levy	1,995,582	-	-	-	-	-	1,995,582	2,007,987
PCR Archives Charges	68,079	-	-	-	-	-	68,079	68,002
PCR SAPAS Charges	11,663	-	-	-	-	-	11,663	10,998
PCR General Synod Charges	-	-	-	-	-	-	-	-
Parish Risk Management Program	217,251	-	-	-	-	-	217,251	207,000
Safe Ministry Training Program	103,121	-	-	-	-	-	103,121	99,997
Grant expenses - "Jesus Brings"	-	-	-	-	-	-	-	136,536
Sundry Expenses	14,014	-	-	-	-	-	14,014	-
Stipend Continuance Insurance Expense	-	670,056	-	-	-	-	670,056	721,502
<b>TOTAL EXPENSES</b>	<b>13,207,050</b>	<b>1,675,046</b>	<b>1,974,168</b>	<b>27,972</b>	<b>28,999</b>	<b>(1,470,324)</b>	<b>15,442,911</b>	<b>15,450,773</b>
<b>NET SURPLUS/(DEFICIT)</b>	<b>5,644</b>	<b>20,414</b>	<b>10,820</b>	<b>24,282</b>	<b>(7,281)</b>	<b>-</b>	<b>53,879</b>	<b>(47,804)</b>

## Amalgamated Balance Sheet as at 31 December 2015

	FUND 951 PARISH COSTS RECOVERY	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE	FUND 954 SICKNESS & ACCIDENT	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	DEC-14 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>Assets</b>								
Cash	1,141,501	131,992	437,290	336,287	77,414	-	2,124,484	2,120,223
PCR Receivables - Parishes	19,541	-	-	-	-	-	19,541	39,436
Organisations Receivable	-	-	-	-	-	-	-	35,558
Other receivables	297	-	7,212	-	5,225	-	12,734	37,702
<b>TOTAL Assets</b>	<b>1,161,339</b>	<b>131,992</b>	<b>444,502</b>	<b>336,287</b>	<b>82,639</b>	<b>-</b>	<b>2,156,759</b>	<b>2,232,919</b>
<b>Liabilities</b>								
LSL Fund Payable	-	-	214,164	-	-	-	214,164	184,854
Stipend Continuance Fund Payable	-	-	-	-	-	-	-	173,502
Superannuation Clearing Account	-	-	-	-	-	-	-	-
Other Payables	10,465	55,237	33,685	-	4,522	-	103,909	89,759
<b>TOTAL Liabilities</b>	<b>10,465</b>	<b>55,237</b>	<b>247,849</b>	<b>-</b>	<b>4,522</b>	<b>-</b>	<b>318,073</b>	<b>448,115</b>
<b>Net Assets</b>	<b>1,150,874</b>	<b>76,755</b>	<b>196,653</b>	<b>336,287</b>	<b>78,117</b>	<b>-</b>	<b>1,838,686</b>	<b>1,784,804</b>
<b>Equity</b>								
Accumulated Surplus - Prior Year	1,145,230	56,341	185,833	312,005	85,398	-	1,784,807	1,832,608
Net Surplus/(Deficit) - Current Year	5,644	20,414	10,820	24,282	(7,281)	-	53,879	(47,804)
<b>TOTAL Equity</b>	<b>1,150,874</b>	<b>76,755</b>	<b>196,653</b>	<b>336,287</b>	<b>78,117</b>	<b>-</b>	<b>1,838,686</b>	<b>1,784,804</b>

## Notes to the financial report for the year ended 31 December 2015

### 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 statement of income 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) 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.

**(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) 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.

**(i) 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.

**(j) Goods and Service Tax (GST)**

The funds are members of the Sydney Diocesan Secretariat 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 balance sheet.

**(k) 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 2015.

The financial statements were authorised for issue on 19 May 2016 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 79 to 82 –

- (a) comply with the accounting policies summarised in note 1;
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2015 and of its performance, as represented by the results of its operations and its cash flows, 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.

JAMES FLAVIN  
Member

RODNEY COSIER  
Member

19 May 2016

## Parish Funds Amalgamated Report of factual findings to the members of the Finance Committee of the Standing Committee

Report on Agreed Upon Procedures for the following funds –

Fund 951	Sydney Diocesan Parish Fund
Fund 952	Clergy Benefits Fund
Fund 953	Long Service Leave Fund
Fund 954	Sydney Diocesan Sickness & Accident Fund
Fund 955	Clergy Removals Fund

We have performed the agreed-upon procedures with you as detailed in the letter of engagement dated the 11 December 2015 and described below with respect to validity, accuracy and authorisation of transactions listed in Appendix 1 and Appendix 2 [*not reproduced here*].

## The responsibility of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney

Management and the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney ("the Finance Committee") 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 subject matter.

## 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 application 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 transactions of the entities listed above. Had we performed additional procedures or had we performed an audit or a review of the entities listed above 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 transactions. 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 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 subject matter. As required by ASRS 4400 *Agreed-Upon Procedures Engagements to Report Factual Findings*, 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] you for any consequences of reliance on this report for any purpose.

PricewaterhouseCoopers

FRANCOIS BRUDER  
Principal

Sydney  
08/04/16

## Regional Councils' Annual Reports for 2015

(A compilation of the annual report 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 2015 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 2015 and all were held in parishes within the Region. 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. 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.
6. The church planter at Punchbowl, Mr Siddique Paul, has continued to reach out to people in the community especially new settlers from the sub-continent.
7. The ESL Coordinator, the Rev John Bartik continues to grow and support the highly strategic work of ESL.
8. The new Bishop of the region began in July 2015, and the Council looks forward to working together to see the work of the gospel grow in the region.

**Northern Regional Council**

9. The Council met formerly three times during the year. A scheduled meeting in May 2015 was deferred to the August meeting.

10. Each of the regions meetings were held in different church of the region – on each occasion we sought to meet in a church that had recently undergone major building works so that the Council could inspect what can be achieved through major upgrades of church facilities.

11. 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. As a result of our deliberations planning has commenced to hold further public forums including an event focussed on developing parish properties to support modern ministry. The Council also worked on developing a questionnaire to parishes to aid its consideration of how it can assist parishes and develop regional strategies. These additional events and the survey will take place in 2016.

12. In May, the Council hosted the Northern Region conference at St Anne's Ryde. Over 150 people attended, mostly region clergy. The conference was themed Building Bridges and sessions were led by Simon Manchester, Rick Lewers and Chris Edwards.

13. We noted the passing of Dr Jane Mathieson, assistant to the North Sydney Bishop with regret but delighted in knowing she is with the Lord.

**South Sydney Regional Council**

14. The Council met formally once during the year.

15. 2015 was the final year in which our chairman, Bishop Robert Forsyth, served as the Bishop of South Sydney, after fifteen and a half years in this role. Bishop Forsyth led the region through a period of significant structural and personnel change, with parish restructure/revitalisation/'repotting' occurring in more than a third of the parishes in the region. These included Annandale, Ashfield/Five Dock/Haberfield, (Christ Church Inner West), Ashbury, Broadway (re Pyrmont), Bondi/Bondi Beach, Clovelly, Concord North, Church Hill (St Philips York Street and Holy Trinity Millers Point), St Thomas' Enfield and St Andrew's Strathfield, Pyrmont (Peninsula Community Church), Lord Howe Island, Malabar and South Sydney. His contribution through Sauerkraut, in equipping pastors to continue to be both faithful and effective in ministry, will have a lasting effect on the region.

16. In 2015, SSRC provided financial support for ministries at Norfolk Island, Living Waters (Indigenous Ministry), and the Green Square church plant from South Sydney (One1Seven).

17. After discussion in Council, and consultations with the churches in the region, a process was agreed for 'repotting' Holy Trinity Kingsford with the appointment of The Rev Dave Doran from Wild Street to eventually become the licensed minister. This culminated in his Ordination as a presbyter on 18<sup>th</sup> November, 2015 at Kingsford.

**Western Sydney Regional Council**

18. The main committees are the Executive Committee, the Ordinance Review Panel and the Architectural Panel.

19. The Council met on 3 occasions during 2015 at St Stephen's, Penrith and one occasion via teleconference. The main areas of consideration included *Mission 2020*, the reclassification of Glenmore Park as a full parish, the regional ministry conference, mission area updates, ESL and ethnic ministry in the region, parish vacancies, building projects and parish consultancies.

20. A loan of \$50,000 was granted to the parish of Dundas-Teloepa to help with the relocation of the Dundas church site, to be paid back on sale of the site.

**Wollongong Regional Council**

21. The Wollongong Regional Council met 4 times during 2015 on the evenings of 17 February, 11 May, 18 August and 17 November. The meetings are held in Wollongong with each meeting preceded by a meal. The Executive sub-committee also met four times during 2015 to consider matters delegated to it and to plan agendas for the regular Council meetings.

22. Bishop Peter Hayward and the Regional Council worked closely to further support ministry across the Region. This included –

- financial support for the ministry at Oran Park
- financial support with subsidised rectories at Sussex Inlet and Harrington Park
- financial support with subsidised demountable at Helensburgh and Denham Court
- planning with MPC for the new ministries at Leppington



- meeting with and support of Mission Area leaders
- support for Rectors
- specific regional training for Rectors and Wardens
- 3 day Regional Ministry conference with retired Archbishop Harry Goodhew and Rev Mike Raiter
- Support of the Gong Men's Day and SWITCH Women's Conference
- ongoing support for ESL English classes
  - ESL classes were delivered in 15 Parishes across the Region
  - because Cross Cultural Ministry funds were not allocated to the Wollongong Region, ESL classes were coordinated by Tony Willis
- 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.

23. During 2015 funding from the Region's assets was allocated to the specific ministry in Oran Park.

Ministry	Purpose	Allocation	Total
Oran Park	Housing and salary support	\$37,768	
Gregory Hills	Church Plant	\$30,000	\$67,768

24. The three day Wollongong Regional Ministry Conference continues to be a "high point" in the life of the Region. This enables clergy and lay parish staff to meet together for mutual fellowship and teaching. Various guest speakers and Diocesan organisations join in the conference.

25. The Council received reports from Bishop Hayward and the Assistant to the Bishop at each meeting.

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

24 August 2016

## 8/15 Alternative forms of Anglican Church

(A report from a Working Group established by the Standing Committee.)

### Key Points

- To encourage Alternative Forms of Anglican church, there is a need to encourage Alternative Forms of non-parochial Anglican Ministry
- The Diocese cannot rely on parish-based ministries for all ministry within the Diocese –
  - Parish-based ministries do not naturally reflect the changing face of society, and are less flexible and often less-missional than non-parochial forms of Anglican ministry
  - Attendance in church in the Diocese is keeping up with population growth largely as a result of transfer growth, not “missional fruitfulness”
- The Diocese and its structures do not hinder non-parochial forms of ministry, but also do not greatly support or encourage new non-parochial initiatives of Anglican ministry
- The Department of Evangelism and New Churches (“ENC”) is responsible for several non-parochial forms of Anglican ministry already, but it is seen as a less prominent part of their role, and those innovating with non-parochial forms of ministry may not know to seek support from ENC
- Supporting non-parochial forms of Anglican ministry should be emphasised in the objects of ENC’s ordinance just as church planting is currently emphasised
- Consideration should be given to increasing the funding to ENC from the next budget triennium to provide for a staff member of ENC to identify non-parochial forms of Anglican ministries, and to support the ministers who oversee them

### Purpose

1. This report sets out the results of an investigation into the formation of alternative forms of Anglican church.

### Recommendation

2. That Synod receive this report.
3. That Synod pass the following motion to be moved “by request of the Standing Committee” –
 

‘Synod, noting the report, “Alternative Forms of Anglican Church” –

  - (a) commends the Department of Evangelism and New Churches Board (“ENC”) for their past and current efforts in supporting non-parochial forms of Anglican ministry in Sydney,
  - (b) recognises the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese,
  - (c) encourages parishes and individuals to partner with ENC in the support of non-parochial forms of Anglican ministry,
  - (d) requests the Standing Committee to modify the ordinance of ENC to make more explicit ENC’s responsibility for identifying and supporting new and existing non-parochial forms of Anglican ministry,
  - (e) requests that the Strategic Research Group, in light of this report and the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese, provide a recommendation to the Diocesan Resources Committee as to the value and importance of potentially increasing funding for ENC in the next triennium to provide for the employment of staff to –
    - (i) develop existing and new non-parochial forms of Anglican ministry, and
    - (ii) identify, develop and support their leadership, and
  - (f) requests ENC to report progress to Synod within two years with suitable recommendations to support and promote non-parochial forms of Anglican ministry.’

### Background

4. At its session in October 2015, Synod passed resolution 8/15 in the following terms –

“For the purpose of greater missional fruitfulness, the Synod requests the Archbishop to establish a working group that will investigate the formation of alternative forms of Anglican Church –

- (a) that are theologically Anglican,
- (b) that are shaped by the principles for Christian community voiced to us by the New Testament,
- (c) that are specifically designed to penetrate and engage with the multiplicity of non-Christian spiritual and cultural worlds in which the majority of Australians now live, and
- (d) that are not necessarily required to owe anything to our traditional (Christendom-form) parish model.

Further, that the working group report back to Synod 2016 with specific and concrete proposals for the initiation of a process to create such alternative forms of church.”

5. In December 2015, the Archbishop established a working group to address the requests of the resolution, comprising –

The Rev Dr Martin Bragger  
Miss Mandy Curley  
The Rev Stuart Crawshaw  
The Rev John Gray  
The Rev Craig Hamilton

The Rev Dr Ed Loane  
The Rev Dr Margaret Powell  
The Rev Bruce Stanley  
The Rev Stew Witt

6. The working group was chaired by the Rev Bruce Stanley, and met 5 times in early 2016.

## Discussion

7. The working group discussed the following quotations –

“To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.”

1 Corinthians 9:22-23

“The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.”

Article 19

“It is not necessary that the Traditions and Ceremonies be in all places, one and utterly alike: for at all times they have been divers, and may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s Word.”

Article 34

“Christian assemblies can take place anywhere, do not require the presence of any particular person, can occur at any time on any day and do not involve any essential ritual. Christians do not have a place on earth to which they must come to worship . . . and there is no need to observe particular days or rites.”

“A Theology of Christian Assembly” Sydney Doctrine Commission

8. Article 19 provides a faithful summary of Anglican church fundamentals which does not limit Anglican churches to parochial forms. In order to fulfil its aim of investigating the formation of alternative forms of Anglican church, the working group has focused on the promotion of non-parochial Anglican ministries. These ministries may be Anglican churches (according to Article 19), they may aspire to become Anglican churches, or they may seek to send converts to established Anglican churches. The common feature of these ministries is that they are seeking new and innovative ways to reach the lost and they are not necessarily tied to parochial structures of church. Thus, the report uses the broader category of “non-parochial Anglican ministries” rather than “Alternative Forms of Anglican Church” in the understanding that the latter is both included in the former and, where ministries are not churches, Anglican churches may well arise as the fruit of such ministries. This report does not seek to redefine the characteristics of Anglican churches.

9. According to the “Review of the Diocesan Mission and the next phase of Mission”, the 10 year Diocesan Mission (2002-2012) clearly created a climate of permission to try new things.<sup>1</sup> Many new and successful approaches to ministry were undertaken during this time: 20% of survey respondents said they had a new church plant, 50% a new church meeting, 50% new staff, and over 50% had seen growth.<sup>2</sup> 84% responded that the progress of the Diocesan Mission had been fair or better.<sup>3</sup> The 10 year mission saw much positive fruit that certainly may not have been realised without the push of a diocesan-wide mission.

10. Within this report, other ministry initiatives are outlined that are continuing within our Diocese each year, many seeing new conversion growth. Some of these are independently run by parishes, some with collaboration of churches, and some with the assistance of diocesan organisations such as the Department of Evangelism and New Churches (“ENC”). However, it was also clear that the 10 year mission, which began in 2002, had seen a downturn in newcomers to church life, both first time attendees and returnees to church life.<sup>4</sup>

11. While Sydney Anglican churches largely kept pace with the population growth, this usually occurred through transfer growth. This highlights our lack of missional fruitfulness—since real conversion growth (or kingdom growth) continued to trend in a downwards direction. This is a pattern that has been evident for some time in our Diocese, and is a cause for great concern—for the sake of the lost in our suburbs, cities and nation this trend needs to be reversed.

12. The task of the committee was to investigate the formation of alternative forms of Anglican church for the purpose of missional fruitfulness. These alternative forms were to be Anglican and biblical, but also needed to seek to engage those in our community in a way that was substantially different from the prevailing paradigm of Anglican mission and, as such, reach a wider section of our community with the gospel. It is the contention of this committee that the opportunity presented by alternative forms of Anglican church are better served by more broadly addressing the formation of “non-parochial forms of Anglican ministry” which are better adapted to engage with non-Christian cultures. These may, under God, be a significant factor in substantial kingdom growth in our Diocese.

#### *Historical Context and Prevailing Forms*

13. Evangelism has always been a priority of Sydney Anglicans. Today we are thankful for the hard work of generations of Anglicans who have gone before us and we are thankful to God, who has been very generous to us. Despite our rich history, today’s Anglican Church in Sydney faces many challenges posed by a rapidly changing Australian culture. To provide proper context for this report’s conclusion, we must first explore some of the key movements in Sydney culture and the Church’s response. This will help us consider our mission in this present generation and beyond.

14. For most of its history, the Diocese has focused on a parish model of ministry that produced a relatively mono-cultural expression of church; which thrived, in part, due to the predominately Anglo culture of Australian society. Since the 1960s, however, social upheavals have had a tremendous impact on existing paradigms of church. Some important developments include –

- (a) The widespread acceptance of the homogenous unit principle. Traditional evensong services gave way to youth focused services. Contemporary music and a movement away from liturgical norms were perceived to be a better strategy to reach and retain young people. In time this development spread so that it became common for a parish to have a traditional ‘oldies’ service and a family service in the mornings and a youth service in the evenings.
- (b) Increasing immigration from non-Anglo countries has led to particular language or cultural focused churches and services.

15. Apart from these parish-based innovations, at certain times in our history various diocesan structures have been setup to facilitate evangelism and foster church growth. One early example of this was Bishop Barker’s establishment of the Sydney Church Society. On his arrival in Sydney, Barker was confronted with rapid population growth on account of the gold rush and the threat of the withdrawal of government funding for the establishment of new parishes. As a result on 20 May, 1856, the Sydney Church Society was established inviting subscribers to financially support the Society in achieving the following four aims –

- Provide for the support in part or wholly of clergymen, missionaries to the aborigines, of catechists who may also be schoolmasters;
- The endowment of churches;

---

<sup>1</sup> Bishop Peter Hayward: *Review of the Diocesan Mission and the next phase of Mission*, Annual Report of the Standing Committee and Other Reports and Papers, 2013, page 64

<sup>2</sup> *ibid.*, page 64

<sup>3</sup> *ibid.*, page 65

<sup>4</sup> *ibid.*, page 74

- The erection of churches and parsonages; and
- The circulation of the Holy Scriptures, the *Book of Common Prayer* and other religious and useful publications.

16. These aims encompassed a broad range of opportunities to foster evangelism and ongoing ministry. The Society's vision was larger than merely supporting parochial clergy, but also included funding local missionaries and school ministries.

17. As the years went on, the focus of the Sydney Church Society turned towards the vital work of social welfare, changing its name to the Sydney Anglican Home Mission Society and then to Anglicare. Evangelism was again prioritised in Sydney Diocese with the establishment of the Department of Evangelism which has more recently evolved into the Department of Evangelism and New Churches ("ENC"). The Mission Property Committee ("MPC") has also been tasked to establish new parishes in growth areas. In a similar way, the Anglican Youth Department (now Youthworks) was established with a specific focus on evangelising and discipling children and youth. These endeavours are commendable and essential, indeed, they seek to fulfil some of the original aims of the Sydney Church Society. They are successful endeavours in "non-parochial Anglican ministries" which God has used to bear much fruit for His kingdom. However, there is a myriad of diverse evangelistic enterprises that do not neatly fit into the models of mission envisaged by these structures, and more could be done to encourage alternative activities.

#### *Challenges Faced by non-parochial forms of Anglican ministry*

18. The committee studied 7 recent church plants and non-parochial forms of ministry in Sydney Diocese (and several overseas based church plants and ministries) and observed the following comparison between traditional parish model ministries and non-parochial forms of Anglican ministry –

- (a) Those modelled on a **traditional parish model** have been classed successful because of growth in numbers (albeit largely transfer growth), they have reached financial viability and have a building. The transfer growth is not a negative facet as new churches are much needed in new areas of Sydney, however it is not necessarily an indication of missional fruitfulness. These new churches attributed their success to –
  - (i) financial support – from mother church or other churches,<sup>5</sup>
  - (ii) Anglican networks supporting them in prayer,<sup>6</sup>
  - (iii) administrative assistance from ENC,
  - (iv) Anglican structures to belong to, and
  - (v) Anglican infrastructure.<sup>7</sup>
- (b) **Newly established non-traditional ministries** view success in terms of the Christian community connecting with previously unreached people and in being a discipleship movement (even if those being discipled do not come to a major group gathering). These new ministries have valued their identity as 'Anglican' because it gives credibility, accountability, networks and a support base. However, in the establishment of these non-parochial forms of Anglican ministry, different sorts of issues have arisen. They include –
  - (i) theological differences with those of other Christian background also eager to join the team to make disciples, and
  - (ii) cultural issues including tribalism, language barriers, cultural practice and expectations.

19. Noting this comparison, the committee observed that there is a number of areas in which current Anglican structures do not encourage or support the establishment of different forms of ministry. Three key factors are Anglican identity, finances and leadership.

20. Non-parochial forms of Anglican ministry often face significant issues surrounding **Anglican identity**. Anxiety not only arises from being significantly different to prevailing paradigms of church, but also from disenfranchisement from Anglican structures. How are non-parochial forms of ministry supposed to relate to synod/bishops/parishes? Where are they represented in these structures? What are the appropriate channels of communication and oversight? Furthermore, some non-parochial forms have great difficulty in complying with traditional regulations for Anglican churches such as the need for wardens and a parish council.

<sup>5</sup> Dr John Bellamy, Byron Kemp and Braden Compton: *Study into Effective Church Planting in the Anglican Diocese of Sydney*, Report to Synod 2015, pp.21, 35.

<sup>6</sup> *ibid.*, p.38.

<sup>7</sup> *ibid.*, p.39.

21. An example will help illustrate this challenge: *CrossNet* is a network of missional communities embedded in public spaces in the Wollongong area of NSW. The strategy of *CrossNet* is to establish live Christian communities in locations where they are observable by and easily accessible to non-Christians on a very regular basis, with the opportunity to build relationships with those outside the Kingdom, serve them, share the gospel and ultimately draw them into the kingdom. This network runs in parallel with the other half of *CrossRoads Christian Community* – a more standard but contemporary Anglican parish. So far *CrossNet* have included a ‘Church in a Playgroup’, a youth church, and a number of ministries meeting in pubs, clubs and coffee shops. In our current structures, there is no potential for ministry networks like *CrossNet* to exist and thrive as Anglican ministries apart from the patronage of a traditional parish.

22. Non-parochial forms of Anglican ministry also often face issues surrounding **finances**. Traditional parish plants generally operate under the assumption that they will pay for themselves (hopefully sooner rather than later). However, some non-parochial forms of ministry are among such people groups that being financially self-sufficient, even in the medium term is unrealistic. The result of this is that those engaged in these non-parochial forms often need to self-fund. In turn, this means that time is taken from the ministry to work in other jobs or fundraise. Although financial non-self-sufficiency has generally been the *modus operandi* for long term missionary organisations, there may need to be a paradigm shift in thinking about some local non-parochial forms of ministry in similar ways. Potentially, various churches from the wider fellowship of the Diocese could join together to financially ‘sponsor’ non-self-sufficient non-parochial forms of Anglican ministry over the long term.

23. An example of a ministry that would benefit from long term financial support is a particular indigenous fellowship in the Diocese. This community focuses on local indigenous families and gathers for Bible Study and a barbecue in a local park and for a Sunday meeting in a rented hall with a meal. They are seeking to be a discipleship movement by being present in the local indigenous community and connecting with whole families. The social and financial problems of those who are being reached in this ministry probably means this ministry will never be financially self-sufficient, even though it is a significant and fruitful endeavour.

24. Another example of a ministry that faces these issues is a particular multicultural fellowship in southwest Sydney. This ministry is a community of people from various faiths, including Muslim people, who gather together on Sunday nights. It is a Christian led ministry which is highly relational and accessible to Muslim friends who are interested in exploring Christianity. Many are regular members and call this their community despite being of different faiths. The number of connections in the community through midweek activities and groups are greater than the people who would come on a Sunday night. These activities establish relationships in which the gospel is seen and heard and the context for discipleship. Many will never come to an established Christian gathering or church, but there is potential for a non-parochial Anglican church to grow from this ministry.

25. A further issue that non-parochial forms of Anglican ministry face is **Leadership**. It is common for there to be a lack of mature and able personnel to fill roles like wardens and parish councillors in non-parochial forms of ministry. Furthermore, the training of future leaders is difficult because of Diocesan training requirements, language and learning styles.

26. One example of this issue is a believer from a different faith background whose current ministry involves connecting with people in that faith group to discuss issues of faith. His knowledge of their holy book opens doors for him unavailable to others. His goal is to see people of this Faith becoming followers of Jesus within their communities. Despite his leadership abilities, his inability to meet diocesan training standards and his non-parochial forms of ministry inhibit him from being recognised as an ordained Anglican leader.

27. What the above examples highlight is that newer non-parochial Anglican ministries may develop into churches that often adopt meeting patterns that are different from traditional parochial forms even though they share a common Anglican theology. For example, they may not meet as a large gathering every Sunday or on Sunday at all. Such ministries will be messy, non-streamlined and not easily programmable. While we applaud those seeking to think outside the box, current diocesan structures may act to discourage such pioneers from acting on their vision.

28. Our current practice does not prohibit non-parochial forms of Anglican ministry. It is obvious, however, that our current structures do relatively little to encourage or support them. Although there are no theological grounds prohibiting non-parochial forms, there may be ways in which the structures of the Diocese may more helpfully encourage and promote the formation and growth of non-parochial forms of Anglican ministry, which, in turn, may result in the establishment of more alternative forms of Anglican church.

*Proposals and Recommendations*

29. The terms of the resolution of Synod in 2015 call for “specific and concrete proposals for the initiation of a process to create such alternative forms of church”. The committee formed the view that a top-down approach is not likely to be successful in creating 'alternative' forms, and has focused on supporting and strengthening innovative non-parochial Anglican ministries that arise in response to different needs and opportunities. The primary purpose of these non-parochial ministries is kingdom growth. A further purpose of some of these ministries will be the establishment of new churches, which may also be non-parochial.

30. In light of the investigation and the conclusions drawn above, the committee identified that ENC is well situated to support and encourage non-parochial forms of Anglican ministry, in that they already do so and the broad responsibility for doing so already exists in their ordinance. However, the current objectives of the ENC ordinance are not sufficiently specific to lend focus to non-parochial forms of Anglican ministry. The result of this is that there is not an overall recognition within the Diocese in terms of the key role ENC can play in supporting these types of ministry.

31. The objectives for ENC are found in clause (4) of the *Department of Evangelism and New Churches Ordinance 2000*, having the following terms –

- (1) The object of the Board is to advance the evangelistic purposes of the Diocese, including through the planting of new congregations and fellowships in the Diocese.
- (2) The Board may, subject to the provisions of this Ordinance, fulfil its object by such means as the Board considers expedient including by –
  - (a) resourcing churches and parishes to evangelise, including through the planting of new congregations in the Diocese, and
  - (b) identifying, training, supporting and appointing suitably gifted persons to evangelise, including through the planting and leading of new fellowships in the Diocese.

32. In order to direct ENC to more intentionally drive, support, identify and equip non-parochial forms of Anglican ministry—and in order to direct people ministering in non-parochial forms towards ENC—it is recommended that the objectives of the ordinance for ENC be modified to emphasise their responsibility for non-parochial forms of Anglican ministry, and consideration be given to providing increased funding to ENC in order to appoint a staff member to identify, support and oversee such ministries.

33. It is the intention of this proposal that the formation of non-parochial forms of Anglican ministry will be pursued more widely in Sydney with the purpose of engaging with our culturally diverse city in order to see greater missional fruitfulness.

For and on behalf of the Working Group.

THE REV BRUCE STANLEY  
*Chair*

24 August 2016

## 27/15 Connection with our Muslim neighbours

(A report from a working group established at the request of Synod.)

### Introduction

At its session in 2015, the Synod resolved as follows –

“That a working group be formed in association with Moore College, and chaired by the Head of the Department of Mission, to develop material and an organised and comprehensive approach that will motivate, educate and equip our churches to connect with our Muslim neighbours in culturally appropriate ways in order to commend Christ to them – not from fear but because the love of Christ compels us. That the committee will include the mover and the Reverends John Bales and Bruce Hall.”

The working group formed in response to the above mentioned resolution has been meeting since January 2016 and comprises –

The Rev John Bales  
The Rev Stuart Binns  
The Rev Moussa Gazzal  
The Rev Simon Gillham  
The Rev Bruce Hall  
The Rev Dr Margaret Powell.

This group includes many who are active in ministry, and training others for ministry, among Muslims and Christian believers from a Muslim background within the Diocese of Sydney. In an effort to ensure that the wishes of Synod are carried out and that the momentum behind addressing this significant ministry context within the Diocese is not lost, the group requests the opportunity to make a 10-minute video presentation to the Synod in October 2016. This presentation would serve to both put forward a model response to our Muslim neighbours, and also to inform the Synod of further resources and opportunities for training for those seeking to commend Christ out of love.

### The work so far

#### *Understanding the variety of Christian responses to Islam*

There are a variety of responses that have been made by Christians to Islam. The title of a recent book published in Britain captures the extremes, “Between Naivety and Hostility: Uncovering the best Christian response to Islam in Britain”.

We have been asked by Synod (resolution 27/15), to develop material and an organised and comprehensive approach that will motivate, educate and equip our churches to connect with our Muslim neighbours in culturally appropriate ways in order to commend Christ to them – not from fear but because the love of Christ compels us. Both extremes may be prompted by ignorance of and distance from Muslim people.

In our response we hope to encourage understanding and promote engagement with Muslim people that our churches might be involved in sharing Christ with our Muslim neighbours.

#### *Understanding the context of the Diocese*

Where we live in Sydney Diocese will often determine our understanding of Islam and our interaction with Muslim people. As with all migration, Muslims from various parts of the world have gathered more in some suburbs than others.

There are 212,014 Muslim People in Sydney, which is 4.7% of the population (2011 Census). Within the Diocese, parishes can be usefully divided into three broad groups. Different ministry strategies and expectations are more appropriate in each of the three groups of churches.

- 119 churches in Sydney would seldom see a Muslim person in their neighbourhood because their parish has less than 1% Muslim people.
- 126 churches are much more likely to have Muslim neighbours (between 1-10%)
- 21 churches have more than 10% Muslim people in their parish.

In broad terms, the suburbs which have higher percentages of Muslim people also tend to be socio-economically disadvantaged. Churches in these areas typically struggle to find the resources needed to sustain ministries.



It is important to understand both elements of this context. Ministry opportunities are spread unevenly between churches, and the availability of resources to support such ministries are also spread unevenly. The Diocesan response to the Syrian Refugees moving to Sydney has begun to provide many positive examples of partnerships in ministry between churches and people in divergent parts of the Diocese.

*Motivating, educating and equipping our churches*

To share Christ with our Muslim neighbours regardless of the area we live in, each of our churches need –

- To see that Muslim people are lost without Christ
- To see that sharing life and Christ with Muslim people is like sharing with anyone
- To pray for and relate to Muslim people where you are
- For everyone to know some ways to share Christ with Muslim people
- To encourage some to particularly commit themselves to sharing Christ with Muslim people and to train to that end
- To look to partner with churches in areas with more Muslim neighbours but less resources for sharing Christ

The group has collected and evaluated resources which will be useful for the motivation, education and equipping of our churches. A list of recommended training packages and resources specifically designed for the different contexts of churches and individuals has been compiled. The group plans to make information about these resources readily available in as many formats as possible (various website listings as well as print versions).

The list includes a number of training packages that are already being regularly run within the Diocese by members of the Ministry to Muslims group.

**The future plans**

1. Publication of resource lists and advertising of training programs (September 2016)
2. John Azuma visit (June 2017)
  - (a) Meeting with Diocesan leadership
  - (b) Opportunities for clergy and lay training
  - (c) Specific training for those already in ministry amongst Muslims
  - (d) Saturday Ministry Conference and Public Dinner
3. Production of Moore College on-line course (January 2017) – A course built around ‘The Cross and the Crescent’, by Colin Chapman will be included in the new accredited on-line Diploma in Biblical Theology.

**The present need**

In the present climate, with renewed fears of Islamist terrorism, calls to ban Muslim immigration and increased tensions surrounding Australian Muslim communities, it is critical that the Diocese continues to commend Christ out of love and not fear. To respond to Islam with neither naivety nor hostility. To love our neighbours well.

This working group feels that a 10-minute slot of the Synod’s time to press the case forward in a positive way would be a great investment. We would undertake to ensure that the presentation winsomely served the intentions of the Synod’s motion from last year by both ‘motivating, educating and equipping’ Synod members to commend Christ, and also informing them of plans to do this more broadly throughout the Diocese.

Thank you for attending this report and considering our request.

For and on behalf of the Working Group.

THE REV SIMON GILLHAM  
*Convenor*

24 August 2016

### 33/13 Domestic violence and educating clergy

(A progress report from the Domestic Violence Task Force.)

#### Key Points

- The Task Force has undertaken consultation with a number of victims of domestic violence (DV) to better understand the experience of DV in the church context and how the church responds to victims
- The Task Force has undertaken a survey of rectors concerning the frequency and nature of DV in churches in which they have served and the effectiveness of the church's response
- The Task Force has written to each diocesan organisation and school enquiring about what programs and initiatives are in place to educate Anglicans about the nature of DV and what constitutes an appropriate response
- Following the Synod session in 2016, the Task Force intends prioritising and pursuing various areas in which it is required to make a response including a possible DV policy statement and pastoral guidelines

#### Purpose

1. The purpose of this report is to inform the Synod about progress in the work of the Domestic Violence Task Force.

#### Recommendation

2. Synod receive this report.

#### Background

3. The Synod passed resolution 33/13 Domestic violence and educating clergy in the following terms –

“Synod requests Moore College and Ministry Training and Development, in consultation with the Safe Ministry Board and appropriate experts as required, having reviewed the input they already provide, to investigate and, as needed, develop an effective approach to educating ordinands and clergy in regards to domestic violence and how to respond when it comes up as an issue in marriage (and other relationships).

In such training, consideration ought to be given to ensuring that upholding the Bible's good teaching on submission and sacrificial love – both in preaching and teaching, and in marriage education or counselling – is not easily twisted as a cover for abuse.

Synod requests that Moore College and Ministry Training and Development report back with a progress report by the next session of Synod.”

4. Moore College and Ministry Training & Development provided a progress report to the Synod at its session in 2015.

5. At its meeting on 25 May 2015, the Standing Committee appointed a Task Force to further develop a diocesan response to DV with the following membership and terms of reference –

‘Further to resolution 33/13 “Domestic Violence and Educating Clergy”, and noting the reports received from Moore Theological College and Ministry Training and Development in response, Standing Committee appoints a Task Force to further develop a diocesan response to domestic violence. The Task Force is to comprise Mrs Kate Bradford, Ms Michelle England, Canon Sandy Grant, Archdeacon Kara Hartley, the Rev Martin Kemp, Mrs Nicky Lock, the Rev David O'Mara, the Rev Rob Smith and Dr Jill Wheeler, subject to their consent. The Task Force must consult with domestic violence victims or their representatives and with the Diocesan Doctrine Commission, Moore Theological College and Ministry, Training and Development. The Task Force shall consider the following matters and report back to the Standing Committee with recommendations –

- (a) about developing, adopting and communicating a diocesan domestic violence policy statement, along with advice for good pastoral practice,

- (b) about facilitating education of lay membership of our churches on the issue (e.g., via preparation of suitable resources),
- (c) about educating our youth in regards to the recognition and prevention of domestic violence, and
- (d) about encouraging further developments in our education of clergy and church workers in this area (e.g., recognising warning signs in marriage preparation).'

6. The Rev Catherine Wynn Jones was subsequently appointed as an additional member of the Task Force. Ms Michelle England resigned as a member in July 2016.

7. The Task Force commenced meeting in November 2015 and, as at the date of this report, has met on 6 occasions.

8. The Task Force determined that its initial phase of work prior to the Synod session 2016 would comprises the following elements –

- Agreeing on a headline definition and expansive description of DV
- Consulting with victims of DV
- Surveying rectors concerning DV
- Seeking information from diocesan organisations concerning their response to DV
- Considering the recommendations of the Victorian Domestic Violence Report

9. Each of these areas of work is described further below.

### **Headline definition and expansive description of domestic violence**

10. The Task Force adopted the following headline definition for DV –

“Domestic violence is abusive and/or intimidating behaviour inflicted by an adult against a current or former spouse or partner. It includes (but is not limited to) emotional, verbal, social, economic, psychological, spiritual, physical and sexual abuse. Such behaviour often seeks to control, humiliate, dominate and/or instil fear in the victim.”

11. The Task Force agreed to use the following expansive description of DV from *Domestic violence in Australia – an overview of the issues*, 22 November 2011 –

‘Domestic violence refers to acts of violence that occur between people who have, or have had, an intimate relationship in domestic settings. These acts include physical, sexual, emotional and psychological abuse. Defining forms of violence, its perpetrators and their victims, is complicated by the many different kinds of intimate and family relationships and living arrangements present in Australian communities. Domestic violence is most commonly perpetrated by males against their female partners, but it also includes violence against men by their female partners and violence within same-sex relationships.

The traditional associations of domestic violence are with acts of physical violence within relationships occurring in the home but this understanding fails to grasp the complexity of the phenomenon. The National Council to Reduce Violence against Women and Children (NCRVWC) found that –

... a central element of domestic violence is that of an ongoing pattern of behaviour aimed at controlling one’s partner through fear (for example, by using violent or threatening behaviour) ... the violent behaviour is part of a range of tactics used by the perpetrator to exercise power and control ... and can be both criminal and non-criminal in nature.

Domestic violence includes –

emotional abuse – blaming the victim for all problems in the relationship, undermining the victim’s self-esteem and self-worth through comparisons with others, withdrawing interest and engagement and emotional blackmail

verbal abuse – swearing and humiliation in private and public, focusing on intelligence, sexuality, body image or the victim’s capacity as a parent or spouse

social abuse—systematic isolation from family and friends, instigating and controlling relocations to a place where the victim has no social circle or employment opportunities and preventing the victim from going out to meet people

economic abuse – controlling all money, forbidding access to bank accounts, providing an inadequate ‘allowance’, preventing the victim seeking or holding employment and taking wages earned by the victim

psychological abuse – making threats regarding custody of children, asserting the justice system will not believe or support the victim, destroying property, abusing pets and driving dangerously

spiritual abuse – denial and/or misuse of religious beliefs or practices to force victims into subordinate roles and misusing religious or spiritual traditions to justify physical violence or other abuse

physical abuse – direct assaults on the body, use of weapons (including objects), assault of children, locking the victim out of the house, sleep and food deprivation, and

sexual abuse – any form of pressured/unwanted sex or sexual degradation, causing pain during sex, coercive sex without protection against pregnancy or sexually transmitted disease, making the victim perform sexual acts unwillingly and criticising or using degrading insults.

Family violence is a broader term referring to violence between family members as well as violence between intimate partners. This term also covers a complexity of behaviours beyond that of direct physical violence. The Australian and New South Wales Law Reform Commission’s review of family violence law in Australia recommended that state and territory legislation “should provide that family violence is violent or threatening behaviour, or any other form of behaviour, that coerces or controls a family member or causes that family member to be fearful”.

### **Consultation with Victims of Domestic Violence in Church Contexts**

12. As part of understanding the particular issues of those experiencing DV within church contexts and how the church responds to victims, either helpfully or not, the Task Force agreed that consultation with victims was essential to gain a proper understanding of the experience of DV within church contexts.

13. The purpose of the consultation is to hear from, and speak with, those living within the Anglican Diocese of Sydney that have had either direct or indirect experience of DV in church settings, and how the church has responded to them. This information, suitably de-identified, would be used to inform the work of the Task Force in meeting the above objectives.

14. A detailed protocol for conducting the consultation, including a list of questions to guide the interviews, was developed in order to ensure the safety and well being of those who agreed to participate in the consultation. Twelve persons would be invited for interview with two members of the Task Force.

15. The process of consultation and management of records and use of data gathered was reviewed by Professor Michael Martin, Chair, ANU Human Research Ethics Committee (HREC).

16. As at 22 July 2016 there have been four interviews conducted with 4 female victims.

### **Domestic Violence survey of rectors**

17. Between 5 April and 12 May 2016 an anonymous survey of all Sydney diocesan rectors was conducted by the Task Force in relation to DV.

18. 148 rectors responded. A summary of the results can be found in the Attachment.

### **Responses received from diocesan organisations**

19. In January 2016, the Task Force wrote to each diocesan organisation to enquire about what programs and initiatives were in place to educate Anglicans about the nature of DV and what constitutes an appropriate response.

20. As of the 6 May 2016, 35 responses had been received. This number includes –  
23 diocesan schools;  
4 Anglican schools not reporting to the diocesan synod;  
4 ministry training bodies; and  
4 other diocesan organisations.

21. Not every diocesan school responded to our request for information.

*Diocesan Schools*

22. From the outset it should be noted that in 2015 the NSW Board of Studies amended the Personal Development, Health and Physical education (PDHPE) syllabus for school years 7-10 to include units specifically addressing DV. The expectation from the Board of Studies is that the amended course will be taught from 2016 onwards.

23. While sympathetic to the issue of DV, schools only enrolling students year 6 and younger noted a difficulty in speaking directly about the issue to a young audience. Nonetheless, every school indicated a serious commitment to teaching principles of mutual respect and self-worth to students of all ages. In addition, many schools reported that they teach about the dangers of pornography to those students of a suitable age.

24. The responses from diocesan schools enrolling students in year 7 and above (21 respondents) were divided into four categories –

**Category 1:** schools teaching principles of respect and self-worth, but did not report any specific syllabus content relating to DV.

**Category 2:** schools complying with the amended PDHPE syllabus from the Board of Studies, but did not report a deliberate attempt to teach any specific Christian or Biblical content focused on DV.

**Category 3:** schools complying with the amended PDHPE syllabus from the Board of Studies, and reporting that they were making some specific attempt to address DV from Christian or Biblical standpoint.

**Category 4:** schools complying with the amended PDHPE syllabus from the Board of Studies, and reporting that they were making some specific attempt to address DV from Christian or Biblical standpoint, with particular respect to the Bible's teaching on male and female relationships.

25. Please note that as this was a self-reporting survey, the data may reflect the amount of time and care contributed by the respondents.

26. The summary of results is as follows –

Category 1	Category 2	Category 3	Category 4
2 schools (9.5% of respondents)	14 schools (67% of respondents)	3 schools (14% of respondents)	2 schools (9.5% of respondents)

27. While the bulk of schools (over 90%) have responded to the new requirements from the Board of Studies, at least two have failed to report implementing this change to the syllabus. Again, this may be a product of poor self-reporting.

28. On the other end of the spectrum, five schools are not only implementing the new syllabus but are attempting to discuss this issue from a Christian point of view. Special mention can be made of Broughton Anglican College and the Sydney Church of England Grammar School ('Shore') who reported that they are proactively tackling the issue in conversation with the Bible's specific teaching on male and female relationships. Nonetheless, it would appear that more work could be done to encourage and equip our schools to reflect on this issue from a Biblical point of view.

*Diocesan Training Institutions*

29. Four ministry training institutions responded to the survey: Mary Andrews College, Ministry Training and Development, Moore Theological College and Youthworks College. All are aware of the seriousness of the issue, but the reported responses vary. In some cases it was unclear as to whether training in matters concerning DV was mandatory for all students or simply part of an elective. In one case training was mandatory, but it was unclear as to whether this training involved Biblical content or whether it was restricted to more practical matters. Ministry Training and Development (MTD) was able to clearly identify that their mandatory training involved both practical considerations as well as engagement with the Biblical text. Further clarification from the other institutions will need to be sought before the final report.

*Other Diocesan Organisations*

30. The Social Issues Committee and the Diocesan Doctrine Commission reported that they have not addressed this issue in their deliberations.

31. Anglicare indicated a willingness to contribute their expertise to help parishes and other diocesan bodies respond appropriately to DV. They indicated that in response they would benefit from "a more clearly articulated theological position in relation to DV".

32. In answering our correspondence, the Professional Standards Unit (PSU) supplied a report outlining the shape of their response when complaints are made involving DV. The report also identifies various weaknesses in our current diocesan structures and resources. In particular, the PSU have suggested reviewing the *Faithfulness in Service* code of conduct, the *Discipline Ordinance* 2006, the *Safe Ministry Journey Policy* documents and the *Safe Ministry Training* materials to better address issues of DV. The lack of engagement of *Faithfulness in Service* with DV has been drawn to the attention of the Professional Standards Commission.

### **Summary of recommendations of the Victorian Domestic Violence Report**

33. As part of its research, the Task Force considered the Report and Recommendations of the Victorian Royal Commission into Family Violence. The Task Force noted that Volume 5, Chapter 29 concerns 'Faith Communities'.

34. The Report notes that there was anecdotal evidence that family violence is causing increasing concern amongst faith communities and their leaders. The Report acknowledges the importance of faith communities in interacting with people affected by family violence, to educate, influence, respond, support and make referrals. Faith communities are described as 'vital settings' for dealing with family violence for a number of reasons.

35. The Report also outlines some issues faced by leaders and members of faith communities, including –

- spiritual abuse;
- the use of faith to support or condone violence;
- inadequate training for leaders, in recognising and responding to family violence; and
- beliefs that erect barriers to women seeking help within their faith community, and force women to choose between their safety and their faith.

36. The Royal Commission made the following recommendations relevant to faith communities –

#### ***Recommendation 163***

'The Office of Multicultural Affairs and Citizenship Multifaith Advisory Group and the Victorian Multicultural Commission, in partnership with expert family violence practitioners, develop training packages on family violence and sexual assault for faith leaders and communities [within three years]. These packages should build on existing work, reflect leading practice in responding to family violence, and include information about referral pathways for victims and perpetrators. The training should be suitable for inclusion as part of the pre-service learning in various faith training institutes, as well as the ongoing professional development of faith leaders.'

#### ***Recommendation 164***

'The Department of Health and Human Services consult with the Office of Multicultural Affairs and Citizenship Multifaith Advisory Group, the Victorian Multicultural Commission and women from faith communities as part of its review of standards for specialist family violence service providers (including men's behaviour change programs), to ensure that these standards and the associated services take account of the needs of people in faith communities who experience family violence [within two years].'

#### ***Recommendation 165***

'Faith leaders and communities establish processes for examining the ways in which they currently respond to family violence in their communities and whether any of their practices operate as deterrents to the prevention or reporting of, or recovery from, family violence or are used by perpetrators to excuse or condone abusive behaviour.'

### **Next steps**

37. Following the Synod session in 2016, the Task Force intends to prioritise and pursue the following areas in which it is required to make recommendations –

- Possible DV policy statement
- Possible pastoral guidelines
- Education of lay persons
- Education of youth
- Furthering professional development in the area of DV

38. Other areas which might also be pursued include –

- Professional Standards response to DV allegations against clergy and church workers
- Developing a list of resources on DV
- Developing a webpage to allow for the sharing of resources on DV
- Producing a brochure version of the content of the webpage for distribution at churches.

For and on behalf of the Task Force

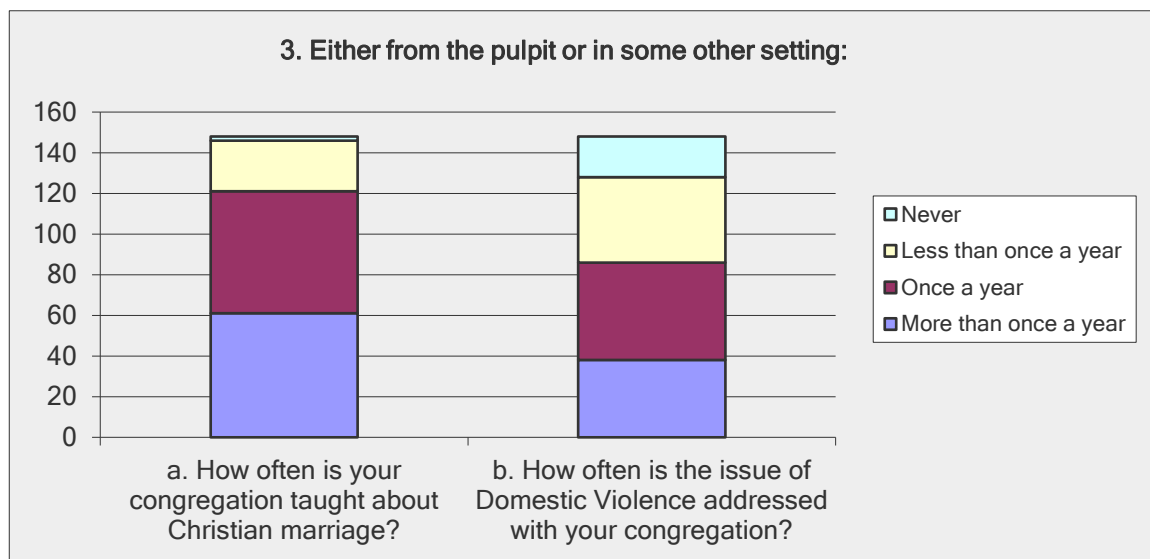
CANON SANDY GRANT  
*Chair*

24 August 2016

## Domestic Violence survey of rectors

### Executive Summary of the Survey

1. Within the parishes where you have served in the last five years
  - (a) How many cases of DV have come to your attention?  
333 responses in total. Average of 2.25 per rector.
  - (b) How many have involved a pastoral response from you?  
223 responses in total. Average of 1.5 per rector.
2. In parishes where rectors have served over the last 5 years the vast majority of alleged perpetrators are male: 80.3%.
3. How often is your congregation taught about domestic violence?



4. How is the nature of a husband's headship explained?

The overwhelming majority of the responses may be summarised by the following statement:  
*"Sacrificial leading, loving and serving."*

5. How is the nature of a wife's submission explained?

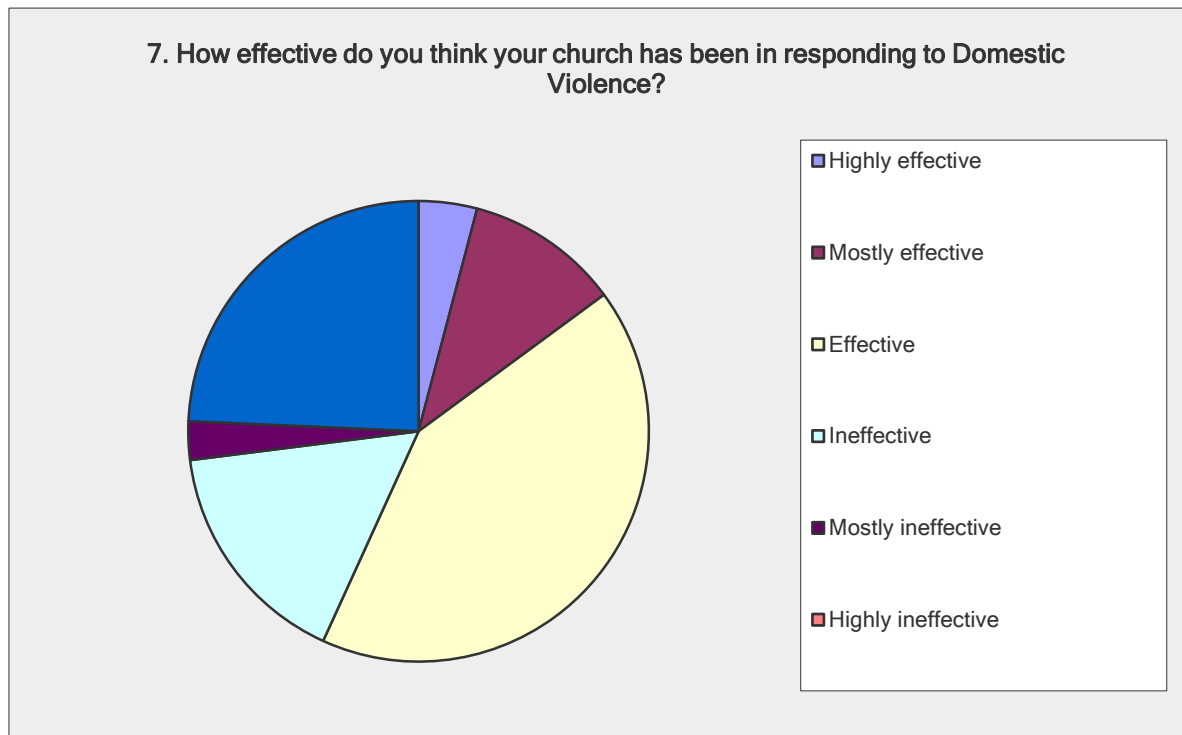
The vast majority of responses may be summarised by the following statement: *"Willingly, joyfully submit to his loving, sacrificial leadership."*

6. Do you believe that DV can ever be a legitimate grounds for

	<u>Yes</u>	<u>No</u>	<u>Unsure</u>
(a) Separation	147	0	1
(b) Divorce	124	11	13



7. How effective do you think your church has been in responding to Domestic Violence?



8. What help do you and your colleagues need to address the problem of Domestic Violence more effectively?

The broad answers can be categorised and prioritised as follows –

1. Greater awareness, training and education regarding DV
2. Resources – e.g., referring people to counselling and accessing legal support
3. A clear theological explanation of complementarian marriage from diocesan leadership
4. Other - including marriage preparation opportunities for clergy, raising the profile of DV and not sure.



**Report to Synod on the establishment of  
Anglican Community Services  
through the merger of Anglican Retirement Villages and Sydney  
Anglican Home Mission Society Council**

## 1. Background

On 27<sup>th</sup> April 2016 Synod gave approval in principle to the merger of Anglican Retirement Villages (**ARV**) and the Sydney Anglican Home Mission Society Council (**SAHMSC**).

On 30<sup>th</sup> May 2016 Standing Committee passed the Sydney Anglican Home Mission Society Council (Merger with Anglican Retirement Villages Diocese of Sydney) Ordinance 2016 and the Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961 Amendment Ordinance 2016 (**Merger Ordinances**), and related resolutions under the Anglican Church of Australia Trust Property Act 1917 (NSW), which provided for the constitutional changes required to implement the merger.

On 30<sup>th</sup> June 2016, following advice regarding the completion of due diligence, the execution of the Deed of Indemnity providing for payment of liabilities of SAHMSC (including claims under the Pastoral Care and Assistance Scheme) on terms approved by Standing Committee, and the satisfaction of a range of other pre-conditions, the Archbishop determined 1<sup>st</sup> July 2016 to be the Commencement Date for the Merger Ordinances and the establishment of Anglican Community Services.

## 2. Trading Name and Brand

On 1<sup>st</sup> July 2016 the trading name “Anglicare” was adopted. The decision to adopt “Anglicare” as the trading name was based on research into –

- perceptions and associations with the phrases “Anglican”, “Angli” and “care”;
- awareness of and attitudes to the brand “Anglicare”; and
- comparison of the name “Anglicare” to an alternative name.

This research overwhelmingly supported retention of the name “Anglicare”. However, in order to effectively highlight the significant degree of change associated with merger, a new logo and brand treatment was adopted.

## 3. Directional Statements

Anglicare has adopted new directional statements in support of the objects set out in our constitution ordinance and to more closely focus, inform and direct our efforts and activities going forward.

<b>Vision</b>	<i>Jesus Christ honoured, lives enriched and communities strengthened.</i>
<b>Mission</b>	<i>Serving people in need, enriching lives, sharing the love of Jesus.</i>
<b>Values</b>	<p><i>We exist to share the love of Jesus and value all people as made in the image of the living God. Our faith gives us meaning, purpose, direction and hope as we seek to live lives pleasing to God. This inspires us to act with –</i></p> <ul style="list-style-type: none"> <li>• <b>Integrity.</b> <i>We are honest and transparent in the way we treat others and actively promote a culture of trust and respect.</i></li> <li>• <b>Justice.</b> <i>We seek fairness, equity and inclusion for all people, regardless of who they are. We honour and uphold the right to dignity and an enriched life.</i></li> <li>• <b>Compassion.</b> <i>We put empathy into action, connecting with individuals by seeking to understand their feelings, thoughts, needs and experiences.</i></li> <li>• <b>Excellence.</b> <i>We seek to exceed the expectations of those we serve and achieve the highest standards in all we do.</i></li> </ul>
<b>Statement of Purpose</b>	<p><i>We exist to serve people in need in our community, enrich lives and share the love of Jesus.</i></p> <p><i>We hold true to our Christian motivation while responding to meet the changing needs of our community, respecting and valuing every person as made in the image of the living God.</i></p>

	<p><i>We seek to promote and proclaim the gospel of Jesus Christ as we serve those living in Anglicare communities, care for those who are ageing and support those in the wider community who are vulnerable or marginalised.</i></p> <p><i>We offer life-enriching care and compassion for each person, meeting material, physical, emotional, social and spiritual needs.</i></p> <p><i>In partnership with parishes and others, we provide a range of services that promotes dignity, safety, participation and wellbeing for people in their relationships, homes and communities.</i></p>
--	---

These statements will form the cornerstone of our strategic thinking and will be fundamental to –

- the engagement of all staff in the organisation's purposes;
- the establishment of an organisational culture;
- the articulation and promotion of Anglicare's purposes to all stakeholders and audiences.

#### **4. Chief Executive**

Rob Freeman, formerly the CEO of ARV, continued as Chief Executive until 31<sup>st</sup> August 2016.

Following a rigorous, externally facilitated recruitment process, on 1<sup>st</sup> July 2016 Grant Millard was appointed to the position of Chief Executive, effective 1<sup>st</sup> September 2016. In selecting Mr Millard, the board was very mindful of ensuring continuity and stability, and minimising the uncertainty of any transition and integration risks. Mr Freeman will be a consultant to Mr Millard for six months to assist with integration tasks.

Mr Millard was previously a partner in an international accounting firm before spending 13 years in senior management roles with Coca-Cola in Sydney, Athens and London. On his return to Australia, he served as the General Manager of Moore College before becoming the CEO of SAHMSC in 2011.

#### **5. Executive, Senior Management and Other Key Appointments**

An organisation structure was devised by the former CEOs of ARV and SAHMSC and ratified by the board on 1<sup>st</sup> July 2016. Appointments to all executive roles reporting to the Chief Executive were made from amongst the incumbent executive of the superseded ARV and SAHMSC entities. Nearly all incumbent executives who were not offered an executive role under the new structure were offered (and accepted) senior management roles.

Appointments to senior management roles were largely made from amongst the incumbents in the superseded entities. Where positions were contested, a formal selection process was undertaken. In a small number of cases where a suitable candidate was not identified, the roles were taken to the wider recruitment market in pursuit of an appropriate candidate. A small number of senior management were not offered roles or did not accept the roles offered to them and have accepted redundancy.

A similar recruitment and selection process to that which applied to senior management is being undertaken for appointments to positions at further levels within Anglicare.

#### **6. Integration**

In response to Synod's decision on 27<sup>th</sup> April 2016 and in anticipation of the Archbishop's determination on 30<sup>th</sup> June 2016, a dedicated merger project office was established in May 2016 to oversee and co-ordinate all aspects of bringing the merger into effect and the multiplicity of projects required to effectively integrate the two organisations.

The Merger Project Office continues to work in close consultation with the executive to oversee and co-ordinate all aspects of integration. It has been a priority to ensure that service delivery continues uninterrupted throughout the process of integration, ensuring clients and residents of all services and in all locations continue to be seamlessly supported in accordance with their needs regardless of the integration work necessary.

Key integration milestones include –

- The integration of Home Care services – this commenced during May 2016 and was completed in August 2016.
- Establishing of common terms of employment – common terms were established from 1<sup>st</sup> July 2016 for ARV staff and all former SAHMSC employees whose terms were not covered by an existing enterprise agreement. Anglicare continues to work towards aligning terms for all staff as soon as practicable.
- Establishment of new logo and brand treatment – this coincided with the release of the Anglicare trading name and the rollout of the new branding will occur progressively over the

coming 12 months. A common “landing site” website was in place from 1<sup>st</sup> July 2016, as an interim step towards the establishment of a new website within the next 12 months.

- Establishment of a Support Centre (Head Office) – a range of options for the location of the Support Centre were considered, with the existing “old ARV” premises at 62 Norwest Blvd, Baulkham Hills selected as the most suitable location. Additional space in an adjacent building has been let on a short term basis to facilitate the relocation of staff from the SAHMSC premises in Parramatta on a progressive basis. A staged reconfiguration of space will see all Support Centre staff operating from Norwest Blvd by 31<sup>st</sup> October.
- Finance systems have been initially configured to allow integrated reporting, but a common accounting system is planned to be implemented by 1<sup>st</sup> July 2017.

Over time, as the merger is implemented, the board anticipates that synergies will be achieved and additional funds will be available to improve and enhance our services for those living in Anglicare communities, our care for those who are ageing and our support those in the wider community who are vulnerable or marginalised.

## **7. Strategy**

The strategies carried forward from the legacy organisations have provided a sound platform upon which Anglicare will be able to build. The board began its deliberations assessing the impact of changes in government funding and policy, the market and competitive environment in which Anglicare operates and the challenges ahead with a full day session in August 2016 and is working towards the adoption of a new strategy in the coming months.

Building on the key elements of strategy carried forward, the main elements of the new strategy are expected to be organised in five principal streams –

- grounding all our services in our purpose;
- equipping our people for service;
- improving and enhancing the delivery of our services;
- growing and expanding our services; and
- resourcing our services.

Anglicare is committed to updating the Synod and Standing Committee on its activities and achievements. Reporting will include a suite of metrics to measure and track performance and effectiveness over time, focusing upon the achievement of strategy and service delivery outcomes, with particular attention to be paid to partnerships with parishes and the mandate given to Anglicare by Synod.

## **8. A positive beginning, a better future**

ARV and SAHMSC strongly believed that the merger would –

- create a powerful agency working alongside parishes in hard to reach communities, sharing the gospel with people in great need;
- position Anglicare to succeed in a rapidly changing service environment with the scale to innovate and invest;
- result in an increased profile, effective in promoting services and our beliefs;
- be a pre-emptive response to competitive and funding pressures;
- enable growth in service and ministry to the marginalised and socially disadvantaged;
- deliver savings from removal of duplicated support structures and adoption of best practices.

The initial two months have seen positive steps being taken in implementing the merger and positioning Anglicare to achieve the outcomes presented to Synod when the merger was approved.

GREG HAMMOND OAM

*Chairman on behalf of the board of Anglican Community Services*

1<sup>st</sup> September 2016

## Funding church planting in urban areas

### 13/15 Study into effective church planting

(A report from the Standing Committee.)

#### Key Points

- By resolution 13/15, Synod requested, among other things, that the Standing Committee consider appropriate ways of providing financial support to church plants in brownfield areas, and report their findings to the next session of Synod
- Seeking additional funds through the proposed Property Receipts Levy seems the only potentially appropriate source of funds for Synod to provide financial support to church plants in urban areas
- Inter-parochial partnerships that allow larger churches to resource the planting or repotting of new or smaller churches, should be encouraged, with Regional Bishops and the Department of Evangelism and New Churches the most obvious groups to facilitate such partnerships
- If funding were to be made available through the proposed Property Receipts Levy, increasing financial support to ENC would be the most beneficial and targeted means of supporting church plants in urban areas

#### Purpose

1. This report sets out the Standing Committee's findings regarding appropriate ways to fund church planting in brownfield areas.

#### Recommendations

2. That Synod receive this report.
3. That Synod pass the following motion to be moved "by request of the Standing Committee" –  
 'Synod, noting the report "Funding church planting in urban areas" –
  - (a) recommends that the Regional Bishops and the Department of Evangelism and New Churches ("ENC") encourage and facilitate inter-parochial partnerships, where needed, to allow larger churches to resource the planting of churches in urban areas,
  - (b) requests the Large Property Receipts Policy Committee, when presenting the proposed Property Receipts Levy, to include in its modelling an option that provides significant additional funding for ministry initiatives, and
  - (c) agrees that if additional funding were provided through a Property Receipts Levy, additional funding for ENC is worthy of strong consideration in order to support church planting initiatives in urban areas.'

#### Background

4. At its session in October 2015, Synod passed resolution 13/15 as follows –  
 "Synod, noting –
  - (i) the Study into Effective Church Planting in the Anglican Diocese of Sydney, and
  - (ii) the Mission 2020 goals to plant 15 new churches in greenfield areas and at least two new churches per mission area by 2020,
  - (a) encourages rectors and parish councils to consider how they could initiate church planting in their parishes, or partner with other parishes to support church planting elsewhere in the Diocese,
  - (b) requests that Evangelism and New Churches ("ENC"), in view of the decreased rates of church planting in this Diocese in recent years, to provide recommendations as to –
    - (i) how recruitment and training of potential church planters may be improved,
    - (ii) the identification of church planting opportunities with regard to strategic planning at a regional level,
    - (iii) the most effective method of identifying resources and assets to assist church planting,
    - (iv) effective methods to address conflict resolution in the context of church planting,

- (v) how funding models underpinning the different styles of church planting in the Diocese could be enhanced,
- (vi) how the role and resourcing of ENC may be improved in order to better support church planting in this Diocese, and
- (c) requests that the Standing Committee consider appropriate ways of providing financial support to church plants in brownfield areas, and report their findings to the next session of Synod."

5. At its meeting on 30 May 2016, the Standing Committee requested that a working group comprising Bishop Peter Lin (chair), the Rev Raj Gupta and Ms Nicola Warwick-Mayo consider the request in paragraph (c) of resolution 13/15 in light of the findings of the Funding Urban Renewal ("FUR") committee (the committee considering resolution 42/15: Ministry progress and brownfields grants) and report to a future meeting of the Standing Committee.

6. The group reviewed a summary of the findings of the FUR committee and also noted the Church Planting Report produced for Synod in 2015, which was the catalyst for resolution 13/15.

7. When the term "brownfield" was used in resolution 13/15 it appears to have been intended to describe the areas of Sydney that are not greenfield. However, since "brownfield" is a term that usually refers to land reclaimed from previous industrial use, the group agreed to use the generic term "urban" in place of "brownfield" in this report (except when referring to Synod resolutions 13/15 and 42/15).

### **Discussion**

8. The group noted that 70% of the growth in new housing in Sydney is anticipated to be in urban areas, which by nature are experiencing an increasing cost of land, restrictions on buildings and the likelihood of increased restrictions on public building use. However, the majority of fundraising in the Diocese seems to be focused on greenfield areas, through –

- (a) the 2% levy for the purchase of land in greenfield areas, and
- (b) the funds raised for the purchase or construction of buildings by New Churches for New Communities.

9. The group reviewed each of the following options for providing additional funds in light of comments provided by the FUR committee regarding each option –

- (a) redeploying "lazy assets" within the Diocese,
- (b) a drawdown from the Diocesan Endowment,
- (c) underwriting loans,
- (d) providing interest-free loans,
- (e) direct fundraising from parishioners across Anglican churches,
- (f) reduction in allocation to current Synod funded ministries,
- (g) an increase in the Diocesan levy, and
- (h) seeking additional funds through the proposed Property Receipts Levy ("PRL").

10. Following this review, the group confirmed the majority of these options could not be considered viable, agreeing that –

- (a) options (a) to (e) were not feasible sources of funding to support church planting, and
- (b) options (f) and (g) were undesirable for the purpose of funding church planting.

Seeking additional funds through the proposed PRL seemed the only remaining potentially appropriate source of funds for Synod to provide financial support to church plants in urban areas.

### ***Inter-parochial partnerships***

11. The group discussed the nature of church planting in urban areas, and noted that typical church plants often have the support of one or more 'mother' churches which provide members or financial support or both. The group assumed that any church plant will be actively involved in raising its own funds and that any grants or loans provided directly to church plants would be to supplement those who are not able to raise all that they need.

12. In many situations, having several churches partner in supporting the church plant is desirable and should be encouraged. However, while helpful, even having multiple churches partner in this way is not expected to resolve the financial difficulties in many circumstances, as the 'mother' churches who provide members will already be foregoing the financial giving of those members.

13. The group discussed the desirability of encouraging partnerships of parishes to provide funding with other parishes able to supply a core group of members. Such inter-parochial partnerships need not be within the one region, and may be facilitated through informal discussions within mission areas, or by Regional Bishops across regions.

14. Providing a recognised avenue to promote and progress such partnerships could prove to be a helpful support to church planting initiatives. The group agreed that Regional Bishops and the Department of Evangelism and New Churches ("ENC"), being the most obvious groups to facilitate inter-parochial partnerships, should be encouraged to identify and facilitate such partnerships, where needed, in order to allow larger churches to resource the planting or repotting of new or smaller churches.

*Providing financial support to church plants*

15. Noting that the resolution calls for the Standing Committee report to Synod regarding appropriate ways of providing financial support to church plants in urban areas, the recommendation of the group was to give strong consideration to seeking additional funding from the proposed PRL.

16. If funding were to become available through the proposed PRL or other means, the group agreed that increasing financial support to ENC – and thereby allowing ENC to provide increased training, support, guidance and resources – would be the most beneficial and targeted means of supporting church plants in urban areas, as opposed to providing funding directly to church plants.

For and on behalf of the Standing Committee.

BISHOP PETER LIN  
*Chair of the Working Group*

24 August 2016

## Funding for Urban Renewal

### 42/15 Ministry progress and brownfields' grants

(A report from the Standing Committee.)

#### Key Points

- In 2015, Synod received the "Ministry Progress and Brownfields Grants" report, and noting that 70% of the growth in new housing in Sydney is anticipated to be in brownfield areas, requested that Standing Committee develop –
  - recommendations for Synod 2016 as to how capital could be raised for the development and expansion of church facilities in brownfield areas, and
  - appropriate criteria that could be used to ascertain suitable and strategic parishes to receive such an investment
- Several sources of funding and various funding models were examined, with most deemed to be unfeasible as a realistic source of funds at this time. Ultimately, the report proposes that –
  - a fund be established from which grants are made to parishes to enable the expansion of facilities, seeded from \$2.5m and \$1m drawdowns of the Diocesan Endowment over the next two years respectively, with capital then maintained by incrementally increasing over 3 years the current 2% Land Levy to a total 4% "Diocesan Development Levy"
  - a new committee, Expanding Churches for Expanding Communities, is constituted to administer the approval of grants, utilising transparent and objective criteria to assess applications
- The proposed fund is forecast to enable a further 20 parishes per decade to expand their facilities (in contrast to the 3 parishes that have successfully raised funds for significant developments by their own means or without selling property in the last decade)

#### Purpose

1. The purpose of this report is to propose the establishment of a fund to enable the expansion of existing church facilities, to be funded from a parish levy and special capital appropriations from the Diocesan Endowment.

#### Recommendations

2. That Synod receive this report.
3. That Synod consider the following motion to be moved "by request of the Standing Committee" –
 

'Synod, noting the report "Funding for Urban Renewal" –

  - (a) notes –
    - (i) that 70% of the growth in new housing in Sydney is anticipated to be in Brownfields areas, and
    - (ii) the urgent desire to introduce more people to Jesus,
  - (b) requests that Standing Committee –
    - (i) re-badge the existing "Land Levy" to be the "Diocesan Development Levy," and that this Levy increase from the current 2% to 3% in 2018, then to 3.5% in 2019, and then to 4% in 2020 and subsequent years, with the excess over 2% being used to establish and replenish a new "Expanding Churches for Expanding Communities" ("ECEC") Fund,
    - (ii) appropriate from the Diocesan Endowment \$2.5m in 2018, and a further \$1m in 2019, to be used for the ECEC Fund,
    - (iii) establish the "Expanding Churches for Expanding Communities" Committee, to be comprised of 7 persons (1 Archbishop's appointment, 3 clergy elected by Synod, and 3 lay people elected by Synod), having a term of 3 years, with one clergy and one lay member retiring each year, but being eligible for re-appointment for up to three consecutive terms,



- (iv) inform all parishes annually of the availability of the ECEC grant scheme and process by which applications can be received,
- (v) adopt the process, criteria and weightings outlined in the schedule to this report for the selection of successful grant applicants,
- (vi) establish and resource (including the ability to engage appropriate consultants) a separate group that supports parishes in managing their property in order to rejuvenate the Diocese,
- (vii) amend the Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance for all relevant years so as to reflect the resolutions of the Synod,
- (c) requests the Large Receipts Policy Committee to –
  - (i) consider a model for the proposed Large Receipts Levy (due for consideration by 2020) which provides additional funds for ECEC, and
  - (ii) bring a proposal to Synod by 2018.’

4. That Synod consider the following procedural motion to be moved “by request of the Standing Committee –

‘Synod agrees, for the purpose of considering the motion regarding “Funding for Urban Renewal”, to Bishop Michael Stead and Rev Gavin Poole providing a joint presentation, with visuals, for up to 15 minutes opposing the motion, immediately after the mover and seconder have spoken and suspends so many of the business rules which would prevent these arrangements.’

### Background

5. The Diocese has made considerable progress in developing infrastructure to support the proclamation of the gospel in a rapidly changing city. At a macro level, we now have in place a 2% Land Levy on parishes that enables the acquisition of land in Greenfields sites through the Mission Property Committee. Furthermore, New Churches for New Communities (NCNC) is raising funds to build ministry centres on these sites.

6. However, the original “Brownfields report” identified that 70% of the growth of Greater Sydney will occur in existing urban areas. This is readily evidenced by the increasing density that is occurring in many suburbs in Greater Sydney. The Diocese currently has little in place to support the development and expansion of infrastructure for existing parishes.

7. In 2007, there was a \$20m drawdown of the Diocesan Endowment. Approximately half was used to fund the acquisition of Greenfields sites and the other half contributed towards the building projects of 10 existing parishes. The Brownfields report in 2015 was instigated at the request of Synod to explore the effectiveness of these “Brownfields” grants.

8. Part of this research was the compiling of significant parish building projects over the previous decade, and how they were funded. Appendix A in this report lists the parish building projects over \$1.5m that occurred over the period 2005-2014. It demonstrates the difficulty of parishes funding such projects without the external help of grants or without selling other property assets. Only three projects over this decade-long period have been funded entirely by fundraising and borrowings. Outside of the Northern Region, only one parish was able to do so. Further, all three parishes are ranked using the SEIFA index (the ABS measure “Socio-Economic Indexes for Areas”) as being in the top 20% of NSW. The “Funding for Urban Renewal” (FUR) committee was established by Standing Committee to explore the possibilities that may exist to enable more churches to expand their facilities. Notably, the Greenfields land purchase strategy has been able to continue because of the recurring 2% Land Levy.

9. In addition to providing smaller unsecured loans to parishes, the Finance and Loans Board currently provides a report to Standing Committee that accompanies proposed mortgaging ordinances. Using their existing criteria, they have independently expressed the view that it is difficult for parishes to fund (solely by internal fundraising and borrowings) typical building programs. The Finance and Loans Board would expect that the total annual revenue of a parish of \$1m is required to achieve a typical \$3m building project.

10. Using the 2014 receipts data, only 13 parishes (out of a total of 270 parochial units) would meet such a criterion. When considering project funding, one must also consider the necessity of having a 10% contingency buffer, as well as the upfront requirement to fund the 10% GST on the project. Regardless of the precise project size and even if the criterion was relaxed, it is very difficult for parishes to fund expansion (not just upgrades) without land sales or external assistance. Appendix A demonstrates the reality that very few parishes have successfully expanded without external help or land sales. Appendix B demonstrates that very few parishes are likely to be able to in the future in the form of a sensitivity analysis that varies the project size and total parish income.

11. The Brownfields report identified the more restrictive policies being introduced in various Local Government Councils as they pertain to the development of churches ("places of public worship"). The announcement of Council amalgamations in 2016 will accelerate this movement. For example, one church that lodged a Development Application (DA) with its Local Government Area (LGA) was then reclassified to be part of a new LGA. While the new LGA had more restrictive policies for church development, it assessed the DA under the policies of the original LGA. Over time, new Councils will consolidate their planning instruments which may include more restrictive policies for church development.

12. At its session in 2015, the Synod received the Ministry Progress and Brownfields Grants Report, and passed resolution 42/15 in the following terms –

"Synod gives thanks to God for the contribution of \$9.32m from the Diocesan Endowment in stimulating some \$43m in parish building projects, which has facilitated enhanced new ministry opportunities, measured by notable increased attendance and offertory growth in a number of those churches.

Further, noting –

- (a) the report regarding Ministry Progress and Brownfields grants, and
- (b) that 70% of the growth in new housing in Sydney is anticipated to be in brownfield areas, and
- (c) the urgent desire to introduce Jesus to more people,  
Synod requests that Standing Committee, in consultation with the Strategic Research Group and any other necessary parties, develop –
  - (a) recommendations for Synod 2016 as to how capital could be raised for the development and expansion of church facilities in brownfield areas, and
  - (b) appropriate criteria that could be used to ascertain suitable and strategic parishes to receive such an investment."

13. At its meeting on 16 November 2015, the Standing Committee constituted a committee comprising the Rev Raj Gupta, Mr Geoff Kyngdon, the Rev Stephen Semenchuk, the Rev Zac Veron and Ms Nicola Warwick-Mayo, with power to co-opt, to undertake the work requested in resolution 42/15 and report to a future meeting of the Standing Committee.

14. The committee determined that a more appropriate name for its work would be 'Funding for Urban Renewal' (FUR). The term 'Brownfields' usually refers to the cleaning up of chemical sites in preparation for development. The work of the committee, however, is to facilitate the expansion of the facilities of existing churches. The term 'Urban Renewal' is intended to include any parish that is not considered a Greenfields site, and should not be limited to those areas experiencing rapid urban growth.

#### **Funding of Urban renewal**

15. The committee explored a number of options to supplement parish fundraising, that were ultimately ruled out. A summary of these follow –

(a) *Drawdown on Diocesan Endowment*

While it is noted that the Diocesan Endowment (DE) now has over \$150m in net assets, the view was formed that a large drawdown is not an appropriate avenue to consider pursuing at this time. The Glebe Administration Board updated the Standing Committee in May 2016 concerning the Diocesan Endowment. It reported that the "GAB has advised its stakeholders that the maintenance of the real value will be measured over rolling 10 year periods, the first of which commenced on 1 July 2010." On this basis, the report noted that, at 31 December 2015, the actual net assets of the DE exceeded the real value by \$35m in total, or by \$11m (excluding the respective values of St Andrew's House). However, this stated objective must also be understood in the context of the longer term performance of the DE. For this reason, the FUR committee is not recommending larger drawdowns.

In the interests of providing information to Synod members, the FUR Committee has sought comment from the GAB about the effect of either a one off \$10m drawdown (which is envisaged could help around 10 parishes) or two successive drawdowns of \$2.5m and \$1m over 2 years. The smaller drawdowns amount to 1.7% and 0.7% of the net assets of the DE, and the committee's view is that this should have negligible impact on distributions from the DE.

(b) *Fundraising*

Consideration was given to direct fundraising from parishioners across Anglican churches. However, in view of the diocesan organisations already fundraising within the Sydney Anglican community, as well as local parish fundraising activities, this option was not thought feasible.

(c) *Redeploy "Lazy Assets"*

Noting the results of the "New Capital Project" that was conducted more than a decade ago, it was thought unrealistic to expect a release of funds to the Diocese from the redeployment of lazy assets held by parishes. However, the Committee identified that there is a larger issue related to the management of lazy assets within parishes, and agreed that part of the Committee's report to Synod should include a recommendation that a separate group be established and resourced to support parishes managing their property in order to rejuvenate the Diocese.

(d) *Underwrite Loans*

Some time was also given to considering the underwriting of loans to parishes. It was noted that parishes currently seem able to meet the criteria of commercial lenders, and the provision of adequate security does not seem to be the stumbling block. Accordingly, there seems little advantage to be gained by such loans being underwritten.

(e) *Interest Free Loans*

The committee also undertook extensive modelling to determine if a fund could be established to provide interest free loans to parishes for such development. A number of issues arose as a result of this modelling.

First, the monies required to provide the initial capital to the fund could not easily be sourced without resorting to the same options the Committee was exploring. Second, there was a conflict in the loan term to parishes between affordability and fund replenishment. From the point of view of the replenishment of the fund, short loan periods were preferable. However, from a parish perspective, shorter loan periods would necessitate higher loan repayments at the very time the parish was already burdened with commercial loan repayments and potential investment in ministry staff as the church grows. Third, in the context of parish facility expansion, the funding issue for parishes is not in how much they can borrow, but rather their ability to generate their own funds to supplement the borrowing and enable loan repayment.

Providing parishes with additional loan funds (albeit interest free) merely increases their repayment burden into the future. This is highlighted in Appendix B which shows the difficulty of most parishes to fund significant projects and service the required loans. The Committee concluded that it would be more beneficial to provide parishes with a grant than a loan.

16. Noting that assistance for the appropriate development and expansion of existing churches can be considered as a missing piece in the current Diocesan strategy, the funding proposal that was considered most feasible was to re-badge the current 2% "Land Levy" to be a "Diocesan Development Levy," and for it to have small incremental increases over a 3-year period until it reaches 4%. In an environment of relatively low wage growth, the impact of such increases would be minimised for parishes if implemented at this time, and over time. In this way the parishes of the Diocese working together would provide a pool of around \$2m annually, as a percentage of net receipts, to fund a grant scheme for the expansion of existing churches, while maintaining the existing 2% levy for Greenfields sites. It is proposed that such a scheme be based on quantitative criteria, and an open transparent process, which is addressed below. Such a scheme would typically be limited to fund up to 50% of the total project cost.

17. The Ministry Progress and Brownfields Grants Report observed the significant leveraging impact that the 2007 grants stimulated. Taking the parishes with an adult attendance of more than 200 (excluding Broadway), the grant stimulated a project building value 3.5 times the grant amount. Another way to look at the impact is that, 5 years on, the grant enabled an annual "return on investment" of 32%. While past performance is no guarantee of future returns, a scheme of grant funding of \$2m annually may enable parish building projects of \$7m annually, with the remainder of the funds being provided predominantly through increased local giving, or through fundraising in order to repay loans.

18. Current circumstances suggest that it is important to act now to encourage the funding of urban renewal projects: historically low interest rates provide a unique opportunity to encourage such investment, while at the same time it is expected that the current Council amalgamations will accelerate the tightening of local council development controls for churches. An overarching driver is the first priority of Mission 2020: "Reach all the lost in our Diocese with the life-giving gospel of Christ." Accordingly, while large drawdowns from the Diocesan Endowment may not be considered feasible, it is proposed to seed fund the gradual

increase of the proposed “Diocesan Development Levy” from the Diocesan Endowment to enable such a scheme to take advantage of the current opportunities.

19. The committee produced two options to fund a Diocesan Development Levy, outlined below, and after consideration is recommending Option 1.

- (a) Option 1: Drawdowns from the Diocesan Endowment of 1.7% and 0.7% in 2018 and 2019 respectively.

Year	Total Diocesan Development Levy incl. Greenfields Land	Proposed Drawdown from DE	Total est. funding for ECEC	Potential no. of parishes enabled to develop
2016	2%	Nil	Nil	Nil
2017	2%	Nil	Nil	Nil
2018	3%	\$2.5M	\$3.5M	3-4
2019	3.5%	\$1M	\$2.5M	2-3
2020	4%	Nil	\$2M	2

- (b) Option 2: Larger drawdowns from the Diocesan Endowment to enable a more widespread and greater immediate impact.

Year	Total Diocesan Development Levy incl. Greenfields Land	Proposed Drawdown from DE	Total est. funding for ECEC	Potential no of parishes enabled to develop
2016	2%	Nil	Nil	Nil
2017	2%	Nil	Nil	Nil
2018	3%	\$5M	\$6M	6-7
2019	3.5%	\$3M	\$7.5M	8
2020	4%	\$2M	\$4M	4
2021	4%	Nil	\$2M	2

### Survey of clergy regarding this proposal

20. In an effort to determine the appetite for a proposal of this nature, more than 50 rectors were surveyed as to their views, and in particular if they would support such a proposal (Option 1, as above) at Synod. The responses were overwhelming favourable. The following table summarises their responses –

	No of responses	% of responses
Favourable	39	76%
Open to considering	6	12%
Against	6	12%
<b>Total</b>	<b>51</b>	<b>100%</b>

21. During the survey, many of those who responded also suggested the need for a transparent process and criteria to assess the recipients of Diocesan funds. A process which addresses this need is suggested below.

22. Some of those who responded also suggested consideration be given to applying the proposed levy to parishes on a sliding scale. While this may assist some parishes, a sliding scale also has a larger impact on others. Accordingly, it is the view of the committee that a flat application of the proposed levy would be preferable, having the additional benefits of being simpler to implement and administer. Nonetheless, in order to allow the Synod to consider this possibility if desired, the following alternative would raise a similar amount of funds for the ECEC Fund (and maintain \$2m annually for Greenfields Land purchases).

Diocesan Development Levy using Sliding Scale					
Year	Net Operating Receipts (NOR)			ECEC funds (using 2014 NOR)	
	Less than or equal to 300,000	300,001- 400,000	Over 400,000	Diocesan Endowment Drawdown	Total ECEC (DE plus Levy)
2016	2.0%	2.0%	2.0%	Nil	Nil
2017	2.0%	2.0%	2.0%	Nil	Nil
2018	2.2%	3.0%	3.0%	\$2.5m	\$3.3m
2019	2.4%	3.5%	4.0%	\$1.0m	\$2.5m
2020	2.5%	4.0%	4.5%	Nil	\$2m

23. The Strategic Research Group has been consulted.

#### **Appropriate criteria and transparent process**

24. An integral part of this proposal has been the consideration of appropriate criteria to enable the strategic use of limited funds. Previous Diocesan experience and the Brownfields Report identified a number of factors that contribute to a parish being suitable and strategic in this regard. A proposed process for the assessing of grant applications is included as a Schedule to this report. It seeks to utilise the strategic factors, be transparent, and be open to all parishes to apply. It is noted that many parish buildings may have capacity to cater for growth. It is for this reason that capacity is a key factor in assessing applications.

25. Critical to the implementation of this process, is the establishment of a new Diocesan committee, the "Expanding Churches for Expanding Communities" Committee. This committee would be tasked to apply this process and criteria to applications for grant funding, in order to determine which parishes should be successful each year. The proposed committee should have the following membership: 7 persons (1 Archbishop's appointment, 3 clergy elected by Synod, and 3 lay people elected by Synod), having a term of 3 years, with one clergy and one lay member retiring each year, but being eligible for re-appointment for up to three consecutive terms. The proposed committee would ideally incorporate skills such as town planning, strategic ministry practices and architectural creativity.

#### **Large receipts levy**

26. Noting that a further source of funds for funding urban renewal may be found in the proposed Large Receipts Levy (currently due for the consideration of Synod by 2020), the committee also recommends that Synod ask the Large Receipts Policy Committee to –

- (a) consider a model for the proposed Large Receipts Levy which includes opportunities to provide additional funding for the ECEC Fund, and
- (b) bring a proposal to Synod by 2018 instead of 2020.

#### **Comments on the proposal from various diocesan stakeholders**

27. As part of its consideration of this proposal, the Standing Committee –

- (a) requested the Glebe Administration Board to undertake modelling of the impact of appropriating capital from the Diocesan Endowment, as outlined in this proposal,
- (b) requested the Diocesan Resources Committee to consider the implications of this proposal on other funding arrangements, and
- (c) invited the Mission Property Committee to provide comments on this proposal, and
- (d) invited the Anglican Church Property Trust to provide comments on this proposal.

The modelling referred to in paragraph (a) and the advice and comments referred to in paragraphs (b), (c) and (d) are set out in appendices C, D, E and F respectively.

For and on behalf of the Standing Committee.

THE REV RAJ GUPTA  
Chair, Funding for Urban Renewal Committee

24 August 2016

## SCHEDULE

**Expanding Churches for Expanding Communities****Process to assess applications for Diocesan funding of “urban renewal” projects.**

The characteristics of a project that is likely to be considered favourably are as follows –

Typically, the project will –

- (a) cost over \$1m,
- (b) result in capacity increase of at least 30% of “auditorium” space and / or associated facilities,
- (c) be at least 50% funded by the parish, with a maximum grant of \$1.25m, and
- (d) address any need for accessibility to the church through increased car parking spaces if public transport is inadequate.

Typically, the parish will –

- (a) have a documented ministry strategy in place,
- (b) be able to provide a letter of support from the regional Bishop,
- (c) not have received a Diocesan grant / assistance in the previous 10 years,
- (d) be willing to commit appropriate levels of all of its available capital resources (including lazy assets and reserves),
- (e) have demonstrated the ability to secure and service any borrowings required, and
- (f) have a commitment from the rector that he is willing to stay long term.

The Expanding Churches for Expanding Communities Committee will provide an initial assessment and prioritisation of applications, in alignment with Mission 2020, using the following criteria –

**Leadership and Capacity criteria**

- (a) Leadership - the most recent NCLS newcomer statistic provides some objective indication about the missional effectiveness of current leadership.

$$A = (\text{NCLS Newcomer level for parish}) / (\text{Diocesan average})$$

- (b) Capacity constraints - A focus for capacity constraint in the main “auditorium” / nave, particularly as it constrains the largest congregation.

$$B = (\text{Average weekly attendance incl. kids of largest congregation}) / (75\% \text{ of seating capacity})$$

- (c) Attendance - building projects are more successful in parishes with an adult attendance that is over 200, where the ability of facilities to offer programs is greater.

$$C: \text{Under } 100 = 1; 101-150 = 1.5; 151-200 = 2; 201-250 = 3; 251+ = 3.2$$

**Demographic and strategic investment criteria**

- (d) Population growth of LGA (projected) - It is more prudent to assist projects that are occurring in suburbs with growing population. The NSW Department of Planning & Environment publishes Population Projections Data that includes projected population estimates for each Local Government Area (LGA).

$$D: \text{High (annualised LGA growth 2016-2026 } \geq 1.8\%) = 1.2;$$

$$\text{Medium (annualised LGA growth 2016-2026 exceeds } 1.3\%, \text{ less than } 1.8\%) = 1.1;$$

$$\text{Low (annualised LGA growth 2016-2026 } \leq 1.3\%) = 1.0$$

- (e) Internal fundraising potential - Parishes in higher socio-economic areas have a greater ability to raise funds internally. Parishes ranked in a higher State socio economic percentile band are given a lower weighting on this measure. The ABS SEIFA index (Socio-Economic Indexes for Areas) provides an objective measure for every suburb in Australia.

$$E: \text{SEIFA of } 91-100\% = 0.5; 81-90\% = 0.6; 71-80\% = 0.9; 61-70\% = 1; 51-60\% = 1.1; 41-50\% = 1.2; 31-40\% = 1.3; 21-30\% = 1.4; 11-20\% = 1.5; 0-10\% = 1.6$$

- (f) Leverage of Diocesan Grant Investment - parishes proposing to provide more funds will be favoured.

*F*: >40% = 1.0; 30.1-40% = 1.1; 20.1-30% = 1.2; 10.1-20% = 1.3; <10% = 1.5

The initial assessment and prioritisation of projects will be assessed with this formula from these objective criteria: **(A+B+C) x (D+E+F)**.

Using this formula, parishes must score a minimum of 15 points to be eligible. Beyond this, the initial assessment and prioritisation of projects is determined by a simple descending ranking using this score.

Final assessment and determination will comprise a review of the highly desirable characteristics in conjunction with the initial assessment, together with any special circumstances. For example, it might not be prudent to provide a grant to a parish with lazy assets. Excessive variations from the indicative initial assessment will be referred to Standing Committee for approval.

### Examples of the application of the initial assessment criteria

The scheme would be available to all parishes. Consider the following examples –

- (a) Parish Alpha is in a low socio-economic area, with a SEIFA ranking in the lowest 12% of the state. It has a small “auditorium” capacity of 100, and yet its family congregation averages 120 adults and children. The total average adult attendance of the parish is 150. Its evangelistic thrust is indicated by a newcomer level of 15%. The area is on the South West train line and areas of the suburb have recently been rezoned for high rise residential, so its population growth projections are higher than most. The parish is desiring to undertake a \$2m building project to expand its facilities, and is applying for a \$1m grant.
- (b) Parish Beta is a larger parish of 340 adults (average attendance) in a lower socio economic area, with a SEIFA percentile in the lowest 21% of the state. Its family congregation averages 210 adults and children in an “auditorium” that has a seating capacity of 300. The local Council has recently rezoned substantial areas within the parish for high rise units, meaning that the surrounding area is projected to have a high population growth. The parish conducted its own NCLS mid-point review survey, which revealed a newcomer level of 13%. It is applying for a grant of \$1.25m, to be put toward a \$5m building project.
- (c) Parish Gamma is a smaller parish located in a wealthier part of Sydney. The suburb has a SEIFA that puts it in the 70% percentile band (that is, it is better off than 70% of other suburbs in NSW). Its primary congregation sees an average attendance of 110 adults and children, in an “auditorium” with a seating capacity of 150. The overall average adult attendance of all congregations is 180. The population projections for the LGA are more modest. Yet, it has had significant evangelistic impact, with a newcomer level of 20%. It is seeking an \$800,000 grant to help fund a \$2m expansionary building project.
- (d) Parish Delta has a newcomer level of 5%. The primary congregation is 70 adults and children, in an “auditorium” with a seating capacity for 150, and overall parish size of 140 adults (average attendance). It is in an LGA ranked as low growth, and is seeking \$1m grant toward its \$3m building program. The parish is in a relatively wealthy area, having a SEIFA percentile band of 90%.

The following table indicates how each of these scenarios would be scored in the initial assessment and prioritisation process –

	Parish Alpha	Parish Beta	Parish Gamma	Parish Delta
A: Leadership	.15/.09 = 1.67	.13/.09 = 1.44	.20/.09 = 2.22	.05/.09 = 0.56
B: Capacity constraints	120/(75% x 100) = 1.60	210/(75% of 300) = 0.93	110/(75% of 150) = 0.98	70/(50% of 150) = 0.62
C: Attendance	150 → 2	340 → 3.2	180 → 2	140 → 1.5
D: Pop. projected	High → 1.2	High → 1.2	Low → 1.0	Low → 1.0
E: Internal fundraising potential	SEIFA at 12% → 1.5	SEIFA at 21% → 1.4	SEIFA at 70% → 1.0	SEIFA at 70% → 0.6
F: Leverage of investment	1,000,000 / 2,000,000 → 1.0	1,250,000 / 5,000,000 → 1.2	800,000 / 2,000,000 → 1.1	1,000,000 / 3,000,000 → 1.1
<b>Formula (A+B+C) x (D+E+F)</b>	<b>19.49</b>	<b>21.20</b>	<b>16.12</b>	<b>7.23</b>

Three of these parishes exceed the 15 point minimum. Initial assessment would suggest that Parish Delta should not be eligible. The prioritisation of the initial assessment will depend on the other parishes that have applied. This formula would be explicit on the application form.



FUNDING OF SYDNEY ANGLICAN CHURCH BUILDING PROJECTS (GREATER THAN \$1.5M) 2005-2014

Parish	Project	Completion Date	Project Total (\$AUD)	Funding of Project				
				Internal Fundraising (\$)	Loan (\$)	Diocesan Grant (\$)	Property sale (\$)	Other (\$)
Broadway	New church building	Apr 2012	18,500k	3,900k	1,500k	1,750k	2,300k	9,050k
Hoxton Park	New ministry centre	Dec 2008	5,280k			1,400k		3,880k
North Sydney	St. Thomas Ministry Centre	Dec 2012	4,400k	1,200k	3,200k			
Naremburn / Cammeray	New church / administration facilities	Jan 2010	3,900k	3,125k	250k	500k		25k
Bowral	New ministry centre	May 2015	3,800k	1,800k	200k		1,800k	
Rooty Hill	New ministry centre	Apr 2010	3,300k	900k	1,250k	1,150k		
Dapto	New ministry centre	Aug 2011	3,300k	1,100k	1,100k	1,100k		
Berowra	New ministry centre	Sep 2011	3,000k	1,500k	600k	900k		
Normanhurst	New ministry centre	Aug 2014	2,700k	1,300k	1,400k			
Glenmore Park	New auditorium	Dec 2011	2,400k	300k	1,200k	900k		
Neutral Bay	Hall alterations & additions	Apr 2014	2,400k	800k	600k		1,000k	
Annandale	Church alterations & additions	Sep 2009	2,400k	400k	1,000k	1,000k		
Lower Mountains	New ministry centre	Mar 2014	2,385k	235k	1,000k		1,150k	
Chatswood	Hall alterations & additions	Mar 2015	2,210k	1,050k	460k		700k	
Dee Why	New parish centre	Apr 2008	2,000k	1,200k			800k	
Kiama	New hall / ministry Centre	Aug 2013	1,750k	1,050k	700k			
Watsons Bay	Hall alterations & additions	Mar 2014	1,675k	75k			1,600k	
Smithfield Road	Church alterations & additions	Aug 2013	1,600k				1,600k	

## Appendix B

## FINANCE &amp; LOANS BOARD INDICATIVE ASSESSMENT OF BUILDING PROJECT SIZE

Net Operating Receipts (NOR) Range (\$)		No of Parishes in NOR Range	Project Size						
			\$1,000,000	\$1,500,000	\$2,000,000	\$2,500,000	\$3,000,000	\$3,500,000	\$4,000,000
Over	2,000,000	1	1	1	1	1	1	1	1
1,900,000	2,000,000	0	-	-	-	-	-	-	-
1,800,000	1,900,000	0	-	-	-	-	-	-	-
1,700,000	1,800,000	3	3	3	3	3	3	3	3
1,600,000	1,700,000	0	-	-	-	-	-	-	-
1,500,000	1,600,000	1	1	1	1	1	1	1	1
1,400,000	1,500,000	2	2	2	2	2	2	2	2
1,300,000	1,400,000	1	1	1	1	1	1	1	1
1,200,000	1,300,000	1	1	1	1	1	1	1	-
1,100,000	1,200,000	1	1	1	1	1	1	1	-
1,000,000	1,100,000	3	3	3	3	3	3	-	-
900,000	1,000,000	5	5	5	5	5	-	-	-
800,000	900,000	6	6	6	6	6	-	-	-
700,000	800,000	9	9	9	9	-	-	-	-
600,000	700,000	12	12	12	12	-	-	-	-
500,000	600,000	12	12	12	-	-	-	-	-
400,000	500,000	24	24	-	-	-	-	-	-
300,000	400,000	37	37	-	-	-	-	-	-
200,000	300,000	62	-	-	-	-	-	-	-
100,000	200,000	74	-	-	-	-	-	-	-
-	100,000	13	-	-	-	-	-	-	-
<b>Total</b>		<b>267</b>							
<b>Without assistance</b>			<b>118</b>	<b>57</b>	<b>45</b>	<b>24</b>	<b>13</b>	<b>10</b>	<b>8</b>
<b>With 50% grant (max \$1m)</b>			<b>254</b>	<b>180</b>	<b>118</b>	<b>57</b>	<b>45</b>	<b>24</b>	<b>13</b>

## Glebe Administration Board – 42/15 Ministry Progress and Brownfields Grants

### Key Points

- On 25 July 2016 the Standing Committee requested, among other things, that GAB undertake modelling of the impact of special appropriations of \$3.5 million from the Diocesan Endowment as proposed by the Funding for Urban Renewal Committee.
- GAB instructed Mercer to undertake the relevant modelling.
- The modelling shows that if special appropriations of \$3.5 million are made (thus reducing the net assets of the Diocesan Endowment) and the diminution of the value of the net assets is to be recovered over the 10 year period from 2017 to 2026, then the ordinary distributions in each year from 2018 to 2026 will need to be reduced by an amount of about \$600,000 compared to the level of ordinary distributions projected to be available if the special appropriations were not made.
- If special appropriations of \$3.5 million are made, but the diminution in the value of the net assets of the Diocesan Endowment is not to be recovered, the ordinary distributions for each year from 2018 to 2026 will need to be reduced by \$100,000 to \$200,000 per year compared to the level of ordinary distributions projected to be available if the special appropriations were not made.

### Purpose

1. The purpose of this report is to advise the Standing Committee of the modelling undertaken by Glebe Administration Board (“GAB”) at the request of the Standing Committee of the impact of appropriating a total amount of \$3.5 million by way of special appropriations from the Diocesan Endowment, as proposed by the Funding for Urban Renewal Committee (the “FUR Committee”).

### Recommendation

2. Standing Committee receive this report.

### Background

3. The FUR Committee has recommended to the Standing Committee that, in relation to Synod resolution 42/15, a fund be established from which grants are made to parishes to enable the expansion of facilities, to be seeded with special appropriations of \$2.5 million and \$1 million from the Diocesan Endowment over the next two years.
4. The FUR Committee had sought comment from GAB about these proposed appropriations. GAB had advised (so far as is presently relevant) –
  - (a) GAB considered that it is the prerogative of the Standing Committee, by ordinance, to appropriate for the purposes of the Diocese, such capital from the Diocesan Endowment as the Standing Committee considered appropriate.
  - (b) Having regard to the obligation of GAB under the *Glebe Administration Board Ordinance 1930* to maintain the real value of the remaining capital of the Diocesan Endowment, it would be expected that any appropriation of capital would reduce future distributions from the Endowment.
  - (c) GAB recommended that the Standing Committee ask GAB to undertake modelling of the impact of appropriating capital from the Diocesan Endowment to enable the Standing Committee to be better informed before any such appropriation is made.
5. On 25 July 2016 the Standing Committee requested, among other things, that GAB undertake modelling of the impact of the proposed appropriations of \$3.5 million on projected future distributions from the Diocesan Endowment.

## Results of the modelling

6. GAB engaged Mercer to undertake the modelling requested by the Standing Committee.
7. The modelling was undertaken on the basis of the following assumptions –
  - (a) Net assets (prior to any special appropriation) of \$152.2 million (being the value of the net assets of the Diocesan Endowment as at 30 June 2016).
  - (b) A consistent annual investment return of CPI plus 3.5% per annum.
  - (c) CPI of 2.4% per annum.
  - (d) A portfolio structure of 65% growth assets and 35% defensive assets.
  - (e) The real value of the Diocesan Endowment to be maintained over 10 years with at least a 70% probability.
  - (f) A modest smooth increase in total spending each year over the next 10 years.
8. In undertaking their modelling, Mercer applied its latest asset class return assumptions which, in the case of some asset classes, assume lower future returns than were projected when the triennial review of the investments of the Diocesan Endowment was undertaken in April 2016.
9. Three scenarios were modelled by Mercer –
  - (a) The first scenario assumed that no special appropriations of the type proposed by the FUR Committee were approved. This is the base case against which scenarios providing for special appropriations can be compared.
  - (b) The second scenario assumed that special appropriations of \$3.5 million were made (which has the effect of reducing the net assets of the Diocesan Endowment) but that the diminution in the value of the net assets and foregone income thereon is recovered (by way of reductions in ordinary distributions) over the 10 year period from 2017 to 2026. Under this scenario, the appropriations of \$3.5 million are not a permanent diminution in the value of the Diocesan Endowment.
  - (c) The third scenario also assumed that appropriations of \$3.5 million were made, but that the diminution in the value of the net assets of the Diocesan Endowment was not recovered - the \$3.5 million appropriations are permanent appropriations from the Endowment.
10. A summary of the results of the modelling is attached. The modelling shows the following outcomes –
  - (a) Even if no special appropriations are made from the Diocesan Endowment, the latest asset class return assumptions indicate that it may be difficult for distributions in 2018 to be maintained at the same level as in 2017.
  - (b) If the special appropriations of \$3.5 million and foregone income thereon are to be recovered over the 10 year period 2017 to 2026, then the ordinary distributions in each year from 2018 to 2026 will need to be reduced by an amount of about \$600,000 compared to the level of ordinary distributions projected to be available if the special appropriations were not made.
  - (c) If the special appropriations of \$3.5 million are to be regarded as a permanent diminution in the net assets of the Diocesan Endowment and are not to be recovered, then the ordinary distributions in each year from 2018 to 2026 will need to be reduced by \$100,000 to \$200,000 per year compared to the level of ordinary distributions projected to be available if the special appropriations were not made.
11. Since instructions were given to Mercer to undertake the modelling, GAB was advised by the FUR Committee that it is now proposed that the timing of the special appropriations be delayed by one year. GAB has not had the modelling undertaken again. A delay of one year in the making of the special appropriations will not materially change the outcomes referred to in paragraph 10.

## Comments

12. The real value of the Diocesan Endowment has not been maintained since 1975, as indicated in the graph set out in Attachment B. In part, this is because of the making of significant special appropriations in the mid 2000s. The making of further special appropriations (as proposed by the FUR Committee) will further exacerbate the failure to maintain real value over the long term.

13. While the real value of the Diocesan Endowment has been maintained since 1 July 2010, being the date on which Mercer became investment manager, it should be noted that the investment performance of the Diocesan Endowment from 1 July 2010 to date has been above long term market returns because of generally favourable market conditions. However, this performance is unlikely to be repeated in the foreseeable future and, indeed, periods of modest or even negative returns are to be expected in light of poorer prevailing investment market conditions. As GAB has previously advised the Standing Committee, over the length of a full investment cycle it remains possible (principally because of the market risk inherent in the investment process which can never be fully mitigated) that the real value of the Diocesan Endowment will not be maintained. The making of special appropriations will exacerbate this risk.
14. As indicated in paragraph 10(b), under the second scenario (being special appropriations of \$3.5 million and foregone interest thereon to be recovered over 10 years), ordinary distributions from 2018 to 2026 will need to be reduced by about \$600,000 per year, or \$5.3 million in total over that period. This is a significant reduction in ordinary distributions.
15. As indicated in paragraph 10(c), under the third scenario (being special appropriations of \$3.5 million which are permanent diminutions in the value of the Diocesan Endowment), ordinary distributions from 2018 to 2026 will be reduced by between \$100,000 to \$200,000 per year, or about \$1.3 million in total. However unlike the second scenario, these reductions in ordinary distributions are permanent. Over a long period, a reduction in ordinary distributions of between \$100,000 and \$200,000 per year totals a significant amount.
16. Accordingly, under both the second and third scenarios, the making of special appropriations today is at the expense of the opportunity to spend in future. The key difference between the scenarios is the period over which future opportunity to spend is impacted (being a large impact over the next 10 years in the second scenario, or a smaller impact in perpetuity in the third scenario).
17. If the Synod or the Standing Committee, by ordinance, determines to make the special appropriations of \$3.5 million, GAB requests that the ordinance also direct GAB as to whether the total amount so appropriated is to be recovered in the manner proposed by the second scenario, or is to be regarded as a permanent diminution in the net assets of the Endowment as proposed by the third scenario.

MARK PAYNE  
**Chief Executive Officer**

11 August 2016

Attachment A

**42/15 – Ministry Progress and Brownfields Grants – Results of Modelling**

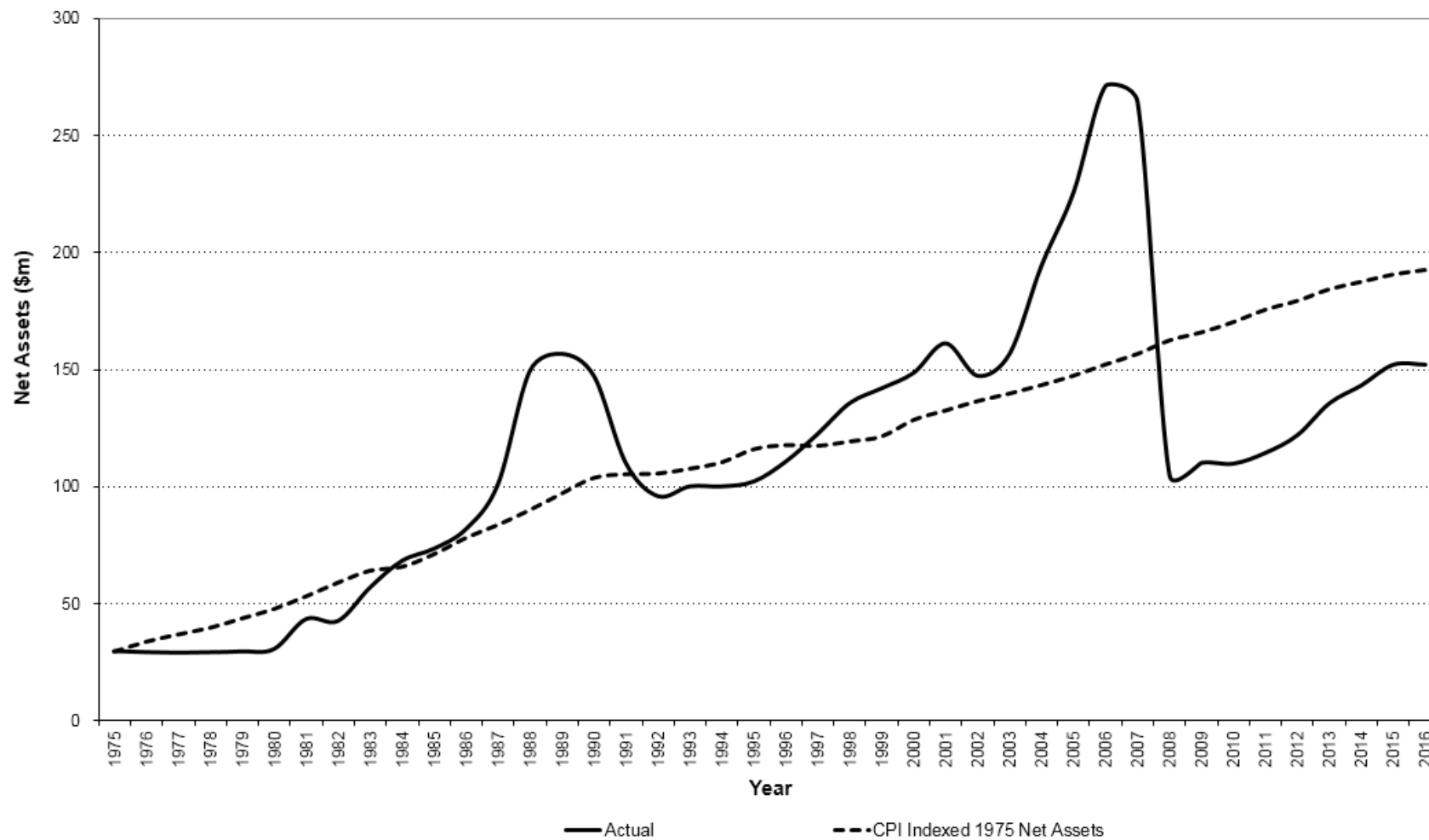
Year	No Special Appropriation			Special Appropriation of \$3.5 million – Restore diminution in net assets over 10 years			Special Appropriation of \$3.5 million – Permanent diminution of value in net assets		
	Limit of spending \$m	Estimated costs \$m	Amount available for distribution \$m	Limit of spending \$m	Estimated costs \$m	Amount available for distribution \$m	Limit of spending \$m	Estimated costs \$m	Amount available for distribution \$m
2017*	5.8	1.4	4.4	5.8	1.4	4.4	5.8	1.4	4.4
2018	5.6	1.4	4.2	5.1	1.4	3.7	5.5	1.4	4.1
2019	5.8	1.4	4.4	5.2	1.4	3.8	5.7	1.4	4.3
2020	6.0	1.4	4.6	5.4	1.4	4.0	5.8	1.4	4.4
2021	6.2	1.5	4.7	5.6	1.5	4.1	6.0	1.5	4.5
2022	6.4	1.5	4.9	5.8	1.5	4.3	6.3	1.5	4.8
2023	6.7	1.5	5.2	6.1	1.5	4.6	6.5	1.5	5.0
2024	6.9	1.5	5.4	6.3	1.5	4.8	6.8	1.5	5.3
2025	7.2	1.6	5.6	6.6	1.6	5.0	7.0	1.6	5.4
2026	7.5	1.6	5.9	6.9	1.6	5.3	7.3	1.6	5.7

\* No adjustment has been made to the Limit of Spending for 2017, given that a recommendation about the amount available for distribution in 2017 has already been made to the Standing Committee.

MARK PAYNE  
Chief Executive Officer

11 August 2016

## VALUE OF ENDOWMENT 1975 - JUNE 2016



## Diocesan Resources Committee – report on Funding for Urban Renewal proposal

### Key Points

- A new/additional levy will have a detrimental effect on parishes, and further appropriations from the Diocesan Endowment will have a detrimental effect on Diocesan organisations.
- If the Funding Urban Renewal Committee's proposal is to proceed it should be considered as part of the next Statement of Funding Principles and Priorities prepared for Synod in 2017.

### Purpose

1. The purpose of this report is to provide Standing Committee with advice from the Diocesan Resources Committee ("DRC") in relation to the implications on other funding arrangements of the Funding Urban Renewal ("FUR") Committee's proposal for a levy on parishes and appropriations from the Diocesan Endowment ("DE").

### Recommendations

2. Standing Committee receive this report.
3. Standing Committee agree that any funding for the FUR Committee's proposal in the form of a new/expanded levy on parishes and/or an appropriation from the DE should not take effect before 2019 and be considered as part of the background against which Synod considers the next Statement of Funding Principles and Priorities (in 2017) and then the resulting Synod funding and PCR ordinances (in 2018).

### Background

4. The DRC noted that at its meeting on 25 July 2016 Standing Committee –
  - (a) received a report from the FUR Committee which recommended creating a new Expanding Church for Expanding Communities Fund with a levy on parishes and appropriations from the DE, and
  - (b) requested the DRC to consider the implications of this proposal on other funding arrangements.
5. The DRC also noted that the Rev Raj Gupta had advised that since the Standing Committee meeting he had spoken to all the members of the FUR Committee and that Committee had agreed to present a revised form of their report to Standing Committee on 22 August 2016 that recommends a new/additional levy on parishes of 1% in 2018, 1.5% in 2019 and 2% in 2020 plus appropriations from the DE of \$2.5m in 2018 and \$1m in 2019.
6. The DRC agreed to advise the Standing Committee of the following implications arising from the FUR proposal –
  - (a) The proposed new/additional levy would have a detrimental impact on parishes, reducing the funds they collectively have available to support local ministry by approximately \$1,080,000 in 2018, \$1,665,000 in 2019 and \$2,290,000 in 2020.
  - (b) Based on modelling undertaken for the Glebe Administration Board by Mercer, the proposed appropriation of \$3.5 million from the DE would have a detrimental effect on organisations in 2018 and for many years thereafter if the funds available for allocation to them by Synod were reduced by either –
    - (i) \$600,000 pa (approximately 14%) for the next 10 years, if the diminution in the value of the assets of the DE is to be recovered over the next 10 years, or



- (ii) \$100,000 to \$200,000 pa indefinitely, if the diminution in the value of the assets of the DE is not to be recovered.
  - (c) 2018 is the third year of the current Synod funding triennium and these proposed new measures were not contemplated in the Statement of Funding Principles and Priorities received by Synod in 2014 as the basis for funding in this triennium. Furthermore, the proposed new measures were not included in the Synod funding and PCR ordinances passed by Synod in 2015 to give effect to those funding principles, so Synod has not had the opportunity to evaluate the relative priority of the FUR proposal against all the other purposes for which Synod funds are allocated and parishes levied.
- 7. The DRC acknowledges that its recommendation that there not be any new/expanded levy on parishes and/or an appropriation from the Diocesan Endowment ("DE") before 2019 will have the effect of delaying the launch of the FUR proposal by a further year. On the other hand, to approve the FUR proposal before then effectively means Synod ranks this particular proposal a higher priority than every other new proposal that may emerge and higher than continuing or increasing the funding to each existing project/recipient, before even hearing the arguments for those alternatives.

BISHOP PETER HAYWARD  
**Chair, Diocesan Resources Committee**

16 August 2016

## Mission Property Committee comment on the proposal of the Funding for Urban Renewal Committee

### Purpose

1. The purpose of this report is to convey the comments of the Mission Property Committee ("MPC") regarding the proposal of the Funding for Urban Renewal Committee in response to Synod resolution 42/15, Ministry progress and brownfields' grants.

### Comments

2. The MPC, noting the request from Standing Committee, resolved (among other things) to thank the Standing Committee for the opportunity to comment about the Funding for Urban Renewal report dated 14 July 2016, and so provide the following responses –
  - (a) the MPC will not provide comment on any proposed appropriation of capital from the Diocesan Endowment and any proposed changes to the quantum or scope of the existing Land Levy as these will be for both Standing Committee and the Synod to determine,
  - (b) it is noted that in accordance with its charter the MPC is currently providing advice and support to parishes developing land, constructing or renovating ministry buildings, or contemplating land sales,
  - (c) the MPC offers assistance to assess the proposed FUR grant applications for significant parish projects noting that –
    - (i) MPC performed this function in the "2007 Brownfields Grants" and provided recommendations to the Standing Committee for the application of a \$20m appropriation from the Diocesan Endowment.
    - (ii) MPC assisted parish recipients of the 2007 Brownfield Grant funding (in conjunction with the ACPT) by overseeing and managing the delivery of the projects on time and on budget.
    - (iii) MPC assesses on an ongoing basis, the areas of the Diocese experiencing or which are likely to experience rapid increases in population and projects which are likely to lead to a rapid increase in the number of persons attending churches in the Diocese.
    - (iv) MPC engages appropriate independent professional consultants to support parishes in rejuvenating their ministry buildings.
    - (v) MPC has an existing executive management support structure provided by the Sydney Diocesan Secretariat led by the Head of Parish Property and the Manager, Parish Property who have professional backgrounds in property finance and town planning. This executive management support structure is fully funded from the activities of the Mission Property Committee.
    - (vi) It was a recommendation of post GFC findings to consider simplification of Diocesan committees and reporting structures.
    - (vii) In accordance with best practice in grant administration procedures, the Committee responsible for assessing grant applications is also required to be resourced to administer grant projects until completion, and is best placed to also provide strategic advice to unsuccessful parishes.
  - (d) it is noted, in the light of the above, that the establishment of an, "Expanding Churches for Expanding Communities" committee is not required as the functions of that proposed committee are already specified by the Mission Property Ordinance 2002 and undertaken by the Mission Property Committee under the oversight of the Standing Committee, and
  - (e) MPC recommends that Standing Committee confirm that the Mission Property Committee, under the oversight of the Standing Committee, continues to be the appropriate diocesan body to –
    - (i) receive "Land levy" funding.
    - (ii) receive any moneys appropriated from the Diocesan Endowment for Funding for Urban Renewal projects (that is, funding for significant parish projects).
    - (iii) assess grant funding applications from parishes for Funding for Urban Renewal projects.

- (iv) provide recommendations to Standing Committee in relation to the aforementioned parish grant funding applications.
- (v) exercising strategic and operational oversight of the application of the grant funding for specific projects.

MR GEOFF KYNGDON  
**Chair, Mission Property Committee**

15 August 2016

## Extract from Minutes of the ACPT Board meeting of 29 July 2016

### 8.3 Funding Urban Renewal (Brownfields Projects)

The ACPT Board resolved to **receive** the Funding Urban Renewal report and the following request from the Manager, Diocesan Services on behalf of the Standing Committee of Synod –

'At its July 2016 meeting Standing Committee received the attached report regarding Funding Urban Renewal (FUR).

Consideration of recommendations (b),(c) and (d) in that report were deferred, however, Standing Committee received the following report regarding advice from the GAB and invited several organisations to provide comment regarding the proposal outlined in the report from the FUR committee.

In line with the resolution of Standing Committee below (and in particular, paragraph (c)), could I ask that you invite the ACPT to comment on the proposal attached and provide this, if possible, for the August meeting of Standing Committee?

"Standing Committee received the following report from the Diocesan Secretary –

'At its meeting on 22 June 2016, the Glebe Administration Board ("GAB") received from the Funding for Urban Renewal Committee an advance copy of the report being considered by Standing Committee at this meeting. The advance copy of the report was provided to enable the GAB to provide its advice in relation to the proposal in the report in accordance with Standing Committee's policy concerning special capital appropriations from the Diocesan Endowment.

The GAB resolved to request that Standing Committee be advised as follows –

- (a) GAB considers that it is the prerogative of the Standing Committee, by ordinance, to appropriate for the purposes of the Diocese, such capital from the Diocesan Endowment as the Standing Committee consider appropriate.
- (b) Having regard to the obligation of GAB under the *Glebe Administration Board Ordinance 1930* to maintain the real value of the remaining capital of the Diocesan Endowment, it would be expected that any appropriation of capital would reduce future distributions from the Diocesan Endowment, including distributions in 2017, and that, in the case of an appropriation of \$10 million, the reduction in future distributions would be material.
- (c) GAB recommends that the Standing Committee ask GAB to undertake modelling of the impact of appropriating capital from the Diocesan Endowment to enable the Standing Committee to be better informed before any such appropriation is made.'

and –

- (a) **requested** the Glebe Administration Board to undertake modelling of the impact of appropriating capital from the Diocesan Endowment, as outlined in this proposal,
- (b) **requested** the Diocesan Resources Committee to consider the implications of this proposal on other funding arrangements, and

- (c) **invited** the Mission Property Committee (MPC) and Anglican Church Property Trust (ACPT) to provide comments on this proposal,

and **asked** that the outcome of the modelling referred to in paragraph (a) and the advice and comments referred to in paragraphs (b) and (c) be provided if possible for the August meeting of Standing Committee, but if not, in a timeframe to enable their inclusion as appendices to any printed Synod report.”

The ACPT Board also resolved, noting the above request from Standing Committee, to **receive** the report from the Head of Parish Property, the Managers, Parish Property (James Cartwright and Scott Lincoln) dated 27 July 2016.

The ACPT Board further resolved to thank the Standing Committee for the opportunity to comment about the Funding for Urban Renewal report dated 14 July 2016, and so provides the following responses –

- (a) it is noted that the Standing Committee has authority to appropriate capital from the Diocesan Endowment for diocesan purposes and that modelling from the Glebe Administration Board has been requested about that,
- (b) it is noted that the Diocesan Resources Committee has been requested to consider the implications of the proposal on other funding arrangements,
- (c) it is noted that the Mission Property Committee has been requested to provide comments about the proposal,
- (d) it is noted that any proposed changes to the quantum or scope of the existing Land Levy will be for both Standing Committee and the Synod to determine,
- (e) it is noted that the ACPT is the trustee of funds and property held on trust for the Mission Property Committee pursuant to the terms of the *Mission Property Ordinance 2002*, and, receives quarterly updates from the Mission Property Committee about its Priority Projects and other activities in both the Greenfields and Brownfields areas of the Diocese,
- (f) it is noted that pursuant to the terms of its governing ordinance - the *Mission Property Ordinance 2002* - that the Mission Property Committee has –
  - (i) 9 members of which 6 are elected by the Standing Committee and 3 appointed by the Archbishop, with the current committee being comprised of 1 clergyman and 8 lay people with a range of skills spanning property and environmental law, architecture, town planning, property development, property strategy, finance and project management.
  - (ii) as part of its functions that it provide advice and support to parishes developing land and constructing or renovating ministry buildings.
- (g) it is also noted that the Mission Property Committee –
  - (i) has the proven capacity to assess grant funding applications for significant parish projects and to execute the associated property development projects, having –
    - previously assessed the, “2007 Brownfields Grants” and provided recommendations to the Standing Committee for the application of a \$20m appropriation from the Diocesan Endowment.
    - assisted parish recipients of the 2007 Brownfield Grant funding (in conjunction with the ACPT) by overseeing and managing the delivery of the projects on time and on budget.
  - (ii) assesses on an ongoing basis, the areas of the Diocese experiencing or which are likely to experience rapid increases in population and projects which are likely to lead to a rapid increase in the number of persons attending churches in the Diocese.
  - (iii) engages appropriate independent professional consultants to support parishes in rejuvenating their ministry buildings.
  - (iv) has an existing executive management support structure provided by the Sydney Diocesan Secretariat led by the Head of Parish Property and the Manager, Parish Property who have professional backgrounds in property finance and town planning. This executive management support structure is fully funded from the activities of the Mission Property Committee.
- (h) it is noted, in the light of the above, that the establishment of an, “Expanding Churches for Expanding Communities” committee is not required as the functions of that proposed committee are already specified by the Mission Property Ordinance 2002 and undertaken by the Mission Property Committee under the oversight of the Standing Committee, and

- (i) recommends that Standing Committee confirm that the Mission Property Committee, under the oversight of the Standing Committee, continues to be the appropriate diocesan body to –
- receive “Land levy” funding.
  - receive any moneys appropriated from the Diocesan Endowment for Funding for Urban Renewal projects (that is, funding for significant parish projects).
  - assess grant funding applications from parishes for Funding for Urban Renewal projects.
  - provide recommendations to Standing Committee in relation to the aforementioned parish grant funding applications.
  - exercising strategic and operational oversight of the application of the grant funding for specific projects.

The ACPT further resolved to ask that SDS management provide this report to the Standing Committee and also a copy to the Mission Property Committee for its information.

## Proposal to change the status of the provisional parish of Glenhaven to a parish

(A report of the Western Sydney Regional Council.)

### Proposal

1. A proposal is being made to the Archbishop by the Minister and Churchwardens of the Provisional Parish of Glenhaven (Emmanuel Anglican Church, Glenhaven), under clause 4(1)(b) of the *Parishes Ordinance 1979*.

### Details of meeting

2. The Western Sydney Regional Council met on 19 May 2016 to consider the proposal under clause 4 of the ordinance. Council certified that all requirements under clauses 4 and 6 have been complied with and recommends that the Provisional Parish of Glenhaven becomes a Parish from 1 January 2017.

### Parish information

3. For more than 130 years, Emmanuel Anglican Church, Glenhaven has provided a Christian witness in the Glenhaven community and continues to do so through three vibrant worshipping communities and a growing range of ministry programmes and activities for all ages. The average weekly service numbers including children is now 208.

4. Initially, Emmanuel Church was a Mission Church. Subsequently it became a branch church of the Anglican Parish of Castle Hill and then a provisional parish on 1 October 2010.

5. Up until 2001, retired clergy supported the ministry at Glenhaven which included one morning service of approximately 20 adults and children and one small group. Over the next few years, John Hooton (who was on staff at St. Paul's, Castle Hill) was asked to help the church re-think and re-shape its ministry so as to increase its effectiveness in the Glenhaven community. With John spending more time each week in preaching and leading at Glenhaven and with the energetic support of the members, the church slowly grew. A second service was planted in 2005, with the help of the former Oakhill Family Church which concluded its ministry in the Oakhill Drive community in July 2005. About 40 adults and children transferred from Oakhill to Glenhaven providing a solid start to the new 10.30am family-oriented contemporary service.

6. As numbers grew, the church buildings were expanded. Significant extensions were built in 2007 costing \$515,000. The Westpac bank loan was repaid in 3 years. As children's and youth ministry grew, it became clear that the present site (0.2ha) was inadequate for the numbers involved in weekly services and other associated ministries.

7. In the goodness of God, and with the generous support of his people, the church was able to purchase the property next door (2ha) which included a substantial house and a former dance studio. These facilities soon became the venue for children's and youth ministry, small groups, craft groups, a residence for the Assistant Minister and a Church Office. The property cost \$1.8m and was funded by member donations (\$1.1m) and two Diocesan loans (one for \$200k repaid within a year and the other loan for \$500k – 10 years which we hope to discharge in the coming year).

8. For the past 7 years, Emmanuel Church has had a parish partnership with the Anglican Retirement Village's Glenhaven Green ILU Village.

9. The church is located on Glenhaven Road opposite the Glenhaven Public School where the church has a significant SRE ministry. Staff presently include three full-time ministers (Senior Minister, Assistant Minister – Youth and Young Adults, Assistant Minister – Children), a part-time Chaplain at Glenhaven Green (funded by ARV) and a part-time Office Administrator.

### Future plans

10. We are presently developing a site master plan which will include a new multi-purpose worship and education centre and associated facilities to meet the growing needs of the ministry to our four demographics – children, youth, adults and retired adults. With an historic church building and some very sympathetic developments in recent years, "the little church with the white picket fence" continues to have a significant presence in the community.

**Size of congregations**

11. Average attendances are currently –

8.30am	71
10.30am adults	71
10.30am children	36
6.00pm	30

**Particulars of all Church Trust property**

12. Details of property held by the Anglican Church Property Trust upon trust for the provisional parish are as follows –

	Value of Land	Value of Buildings and Contents
31 Glenhaven Road	\$1,160,000	\$813,408
Church and Hall		\$1,375,472
Other (Demountable)		\$52,208

**Summary of consolidated receipts and payments**

13. A summary of the financial position over the past three years is set out below –

	2013	2014	2015
<b>Receipts</b>			
Offerories	\$400,483	\$422,729	\$455,821
Donations	\$209,879	\$51,315	\$47,821
Grants	\$ Nil	\$ Nil	\$ Nil
Rental income	\$ Nil	\$1,200	\$2,520
Other Income	\$5,381	\$1,287	\$6,030
<b>Total Income</b>	<b>\$615,743</b>	<b>\$476,531</b>	<b>\$512,912</b>
<b>Expenses</b>			
Ministry staff and admin staff	\$226,790	\$265,352	\$279,859
Ministry housing	\$ Nil	\$ Nil	\$ Nil
Parish cost recoveries	\$42,697	\$59,349	\$67,370
Resources for ministry	\$12,299	\$14,631	\$10,952
Parish donations	\$ Nil	\$ Nil	\$ Nil
Parish administration/ general expenses	\$23,399	\$17,527	\$19,058
Parish property expenses	\$106,498	\$99,990	\$108,598
Other expenses	\$3,917	\$1,410	\$3,372
<b>Total Expenses</b>	<b>\$415,600</b>	<b>\$458,259</b>	<b>\$489,210</b>

14. The Western Sydney Regional Council recommends that the provisional parish of Glenhaven be reclassified as a parish with effect from 1 January 2017.

For and on behalf of the Western Sydney Regional Council.

IVAN LEE

*Bishop of Western Sydney*

19 May 2016



## 9/15 Licensing of incumbents

(An interim report from the Standing Committee.)

### Key Points

- Authority to admit persons into Holy Orders and to license them to exercise the ministry for which they are ordained is a fundamental part of the role and function of an Anglican bishop
- In New South Wales the power of the bishop to suspend or revoke a clerical licence is governed by clause 3(4) of the constitution set out in the Schedule to the Anglican Church of Australia Act 1902
- There are five possible areas or reasons why modification or adjustment to the present practice of licensing might be warranted, namely: pastoral breakdown, capacity, suitability, stayed too long, and congestion
- The Diocese needs to develop a culture where “professional development” becomes normative
- Given the reality of some ordained ministers being unsuitable for their ministry situations, a workable “exit” or retraining process needs to be developed
- Services must be developed to help ease the pressure on ministers and provide opportunity for debriefing and unloading burdens to suitably qualified professionals

### Purpose

1. The purpose of this report is to inform the Synod of progress in responding to Synod Resolution 9/15.

### Recommendations

2. That Synod receive this report.
3. That the Synod consider passing the following motion moved “by request of the Standing Committee” –
  - ‘Synod –
    - (a) welcomes the interim report on “Licensing of incumbents”,
    - (b) encourages the Committee to continue to meet and provide a final report with recommendations and proposed ordinances for consideration by the Synod in 2017,
    - (c) notes that the survey mentioned in the report will be sent to Synod members shortly and invites members to complete the survey, and
    - (d) invites Synod members to provide feedback on the interim report to the Diocesan Secretary by 31 December 2016 for consideration by the Committee.’

### Background

4. At the 2015 Synod the following motion (9/15) was passed –
  - “Synod requests Standing Committee, in consultation with the Archbishop, to report to the next session of Synod on –
    - (a) the basis on which clergy are licensed as incumbents in the Diocese, and
    - (b) whether there are circumstances where the present practice should be modified.”
5. At the meeting on 16 November 2015, the Standing Committee appointed a committee comprising the Rev Andrew Bruce, Bishop Peter Hayward, the Rev Gavin Poole, Dr Robert Tong AM and the Rev Philip Wheeler, to bring a report to a future meeting of the Standing Committee addressing the matters in Synod resolution 9/15. The committee elected Mr Wheeler as chair. The committee has met on five occasions to date.

**“The basis on which clergy are licensed as incumbents in the Diocese”**

6. Authority to admit persons into Holy Orders<sup>1</sup> and to license them to exercise the ministry to which they are ordained is a fundamental part of the role and function of an Anglican bishop<sup>2</sup>. The service for the consecration of a bishop has a series of questions and answers including –

Question: Will you be faithful in ordaining, sending, or laying hands upon others?

Answer: I will so be, by the help of God<sup>3</sup>.

7. The ordination of a deacon or presbyter<sup>4</sup> is to 'a title' that is to a specified ministry position<sup>5</sup>. There is no ordination 'at large'. Thus ordination and the exercise of ministry are connected. When clergy move to another position, a new licence is required.

8. In the Diocese of Sydney, the *Parish Administration Ordinance 2008* provides –

**5.3 Persons permitted to conduct public worship in churches and for associated congregations**

No person is permitted to conduct a service of public worship or preach any sermon in any church or for an associated congregation of any church unless –

- (a) in the case of a clergyman other than a deacon, he has been licensed or approved by the Archbishop or the Regional Bishop, or
- (b) in the case of a deacon, he or she has been licensed or approved by the Archbishop or the Regional Bishop, or
- (c) in the case of a lay person, he or she –
  - (i) has been requested to do so by or on behalf of the minister, and
  - (ii) holds a relevant authority issued pursuant to the *Authorisation of Lay Ministry Ordinance 2015*.

9. Prior to the Sydney Synod passing various retirement ordinances, a licence to an incumbency was 'for life'. The *Retirements Ordinance 1993* mandates retirement ages for incumbents.

10. In New South Wales, the power of the bishop to suspend or revoke a licence is governed by clause 3(4) of the constitution set out in the schedule to the *Anglican Church of Australia Constitutions Act 1902* –

The Synod of each Diocese shall have power to determine by ordinance in what cases the licence of a member of clergy licensed by the Bishop of the Diocese may be suspended or revoked. Any such licence may be suspended or revoked by the Bishop of the Diocese at the request of the member of the clergy, or (after opportunity given to that member of the clergy to show cause) in such of the said cases as the Synod shall by ordinance determine, save as aforesaid, the licence shall not be suspended or revoked, except as a consequence of a judgment or finding of the tribunal or of some other court of competent jurisdiction.

11. In summary, in a New South Wales diocese<sup>6</sup>, a licence can be suspended or revoked –

- (a) at the request of a member of the clergy; or

<sup>1</sup> The Ordinal or 'The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons' are the three services where a person is *made* a deacon, *ordained* a priest or *consecrated* a bishop. These services have been printed with the Book of Common Prayer since 1552. The Anglican Church of Australia 'retains and approves the doctrine and principles of the Church of England' embodied in the Ordinal. The implication in (the 1603) Canon 32 and Canon 33 is that ordination is only at the hands of a bishop.

<sup>2</sup> The Letters Patent constituting William Grant Broughton, Bishop of Australia (18 January 1836) contain these words:

And we do by these presents give and grant to the said William Grant Broughton and his successors Bishops of Australia full power and authority to admit into the Holy Orders of Deacon and Priest respectively any person whom he shall upon examination deem duly qualified especially for the purpose of taking upon himself the cure of souls or officiating in any spiritual capacity ... and further:

grant to the aforesaid Bishop of Australia and his successors full power and authority by himself or themselves or by his or their commissary or commissaries by him or them to be thereunto especially authorised to grant Licences to Officiate to all Ministers and Chaplains of all the Churches or Chapels or other places within the said Diocese of Australia wherein Divine Service shall be celebrated according to Rites and Liturgy of the Church of England. Giles, Robbie A, *The Constitutional History of the Australian Church* (Skeffington & Son, London: 1929) 222-223

<sup>3</sup> Book of Common Prayer 1662.

<sup>4</sup> In the Diocese of Sydney, it has been the recent custom to use 'presbyter' instead of 'priest'.

<sup>5</sup> This is the principle in Canon 33.

<sup>6</sup> The dioceses comprising the Province of NSW are: Sydney (originally Diocese of Australia 1836, Newcastle 1847, Canberra/Goulburn (originally Goulburn 1863), Armidale 1867 (formerly Grafton & Armidale), Bathurst 1869, Riverina 1884, Grafton 1914.

- (b) where the synod, by ordinance, has determined a situation where a licence can be suspended or revoked; or
  - (c) where there is 'a judgment or finding of the tribunal or of some other court of competent jurisdiction'.
12. Sydney Synod has passed ordinances which contain 'cases' where the 'licence of a member of clergy licensed by the Bishop of the Diocese may be suspended or revoked'. For example –
- A member of the clergy may relinquish Holy Orders pursuant to the provisions of the *Relinquishment of Holy Orders Ordinance 1994*
  - *Parish Relationships Ordinance 2001*
  - *Working With Children Check (Clerical Licences) Ordinance 2014*
13. Ordination is the responsibility of the Archbishop of Sydney and while he may choose whom he may ordain, Archbishop Davies has determined minimum qualifications for ordination in the Diocese of Sydney.
14. Ordination to the *Diaconate* is a lifelong vocation open to men and women who –
- (a) have successfully completed at least two years of observation and supervision in ministry, and discernment as a candidate for ordination;
  - (b) are baptised, communicant members of the Anglican Church of Australia;
  - (c) have completed the Working with Children Check and the Diocesan Questionnaire;
  - (d) have normally completed the four year Bachelor of Divinity at Moore Theological College;
  - (e) have an appointment to a full-time (or substantially full-time ministry) position; and
  - (f) are neither divorced nor married to a person who has been divorced.
15. Exceptions to paragraph (d) above may apply to –
- (i) those who are over the age of 40 years and have completed the three year Bachelor of Theology at Moore College; and
  - (ii) those who are not seeking to be further ordained as a Presbyter and who have completed at least the two year Associate Degree in Theology at Moore College, or the Advanced Diploma of Theology at Youthworks College, or a theological degree in a language (other than English) and have completed the Moore College PTC. However, such deacons will not be ordained Presbyter without completing the requisite study.
16. Ordination to the *Presbyterate* is open to men who have been ordained Deacon in the Diocese of Sydney, who –
- (a) have successfully completed the three year Ministry Development Program; and
  - (b) have successfully completed at least two years of observation and supervision as a Deacon and discernment by the Archbishop's Presbyteral Panel as a candidate for ordination.
17. The assessment of a candidate's suitability to be ordained as a Presbyter is with a view to incumbency. However, once approved for ordination a candidate can be ordained prior to an offer to become Rector of a Parish.

18. For persons seeking to be ordained as Presbyter, who have completed a theological degree other than through Moore College, the equivalent of one year's full-time study at Moore College in the BD or MA program, including completion of the subject Anglican identity and Issues in Theology, is normally required.

19. An existing or an approved presbyter can be considered by the Nomination Board for any Parish in the Diocese. The Archbishop offers the Parish on the recommendation of the Nomination Board. On acceptance the Archbishop licenses the presbyter to that Parish. A full Parish will offer the incumbents position full-time. A Provisional Parish can negotiate with the incoming incumbent to offer less.

**"Whether there are circumstances where the present practice should be modified"**

20. The Committee identified five possible areas or reasons why modification or adjustment to the present practice might be warranted.

*Pastoral Breakdown*

21. There are parishes where a significant breakdown in pastoral relations has occurred and the mechanism of review (*Parish Relationships Ordinance 2001*) would appear to be unsuitable or inadequate. This ordinance has never been utilised despite there having been several parishes in which a serious breakdown in relationship has occurred. This has resulted in continued difficulties and hurt people in these churches and the cause of Christ damaged. Sadly congregation members will 'vote with their feet' and simply join an alternative church nearby or not go anywhere for a time.

*Capacity*

22. There are other parishes where the 'performance' of the minister is questioned by either the parishioners or the Regional Bishop (eg, the parish has shrunk dramatically and is now below viability). In other situations it is not a performance or suitability matter but rather a mental health issue. For a variety of reasons there are mounting psychological pressures upon rectors. That there are significant mental health issues (anxiety, depression, addictions) for clergy in our Diocese is evidenced both by increased utilisation of the Salary Continuance system<sup>7</sup> and by the data collected through the NLCS and Anglicare<sup>8</sup>. This is hardly a surprise given the rise in these issues in our society in general. According to the Beyond Blue Website<sup>9</sup>, 1:8 Australian Men will experience depression at some stage of their life, and 1:5 men will experience Anxiety. Recent studies<sup>10</sup> in the US for the United Methodist Clergy report that rates of depression were twice the national average and anxiety rates were also concerning. These studies suggest that perhaps 15-20% of Senior Ministers will suffer from depression with approximately 10% more suffering from anxiety at some stage of their working life.

23. There is counselling help available through Anglicare as well as Salary Continuance assistance available through insurance and covered by PCR charges<sup>11</sup>. The new program of counselling through Anglicare is to be commended as starting to address this issue. It has an important place in a systematic and structural response, but it is not by itself a complete response as a stand-alone option. For instance, in most cases it requires a problem to have occurred and also then a person to be aware enough of the problem to self-report prior to obtaining assistance. In more serious cases relief offered under the Salary Continuance plan may prevent further exacerbation of the situation but this is not an actual 'plan of care'. The issue of how to help someone recognise their mental health issues and address them and determine whether they ought to continue in ministry is complex. The current licence would allow a rector to remain in his position whether or not he was able to fulfil his office or to be indefinitely on sick leave. Invoking the *Parish Relationships Ordinance 2001* in such circumstances would not be appropriate.

*Suitability*

24. There are situations where the issue is the suitability of the minister for the ministry they are engaged in. This can be suitability for the office in general or suitability for the particular parish where they are working. Given the size of the cohort in ministry in the Diocese (around 650 clergy) it is no surprise that some people have offered for full time ministry, completed their training, been assessed carefully by the Diocese and ordained and yet have proven not to be suitably gifted for the role. The unsuitability may emerge in areas of conviction, character or competency (such as certain personality types, lack of robustness or resilience for the demands of the work, difficulties in relating to people, inability to teach well, etc). In other situations it can emerge that while still well suited for ministry the person is unsuited for that particular parish or role. This might be because they have stepped up to be a presbyter/incumbent when they might be better suited to remaining as a deacon/assistant minister. It could be that they lack the necessary interpersonal skills to relate the particular 'culture' of the parish. In such situations the minister themselves may or may not have the self-awareness regarding their unsuitability. Even if it is apparent to them, changing and 'exiting' to other roles is not easy especially if these issues emerge many years after offering for ordination.

*Stayed too long?*

25. There is some evidence from surveys and anecdotally that in quite a few parishes there is a perception that the rector has 'stayed too long' and 'run out of puff'. While there are many examples of ministers staying long term in a parish and it bearing great fruit, there are others where the long stay has not been so fruitful<sup>12</sup>. There is a complex tension between staying the course in a parish, working through the problems and not 'jumping ship' and the reality that often a change is good for both the person and the

<sup>7</sup> At April 2016 there had been in the previous 12 months seven clergy taking time out of ministry and utilising the Stipend Continuance because of mental health issues as well as a further three taking significant time out of ministry (greater than 3 months) for similar reasons but not utilising the SC scheme.

<sup>8</sup> For example NCLS Fact Sheet 14001 'Thriving and Burnout' and NCLS Fact Sheet 15003 'Hours Worked By Australian Church Workers' both indicate that while many clergy are thriving in ministry a considerable number are not and are in danger of burn out and associated mental health risks. This finding is consistent with the findings of Tim Sims and his research into the Diocese and pressure upon clergy and their busyness (contact [effectiveministry.org](http://effectiveministry.org) for details of Tim's research).

<sup>9</sup> <https://www.beyondblue.org.au/the-facts>

<sup>10</sup> <http://link.springer.com/article/10.1007%2Fs10935-013-0321-4>

<sup>11</sup> At April 2016 there had been in the previous 12 months seven clergy taking time out of ministry and utilising the Stipend Continuance because of mental health issues as well as a further three taking significant time out of ministry (greater than 3 months) for similar reasons but not utilising the SC scheme.

<sup>12</sup> Policy 3 Strategy Committee in 2011 commissioned Anglicare research on 'Church Growth and Years in Ministry' utilising the NCLS data. While it is a complex question why a church may or may not grow data collected revealed that less than 1/3 of ministers ordained over 20 years were in churches that were growing but that this factor (age of minister and years in that church) was less significant than other factors of leadership and congregational life on growth.

parish. With age comes experience, maturity and a steady hand but often with it less energy, drive and willingness to take risks and hand over to younger people. Compounding this is an 'ageism' in the society in general and in the Diocese where a pastor over 55 is regarded as 'too old' and perhaps set in his ways and so is over looked for invitation to take up a new parish, even though at 55 he would have 12 or more years of paid ministry before retirement. The current licensing arrangements and practice do not easily allow a senior minister with extensive ministry experience and 'wisdom' to step down into an assistant minister role in the parish and allow a younger man to take over as Incumbent and the senior man to act as mentor. There are few places for a senior minister to go within the Diocese to utilise their depth of pastoral and leadership experience. Parish Nominators invariably want 'a younger man'. There are few positions now available for a rector to go to such as Archdeacon, Heads of Organisations and the like. The default is therefore to stay where you are, despite it not necessarily being good for the person or the parish. Performance maybe adequate but both the parish and the pastor may feel that a change would be good to stimulate and refresh all parties.

### *Congestion*

26. Given that there are currently more clergy trained and available than ever before, a large list of persons seeking new positions, an ageing cohort of clergy retiring later and only limited growth in the number of possible positions for ministers within the Diocese, the system is 'congested'. Anecdotally the number of vacant parishes is less than it was some years ago. Therefore is a change to licensing warranted to 'free the system' and get new and younger ministers into churches? The previous Standing Committee report into Clergy Tenure (38/99) investigated lowering the retirement age for this same reason however it was rejected as unworkable financially. However a change in the licence of a rector is not the same as changing the retirement age.

27. The Committee noted a further licensing issue around the licence as full time however felt at this point the problem was not large and outside the scope of this discussion. However the Committee noted the current assumption is the licence is for full time ministry within a parish. While many rectors do ministry outside of the parish (for Diocesan organisations, boards and committees, para-church ministries and the like) there is a small but increasing trend for or 'part time incumbent' who while licensed as rector of a parish has taken up other formal responsibilities (sometimes remunerated or other times voluntary) outside the parish with an agency or organisation. While this is often done with the knowledge and approval of the Archbishop, other times not so. Given the original intention of the licence as 'wholly to the work of the parish' ought this practice to be restricted/limited in some way? How much time is allowable for 'outside' responsibilities? One of the original intents of the Ordinal was to guard against medieval clerical abuse and greed where a clergyman received their stipend but then spent their time earning income from other sources as well. A simple legislative change could be considered to ensure that all income from other employment/responsibility was paid to the parish not the minister. A balance to this must exist, however, so that where parishes cannot afford a minister, the minister should be able to seek other income to provide for his family. In the future the Diocese may need to consider 'bi-vocational' ministry or some degree of 'tent-making' for rectors if we are to reach our city especially in areas of high social disadvantage. The cost of employment is so high that many church plants, new initiatives and even existing ministries in areas of high social disadvantage will simply not be able to afford a full time pastor unless there is some flexibility with bi-vocational ministry.

### **What happens in other dioceses**

28. The committee obtained information from some dioceses in Australia and overseas as to their practice of licensing. In the Anglican Communion, an incumbent's terms are dictated by their licence and relevant synodical legislation. There is a wide variety of terms among dioceses. Some dioceses place the locus of power to terminate with the Bishop whilst others with the incumbent. In all cases, incumbents' tenure is subject to discipline ordinances and retirement. This survey briefly outlines the distinctive ways in which incumbents are licensed. The survey of other dioceses not only revealed the differing legislation under which they operate but also diocesan expectations. Diocesan culture plays just as important role as legislation when it comes to the rights and authority of incumbents.

### **In Australia**

#### *Armidale*

29. An incumbent is licensed pursuant to the Diocese of Armidale, *Patronage Ordinance 2013*<sup>13</sup>. This grants an incumbent tenure as long as he desires or until he reaches an age by which he may qualify for the aged pension. Even after this, his term may be extended by 2 years by agreement of the Bishop and Parish Council.

<sup>13</sup> [http://www.armidaleanglicandiocese.com/literature/142861/ORD-Patronage Ordinance 2013](http://www.armidaleanglicandiocese.com/literature/142861/ORD-Patronage%20Ordinance%202013)

### Brisbane

30. An incumbent is licensed pursuant to the Diocese of Brisbane, *Licensing of Clergy Canon 2009*, *The Parishes Regulations Canon 2013* and the *Benefice Avoidance Canon 2005*<sup>14</sup>. Pursuant to the *Benefice Avoidance Canon* a commission may recommend to the Archbishop that an incumbent be removed if found guilty of habitual or wilful neglect; absence and contravention of the Constitution, Canons and Rules of Synod. Under such circumstances the Archbishop has authority to remove his licence.

31. Pursuant to the *Parish Regulations Canon* the Archbishop has the power to appoint every third incumbent to a benefice. A person is typically appointed a Priest in Charge (PIC), rather than a Rector, to non-benefice parishes; first time incumbents; or ministers that have moved from another diocese. 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.

### Melbourne

32. An incumbent is licensed pursuant to the Diocese of Melbourne, *Appointments Act 1971*<sup>15</sup>. An incumbent is appointed for 10 years with the possibility of further extension at the approval of the Archbishop. A licence can be removed during the term of tenure if a Board of Reference declares an irretrievable breakdown in pastoral relationships.

33. The Archbishop has power to appoint every third incumbent.

34. A person is appointed a PIC if it is their first parish. The PIC may be removed at the discretion of the Archbishop. A PIC is assessed every three years.

### Perth

35. An incumbent is licensed pursuant to the Diocese of Perth, *Clergy Appointments Statute 1996*<sup>16</sup>. The length of tenure shall be for such period of time and upon such conditions as shall be agreed by the Archbishop, Rector, Parish Council and the member of the Clergy concerned and may be renewed with the agreement of those four parties. If a clergyman is appointed as a PIC, the Archbishop has authority to cancel his licence at his absolute pleasure. Recent appointments have been predominantly PICs rather than Rectors, giving the Archbishop more control over terminations.

### The Church of England

36. An incumbent is licensed pursuant to The Church of England's *Ecclesiastical Offices (Terms of Service) Measure 2009*<sup>17</sup>. Up until recently incumbents operated under *Freehold* whereby upon induction they received deeds to benefices until their resignation or retirement. Since 2011 the majority of clergy hold licences under *Common Tenure*. Under this system an incumbent still receives deeds to benefices however there are more conditions attached. The conditions pertain to employment rights, participation in ongoing professional development and regular reviews which are conducted by diocesan officials. Incumbents with Freehold are invited to convert to Common Tenure. All new licences are issued under Common Tenure.

### The Church of Ireland

37. An incumbent is licensed pursuant to Chapter 4 of *The Constitution of the Church of Ireland*<sup>18</sup>. This provides tenure until retirement or resignation subject to incapacity, abandonment and discipline, which is generally determined by an ecclesiastical court.

### Further thinking

38. During the course of our meetings a number of thought lines emerged. Further reflection is required as well as seeking the views of synod members and wardens.

39. The Committee agrees that a licence should provide for the following –

- (a) lawfully appointing an incumbent to preach the word of God and administer the sacrament to a church, without fear of recrimination for teaching the truth;
- (b) provide clear and certain conditions for the discharge of ministry responsibilities along with the guarantee of stipend, allowances and entitlements; and
- (c) safeguard against abuse by incumbents and failure to hold office.

---

<sup>14</sup> [http://anglicanchurchsq.org.au/wp-content/uploads/2013/10/Constitution\\_and\\_Canons\\_-\\_5\\_November\\_2015\\_with\\_bookmarks.pdf](http://anglicanchurchsq.org.au/wp-content/uploads/2013/10/Constitution_and_Canons_-_5_November_2015_with_bookmarks.pdf)

<sup>15</sup> <http://www.melbourneanglican.org.au/Whowere/Governance/Acts-of-Synod/Documents/Appointments-Act-Consolidated-1971-July-2014.pdf>

<sup>16</sup> <http://www.perth.anglican.org/wp-content/uploads/2015/10/Clergy-Appointments-Statute-1996-PAGE-227.pdf>

<sup>17</sup> <https://www.churchofengland.org/media/56729/eotos%20measure2009.pdf>

<sup>18</sup> <http://ireland.anglican.org/cmsfiles/pdf/Information/Constitution/constitution.pdf>

40. Flowing out of the concerns noted in paragraph (c) above, the Committee would like to gather more information on several of the identified areas (professional development, the extent of burnout and feeling stuck in a role, extent of mental health issues, support for change to tenure, etc). A questionnaire/survey has been developed to invite feedback from Synod members. There will be opportunity to participate in regional focus groups of both clergy and laity.

### **Possible developments**

#### *Professional Development*

41. The Diocese needs to develop a culture where 'professional development' becomes 'normative'. Currently there is little by way of professional development beyond the initial training at theological college and the first three years out of college with the Ministry Training and Development (MT&D) program. This currently requires personal development of an agreed 'Ministry Development Plan' together with attendance at 10 MT&D training days each year. While many ministers are self-motivated to continue to train and grow personally, beyond this post college training little else is mandated or expected other than the mandated Safe Ministry training every three years. This situation is well below what most other professional people in our society have (doctors, lawyers, engineers, accountants, psychologist, etc) and well below the expectations and assumptions of lay people who are regularly surprised by the lack of any professional development requirements for their ministers.

42. A possible **recommendation is** that a Professional Development program be developed using the available resources and structures of MT&D and Moore College.

43. Features of this program could include –

- A system similar to those in other professions with points accrued over several years from different training elements some of which are compulsory (such as Safe Ministry every three years), others are accredited (approved courses, coaches, training seminars etc) but also allowing points accrued from optional programs or courses (the person submits a program of development of their choice and shows some evidence of learning to attain their points).
- Adjustment for different stages of ministry life (first incumbency, 10 years ordained, 20+ years ordained, last phase before retirement).
- Significant review points where a minister would be assessed and guidance provided as to how and where to continue in ministry ('career guidance' for want of a better term). There are significant points at entry to candidacy/beginning of training, exit from training/decision for ordination, decision to seek presbyter/possible incumbency, seven years into full time vocational ministry (especially for those not incumbents at that point), turning 50, etc.

44. MT&D or some organisation would need to be resourced from Synod funds or PCR to oversee and develop the program. This would not be to deliver all the training rather to oversee, develop assessment tools and accredit courses and programs and make changes.

45. Parishes would be encouraged to 'normalise' this approach by allocating a % of budget each year for 'professional development' and training. Wardens and Parish Councillors would be encouraged and expected to have regular and honest conversations with their Senior Minister about their development and how they are growing. Simple training could be provided to wardens and parish councillors (such as a 360 degree review tool). Candidates seeking Ordination in the Diocese ought to be given the clear expectation that ongoing professional development is expected for all of their ministry years. Similarly, Parish Nominators ought be educated to ask as standard practice when seeking a new minister whether the candidate has engaged in professional development (a certificate of currency of professional development could be provided). A culture needs to develop where those making appointments in the Diocese have an expectation of 'professional development' by prospective candidates.

46. A possible **recommendation is** that responsibility for developing materials and resources and the overall program be given to the Synod appointed committee looking at rector training. This committee is expected to bring a report to Standing Committee sometime in 2016.

#### *Suitable 'Exit' from Ministry pathway*

47. Given the reality of some ordained ministers being unsuitable for their ministry situations, a workable 'exit' or retraining process needs to be developed.

48. There are a variety of reasons for unsuitability including lack of giftedness, mental health issues, personality types unsuited to ministry, family situation, eg, divorce or the poor health of a family member. The extent of this problem is hard to assess however some experienced observers have suggested perhaps 10% of our ministers are 'in the wrong job'. Exacerbating this is the reality of how difficult it is to re-enter the secular work force after some years out of it doing ministry, and this only gets more difficult the longer that period is and the older the person.

49. A possible **recommendation is** that a mechanism be developed to allow the Bishop in conjunction with the parish leadership to be able to offer a minister an 'exit strategy' that enables them to retrain and return to secular work. This may involve some stipend continuance for a period of perhaps 12-18 months. A financial model needs to be developed to manage this process together with the criteria for access to such a scheme. It could be an 'insurance' scheme such as the current Stipend Continuance scheme or a 'superannuation/LSL' model where the minister (and perhaps a contribution from the parish or diocese) puts aside an amount each year into a fund that is then available to that minister for retraining. If the fund is never accessed by the minister it may be payable to them upon retirement.

#### *Counselling/Professional Supervision for Clergy*

50. Given the current moderate incidence of mental health issues for ministers and the expectation of higher incidence in the future, and given the pastoral demands upon ministers in a culture that is increasingly broken and needy, services must be developed to help ease the pressures on ministers and provide opportunity for debriefing and unloading burdens to suitably qualified professionals. Professional counsellors, psychologists and medical practitioners have commented on how clergy often face complex and intense pastoral situations, however clergy have none of the debrief and supervision structures other professions utilise. Any supervision or service may be separate to the pastoral care provided by the bishops and other officials, and separate from the care and peer support provided by staff teams in parishes or networks of clergy who get together for prayer and support. Independence, confidentiality and professional skills in supervision and pastoral care are essential.

51. Where pressures mount on ministers without suitable care and supervision in place significant mental health issues can arise. These go beyond the individual minister and their own wellbeing and spiritual life. It will inevitably detrimentally affect their family life and indeed the life and ministry of the parish. This is an issue of Christian concern for those we care for, as well as an issue for the cause of the spread of the Gospel in the Diocese. It is therefore an issue of this significance requires a response at a Diocesan level as well as parish to ensure a co-ordinated and consistent approach, that spreads the load across the network of parishes rather than being borne exclusively by an individual parish. We need a response of planned and intentional prevention first and then suitable care if it is required for those who do face these mental health issues.

52. The Diocese recently organised, through Anglicare, a package of six counselling sessions for clergy. This ought to be monitored and determined whether it meets the needs of clergy. It can only be accessed once a problem has been identified and as such is responsive rather than preventative. A possible recommendation is whether an annual/regular 'mental health check-up and debrief' with a qualified counsellor or psychologist be required for all ministers. It would be part of the Professional Development program. Synod has appointed a Pastoral Supervision Working Party<sup>19</sup> to investigate the area of 'supervision' for ministers to help address these issues. It is recommended that both Committees share their research and reports and develop a co-ordinated Diocesan response.

#### **Response of the Standing Committee**

53. At its meeting on 25 July 2016, the Standing Committee considered this matter and –

- (a) encouraged the Committee to continue to meet and provide a final report with recommendations to the 2017 Synod,
- (b) encouraged the Committee to liaise with the Pastoral Supervision Working Party and the Rector Training Review Group, and
- (c) invited Synod members to complete the survey prepared by the subcommittee and to provide comments on the interim report to the Committee for further consideration.

For and on behalf of the Standing Committee.

PHILIP WHEELER

*Chair, Subcommittee of Standing Committee*

24 August 2016

---

<sup>19</sup> The Pastoral Supervision Working Party has prepared an interim report for Standing Committee and is due for discussion in July 2016.



## 28/15 Ministry in Socially Disadvantaged Areas

(A report from the Standing Committee.)

### Key Points

- A permanent sub-committee of Standing Committee has been established to be responsible for ongoing development of ministry in the disadvantaged areas of the Diocese
- The main task of the new committee is to provide appropriate models of best practice, enable effective partnership with both diocesan and non-diocesan organisations; and to promote the work of ministry in socially disadvantaged areas of the Diocese

### Purpose

1. The purpose of this report is to provide a response to Synod resolution 28/15 on how the Diocese may best support ministry in places of social disadvantage in a deliberate, effective and co-ordinated manner.

### Recommendation

2. That Synod receive this report.

### Background

3. The following resolution was passed at the 2015 Synod–

#### **“28/15 Ministry in socially disadvantaged areas**

Synod –

- (i) noting the “Dropping off the Edge 2015” report by Jesuit Social Services and Catholic Social Services Australia which observes “consistent place-based disadvantage” in Australia and that in NSW “a significant number of postcodes have remained depressed for long periods demonstrating the persistent, entrenched nature of the disadvantage experienced by these communities”,
- (ii) noting the Anglicare August 2015 Parish Disadvantage Report which –
  - (A) highlights the fact that successful ministry in such areas of disadvantage require particularly focused targeting of resources from outside those areas, and
  - (B) recommends that the Diocese, both corporately and from individual parishes, should consider how best to provide those resources,
- (a) thanks God for the work of Anglicare, Anglican Aid and other diocesan organisations and units which currently deliver, support and partner with such ministries,
- (b) requests the Standing Committee to produce a report on how the Diocese may best support ministry in places of disadvantage in the most deliberate, effective and co-ordinated manner, including the best way to recruit, train and support leadership in these areas,
- (c) requests the Standing Committee to report back to Synod at its next session on what is required to implement such a program of support.”

4. At its meeting of 16 November 2015 Standing Committee constituted a subcommittee with membership comprising Bishop Peter Hayward (Chair), the Rev Stephen Frederick, Mr Peter Kell, the Rev David O'Mara and the Rev David Ould and requested that the subcommittee report on the Synod resolution.

### Understanding social disadvantage

5. The concept of social disadvantage is recognised as a way of understanding a range of difficulties that reduce a person's opportunities to flourish in life and, as a consequence, to prevent them participating fully in society. What was of interest to the subcommittee was those areas in the Diocese that had a concentration of disadvantage. It is this feature of the geographic concentration of social disadvantage that will inform ministry strategy as it is the concentration of disadvantage in a localised environment that presents particular challenges to ministry.

6. The Dropping off the Edge Report (2015)<sup>1</sup> uses a number of indicators to create an index of disadvantage across five major domains:

**Social Distress** – income

**Health** – disability

**Community safety** – confirmed child maltreatment, criminal convictions and prison admissions

**Economic** – work skills, unemployment, longer term unemployment and access to the internet

**Education** – incomplete education, unengaged young adults, generalised local level of education and limited post-school qualifications.

Appendix A provides details of how the data from the Dropping off the Edge Report was used to measure social disadvantage across the Diocese.

7. The conclusion of the Dropping of the Edge Report notes that these domains of social disadvantage often form an interconnecting web that keeps an area with a persistent vulnerability to social disadvantage. “We can acknowledge some sensitive, skilled community projects across Australia, however, in our present state of knowledge, it is doubtful whether a single community, marked by extreme cumulative disadvantage, has been ‘turned around’ in the sense of experiencing a sustainable and generalised improvement in life opportunities.”<sup>2</sup> Not all areas of social disadvantage in the Diocese exhibit these same stubborn patterns, yet these characteristics will inform how ministry is best undertaken in most of the highly disadvantaged areas.

8. There are several demographics that are often found to be associated with social disadvantage, where certain people groups would be more likely to experience disadvantage than other groups. These groups include but are not limited to: low income households; the unemployed; single parents; Aboriginal and Torres Strait Islander people; Culturally and Linguistically Diverse (CALD) people, such as newly arrived migrants, asylum seekers and refugees.

9. Therefore, though acknowledging the reality of people experiencing social disadvantage across the Diocese, it is the ministry in geographically concentrated areas that is the focus of the report.

### **Social disadvantage in the Diocese**

10. To understand the geographic concentration of social disadvantage across the Diocese the data available from the ‘Dropping off the Edge Report’ uses Postal Areas (POAs) that are an Australian Bureau of Statistics approximation of Australia Post postcodes. The Parish boundaries rarely match postal areas, so Anglicare used a weighted geographic model averaging out postcodes across parishes it overlaps. Appendix C lists the 10 most disadvantaged Parishes in the Diocese using this averaging method.

11. However, when this data was analysed it was apparent that this focus on the Parish unit as a way of understanding the concentration of social disadvantage, tended to smooth out disadvantage so that areas of deep disadvantage in certain locations were hidden by the proximity in the parish of other areas of relatively high advantage. So Claymore (Post Code 2559), which is the second most disadvantaged area in NSW, is in the Parish of Eagle Vale which ranks as the 25th most disadvantaged Parish. Appendix B lists the 25 most socially disadvantaged POA’s across the diocese. These POA’s give a more accurate picture of disadvantage.

12. The most disadvantaged POA’s then highlighted two further observations. First, many of these POA’s intersected across multiple Parishes. Second, other Parishes have multiple disadvantaged POA’s within their boundaries. Both characteristics highlighted the complexity of undertaking ministry in these areas as the presence of multiple POA’s with different presenting issues can be overwhelming to one Parish, or the POA that intersects with multiple Parishes can be unintentionally overlooked. Appendix D shows a map of the 5 most disadvantaged Postal Areas and how it is connected to various Parishes.

13. It should also be noted, that even postcodes do not adequately highlight the fact that some pockets of disadvantage are of a different order even within the areas identified. As an example, part of the Berkeley area in Post Code 2506, within the Parish of Port Kembla, have social issues two to three times the rate of other areas within the same Post Code. It is likely that the level of disadvantage in this area of Berkeley would give it a ranking higher than Claymore.

<sup>1</sup> Vinson, T and Rawsthorne, M (2015) *Dropping Off the Edge Report 2015*, Jesuit Social Services, Catholic Social Services Australia.

<sup>2</sup> *Dropping off the Edge* p12.

### **Current observations on ministry in disadvantage areas**

14. The strength of our Diocesan parochial system has meant that church based ministry has continued in most of the identified disadvantaged areas. By comparison many other church groups have closed regular church meetings and instead now focus on mercy ministries which rely on sending in willing workers providing various services to help the people in these areas. Relying on mercy ministries as a way of developing ministry in these areas rarely bears fruit. Though they are well meaning, they unintentionally perpetuate the alienation that already exists, reinforce welfare mentality and fail to build Gospel capacity in the local community.

15. Though it is not easy, our parish system has attempted to sustain regular ministry on the ground. The good news is that there are numerous examples of extraordinary ministry occurring. But the feedback from those who lead these ministries is that ministry in disadvantaged areas is very hard to sustain because of a limited people skill reservoir. Further the Parish system and even the development of Mission Areas has not led to significant sharing of people resources across parishes. Leadership and co-ordination of resources, both people and financial, needs to be given to address this problem.

16. The complex and overwhelming needs of people, such as lack of social skills, plus presenting issues of domestic violence, child protection, mental health, drug and alcohol addictions, gambling addictions are such that those who lead the ministry in disadvantaged areas, are, without appropriate boundaries, vulnerable to being overwhelmed. It is not uncommon that the lack of resources, both of people and finances, wears down the leader. To counter this and to develop a sustainable ministry requires the deployment of a multi-disciplinarian approach embracing both spiritual and social skill development.

17. Developing a sustainable ministry is difficult. Indeed, the normal understanding of sustainability is not applicable. In those areas with embedded generational disadvantage the local members have grown up in a culture where there is an instinctive reliance on outside help. A normal story is that when ministry reaches people with multiple presenting needs it is difficult to develop sufficiently mature disciples that can ultimately sustain the ministry into the future.

18. Churches in socially disadvantaged areas often share common struggles. A lack of strong and well-trained leadership, a lack of resources to fund the work, and a sense of isolation from the broader church. Over the last number of years there has been an observed unwillingness of ministers to move into these difficult parishes and there are a number of instances where leaders have been discouraged by their peers from taking up these positions because of the difficulties. Bishops have reported an entrenched unwillingness on the part of clergy who when approached to take up these positions have consistently refused to make sacrifices for the Gospel and go to these areas. This presents a significant spiritual challenge for our Diocese. Over the last number of years there has been an observed unwillingness of ministers to move into these difficult areas of the Diocese. Those who have, report that the nature of the ministry is not appreciated and that there is an unstated assumption that ministry in these areas is just the same as other parts of the Diocese. Such complexities of growing and sustaining ministry somehow calls into question the quality of those in leadership in disadvantaged areas.

19. One area continually highlighted in feedback from those who lead the ministry is that there is a pressing need for appropriate education and leadership training resources and programs for those who live in disadvantaged areas. So many of the current approaches on offer do not work effectively in these areas.

20. Across the Diocese currently there is no systematised co-ordination of ministry that has an agreed common model. Individual parishes operating in these geographic areas struggle to deal with the demands the area places on ministry life. This is compounded by the array of resources which are potentially available, but accessing them often requires a significant investment of time and energy and the ability to engage in networking and resourcing outside the parish. Further, without a wise co-ordination, sustaining these resources can overwhelm the very ministry they are trying to enhance. All these factors point to the need to both resource and support these disadvantage parishes so that Gospel capacity can be developed.

### **Anglican Agencies**

21. There are a number of both Anglican and non-Anglican agencies seeking to minister in SDA's. The Anglican agencies are principally Anglicare and Anglican Aid. Currently Anglican Aid functions as a grant making body distributing approximately \$250,000 per annum across the Diocese, primarily in socially disadvantaged areas, whereas Anglicare operates by partnering either directly with churches, or standalone ministries.

22. Despite the common desire that work done by SDA's would lead to a clear gospel outcome, the evidence on the ground is that a more co-ordinated approach would ensure a more efficient and properly focussed allocation of resources. Consequently it is recommended that a specific unifying agency with synodical funding, accountability and oversight would better achieve this expressed desire of Synod. As a consequence the subcommittee recommends that Anglican Aid consider the strategic use of its funds and

that any grants it makes to ministry within the Diocese of Sydney be made in co-ordinated partnership with a new permanent subcommittee of the Standing Committee to be known as the Ministry in Socially Disadvantaged Areas Committee ("MSDAC").

#### **Implementing a Diocesan program of support**

23. The aim of ministry is to make disciples. The challenge in socially disadvantaged areas is the same as any other area of the Diocese: make disciples. However, the evidence is that properly integrated and focussed mercy ministries can be used as a means of evangelism and discipleship. Even when people are converted they still have significant personal baggage that make ongoing Christian growth complicated. Often it is found that life skills programs are an aid to disciple making ministries.

24. Much of the ministry in SDA's remains hidden from the wider Diocesan life. Approximately 25% of all parishes have within them significant deeply embedded areas of social disadvantage. However, in the overall Mission of the Diocese the identified complexities of these SDA's means that they largely remain hidden. But as we are committed to seeing Christ honoured as Lord and Saviour in every community, the ministry in these communities needs to be given the appropriate resources and profile so the complexity will not become an impediment to either ministers accepting appointments in these areas, or the ongoing sustainability not become an impediment to those on the ground.

25. As such the subcommittee recommends that an appropriately resourced MSDAC would be a central assessment and resourcing body promoting and advancing gospel ministry in socially disadvantaged areas of the diocese by a properly focussed and integrated disciple making mercy ministry. The flexibility of approach required is evidenced by the significant local differences in the presenting issues of disadvantage.

26. The objects of the MSDAC would then include –

- Understand and identify the nature of social disadvantage in the Diocese of Sydney so as to enable the continuation and development of suitably co-ordinated and sustained ministry in these areas.
- Develop a network of support among local churches so ministry in disadvantaged areas can be assisted with personnel and other resources
- Encourage and promote the recruiting and training of suitable ministry leaders to lead churches in socially disadvantaged areas.
- Provide co-ordination of the various Anglican agencies that provide resources in socially disadvantaged areas.
- Develop appropriate education and training for those who live in socially disadvantaged areas.

#### **Resourcing ministry in socially disadvantage areas**

27. History has demonstrated that it is difficult to develop self sustaining ministries in highly disadvantaged areas. Ongoing financial help and a small number of external volunteers often helping in some of the normal governance and compliance issues is usually required.

28. The primary way that resourcing will continue to occur will be by networking support from other parishes.

29. Currently through Anglican Aid an annual provision of approximately \$250,000 is made to various ministry projects in disadvantaged areas, while Anglicare operates by partnering with individual ministries. However, there is little co-ordination between the two agencies operating with the same concern. The subcommittee strongly recommended that a co-ordinated approach is now required to enable a proper targeted focus on disciple making outcomes and the clear ministry intent of what is required in disadvantaged areas be taken up by the new committee, which will be accountable to Synod.

30. The subcommittee therefore recommends –

- Anglican Aid be requested to consider the strategic use of its funds and that any grants it makes to ministry in disadvantaged areas within the Diocese of Sydney be made in consultation with MSDAC;
- Anglicare be requested to work with MSDAC to review the most effective way to coordinate Anglicare Partnerships with ministry units in disadvantaged areas. Anglicare is also requested to consult with MSDAC about possible ways of expanding funding to enhance and expand ministry partnerships in disadvantaged areas.

31. Under clause 23A of the *Anglican Community Services Constitution Ordinance 1961*, Anglicare is required to consult at least annually with Standing Committee in respect of its pursuit of Clause 5(a) of the Ordinance Objects which highlights Anglicare gospel works of public benevolence in "welfare and support services for the vulnerable, the marginalised, the disabled and those in necessitous circumstances". The

subcommittee recommends that MSDAC be the point of contact for Standing Committee for the purposes of clause 23A of the Anglican Community Services Ordinance.

### **Membership of the committee**

32. The subcommittee recommends that the membership of MSDAC comprise four members appointed by Standing Committee, with at least one-half being members of the Standing Committee.

### **Response of the Standing Committee**

33. The Standing Committee agreed to establish the MSDAC as a sub-committee of the Standing Committee, with the following terms of reference and membership –

- (a) The MSDAC is to be a central assessment and resourcing body promoting and advancing gospel ministry in socially disadvantaged areas of the Diocese, with the following objects –
  - (i) To understand and identify the nature of social disadvantage in the Diocese of Sydney so as to enable the continuation and development of suitably co-ordinated and sustained ministry in these areas.
  - (ii) To develop a network of support among local churches so ministry in disadvantaged areas can be assisted with personnel and other resources.
  - (iii) To encourage and promote the recruiting and training of suitable ministry leaders to lead churches in socially disadvantaged areas.
  - (iv) To provide co-ordination of the various Anglican agencies that provide resources in socially disadvantaged areas.
  - (v) To develop appropriate education and training for those who live in socially disadvantaged areas.
  - (vi) To consult with Anglican Community Services on behalf of the Standing Committee under clause 23A of the *Anglican Community Services Constitution Ordinance 1961*.
- (b) Membership of the MSDAC is to comprise four members appointed by Standing Committee, at least half of whom must be members of the Standing Committee.
- (c) Anglican Community Services and Anglican Aid are each to be invited to appoint a principal contact person for their organisations to facilitate the work of MSDAC.
- (d) A report summarising the work of MSDAC (including the names of its members) is to be given to the Synod at each ordinary session.

34. The Standing Committee agreed to appoint the Rev David Ould, Dr Karin Sowada, Mr Peter Kell and Bishop Peter Hayward as members of the MSDAC.

35. The Standing Committee requested Anglican Aid to consider the strategic use of its funds and that any grants it makes to ministry in disadvantaged areas within the Diocese of Sydney be made in consultation with MSDAC.

36. The Standing Committee requested that Anglicare –

- (a) work with MSDAC to review the most effective way to co-ordinate Anglicare Partnerships with ministry units in disadvantaged areas, and
- (b) consult with MSDAC about possible ways of expanding funding to further enhance and expand ministry partnerships in disadvantaged areas.

For and on behalf of the Standing Committee.

BISHOP PETER HAYWARD  
*Chair, Subcommittee*

20 September 2016

## APPENDIX A: MEASURING SOCIAL DISADVANTAGE

The identification of postcodes with high levels of disadvantage has been taken from the recent *Dropping Off the Edge* (DOTE) report (Jesuit Social Services and Catholic Social Services Australia 2015).

DOTE defines social disadvantage as “a range of difficulties that block life opportunities and which prevent people from participating fully in society” (p.19). This definition not only includes economic poverty as a factor in social disadvantage but also extends beyond financial resources. Other limiting factors, according to the report, include ‘poor health, disabilities, lack of education and skills, and being subjected to inequitable treatment or discrimination in a variety of forms’ (p.19).

There are many implications of social disadvantage for both individuals and the wider society. In their recent meta-analysis, McLachlan and colleagues (2013) have identified a range of personal and community outcomes related to deep and persistent disadvantage. On the personal level, disadvantage during childhood can result in poorer educational outcomes and attainment, which in turn can lead to disengagement from study and/or work. Long-term unemployment may lead to low self-esteem, poorer personal and social relationships, housing stress and possible homelessness. Social disadvantage is also associated with a range of poor health outcomes, including increased incidence of smoking and at-risk alcohol consumption, poor nutrition, obesity, mental health issues and failure to access early diagnosis and treatment of medical conditions. At the community level, areas of greater disadvantage may be associated with poorer quality of housing and increased incidence of crime and violence.

Social disadvantage and poverty may also be transmitted generationally. International studies on intergenerational mobility indicate that poverty in childhood increases the risk of poverty in later life (d’Addio 2008). A 30-year longitudinal study in the United Kingdom indicates that childhood poverty was significantly correlated with adult lone parenthood and unemployment, while living in public housing as a child significantly increased the likelihood of this experience as an adult (Sigle-Rushton, 2004:47).

The DOTE study seeks to reflect this diverse concept of social disadvantage by combining 22 indicators that measure many of the issues described above. The indicators (shown in Table 1) were chosen on the basis of established research and the extent to which the indicator was known to have a bearing on life opportunities. Data for each indicator was obtained from national sources such as the Australian Bureau of Statistics, the National Assessment Program – Literacy and Numeracy (NAPLAN) and the Australian Early Development Index (AEDI). Other additional information was obtained directly from state and territory government agencies.

The output from the DOTE study includes tables for each state in which postcodes are ranked according to each of the available indicators. DOTE also provides an overall ranking for each postcode by calculating the average of rankings for the area. These average rankings are used as the key measure of disadvantage in the present study, as well as in DOTE reports.

**Table 1: Indicators used in the Dropping Off the Edge (DOTE) study**

Indicator	Description
Internet access	Proportion of households without access to the internet
Housing stress	Proportion of households allocating 30% or more of income to housing costs
Low family income	Proportion of households with an income less than \$600 per week
Overall education	Proportion of the population in a counting area aged 16-65 years who left school before 15 years of age
Post-schooling qualifications	Proportion of population aged 18-64 years not possessing degree /diploma/grad diploma/grad certificate/postgraduate degree/certificate
Unemployment	Proportion of the workforce (ABS definition) aged 18-64 years in receipt of Newstart
Year 3 numeracy	Proportion of year 3 students not “At or Above National Minimum Standard Percentage” on the numeracy assessment scales
Year 3 reading	Proportion of year 3 students not “At or Above National Minimum Standard Percentage” on the reading assessment scales

Indicator	Description
Year 9 numeracy	Proportion of year 9 students not “At or Above National Minimum Standard Percentage” on the numeracy assessment scales
Year 9 reading	Proportion of year 9 students not “At or Above National Minimum Standard Percentage” on the reading assessment scales in each counting area
Child maltreatment	Rate of confirmed maltreatment of a child per 1,000 of children and young people under 15 years of age living
Unskilled workers	Proportion of the workforce (ABS definition) classified as lowest skill (ABS definition)
Young adults not engaged	Proportion of 17-24 year olds neither engaged in full-time study or work
Readiness for schooling	Proportion of all children tested for language and cognitive skills (school-based) and assessed as being ‘developmentally vulnerable’
Disability support	Proportion of people aged 18-64 years in receipt of the Disability Support Pension
Long-term unemployment	Proportion of the workforce (ABS definition) aged 18-64 years in receipt of Newstart for one year or more
Rent assistance	Proportion of people aged 18 and over in receipt of rental assistance
Criminal convictions	Rate per 1,000 of people aged 18-49 years convicted of crime
Juvenile convictions	Rate per 1,000 of people 10-17 years convicted or found guilty of crime
Family violence	Rate of domestic/family violence orders per 1,000 population aged 18-64 years
Prison admissions	Rate per 1,000 of people aged 18-49 years admitted to prison
Psychiatric admissions	Rate of psychiatric hospital admissions per 1,000 of the population over 18 years of age

#### References cited in this Appendix:

- d’Addio, A. (2008), *International transmission of disadvantage: Mobility or immobility across generations? A review of the evidence for OECD countries*, OECD Social, Employment and Migration Papers No. 52. OECD: Paris.
- Jesuit Social Services and Catholic Social Services Australia (2015), *Dropping Off the Edge 2015: Persistent and Communal Disadvantage in Australia*, Jesuit Social Services: Richmond & Catholic Social Services Australia: Curtin.
- McLachlan, R., Gilfillan, G. and Gordon, J. (2013), *Deep and Persistent Disadvantage in Australia*, Productivity Commission: Canberra.
- Sigle-Rushton, W. (2004), *Intergenerational and Life-Course Transmission of Social Exclusion in the 1970 British Cohort Study*, CASE Paper no. 78, Centre for Analysis of Social Exclusion: London.

## APPENDIX B: 25 MOST DISADVANTAGED POSTAL AREAS IN THE ANGLICAN DIOCESE OF SYDNEY

(showing *Dropping Off the Edge* disadvantage rankings and intersecting parish areas)

Rank	Postal Area	Indicative suburb(s)	Area (km <sup>2</sup> )	Disadvantage ranking	Parishes that intersect this postcode
1	2559	Claymore	7.3	46	Eagle Vale
2	2163	Villawood	6.3	51	Guildford with Villawood, Georges Hall
3	2770	Mt Druitt	24.7	61	Mount Druitt, Minchinbury, Rooty Hill
4	2502	Warrawong	7.2	63	Port Kembla
5	2168	Green Valley	13.4	102	Hoxton Park, Sadleir
6	2760	St Marys	23.0	103	St Marys
7	2541	Nowra	45.7	111	Bombaderry, Nowra, Culburra Beach
8	2528	Warilla / Windang	13.1	112	Shellharbour, Shellharbour City, Oak Flats, Port Kembla
9	2165	Fairfield	11.3	115	Fairfield with Bossley Park, Smithfield Road, Guildford with Villawood
10	2564	Macquarie Fields	9.0	115	Glenquarie
11	2506	Berkeley	8.7	121	Port Kembla
12	2505	Port Kembla	16.0	123	Port Kembla
13	2161	Guildford	11.2	131	Fairfield with Bossley Park, Guildford with Villawood, Merrylands
14	2166	Cabramatta	14.8	131	Fairfield with Bossley Park, Smithfield Road, Cabramatta
15	2144	Auburn	8.3	135	Auburn - St Philip, Auburn - St Thomas, Berala
16	2142	Granville / Rosehill	11.1	155	Guildford with Villawood, Merrylands, Granville, Parramatta North with Harris Park, Parramatta
17	2200	Bankstown	13.9	160	Yagoona, Georges Hall, Bankstown
18	2162	Chester Hill	5.8	162	Guildford with Villawood, Chester Hill with Sefton, Yagoona
19	2197	Bass Hill	2.8	163	Guildford with Villawood, Chester Hill with Sefton, Yagoona, Georges Hall
20	2767	Doonside	9.9	163	Doonside
21	2790	Lithgow	886.5	165	Blackheath, Lithgow
22	2555	Badgerys Creek	18.1	168	Mulgoa
23	2164	Wetherill Park	19.9	172	Fairfield with Bossley Park, Smithfield Road, Greystanes - Merrylands West
24	2160	Merrylands	8.3	173	Merrylands, Greystanes - Merrylands West, Granville, Parramatta
25	2199	Yagoona	4.3	174	Yagoona, Georges Hall, Bankstown, Lidcombe

**Data source:** Jesuit Social Services and Catholic Social Services Australia (2015) *Dropping Off the Edge Report 2015: Summary Sheet for NSW* (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>.

Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011). Parishes are a custom aggregation of SA1s. Parishes that intersect POAs have been determined by Anglicare Sydney.

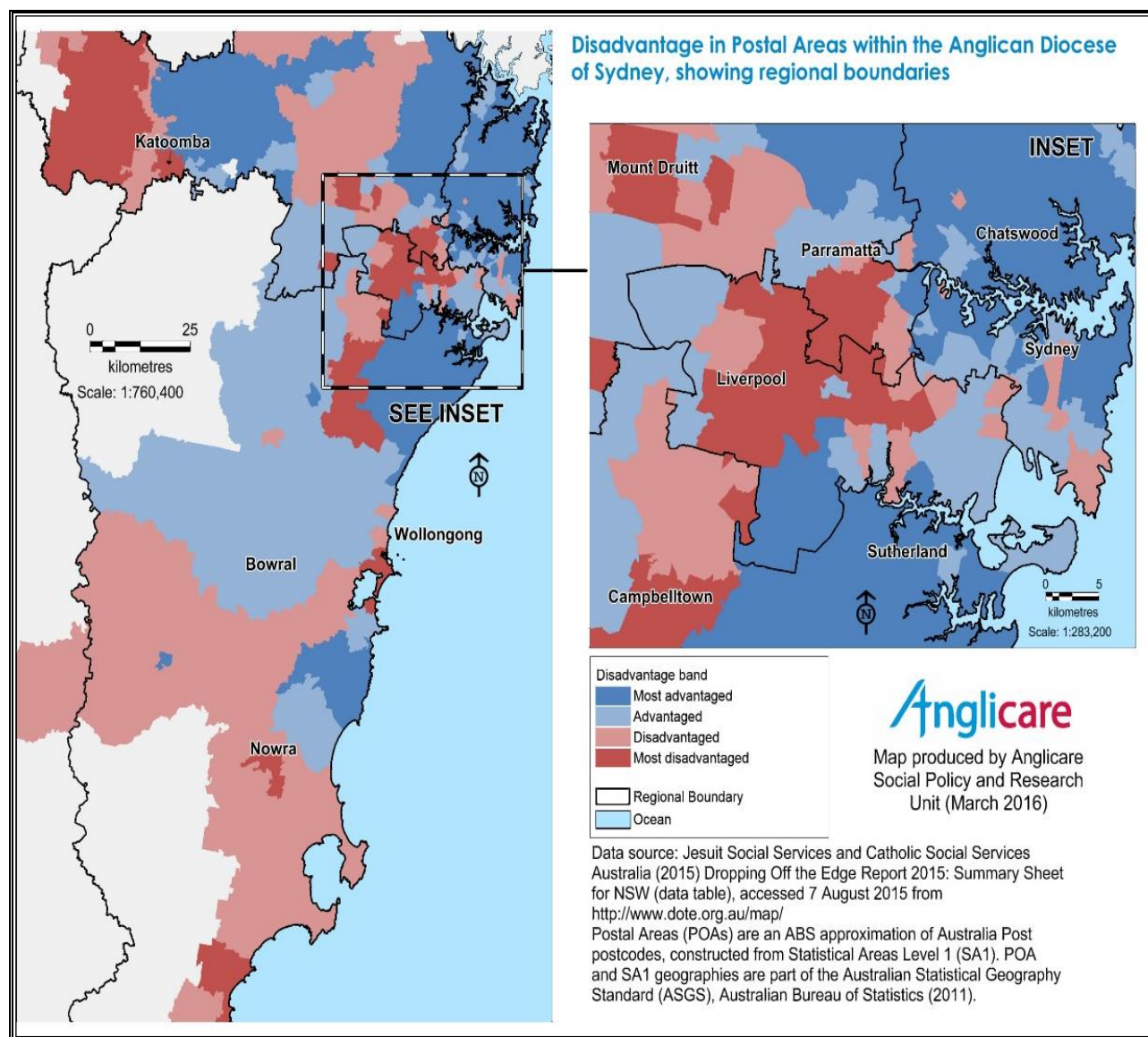
The term 'indicative suburb(s)' refers to one or two key suburbs within the Postal Area.



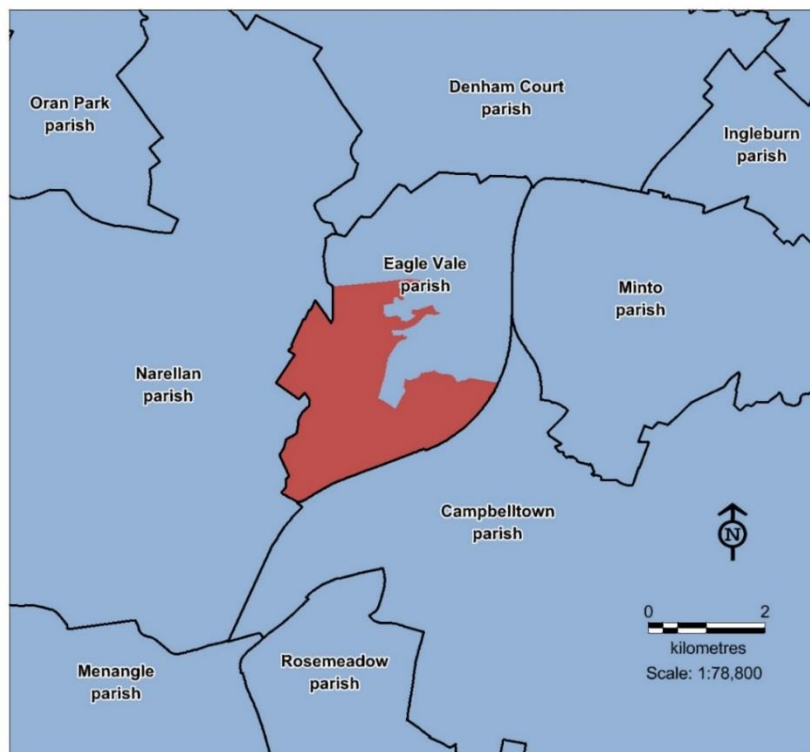
**APPENDIX C: 10 MOST DISADVANTAGED PARISHES IN THE DIOCESE**

	<b>Parish Name</b>	<b>Mission Area</b>	<b>Region</b>	<b>Proportional average disadvantage ranking</b>
<b>1</b>	Mount Druitt	Blacktown	Western Sydney	61
<b>2</b>	St Marys	Penrith	Western Sydney	103
<b>3</b>	Guildford with Villawood	Parramatta	Western Sydney	109
<b>4</b>	Sadleir	Liverpool	Georges River	117
<b>5</b>	Cabramatta	Liverpool	Georges River	131
<b>6</b>	Auburn – St Thomas	Parramatta	Western Sydney	135
<b>7</b>	Port Kembla	Wollongong	Wollongong	138
<b>8</b>	Merrylands	Parramatta	Western Sydney	156
<b>9</b>	Granville	Parramatta	Western Sydney	157
<b>10</b>	Chester Hill with Sefton	Bankstown	Georges River	162

## APPENDIX D: DIOCESAN MAP OF SOCIAL DISADVANTAGED

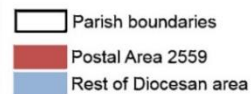


### The Most Disadvantaged Postal Area Within the Anglican Diocese of Sydney (2559), Showing Boundaries of Surrounding Anglican Parishes



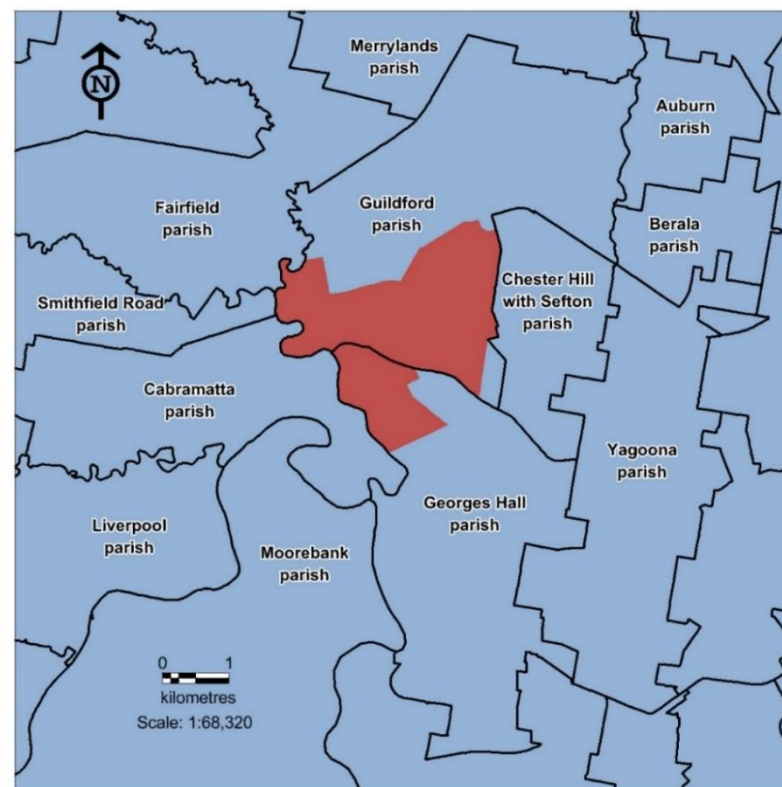
**Anglicare**

Map produced by Anglicare  
Sydney Social Policy &  
Research Unit (April 2016)



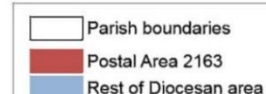
Data source: Jesuit Social Services and Catholic Social Services Australia (2015) Dropping Off the Edge Report 2015: Summary Sheet for NSW (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>  
Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011).

### Second Most Disadvantaged Postal Area Within the Anglican Diocese of Sydney (2163), Showing Boundaries of Surrounding Anglican Parishes



**Anglicare**

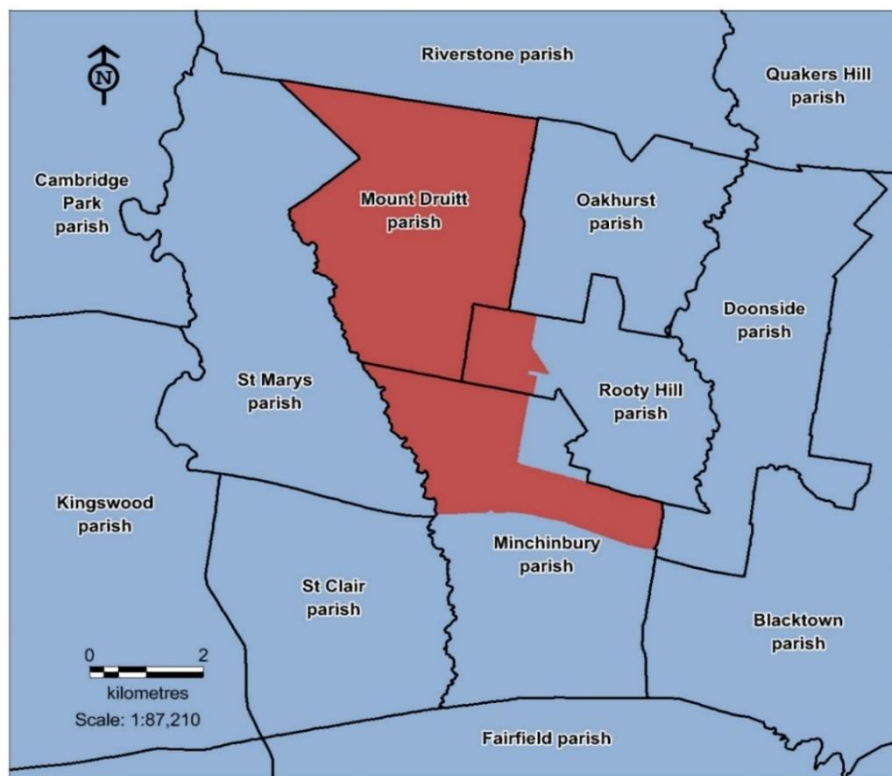
Map produced by Anglicare  
Sydney Social Policy &  
Research Unit (April 2016)



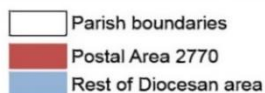
Data source: Jesuit Social Services and Catholic Social Services Australia (2015) Dropping Off the Edge Report 2015: Summary Sheet for NSW (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>  
Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011).



### Third Most Disadvantaged Postal Area Within the Anglican Diocese of Sydney (2770), Showing Boundaries of Surrounding Anglican Parishes

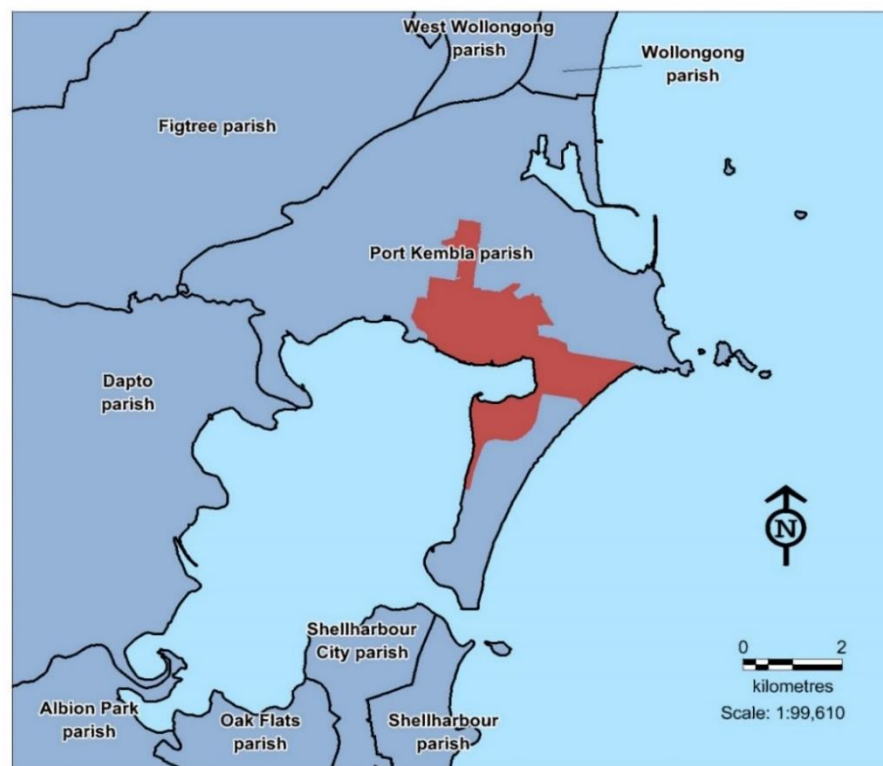


Map produced by Anglicare  
Sydney Social Policy &  
Research Unit (April 2016)

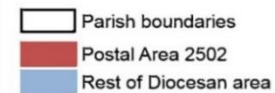


Data source: Jesuit Social Services and Catholic Social Services Australia (2015) Dropping Off the Edge Report 2015: Summary Sheet for NSW (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>  
Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011).

### Fourth Most Disadvantaged Postal Area Within the Anglican Diocese of Sydney (2502), Showing Boundaries of Surrounding Anglican Parishes

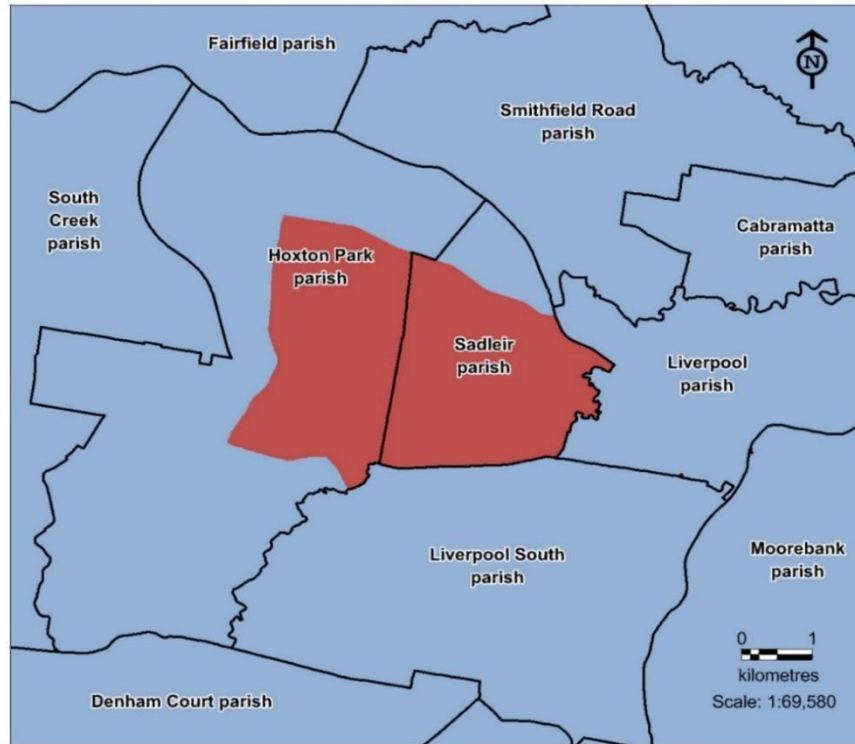


Map produced by Anglicare  
Sydney Social Policy &  
Research Unit (April 2016)



Data source: Jesuit Social Services and Catholic Social Services Australia (2015) Dropping Off the Edge Report 2015: Summary Sheet for NSW (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>  
Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011).

**Fifth Most Disadvantaged Postal Area Within the Anglican Diocese of Sydney (2168), Showing Boundaries of Surrounding Anglican Parishes**



**Anglicare**

Map produced by Anglicare  
Sydney Social Policy &  
Research Unit (April 2016)

Parish boundaries  
Postal Area 2168  
Rest of Diocesan area

Data source: Jesuit Social Services and Catholic Social Services Australia (2015) Dropping Off the Edge Report 2015: Summary Sheet for NSW (data table), accessed 7 August 2015 from <http://www.dote.org.au/map/>  
Postal Areas (POAs) are an ABS approximation of Australia Post postcodes, constructed from Statistical Areas Level 1 (SA1). POA and SA1 geographies are part of the Australian Statistical Geography Standard (ASGS), Australian Bureau of Statistics (2011).

## **Ordinances passed by the Standing Committee**

(A report from the Standing Committee.)

South Creek Land Sale and Variation of Trusts Ordinance No 36, 2015

Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961 Amendment Ordinance No 37, 2015

Sydney Anglican Schools Corporation Ordinance 1947 (Change of Name and Other) Amendment Ordinance No 38, 2015

Synod Fund (Diocesan Research) Application Ordinance No 39, 2015

General Synod – Long Service Leave (Revision of Entitlement) Canon 2015 Assenting Ordinance No 40, 2015

General Synod – New South Wales Provincial Synod Constitution Amendment Ratification Canon 2015 Assenting Ordinance No 41, 2015

Eastgardens Trust Ordinance No 42, 2015

Local Revenues Amendment Ordinance No 43, 2015

St James' Phillip Street Property Amendment Ordinance No 44, 2015

Church Hill Leasing Ordinance 2011 Amendment Ordinance No 45, 2015

Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance No 46, 2015

Helensburgh and Stanwell Park Trust Ordinance No 47, 2015

Kingsford (Special Arrangements) Ordinance No 48, 2015

Leichhardt Trust Ordinance No 49, 2015

Strathfield and Homebush Land Sale Ordinance No 50, 2015

Synod Appropriations and Allocations Ordinance 2015 Amendment Ordinance No 51, 2015

Sydney Anglican Indigenous Peoples' Ministry Fund Variation of Trusts Ordinance No 52, 2015

Riverstone Land Sale Ordinance No 1, 2016

Penrith Trust Ordinance 2005 Amendment Ordinance No 2, 2016

Ulladulla Trust Ordinance No 3, 2016

Campbelltown Trust Ordinance No 4, 2016

South Creek Variation of Trusts Ordinance No 5, 2016

Ashfield, Five Dock and Haberfield Variation of Trusts and Mortgaging Ordinance No 6, 2016

Riverstone Land Sale Ordinance 2016 Amendment Ordinance No 7, 2016

Moore Theological College Ordinance 2009 Amendment Ordinance No 8, 2016

Sydney Anglican Home Mission Society Council (Merger with Anglican Retirement Villages Diocese of Sydney) No 9, Ordinance 2016

Anglicare Retirement Villages Diocese of Sydney Constitution Ordinance 1961 Amendment Ordinance No 10, 2016

Diocesan Endowment Trust Ordinance No 11, 2016

Glebe Administration Ordinance 1930 Amendment Ordinance No 12, 2016

Malabar Trust Ordinance 2001 Amendment No 13, Ordinance 2016

Port Kembla Trust Ordinance 2001 Amendment Ordinance No 14, 2016

Lithgow Land Sale Ordinance No 15, 2016

Wollongong Regional Council Variation of Trusts Ordinance No 16, 2016

Hunters Hill Land Sale Ordinance No 17, 2016

Campbelltown Boundary Adjustment and Variation of Trusts Ordinance No 18, 2016  
Croydon Mortgaging Ordinance No 19, 2016  
Croydon Trust Ordinance No 20, 2016  
Cooks River Trust Ordinance No 21, 2016  
Yagoona Trust Ordinance 2004 Amendment Ordinance No 22, 2016  
Bishopscourt Sale Ordinance 2012 Amendment Ordinance No 23, 2016  
Ministry Training and Development Ordinance 1989 Amendment Ordinance No 24, 2016  
Merrylands Trust Ordinance No 25, 2016  
South Sydney Trust Ordinance No 26, 2016 (assent withheld)  
Diocesan Cash Investment Fund Ordinance No 27, 2016  
Watsons Bay (Special Arrangements) Ordinance No 28, 2016  
South Sydney Trust Ordinance No 29, 2016  
Anglican Education Commission Amendment Ordinance No 30, 2016  
Borrowing Limits of Diocesan Organisations Ordinance No 31, 2016  
Dundas/Telopea Mortgaging and Leasing Ordinance No 32, 2016  
Frenchs Forest Trust Ordinance No 33, 2016  
Frenchs Forest Subdivision and Leasing Ordinance No 34, 2016  
Mission Property Committee Variation of Trusts (Leppington) Ordinance No 35, 2016  
Ministry Training and Development Further Amendment Ordinance No 36, 2016  
Naremburn/Cammeray Trust Ordinance No 37, 2016  
Naremburn/Cammeray Mortgaging Ordinance No 38, 2016  
Parramatta (Vesting of Property) Ordinance No 39, 2016  
St Andrew's Cathedral Trust Ordinance No 40, 2016

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

21 September 2016

## Progress in responding to the Royal Commission into Institutional Responses to Child Sexual Abuse

(A report from the Royal Commission Steering Committee.)

### Purpose

1. To inform the Synod of progress in the response of this Diocese to the Royal Commission into Institutional Responses to Sexual Abuse.

### Background

2. The work of the Royal Commission may be summarised as follows –
  - (a) The Commission is charged with examining the sexual abuse of children in the context of institutions throughout Australia including churches and their agencies;
  - (b) Other unlawful or improper treatment of children that accompanied child sexual abuse may be considered by the Commission;
  - (c) The Commission will identify where systems have failed to protect children and make recommendations on how to improve laws, policies and practices to prevent and better respond to child sexual abuse in institutions;
  - (d) The Commission will not prosecute matters or make determinations for compensation;
  - (e) The Commission will investigate allegations and refer criminal matters to the appropriate authorities for prosecution where appropriate;
  - (f) The Commission will obtain information in a number of ways including by issuing notices to produce, conducting public and private hearings and undertaking a research and policy development program across four broad areas of focus: prevention, identification, response and justice for victims;
  - (g) The Commission will last for 5 years (2013 to 2017).
3. The Royal Commission has served notices to produce on a number of Anglican Dioceses and organisations including our own.
4. The first public hearings of the Royal Commission commenced on 16 September 2013 and there have been 41 public hearings to date. A transcript of the public hearings is available on the Commission's website: <http://www.childabuseroyalcommission.gov.au>
5. The following Anglican organisations have been the subject of a public hearing to date –
  - (a) the Anglican Diocese of Grafton and the North Coast Children's Home (18 November 2013 to 27 November 2013);
  - (b) the Anglican Diocese of Tasmania and the Hutchins School (19 November 2014 to 5 November 2014 and 18 December 2014);
  - (c) the Geelong Grammar School, Victoria (1 September 2015 to 11 September 2015 and 22 October 2015 to Friday 23 October 2015);
  - (d) the Brisbane Grammar School and St Paul's School in Queensland (3 November 2015 to 12 November 2015);
  - (e) The Church of England Boys' Society (CEBS) and the Anglican Dioceses of Tasmania, Adelaide, Brisbane and Sydney (27 January 2016 to 5 February 2016).
6. The Royal Commission released its Interim Report on 30 June 2014. In the Interim Report, the Royal Commission confirmed that –
  - (a) it will require a further 2 years (until the end of 2017) to complete its work;
  - (b) at that stage it was too early for the Royal Commission to make any recommendations;
  - (c) only 70 public hearings will be able to be completed within the time it has allowed;
  - (d) of the public hearings held to date themes include repeated abuse, multiple perpetrators, barriers to reporting abuse and adults that have systematically failed to protect children.
7. As at 1 July 2016 the Royal Commission had handled 31,829 phone calls, received 18,238 letters and emails, held 5,502 private sessions and made 1,606 referrals to authorities (including police). There have been over 60 prosecutions commenced as a result of these referrals to the authorities.
8. As part of its research and policy development program, the Royal Commission has published 26 research reports and two consultation papers. It has released 11 issues papers and received over 850 submissions in response to those papers.



9. Two final reports have been released, the first on Working With Children Checks in August 2015, and the second on Redress and Civil Litigation released in September 2015.
10. Registrations for private hearings will close on 30 September 2016. The Commission has advised that there will be no extensions of time for a private session after that date.
11. The Royal Commission has indicated that public hearings will come to an end in early 2017, with the other work of the Commission to be largely completed by the end of 2017. A reduced level of Royal Commission staff will continue to work during the first quarter of 2018 to finalise any outstanding matters not completed by the end of 2017.

### **The Anglican Church of Australia's response to the Royal Commission**

12. A Royal Commission Working Group (Working Group) was established by the General Synod Standing Committee (GSSC) on 13 November 2012 to co-ordinate the Anglican Church of Australia's response to the Commission and to support and advise Dioceses and associated Anglican schools and agencies in any individual response they may be called on to make to the Commission.
13. The members of the Working Group are the Primate, the General Secretary of the General Synod Ms Anne Hywood, Mr Garth Blake SC, Ms Sue Harrington (lawyer SA), Mrs Helen Miller (counsellor, Sydney), Mr Ken Spackman (Registrar Melbourne Diocese), the Rev Dr Andrew Ford (Anglicare, Sydney).
14. The Working Group has previously made a recommendation that a file review of all past cases concerning child sexual abuse be undertaken using a Case File Review form developed for this purpose.
15. The Working Group has been active in co-ordinating submissions to the Royal Commission on behalf of the Anglican Church of Australia in response to Issues Papers. The Steering Committee has contributed to these submissions from time to time.

### **The Steering Committee**

16. The Standing Committee appointed a Steering Committee in December 2012 to oversee the response of the Diocese to the Royal Commission and to provide the Director of Professional Standards with a point of reference for undertaking this work. The membership of the Steering Committee was revised by Standing Committee on 16 February 2015 and the current members are Mrs Michelle England, the Rev Dr Andrew Ford, Bishop Peter Hayward, Mr Doug Marr, Mr Michael Meek SC (Chair), Mr Richard Neal, Mr Russell Powell and Dr Robert Tong AM. Mr Lachlan Bryant and Mr Steve Lucas provide support to the Committee.
17. In March 2013, the Standing Committee passed the Synod (Royal Commission) Special Application Ordinance 2013 to allocate funds for the costs and expenses of preparing for and responding to the Commission. These funds are applied at the direction of the Steering Committee. The Property Trust has also contributed an equal amount of funds.
18. In late 2015 the Standing Committee approved the allocation of further funds for the costs and expenses of preparing for and responding to the Commission from 2015 to 2017. The Property Trust has also contributed an equal amount of funds.
19. The expenditure incurred by the Steering Committee to date is tracking within budget.
20. The Steering Committee meets as required, at least once every 2 to 3 months.

### **Review of past cases of the Diocese held by the PSU**

21. After receiving the Working Group's advice for a file review to be undertaken a comprehensive review of all past cases concerning child sexual abuse was planned using the Case File Review form issued by the Working Group as the point of reference.
22. Sparke Helmore was chosen to complete the file review and scanning of files for a fixed price. The work was overseen by Mrs Gillian Davidson, a partner at Sparke Helmore and a member of the Standing Committee.
23. The file review was completed in June 2013. The PSU continues to conduct extensive work as a result of the review. The key areas of work are –
  - A general review of file management practices, including for example –
    - Marrying up related files;
    - Implementing clear file management practices in order to more easily differentiate and isolate 'current' files, that is, files where further work is required, from 'inactive' files, that is, files where no further action is necessary at this time;
  - Systematically attending to any outstanding matters such as making reports to police in cases where it is unclear whether this was done or making reasonable inquiries to follow up information received where this does not appear to have been done;

- Referring files held on behalf of other Dioceses and organisations to the Diocese or organisation concerned for their records, further review if necessary, and further action if warranted;
- Ensuring that the names of persons required to be entered onto the National Register have been so entered.

24. This work has put considerable pressure on the staff and resources of the PSU and the Diocesan Contact Persons and has progressed slowly but well. Since June 2013 this in-depth file review work has been undertaken across nearly all relevant files. In many cases there has been significant progress towards finalisation of work required in those files and in some cases this work is now complete.

#### **Royal Commission Report on Redress Schemes and Civil Litigation**

25. The Royal Commission's Report on Redress and Civil litigation was released on 14 September 2015.

26. There are 99 recommendations in the Report, which is may be accessed here –

<https://www.childabuseroyalcommission.gov.au/getattachment/743dbe01-eb40-4ecb-8b82-29fcf00b8f43/Final-report-Redress-and-civil-litigation>

27. In summary the recommendations in the Report, in very broad terms, are for –

- (a) A \$4 billion national redress scheme to be established to process redress claims for about 60,000 survivors of child sexual abuse (or alternatively state and territory based schemes),
- (b) Survivors with a "reasonable likelihood" of having been abused to receive at least \$10,000, and up to \$200,000 in the most severe cases, with such amounts to be paid for by the institution responsible for the abuse;
- (c) Federal state and territory governments to pay institutions' shortfall, which will be about \$613 million, or 15 per cent of total redress funding;
- (d) Unlimited counselling and psychological care to be available episodically throughout survivors' lives;
- (e) Law reforms to be made to enable survivors to more easily commence civil proceedings against institutions responsible for the child sexual abuse for compensation.

28. The Report recommends that either a national scheme or state and territory schemes be in place no later than 1 July 2017.

29. Despite it being almost 12 months since the Report was released, it remains unclear whether a national scheme or state and territory based redress schemes are likely to be adopted. The Federal Government has indicated that it will not be pursuing a national scheme but that it will work together with the states and territories to implement consistent state and territory schemes across the country. At least one state has indicated that they do not wish to implement a state-based redress scheme.

30. A number of states have made law reforms in response to the recommendations referred to in paragraph 25(e) above. On 9 March 2016 the *Limitation Amendment (Child Abuse) Act 2016* was passed by both houses of the NSW Parliament which removes time limitations on claims for child sex abuse, effective from 17 March 2016, with retrospective application.

31. The GSSC Working Group organised an Anglican Redress Consultation Forum in Melbourne on 1 June 2016 which representatives from each Diocese were invited to attend. Mr Doug Marr and Mr Lachlan Bryant attended on behalf of the Diocese of Sydney. The Rev Dr Andrew Ford from Anglicare Sydney also attended as a member of the Working Group.

32. Justice Peter McClellan from the Royal Commission had confirmed his attendance at the Forum but he became unavailable and arranged for Ms Leigh Sanders, Special Counsel to the Royal Commission and author of the Commission's Report on Redress and Civil Litigation, to attend in his place. Ms Sanders addressed the Forum on the key elements of a redress scheme with particular reference to the Report and confirmed that the federal, state and territory governments have yet to indicate whether they will be implementing or supporting redress schemes in line with the Royal Commission's recommendations.

33. Mr Garth Blake SC addressed the Forum advocating for a National Anglican redress scheme to be established.

34. Ms Christine McIntosh, Solicitor from King & Wood Mallesons, addressed the Forum on Customer Dispute Resolution Benchmarks and Key Principles with particular reference to the finance industry and how structuring a redress scheme for survivors of child sexual abuse may benefit from previous work done in that area.

35. The Forum did not reach a consensus on the way forward and requested the Working Group to do further work on what the possible options are for Dioceses in response to the recommendations in the Report.
36. Mr Lachlan Bryant, the Rev Dr Andrew Ford and Mr Steve Lucas also recently attended a consultation with senior NSW government representatives and advisors at their request for the purposes of investigating how a state-based-scheme could be set up and how best to consult with the Anglican church in NSW if such a scheme were to move forward.
37. Further progress on these important matters will be reported in due course.

**Public Hearing concerning the Church of England Boys Society and the Anglican Dioceses of Tasmania, Adelaide, Brisbane and Sydney**

38. A public hearing concerning the Church of England Boys Society (CEBS) and four Dioceses, including Sydney, was held in Hobart from 28 January to 5 February 2016, across 7 days of hearing time.
39. Cases from the Dioceses of Tasmania, Adelaide and Brisbane were covered over the first 6 days of the hearing with the last day focusing exclusively on the Diocese of Sydney.
40. In accordance with the Royal Commission's usual practice, pseudonyms were assigned for the witnesses whose identities the Commission determined are to remain confidential. These pseudonyms are used below as applicable.
41. The Sydney case study concerned former CEBS leader Simon Jacobs who committed offences against 6 boys whilst he was involved in CEBS at the Parishes of St Ives and Pymble in the late 1970s and early 1980s, for which he was convicted and sentenced to a term of imprisonment in 2011.
42. One of the survivors of Mr Jacob's abuse, BYC, and his mother, BYD, gave compelling evidence before the Commission about their experiences.
43. In the lead up to the public hearing another survivor of Mr Jacob's abuse, BYJ, and his mother, BYX, were also scheduled to give evidence during the public hearing about their experiences. Unfortunately this did not eventuate following the untimely and premature death of BYJ in late 2015.
44. The Commission heard evidence from Mr Ric Kells, who was in a leadership role in CEBS around the time when the abuse took place. Mr Kells told the Commission that he had made efforts to alert the church authorities about some concerning behaviour exhibited by Mr Jacobs towards a number of boys at the time but that no appropriate action was taken by the church authorities until 1983.
45. Bishop Peter Jensen also gave evidence before the Commission, as he was the Archbishop at the time when BYC and BYD came forward to inform the Diocese about this matter in 2002. The Commission was not only interested in the response of the Diocese at the time the abuse occurred and its more recent response but also asked Bishop Jensen to comment on matters such as the Christian teaching on forgiveness, repentance and the confidentiality of confessions.
46. Although Archbishop Glenn Davies was not required to give evidence as a witness at the public hearing he was able to attend during the initial days of the public hearing and Counsel assisting the Diocese, Mrs Michelle England was able to offer an apology to the survivors at the outset of the hearing on Archbishop Davies' behalf.
47. The Commission's Report concerning the public hearing which will include its findings and recommendations is yet to be published. It is expected that the Report will be available towards the end of 2016 or early 2017.

**Public Hearing concerning the Anglican Diocese of Newcastle**

48. A public hearing concerning the Anglican Diocese of Newcastle has been scheduled for 2 to 12 August 2016 in Newcastle.
49. The scope and purpose of the public hearing is to inquire into –
- (a) The past and present systems, policies and practices in place within the Anglican Diocese of Newcastle for responding to instances and allegations of child sexual abuse.
  - (b) The experiences of survivors of child sexual abuse perpetrated by clergy and lay people involved in or associated with the Anglican Diocese of Newcastle.
  - (c) The response of the Anglican Diocese of Newcastle and associated institutions to allegations of child sexual abuse made against clergy and lay people associated with the Anglican Diocese of Newcastle, including Graeme Lawrence, Gregory Goyette, Andrew Duncan, Bruce Hoare, Graeme Sturt, Peter Rushton, Ian Barrack, James Michael Brown and another Anglican priest.

- (d) The links between any institutional culture at St John's College, Morpeth and the perpetration of child sexual abuse, including by any person listed in paragraph (c).
- (e) Any related matters.

50. It is expected that the public hearing will be very confronting due to the extent of the abuse involved across the Newcastle Diocese and the number of office-holders in the Diocese and the wider community who were aware or involved in the abuse, some of them in significant roles. The attention and scrutiny of the media, both locally and abroad is expected to be intense.

51. Former Archbishop Harry Goodhew and former Sydney Director of Professional Standards Philip Gerber have both been asked to provide information to the Royal Commission. The terms of the Royal Commission's requests are the subject of a non-publication order at present.

52. It appears that Mr Gerber was Director of Professional Standards for the Diocese of Newcastle from about 2005 to 2007, similar to his role in the Dioceses of Grafton and Armidale during the period.

53. The Steering Committee has offered appropriate assistance to both Bishop Goodhew and Mr Gerber for their engagement with the Royal Commission.

### **The Anglican data project**

54. In May 2016 the Royal Commission announced that it is undertaking a data project in respect to all dioceses of the Anglican Church of Australia. The project requires each Diocese to provide the Royal Commission with data concerning all child sexual abuse complaints received by the Diocese in the period 1 January 1980 to 31 December 2015.

55. The Dioceses of Sydney, Perth and Tasmania were selected by the Royal Commission to be part of a pilot for the project over a two week period in May 2016. The pilot involved the data for 10 complaints to be entered into an Excel template provided by the Royal Commission which was to be returned together with feedback within the given timeframe. After attempting to complete this process for a number of complaints, several concerns were identified including the overly restrictive parameters on the data sought or able to be provided that were likely to lead to matters being reported inadequately or inaccurately. The Steering Committee decided to provide detailed feedback outlining these concerns and suggesting improvements that may be made to the project in order to address these concerns before proceeding further.

56. After this feedback was provided to the Royal Commission representatives of the Diocese were invited to a private meeting with the Commission staff responsible for the data project together with the Solicitor Assisting the Royal Commission. Mr Doug Marr and Mr Lachlan Bryant attended this meeting on behalf of the Steering Committee on 15 June 2016. At the meeting the representatives of the Royal Commission confirmed that the concerns raised by the Steering Committee had been largely addressed and that the 22 other Dioceses were provided with the data project questionnaire on 14 June 2016 and allowed 11 weeks to complete the project.

57. Subsequent to this information being provided by the Royal Commission the Steering Committee formed the view that the PSU should participate in the data project on behalf of the Diocese for child sexual abuse complaints over the requisite period concerning members of clergy or church workers in the Diocese of Sydney. The Royal Commission has acknowledged that complaints concerning other Anglican organisations in the Diocese such as the old Church of England Homes (for which the Sydney Anglican Home Mission Society has responsibility) and Anglican schools in the Diocese, for which the PSU does not have responsibility, will not be included.

58. The PSU has employed two law clerks on a casual basis and increased the hours of a member of staff already employed for file review purposes to assist with the additional work required as a result of the Anglican data project. These employment costs are being met by funds allocated to the Steering Committee for the costs and expenses of preparing for and responding to the Royal Commission.

### **Diocese of Sydney and the Royal Commission**

59. Required before the CEBS hearing in Hobart in early 2016, but ultimately tendered during that hearing, was a comprehensive statement on policy, procedures and responses of the Diocese provided by Archbishop Glenn Davies. A copy of the statement is available here –

[https://www.childabuseroyalcommission.gov.au/downloadfile.ashx?guid=d51a64b0-9cc5-4150-b4d9-156d51b4e769&type=exhibit&filename=STAT.0843.001.0001\\_R&fileextension=pdf](https://www.childabuseroyalcommission.gov.au/downloadfile.ashx?guid=d51a64b0-9cc5-4150-b4d9-156d51b4e769&type=exhibit&filename=STAT.0843.001.0001_R&fileextension=pdf)

60. The Royal Commission has indicated that there is likely to be a public hearing towards the end of 2016 that will involve multiple Dioceses across the Anglican Church of Australia concerning systems and practices across Dioceses to identify and highlight differences in approaches to matters of child sexual abuse and child protection. Subject to this public hearing being scheduled within the Royal Commission's timeframes, Sydney

is likely to be one of the Dioceses required to be involved in that hearing. It is expected the Archbishop's statement referred to above provides information on many of the issues that such a hearing is likely to address.

For and on behalf of the Royal Commission Steering Committee

LACHLAN BRYANT

*Director, Professional Standards*

24 August 2016

## Proposed plebiscite on same-sex marriage

(A report from the Archbishop's Plebiscite Task Force.)

### Key Points

- This report informs the Synod about the work being undertaken by the Archbishop's Plebiscite Task Force to prepare and equip Sydney Anglicans for a proposed plebiscite to determine whether the legal definition of marriage should be changed to include same-sex relationships
- A motion will be debated to allow the Synod to express its endorsement and support for the Diocese of Sydney to take a public position on the legal recognition of same-sex marriage in the event that there is a national plebiscite on this issue

### Purpose

1. The purpose of this report is to inform the Synod about the work of the Archbishop's Plebiscite Task Force.

### Recommendations

2. That Synod receive this report.
3. That Synod consider the following motion to be moved by request of the Standing Committee –  
Synod, in light of a proposed national plebiscite to determine whether the legal definition of marriage should be changed to include same-sex relationships and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –
  - (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
  - (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
  - (c) asks the Archbishop's Plebiscite Task Force to continue to help Sydney Anglicans to prepare for and engage in public debate on this issue,
  - (d) calls on Senior Ministers in the Diocese to incorporate teaching on marriage and human sexuality in the teaching programme of their parish prior to the plebiscite,
  - (e) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning,
  - (f) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hate or fear directed against our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI).

### Background

4. On 7 April 2016, the Archbishop convened meeting with twenty four representatives from key diocesan organisations and committees. The purpose of the meeting was to discuss issues relating to the proposed plebiscite on same-sex marriage (SSM) and related human sexuality issues. The meeting recognised that changing the legal definition of marriage to include same-sex relationships was a very significant departure from the Bible's teaching, which would have profound long-term consequences for the fabric of our society as a whole, by undermining the place of marriage and the family as the basic societal unit. Because it is likely that legislation to implement same-sex marriage will not contain sufficient protections for those who continue to believe and teach that marriage is only between a man and a woman, our ongoing ability to exercise biblical, gospel ministry through our schools, aged care facilities, caring organisations and even our local churches could be severely constrained. For these reasons, the meeting concluded that the Diocese should ensure that Sydney Anglicans were made aware of the wider implications and consequences of the legal redefinition of marriage, and proposed that a task force be established to co-ordinate the Diocesan response to the plebiscite and related issues.

5. In response, the Archbishop established a Plebiscite Task Force (PTF) chaired by Bishop Michael Stead, with the following terms of reference –

- Represent Sydney Diocese in the public 'no' case for the plebiscite

- Develop and implement a communications strategy in relation to this for Sydney Anglicans
- Develop print and digital resources for this purpose.
- Develop and implement a Diocesan public strategy (in conjunction with wider 'no' case)
- Contribute to the debate in the national church on this issue

6. The purpose of this report is to inform the Synod about the work of the Archbishop's Plebiscite Task Force, and to seek its endorsement and support for the Diocese of Sydney to take a public position on the legal recognition of same-sex marriage in the event that there is a national plebiscite on this issue. Synod will be provided with an opportunity to indicate this endorsement and support through a motion to be debated at Synod. This motion is outlined at point 14 below.

### Resources

7. A key resource is the report of the Sydney Doctrine Commission, entitled 'Human Sexuality and the "Same Sex Marriage" Debate'. This report is available in print from CEP, and online at [http://www.sds.asn.au/assets/Documents/reports/D/DoctrineCommission\\_HumanSexuality\\_SameSexMarriageDebate\\_Oct2014.pdf](http://www.sds.asn.au/assets/Documents/reports/D/DoctrineCommission_HumanSexuality_SameSexMarriageDebate_Oct2014.pdf).

8. However, based on anecdotal evidence, it seems that this excellent report has not been widely read by members of our congregations. For this purpose, the PTF has undertaken to summarise the key argument from the report into a short booklet intended for wide distribution in our churches and other Anglican institutions. The aims of the booklet include –

- teaching Sydney Anglicans about God's good plan for marriage
- explaining why God's plan for marriage is good for all society
- explaining the consequences of legally redefining marriage for children and family
- explaining the consequences of legally redefining marriage for religious freedom
- encouraging Christians to take a stand on this issue, including political action
- providing answers to frequently asked questions

9. In addition to print distribution, it is also anticipated that resource material will be freely available from a Diocesan website to be developed for this purpose. This website will also contain links to other recommended resources.

### Public Square Engagement

10. Christians in Australia are privileged to live in a liberal democracy where we have a right to vote, express our views and contribute to public debate. The PTF encourages Christians to be equipped to be able to persuade others that God's pattern for marriage is demonstrably best for society, and that our society should follow this pattern not merely because it is God's, but because it is good for human flourishing.

11. In the event that there is a same-sex marriage plebiscite, we seek Synod's endorsement for the Diocese to take a public stance on this issue and speak against the legal redefinition of marriage.

### Recent resolutions of the Synod

12. Synod passed resolution as follows –

#### **Upholding the classical definition of marriage**

Synod –

- (a) regrets and opposes any misuse of the Bible to justify a lack of love towards members of the gay community, and
- (b) noting the millions of Australians who want to uphold the classical definition of marriage, as reflected in the *Marriage Act 1961*, commends the Federal Government on its decision to challenge the Australian Capital Territory's proposed "same sex marriage" legislation, should such legislation be passed, and
- (c) urges the Federal Government to take whatever action may be necessary to preserve the God-given institution of marriage, desiring our society to avoid the significant ramifications of a breakdown in or dilution of the most basic family unit.

13. Synod passed resolution 31/15 as follows –

#### **Affirmation of marriage as between a man and a woman**

Synod –

- (a) affirms once again that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) recalls that marriage is the symbol of God's unending love for his people, and of the union between Christ and his Church,
- (c) recognises that marriage is a bedrock institution of society, designed for its good order and the secure and loving care of children by their own mother and father,
- (d) notes, nonetheless, that many children are lovingly cared for in other contexts, and affirms that the welfare of such children must be paramount, along with support for their parents and other carers,
- (e) condemns any violence against or mistreatment of our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),
- (f) calls on all Australian Christians to engage respectfully in the debate over marriage and to pray for the members of the Federal Parliament in their consideration of this matter,
- (g) insists that, should the Federal Parliament decide to change the legal definition of marriage, robust provisions for freedom of speech and religion are included in relevant legislation, to protect those whose conscientious beliefs mean they cannot celebrate such a redefinition; and nevertheless,
- (h) urges the Federal Parliament to uphold the classical understanding of marriage as being between a man and a woman, in accordance with current provisions of the Marriage Act 1961.

#### **Proposed motion for Synod in 2016**

14. Resolution 31/15 continues to be the stated position of this Synod. However, in light of the proposed plebiscite, the following motion is to be debated at Synod this year at the request of Standing Committee –

Synod, in light of a proposed national plebiscite to determine whether the legal definition of marriage should be changed to include same-sex relationships and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
- (c) asks the Archbishop's Plebiscite Task Force to continue to help Sydney Anglicans to prepare for and engage in public debate on this issue,
- (d) calls on Senior Ministers in the Diocese to incorporate teaching on marriage and human sexuality in the teaching programme of their parish prior to the plebiscite,
- (e) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning,
- (f) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hate or fear directed against our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI).

15. The purpose of debating this motion is to allow the Synod to express its endorsement and support for the Diocese of Sydney to take a public position on the proposed legal recognition of same-sex marriage in the event that there is a national plebiscite on this issue.

For and on behalf of the Archbishop's Plebiscite Task Force

BISHOP MICHAEL STEAD  
*Chair, Archbishop's Plebiscite Task Force*

20 September 2016



## Safe Ministry Board and Professional Standards Unit Annual Report 2015-2016

(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 the *Discipline Ordinance 2006 (cl 114)* for the period 1 July 2015 to 30 June 2016 (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 a Code of Conduct called *Faithfulness in Service*;
  - (c) to provide regular and comprehensive training and support of 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 development and review of practices and 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), Mrs Juliet Buckley, Dr Tim Channon, Ms Stephanie Cole, the Rev Steven Layson, the Rev David Mears, the Rev Gary O’Brien, the Rev Janine Steele, Dr Ruth Shatford AM, the Rev Jon Thorpe, Mr Alex Trevena and Mrs Kylie Williams (resigned December 2015).
5. The SMB has met 10 times in the reporting period.

### Professional Standards Unit

6. There have been some changes to the Professional Standards Unit (“PSU”) team over the reporting period.
7. Catherine Wynn Jones was appointed PSU Chaplain (formal title Manager, Pastoral Support and Education) and commenced in late August 2015.
8. Stephanie Menear commenced working full time as Manager, Legal Support in February 2016, having worked in the role part-time prior to that date.
9. Neil Atwood continues to serve as Safe Ministry Representative Liaison Officer, Annelie Singh as Personal Assistant and the Unit’s Administrator, and Lachlan Bryant as Director.
10. 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 child protection aware, compliant and responsive.
11. The Director has overall responsibility for the PSU and is responsible for the day-to-day administration of the complaints and discipline procedure for clergy and church workers (*Discipline Ordinance 2006*) and the National Register (*National Register Canon 2007 Adopting Ordinance 2008*).
12. When the PSU receives a complaint alleging abuse by a member of the clergy or church worker, the Chaplain follows 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.
13. 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.
14. 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 the Homes. The Case Manager currently works from Anglicare’s Parramatta offices, with the Rev Dr Andrew Ford, General Manager Mission and Partnerships.

### **The Royal Commission into Institutional Responses to Child Sexual Abuse**

15. This is the subject of a separate report to Synod. Only limited information will be provided in this Report.
16. The Royal Commission into Institutional Responses to Child Sexual Abuse ("Royal Commission") commenced in 2013 with a stated minimum duration of 3 years. The Royal Commission has been charged with examining the sexual abuse of children in the context of institutions throughout Australia including churches and their agencies.
17. The Royal Commission presents an important opportunity for the Diocese to review both past and current practices from a 'best practice' perspective.
18. A Steering Committee was appointed by Standing Committee in December 2012 to oversee the response of the Diocese to the Royal Commission and to provide the Director of the PSU with a point of reference for undertaking this work.
19. Additional funding for resources to respond to the Royal Commission has been allocated which is being administered by the Steering Committee.
20. PSU files relevant to the Royal Commission and PSU policies are being comprehensively reviewed as part of the preparations for the Royal Commission and significant work is required as a result.
21. The PSU is therefore under increased pressure to keep up to date with existing work whilst carefully managing the work required in response to the Royal Commission.
22. The Royal Commission released its Interim Report on 30 June 2014. In the Interim Report, the Royal Commission confirmed that it requires a further 2 years (until the end of 2017) to complete its work.
23. The Royal Commission has commissioned an Anglican data project which requires all Dioceses to provide information for all child sexual abuse complaints received between 1 January 1980 and 31 December 2015 to the Commission by the end of August 2016. The data project has resulted in further increased work for the PSU.
24. Registrations for private hearings will close on 30 September 2016. The Commission has advised that there will be no extensions of time for a private session after that date.
25. The Royal Commission has indicated that public hearings are unlikely to continue beyond the end of 2016, with the work of the Commission to be largely completed by the end of 2017. A reduced level of Royal Commission staff will continue to work during the first quarter of 2018 to finalise any outstanding matters not completed by the end of 2017.

### **Review of the Safe Ministry Ordinance 2001**

26. In 2014 the SMB considered the *Safe Ministry Ordinance 2001* and formed the view that some parts of the Ordinance have either never been used or have become outdated. The Ordinance has been referred to the Standing Committee for review, and a review Committee has been appointed. The work of the review Committee is ongoing.

### **Safe Ministry Policy Resolution 24/15**

27. The SafeMinistry.org.au website and the Safe Ministry Journey policy model were launched at Synod in 2015. Synod passed the following motion (Resolution 24/15) –

Synod –

- (a) affirms the following diocesan Safe Ministry Policy Statement adopted by the Synod in Motion 18/04 –

"The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. To ensure the safety of children and vulnerable people in our communities, the Church will –

- carefully recruit and train its clergy and church workers,
- adopt and encourage safe ministry practices by its clergy and church workers,
- respond promptly to each concern raised about the behaviour of its clergy and church workers,
- offer pastoral support to any person who has suffered abuse, and
- provide supervision of and pastoral accountability to any person known to have abused a child or another vulnerable person."

- (b) encourages all parishes and organisations that have not adopted the diocesan Safe Ministry Policy Statement to do so,
- (c) recognises the SafeMinistry.org.au website as an important access point for survivors of abuse in the Diocese of Sydney for seeking information and support and for reporting abuse,
- (d) commends the SafeMinistry.org.au website to parishes in the Diocese of Sydney for safe ministry support, information and resources,
- (e) recommends each parish adopt the Safe Ministry Journey policies for Parishes, and specifically the policy documents for those serving in the following roles –
  - (i) Ministers
  - (ii) Safe Ministry Representatives
  - (iii) Head of Youth Ministry
  - (iv) Youth Ministry Leaders
  - (v) Head of Children's Ministry
  - (vi) Children's Ministry Leaders.

28. Both the SafeMinistry.org.au website and the Safe Ministry Journey policy documents have been well received and are being fairly well utilised. A circular was sent to all parishes (Rectors, Wardens and Safe Ministry Representatives) ("SMRs") on 26 February 2016 bringing the Synod motion to their attention and encouraging them to adopt the new Safe Ministry Journey policy documents: <http://safeministry.org.au/safe-ministry-policies-website-circular-february-2016/>.

29. In terms of the SafeMinistry.org.au website, over the first half of 2016 there were 51,483 pages accessed and 18,716 website visits. Many of these were repeat visitors (35.5%) with the remainder (64.5%) being new visitors. In June 2016 there were 305 pages accessed per day and 115 site visits per day.

30. The SMB encourages all parishes that have not yet accessed the SafeMinistry.org.au website and utilised the Safe Ministry Journey policy documents to do so as soon as possible.

### **Archbishop's Meetings with Survivors**

31. 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. During the reporting period there were 5 apology meetings with survivors and their family members in PSU matters and one apology meeting with a Care Leaver.

32. These meetings are of immense value in almost all cases and survivors are appreciative of the effort taken by the Archbishop and the PSU Chaplain to arrange them.

### **Screening of Lay Workers**

33. All paid lay church workers in the Diocese are required to apply for the Archbishop's licence. This involves their completing a comprehensive screening and disclosure Lifestyle Questionnaire with the applicable Regional Bishop or his representative.

34. All workers in 'child-related' employment (including licensed ministers and unpaid volunteers) must undertake a Working With Children Check. In addition, it is recommended that parishes seek full disclosure of any relevant history and fully complete reference checks with prior supervisors or employers.

35. 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 SMRs.

### **The New Working With Children Check**

36. The New Working With Children Check ("WWCC") commenced on 15 June 2013.

37. Important features of the new check include –

- (a) clearances must be obtained by both paid employees and volunteers in child-related work;
- (b) clearances will remain valid for 5 years;
- (c) regular crosschecking with NSW police records will be undertaken;
- (d) any matters of concern will result in the OCG imposing a bar; and
- (e) the same clearance may be used for multiple employers.

38. All parishes are required to be registered for the new WWCC.

39. The phase in period for the WWCC in the religious sector was completed on 31 March 2015, and all parishes and organisations in the Diocese are required to be fully compliant.
40. The new WWCC requirements are –
- (a) for all clergy working in the Diocese to obtain a WWCC clearance and for the parish (or the applicable organisation) to verify those clearances (note: the Registry and the parish are both required to verify clearances of those with an Archbishop's licence); and
  - (b) for all other persons who are in child-related work in parishes (or organisations), whether employed or voluntary, to obtain a WWCC clearance and for the parish (or the applicable organisation) to verify those clearances.
41. Some exemptions to the new WWCC apply. In many cases careful thought is required before an exemption is relied upon. Penalties apply for non-compliance with the requirements of the new Check.

### **Screening of Ministry/Ordination Candidates, Clergy and Paid Lay Ministers**

42. All candidates for ordination by the Archbishop are required to complete a comprehensive screening and disclosure questionnaire. This is administered by Ministry Training and Development ("MT&D").
43. 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 *Discipline Ordinance 2006* 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**

44. The Diocese is a member of the National Council of Churches' Safe Church Training Agreement. There are 38 independent churches and other dioceses who are members of the Safe Church Training Agreement across Australia.
45. The *Safe Ministry Essentials* course remains the mandated safe ministry training for the Diocese.
46. Youthworks continues to update the *Safe Ministry Essentials* course materials and facilitates the delivery of the training across the Diocese.
47. On 15 June 2016 the PSU and the SMB entered into a Service Level Agreement with Youthworks for the provision and delivery of safe ministry training in the Diocese of Sydney. The Agreement sets out Key Performance Indicators for Youthworks and requires, among other things, Youthworks to report the following matters to the SMB by 30 June each year –

Statistical information including:

- Number of accredited Senior Trainers
- Number of accredited Local Safe Ministry Trainers
- Number of safe ministry training sessions run by Youthworks
- Number of persons trained by Senior Safe Ministry Trainers
- Cost charged by Youthworks for training (per participant and per training event)
- Any other costs charged by Youthworks for training

A detailed breakdown of costs of the Parish Cost Recovery ("PCR") safe ministry grant that includes the following –

- Staff costs/wages
- Trainers cost (including level of trainer, type of training and hours of training)
- Administration costs
- Costs of training materials

48. As the Agreement was only entered into recently, this data is not available as at the time of preparing this report. However the SMB anticipates this information will be able to form part of its annual report to Synod in future years.
49. The SMB is continuing work on whether online safe ministry training is feasible for safe ministry training across the Diocese. The SMB has considered a comprehensive online safe ministry training package that was launched by another denomination across Australia earlier this year. Discussions with that denomination as to whether the package may be utilised or adapted for our context are continuing. Affordability, quality, adaptability and sustainability are some of the key requirements for any online training package.
50. The SMB is also considering options for greater flexibility for Local Safe Ministry Trainers and will be making a decision on this important issue in the near future.

51. The SMB and PSU are thankful to Youthworks for their efforts in safe ministry training.

### **Training of Ministry/Ordination Candidates and Clergy**

52. 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.

53. Following the change to the *Parish Administration Ordinance 2008* in 2013 requiring ministers in the Diocese to complete safe ministry training once every three years, the SMB decided to include this training as part of the Diocesan triennial Faithfulness in Service Seminars conducted in June 2014. This allowed those ministers and licensed church workers who came to the Faithfulness in Service Seminars to fulfil all safe ministry training requirements for the next three years by attending the one day.

54. The SMB has decided that there will be **no** safe ministry training component at the 2017 Faithfulness in Service Seminars. Therefore, all clergy and other workers who relied upon attendance at the safe ministry training component at the 2014 Conference to maintain safe ministry training currency will need to undertake the Refresher course through the normal channels (through training run by a Local Safe Ministry Trainer at their local parish or during a Youthworks Training Week) **before** the Conference week in June 2017 in order to remain up to date in their training requirements.

55. The 2017 Faithfulness in Service Seminars are being organised for the week of 19 to 23 June 2017 with one being run in each of the five regions. The theme of the Conference is “Core Strength” and will focus on building resilience in attendees’ lives and ministry, and provide education on domestic violence and protective behaviours to help keep families and churches safe. For further information visit the [SafeMinistry.org.au](http://SafeMinistry.org.au) website or email [fis@safeministry.org.au](mailto:fis@safeministry.org.au).

### **Safe Ministry Representatives**

56. The role of SMRs in parishes continues to be pivotal in ensuring parishes comply with safe ministry requirements. The Safe Ministry Representative Liaison Officer (“SMRLO”) plays an invaluable role in supporting, resourcing and equipping SMRs in their role.

57. 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, particularly around the requirements of the new WWCC.

58. Since 2008 it has been mandatory for each parish to nominate an SMR.

59. As at the time of writing, around 255 parishes have provided current SMR details to the Registry. That leaves about 15 parishes (out of 270) as not having an SMR according to the Registry. However, the real number is probably closer to 1 or 2 as a number of these churches have functioning SMRs, but the appropriate paperwork has not been returned notifying the Registry of the appointment.

60. In early 2015 changes were made to the *Parish Administration Ordinance 2008* making it a prerequisite for each person appointed as the SMR for their parish to obtain a WWCC clearance which must then be verified by the parish. The Registrar was also given powers to require parishes to provide safe ministry records to the Registry, and the Director was given power to remove an SMR from office, for example, if they do not hold a current WWCC clearance. The Registrar is making contact with a selection of parishes for the purposes of conducting an audit to check compliance with their WWCC requirements. Parishes are encouraged to ensure that their WWCC obligations are being met and to contact the SMRLO at [neil@safeministry.org.au](mailto:neil@safeministry.org.au) if further information or assistance is required in that regard.

61. During the reporting period –

- (a) three large training sessions were held for SMRs at strategic locations across the Diocese at Seven Hills, Lindfield and Bowral;
- (b) six parish-based audit/training sessions were undertaken with SMRs and their Rectors; and
- (c) safe ministry database record keeping software (based on a modified open source church management system called 'Jethro') has been developed and has been made available to parishes through the [SafeMinistry.org.au](http://SafeMinistry.org.au) website from early 2016. At the end of the reporting period three parishes were using the centralised database, with another eight parishes preparing their data to be included.

### **The Task Force on Resisting Pornography**

62. The PSU called together a Task Force on Resisting Pornography in early 2013 to begin looking at the impact pornography has on the church and what can be done about this.

63. In June 2016 the Standing Committee received a report on the work of the Task Force and encouraged the Archbishop to set up a three year Task Force on Resisting Pornography to address this important issue.

64. The Rev Marshall Ballantine-Jones has been appointed the Chairman of the Archbishop's Taskforce.

65. The SMB is thankful to the Archbishop for his leadership in this area and requests members of Synod to be prayerful for the work of the Task Force over the next three years.

### **Safe Ministry Guidelines and Other Advice**

66. The PSU continues to receive inquiries 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 each staff member receiving at least half a dozen inquiries per week and sometimes many more than this.

### **Care of Survivors of Abuse and Complainants**

67. 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 of healing for survivors of abuse.

### **Tears and Hope Service**

68. Tears and Hope is a church service held each year for survivors of abuse, hosted by Ed Vaughan (Rector of St John's Darlinghurst) with the assistance of the PSU Chaplain. In 2015 it was held on 23 November and was well attended.

### **Pastoral Care and Assistance Scheme**

69. 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 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.

70. Currently there are two identical schemes, one for matters that fall within the Diocesan responsibility and one for Care Leavers matters that are the responsibility of the Sydney Anglican Home Mission Society ("SAHMS"). Following the merger, Anglican Community Services (the new Anglicare) will take whatever steps are appropriate on behalf of SAHMS in respect of care leaver.

71. Between 1 July 2015 and 30 June 2016 there were 7 payments under the Diocesan Scheme and 3 payments were funded under the SAHMS scheme.

72. The Steering Committee has requested a review of the Diocesan Pastoral Care and Assistance Scheme following the release of the Royal Commission's Report on Redress and Civil litigation on 14 September 2015.

### **Abuse and Sexual Misconduct Complaints Protocol**

73. 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](mailto:reportabuse@sydney.anglican.asn.au)). 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.

74. 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 person in reporting the matter to the Police.

75. The five Contact Persons are Margaret Fuller (Illawarra), Nicky Lock (Northern Beaches), Rosemary Royer (Northern Suburbs) (appointed early 2016), Richard Elms (Western Suburbs) and Rob Carroll (Southern Suburbs).

76. At the end of 2015 Sue Kreicers finished in her role as Contact Person for the Northern Suburbs after almost 20 years of faithful service in this vitally important role. The SMB and PSU are very thankful to Sue for the experience, care and dedication that she brought to the role and wish her well in her future endeavours.

77. The Contact Persons meet four times a year with the Director and Chaplain for training and coordination of their roles.

### **Discipline Ordinance**

78. The process for complaints regarding misconduct or child abuse by clergy or church workers is governed by the *Discipline Ordinance 2006*. The specific offences covered in the Ordinance are: child abuse, sexual abuse, unchastity, drunkenness, neglect of ministerial duty, non-payment of just debts, disgraceful conduct, conviction of a serious criminal offence, failure to report suspected child abuse and inappropriate pastoral conduct involving a child.

79. Where a complaint is received by the PSU that includes an allegation of criminal behavior, a report is made to the NSW Police if the complainant is not able to make that report.

80. The Director receives complaints against clergy and church workers of the Diocese and administers the complaints process under the *Discipline Ordinance 2006*. Primarily complaints involve child sexual abuse or adult sexual misconduct. Each matter usually involves a Contact Person taking an initial report and complaint if applicable and 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. If the complaint is properly made under the Ordinance, the Director serves the complaint on the Respondent.

81. 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 a Tribunal.

82. 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.

83. 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 Holy Orders. There are also conciliation provisions, lesser sanctions and other recommendations available in appropriate circumstances. The Archbishop or relevant church authority (in the case of an unlicensed 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**

84. The Director received 9 new complaints under the Discipline Ordinance during the reporting period.

85. The Director made 10 complaints under the Discipline Ordinance (clause 10) during the reporting period.

86. The Professional Standards Committee met 5 times and considered 18 matters in the reporting period.

87. Two matters were before the Disciplinary Tribunal during the reporting period.

### **The Professional Standards Committee**

88. There are five members of the Professional Standards Committee. Under the provisions of the *Discipline Ordinance 2006*, the Committee's function is to consider complaints and make recommendations to the Archbishop concerning these matters.

89. This Committee meets as required and is currently scheduled to meet every second month.

### **Adjudicator**

90. Four matters concerning unpaid lay Respondents were referred to an Adjudicator for determination during the reporting period.

### **Parish Recovery Teams**

91. Parish Recovery Teams ("PRTs") are generally available to assist parishes where allegations of abuse or misconduct by clergy or church workers have arisen. A PRT works in a parish to deal with the complex pastoral issues that arise once these matters come to light. PRTs aid those members of the parish who are affected and work towards the healing of the parish as a whole.

92. In 2007 a group of nine volunteers for our PRTs was trained by Pastor Tim Dyer of John Mark Ministries. From 2010 to 2012 a new team of 9 volunteers were trained.

93. Due to a number of Parish Recovery Team consultants being unable to continue with PRT work, due to health and other reasons, a new team of 14 have been trained throughout 2014 and 2015.

94. One PRT was deployed during the reporting period for a new matter.

### **Office of the NSW Ombudsman and the Reportable Conduct Scheme**

95. There have been a number of meetings with representatives from the NSW Ombudsman's Office to discuss whether the application of the *Ombudsman Act NSW 1974* includes misconduct of certain 'employees' in the Diocese where the conduct is directed towards children. If the Act applies, such matters would need to be reported to the NSW Ombudsman's Office which would provide a level of oversight and/or review in those cases. This is known as the Reportable Conduct Scheme. The Sydney Diocese is not a 'designated agency' for the purposes of the Scheme and is therefore not subject to its terms unless in specific cases 'substitute residential care' is being provided. However it is very likely that around 20 to 30 youth camps conducted by



parishes in the Diocese each year actually meet the definition of 'substitute residential care'. This situation is unsatisfactory as some parishes providing ministry to children appear to be covered by the Scheme while others are not, subject to their involvement in 'substitute residential care'.

96. On 22 December 2015 the Archbishop wrote to the NSW Attorney General requesting the NSW Government to provide greater clarity around the Reportable Conduct Scheme in relation to ministry to children in the Diocese in general.

97. In early 2016 the NSW Ombudsman's Office tabled a Special Report to the NSW Parliament which is generally supportive of the Reportable Conduct Scheme being extended to cover religious institutions. This Report is available on the NSW Ombudsman's website and makes specific reference to the Archbishop's letter at pages 17 and 18: <https://www.ombo.nsw.gov.au/news-and-publications/publications/reports/child-protection/special-report-to-parliament-strengthening-the-oversight-of-workplace-child-abuse-allegations>.

98. The NSW Ombudsman held a Forum on the Reportable Conduct Scheme on Friday 26 February 2016 in Sydney. The Archbishop presented during the afternoon session alongside leaders from the Catholic Church, the Islamic and Jewish faiths, as well as a sporting association peak body and the CEO of Crusaders. A number of Government ministers, the Commissioner of Police and the General Secretary of Family and Community Services were among the 800 attendees.

99. Following the Forum the NSW Minister for Family and Community Services and the Minister for Social Housing organised a round table meeting with key stakeholders to discuss the extension of the NSW Ombudsman's jurisdiction to the religious and sporting sectors. This meeting was held on 20 May 2016 and Bishop Ivan Lee and Lachlan Bryant attended on behalf of the Archbishop as he was overseas at the time.

100. The NSW Government has not made any final recommendations on this matter at this time.

#### **Cooperation with NSW Government Agencies and Other Churches**

101. The NSW Police Child Protection and Joint Investigation Squad Advisory Council meets together semi-regularly and the Director of the PSU continues to be a member of this Council.

102. The National Network of Directors of Professional Standards from Anglican Dioceses across Australia meets together each quarter. The Director of the PSU continues to be an active member of the Network. 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.

#### **Finance**

103. The SMB receives accounting reports on a monthly basis. PSU accounts are reported in the Synod Funds reports provided to members of Synod.

104. Following detailed submissions to the Diocesan Resources Committee from the Chair of the SMB and Director of Professional Standards in 2015, it was recommended to Standing Committee that PSU costs be fully recoverable under the Parish Cost Recovery charge.

105. The implementation of this recommendation by the Standing Committee with the approval of Synod has resulted in the PSU, for the first time in a number of years, slowly beginning to find itself on more of a sustainable financial footing towards the end of the reporting period.

106. The Standing Committee approved the establishment of a Professional Standards Unit Oversight Committee ("PSUOC") in November 2015 that is responsible for overseeing the budget and finances of the PSU among other things. The Secretary of PSUOC is convening a meeting of PSUOC in the near future.

#### **Conclusion**

107. As we approach the end of the fourth year since the Royal Commission was established, it is critical that the important work conducted by the PSU in preparation for and in response to the Royal Commission continues to be completed thoroughly and effectively. It also is vital for the PSU to be fully and adequately resourced for the years to come.

On behalf of the Safe Ministry Board and Professional Standards Unit.

THE REV DR KEITH CONDIE  
*Chair*  
*Safe Ministry Board*

LACHLAN BRYANT  
*Director*  
*Professional Standards Unit*

8 August 2016

8 August 2016



## Sale of Bishopscourt

(A report from the Anglican Church Property Trust Diocese of Sydney.)

### Key Points

- Synod authorised the sale of Bishopscourt via the *Bishopscourt Sale Ordinance 2012*
- On 16 December 2015 contracts were exchanged at a sale price of \$18,000,000 with settlement subsequently occurring on 16 March 2016
- Pending the purchase of a permanent Archbishop's residence (which is being sought by the Endowment of the See Committee), the Archbishop has relocated to interim accommodation

### Purpose

1. The purpose of this report is to inform the Synod about the sale of Bishopscourt.

### Recommendation

2. Synod receive this report.

### Background

3. By to the terms of the *Bishopscourt Sale Ordinance 2012* (the "Ordinance") the Synod authorised the Anglican Church Property Trust Diocese of Sydney ("ACPT") to sell the land that is described as 11A Greenoaks Avenue, Darling Point and which is also known as Bishopscourt.

4. The progress of the Bishopscourt sale process was reported to the ordinary Synod sessions of 2013, 2014 and 2015. Details contained in those reports will not be repeated in this report.

5. Clause 6 of the Ordinance requires a report to be provided to Synod after the sale of Bishopscourt.

#### *Sale of Bishopscourt – exchange, settlement and costs*

6. On 16 December 2015, after offers and counter offers were made, contracts for the sale of Bishopscourt were exchanged at a sale price of \$18,000,000 with the sale of Bishopscourt being completed on 16 March 2016.

7. The sale price was at the upper-end ranges of two contemporaneous valuations provided on a confidential basis to the ACPT Board by independent specialist property valuers.

8. The costs incurred by the ACPT during the period between the passing of the Ordinance in 2012 and completion of the sale on 16 March 2016, are summarised in the following table.

<b>Bishopscourt sale expenses for the 3½ year period from Oct 2012 to Mar 2016</b>	<b>\$ Amount</b>
Agency costs, including commission, fees and marketing expenses	336,182
Valuation costs	82,310
Legal costs	82,017
Survey	4,180
Total	504,689

9. On completion of the Bishopscourt sale, the ACPT received (net of conveyancing adjustments, legal costs and agent's commission) proceeds of sale totalling \$17,732,411.

#### *Investment of net proceeds of sale and additional income distributions for the Endowment of the See*

10. In accordance with the terms of the Ordinance, the net sale proceeds have been added to the EOS Capital Fund. With the assistance of Mercer (investment advisor to the ACPT), the ACPT Board has authorised those proceeds to be invested at-call in a Glebe Income Account and, by way of longer term investment, acquisition of units in the ACPT Long Term Pooling Fund.

11. It is noted the Ordinance provides for an amount of up to \$7,000,000 to be applied by the ACPT with the approval of Archbishop-in-Council for the purposes of acquiring an alternative residence for the Archbishop (including its renovation, fitting out, and the costs of interim accommodation).

12. The Endowment of the See ("EOS") Committee has oversight for identifying both an interim and a permanent residence for the Archbishop.

13. During February 2016 the Archbishop and his family moved from Bishopscourt into interim accommodation in Sydney's Inner West.

14. At the time that this report was prepared, options for a permanent Archbishop's residence were being explored by the EOS Committee.

15. As noted above, the net sale proceeds have been invested. Excluding the \$7,000,000 referred to above (currently invested in an at-call GIA and which is assumed to be disbursed during 2016) the remaining net sale proceeds of \$10,732,411 are estimated to increase the distributions made from the EOS Capital Fund to the EOS Expenditure Fund by \$385,000 per calendar year. This forecast assumes a continuation of 2016 interest rates, and distributions from the LTPF continuing on the same basis as 2016 distributions.

For and on behalf of the Property Trust.

DR ROBERT TONG AM

*Chair*

18 March 2016

## 2/05 Stipends, Allowances and Benefits for 2017

(A report on behalf of the Standing Committee.)

### Key Points

- Recommended minimum stipends increased by 1.4% for 2017, being the adjustment required to match the policy that the stipend for 2017 be set at 77% of Average Weekly Earnings
- 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 2017" (the "Guidelines") was published in August this year and provides details of the recommended stipends, allowances and benefits for ministers, assistant ministers and lay ministers for 2017.

### Recommended Minimum Stipends

3. In August 2016 the Standing Committee agreed that it would now determine the recommended minimum stipend according to the following policy –
  - the 2017 stipend be set at 77% of Average Weekly Earnings
  - the 2018 stipend be set at 76% of Average Weekly Earnings
  - the 2019 stipend be set at 75% of Average Weekly Earnings
4. The increase required for the recommended minimum stipend for 2017 to reach 77% of AWE of was 1.4%, so the recommended minimum stipends for 2017 are –

	% of Minister's Minimum Stipend	2017 Minimum Stipend \$ pa
Minister	100	65,714
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma) –		
5 <sup>th</sup> and subsequent years	95	62,428
3 <sup>rd</sup> and 4 <sup>th</sup> year	90	59,143
1 <sup>st</sup> and 2 <sup>nd</sup> year	85	55,857
Youth and Children's Ministers (Diploma) –		
7 <sup>th</sup> and subsequent years	85	55,857
4 <sup>th</sup> to 6 <sup>th</sup> year	75	49,286
1 <sup>st</sup> to 3 <sup>rd</sup> year	65	42,714

### Remuneration Packaging

5. The maximum level of stipend 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

6. 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 2015*. Superannuation for lay ministers is paid separately. As for 2016, the amount of the superannuation contribution is generally set at 17% of the applicable minimum stipend, accordingly the annual contributions proposed for 2017 are –

	2017
Minister	11,171
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma)–	
7 <sup>th</sup> and subsequent years	11,171
1 <sup>st</sup> to 6 <sup>th</sup> year	10,054

	2017
Youth and Children's Ministers (Diploma) – 7 <sup>th</sup> and subsequent years	9,496
1 <sup>st</sup> to 6 <sup>th</sup> year	8,379

### Travelling Allowances/Benefits

7. The diocesan scale for the travelling allowance to be paid to ministers, assistant ministers, lay ministers and youth and children's ministers for 2017 is calculated in accordance with the following scale –

- (a) a fixed component of \$8,047 (2016 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
- (b) a reimbursement at the rate of \$246 (2016 – \$246) for every 1,000 kilometres travelled by the person concerned on behalf of the church or organisation which he or she serves.

8. 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

9. The recommended rates for clergy who take occasional services are –

	2017 \$
For 1 service	90
For 2 or more services in a half day	120
For a whole day	180

10. The following guidelines also apply in relation to remuneration for occasional services –

- (a) 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 (2016 – 80 cents). If further kilometres are travelled, the travel allowance should be negotiated.
- (b) Meals should be provided where necessary.
- (c) As pension benefits may be reduced according to other income received, the recommended rates are open to negotiation.
- (d) 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

11. 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 (2016 – 80 cents).

12. 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.

13. Part time pastoral workers must generally be included under the parish's workers compensation insurance policy.

### Male and Female Student Ministers

14. The recommended assistance for student ministers working one full day per week for 2017 is –

	% of Minister's Minimum Stipend	2017 \$ pa
Studying for a degree	12.5	8,214
Studying for a diploma	10.0	6,571

If a student minister works more than one full day then the rate payable is a pro-rata amount of the full day rate.

15. The following guidelines also apply in relation to the remuneration of student ministers –

- (a) 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.
- (b) 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.

- (c) Under the Fair Work Act 2009, since 1 July 2016 the national minimum wage for adults has been \$17.70 per hour. This means that the recommended stipend allows for no more than 9.1 hours work per week if studying for a degree, and 7.3 hours if studying for a diploma. The minimum wage will be reviewed next on 1 July 2017.
- (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) Workers 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*

20 September 2016



## Report to Synod on the Syrian Iraqi Refugee Response

In response to the Syrian Refugee Crisis, the Federal Government committed to resettling 12,000 Syrians and Iraqis displaced from the Syrian conflict over 2016/2017. This intake is in addition to the annual humanitarian intake of 13,750 migrants, some of whom will also be from that region and conflict.

The Federal Government's response is being managed by Settlement Services International (SSI) in Sydney and Navitas in Wollongong. These government-contracted services provide resettlement support for refugees for their first 6 months in Australia.

The Sydney Anglican Diocese, led by Anglicare, has raised funds towards responding to the crisis. The Diocesan response is in addition to the government activities, seeking to compliment, extend and provide a strong Christian care response to those refugees coming into our community.

### Response funding

Anglicare's appeal has received in total \$746,000. Of this \$178,000 was donated from major donors specifically for Early Learning Through Play (ELTP) classes.

### Current Refugee Intake

13,750 places annually (11,000 places offshore and 2,750 places onshore)

With an additional 12,000 places for Syrians and Iraqis over two years

### Refugee Intake Update

It was initially expected that Syrian and Iraqi refugees would commence arrival in early 2016. However, due to processing delays the cohort arrivals only significantly commenced mid-2016. There is no delineation between 'normal UNHCR' intake and the extra 12,000 Syrian crisis refugees.

SSI and Navitas have informed us that refugees are coming with significant health concerns and psycho-social challenges related to the torture & trauma many have experienced.

Initial information from the Department of Social Services last year was that the majority of refugees would be granted visa subclass 200 (refugee visa) or visa subclass 204 (women at risk visa). What has been identified since then is that a significant number of arrivals have been granted a visa subclass 202 (global special Humanitarian visa). A 202 visa requires an Australian-based proposer who has the following responsibilities –

- meet them at the airport;
- provide their accommodation on arrival;
- help them to find permanent accommodation; and
- familiarise them with services and service providers.

This information highlights the need for establishing strong community connections between Syrian and Iraqi community leaders and the local Anglican Church. The community leaders will likely have more information on where the refugees have settled and their ongoing needs.

As at the end of August 2016, it is understood that in addition to those 1,700 refugees who have already arrived in Australia that an additional 8,000 Syrian and Iraqi refugees from the 12,000 cohort have had their health and security checks completed and have been approved for a visa, but are still awaiting the issue of these visas by Australian diplomatic missions in the Middle East. Of these, an estimated 5,000 are said to be Assyrian Christians.

### Response focus areas

The primary elements of the response are to provide practical Christian care through Anglican agency services and parish caring ministry.

Anglicare has recruited a dedicated project manager who is responsible to identify opportunity and connect relevant services, to promote a co-ordinated Diocesan response drawing on the strengths and resources of each Diocesan agency, and to liaise with SSI and Navitas to connect service offerings where appropriate.

The key focus areas of the response are –

1. To Support and extend upon the Government response through formal service delivery –
  - Humanitarian Family and Relationship Counselling.
  - Early Learning Through Play.
2. To connect parishes to their local Syrian and Iraqi communities and the refugees arriving in their area –
  - Support to understand the culture and environment from which the refugees have come, through Refugee Training and ongoing specialised training for parish needs.
  - Resourcing and equipping parishes for outreach activities (through Micro-grants).
  - Operating and resourcing support services and activities in the local parish facilities (ESL classes, ELTP classes, Mobile Community Food Pantry, Clothing Pop-Up Shop).
  - Identifying and connecting relevant local key parishioners with local community members and groups through: Mentoring and Employment/Training support; Specialist Professional Volunteers; and Key staff with connections to relevant community groups.
3. To connect Anglican parishes, agencies and individuals across the Diocese for partnering in this work –
  - Facilitating partnerships between parishes (both clergy and laity) across the Diocese so that Anglicans in non-settlement areas can support the local work of the Anglican community amongst refugees.
  - Identifying and connecting relevant key parish people with refugees for: Mentoring and Employment/Training support; Specialist Professional Volunteers; and Affordable accommodation.

### **Service Delivery Priority Areas**

The gap areas identified where our response is focussing are –

- ongoing language training;
- early intervention for young children;
- building community connections;
- mentoring for young people;
- skills training and employment outcomes;
- family and relationships counselling; and
- enough appropriate, affordable accommodation.

### **Early Learning Through Play (ELTP)**

ELTP is a program developed by Anglicare to assist migrant and refugee families with young children by providing a play-based educational program. The program utilises the Early Years Learning Framework.

By working alongside families to help their children learn and develop through play, the program also prepares children from refugee backgrounds to get a good start at school and make transition smoother.

ELTP has originally been a specific school or community site-based program and for the response a new parish based model has been developed. This provides an opportunity for volunteers to run the program within churches and to engage with the families of the children who attend.

There is also the opportunity to link 'sponsoring parishes' outside of Georges River Region to host parishes for prayer and volunteer support.

ELTP parish has the focus of transitioning to school and builds connections to local schools where children will be commencing Kindergarten.

### **ESL**

Anglicare works in partnership with around 90 churches in the Sydney Diocese to assist with making ESL an effective ministry.

ESL is a practical way to assist migrant and refugees learn English and adjust to a new culture.

Through this ministry, church members can demonstrate Christian care, acceptance and friendship.

ESL in the Georges River Region will be the key area of growth required over the next two years.

**Hope Counselling**

Hope Counselling provides vital support to refugee families from the Middle East (and elsewhere) and effectively addresses a wide range of needs experienced by refugees.

The trauma of conflict and the difficulties that can be experienced adjusting to a new culture and a new language can place added relationship strain on newly arrived families.

Hope Counselling works toward strengthening family relationships for refugees through counselling, group work and community development activities.

**Housing**

Sydney Anglicans encouraged to make available self-contained premises that may be privately leased to tenants. The premises could be a granny flat or self-contained residence, an investment property or a holiday residence. Landlords would be encouraged to set an affordable rent below market rent for a period of at least six months.

A model for the housing response is in development. We expect that there will be a high demand once the cohort requires long term housing arrangements.

**Training**

To prepare parish members for working and supporting refugees it is important that they are trained and equipped in cultural awareness training and working with vulnerable people who have suffered torture and trauma.

The training has been split into two modules and will be run as required over the next two years.

**1. Module 1****Outcomes – Cultural Awareness Focus**

- Understand something of the experiences people coming as refugees may have had; the trauma they may have experienced and their needs.
- Understand the background to why people become refugees and the situation in Syria and Iraq.
- Assisting these new arrivals and think about how you can be involved with them.

**2. Module 2****Outcomes - Practical focus**

- Communication (including how to speak with people from a Muslim background).
- Trauma (greater depth than module 1).
- Culture (looking at ourselves and our preconceptions etc. and how this affects working with others from refugee backgrounds).
- Working with interpreters.
- More on how to be involved and looking at it from a Christian perspective.

**Outcomes to date**

- ELTP parish model has been developed & initial site agreed for term 4.
- 600kg of clothing has been sent to the Middle East from Anglicare Villawood.
- Hope Counselling has 25 active clients from the cohort.
- 236 volunteers from churches have been trained in Module 1 to prepare and equip them to work with vulnerable people.
- ESL in Georges River Region has 16 churches offering ESL and we have engaged with four churches interested in launching classes.
- Anglicare is part of the Joint Partnership Working Group of the Premier and Cabinet led by Peter Shergold. This working group consists of a range of government and community organisations that are working on meeting the needs of the refugees. This Working Group is a key forum for Anglicare to receive updated information about the cohort and provide input into the design of various responses.
- Anglicare's Migrant & Refugee Program has established connections with local community groups such as the Australian Assyrian Association as a point of referral to Anglicare programs for new refugees.



**Client engagement stories**

Anglicare has also been making links with Christian workers and missionaries in the Middle East, specifically with ones who are working with Syrian and Iraqi refugees in urban and camp settings. They are informing Anglicare when a family or individual has been granted a visa to Australia, so that we can prepare well for their arrival. A five-member family who arrived recently in our Diocese – included a mother, father and three teenage children. The family were Christians and keen to meet their local Christian community.

Anglicare assisted in connecting the family with a local Christian couple who have cross cultural ministry experience. They enjoyed some meals together, the couple was able to assist with local knowledge and orientation, schools information, and provide practical support like computer and internet access to help find rental accommodation.

**Challenges**

There have been significant delays with the resettlement program. It was initially expected that Syrian and Iraqi refugees would commence arrival in early 2016 however due to processing delays the cohort arrivals only commenced mid-2016.

Due to the confidentiality of the settlement program Anglicare does not receive specific information on where and who the refugees are. Anglicare relies on SSI, Navitas and Government Departments to provide general information. It is through building strong community connections that individuals can be reached.

The needs of the refugees are case by case and we need to be prepared locally to have a flexible approach to engage with the community and find ways to support needs where possible. It is vital that strong community connections are established and maintained in order to understand the ongoing needs of these communities.

The resettlement program has taken much longer than expected, however Anglicare remains committed to the Diocesan vision for a well-resourced, well-planned and well-run program to meet the needs of refugees fleeing the conflict in Syria and Iraq.

GRANT MILLARD

*Chief Executive, Anglican Community Services*

1<sup>st</sup> September 2016

## 2/15 Tertiary Education Ministry Oversight Committee

(A report from the Tertiary Education Ministry Oversight Committee.)

1. The Tertiary Education Ministry Oversight Committee (TEMOC) was formed in 2009 and is responsible for the distribution of funds allocated by Synod to ministries operating in Universities and Vocational Education and Training (VET) institutions. The Committee is committed to supporting the development of evangelical tertiary ministries within the Diocese in accordance with the statement of vision, strategic priorities and core principles detailed in its report to the Synod in 2010 (refer to Synod Book 2010). A short video illustrating examples of work supported by TEMOC is available at <https://m.youtube.com/watch?feature=youtu.be&v=kZT43tVDveQ>.

2. The priorities and principles of TEMOC are summarised below –

- (a) Vision (paragraph 9, Synod Book 2010): Our vision is to grow Bible-based ministries on each university and Vocational and Education and Training (VET) campus in the Diocese that are –
  - (i) evangelistic,
  - (ii) preparing students for a life-time of Christian service, and
  - (iii) particularly concerned to raise up future generations of vocational Christian ministers.
- (b) Core Principles (paragraph 10, Synod Book 2010): In addition to the values in the vision above, we want these university and VET campus ministries to –
  - (i) serve churches in partnership through training and equipping their members,
  - (ii) as far as possible, work as a single united team on campus,
  - (iii) develop effective ministry across the whole campus, including segments such as commuters, international students, postgraduates, staff and residents,
  - (iv) have (Anglican) chaplains who will serve in these ministries, be recognized by the campus administration and advocate for the ministry.
- (c) Funding Model (Paragraph 11, Synod Book 2010): TEMOC funds are –
  - (i) to help initiate new work on tertiary education campuses,
  - (ii) to help resource campus based ministry traineeships to encourage the raising up of vocational Christian workers,
  - (iii) not to be the sole funding source for any campus ministry.

Funds are available under two schemes (*with the quantum of each grant declining over a 2 to 4 year trajectory*) –

  - (i) theologically trained workers,
  - (ii) ministry traineeships.

3. The members of the Committee are Professor Christopher Bellenger (Chair), the Rev Patrick Benn, the Rev Richard Blight (Secretary), the Rev Robert Copland, the Rev Stephen Gooch, Mrs Catherine Miers, Associate Professor Boyo Ockinga, the Rev Lisa Thompson and Canon Mark Williamson.

4. Standing Committee approved a change in the manner of election of members to bring TEMOC into line with the Governance Policy for Diocesan Organisations. Commencing in 2016 3 members will retire at each session of Synod rather than the previous situation where all 9 members retired every third year. Furthermore all members are now required to provide a signed copy of the Statement of Faith appended to the Governance Policy.

5. Following the 2015 Synod, the Committee (having met on four occasions) has –

- (i) reviewed reports from 2015 grant recipients,
- (ii) confirmed funding allocations for 2016,
- (iii) called for and provisionally assessed grant applications for 2017.

6. The Committee was responsible for overseeing the distribution of the Synod allocation of \$100,000 to support Tertiary ministry in 2016. As in previous years grant applications were received for projects valued at more than twice the funds made available by the Synod. The committee considered each of the applications in accordance with the statement of vision, strategic priorities and core principles.

7. For 2016 a total of eleven grants were distributed. All projects were initiated by Anglican ministries in consultation with evangelical student groups on campus. Continuing grants are assisting in the creation of a new CVET ministry at West Ryde TAFE, ministry trainees at 2 universities and a chaplain and trained male and female workers at 3 universities. New grants support ministry trainees at 2 universities, new international and muslim outreach workers and an expanded chaplaincy ministry.

8. Funds for 2016 were distributed as follows –

Tertiary Focus	Funds Recipient	Scheme	Ministry Focus	Project Contact	GRANT 2016
Multi-Institutional	St Barnabas, Broadway	Theologically Trained Worker	International Students	Rev. Mike Paget	9,000
UNSW	Unichurch UNSW / CBS	Ministry Trainees	Ministry Trainees (5)	Rev. Carl Matthei	12,000
UNSW	Unichurch UNSW / CBS	Ministry Trainees	Ministry Trainees (8)	Rev. Carl Matthei	10,000
UWS Penrith	St Philips, Kingswood	Theologically Trained Worker	University Chaplain	Rev. Steve Gooch	5,000
UWS Bankstown	AFES	Womens Staffworker	Theologically Trained Worker	Rev. Richard Blight	12,000
West Ryde TAFE	St Columbs, West Ryde	Ministry Trainee	Outreach Ministry	Rev. Mal York	8,000
UWS Parramatta	AFES	Male Staffworker	Theologically Trained Worker	Sonny Singh	4,000
University of Wollongong	AFES	Ministry Trainees	Ministry Trainees (3)	Rev. Rob Copland	7,000
University of Wollongong	AFES	Ministry Trainees	Ministry Trainees (2)	Rev. Rob Copland	2,000
Macquarie University	Robert Menzies College	Theologically Trained Worker	Chaplain	Rev. Tim Mildenhall	7,000
Sydney University	AFES	Theologically Trained Worker	Muslim Outreach Worker	Rev Paddy Benn	24,000
TOTAL FUNDS					\$100,000

9. Several members of the Committee have direct involvement in student ministries on campus which from time to time are grant applicants and - on occasion and after due process - may also become grant recipients. The Committee maintains a Conflict of Interest Register and any member with a conflict of interest does not advocate for their application in committee or vote on its approval.

10. The Committee considered reports on all the projects funded in 2015. The reports confirmed the application of funds to the specified project and provided details of outcomes achieved from grant funding. In one case some funds have been placed in a suspense account pending the return to work of a worker taking maternity leave.

11. Reports from 2015 Grants also reinforced the impact these grants are making in expanding ministry to tertiary students and raising up a new generation of gospel workers. In her annual report one ministry trainee from Wollongong said –

Many of the students that I've met with are becoming more solid in their convictions and are receiving valuable training for living out their faith in Christ beyond university. There's immense benefit in student ministry because of the way it can shape and equip people at such a pivotal stage in their life. As these students graduate and move off into other parts of the world they can do so with a solid foundation in the Bible and with skills and tools to help them be life-long disciples and ministers to others. I'm a case in point – I was a student who was challenged and grew so much in my faith through the bible teaching, training and encouragement I received. Because of this I made the decision to do a ministry apprenticeship at the uni where I'm now teaching, training and encouraging others about Jesus and the Bible. And it's something that I intend to do for the rest of my life.

12. TEMOC continues to encourage new initiatives in TAFE and CVET ministry and members are available to consult with any parishes considering outreach in this underdeveloped field.

13. The committee has called for applications for new and continuing projects in 2017. A total of 11 applications requesting \$193,000 have been received for at this stage for first round review. 2 applications are for new projects. Final decisions on grants will be made following the October meeting of Synod.

For and on behalf of the Tertiary Education Ministry Oversight Committee.

PROFESSOR CHRISTOPHER R BELLENGER  
*Chairman*

26 August 2016

## Proposal to change the status of the provisional parish of Westmead to a parish

(A report of the Western Sydney Regional Council.)

### Proposal

1. The proposal is to change the provisional parish of Westmead to the parish of Westmead.
2. The parish has seen steady growth in membership, ministry and Christian maturity.

### Support of the Western Sydney Regional Council

3. On the 18 February 2016 the Western Sydney Regional Council resolved to support the request that the Parish of Westmead be classified as a parish under the *Parishes Ordinance 1979*.

### Parish information

4. Anglicans have been meeting in Westmead since 1914 with the current church dedicated in 1956, at which time the parish became independent.
5. In 1990 the parish became provisional. In 1996 the Church Army moved their head office from Belrose to Westmead and the Rev. William Murray Harris, the director of Church Army, became the acting rector of the parish as well. In 1997 the church came to an agreement with the Church Army board that the two roles the director of Church Army had assumed had become very challenging and demanding. An agreement was reached between the church and the Church Army board that the two roles should be separated. The church needed a leader who would devote his time entirely to the parish ministry. In 1998 the Rev. George Kazogolo was appointed to be the Curate in Charge of the church. The parish has slowly grown in recent years in God's goodness, and has been self-supporting since 2002.
6. Due to the great commitment of many in the church, the parish has been able to develop ministry to children and youth. Specific ministries that have been established are as follows: Kids Plus- an after school program for K-6 which is run every Friday during school term. Supa Club- a Scripture Union program for primary school is run during lunch time. Play time for mothers and preschool children is run at the church twice a week. 99% of the people attending are not Christians. In 2007 the parish started ESL classes with three teachers. At present the parish has six teachers and 2 classes each week.
7. Members of the congregation have exercised their stewardship remarkably by using their God given gifts and resources for his glory. This has been through their finances, time, and using their gifts.

### Future Plan

8. Due to the demographic changes of Westmead, last year the parish employed a part time cross cultural worker. It is the parish's plan to make this position full time. The parish has a large number of people who attend Play time who are not Christians. Due to cultural sensitivity, the cross cultural worker's specific areas of focus is first to engage with the men, secondly to seek to target the second generation beginning with children. Though this is still in its second year, the signs are good.
9. This last year the cross cultural worker put together a team of six people most of whom are of subcontinent background. They organized carols in three different languages. The first mission was to sing carols at one of the block of units. This was very successful and this year the parish plans to expand this ministry. The other area that the cross cultural worker is doing is training the young people of subcontinent background to reach their peers.

### Size of congregations

10. Average attendance are currently –

9:30am	65 Adults 23 Children
5:30pm	18 Adults 10 Youth

### Particulars of all church trust property

11. Details of property held by the Anglican Church Property Trust upon trust for the provisional parish are as follows –

Value of the Land and Improvements	\$1,060,000
Value of Buildings:	
Church	\$5,301,900
Rectory	\$476,000
Church Hall	\$495,700
Hut	\$334,000
Church contents	\$131,700

### Summary of consolidated receipts and payments

12. A summary of the financial position over the past three years is set out below –

	2012	2013	2014
<b>Receipts</b>			
Offeratories	108,161	125,081 *	104,191
Received for other/ donations	1,057	776	1,250
Received for building fund			6,680
Grants		10,000	35,000 **
Rental Income (Land)	33,537	33,698	34,608
Ministry Activities Income			8,014
Other	28	119	602
Total income	142,783	169,674	190,345
<b>Operating expenses</b>			
Ministry staff	94,029	110,309	85,808
PCR	18,857	21,694	20,954
Resources for Ministry	6,339	5,580	571
Parish donations	4,811	350	12,803
Parish admin/general	4,081	3,246	10,226
Parish property	40,759	29,402	43,621
Ministry activities	-	-	739
Other	13	-	400
Total Expenses	168,889	170,581	175,122

\* In 2013 the parish had a special offertory to support an MTS worker.

\*\* The grant was for renovation of the Church Hall from CBP.

### Recommendation

13. The Western Sydney Regional Council recommends that the provisional parish of Westmead be reclassified as a parish with effect from 1 January 2017.

For and on behalf of the Western Sydney Regional Council.

IVAN LEE  
Bishop of Western Sydney

11 May 2016

## Anglican Schools Ministry Ordinance 2016

### Explanatory Report

#### Key Points

- A revised form of bill for the *Anglican Schools Ministry Ordinance 2016* is being promoted to Synod in place of the bill considered by the Synod in 2015 following consultation
- The revised form of bill provides, among other things, that –
  - the Head of a Diocesan School that is extra-parochial may appoint chaplains and assistant chaplains with the approval of the School Council
  - the Head may, in consultation with the Archbishop and with the approval of the School Council, dismiss chaplains and assistant chaplains
  - the Head applies for a licence for a chaplain or assistant chaplain

#### Purpose

1. The purpose of this report is to provide explanatory notes for the bill for the *Anglican Schools Ministry Ordinance 2016* (the “Bill”), which is being promoted to the 3<sup>rd</sup> ordinary session of the 50<sup>th</sup> Synod in 2016 pursuant to resolution 2/14 which is as follows –

“Synod, noting the report 4/13 Review of *School Chapels and Chaplains Ordinance 1975*, requests the Standing Committee to consult with Chaplains and Heads of Diocesan Schools in respect to the exposure draft and to bring a bill for an ordinance to the 2015 session of the Synod having regard to any comments that are received.”

#### Recommendation

2. The Synod pass the Bill as an ordinance of the Synod.

#### Background

3. A sub-committee was first appointed by the Standing Committee in 2009 to review the *School Chapels and Chaplains Ordinance 1975* (the “1975 Ordinance”).

4. The Synod received a report from the sub-committee at its 2012 session and resolved to encourage Synod members and school councils to consider and comment on the report with a view to amending legislation being brought to the 2013 session.

5. In 2013, the Synod received a further report from the sub-committee summarising the submissions that had been received. The Synod resolved to request the Standing Committee to appoint a further committee, with appropriate representation from chaplains and heads of schools (or their nominees), to consider the submissions and bring amending legislation to the 2014 session.

6. The Standing Committee appointed a committee composed of Mr Tony Willis (Chair), Dr Bryan Cowling (Director of the Anglican Education Commission), Mrs Jodi Crain (Chaplain of Roseville College), the Rev Dr Nick Foord (Community Chaplain, Shore), Mrs Sue Middlebrook (Head of Tara Anglican School for Girls) and Dr David Nockles (Head of Macarthur Anglican School). Bishop Chris Edwards was subsequently appointed to the Committee.

7. The Committee considered that the 1975 Ordinance should be replaced rather than amended. The Committee introduced a bill at the 2014 session of Synod as an exposure draft. The Synod resolved that further consultation be undertaken with schools and chaplains with a view to bringing a bill to the 2015 session of Synod, having regard to any submissions received.

8. Following this consultation process, a bill for the *Anglican Schools Ministry Ordinance 2015* was brought to the 2015 session of Synod. This bill reached the “committee stage” during which a number of amendments were made to the text of the bill. At that point further consideration of the bill was deferred until the next session of Synod and the Standing Committee was requested to –

- (a) consult with the Chairs, Heads and Chaplains of Anglican schools in respect to a suitable form of the bill and any matters of principle identified in any proposed amendments to the text of the bill which have not been dealt with at this session,
- (b) invite the Chairs, Heads and Chaplains to send any comments on the bill and matters of principle to the Diocesan Secretary by 31 March 2016, and

- (c) make arrangements to resume consideration of the bill at the next session having regard to any comments that are received.

9. The Diocesan Secretary wrote to Chairs, Heads and Chaplains on 17 December 2015 inviting them to comment on the bill and any matters of principle arising from proposed amendments that were not dealt with at Synod. The letter enclosed a copy of the bill, the proposed amendments and a consultation paper prepared by the Standing Committee setting out the primary issues of principle.

10. Submissions were received from the following persons –

- (a) The Rev Craig Foster (Chaplain, St Andrew's Cathedral School),
- (b) The Rev Dr Nick Foord (Chaplain, SHORE),
- (c) The Rev Martin Robinson (Governor, The King's School),
- (d) Mr Bill Shields (Chair, Nowra Anglican College),
- (e) Ms Jann Robinson (Principal, St Luke's Grammar School),
- (f) The Rev Ian Millican (Chair, Abbotsleigh),
- (g) The Rev Alex Koch (Chaplain, St Catherine's School Waverley), and
- (h) Mr David Minty (Chair, Penrith Anglican College, Mamre Anglican School and Roseville College).

11. The Archbishop also met with the heads of Schools on 5 May 2016 which, among other things, included discussion about the bill.

### **Amendments to the Bill**

12. Following this consultation, the Committee proposes the following amendments to the form of bill that emerged from the "committee stage" at the 2015 session of Synod –

- (a) inserting a definition of "Head" (clause 1),
- (b) deleting provision for the Head to exercise any of the School Council's functions under the Ordinance in consultation with the School Council (former clause 4),
- (c) providing that the Head of a Diocesan School that is extra-parochial may appoint chaplains and assistant chaplains with the approval of the School Council (clause 4(1)),
- (d) providing that the Head of a Diocesan School may, in consultation with the Archbishop and with the approval of the School Council, dismiss chaplains or assistant chaplains (clauses 4(2)),
- (e) providing that it is the Head rather than the School Council who applies for a licence for a chaplain or assistant chaplain (clauses 5(2) and 6(1)),
- (f) specifying that a licence must provide that it ceases upon the chaplain or assistant chaplain's ceasing to hold office (clauses 5(2) and 6(1)),
- (g) making consequential changes to maintain consistency in the appointment, dismissal and suspension of chaplains of Diocesan Schools that are not extra-parochial (clause 7),
- (h) providing that the constituting ordinance of a School prevails over the Anglican Schools Ministry Ordinance 2016 to the extent of any inconsistency (clause 11), and
- (i) providing for the Archbishop to delegate any of his functions under the Ordinance to an Assistant Bishop (clause 13).

### **General Explanation of the Bill**

13. The purpose of the Bill is to regulate ministry within the Anglican schools of the Diocese. It will replace the 1975 Ordinance.

#### *Clause 3: relationship between schools and parishes*

14. The Bill contains a statement of expectation in clause 3(1) that schools and parishes have a shared commitment to partnership in proclaiming the Lord Jesus Christ to both the school and parish communities. This is the case irrespective of whether or not the school is extra-parochial.

15. The 1975 Ordinance contains provisions for making extra-parochial declarations concerning schools. The Bill provides for the declaration process to revert to the *Extra-Parochial Ordinance 1918* (the "1918 Ordinance") except that the provisions in the Bill for the appointment and removal of chaplains will apply in place of clause 2 of the 1918 Ordinance.

16. Clauses 4, 5 and 6 of the Bill apply only in relation to extra-parochial schools. Clause 7 regulates chaplaincy in schools which have not been declared extra-parochial.

*Clause 4: appointment, dismissal and suspension of chaplains and assistant chaplains*

17. A chaplain is defined in clause 2, in relation to a school which is extra-parochial, as being “a person who holds a position within the School that primarily involves the delivery of Christian ministry to the School community”.

18. Clause 4(1) provides for the head of a school to appoint chaplains and assistant chaplains in and for the School, with the approval of the school council.

19. Clause 4(2) provides for the head to dismiss chaplains or assistant chaplains in consultation with the Archbishop and with the approval of the school council.

20. The head may also temporarily suspend a chaplain or assistant chaplain but must provide immediate notification of the suspension to the Archbishop (clause 4(3)).

21. This is a change from the 1975 Ordinance under which –

- (a) appointment is by the school council with the approval of the Archbishop, and
- (b) dismissal is by the school council with notification of the dismissal to the Archbishop, whereupon the Archbishop has power to revoke the chaplain's licence in accordance with certain disciplinary ordinances and the *Anglican Church of Australia Constitution Act 1902*.

*Clause 5: duties, qualifications and licensing of chaplains*

22. Clause 5(1) sets out a high level duty statement for school chaplains, being “to teach the students the doctrines of Christ and to exercise a pastoral ministry within the school community, especially to staff and students”. This will complement such other duties as may be apportioned by the head of the school from time to time.

23. By clause 5(2), it will be mandatory for the head of a school to apply to the Archbishop for a licence for any person who is proposed to be a chaplain in the school. As discussed above, a head will only be able to appoint a person as a chaplain if that licence is granted. A chaplain's licence must include a provision that it will cease upon the chaplain's ceasing to hold the office of chaplain as a member of the staff of the school. There will not be a further step whereby the Archbishop considers the revocation of the chaplain's licence since the licence will cease according to its terms upon the dismissal.

24. By clause 5(3) if a chaplain ceases to hold the licence (whether due to resignation or revocation) he or she will cease to be entitled to act as chaplain or to hold himself or herself out as being the chaplain. However loss of the licence will not have the effect of dismissing the chaplain from being a member of the staff of the school. This would be a second step initiated by the head. Alternatively a head could decide to retain the person as a staff member in a capacity other than chaplain.

25. By clause 5(4), a chaplain may be an ordained or lay person, but must hold a qualification in theology, commensurate to the position (preferably a bachelor degree), that is acceptable to the Archbishop. They should, wherever possible, also hold a qualification in education. This is the minimum requirement. The Archbishop may see fit to impose other requirements before issuing a licence.

26. By clause 5(5) a person may only be given the title chaplain if the requirements of clause 5 have been satisfied.

*Clause 6: assistant chaplains*

27. An assistant chaplain is defined in clause 2 as being “a person who is responsible to and assists the Chaplain in their duties”.

28. The requirements in clause 6 for the qualifications and licensing of assistant chaplains are materially equivalent to those required for chaplains in clause 5.

*Clause 7: chaplaincy in schools that are not extra-parochial*

29. By clause 7(1), in the case of a school that is not extra-parochial, the rector of the parish in which the school is situated (or predominantly situated) will be the chaplain of the school. However by clause 7(2) the rector may apply to the Archbishop to license another person as chaplain in place of the rector, or as assistant chaplain to assist the rector in his duties as chaplain. However the person will only take up this position if appointed by the Head. A person who has been licensed under clause 7(2) can be temporarily suspended or dismissed by the Head in accordance with clause 7(3).

*Clause 8: school ministry plan*

30. By clause 8, the strategic planning process of a school should incorporate a ministry plan, which is to include –

- (a) the delivery of Christian Education,



- (b) the delivery of Biblical Studies to all years of the School,
- (c) strategies for providing pastoral care to staff and students, and
- (d) strategies for presenting the gospel to the school community.

31. The term “Christian Education” is defined in clause 2 as being –  
 “the presentation of the whole curriculum within a Christian worldview founded on the gospel of the Lord Jesus Christ, as well as any distinctive Biblical Studies curriculum”.

32. This requirement has been inserted in recognition that Anglican ministry within diocesan schools involves more than the appointment of a chaplain, though the chaplain and the strategic planning process of a school work hand in hand. It is hoped that the clause will provide a formal basis for heads, school councils and chaplains to engage in strategic planning concerning ministry within their schools.

*Clause 9: Chaplains of Anglican Schools*

33. The Bill defines an “Anglican School” to be “an Anglican school, not being a Diocesan School, which is situated in the Diocese. In other words, an Anglican school that is not constituted by ordinance of the Synod or in relation to which the Synod is empowered to make ordinances.

34. The Ordinance cannot apply directly to such schools, however it can apply to members of clergy of the Anglican Church of Australia. Clause 9(2) provides that no member of clergy (other than the Rector of the relevant parish) is to act as chaplain or assistant chaplain of an Anglican School unless licensed to do so by the Archbishop.

35. The entitlement of the Rector to be the chaplain of the school ceases while for the duration that another member of clergy holds a licence as chaplain of the school (clause 9(3)).

*Clause 10: chapels*

36. The Bill makes provision for the licensing of chapels and the custody of service registers. Increasingly schools are utilising multipurpose facilities for chapel services.

*Clause 11: Interaction with School Constitutions*

37. The Bill provides that the constituting ordinance of a school will prevail over the terms of the Anglican Schools Ministry Ordinance 2016 to the extent of any inconsistency.

*Clause 12: Transition*

38. It is not intended that any person holding the position of chaplain or assistant chaplain in a school be disqualified from that position by virtue of the introduction of the requirements in clauses 5 and 6. Any such person will be deemed to meet the requirements to the extent they apply to the chaplain or assistant chaplain in that school. If a chaplain or assistant chaplain leaves their current school and applies to be a chaplain or assistant chaplain at another school, they will need to meet the requirements in clauses 5 and 6 in relation to that new position.

39. Any school declared extra-parochial under the 1975 Ordinance will be deemed to have been declared extra-parochial under the 1918 Ordinance.

*Clause 13: Delegation by the Archbishop*

40. The Bill makes provision for the Archbishop to delegate any of his functions under the Ordinance to an assistant bishop.

*Clause 14: Repeal*

41. The Bill will repeal the 1975 Ordinance.

*Clause 12: Commencement*

42. The Bill will commence on 1 January 2017.

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

24 August 2016

## Anglican Schools Ministry Ordinance 2016

No 41, 2016

### Long Title

An Ordinance to regulate ministry within the Anglican schools of the Diocese.

The Synod of the Diocese of Sydney Ordains as follows.

### 1. Name

This Ordinance is the *Anglican Schools Ministry Ordinance 2016*.

### 2. Interpretation

In this Ordinance –

“Anglican School” means an Anglican school, not being a Diocesan School, which is situated in the Diocese.

“Assistant Chaplain” means a person who is responsible to and assists the Chaplain in their duties.

“Chaplain” means –

- (a) in relation to a School which is extra-parochial, a person who holds a position within the School that primarily involves the delivery of Christian ministry to the School community, and
- (b) in relation to a School which is not extra-parochial, the person who is the Chaplain in accordance with clause 7 or 9.

“Christian Education” includes the presentation of the whole curriculum within a Christian worldview founded on the gospel of the Lord Jesus Christ, as well as any distinctive Biblical Studies curriculum.

“Diocesan School” means any school that is constituted by or under an ordinance of the Synod of the Diocese or in relation to which the Synod is empowered to make ordinances, and includes schools of the Anglican Schools Corporation.

“Head” means a person appointed to lead a School, who may be titled Headmaster, Headmistress or Principal.

“Parish” means a parish or provisional parish constituted under or recognised as such for the purposes of the *Parishes Ordinance 1979*.

“Rector” includes a person fulfilling the function of rector in a parish on a temporary basis, such as an acting rector.

“School” means a Diocesan School or an Anglican School.

“School Council” means the body having governance responsibility for the School.

### 3. Relationship between Schools and Parishes

(1) Without limiting the generality of the *Extra-Parochial Ordinance 1918*, where it is deemed beneficial, a School Council of a Diocesan School may apply for its School to be declared extra-parochial under the *Extra-Parochial Ordinance 1918*.

(2) Clause 2 of the *Extra-Parochial Ordinance 1918* does not apply to a Diocesan School which is declared to be and remains extra-parochial pursuant to that Ordinance.

(3) Clauses 4, 5 and 6 of this Ordinance apply only in respect to Diocesan Schools which are extra-parochial.

(4) Regardless of whether a School is extra-parochial, Schools and Parishes are encouraged to have a shared commitment to partnership in proclaiming the gospel of the Lord Jesus Christ to the School and Parish communities.

### 4. Chaplains and Assistant Chaplains in Diocesan Schools that are extra-parochial: appointment, dismissal and suspension

(1) Subject to clauses 5(2) and 6(1), the Head of any Diocesan School may appoint, with the approval of the School Council, one or more Chaplains or Assistant Chaplains as members of staff in and for the School.

(2) The Head of any Diocesan School may, in consultation with the Archbishop and with the approval of the School Council, dismiss such Chaplains or Assistant Chaplains.

(3) The Head of any Diocesan School may temporarily suspend a Chaplain or Assistant Chaplain from their duties as Chaplain or Assistant Chaplain, but thereupon must immediately notify the Archbishop and the School Council of such action.

**5. Chaplains in Diocesan Schools that are extra-parochial: duties, qualifications and licensing**

(1) The duties of the Chaplain in a Diocesan School, notwithstanding any other responsibilities they may have as a staff member, shall be to teach the students the doctrines of Christ and to exercise a pastoral ministry within the school community, especially to staff and students.

(2) The Head of a Diocesan School must apply to the Archbishop for a licence for any person who is proposed to be a Chaplain in the School, and may only appoint a person as a Chaplain in the School if the licence is granted. The licence shall provide that it will cease upon the Chaplain's ceasing to hold such office as a member of the staff of the School.

(3) If at any time and for any reason, a Chaplain in a Diocesan School ceases to hold the licence, they will cease to be entitled to act as Chaplain of the School, and must not thereafter hold themselves out as having this title. This will not of itself have the effect of removing the person from being a member of the staff of the School.

(4) A Chaplain in a Diocesan School –

- (a) may be an ordained or a lay person,
- (b) must hold a qualification in theology, preferably a bachelor degree, commensurate with the position to which they are appointed, that is acceptable to the Archbishop, and
- (c) should, wherever possible, also hold an appropriate educational qualification.

(5) A person must not be given the title of Chaplain in a Diocesan School unless the requirements of this clause have been satisfied.

**6. Assistant Chaplains in Diocesan Schools that are extra-parochial: qualifications and licensing**

(1) The Head of a Diocesan School must apply to the Archbishop for a licence for any person who is proposed to be an Assistant Chaplain in and for the School, and may only appoint a person as an Assistant Chaplain in the School if the licence is granted. The licence shall provide that it will cease upon the Assistant Chaplain's ceasing to hold such office as a member of the staff of the School.

(2) If at any time and for any reason, an Assistant Chaplain in a Diocesan School ceases to hold the licence, they will cease to be entitled to act as Assistant Chaplain of the School, and must not thereafter hold themselves out as having this title. This will not of itself have the effect of removing the person from being a member of the staff of the School.

(3) An Assistant Chaplain in a Diocesan School –

- (a) may be an ordained or a lay person,
- (b) must hold, or be in the process of obtaining, a theological qualification that is commensurate with the functions they are to perform, and,
- (c) should, wherever possible, also hold an appropriate educational qualification.

(4) A person must not be given the title of Assistant Chaplain in a Diocesan School unless the requirements of this clause have been satisfied.

**7. Chaplaincy in Diocesan Schools that are not extra-parochial**

(1) Subject to this clause, in the case of a Diocesan School which is not extra-parochial, the Rector of the Parish in which the School is situated or, if situated in part, the Rector of the Parish in which it is predominantly situated, is the Chaplain of the School.

(2) The Archbishop may, on application from such Rector and with the approval of the School Council of the School, license another person –

- (a) as the Chaplain in place of the Rector, or
- (b) as an Assistant Chaplain to assist the Rector in his duties as Chaplain, and

if that licence is granted, the Head may appoint the person as a Chaplain or Assistant Chaplain in accordance with the terms of the licence.

(3) In the case of a person licensed under clause 7(2) the Head may –

- (a) temporarily suspend the person from duties, but thereupon must immediately notify the Archbishop, the Rector and the School Council of such action, and

- (b) dismiss the person as a Chaplain or Assistant Chaplain of the School, in consultation with the Archbishop and the Rector, and with the approval of the School Council.

## **8. School Ministry Plans for Diocesan Schools**

The strategic planning process of each Diocesan School should incorporate a ministry plan which includes –

- (a) the delivery of Christian Education,
- (b) the delivery of Biblical Studies to all years of the School,
- (c) strategies for providing pastoral care to staff and students, and
- (d) strategies for presenting the gospel to the school community.

## **9. Chaplains of Anglican Schools**

- (1) The Archbishop may license a person to be a Chaplain or Assistant Chaplain of an Anglican School on application of such School.
- (2) Subject to subclause (3), no member of clergy of the Anglican Church of Australia other than the Rector of any Parish in which an Anglican School is situated, or predominantly situated, is to act as Chaplain or Assistant Chaplain in any Anglican School unless licensed as Chaplain or Assistant Chaplain of such School by the Archbishop.
- (3) If an Anglican School is situated, or predominantly situated, in a Parish and the Archbishop licenses a person other than the Rector of the Parish to be a Chaplain of the School, the right of the Rector to act as Chaplain ceases while that person is so licensed.
- (4) A licence for a member of clergy who is proposed to be a Chaplain or Assistant Chaplain of an Anglican School must provide that it will cease upon the Chaplain or Assistant Chaplain's ceasing to hold such office as a member of the staff of the School.

## **10. Chapels**

- (1) The Archbishop may license any building or part of a building as a Chapel in or for any School on application from its School Council.
- (2) The safe custody of all records and Registers of Chapel services for a Diocesan School shall be the responsibility of the Chaplain.

## **11. Interaction with School Constitutions**

The constituting Ordinance of a School prevails over the terms of this Ordinance to the extent of any inconsistency.

## **12. Transition**

- (1) All persons who, immediately before this Ordinance commences, hold the position of Chaplain or Assistant Chaplain in a Diocesan School which is extra-parochial are deemed to comply with clauses 5 and 6 to the extent they are applicable to the Chaplain or Assistant Chaplain in that School.
- (2) Any Diocesan School which was declared extra-parochial under the *School Chapels and Chaplains Ordinance 1975* shall be deemed to have been declared extra-parochial under the provisions of the *Extra-Parochial Ordinance 1918*.
- (3) Any reference to the *School Chapels and Chaplains Ordinance 1975* in any ordinance is to be taken to be a reference to the *Anglican Schools Ministry Ordinance 2016* unless the context otherwise requires.

## **13. Delegation by the Archbishop**

The Archbishop may delegate any of his functions under this Ordinance to an Assistant Bishop.

## **14. Repeal**

The *School Chapels and Chaplains Ordinance 1975* is repealed without affecting the validity of any action that has been taken under the terms of that ordinance.

## **15. Commencement**

This Ordinance commences on 1 January 2017.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

R TONG  
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney 11 October 2016.

R WICKS  
Secretary of Synod

I Assent to this Ordinance.

GN DAVIES  
Archbishop of Sydney  
19/10/2016

# Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016

## Explanatory Report

### Key Points

- Currently, after a time for questions on a motion that an ordinance be approved in principle, the President is only required to give an opportunity for speeches against the motion
- The proposed motion will allow speeches for, or against a motion that an ordinance be approved in principle

### Purpose of the bill

1. The purpose of the bill for the *Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016* (the “bill”) is to amend the *Conduct of the Business of Sydney Ordinance 2000* concerning speeches with respect to motions that an ordinance be approved in principle.

### Recommendation

2. The Synod pass the bill as an ordinance of the Synod.

### Background

3. Currently, by virtue of rules 5.5(7) and 5.5(8) of the Schedule of the *Conduct of the Business of Synod Ordinance 2000*, when considering a proposed ordinance, there is no mechanism that enables members (with the exception of the mover and seconder) to speak in favour of a motion to pass an ordinance in principle, unless there is a speaker in opposition.

4. The Ordinance replaced the *Standing Orders Amendment and Consolidation Ordinance 1968* (which was repealed). The rules of debate according to the 1969 Ordinance did not preclude members speaking for the motion.

### Discussion

5. It is assumed that the intention of the current rule is to avoid unnecessary debate on a matter upon which Synod has formed an affirmative view. However, in the situation where a Synod member is broadly in support of an ordinance, but feels that the text of the proposed ordinance requires amendment, the following two consequences arise –

- (a) in such a circumstance it is hard to make the case to move into Committee for such debate without opposing the motion itself, and
- (b) where several amendments are contemplated for the ordinance which speak to a matter of larger principle, the speaker is then relegated to the shorter speaking time ‘in committee,’ which does not lend itself to explaining the larger issue in the same way that a speech on the motion to pass would.

6. Under the current rules, a procedural motion may be moved to allow speeches in favour of the proposed ordinance. However, in order to provide some flexibility in this matter without resorting to procedural motions (which themselves take the time of Synod) it is recommended that the following amendments be made to the *Conduct of the Business of Synod Ordinance 2000* –

- (a) amend rule 5.5(7) such that the amended question put to the Synod by the President would be, “Does any member wish to speak for, or against the motion, or to move an amendment to it?”, and
- (b) amend rule 5.5(8) to read, ‘If a member indicates that he or she wishes to speak for, or against the motion, or to move an amendment, the President is to allow debate on the motion to proceed.

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

24 August 2016

## Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016

No 44, 2016

### Long Title

An Ordinance to amend the *Conduct of the Business of Synod Ordinance 2000* concerning speeches with respect to ordinances.

The Synod of the Diocese of Sydney Ordains as follows.

### 1. Name

This Ordinance is the *Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016*.

### 2. Amendment

The *Conduct of the Business of Synod Ordinance 2000* is amended by –

- (a) inserting the following new paragraphs (d) and (e) in rule 4.1 of the schedule to the Ordinance (with re-lettering of the existing paragraphs) –
  - “(d) Instead of making separate speeches in support of the principal motion, the mover and seconder may, by notice to the Synod, elect to make a joint presentation in support of the principal motion for up to the combined length of time the mover and seconder would otherwise be permitted to speak.
  - (e) A speech or presentation referred to in paragraph (c) or (d) may, by arrangement with the Secretary of the Synod, be accompanied by overhead visual material”, and
- (b) deleting the matter “on a specified future day/on a specified future day and at a specified time” in the form of the motion in rule 5.4(9) of the Schedule to the Ordinance and inserting instead “forthwith or at a specified time”, and
- (c) adding the following to the end of rule 5.5(4) of the Schedule to the Ordinance –

“If, during the time for questions, no further member indicates that he or she has a question, the President may declare that the time for questions has ended.”,

and
- (d) deleting rule 5.5(5) and inserting instead –
  - “(5) If the President thinks that sufficient time has been allowed for questions but there remains one or more members indicating a wish to ask a question, the President is to ask the Synod a question to the effect –

‘Does the Synod consider that sufficient time has been allowed for questions?’”, and
- (e) inserting the matter “for, or” after the word “speak” in rules 5.5(7) and 5.5(8) of the schedule to the Ordinance.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN  
Deputy Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 17 October 2016.

R WICKS  
Secretary of Synod

I Assent to this Ordinance.

GN DAVIES  
Archbishop of Sydney  
19/10/2016

## Parental Leave Ordinance 2016

### Explanatory Statement

#### Key Points

- The bill for the Parental Leave Ordinance 2016 seeks to provide a framework for parental leave for members of the clergy licensed to parishes ("ministers") through a model policy that may be adopted by parishes
- Ministers are generally not entitled to parental leave under the *Fair Work Act 2009* because they are not employees

#### Evidence

##### Background

1. In 2015, the Synod considered exposure draft legislation to provide for parental leave for parish clergy and resolved as follows –

##### *41/15 Parental leave for parish clergy*

Synod, noting the report Parental leave for parish clergy –

- agrees in principle to making provision for parental leave for parish clergy,
- requests Standing Committee to consider whether such provision is best made by ordinance, by policy, or by some other instrument,
- invites Synod members to send any comments on the exposure draft to the Diocesan Secretary by 31 December 2015 and requests the Standing Committee to take these comments into account in finalising a proposal for consideration at the 2016 session of Synod.

2. A total of 10 submissions were received. For the most part, these submissions addressed issues of principle rather than drafting aspects. Common issues of principle in the submissions were –

- A concern about the cost of parental leave to parishes and the potential for this to act as a disincentive for a parish to engage young women
- An inconsistency in clergy being office-holders and yet being provided with employee-like entitlements
- A need for flexibility – making provision for parental leave through a policy or guidelines rather than by ordinance

3. The Standing Committee appointed a committee comprising Archdeacon Kara Hartley (Chair), the Rev Natalie Ray, the Rev Andrew Graham and a person appointed by the Stipends and Allowances Committee (being Mr Paul Willis) to consider the submissions and bring a proposal to the Standing Committee.

##### *Achieving parental leave through a policy*

4. The Committee notes the three common themes in the submissions that are noted above and considers that parental leave should be provided through a model policy that parish councils can adopt, with or without amendment. The form of parental leave appropriate in one parish may not necessarily be appropriate in another. There needs to be flexibility to determine the best outcomes for ministry and clergy families in the local context.

5. The Committee also acknowledges that there is a diversity of views across the Diocese, held in good conscience, concerning family and, in particular, the desirability of a mother returning to work following the birth of a child. There are multiple ways to be godly in this area. Considerations with respect to parental leave for clergy include –

- The high cost of housing (and living in general) in Sydney – as more families have double-incomes, economic pressure builds for more families to have double-incomes.
- The role of clergy in modelling godly family living – and what godly family living actually looks like in a secular and materialist society where parenting responsibilities are increasingly being outsourced.
- A desire for the conditions of parish clergy to be in keeping with the standards of general society – and for our parishes to not be less generous towards clergy families with young children.



- The roles of a father and mother in a Christian family – and the common view that the interests of a child are best served by mothers’ providing primary care, especially when a child is very young.
- Differing care networks among clergy – such as the level of parental support provided by members of ministers’ extended family or friends.

*An ordinance framework for the policy*

6. The Committee considers that a parental leave policy for parish clergy should be under the framework of an ordinance rather than Synod passing a resolution to commend a model form of policy for adoption by parishes. The reasons include –

- The ordinance will require parishes to notify the Registrar when they adopt, amend or exclude the Policy. This will enable the extent of adoption of the Policy by parishes to be measured, and also for amendments to be tracked. If common problems or amendments are emerging this will provide an opportunity to improve the model form of Policy. It is proposed that the Ordinance be reviewed after a period of 3 years.
- Implementing the Policy will necessitate the overriding of provisions in other ordinances. This can only be done by ordinance. The two instances are: providing that parental leave does not interrupt continuity of service and to suspend parish cost recovery obligations pertaining to “ministry costs” while a female minister is on parental leave.
- In the event that an Assistant Minister chooses not to return to perform the duties of their office at the end of a period of parental leave, but did not resign, it would be necessary to revoke the licence of that minister. Presently this would require giving 3 months notice under the *Assistant Minister’s Ordinance 1990*, which is not practical after a person has already taken parental leave. Special provision should be made for revocation of licence if an Assistant Minister does not return to work following parental leave.

*Explanation of the policy*

Parental Leave for Women

7. Under the Model Policy a female minister will be entitled to up to 52 weeks continuous maternity leave and up to 52 weeks continuous adoption leave. These entitlements are similar to those of female employees under the national employment standards in the *Fair Work Act 2009*, except that an employee can request an additional period of leave of up to 52 weeks, which can only be refused on ‘reasonable business grounds’.

8. Parental leave is to be unpaid, except that parish cost recoveries payments pertaining to ‘ministry costs’ will be paid for the first 2 weeks of leave, which is consistent with the paternity leave period for male ministers.

9. Subject to meeting the eligibility criteria, a female minister on parental leave will be entitled to 18 weeks pay at the national minimum wage under the *Commonwealth Paid Parental Leave Scheme*. These payments are subject to income tax. The National Minimum Wage is currently \$672.60 per week before tax.

10. A female minister may remain in occupation of any accommodation usually provided by the parish during any period of parental leave if she pays an occupation fee to the wardens which the Regional Bishop has approved as being just and equitable having regard to all of the circumstances. What is just and equitable may vary depending on a variety of factors. For example: whether the accommodation is owned by the parish or leased, the market value of rent in the area, the housing needs of the other staff of the parish and any alternative housing options available to the minister.

11. The notice requirements are set out in paragraph 4 of the Model Policy. They require 3 months’ notice before the commencement of the leave, but give flexibility if it is not reasonably practicable for the minister to comply with this requirement.

12. Parental leave may be extended once under paragraph 4 at the request of the minister by her giving notice. Any further extensions must be by agreement. The total period of leave cannot exceed 52 weeks.

13. Parental leave may be cancelled or shortened at the request of the minister on the terms set out in paragraph 6 of the Model Policy.

14. Paragraph 8 of the Model Policy provides for a female minister to undertake ministry duties on a limited or part-time basis while on parental leave, subject to this being agreed between the female minister, rector and wardens. Any remuneration or benefits for performing such duties would require the agreement of the parish council. The nature of ministry is such that it may be desirable for a female minister to continue

to have some duties while on leave. The Model Policy will allow flexibility where there is mutual agreement.

#### Parental Leave for Men

15. Under the Policy a male minister will be entitled to –
  - (a) up to 2 weeks paternity leave up to the date being 6 weeks after the birth of the child, and
  - (b) up to 2 weeks continuous adoption leave at any time up to 6 weeks after the placement of the child.
16. To provide flexibility, this leave can be taken in one period or in separate periods with the agreement of the rector and the wardens, but must be taken within 6 weeks after the birth or adoption of the child.
17. Under the policy a male minister will continue to receive their stipend, allowances and other benefits for the 2 week period. Since the leave is paid there will not be any entitlement to up to 2 weeks 'Dad and Partner Pay' at the national minimum wage under the *Commonwealth Paid Parental Leave Scheme*. If a parish wished to take advantage of the *Commonwealth Paid Parental Leave Scheme* it would need to modify the policy by providing that the leave is unpaid.
18. The entitlements of male clergy to parental leave are more limited than for male employees under the *Fair Work Act 2009 (Cth)* who are entitled to up to 8 weeks leave concurrently with their wife if she is on leave, or 52 weeks leave if they are the primary carer. One reason for limiting the entitlements of male clergy is because ministry in a parish could be seriously affected if it is the rector who was absent for an extended period. However a parish can chose to provide a longer period of leave if it wishes.
19. The notice requirements are set out in paragraph 10 of the Model Policy.

#### General Provisions

20. A minister will only be entitled to parental leave if they have had at least 12 months of continuous service licensed to a position in the Diocese of Sydney immediately prior to the time of taking the leave. Parental leave will not break a minister's continuity of service but, to the extent the leave exceeds 2 weeks, it is not to be taken into account in determining a minister's period of service for the purpose of long service leave and annual leave entitlements.
21. A minister may take any annual leave or long service leave instead of, or in conjunction, with parental leave. However, in the case of a female minister, the total period of leave cannot be extended beyond the maximum period of 52 weeks. Though a more favourable arrangement could be agreed upon in accordance with paragraph 14 of the Model Policy.
22. The bill provides that the entitlements of a minister to parental leave are minimum entitlements. Entitlements that are more favourable to the minister may be agreed between the minister taking leave, the rector and wardens (and in the case of a rector's taking leave, the Regional Bishop).
23. The Model Policy provides a framework for a female minister who has taken parental leave to request a return to office on a part-time basis. The paragraph does not impose any obligation on the rector or the Archbishop to agree to this request. Circumstances may make it impractical to grant this request.
24. The Archbishop may revoke the licence of a minister, after giving the minister opportunity to show cause, if the minister does not return to perform the duties of office at the end of the period of parental leave.
25. Paragraph 16 of the Model Policy provides a means for the resolution of disputes in respect to the operation of the Policy by involving the Regional Bishop.

#### **Recommendation**

26. The Standing Committee recommends that the Synod pass the bill as an ordinance.

For and on behalf of the Standing Committee

ROBERT WICKS  
*Diocesan Secretary*

24 August 2016

# Parental Leave Ordinance 2016

No 43, 2016

## Long Title

An Ordinance to provide a model policy for parental leave for clergy licensed to parishes in the Diocese of Sydney.

The Synod of the Diocese of Sydney Ordains as follows.

### 1. Name

This Ordinance is the Parental Leave Ordinance 2016.

### 2. Definitions

In this Ordinance –

*Assistant Minister* means a deacon or presbyter licensed or authorised by the Archbishop to the office of assistant minister or senior assistant minister in a parish.

*minister* means a rector or an Assistant Minister.

*Parental Leave* means parental leave taken by a Minister in accordance with the form of the Policy in force in the parish to which the Minister is licensed.

*Parish* means a parish or provisional parish constituted under or recognised as such for the purposes of the Parishes Ordinance 1979, and also include the Cathedral Church of St Andrew Sydney.

*Parish Council* includes the Chapter of the Cathedral Church of St Andrew Sydney.

*Policy* means the model Parental Leave Policy set out in the Schedule.

### 3. Parental Leave Policy

The model Parental Leave Policy for clergy licensed to parishes in the Diocese of Sydney is set out in the Schedule.

### 4. Application of the Policy

(1) The Policy does not have effect in a Parish unless the Parish Council of the Parish resolves to adopt the Policy.

(2) A Parish Council may adopt the Policy with amendments.

(3) If a Parish Council adopts the Policy, the Rector of the Parish must notify the Registrar in writing as soon as practicable thereafter. If the Parish Council has adopted the Policy with amendments, the notice must enclose a copy of the amended form of the Policy.

(4) A Parish Council that has adopted the Policy may thereafter resolve to amend the Policy or to exclude the Policy. The Rector of the Parish must notify the Registrar in such instance.

### 5. Entitlements while on Parental Leave

(1) Subject to clause (2), a minister is not entitled to be paid or receive benefits during a period of Parental Leave except to the extent agreed by the Wardens and Parish Council or provided for in the form of the Policy in force in the Parish to which the minister is licensed.

(2) For the purpose of clause 3(1)(b) of the *Assistant Ministers Ordinance 1990*, a minister who is on Parental Leave is deemed to be entitled to the stipend, and to any other emolument or perquisite, they would otherwise have been entitled to had they not been on Parental Leave and must be paid such stipend, emoluments or perquisites during any period of notice given to the minister under that clause.

### 6. Continuity of service

(1) Parental Leave does not break a minister's continuity of service.

(2) Any period of Parental Leave in excess of 2 weeks is not to be taken into account in determining a minister's entitlement to leave under the *Annual Leave Ordinance 1983* and the *Long Service Leave Ordinance 1973*, notwithstanding the provisions of those ordinances.

*Note: A member of clergy must be in receipt of an ordinary stipend to render qualifying service for the purposes of the General Synod – Long Service Leave Canon 2010 Assenting Ordinance 2010.*

## 7. Return to Service

- (1) If an Assistant Minister does not return to perform the duties of the office upon the end of a period of Parental Leave, including in circumstances where a request to be licensed part-time has been declined, the Archbishop may revoke the licence of the Assistant Minister in respect of that office.
- (2) Before revoking a licence under clause 7(1) the Archbishop must give the Assistant Minister opportunity to show cause why the licence should not be revoked.

## 8. Parish Cost Recoveries

Notwithstanding provisions in the *Cost Recoveries Framework Ordinance 2008* to the contrary, a Parish is not required to pay amounts under that ordinance pertaining to the “ministry costs” of a minister taking a continuous period of parental leave for the period beginning 2 weeks after the date the leave commences and ending on the date that the leave ends.

## 9. Review of the Policy

- (1) The Standing Committee is to undertake a review of the Policy after a period of 3 years after the date of assent to this Ordinance.
- (2) The Standing Committee may amend the Policy by resolution.

## 10. Commencement

Except for this clause, the provisions of the Ordinance commence on 1 January 2017.

# Schedule

## Policy for parental leave for parish clergy

### Purpose and Application of this Policy

1. The purpose of this policy is to provide for parental leave for members of the clergy licensed to the Anglican Parish of [X]. The Policy was adopted by the Parish Council by resolution on [X].

### Definitions

2. In this Policy –

**Adoption Leave** is leave taken by a male or female Minister in connection with the adoption by the Minister of a child under the age of 5 years not being a child who –

- (a) has previously lived continuously with the Minister for a period of at least 6 months, or
- (b) is a child or a step-child of the Minister or the Minister's spouse.

**Archbishop** means –

- (a) the Archbishop, or
- (b) during the absence of the Archbishop – the Archbishop's Commissary, or
- (c) if the See is vacant – the Administrator of the Diocese.

**Assistant Minister** means a deacon or presbyter licensed or authorised by the Archbishop to the office of assistant minister or senior assistant minister in the Parish.

**Maternity Leave** is leave taken by a female Minister in connection with the pregnancy or the birth of a child of the Minister.

**minister** means –

- (a) a rector, or
  - (b) an assistant minister (including a senior assistant minister),
- who is licensed as such to the Parish.

**Parental Leave** is –

- (a) Adoption Leave, or
- (b) Maternity Leave, or
- (c) Paternity Leave.

**Parish** means the Anglican Parish of [X].

**Paternity Leave** is leave taken by a male minister in connection with the pregnancy or the birth of a child of his wife.

**Regional Bishop** means the bishop of the region within which the Parish is situated.

## Parental Leave for Women

### 3. Entitlement to leave

- (1) A female minister is entitled to –
  - (a) up to 52 weeks continuous Maternity Leave as provided by this Policy;
  - (b) up to 52 weeks continuous Adoption Leave as provided by this Policy.
- (2) Maternity Leave is not to extend beyond 52 weeks after the date of birth of the child.
- (3) Adoption Leave is not to extend beyond 52 weeks after the date of placement of the child.

### 4. Notice to be given

- (1) Before taking Parental Leave to which she is entitled under paragraph 4 the minister, subject to paragraph 4(3), must give at least 3 months written notice of –
  - (a) the expected date of birth of the child or the expected date of placement of the child, and
  - (b) the dates on which –
    - (i) the Parental Leave is to begin, and
    - (ii) the Parental Leave is to end.
- (2) Notice under paragraph 4(1) must be given to –
  - (a) the Archdeacon for Women's Ministry,
  - (b) the Regional Bishop,
  - (c) the Rector, and
  - (d) the Wardens.
- (3) If, by reason of circumstances, it is not reasonably practicable for a minister to comply with paragraph 4(1) she must give notice as soon as possible to the persons referred to in paragraph 4(2) of the date on which the Parental Leave began or is to begin and the date on which the Parental Leave ended or is to end.

### 5. Extending the end date of Parental Leave

- (1) Parental Leave for which a minister has given notice under paragraph 4 may be extended at the request of the minister by notice given in writing to the persons referred to in paragraph 4(2) not less than 4 weeks, but preferably not less than 10 weeks, before the date specified for the purposes of paragraph 4(1)(b)(ii). The notice is to specify the new end date for the leave, which cannot be more than 52 weeks after the date specified for the purposes of paragraph 4(1)(b)(i).
- (2) A minister is entitled to only one extension under paragraph 5(1). Any extension thereafter requires the agreement of the persons referred to in paragraph 4(2).

### 6. Cancellation or shortening of Parental Leave

Parental Leave for which a minister has given notice under paragraph 4 may be cancelled or shortened (whether or not the period of leave has commenced) at the request of the minister and with the agreement of the persons referred to in paragraph 4(2).

### 7. Remuneration

- (1) The minister is not entitled to be paid or receive benefits during the period of Parental Leave.
- (2) During the period of leave, the minister may remain in occupation of any accommodation usually provided to the minister by the Parish if the minister pays an occupation fee to the Wardens which the Regional Bishop has approved as being just and equitable having regard to all of the circumstances.

**8. Undertaking service during parental leave**

Notwithstanding the foregoing, a minister while on parental leave may, subject to the agreement of the Rector and the Wardens, undertake ministry duties on a limited or part-time basis in the Parish, and in such case is to receive such remuneration or benefits (if any) as may be agreed by or on behalf of the Parish Council.

**Parental Leave for Men****9. Entitlement**

- (1) A male minister is entitled to –
  - (a) up to 2 weeks Paternity Leave at any time up to 6 weeks after the birth of the child,
  - (b) up to 2 weeks Adoption Leave at any time up to 6 weeks after the date of placement of the child.
- (2) Leave under this paragraph may be taken in a single continuous period or in separate periods with the agreement of the Rector and the Wardens.

**10. Notice to be given**

- (1) Before taking Parental Leave to which he is entitled under paragraph 9, the minister, subject to paragraph 10(3), must give at least 4 weeks written notice of –
  - (a) the expected date of birth of the child or the expected date of placement of the child, and
  - (b) the dates on which –
    - (i) the Parental Leave is to begin, and
    - (ii) the Parental Leave is to end.
- (2) Notice under paragraph 10(1) must be given to –
  - (a) the Rector (if the minister is not the Rector), and
  - (b) the Wardens.
- (3) If, by reason of circumstances, it is not reasonably practicable for a minister to comply with paragraph 10(1) he must give notice as soon as possible to the persons referred to in paragraph 10(2) of the date on which the Parental Leave began or is to begin and the date on which the Parental Leave ended or is to end.

**11. Remuneration**

The minister is entitled to continue to be paid a stipend or any allowances during the period of Parental Leave, and –

- (a) the minister may remain in occupation of any accommodation usually provided to the minister by the Parish, and
- (b) all payments required under the *Cost Recoveries Framework Ordinance 2008* on account of the “ministry costs” of the minister will continue to be paid.

**General Provisions****12. Eligibility**

A minister is only entitled to Parental Leave under this Policy if the minister has had at least 12 months of continuous service licensed to a position in the Diocese of Sydney immediately prior to the time of taking such leave.

**13. Parental Leave and other leave**

A minister may take any annual leave or long service leave (or any part of it) to which the minister is entitled instead of or in conjunction with Parental Leave. However, the total period of leave taken by a female minister cannot be extended beyond the maximum period of Parental Leave to which that minister is entitled under this Policy.

**14. Minimum entitlements**

This Policy sets out the minimum entitlements of a minister to Parental Leave. Entitlements which are more favourable to the minister may be agreed among –

- (a) the minister, and
- (b) if the minister is a Rector, the Regional Bishop, and
- (c) if the minister is not a Rector, the Rector of the Parish, and
- (d) the Wardens.

#### **15. Return to service**

(1) A minister who takes Parental Leave is entitled to return, at the end of the period of leave, to the office held immediately before the commencement of that leave, unless, in the case of an Assistant minister, that office no longer exists because the Rector no longer requires the Assistant minister's former duties to be performed by anyone and the minister's appointment has been terminated in accordance with the *Assistant Minister's Ordinance 1990*.

(2) If a female minister who holds office on a full-time basis, would like to request a return to that office on a part-time basis, she should notify the Rector no less than 10 weeks before she is due to return to work. The notification must be in writing, set out the details of the proposed change and the reasons for the change. If the Rector supports the request he may apply to the Archbishop to have the female minister licensed to the Parish on a part-time basis.

(3) It should be noted that if a minister does not return to perform the duties of the office upon the end of the period of Parental Leave, including in circumstances where a request made under paragraph 15(2) has been declined, the Archbishop may revoke the licence of the minister in respect of that office in accordance with the *Parental Leave Ordinance 2016*.

#### **16. Resolving Disputes**

In the event that a dispute arises in respect to the operation of this policy, any party to the dispute may invite the Regional Bishop to meet with the parties with a view to facilitating resolution of the dispute.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

K SOWADA  
Deputy Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 17 October 2016.

R WICKS  
Secretary of Synod

I Assent to this Ordinance.

GN DAVIES  
Archbishop of Sydney  
19/10/2016

# Synod Membership Ordinance 1995 Amendment Ordinance 2016

## Explanatory Report

### Key Points

- Principles relevant to a review of the Synod's membership include ensuring ex-officio members of the Standing Committee are also ex-officio members of the Synod, maintaining generally the current balance of clergy and lay persons on the Synod and not increasing the number of non-parish clergy who are members of the Synod
- The Regional Bishops and the Archdeacon for Women's Ministry should be ex-officio members of the Synod under Part 9
- The Principal of Moore Theological College should be added as an ex-officio member of the Synod under Part 9
- The number of Nominated Organisations under Part 6 should be reduced from 7 to 5
- Levels of attendance at the Synod are not likely to be significantly improved by modifying the composition of its membership or with modest reductions in the size of its membership

### Purpose of the bill

1. The purpose of the bill for the *Synod Membership Ordinance 1995 Amendment Ordinance 2016* (the "bill") is to make changes to the membership of the Synod and to the basis upon which certain members become and cease being members.

### Recommendations

2. That Synod receive this report.
3. That Synod pass the bill as an ordinance of the Synod.

### Background

4. At its meeting on 14 September 2015, Standing Committee resolved as follows –  

"Standing Committee, having agreed to promote to the Synod certain amendments to the membership of the Synod and the Standing Committee, agrees to establish a committee at its November meeting to report to Standing Committee with any further amendments the committee considers should be made to the *Synod Membership Ordinance 1995* and the *Standing Committee Ordinance 1897*."
5. At its meeting on 16 November 2015 Standing Committee appointed as members of the committee Dr Robert Tong (Chair), Canon Phillip Colgan, Bishop Chris Edwards, Mr Jeremy Freeman, Canon Stephen Gibson, Mr Doug Marr and Dr Laurie Scandrett.
6. During the course of its work, the Standing Committee also asked the committee to consider the composition and size of the Synod membership in light of figures over the last 4 years which show a consistent absence of 37-40% in the attendance of members at Synod.
7. At its meetings on 22 August 2016 and 19 September 2016 the Standing Committee considered the recommendations of the committee and requested that the bill be promoted to the Synod.

### General discussion

8. The committee identified a number of principles relevant to its consideration of the membership of the Synod and the Standing Committee. These include –
  - (a) Ex-officio members on the Standing Committee should also be ex-officio members on the Synod.
  - (b) The current balance of clergy and lay persons on the Synod should generally be maintained.
  - (c) The number of non-parish clergy who are members of the Synod should not be increased.
9. The committee expressed a view that the Synod should retain the character as the house of the parishes.
10. The committee also took the view that care should be exercised in extending the concept of representative Synod membership beyond its current levels, as reflected for example, in the Nominated Organisations under Part 6. The committee did not regard it as necessary or appropriate to attempt to provide direct representation on the Synod for all aspects of diocesan life, for example chaplains. Appropriate Synod



representation for various interest groups within the Diocese is appropriately achieved through the existing categories of membership, particularly Parts 6, 7 and 8.

11. The committee spent time considering Part 6 membership of the Synod (Nominated Organisations). The rationale for including a Part 6 membership is that certain organisations are expected to make a particular contribution to Synod and have a particular reason to be represented on Synod. The committee affirmed the current mechanism by which the Standing Committee nominates organisations under Part 6 every 3 years. However the committee believes that the Standing Committee should consider whether service organisations such as Sydney Diocesan Secretariat and Anglican Media Council should continue among those nominated under Part 6. A stronger argument could be made for including an organisation such as Ministry Training & Development.

### **Explanation of specific changes**

#### *Regional Bishops and Archdeacon for Women's Ministry as ex-officio members of Synod (clauses 2(i) and 3)*

12. In order to give effect to the principle referred to above that ex-officio members of the Standing Committee should also be ex-officio members of the Synod, the bill provides that the Regional Bishops and the Archdeacon for Women's Ministry be ex-officio members of the Synod under Part 9. In certain circumstances a Regional Bishop could be summoned to Synod under another Part, for example as an acting rector of a parish. In such circumstances membership under Part 9 would take precedence.

13. While this proposal conflicts with the principle referred to above of not increasing the number of non-parish clergy who are members of the Synod, on balance, the proposal is considered appropriate in view of the leadership brought to the Synod by the Regional Bishops and Archdeacon for Women's Ministry and the small increase in the number of non-parish clergy members represented by the proposal.

14. In order to ensure that the office of Archdeacon for Women's Ministry is recognised generally in the ordinances of the Diocese, the bill provides for a definition of "Archdeacon for Women's Ministry" to be included in the Schedule to the *Interpretation Ordinance 1985* (in much the same way as the offices of Chancellor, Diocesan Secretary, Regional Bishop and Registrar are currently recognised).

#### *Principal of Moore Theological College (clause 2(i))*

15. In view of the theological leadership that the Principal of Moore Theological College brings to the affairs of the Diocese, it is considered appropriate for the Principal to be an ex-officio member of both the Standing Committee and the Synod. The Principal of Moore Theological College is already an ex officio member of Standing Committee. In relation to the Synod membership, the bill provides that the Principal of Moore Theological College is an ex-officio member under Part 9.

#### *Number of Nominated Organisations under Part 6 (clause 2(c))*

16. The bill provides for a reduction in the number of Nominated Organisations under Part 6 from 7 to 5. This would effectively be a reduction of one Nominated Organisation assuming the Principal of Moore Theological College becomes an ex-officio member under Part 9.

#### *Revoking membership under Part 7 and 8 (clauses 2(g) and (h))*

17. The bill gives the Archbishop and Standing Committee an express right to revoke an appointment or person elected under Parts 7 and 8 respectively.

#### *Revoking the membership of a parochial representative (clause 2(a))*

18. The bill enables a general meeting of parishioners to remove a parochial representative before the expiry of their 3 year term of office in circumstances where the person has ceased being a parishioner of the parish concerned and the rector certifies that, having made reasonable efforts to contact the person –

- (a) no contact with the person has been made, or
- (b) the person has been contacted but did not indicate a wish to remain as a parochial representative for the remainder of the term.

### **Attendance at Synod**

19. During the course of its work, the committee noted figures over the last 4 years which indicated a consistent absence of 37-40% of members from attendance at Synod sessions. The issue before the committee was whether changes could be made to the composition and possibly the size of the Synod membership to reduce this level of absenteeism.

20. The committee noted that a report on Synod attendance had recently been considered by the Synod at its session in 2014. As a consequence, the Synod passed resolution 46/14 in the following terms –

"Synod, noting the report on Synod attendance and the desirability of seeking ways to increase the attendance and participation of members at Synod sessions –

- (a) requests the Standing Committee to ensure, as far as possible, that the business it promotes to the Synod focuses on significant issues of policy and strategic direction and that it avoids promoting to the Synod technical or administrative business which can be dealt with by the Standing Committee under its delegated authority,
- (b) requests members who are likely to be unable to attend and participate in any part of the 2<sup>nd</sup> ordinary session of the Synod in 2015 to take early action to investigate and pursue options and arrangements that will enable them to attend and participate in the whole of the session,
- (c) requests members who, after exhausting such avenues, are still unable to attend and participate in any part of the 2<sup>nd</sup> ordinary session of the Synod in 2015 to consider, in the case of parochial ministers and parochial representatives, appointing an alternate for the session or, in the case of elected or appointed members, resigning their membership to enable the election or appointment of those who can, and
- (d) requests the Standing Committee to review the procedures and ordinances relating to alternate and replacement synod representatives with a view to streamlining the process and removing obstacles."

21. The committee noted that the requests made by Synod in paragraphs (a), (b) and (c) of resolution 46/14 have been conveyed to Synod members each year in conjunction with the first Synod mailing in August.

22. The committee also noted that the review referred to in paragraph (d) of resolution 46/14 had not yet been undertaken. To assist the Standing Committee complete this review, the committee offered the following comments –

- (a) The process for appointing alternates for rectors is fairly straightforward and need not be modified.
- (b) However the requirement of parish council consent for the purposes of appointing an alternate for a lay parochial representative is unnecessarily burdensome.

23. Accordingly the bill replaces the requirement to obtain the consent of the parish council with the consent of the wardens of the principal or only church of the parish (clause 2(b)).

24. Beyond this change, the committee did not believe that attendance levels would be significantly improved at Synod by modifying the composition of its membership. Further, unless it is proposed to reduce the size of the Synod membership very substantially, for example to below 200 members, the committee does not believe that a reduction in the size of the membership of the Synod would significantly improve attendance levels. The underlying issues are essentially cultural and possibly theological.

25. The committee noted that all clergy promise in one form or another at their ordination to obey all directions that the Archbishop is lawfully able to give. Such directions include the Archbishop's summons to the Synod given under the 1902 Constitutions. In that sense, the committee considered that clerical members of the Synod are under a particular obligation to give high priority to their attendance at Synod. The committee felt that it was open to the Archbishop to educate and challenge the clergy in this area as he saw fit.

26. The committee speculated as to whether a theological justification for not giving appropriate priority to involvement at Synod arises from a misunderstanding of the so-called Knox/Robinson theology of church, which predominates in the Diocese. Properly understood, this ecclesiology rightly maintains the priority of the local church over the denomination. However, we are not Congregationalists. Instead, as Anglicans we recognise that we are a fellowship of local churches who work collegially, are led episcopally and governed Synodically (whilst maintaining that the local church is the arena in and from which gospel work is done). However, this predominant ecclesiology appears to lead some to undervalue Synods as important expressions of our collegiality.

27. The committee considered that a failure to appreciate the mutual responsibility Anglican churches have to one another as a broader fellowship may be behind not only a reduced level of attendance by some clergy at Synod but also the maintenance of an "us and them" understanding of the relationship between parishes and the Synod.

28. These are matters which might fruitfully be discussed at Synod, however do not form the basis of any particular provision in the bill.

For and on behalf of the Standing Committee.

ROBERT WICKS  
*Diocesan Secretary*

20 September 2016

# Synod Membership Ordinance 1995 Amendment Ordinance 2016

No 42, 2016

## Long Title

An Ordinance to make various changes to the membership of the Synod and to the basis upon which certain of its members become and cease being members.

The Synod of the Diocese of Sydney Ordains as follows.

## 1. Name

This Ordinance is the *Synod Membership Ordinance 1995 Amendment Ordinance 2016*.

## 2. Amendment of the Synod Membership Ordinance 1995

The *Synod Membership Ordinance 1995* is amended as follows –

- (a) in clause 18 –
  - (i) omit the word “or” at the end of paragraph (b), and
  - (ii) omit the matter “.” at the end of paragraph (c) and insert instead “; or”, and
  - (iii) insert a new paragraph (d) as follows –
    - “(d) a General Meeting of the Parochial Unit resolves to revoke the person’s entitlement to hold office as a Parochial Representative in circumstances where the person has ceased being a parishioner of the Parochial Unit and the Parochial Minister certifies that, having made reasonable efforts to contact the person –
      - (i) no contact has been made, or
      - (ii) contact has been made but the person did not indicate a wish to remain as a Parochial Representative.”; and
- (b) in clause 22A –
  - (i) omit the words “parish council” in subclause (1) and insert instead “Wardens”, and
  - (ii) omit paragraph (d) in subclause (2) and insert instead the following –
    - “(d) certifying that the Wardens have consented to the appointment of the Qualified Person as the alternate; and”, and
- (c) omit the number “7” in clause 25(1) and insert instead “5”, and
- (d) insert a new clause 35(d) (with consequential relettering of existing clause (d)) as follows –
  - “(d) the Archbishop, by written notice to the person, revokes the person’s appointment as a Nominated Minister; or”, and
- (e) insert a new clause 46(c) (with consequential relettering of existing clause (c)) as follows –
  - “(c) the Standing Committee, by resolution, revokes the person’s entitlement to hold office as a Nominated Layperson; or”, and
- (f) after clause 52A, insert the following new clauses –
  - “52B. Regional Bishops**

The Regional Bishops are members of the Synod and must be summoned to each session of the Synod.
  - 52C. Archdeacon for Women’s Ministry**

The Archdeacon for Women’s Ministry is a member of the Synod and must be summoned to each session of the Synod.
  - 52D. Principal of Moore Theological College**

The Principal of Moore Theological College is a member of the Synod and must be summoned to each session of the Synod.”.

## 3. Amendment of the Interpretation Ordinance 1985

The *Interpretation Ordinance 1985* is amended by inserting the following in alphabetical order in the Schedule –

“Archdeacon for Women’s Ministry – The woman who is collated as an Archdeacon and appointed by the Archbishop to an office with or including responsibility for the oversight of women’s ministry in the Diocese.”

#### **4. Commencement**

Clauses 2 and 3 of this Ordinance commence on 1 January 2017.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN  
Deputy Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 12 October 2016.

R WICKS  
Secretary of Synod

I Assent to this Ordinance.

GN DAVIES  
Archbishop of Sydney  
19/10/2016

# Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016

## Explanatory Report

### Key Points

- By resolution 45/15, Synod requested that Standing Committee consider bringing to Synod amendments to the *Archbishop of Sydney Election Ordinance 1982* to give effect to a provision that, once the minimum number of 20 nominators for a nominee is reached, no more nominators are required, and only the first 20 nominators for a nominee received by the Returning Officer will be made known to members of Synod
- The Standing Committee does not support only disclosing the names of the first 20 nominators. However in order to give some effect to the intention of the resolution, it is proposed that the nomination process be altered so that Synod members are informed during the nomination period once the minimum number of 20 nominators for a nominee is reached

### Purpose of the bill

1. The purpose of the bill for the *Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016* (the “bill”) is to amend the *Archbishop of Sydney Election Ordinance 1982* with respect to notifying members of Synod once a valid nomination for a duly qualified person has been received.

### Recommendation

2. The Synod pass the bill as an ordinance of the Synod.

### Background

3. At its session in October 2015, the Synod of the Diocese of Sydney resolved as follows –  
 “That Standing Committee consider bringing to Synod amendments to the *Archbishop of Sydney Election Ordinance 1982* to give effect to a provision that, once the minimum number of 20 nominations for a nominee is reached, no more nominators are required, and only the first 20 nominations for a nominee received by the Returning Officer will be made known to members of Synod.”
4. The Standing Committee, at its meeting on 15 February 2016, constituted a committee comprising Mr Doug Marr, Dr Stuart Piggin, Dr Laurie Scandrett, the Rev Craig Schafer and Dr Robert Tong, in consultation with the Diocesan Secretary, to undertake the work requested in resolution 45/15 and report to a future meeting of the Standing Committee regarding the request of the resolution along with any further recommendations for changes to the *Archbishop of Sydney Election Ordinance 1982*.

### Discussion

5. The Committee met on 13 April 2016 to consider the issue, and reviewed –
  - (a) the *Archbishop of Sydney Election Ordinance 1982* (the “Ordinance”),
  - (b) the circulars sent to Synod members by the Diocesan Secretary concerning the last election (on 11 March 2013, 24 July 2013 and 31 July 2013),
  - (c) notes prepared by Dr Stuart Piggin (the mover of the resolution at Synod), and
  - (d) records of nominators for previous Archbishop elections dating back to 1966.
6. The Committee noted that the rationale for the resolution of Synod included the desire to reduce or remove inappropriate pressure being brought to bear upon individuals to nominate a particular candidate. As well as the obvious impropriety of such actions, a consequence of increasing the number of nominators through inappropriate pressure, is that the new Archbishop is then required to work with a greater number of individuals who are on the public record in support of someone else. Such a situation can be awkward and unhelpful for both the Archbishop and the individual concerned. The Committee agreed that there had been occasions in previous elections where inappropriate pressure had been brought to bear, and as far as is reasonably possible, agreed that it is desirable to provide a remedy to this problem.
7. The Committee considered the possibility of allowing only 20 nominators per nominee (as suggested during consideration of this matter at Synod). The Committee determined that such a measure should not be pursued for several reasons, including that –

- (a) nominating is an accepted form of showing support for a candidate and such a measure would remove the ability for individuals beyond the first 20 nominators to do so,
- (b) supporters of a nominee would likely arrange for the publication of the names of supporters of their nominee beyond the official 20 nominators, and in this way the pressure to nominate would likely switch to a pressure to 'support',
- (c) clause 9 of the Ordinance provides that the nominators are to determine among themselves who proposes and who seconds the nomination in relation to each stage in the proceedings of the election, which would potentially remove the ability for a prominent supporter to propose or second a nominee if they had not been in the first 20 to nominate.

8. The Committee considered the possibility of limiting the number of published nominators to the first 20 received (while allowing more nominations to be collected) as suggested by resolution 45/15. The Committee agreed that –

- (a) this would likely prove ineffective in reducing inappropriate behaviour, as supporters of a particular nominee may simply publish (unofficially) the names of other nominators, thereby perpetuating the problem, and
- (b) this may prove unhelpful to the wider election process as those Synod members who do not know a nominee usually judge each nominee's character and appropriateness, as well as the breadth and depth of their support, by their knowledge of their nominators.

9. The Committee agreed that in order to go some way towards reducing inappropriate pressure being applied to Synod members to nominate a particular candidate, an option would be to alter the nominating process so that when the requisite number of 20 nominators for a valid nomination is reached, a statement is published on the Diocesan website indicating the name of the nominee and confirming that the requisite number of 20 nominators for the nomination of the nominee has been received (but not at this point publishing the names). Further nominators would be collected in support of the nomination and, after the close of nominations, the names of all nominators for each nominee would be published (as is the current practice).

10. By adopting this approach, any pressure brought to bear in seeking additional nominators for a nominee beyond the 20 required for nomination would demonstrably be for political (not procedural) purposes. It is hoped that this will reduce the occurrences of undue pressure being applied, and should also provide greater assurance to anyone experiencing pressure to nominate, that their becoming a nominator is only being sought for its political value.

For and on behalf of the Standing Committee

ROBERT WICKS  
*Diocesan Secretary*

21 June 2016

## Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016

No. \_\_\_\_\_, 2016

### Long Title

An Ordinance to amend the *Archbishop of Sydney Election Ordinance 1982* concerning nominations.

The Synod of the Diocese of Sydney Ordains as follows.

#### 1. Name

This Ordinance is the *Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016*.

#### 2. Amendment

5 The *Archbishop of Sydney Election Ordinance 1982* is amended by inserting a new clause 7(3A) as follows –

“(3A) If a duly qualified person is nominated to the office of the Archbishop of the See of Sydney under clause 7(3), the specified person for the purposes of clause 5(3)(d) is to forthwith publish a notice in a prominent place on the website of the Sydney Diocesan Secretariat which states –

- 10
- (a) the full name of the nominee, and
  - (b) that this person has been validly nominated to the office of the Archbishop of the See of Sydney on the basis of not less than 20 nominations for the nominee have been received.”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on  
2016.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2016