

Statement of Funding Principles and Priorities 2025 – 2027

1. God's Mission and Our Mission as a Diocese

The purpose of the Statement of Funding Principles and Priorities has historically been to attempt to translate our diocesan mission into principles that can be applied for the allocation of scarce resources for the furtherance of that mission. As we approach this task for the 2025 - 2027 Triennium it is important to understand that Archbishop Raffel, in consultation with his senior leadership team and other diocesan leaders, has framed our understanding of the diocesan mission in a new way.¹

Given the polity of our Diocese, which places a high value on the local ministry especially centred in our churches, to have a centrally driven diocesan mission that prescribes certain priorities for our churches seems to run counter to our deeply held theological principles. Instead, the Archbishop is encouraging us to see the Diocese as a fellowship by which we support and enable the ministry of the gospel firstly in our parishes and churches, and then also in our diocesan organisations and schools.

Ultimately, the mission of our Diocese must be to support the gathered people of God in every local church, through whom God is at work to take the saving message of the cross to a lost world and to call a people for his very own. That is the mission of God, and therefore it must be our Diocese's mission to support that happening in any and every age. (For a fuller consideration of the place of the Diocese, see Appendix B, "What is the Diocese?")

The Archbishop has invited the Diocese to commit to the following understanding of our purposes as a Diocese (see also Appendix D).

We're For Jesus

"For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Corinthians 4:5)

Our **continuing purpose** as Sydney Anglicans is given to us by God in the Scriptures. This purpose is **to make disciples** by:

- proclaiming and commending Christ
 - establishing them in the life of the church
 - equipping them for compassionate service in the world
 - sending some to serve beyond our Diocese
 - prayerfully seeking God's work in all things

As an expression of our love for God and our neighbours, our Diocese is **a fellowship of churches, schools and organisations**, all of which are shaped by the gospel and share our disciple-making purpose. The **churches** (including those that meet in gaols, schools, and aged-care and retirement village settings) are the foundation of our Diocesan fellowship and have unique opportunity and responsibility for the work of making disciples since they are communities gathered by the gospel. We seek God's work amongst us to **multiply Christians, multiply churches, and multiply leaders**. To these ends, we long to see our fellowship marked by healthy **communication, collaboration, and coordination**.

This mission and understanding of the Diocese should then shape how we allocate our resources. For instance, our three high-level priorities - multiplying Christians, multiplying churches and multiplying leaders - will ensure that we always prioritise the allocation of resources to those things that will help to achieve these outcomes. For instance, theological education will always remain a high priority in our allocation of resources as it is essential for each of these priorities. Similarly, ministry to youth and children will always be a strategic priority, given how many people make a commitment for Christ before the age of 20. Similarly, the priority of the local church as the centre of God's plans for his world means that we will seek to minimise extra financial impost on parishes, so that their funds can be used for local gospel purposes.

¹ Of course, there are underlying biblical and theological principles that drive all of our thinking about the use of resources in the funding of Christian ministry. See Appendix A for a discussion of these principles.

2. Understanding the Structure of Funding the Diocese of Sydney

Broadly speaking, there are two funds that resource the various activities of the Diocese – the Synod Fund, and the Endowment of the See Fund. Parish Cost Recoveries is a separate means of recovery of expenses incurred centrally on behalf of parishes.

The Synod Fund

The Synod Fund is responsible for funding the agreed priorities of the network that forms our Diocese as decided upon and agreed by the Synod. The Glebe Administration Board, as manager of the Diocesan Endowment, and St Andrew's House Corporation, as manager of the St Andrew's House Trust, continue to provide the bulk of the funds available each year for distribution from the Synod Fund. (The Synod is a 50% income beneficiary of the St Andrew's House Trust). A small number of parishes with very substantial lease and other property income provide a significant further source of Synod funds.

The Endowment of the See (EOS)

The EOS is responsible for funding the work of the Office of the Archbishop, which includes the Assistant Bishops, the Archdeacons and other support staff. The EOS is the other 50% income beneficiary of the St Andrew's House Trust and this provides the majority of its income.

Parish Cost Recoveries (PCR)

PCR are responsible for recovering the direct costs (e.g., minister's superannuation) and indirect costs (e.g., Office of the Director of Safe Ministry) incurred centrally on behalf of all parishes.

It should be noted that any "Levy" is distinct from PCR, in that it is a charge to raise funds from parishes for specific purposes – for example, the Church Land Acquisitions Levy.

3. Diocesan funding principles

Arising out of the above sections, there are both general principles and specific funding principles that should guide our preparation of diocesan budgets.

A. General principles

- (a) We are a network of Christian churches and other associated Christian ministries working in partnership in a particular geographical area that is parish based, episcopally led and synodically governed under an Anglican constitution (see Appendix B).
- (b) We are a long term organisation that seeks to encourage gospel growth, whether in the short or long term. Accordingly, we need to invest strategically for the long term in both people and infrastructure while also supporting immediate and short term opportunities.
- (c) The different parts of the Diocese must be appropriately accountable –
 - (i) Synod funding provided for organisations should recognise their delegated authority and –
 - 1. give appropriate responsibility and authority to the elected board,
 - 2. consider outcomes, conducting reviews and evaluation primarily through periodic discussion with the elected representatives on the board, and
 - 3. be determined on the basis of information supplied in an appropriate way (a statement as to the suggested procedure is contained in Appendix C to this paper) and
 - (ii) wherever possible programme outcomes should be measured, either quantitatively or qualitatively.
- (d) We shall endeavour to meet all contractual commitments under secular legislation and Anglican structures.

B. Specific funding principles

- (a) As part of the network of Christian ministries in the Diocese, Synod needs to –
 - (i) fund the selection, appointment and ordination of Christian workers,
 - (ii) contribute to funding the recruitment, training and equipping of people for ministry,

- (iii) support the ministry of the Dean and diocesan events at the Cathedral,
 - (iv) contribute to our representation in the wider Anglican Church, to government and in the public sphere, and
 - (v) ensure the affairs of the Province are appropriately governed.
- (b) The Diocesan network also needs to pay for Synod-determined costs, including –
- (i) annual meetings of Synod,
 - (ii) Standing Committee costs,
 - (iii) Sydney Diocesan Services,
 - (iv) Registry-related costs. This is a substantial change from previous funding arrangements, which seeks to recognise that the Registry is primarily the servant of the synod and the parishes. This has been obscured in the past by the close connection between the role of the Registrar and the Office of the Archbishop. However, the appointment of the Archdeacon to the Archbishop has separated the role of the Registrar from the Office of the Archbishop. For a fuller explanation, see Appendix E.
 - (v) representatives to attend General Synod, and
 - (vi) whatever Synod by Ordinance establishes.
- (c) Among parish-related costs the Diocesan network has chosen to collectively administer funding for the following –
- (i) employment related on-costs for clergy – superannuation, long service leave, clergy care (stipend continuance insurance premiums and Clergy Assistance Program), and sickness and accident fund contributions,
 - (ii) property and liability insurance program,
 - (iii) risk management program,
 - (iv) Office of the Director of Safe Ministry,
 - (v) safe ministry program,
 - (vi) Ministry Spouse Support Fund,
 - (vii) Voluntary Relinquishment of Incumbency Fund,
 - (viii) Anglican Church Property Trust (**ACPT**) Management Fee for all parishes with property,
 - (ix) contribution to Diocesan Archives.
- (d) The Diocese needs to fund any Synod-determined discretionary spending for specified ministry initiatives.
- (e) A levy on parishes of 2% of their net operating receipts will continue to raise funds for the acquisition of land for future church sites. As a Synod in 2022, we committed for a period of 10 years to continue to support the work of acquiring land for future church sites in areas of population growth, through the Church Land Acquisition Levy.
- (f) The work of the Anglican Church Growth Corporation (**ACGC**) is not funded through these sources. It is instead partly funded by the Property Receipts Levy. It is anticipated that the ACGC will in the future generate returns that will help to fund building developments in greenfield areas and redevelopments in brownfield areas.

C. 2025-2027 Triennium Funding Priorities

The following specific principles and priorities for the allocation of resources for the 2025-2027 Triennium have been prepared in consultation with Archbishop and his Leadership team in light of the Purpose and Priorities for the Diocesan Fellowship (Appendix D).

Not all high priorities require funding

Several of the priorities listed in Appendix D do not require funds to be allocated. For instance, the Archbishop has reminded us that our highest priority must be prayer. As a Synod we need to consider how to make this the priority it should be in the life of our Diocese, however it does not require a direct allocation of financial resources.

Similarly, the encouragement of deeper collaboration between churches, schools, and organisations, including a more collaborative approach to the use of our property assets needs to be at the forefront of the Synod's thinking. However, once more, it does not require funding from these sources. Indeed, the good work

of our organisations and schools is on the whole self-funded and most do not receive allocations from these sources.

The priority of the parish as the focal point of God's mission

As has been stated repeatedly in this paper we must always remind ourselves that the majority of our fundamental work of making and growing disciples is carried out in our parishes and funded by the generosity of our parishioners in their support of their local church.

Over recent years the PCR charge on parishes has risen significantly, due mainly to large increases in insurance premiums. It is our hope over this triennium to continue to limit the impact of PCR increases on our parishes, so that their funds can go towards meeting their own needs and supporting local gospel endeavours.

Funding obligations

As set out above in sections B(a) and B(b) there are many things that we are required to fund by virtue of being a network which is parish based, episcopally led and synodically governed and under the Constitution of the Anglican Church of Australia. We do not have liberty to cease to fund these things whatever our immediate priorities.

Ongoing priorities

We will continue to fund certain ongoing priorities, including but not limited to:

- (a) Raising up and equipping leaders through our investment in Moore Theological College and the Ministry Training and Development programme (**MT&D**).
- (b) Supporting and encouraging ministry to children and youth through our support of Youthworks College and the Youthworks ministry support programs.
- (c) The encouragement and fostering of evangelism and training in evangelism in the Diocese through the support of Evangelism and New Churches (**ENC**).
- (d) Ongoing support for work outside the Diocese through the work of the Work outside the Diocese Committee.
- (e) Ongoing support for the Diocese of Bathurst, to which we are committed up to 2029.
- (f) The work of the Dean and Cathedral as the central church of the Diocese.

Specific priorities for the next triennium

Recognising the uncertainties and limitations of Diocesan funding, and flowing from Appendix D, we will also focus on the following additional areas for this Triennium (not listed in order of priority):

- (a) The encouragement of healthy and flourishing churches made possible especially by the retention, strengthening, and accountability of Rectors through:
 - (i) re-focussing of Regional Bishops (and the provision of better support for Bishops in their role of supporting Rectors); and
 - (ii) the ongoing implementation of professional supervision and professional development for Rector well-being;
- (b) The recruitment of new ministry leaders including but not limited to:
 - (i) leaders for particular kinds of churches (church plants; larger or "hub and spoke" parishes); and
 - (ii) leaders (both women and men) of ministry in particular communities (indigenous; cross-cultural; blue collar; marginalised areas);
- (c) The growth and strengthening of ministry amongst children and young people, especially through better leveraging of links between schools and churches;
- (d) Attention to media and engagement, both through the: strengthening of internal communication with better systems/processes for sharing stories and resources; and the strengthening of external communication through a significant reinvestment in Anglican Media; and
- (e) A focus on church planting; both through establishing new fellowships in Greenfields areas (with accompanying investment in land and buildings) and also in other areas (with creative approaches to beginning new ministries/communities).

Biblical and theological background

Important principles can be drawn from a biblical and theological background to Christians' use of money and the relationship between churches.

- (a) The material world and its wealth are part of God's good creation for our stewardship and sufficient for our need (Genesis 1:28-31; Matthew 6:19-34; Philippians 4:19; 2 Corinthians 9:8-11; 1 Timothy 4:1-6; 6:17-19).
- (b) We should avoid covetousness, learn contentment, be generous, provide for the disadvantaged and seek to act justly (Exodus 20:17; Matthew 23:23; Luke 3:14; Acts 20:33f; 2 Corinthians 8:8-15; 9:6-14; Ephesians 4:28; Philippians 4:12-13; Colossians 3:5).
- (c) Christians are to provide for their own needs and the needs of their families in order not to burden others or the church, so that the church can help those who are genuinely in need (2 Thessalonians 3:6ff; 1 Timothy 5:3-16).
- (d) Those who benefit from the ministry of the word should support those who, principally or otherwise, provide that ministry (1 Corinthians 9:4-14; Galatians 6:6; 1 Timothy 5:17-18).
- (e) The New Testament values the work of Christians and churches who voluntarily support gospel ministry and social concerns beyond their local community (Acts 11:27-30; 18:3-5; Philippians 4:10-20; 2 Corinthians 8).
- (f) We should have a concern for transparent honesty and faithfulness in financial dealings (2 Corinthians 8:18-24).
- (g) There is a relationship among Christian congregations. The New Testament does not mandate any constituted structures like "parish" or "diocese". However, congregational independence was not the first century church pattern either. Apostles maintained pastoral oversight of congregations they no longer attended (Acts 14:23; 1 Corinthians 5:3-5; 2 Corinthians 10:7-13; 11:28; 1 Timothy 3:1-13; Titus 1:5-9), and they appointed elders to exercise governance (Acts 14:23). Churches "appointed" a brother to transport money (2 Corinthians 8:19); and there were rules and common practices that individual churches were not free to vary (1 Corinthians 4:17; 7:17; 11:16; 14:33).
- (h) The church is the fruit of the Lord's activity through the ministry of the gospel. This gospel ministry continues inside the church as well as outside. It is as people hear the word of life that they are regenerated by the Spirit and baptised into the one body (Ephesians 2:1-10; 4:1-6; 1 Corinthians 12:12-13; 1 Peter 1:22-2:5).

What is the Diocese?

For the purpose of thinking holistically, a description that captures the Diocese is –

We are a network of Christian churches and other associated Christian ministries working in partnership in a particular geographical area. In the Sydney Diocese our partnership is parish based, episcopally led and synodically governed under an Anglican constitution.

The fundamental activity of each part of the Diocese is **Christian ministry**. That is what unites everything else that we are or do. The church, unlike a parish or diocese, is the fruit of the Lord's activity through the ministry of the gospel. The ministry of the gospel precedes, empowers and governs the church. The church further promotes, supports and extends the ministry of the gospel.

The Diocese as a whole is **a network** of Christian ministries, for Christians are called into fellowship not only with God but also with one another. Such fellowship is not limited to congregational life but also among congregations. All ministries, churches, organisations and institutions are part of this network of people ministering the gospel.

We do this ministry in **partnership** with each other, recognising that we are better together. We must always recognise that each local church cannot do the task of reaching Greater Sydney and beyond alone, and so in gospel generosity we support each others' ministries alongside our own. One of the great strengths of our Diocese is that we work in partnership together to do things that individual parishes could not do alone.

This network of Christian ministries occurs in **a particular geographical area** because under God we have been entrusted with the responsibility to minister the gospel of salvation to all those who live within the diocesan boundaries.

This network of Christian ministries is **parish based**. A parish is a defined geographical area in which ministry is led by a rector and assisted by a parish council with responsibility to minister the gospel to every person living in that geographical area. However, parish boundaries should not be thought of as hard boundaries that limit people's ability to plant new congregations for the sake of gospel growth.

While the parish is central to the responsibility of bringing salvation to all people, not all Christian ministry of the Diocesan network happens within the parish system. Accordingly, our parish focus should never operate to the exclusion of other fellowship and networks that are not centred in geography.

Some ministries targeted to particular people groups are the responsibility of particular Diocesan organisations, for example Anglican schools minister primarily to children and youth and Anglicare provides aged care services both at home and in retirement villages. Some areas are nominated as "extra-parochial" because of the specialised ministry conducted within them. Some ministries such as chaplaincies are not church based. Furthermore, many ministries in the Diocese support and supplement other gospel ministries such as those of the parish or chaplaincies (e.g., Moore Theological College and Youthworks College train our future gospel workers, Sydney Diocesan Services provides legal support and the Office of the Director of Safe Ministry deals with allegations of misconduct).

Though parish ministries operate with considerable independence, they do not function in isolation – nor should they. They are formally linked into the Diocesan network because we are **episcopally led**. Given that we are a network of Christian ministry it is appropriate that it should be led by a minister of the gospel.

The network as a whole is **synodically governed** under an Anglican constitution. The government of the Diocese is constituted by State legislation and implemented by ordinances and elections of the Synod. The Synod governs for the good order of the network and the long term promotion of the ministry of the gospel in the Diocese as a whole.

Supporting information

One of the principles found in scripture (Appendix A(f)) is transparent honesty and faithfulness in financial dealings. It follows that all funding recipients should be prepared to give an account of their use of Synod funds as well as identify any other sources of funding that contribute to the resources they have to deliver ministry outcomes. Moreover, proper accountability requires an ongoing assessment of the outcomes achieved as well as the resources utilised to produce those outcomes.

Our Synod funding seeks to ensure that we adequately resource long term requirements, immediate requirements, long term strategic commitments and current strategic activities. The concept of financial accountability is particularly important when assessing current activities. With limited financial resources there will always be more 'good' things that could be funded, or which could receive more funding than at present. Part of the exercise therefore is not just to ensure that only 'good' things receive the funding, but to try and assess whether the present distribution of funding is helping to produce the 'best' outcomes for our current priorities. This will necessarily involve an assessment of the effect on outcomes of both an increase and a decrease in the level of funding in order to facilitate a comparison between different programs.

It is possible some funding may be provided directly to a particular project the Standing Committee and Synod consider a high priority activity, notwithstanding that no particular organisation has sought funds for this purpose. In other cases funding may be proposed for an organisation on an agreed fee-for-service basis. Furthermore, for some organisations the funding provided by Synod represents their only source of income, they have no reserves and they only undertake one activity whereas in other cases the Synod funding may represent only a small part of the recipient organisation's overall budget and activities.

In preparation for the next triennial budget, Standing Committee intends to hold a series of meetings with both the current and potential recipients of Synod funding. Where it considers accountability and transparency would be improved by the provision of the following information Standing Committee intends to ask organisations seeking funds to provide the following –

1. A detailed proposal identifying –
 - (a) the purpose for which the funds are sought,
 - (b) attempts that have or can be made to raise funds from other sources,
 - (c) the likely timing of any expenditure,
 - (d) the outcomes expected, and
 - (e) the reporting and other accountability measures by which those outcomes will be assessed.
2. A statement of any reserves held by the organisation –
 - (a) specifically for the purpose for which funds are being sought, or
 - (b) that could be made available for that purpose.

PURPOSE AND PRIORITIES FOR THE DIOCESAN FELLOWSHIP**July 2023**

*“For what we preach is not ourselves, but Jesus Christ as Lord,
and ourselves as your servants for Jesus’ sake” (2 Corinthians 4:5)*

‘We’re For Jesus’

Our **continuing purpose** as Sydney Anglicans is given to us by God in the Scriptures. This purpose is **to make disciples** by:

- proclaiming and commending Christ
- establishing them in the life of the church
 - equipping them for compassionate service in the world
 - sending some to serve beyond our Diocese
- prayerfully seeking God’s work in all things

As an expression of love for God and our neighbours, our Diocese is **a fellowship of churches, schools and organisations**, all of which are shaped by the gospel and share our disciple-making purpose. The **churches** (including those that meet in gaols, schools, and aged-care and retirement village settings) are the foundation of our Diocesan fellowship and have unique opportunity and responsibility for the work of making disciples since they are communities gathered by the gospel. We seek God’s work amongst us to **multiply Christians, multiply churches, and multiply leaders**. To these ends, we long to see our fellowship marked by healthy **communication, collaboration, and coordination**.

The following is a list of **areas of focus**, particularly thinking about **the next five years**. This is not intended to be a list of everything that’s important to us, and we acknowledge that there are a number of existing areas of priority/work that warrant ongoing attention and effort. Rather these are some areas where we believe we especially need to grow/change.

Each in their own way the priorities below will express and foster our commitment to the purposes outlined above- multiplying Christians, multiplying churches, and multiplying leaders.

Our **highest priorities** are:

- 1) the ministry of the word
- 2) prayer
- 3) mobilising and motivating all Sydney Anglicans to be disciple-making disciples

Our **other priorities** (in no particular order) are:

- 4) encouragement of deeper collaboration between churches, schools, and organisations- including a more collaborative approach to the use of our property assets
- 5) healthy and flourishing churches made possible especially by the retention, strengthening, and accountability of Rectors through:
 - (a) re-focussing of Regional Bishops (and the provision of better support for Bishops in their role)
 - (b) professional supervision and professional development for Rector well-being
- 6) recruitment and training of new ministry leaders, including but not limited to:
 - (a) leaders for particular kinds of churches (church plants; larger (or “hub and spoke”) parishes

- (b) leaders (both women and men) of ministry in particular communities (indigenous; cross-cultural; blue collar; marginalised areas)
- 7) growth and strengthening of ministry amongst children and young people, especially through better leveraging of links between schools and churches
- 8) media and engagement: strengthening internal communication with better systems/processes for sharing stories and resources; and strengthening external communication through a significant reinvestment in Anglican Media
- 9) church planting: establishing new fellowships in Greenfields areas (with accompanying investment in land and buildings) and other areas (with creative approaches to beginning new ministries/communities)

Synod Funding for the Registry

Key Points

- Until 2022, the role of the Registrar was to be both Executive Officer for the Archbishop and the “keeper of the Registry”. Recognising that the Executive Officer role had become dominant, these functions have been divided – Simon Flinders was appointed as Archdeacon to the Archbishop, to take on the Executive Officer role, and the Deputy Registrar, Mrs Catherine Rich, was appointed as Registrar.
- Also in 2022, the Registry function moved from being an operational unit of the Endowment of the See Corporation (**EOSC**) to being part of the Parish Services division of SDS. This was done to integrate the parts of our central operations that serve the parishes, rather than having them ‘siloes’ in different corporate and operational structures.
- However, despite these changes, in 2023, the EOSC continued to fund the full cost of the Registrar and other registry staff. It is also funding the additional role of the Archdeacon to the Archbishop. The EOSC cannot afford this. The EOSC is projecting significant and ongoing budget deficits as a result. Furthermore, the Registry is currently understaffed, but the EOSC cannot afford to pay the service fee to SDS to resource it at a proper level.
- It is time to re-evaluate the historical pattern that the Endowment of the See is responsible for the costs of the Registrar and registry-related functions. The primary work of the Registry is serving the parishes, clergy, authorised lay people and parish office holders of our Diocese. This work has become increasingly complex (and therefore costly to administer) because of new compliance requirements that have been introduced by Ordinances of the Synod over the past 2 decades.
- The increased distributions to the Synod available from 2024 provide an opportunity for the Synod to take responsibility for funding the work of the registry. Allowing for an increase in the registry staffing to address current under-resourcing, this will result in a cost of approx. \$570,000 in 2024.
- If the EOSC were no longer responsible for funding the work of the Registry, it would enable the appointment of additional Archdeacons. These Archdeacons would take over a significant proportion of the administrative load from the five regional bishops, allowing them to devote themselves more fully to their primary tasks of supporting rectors and leading strategic initiatives to grow the gospel across the Diocese.

Summary

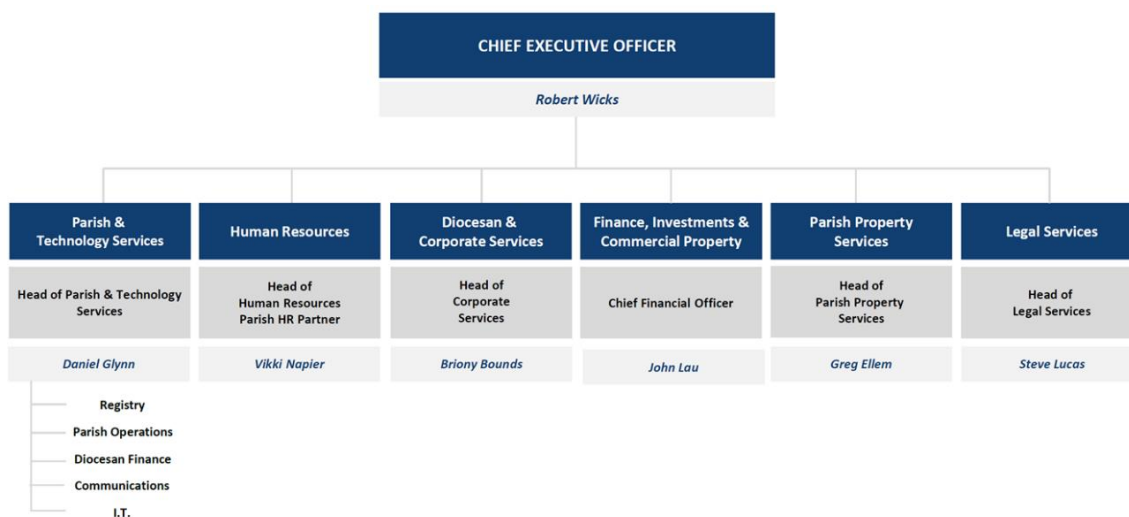
3. Since the primary work of the Registry is serving the parishes, clergy, authorised lay people and parish office holders of the Diocese, this is a cost that should be borne by the Synod.
4. This principle has been incorporated into the above Statement of Funding Principles and Priorities for 2025-2027, and the one-year budget for 2024 (printed separately).

Discussion

5. For decades at least, the Registrar in the Diocese of Sydney has been a dual role – both the Registrar proper (i.e., responsible for maintaining registers of parish, clergy, licences, appointments etc.) and the Executive Officer of the Archbishop.
6. Over time, the latter role has taken progressively more of the Registrar’s time, and the Deputy Registrar has taken on more and more of what historically had been the Registrar’s role. During the tenure of Archbishop Goodhew, most of the work of the 2 Registrars he appointed (Archdeacon Stan Skillicorn [1993-1997] and Archdeacon Peter Smart [1997-2001]) was registry-related. But the Registrars appointed by Archbishop Jensen (Philip Selden [2002-2013]) and Archbishop Davies (Doug Marr [2013-2021]) increasingly functioned as Executive Officer / Chief of Staff on behalf of the

Archbishop. Dr Selden was a part-time appointment (4 days per week), and it is estimated that at the outset this was split 2.5 days on registry-related matters and 1.5 days on the Executive Officer role. However, this proportion had inverted (and more) by the end of the tenure of Doug Marr, in that most of his time (more than 4 days per week) was engaged on non-registry related matters, and that the Deputy Registrar was responsible for 80% or more of the registry-related functions.

7. The election of Archbishop Raffel provided an opportunity to re-examine the role of the Registrar. After consulting with his episcopal team, and after an interim period when the Bishop of South Sydney served as Acting Registrar/Executive Officer, Archbishop Raffel decided to create a new role – the Archdeacon to the Archbishop – to function as the Executive Officer of the Archbishop and the EOS Corporation, and to appoint Mrs Catherine Rich, then the Deputy Registrar, as the Registrar. This took effect at Synod in 2022. Simon Flinders was appointed as Archdeacon to the Archbishop, commencing part-time in 2022 and full-time from 2023 onwards.
8. In parallel to the creation of this arrangement, the registry function switched from being an operational unit of the EOS Corporation (**EOSC**) to being part of the Parish and Technology Services division of SDS. The rationale for this was to better integrate diocesan parish-facing operations, instead of having them 'siloes' in different corporate structures.
9. The following diagram shows the current (2023) structure, the Registry as a sub-division within the Parish and Technology Services Division.



10. Since 2022, the EOS has been paying the SDS an annual service fee to manage the registry-related functions, in much the same way that the ACPT pays the SDS an annual service fee to manage its property-related functions (via its Parish Property Services division). That is, the EOS currently pays for the full costs of the Registrar and the work of the Registry as part of its annual service fee.
11. However, in addition to paying for the Registry, the EOSC is also funding the additional role of the Archdeacon to the Archbishop. The EOSC cannot afford this. The EOSC is projecting significant and ongoing budget deficits as a result.
12. Furthermore, the Registry is currently understaffed, but the EOSC cannot afford to pay the service fee to SDS to resource the Registry at a proper level.

Historical staffing levels for the Registry

13. As at 2010, the Registry consisted of approximately **3.4 FTE** staff:
 - (a) Registrar (Dr Philip Selden) employed four days per week and also served as the Archbishop's Executive Assistant, leaving roughly 2.5 days for Registry matters (0.5 FTE for Registry)
 - (b) Deputy Registrar (Mrs Rich) (1 FTE)

- (c) Personal Assistant to the Registrar was usually a job share role, with Archbishop’s Office responsibilities and responsibilities to Regional administration. As a result, about half of the time was spent on Registry matters (0.5 FTE)
 - (d) Assistant to the Deputy Registrar (1 FTE)
 - (e) Registry Assistant PT - 2 days per week. (0.4 FTE)
14. By March 2021 (just prior to Mr Doug Marr’s retirement as Registrar), the Registry consisted of **3.6 FTE** staff:
- (a) Registrar (Mr Marr) –Registry-related (0.2 FTE), Executive Officer to the Archbishop (0.8 FTE).
 - (b) Deputy Registrar (Mrs Catherine Rich) – having served as Deputy Registrar for over twenty years, was undertaking the majority of the senior-level workload for the Registry (1 FTE)
 - (c) Database Administrator (Mrs Anna McCarthy) – serving on the Registry team full time with a focus on development of the Registry Database (1 FTE)
 - (d) Registry Assistant (Mrs Nola Betts) – administered certain sections of Registry work (principally Lay authorities) and processing of bulk information during busy times (AGM and Year Book) (0.4 FTE)
 - (e) Data entry staff – Mrs Belinda Priestly and Mrs Naomi Wrigley were employed on a casual basis for data entry, approximately 2-3 days per week each (approx. 1.0 FTE)
15. Following the appointment of Mrs Rich as Registrar in September 2022, the Registry has consisted of **2.4 FTE** staff, which has proved inadequate:
- (a) Registrar (Mrs Rich) – the Registrar role no longer includes the ‘Executive to the Archbishop’ component of the role, so Mrs Rich has taken up the Registry leadership, retaining some of her responsibilities as the former Deputy Registrar. (1 FTE)
 - (b) Database Administrator (Mrs McCarthy) – Anna has been instrumental in introducing digital forms to the Registry, helping with post-AGM data collection among them. (1 FTE)
 - (c) Registry Assistant (Mrs Betts) (0.4 FTE)
- The Diocesan Archivist (Dr Louise Trott) is also formally a part of the Registry team and reports to the Registrar. However, for the sake of consideration of the current matter, Dr Trott is not included in Registry staff.
16. The Registry has hired a new full time Deputy Registrar, following the appointment of Mrs Rich as Registrar in September 2022, bringing the staffing level to **3.4 FTE**, which is consistent with historical patterns.
17. In 2023, the component of the SDS Service fee to the EOSC related to the registry is \$543,000. This charge has already factored in the increase in staff from 2.4 to 3.4 FTE. CPI Indexing will see this cost rise to \$570,000 in 2024. As noted above, this will push the EOSC budget even further into deficit.
18. It is time to re-evaluate the historical pattern that the Endowment of the See is responsible for the costs of the Registrar and registry-related functions. The primary work of the Registry is serving the parishes, clergy, authorised lay people and parish office holders of the Diocese. This work has become increasingly complex (and therefore costly to administer) because of new compliance requirements, as discussed further below.
19. The core responsibilities of the Registry / Registrar include –
- (a) Administering the licensing of clergy and authorisation of lay people in the Diocese;
 - (b) Administering the licensing of entities, including churches (and faculties) and parishes, and administration of other parochial matters (e.g., Annual Statistics);
 - (c) Maintaining a record of other instruments signed by the Archbishop that impact clergy or parishes (e.g., creation of parishes, prohibition orders for clergy);
 - (d) Processing AGM Return and recording parish officers and Safe Ministry Representatives; and
 - (e) Production of the annual Year Book.
20. The Registry / Registrar has also traditionally had responsibility for –
- (a) Supporting the Nomination and Retirements Boards;

- (b) Overseeing and monitoring Marriage processes (e.g., celebrant registration with Births, Deaths and Marriages, remarriage of divorced persons approvals);
 - (c) Administering Provincial Synod and its Standing Committee, and other Provincial Matters.
21. A number of significant additional responsibilities have been introduced in recent years –
- (a) In approximately 2006 the Confidential Lifestyle Questionnaire (**CLQ**) became a requirement for all lay ministers in addition to clergy who were being licensed in the Diocese and ordinands (but did not apply to clergy already licensed in the Diocese). The Registry was tasked to monitor, ensure compliance and communicate regarding the CLQ process.
 - (b) In 2013, the current version of the Working With Children Check (**WWCC**) was introduced, and the Registry was tasked to monitor, and ensure compliance among all licensed clergy, authorised lay and relevant lay office holders. Registry needs to verify every number and deal with any follow up matters (e.g., incorrect number, married name provided rather than legal name etc). The additional workload associated with administering the WWCC in its first year resulted in the Year Book not being published in 2013.
 - (c) In 2015, the *Authorisation of Lay Ministry Ordinance 2015* introduced the requirement that lay ministers be authorised. Previously, this had been required but often not taken up, resulting in the problem that the various professional standards checks were not being undertaken for affected lay ministers. This requirement has also increased the administrative process of Registry in making sure that all ministry staff (from the full time lay minister to the student minister) are authorised.
 - (d) In 2016, *The Anglican Schools Ministry Ordinance 2016* introduced the requirement for lay School Chaplains to be authorised (the previous 1975 ordinance only envisaged clergy Chaplains).
 - (e) In 2020, *The Safe Ministry to Children Ordinance 2020* introduced the requirement for clergy already in the Diocese to complete the CLQ prior to commencing any new appointment, along with completing the WWCC and undergoing Safe Ministry Training.
 - (f) In 2022, the Standing Committee agreed to a Professional Development Pilot, which will soon form an additional requirement that the Registry must administer and confirm prior to the finalising of a licence.
22. There are 486 active lay authorities and 1,076 active clergy licenses, with approximately 500 licensing documents issued each year. Before a licence is issued, the Registry must: ensure the validity of the WWCC, the completion of Safe Ministry Training, the currency of the CLQ; cause a National Register Check to be undertaken; and confirm requirements regarding rector/CEO support, Baptism/confirmation and theological qualifications. The follow-up and communication relating to each of these is a significant and ongoing responsibility of the Registry that has dramatically increased in scope in the last three years.
23. In 2016, the Registry moved to a new Salesforce-based database system, which now contains records (both current and historical) for 61,474 contacts. Of those records, approximately 6,000 require ongoing maintenance (updates of addresses, emails, licenses, appointments, committee appointments etc). The Salesforce system is the source used for the production of the physical Year Book. The Salesforce database is necessary for the maintenance of this complex array of information, and has enabled the introduction of efficiencies (such as the use of online forms for AGM office-holder notifications) and other requests / notices to the Registry.
24. It is appropriate to transfer the responsibility for funding the registry from EOSC to the Synod for the following reasons:
- (a) The ambiguity in the role of the Registrar has been removed. Former registrars had predominantly served as an Executive Officer to the Archbishop. This function has now been transferred to the role of the Archdeacon to the Archbishop. The role of the Registrar is now wholly related to the functions of the registry.
 - (b) The primary work of the registry and Registrar is to serve the parishes, clergy and laity of the Diocese.
 - (c) It is primarily at the direction of the Synod (via its ordinances) that the registry collects and maintains data on the parishes and people of our Diocese. Ordinances of the Synod have substantially increased the workload of the registry in recent years. To this point, the burden of this increased cost has been borne by the EOSC, which is unsustainable.

25. How should the Registry costs be funded?
- (a) Since the Synod determines the responsibilities of the Registry, it should be funded directly by the Synod, rather than by transferring the cost to the parishes by means of the Parish Cost Recovery (**PCR**) charge.
 - (b) The increased distributions to the Synod from 2024 provide an opportunity for the Synod to take responsibility for funding the work of the Registry. As noted above, funding the Registry to employ 3.4 FTE staff will cost approximately \$570,000 in 2024. Given that 2024 is the first year that the increased funding is available, we recommend that the full transition occurs in that year, rather than a transition that takes place in stages.
 - (c) At present, the Registry is line-managed in the SDS structure (as part of the Parish and Technology Services team), and the review of its cost and performance is managed via a service-level agreement with EOSC. It is envisaged that the Service Review Committee (**SRC**), a subcommittee of the Standing Committee, will take over this review function from the EOSC, as part of its existing annual review of the services provided by Sydney Diocesan Services to the Synod.
26. If the EOSC were no longer responsible for funding the work of the registry, it would enable the funding of the current level of Episcopal support (without a deficit budget) as well as the appointment of additional Archdeacons. These Archdeacons would take over a significant proportion of the administrative load from the five regional bishops, allowing them to devote themselves more fully to their primary tasks of supporting rectors and leading strategic initiatives to grow the gospel across the Diocese.