

# **2019 Session of Synod**

## **Book 1**

(Pages 1 to 197)

Annual Report of the  
Standing Committee and  
Other Reports and Papers

Standing Committee of the Synod  
Anglican Church Diocese of Sydney



## MISSION 2020 DIOCESE OF SYDNEY

**Our Vision**            **To see Christ honoured as Lord and Saviour in every community**

**Our Mission**        **We commit ourselves afresh, in prayerful dependence on 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.**

### **Our Values**

Our values flow from our identity in Christ. We are created in God's image and redeemed by Christ's blood for the glory of our Heavenly Father.

We therefore value and cherish:

- God's Word, the Bible, as our ultimate authority and guide
- The reading and explanation of the Bible as the basic method of our ministry
- The centrality of the cross of Christ and his resurrection in our proclamation and in our lives
- Lives of holiness and humility that adorn the gospel
- Prayerful dependence on the Holy Spirit for power to speak and hearts to change
- An urgent love for people who, apart from faith in Christ Jesus, face certain condemnation under the righteous judgment of God
- Selfless flexibility and creativity to reach the many different peoples in our communities with the gospel
- Partnerships between and among individuals, churches, Anglican schools, diocesan organisations and faithful members of the Anglican Communion
- Repentant hearts and renewal by God's grace

### **Our Priorities**

**Priority 1            Reach all the lost in our Diocese with the life-giving gospel of Christ**

Key factors include

- 1.1 Engaging with our local community and creating opportunities for evangelism at the local and diocesan level
- 1.2 Mobilising more people to share Christ's love in word and deed
- 1.3 Strengthening our invitation, welcoming and integration

*Our first goal is to increase our members reporting their willingness to talk intentionally about their faith from 18% (NCLS 2011 statistic) to 22% across the Diocese by 2020.*

*Our second goal is to increase our members reporting that they have invited someone to church in the last 12 months from 40% (NCLS 2011 statistic) to 45% across the Diocese by 2020.*

*Our third goal is to increase newcomers\* in church from 9% (NCLS 2011 statistic) to 12% across the Diocese by 2020.*

*\* Newcomers are members aged 15 or more who were not regularly attending any church five years ago, as defined by the National Church Life Survey (NCLS).*

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**Priority 2            Deepen spiritual maturity among our members**

Key factors include

- 2.1    Ensuring congregational gatherings are significant places for spiritual growth
- 2.2    Enriching Christian fellowship through small groups
- 2.3    Strengthening personal and family devotions through prayer and Bible reading

*Our first goal is to increase our members reporting 'much growth' in faith from 47% (NCLS 2011 statistic) to 60% across the Diocese by 2020.*

*Our second goal is to increase our members reporting time spent in prayer, Bible reading, meditation, every day/most days from 43% (NCLS 2011) to 50%.*

**Priority 3            Equip our members to exercise their gifts**

Key factors include

- 3.1    Strengthening leadership skills of clergy, especially rectors
- 3.2    Identifying and unleashing the gifts of church members
- 3.3    Encouraging risk-taking and new initiatives in outreach and discipleship

*Our goal is to increase our members reporting their use of gifts 'to a great extent' from 21% (NCLS 2011 statistic) to 27% across the Diocese by 2020.*

**Priority 4            Respond to the changing face of our society**

Key factors include

- 4.1    Loving our neighbours in local and cultural communities
- 4.2    Reaching children and youth
- 4.3    Connecting with people over 60 years of age
- 4.4    Planting new churches in rapid growth areas

*Our first goal is to increase our members born in non-English speaking countries from 15% (NCLS 2011 statistic) to 20% across the Diocese by 2020.*

*Our second goal is to increase the retention of our members' children in church from 65% (NCLS 2011 statistic) to 70% across the Diocese by 2020.*

*Our third goal is to plant 15 new churches in greenfield areas by 2020.*

*Our fourth goal is to plant at least two new churches per Mission Area by 2020.*



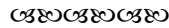
## 2019 Report of the Standing Committee and other Reports and Papers

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# 2019 Report of the Standing Committee

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## 1. Introduction

### 1.1 Charter

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

- (a) making arrangements for the meetings of the Synod and preparing the Synod’s business, 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 Heath Centre, Level 5, St Andrew’s Cathedral School, St Andrew’s House. Mail should be addressed to “The Diocesan Secretary, Standing Committee of Synod, PO Box Q190, QVB Post Office NSW 1230” (telephone (02) 9265 1555; email [DiocesanSecretary@sydney.anglican.asn.au](mailto:DiocesanSecretary@sydney.anglican.asn.au)). Office hours are 9 am to 5 pm.

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

### 1.3 Meetings and members

Since October 2018 we have met 9 times. The names of the members are listed below.

*The Archbishop*  
Archbishop Glenn Davies

*The Chancellor*  
Mr Michael Meek SC

*The Regional Bishops*  
Bishop Chris Edwards  
Bishop Peter Hayward  
Bishop Ivan Lee  
Bishop Peter Lin  
Bishop Michael Stead

*The Registrar*  
Mr Doug Marr

*The Diocesan Secretary*  
Mr Daniel Glynn

*The Archdeacon*  
Archdeacon Kara Hartley

*The Chief Executive Officer of Sydney Diocesan Services*  
Mr Robert Wicks

*Dean of St Andrew’s Cathedral*  
Dean Kanishka Raffel

*Laypersons Elected by Whole Synod*  
Mr Michael Easton  
Mr Stephen Hodgkinson  
Mr John Pascoe

*The Principal of Moore Theological College*  
The Rev Dr Mark Thompson

*Ministers Elected by Whole Synod*  
The Rev Nigel Fortescue  
The Rev Stephen Gibson  
The Rev Craig Roberts  
The Rev Philip Wheeler

*Ministers Elected by Georges River Regional Electors*  
Canon Phillip Colgan  
The Rev Zac Veron

*Ministers Elected by Northern Regional Electors*  
The Rev Gavin Parsons  
The Rev Craig Schafer

*Ministers Elected by South Sydney Regional Electors*  
The Rev Andrew Katay  
The Rev Justin Moffatt

*Ministers Elected by Western Sydney Regional Electors*  
The Rev Dr Raj Gupta  
The Rev Gavin Poole

*Ministers Elected by Wollongong Regional Electors*  
Canon Sandy Grant  
The Rev Joe Wiltshire (*elected 21/6/2019, ex-the Rev Stephen Semenchuk died 12/05/2019*)

Dr Laurie Scandrett  
Dr Claire Smith  
Dr Robert Tong AM  
Mrs Melinda West (*elected 12/11/2018, ex-Dr Robert Mackay died 3/09/2018*)  
The Hon Peter Young AO QC

*Laypersons Elected by Georges River Regional Electors*  
Mr Clive Ellis  
Mr James Flavin  
Mrs Jeanette Habib  
Dr Ian McFarlane (*elected 8/04/2019, ex-Mrs Tara Sing resigned 18/3/2019*)

*Laypersons Elected by Northern Regional Electors*  
Mr John Driver  
Miss Jenny Flower  
Mr Phillip Shirriff  
Ms Nicola Warwick-Mayo

*Laypersons Elected by South Sydney Regional Electors*  
Ms Michelle England  
Mr Gavin Jones  
Ms Yvette McDonald  
Dr Karin Sowada

*Laypersons Elected by Western Sydney Regional Electors*  
Mr Jeremy Freeman  
Mrs Patricia Jackson  
Mr Malcolm Purvis  
Mr Lyall Wood AM RFD

*Laypersons Elected by Wollongong Regional Electors*  
Mr Peter Evans  
Dr David Nockles  
Mrs Emma Penzo  
Mr Tony Willis

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

- A vacancy arose in the position of a lay person elected by the Georges River Region upon the resignation of Mrs Tara Sing. The Regional Electors of the Georges River Region elected Dr Ian McFarlane to fill the vacancy.
- A vacancy arose in the position of a minister elected by the Wollongong Region upon the death of the Rev Stephen Semenchuk. The Regional Electors of the Wollongong Region elected the Rev Joseph Wiltshire to fill the vacancy.

#### 1.4 Management and structure

Our permanent subcommittees are –

Affiliated Churches Committee

Diocesan Resources Committee

Finance Committee

General Synod Relations Committee

Ministry in Socially Disadvantaged Areas Committee

Registrar's Committee for portraits, plaques & photographs

Religious Freedom Reference Group

Royal Commission Steering Committee

Service Review Committee

Social Issues Committee

Minute Reading Committee	Stipends and Allowances Committee
Ordinance Reviewers and Panels	Strategy and Research Group
Professional Standards Oversight Committee	Work Outside the Diocese Committee

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 Dr Robert Tong AM

We noted Dr Robert Tong AM was elected a member of Standing Committee by the Synod in October 1978 and therefore Robert has completed 40 years of continuous membership of Standing Committee, and –

- (a) gave thanks to God for the enormous contribution Robert has made to the work of the Standing Committee, the Diocese of Sydney and the wider church,
- (b) expressed its appreciation to Robert for his service to date and ongoing ministries,
- (c) recognised the support of Winsome and the service by so many of their relatives over multiple generations, and
- (d) prayed for God's blessing on Robert and Winsome and their family.

### 1.6 Death of the Rev Stephen Semenchuk

We noted with sadness the death of the Rev Stephen Semenchuk, a member of Standing Committee since 1996 and the Rector of the Parish of Dapto since 2002, on Sunday 12 May 2019; and gave thanks to God for the life and faithful service of Stephen.

### 1.7 Executive Assistant to the Bishop of Wollongong

We noted that the Archbishop appointed the Rev Anthony Douglas to the position of Executive Assistant to the Bishop of Wollongong with effect from 1 January 2020. Anthony is currently Rector of the parish of Shoalhaven Heads and will resign from this position at the end of this year. Mr Tony Willis will continue his current role of part time Executive Assistant through the 2020 year.

### 1.8 Death of Mr Allan Perryman

We noted with sadness the sudden death of Mr Allan Perryman, the Hon Treasurer of General Synod; thanked God for his astute leadership in General Synod financial matters and extended its sympathy to his widow Laurie and their family.

### 1.9 Death of Bishop Tony Nichols

We gave thanks to God for the life and ministry of Bishop Tony Nichols, including as a lecturer at Moore College (1968-1981), CMS missionary in Indonesia (1981-1987), Principal of Nungalinya College, NT (1982-1987), Principal of St Andrew's Hall, Victoria (1991), and Bishop of North West Australia (1992-2003). Tony was an indefatigable cross-cultural evangelist, a learned and much respected teacher, a diligent and courageous bishop, a faithful pastor and a trusted counsellor to many. He was a man of prayer and faith. We expressed our thankfulness to God, and deep sympathy and condolence to Judith and the family and assured them of our prayers.

### 1.10 Election of the Rev Dr Mark Short as Bishop of Canberra and Goulburn

We noted that the Rev Dr Mark Short had been elected to be the next Bishop of Canberra and Goulburn, congratulated Dr Short on his appointment, and assured him of our prayers and good wishes in his new role.

### 1.11 Election of Archdeacon Donald Kingsley Kirk as the eleventh Bishop of Riverina

We noted that Archdeacon Donald Kingsley Kirk, then Rector of the Parish of Hamilton in the Diocese of Ballarat and Archdeacon of the South West region of Ballarat, had been elected the 11<sup>th</sup> Bishop of Riverina, congratulated Archdeacon Kirk on his appointment, and assured him of our prayers and good wishes in his new role.

### 1.12 Election of the Rev Keith Dalby as the 5<sup>th</sup> Bishop of The Murray

We noted that the Rev Keith Dalby, then Rector of the Parish of Gordon, had been elected as the 5<sup>th</sup> Bishop of The Murray, congratulated him on his election and assured him of our prayers and good wishes in his new role.

## 2. Actions with the Archbishop

### 2.1 Strategy & Research Group

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

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

In addition, the SRG is well served by Dr John Bellamy, who attends each meeting as a consultant to the Group and has provided a significant depth of research and analysis.

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

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

The SRG typically meets quarterly for full day meetings. Since the last Synod, the SRG has met 4 times including a two-day Strategic Retreat at the start of the year with the members of the episcopal team to focus specifically on matters of high level vision, strategy and structure within the Diocese.

#### *Development of Key initiatives*

At the 2019 Retreat, the SRG reviewed SWOT and Key Issues analysis (incorporating input from the members of the episcopal team, the Mission Area Leaders and Standing Committee members), and considered options for possible new initiatives in support of Mission 2020. Ultimately the Group focused on initiatives that would support the work of Evangelism and New Churches and Youthworks, as well as support parishes through consultancy and mentoring.

Following the Retreat, the SRG met with Mission Area Leaders in a joint conference on 8 May 2019. The annual conference is an opportunity for partnership and for the SRG to ventilate ideas and seek feedback. The SRG shared with the Mission Area Leaders the initiatives under consideration and ultimately refined these further in light of the conference.

In August 2019, the SRG met with the Diocesan Resources Committee (DRC) in order to discuss potential funding requirements for the initiatives under consideration, as well as opportunities for the SRG and the DRC to partner in preparation of the triennial funding principles, produced by the DRC.

The SRG is continuing its work in pursuit of implementation of these initiatives, but has not yet completed its work.

#### *Newcomers Study*

The attraction and retention of newcomers forms a key goal of Mission 2020 (adopted by the Synod in 2014). Mission 2020, among other things, sets a goal to raise the level of newcomers to 12% of attenders by 2020. However, despite the priority given to newcomers, it is likely that the Diocese will fall well short of this goal. The SRG commissioned a study, carried out by Dr Bellamy, on Newcomer levels in the Diocese of Sydney and strategies and actions that may be taken by parishes to increase newcomers. The Newcomers Study is in its final stages before circulation to parishes.

#### *Mission 2020*

The SRG agreed that it would recommend that Synod continue to utilise the vision, mission, values and priorities of Mission 2020 until the SRG, under the chairmanship of the next Archbishop, has had opportunity to consider any recommendations for any new iteration of our mission of making and maturing disciples of Christ.

### 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. The amount of \$2,226 was paid from this fund to cover the attendance and travel equalisation costs for the March 2019 Australian Bishops' Conference held in Perth. The fund did not have a sufficient amount available to cover the entire cost of the conference and travel. The Archbishop made up the balance with a distribution of \$910 from the Archbishop of Sydney's Discretionary Trust.

### 2.3 Guidelines for termination of appointments under the Assistant Ministers Ordinance 2017

In accordance with the request of paragraph (d) of Synod resolution 45/18, the Archbishop-in-Council approved guidelines under clause 7 of the *Assistant Ministers Ordinance 2017*. The guidelines are available on the SDS website.

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

The Archbishop-in-Council agreed that, provided sufficient funds are available in Client Fund 369, up to \$40,000 be applied each year from the Grant (Sisters) Endowment Fund for distribution at the discretion of the Archbishop for the purpose of Christmas grants.

### 2.5 Appointment of a new assistant bishop for the Diocese of Sydney

Under clause 5 of the *Assistant Bishops Ordinance 1947*, the Archbishop-in-Council approved of the appointment of Canon Malcom Richards as an assistant bishop in the Diocese of Sydney, noting that the bishop will be styled the Archbishop of Sydney's Bishop for International Relations.

## 3. Financial and Property Administration

### 3.1 Accounts, Audits and Annual Reports Ordinance 1995

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

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

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

The annual reports and audited financial statements for about 40 organisations will be tabled in the Synod. Any major problems found by the Finance Committee from a review of these financial statements and the additional internal management financial information will be reported.

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

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

### 3.3 Ordination Training Fund

In 2019 this Fund received a Synod allocation of \$41,000 (2018 \$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 candidates.

### 3.4 Ordinances

The following table shows the number of ordinances passed and assented to in 2013 to 2018, and in 2019 up to 26 August 2019 –

	2013	2014	2015	2016	2017	2018	2019
Standing Committee	60	42	46	53	40	42	31
Synod	6	7	6	4	11	8	0
	66	49	52	57	51	50	31

A separate report lists the ordinances passed by us since the 2018 ordinary session of the Synod. There are 15 ordinances of particular interest.

(1) The *Anglican Community Services Constitution Ordinance 1961 Amendment Ordinance 2018* amended the *Anglican Community Services Constitution Ordinance 1961* to provide for the establishment of a Gift Fund that would identify and record Gifts, Deductible Contributions and any other similar contributions to Anglican Community Services.

(2) The *Arden Anglican School Council Ordinance 1962 Amendment Ordinance 2019* amended the *Arden Anglican School Council Ordinance 1962* by reducing the number of members of the School Council from 14 to 12 (being ten elected by the Synod and 2 appointed by the Archbishop), and updating the constitution of Arden to ensure that it better complies with modern standards and practices for corporate governance, current legislative requirements and the Diocesan Policy on Corporate Governance. Obsolete terms were removed or updated within the constitution.

(3) The *Assistant Ministers Ordinance 2017 Amendment Ordinance 2018* amended the *Assistant Ministers Ordinance 2017* as requested by Synod resolution 45/18, namely –

- (a) omitting the words “where a genuine and recorded performance management program or similar has been unsuccessful in resolving the issue or issues” in clause 3(3)(b)(i),
- (b) inserting a new clause to state that if the Parish requires the Assistant Minister to live in a certain location, that the housing arrangements for the Assistant Minister must be approved as suitable by the Archbishop,
- (c) inserting a new clause to require rectors to consult with the Regional Bishop before making a communication to the parish about the termination of the appointment of an Assistant Minister licensed to the Parish.

(4) The *Barker College Ordinance 1978 Amendment Ordinance 2019* amended the *Barker College Ordinance 1978* to broaden the existing requirement about persons appointed as Chaplains so that it includes deacons as well as presbyters, while also addressing a number of administrative changes (such as changing “Headmaster” to “Head” throughout the ordinance).

(5) The *Campbelltown Anglican Schools Ordinance 1995 Amendment Ordinance 2018* amended the *Campbelltown Anglican Schools Ordinance 1995* to –

- (a) provide that the Archbishop (rather than Bishop of Wollongong) is President (but not a member) of Campbelltown Anglican Schools Council (CASC),
- (b) reduce the number of members from 13 to 10, being the Rector of the Parish of Campbelltown, six members elected by the Synod, and three elected by the Parish Council of Campbelltown,
- (c) simplify the Council’s responsibilities and exclude Parish Council from having a governance or management role in the Schools.

(6) The *Cost Recoveries Framework Ordinance 2008 Amendment Ordinance 2019* amended the *Cost Recoveries Framework Ordinance 2008* to specify that any Parental Leave Pay received from the Australian Government Department of Human Services (Centrelink) by a parish is excluded from the calculation of the net operating receipts of the parish.

(7) The *Church of England Boys’ Society Prohibition Ordinance 2018* prohibits a parish from conducting activities, or allowing any third party to conduct activities, if those activities are named or styled as being activities of or in association with the Church of England Boys’ Society (including by the acronym “CEBS”).

(8) The *Endowment of the See Corporation Ordinance 2019* and the *Endowment of the See Variation of Trusts and Amendment Ordinance 2019* established a body corporate to be the trustee of certain assets of the Endowment of the See, and redeclared the trusts of the EOS Expenditure Fund to create a new trust to hold both the income and capital of the Endowment of the See. This change was made as the previous structure (enacted in 2012 based on partial implementation of the recommendations of the Strategic Commission on Structure, Funding and Governance) produced significant uncertainty in relation to key

responsibilities related to EOS finances, and have led to inefficient and costly administrative procedures.

(9) The *Miscellaneous Amendments Ordinance 2019* amended the *Cathedral Ordinance 1969*, the *Interpretation Ordinance 1985*, the *Conduct of the Business of Synod Ordinance 2000*, the *Ordinance Procedure Ordinance 1973*, the *General Synod – Holy Orders (Removal from Exercise of Ministry) Canon 2017 Adopting Ordinance 2017*, the *Anglican National Superannuation Board Ordinance 2017*, the *Campbelltown Anglican Schools Ordinance 1985*, the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*, the *Sydney Anglican (National Redress Scheme) Corporation Ordinance 2018 Amendment Ordinance 2019* and the *Nomination Ordinance 2006*. In general, the *Miscellaneous Amendments Ordinance 2019* rectified administrative errors such as incorrect words, grammatical mistakes and spelling mistakes as well as updating references and words to more modern variations. It also inserted provisions that make administrative processes more effective or to remove ambiguities. The more significant amendments included –

- amending the *Interpretation Ordinance 1985* to –
  - (a) ensure the same formula is used to convert pre-decimal currency for ordinance purposes as is used in Australian law, and
  - (b) allow the Archbishop-in-Council to determine when the Dean of the Chapter is to be included in a reference to Rector, Parish Council or Warden in particular ordinances.
- amending the *Ordinance Procedure Ordinance 1973*, in relation to the notice to be given in church upon a proposed ordinance relating to church trust property held for the benefit of the parishes –
  - (a) clarifying that it is appropriate to lodge objections via email to the Diocesan Secretary, and
  - (b) removing the requirement that the notice must contain or be accompanied by a sketch plan of any land affected by the proposed ordinance.
- amending the *Nomination Ordinance 2006* to address the circumstance where a person who is both a diocesan nominator and a parish nominator, and has been elected to participate in one of those capacities; the amendment clarified that serving in one capacity does not result in a permanent resignation from the other capacity.

(10) The *Parish Administration Ordinance 2008 Amendment (Use of Church Buildings) Ordinance 2019* amended the *Parish Administration Ordinance 2008* (PAO) to provide greater flexibility in relation to the use of church buildings. Previously, the schedules to the PAO specified that all buildings intended to be used regularly for public worship must be licensed or consecrated as a church and subsequently can *only* be used for the conduct of a service of public worship, an activity of the parish or a meeting of a non-Anglican congregation pursuant to rule 5.7 of Schedule 1 or 5.6 of Schedule 2 (as the case may be). This amendment allows the Archbishop (or the Regional Bishop) to approve other purposes, either in a particular cases or classes of cases.

(11) The *Safe Ministry to Children Ordinance 2018 Amendment Ordinance 2019* amends the *Safe Ministry to Children Ordinance 2018* to limit the requirement for a Safe Ministry Check in relation to persons who undertake ministry to children on a voluntary basis. The effects of the amendments are –

- For ministries to children in preschool, infants and primary school: those with organisational responsibility for the leaders of the ministry will be required to complete the Safe Ministry Check, but not those who merely lead the ministry (noting that both categories, as before, will be required to have a Working with Children Check)
- For ministries to children in high school: all adult leaders will be required to complete the Safe Ministry Check (in addition to the existing requirement of a Working with Children Check).

(12) The *Sydney Diocesan Secretariat (Change of Name) Ordinance 2019* changed the name of the Sydney Diocesan Secretariat to “Sydney Diocesan Services”.

(13) The *Synod Appropriations and Allocations Ordinance 2019* gave effect to the Synod’s general intention with respect to the appropriation and allocation of Synod funds. The amount of income available is \$169,000 more than the estimates provided to Synod in 2018, primarily due to higher than estimated distributions received from the parishes of St James King Street and Ryde. At the same time, there has been an increase of \$165,000 in the allocation needed to meet this Diocese’s General Synod statutory assessment in 2020. The allocation to the Work Outside the Diocese Committee has been increased by \$8,000 to maintain our commitment to allocating 5% of the total funds available to Synod for this purpose. The following five additional allocations have been made for 2020, resulting in a corresponding decrease in the balance available for contingencies –

- (a) an allocation of \$10,000 for printing & mailing hard copy Synod materials to members who opt-in,

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- (b) a specific allocation of \$12,000 for Standing Committee venue hire and catering,
- (c) a specific allocation of up to \$10,000 for Cathedral staff car parking in St Andrew's House, previously funded from Contingencies,
- (d) an allocation of \$11,000 to fund qualified persons to interview ordination candidates in relation to domestic abuse, and
- (e) a special allocation of \$100,000 to Evangelism and New Churches as a contribution towards the cost of funding the new position of Assistant Director (Parish Evangelism) as a response to the request of resolution 5/18 (see item 7.10).

(14) *The Archbishop of Sydney's Anglican Aid Ordinance 2011 Amendment Ordinance 2019* amends *The Archbishop of Sydney's Anglican Aid Ordinance 2011* to change the title of the Executive Director to the Chief Executive Officer.

(15) *The Wollongong Regional Council Land Variation of Trusts Ordinance 2018* varied the Trusts of certain lands at Wollongong to provide that it is held on trust for the purposes of the Wollongong Regional Council.

### 3.5 Parochial cost recoveries – arrears

The following table compares the arrears of cost recovery charges as at 30 June 2019 and 2018 –

	2019	2018	
Greenacre	7,673	4,719	
Hornsby Anglican Chinese Church	7,768	-	(paid in full in July 2019)
Richmond	237	5,875	
St Clair	9,708	-	
	<u>25,386</u>	<u>\$10,594</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 2019, 88 parochial units (33%) had not lodged a set of prescribed financial statements (compared with 103 at the same time in 2018). By 30 June 2019 this had improved so that only 20 parochial units had not lodged their financial statements, although some others had only lodged incomplete or 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.

We instructed Sydney Diocesan Services to calculate the net operating receipts for any parish that had not lodged its 2018 audited financial statements by 15 September 2019, based on the figure for the previous year + 20% (in accordance with clause 15 of the *Cost Recoveries Framework Ordinance 2008*).

### 3.7 Local revenues test for parish status

In 2018 a total of 9 parishes had local revenue below the requisite amount defined in the *Parishes Ordinance 1979*. For 6 of those parishes it was the first year they have recorded insufficient local revenue, and for 2 others (Brighton/Rockdale and Greystanes-Merrylands West) it is the second year. Each of those 8 parishes have been advised of the importance of ensuring their 2019 and future revenues meet the relevant threshold figures in order to retain their parish status. In the case of Coogee, this was the third consecutive year of revenue below the threshold and accordingly this parish will revert to provisional status on 31 December 2019 unless the South Sydney Regional Council exercises its discretion under clause 8(1A) of the *Parishes Ordinance 1979*.

### 3.8 Stipends, allowances and benefits for 2020

A report on stipends, allowances and benefits for 2020 is printed separately.

We agreed to set the recommended minimum stipend for 2020 at \$67,856, representing a 1.6% increase over 2019. We also approved *Guidelines for the Remuneration of Parish Ministry Staff for 2020* reflecting a 1.6% increase in recommended minimum spend.

### 3.9 Work Outside the Diocese

In the 6 months to 30 June 2019, the Work Outside the Diocese Committee had applied \$213,077 to support gospel ministry outside the Diocese from a total Synod allocation in 2019 of \$309,000 (5% of the total funds available to Synod). It is expected that further amounts will be applied during the 6 months to 31 December 2019 from the 2019 allocation, and the opening reserves of \$13,246.

In addition, in the 6 months to 30 June 2019, \$120,000 has been applied towards funding for the Diocese of Bathurst from a special Synod allocation of \$250,000 for that purpose.

### 3.10 Recommended distribution from the Diocesan Endowment for 2020

We noted the advice of the Glebe Administration Board that, for the purposes of clause 5(1) of the *Diocesan Endowment Ordinance 1984*, \$2.880 million could prudently be distributed from the Diocesan Endowment for spending by the Synod in 2020, being the second year in the current funding triennium (2019: \$2.804 million).

### 3.11 Distribution from St Andrew's House Fund 134

We noted the advice of the Finance Committee that the amount of the distribution from the newly created Synod – St Andrew's House Fund 134 in 2019 available for appropriation by Synod in 2020 is expected to be \$2.600 million.

### 3.12 Parochial cost recoveries for 2020

A report on the cost recoveries charge in respect of ministry costs and parochial network costs for 2020 is printed separately. These charges and costs have been determined in accordance with the method or methods prescribed in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*.

### 3.13 12 monthly Parish Cost Recovery charges from 2020

Currently, parishes pay their PCR charges in 10 equal monthly instalments from 1 March to 1 December each year. Traditionally this has been seen as a concession to help parishes manage their cash flow through the summer holiday period when attendance, and hence cash-based offertory, may be lower than normal. However, as an increasing proportion of parish offertory is received electronically the need for a 'holiday' from PCR charges in the first two months of the year has diminished. Additionally, a number of parishes have indicated that it would help their budgeting to receive invoices and pay their PCR charges evenly throughout the year as the costs are incurred. Accordingly, we agreed to move to a system of 12 monthly PCR charges from January 2020.

A report about this matter is printed separately.

### 3.14 General Synod statutory assessment

The General Synod statutory assessment for 2018 totalled \$393,012, payable in 4 quarterly instalments of \$98,253. The total is \$35,012 more than the allocation of funds for this purpose made under the Synod Appropriations and Allocations Ordinance 2017. We allocated \$35,012 from Synod Fund Contingencies to meet the shortfall in the 4<sup>th</sup> quarter of 2018.

The statutory assessment for 2019 totalled \$481,250, which is significantly higher than Sydney's share (\$406,000) of the forecast 2019 Statutory Assessment based on the budget papers initially tabled at General Synod in 2017. This increase arose as a result of additional funding required for the Royal Commission / Safe Ministry resolutions passed at the session of General Synod in 2017, and further increased by resolution of the General Synod Standing Committee in November 2018 to accommodate legal costs for the Episcopal Standards Commission.

The final assessment for 2019 is \$79,250 more than the amount of \$402,000 allocated for this purpose in the Synod Appropriations and Allocations Ordinance 2018, which had been based on the 2018 actual assessment plus 2.4% for inflation. We agreed to fund the shortfall of \$79,250 from the working capital of Synod Fund 129.

See also item 3.4(13).

### 3.15 Stipend Continuance Insurance renewal

We decided in late 2018 to maintain the existing benefit design of Stipend Continuance Insurance even though it would involve an increase of 21.6% (being the lowest price quote after going to tender) to the premium payable in 2019. As a result, in 2019 the portion of the premium applicable to parishes is expected to exceed the recovery from parishes by an amount in the order of \$220,000. The Finance Committee indicated that this shortfall would be able to be funded from resources within the existing PCR group of Funds.

However, a continuing under-recovery of this magnitude is not sustainable and in August 2019 we agreed to renew the Stipend Continuance insurance for 2020 with a slightly reduced benefit structure in order to contain the cost to something approximating the estimates incorporated in the *Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance* passed by Synod in 2018.

### 3.16 Clergy Assistance Program

We have agreed on the eligibility criteria and logistics for handling a significant extension of the Clergy Assistance Program to include authorised lay ministers. When this extension is implemented, it will become known as the Churchworker Assistance Program. However, we decided not to implement that decision in 2019 or 2020, because to do so would require parishes being charged an amount of \$120 pa for each such person, and this cost was not included in the estimates incorporated in the ordinance passed by Synod in 2018. We anticipate that the cost to extend the CAP will be included in the proposed budget for the next funding triennium (2022-2024).

### 3.17 Public Liability Insurance cover for One Off Hirers of church premises

One-off hirers of church premises are required to provide evidence of Public Liability Insurance cover, which may be taken out on a per event basis for approximately \$160. A subsidy of \$100 has been available towards the cost to the hirer, paid from reserves of the Anglican Church Property Trust and recovered from parishes in the following year through Parish Cost Recoveries. We requested the ACPT to cease subsidies for one-off hirers of church premises. This change took effect from March 2019.

### 3.18 Implications of the implementation of the Property Receipts Levy

#### *Property Income Worksheet*

We prescribed a form of Property Income Worksheet for the purposes of the definition in clause 2 of the *Property Receipts Levy Ordinance 2018*.

#### *Amendment of standard form of parish trust ordinance*

We authorised an amendment to the standard form of parish trust ordinance by substituting the existing clause 9(1)(b) with the following –

“(b) the rental payable by the lessee or licensee is not more than any limit that is determined by the Standing Committee by resolution from time to time for the purposes of this clause”,

and determined the amount for the purposes of clause 9(1)(b) in all parish trust ordinances to be \$500,000.

The effect of this change is that the monetary limit on the leasing and licensing power of the ACPT in the standard form trust ordinance has increased from \$50,000 to \$500,000 pa (noting that the limit in clause 9(1)(a) that a lease or licence not exceed 5 years will remain unless the parish applies to amend its ordinance).

#### *Delegation to extend review date*

We delegated to the Finance Committee the authorisation of an automatic roll over of the review date in an ordinance where that extension can be given by resolution, after consulting with the relevant regional bishop, except if –

- (a) all or part of a parish's property income is exempt from the levy (other than due to its Net Operating Receipts being below \$120,000 pa), or
- (b) a parish has an alternative arrangement under ordinance in respect to all or any part of its property income.

*Property (Lease, Licence and Investment) Receipts Policy*

We adopted an amended form of the *Large Lease and Investment Policy*, renamed the *Property (Lease, Licence and Investment) Receipts Policy*, containing our policy regarding applications for concessions or exemptions to the Property Receipts Levy. The policy may be found at item 3.2 of the Policies of the Standing Committee on the SDS website.

**3.19 Parish of Bondi and Waverley – Strategic Masterplan**

We supported in-principle stage 1 of the Church 2050 Strategic Masterplan put forward by the Parish of Bondi and Waverley. Stage 1 includes the sale of the three properties and redevelopment of the parish's Wairoa and Birrell Street sites.

**3.20 Parish of Leichhardt – Property Development Project**

We approved in-principle a proposed development project from the Parish of Leichhardt, which includes the sale of the property at 126A Norton Street.

**3.21 ACPT management fee – Sydney Anglican Indigenous Peoples' Ministry Committee**

Having noted some detail of the history of this Diocese's ministry with Indigenous peoples, we resolved that the funds held by the ACPT for the Sydney Anglican Indigenous Peoples' Ministry Committee (ACPT C/F 0378) should be exempt from the application of the ACPT's management fee.

**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 2018 to August 2019, 67 such positions were filled (165 for the same period in 2017 – 2018).

**4.2 Filling of contested vacancies for a regional representative on Standing Committee**

Having trialled the use of an online ballot to fill a contested vacancy for a regional representative on Standing Committee, we authorised, in accordance with 3(3A) of the Standing Committee Ordinance 1897, the use of an online ballot to administer any future contested casual vacancies for a member of the Standing Committee elected by the Regional Electors of a region.

**4.3 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.

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

We confirmed that SDS has satisfactorily provided services to the Synod and the Standing Committee under the current Service Level Standards document for the period between November 2017 and October 2018.

**4.5 Affiliated Churches**

We declared Camden Valley Church, Elderslie and Singleton Evangelical Church, Singleton to be affiliated with the Diocese under the *Affiliated Churches Ordinance 2005*.

**4.6 AICD governance training for members of diocesan boards and school councils**

We agreed to contribute \$6,000 from Synod Fund Contingencies to fund the participation in the 3 day AICD governance training course being run by SDS in June-July 2019 of 2 persons who might not otherwise have the resources to participate.

## 5. Relations with Government

### 5.1 Social Issues Committee

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

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

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

Since the last Synod, the SIC has met 4 times and has devoted considerable further work to the Gender Identity Guidelines, producing a draft report for the Gender Identity Subcommittee.

The SIC has also produced a substantial report regarding Ministry with Indigenous Australians, for the Taskforce appointed in response to Synod resolution 22/18. This report provides a history of the dealings of the Anglican Church with the Indigenous Australians in the area covered by this diocese, and proposes resources to be used by each individual parish.

At very short notice the SIC provided a submission to the enquiry by the NSW Legislative Council Standing Committee on Social Issues relating to the Reproductive Health Care Reform Bill 2019 regarding abortion.

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

## 6. The International, National and Provincial Church

### 6.1 Appellate Tribunal – Affiliated Churches Ordinance 2005

We reported in 2018 that in August 2017, a reference was made to the Appellate Tribunal concerning our *Affiliated Churches Ordinance 2005*. In December 2018, the matter was concluded, with the Tribunal indicating that none of the constitutional grounds advanced for invalidity of the *Affiliated Churches Ordinances 2005* (Sydney) had been established.

### 6.2 New Zealand Extra Provincial Diocese

#### *Participation in the consecration of the Bishop of New Zealand extra provincial diocese*

We reported in 2018 that the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) had agreed to permit clergy to conduct services blessing same gender relationships.

This year, we noted that as a consequence of that decision, a number of parishes and clergy resolved to leave the ACANZP. This departure involved leaving parish buildings and parish accommodation, and relocating to rented premises. Those parishes resolved to form themselves into an extra-provincial diocese named the Church of Confessing Anglicans Aotearoa/New Zealand which met in Synod on 17-18 May 2019 in Christchurch.

Following that inaugural Synod, we noted with thankfulness the election of the Rev Jay Behan, formerly Vicar of St Stephen's Anglican Church, Christchurch, as the first Bishop of the Church of Confessing Anglicans Aotearoa/New Zealand.

We encouraged Archbishop Glenn Davies and the Assistant Bishops in the Diocese, as they are able, to participate in the consecration of the Bishop of the Church of Confessing Anglicans Aotearoa/New Zealand.

### 6.3 Special session of the General Synod 2020

We noted that the General Synod Standing Committee (GSSC) had recommended to the Primate that a special session of General Synod be convened between 31 May and 5 June 2020 (the dates previously advised for the next ordinary session of General Synod). The primary business proposed for the special



session is to be the Anglican Church in Australia's response to the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

We further noted that the GSSC had resolved that in conjunction with the special session, a conference would be convened involving some or all General Synod members and possibly others to consider the range of issues the Anglican Church in Australia is facing in relation to human sexuality, same-sex relationships and marriage, and "possible ways forward".

## 7. Sydney Synod Matters

### 7.1 Prioritisation of Synod requests

We requested the Diocesan Secretary to provide a report to the Standing Committee meeting following the ordinary session of Synod each year, providing a recommended relative priority of the requests of resolutions of Synod, taking into account the urgency, importance and anticipated labour and costs involved addressing each request. We also agreed that if we determine not to address a Synod resolution (in full or part), a brief report should be provided to the following session of the Synod and the mover and seconder of the resolution be informed.

A report is printed separately about this matter.

### 7.2 16/16 Diversity and Inclusion policies

By resolution 16/16, the Synod, among other things, requested 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.

We agreed that since the resolution seeks a theological perspective of biblical understanding, the SIC would not be involved in the matter. The Diocesan Doctrine Commission has not yet provided a report on this matter.

### 7.3 30/16 Consumerism

By resolution 30/16, the Synod requested the Social Issues Committee (SIC) 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.

In March 2019, we received a report from the SIC indicating that it does not have capacity to address all of the matters that have been referred to it. The same report identified the request of Synod resolution 30/16 as a non-urgent matter that the SIC could not address in light of its other priority work, and sought our endorsement not to address the request of 30/16.

Noting that the workload of the SIC also includes substantial work addressing the Synod's request on several matters of particular time sensitivity (including Gender Identity and Constitutional recognition for Aboriginal and Torres Strait Islander Peoples), we endorsed the decision of the SIC not to address the request of this resolution, and wrote to the mover of the resolution indicating this outcome.

### 7.4 14/17 Forum of Synod

By resolution 14/17, the Synod requested us to review the arrangements for the Diocesan Synod and report to the next Synod in relation to –

- (a) the logistics of contracting the meeting time from the current format which comprises 5 afternoon and evenings,
- (b) possible alternative arrangements in relation to the convening of Synod in so far as they relate to the times and where Synod meets.

The committee we constituted to address the request of this resolution has completed its work. A report about this matter is printed separately.

### 7.5 27/17 Gender Representation on Diocesan Boards and Committees

By resolution 27/17, the Synod requested the Standing Committee to bring a report to the next Synod which outlined the composition of the various Diocesan boards, committees and councils in so far as they reflect the gender participation of those groups.

We provided a report with numerous recommendations to the session of Synod in 2018. However, due to

insufficient time, the matter was not considered. Following that session, we constituted a committee to prioritise the recommendations contained in the report provided to Synod on this matter in 2018, and provide a revised report with recommendations for this session of the Synod.

A report about this matter is printed separately.

## 7.6 Ministry Spouse Support Fund

### 32/17 Assistance for spouses and families of clergy and lay stipendiary workers where separation has occurred due to domestic violence

At its session in October 2018, the Synod established a Ministry Spouse Support Fund (MSSF), providing funding of \$150,000 pa from which to allocate financial support for spouses of clergy and lay stipendiary workers who have been, or will be, left in financial hardship as a result of their need to separate from their spouse due to domestic abuse. We authorised an approval mechanism for the MSSF, and asked that a high-level report outlining the use of the MSSF be provided each year for Synod.

A report from the Professional Standards Unit about this matter is printed separately.

## 7.7 33/17 Clergy professional development

By resolution 33/17, the Synod, among other things, requested Standing Committee to make a recommendation of an appropriate amount per clergy to be included in annual parish budgets for professional development. We agreed that it would not be appropriate to recommend that all parishes budget a particular amount per clergy for professional development expenses, and asked the Finance Committee to include a note in future editions of the Explanatory Notes accompanying the Prescribed Financial Statements –

- (a) indicating the current cost of the Developing Rectors program delivered by the Centre for Ministry Development at Moore College, and
- (b) recommending the wardens and parish council consider the professional development needs of their ordained and lay ministry staff and include an appropriate amount to cover those expenses in their annual parish budget.

## 7.8 43/17 Composition, purpose and role of Synod

By resolution 43/17, the Synod asked us to bring a report to the October 2018 session of Synod on the composition, purpose and role of Synod. The committee we constituted to address the request of the resolution has produced a draft report, but has not yet completed its work. It is anticipated that a final report will be provided to the 2020 session of Synod.

## 7.9 4/18 People affected by disability

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

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

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

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

## 7.10 5/18 Evangelism and New Churches’ support for evangelism in parishes

By resolution 5/18, the Synod, among other things, strongly supported ENC’s policy 4: regrow mission and the evangelistic edge of existing churches, and requested the Standing Committee –

- (a) to identify ways that ENC might be better equipped and funded to increase that area of its work that focuses on policy 4 and encouraging, supporting and equipping parishes in their evangelism, and
- (b) to prioritise funding of that work when additional funds become available over this triennium and in determining future funding principles and priorities.

We have allocated \$100,000 to Evangelism and New Churches in 2020 as a contribution towards the cost of funding a new position of Assistant Director (Parish Evangelism) in response to the request of paragraph (a).

### 7.11 10/18 The contribution of churches and other Christian organisations to the Australian economy

At its ordinary session in 2018, the Synod passed resolution 10/18 in the following terms –

‘Synod, noting –

- (a) the increasing opposition from certain sections of Australian society to the Christian faith and, in particular, its public expression through the activities of churches and Christian organisations, and
- (b) that a recent study in the USA found that the total economic contribution of religious activity (predominantly Christian) amounts to nearly \$1.2 trillion per annum – a significant proportion of that nation’s GDP of about \$20 trillion,

considers that such a study for Australia could be a salutary reminder to our secular society of the substantial economic value of Christianity and therefore requests that Standing Committee investigate how the contributions of churches and other Christian organisations to the Australian economy could best be determined, and report back to the next ordinary session of Synod.’

We asked the Social Issues Committee to address the request in resolution 10/18.

At a subsequent meeting, we received a report from the SIC comprehensively interacting with the request. The SIC report included among other things, that to determine the contribution of churches and other Christian organisations to the Australian economy in the quantitative manner proposed would –

- (a) ignore that this contribution is not financially driven, but made that Christ may be glorified,
- (b) be reductive, limiting the contribution of the church to one set of numbers, and
- (c) be open to challenge, since the quantitative assumptions are necessarily subjective.

The SIC report also concluded that the process itself would be inherently complex and hence the results would be inevitably biased to understate the contribution of Christianity; while being open to challenge on scope and credibility, and to misinterpretation. Such an exercise would also carry significant cost.

We agreed with the recommendation of the SIC report, that we should not pursue the matter further and conveyed this decision to the mover of the resolution, along with a copy of the SIC report.

### 7.12 11/18 Steps taken to encourage ordination

By resolution 11/18, the Synod, among other things, requested the Standing Committee to investigate what steps are being taken and what steps could be taken –

- (a) to encourage godly and gifted men and women who are in the process of studying at Moore College to consider ordination as the way that God might desire that they best use the gifts He has given them in his service;
- (b) to prioritise the recruitment of godly and gifted men to study at Moore College with the aim of ordination to the presbyterate.

We constituted a committee to address the request of this resolution. A report about this matter is printed separately.

### 7.13 12/18 Approval and consultation process of parish property developments

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

Given both the infancy of the Growth Corporation, and its intended central role in relation to property development, we noted that the responsibilities of the organisations listed in the Synod resolution will need to be further developed as the Growth Corporation becomes established. In this context, we asked the Growth Corporation to address the request of the resolution in consultation with the other organisations listed in the resolution.

#### 7.14 14/18 The role of the Archbishop of Sydney Archbishop of Sydney Election Ordinance 1982

By Synod resolution 14/18, the Synod, among other things, requested the Standing Committee to prepare, for this session of Synod, a Bill to amend the *Archbishop of Sydney Election Ordinance 1982* which incorporates the characteristics of the Archbishop of Sydney as expressed in paragraphs 44-50 of the Doctrine Commission report, 'An Evangelical Episcopate'. We established a committee to consider the request of the resolution and any other matters relevant to the election of an Archbishop and to provide a report with recommendations.

The Committee we appointed to address the request of the resolution has completed its work. A Bill addressing the request of this resolution for the consideration of Synod, along with an accompanying report, is printed separately.

#### 7.15 23/18 Responding to Domestic Abuse: Policy and Good Practice Guidelines

By resolution 23/18, the Synod, among other things, requested the Standing Committee to ensure that the "Responding to Domestic Abuse: Policy and Good Practice Guidelines" (the Guidelines) be professionally laid out and prepared for publication and distribution to all ministers and parish councils; and also requested the Standing Committee to review the Guidelines after four years' operation.

We have appointed a monitoring committee which has produced a report about this matter for the Synod, which is printed separately.

#### 7.16 27/18 Voluntary Relinquishment of Incumbency Review of the Parish Relationships Ordinance 2001

By resolution 27/18, the Synod, among other things, requested the Standing Committee to review the operation of and need for the *Parish Relationships Ordinance 2001* in light of the Policy and, as appropriate, amend or repeal (or bring recommendations to the Synod to amend or repeal) the Ordinance.

A review of the *Parish Relationships Ordinance 2001* in light of the new policy has not yet been completed.

#### 7.17 37/18 General Synod – Safe Ministry to Children Children serving in ministry leadership to other children

By resolution 37/18, the Synod, among other things, requested the Standing Committee, after consulting with Youthworks ministry support team and others, to report to the next ordinary session of Synod regarding the appropriateness of children between the ages of 12 & 15 serving in ministry leadership to other children.

A report about this matter is printed separately.

#### 7.18 40/18 Synod business rules

By resolution 40/18, the Synod, in light of feedback from Synod members regarding trial arrangements concerning moving amendments to motions and any other matters concerning the conduct of Synod business, requested the Standing Committee to –

- (a) consider bringing a Bill to amend the *Conduct of the Business of Synod Ordinance 2000* to the next ordinary session of Synod, and
- (b) identify training needs and provide resources to further equip members in their understanding of, and engagement with, the business of Synod.

We constituted a committee to address the requests of this resolution. Ultimately, flowing from the work of this committee and feedback received from Synod members, we agreed to recommend a number of changes to the operation and rules of Synod. These are set out in the separate reports, '40/18 Synod Standing Orders' (and accompanying Bill for the Conduct of the Business of Synod 2000 Amendment Ordinance 2019), and '40/18 Enhancing engagement of Synod Members'. Included in the various changes, it is worth noting that we recommended to the Archbishop that Synod be held towards the end of school Term 3 for the year 2021 and beyond. The Wesley Theatre has been booked to host the 2<sup>nd</sup> ordinary session of Synod, on the dates 6, 7, 8, 13 and 14 September 2021.

#### 7.19 43/18 Implementation of recommendations of the Royal Commission

By resolution 43/18, the Synod, noting that an independent review of the position of the Diocese of Sydney with respect to the final recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse was being considered by the Safe Ministry Board and the Standing Committee's Royal

Commission Steering Committee, requested that a full report be provided to the next ordinary session of Synod in relation to the implementation of the recommendations of the Royal Commission addressed to the Anglican Church, including –

- (a) any sources of funding which may enable their implementation, and
- (b) any draft ordinances or policies still required to facilitate their implementation.

We referred the request of the resolution to the Safe Ministry Board (SMB) and the Royal Commission Steering Committee (RCSC).

A report with recommendations about this matter is printed separately.

## 7.20 45/18 Appointment of assistant ministers and employment of stipendiary lay workers 46/18 Committee to review the Ministry Standards Ordinance 2017 and the Assistant Ministers Ordinance 2017 Provision of Parish Human Resources Expertise

By resolution 45/18, the Synod, among other things, requested the Standing Committee –

- (a) to amend the *Assistant Ministers Ordinance 2017*, in several specified ways,
- (b) to give further consideration regarding options for mechanisms for appropriate consequences when there is a failure in the termination of an Assistant Minister to follow due process specified under the *Assistant Ministers Ordinance 2017*, to enact such changes by amending the ordinance if thought appropriate, and to report back to the next session of Synod, and
- (c) to consider providing appropriate human resources expertise to support bishops, rectors, wardens and church staff.

By resolution 46/18, the Synod requested the Standing Committee to appoint a committee to consider if further mechanisms within the *Ministry Standards Ordinance 2017* are required to deal with issues of failure to follow proper practices with regard to staff management, and make any appropriate recommendations.

We amended the *Assistant Ministers Ordinance 2017* as requested in paragraph (a) above (see item 3.4(3)).

We constituted a committee to address the request in paragraph (b) above, and the request of resolution 46/18. A report about this matter, with accompanying Bill for the Synod's consideration, is printed separately.

We approved a 12 month pilot program for the provision of an HR partner to address the request in paragraph (c) above, responsible for –

- (a) preparing, and consolidating existing, online HR resources (e.g., templates and guides) for parish use,
- (b) advising rectors, wardens, church staff, bishops and other senior diocesan clergy, on HR matters, and
- (c) collaborating with MT&D and CMD on the provision of HR training to rectors, wardens, bishops and other senior Diocesan clergy.

## 7.21 47/18 Property Use Policy

By resolution 47/18, the Synod, among other things, requested the Standing Committee to review the Property Use Policy, including with reference to Resolution 8/17, and bring recommendations to the next ordinary session of the Synod.

A report with recommendations about this matter is printed separately.

## 7.22 Resolutions made by the Synod in 2018 and not mentioned in this report

Circulars were sent to parishes and organisations about the matters arising from the 2018 Synod session. Copies of Synod resolutions were sent to appropriate persons and organisations.

## 7.23 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.

## Synod Funds – Amalgamated

### Annual Financial Report – 31 December 2018

Incorporating –

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

### Discussion and Analysis report for the year ended 31 December 2018

The Synod Funds' (the **Fund**) Discussion and Analysis report provides an overview of the Fund's financial activities for the year ended 31 December 2018. 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 25.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2018 the Synod Funds comprised of 9 funds (2017: 9 funds):

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

The main sources of funds during 2018 were distributions from the Diocesan Endowment (**DE**) and various parish ordinances. A distribution from the Diocesan Endowment of \$4,690,000 (2017: \$4,400,000) was made available to the Fund for spending in 2018. The amount distributed to the Fund by various parish ordinances totalled \$882,015 (2017: \$1,703,718). The Professional Standards Unit received \$360,000 (2017: \$563,000) as proceeds of claims from the ACPT Church Insurance Fund 0799. The Fund also received contributions under the Parochial Cost Recoveries (**PCR**) Ordinance to support the Professional Standards Unit, the Safe Ministry program and the costs associated with membership of the Anglican Church in Australia, the Province of New South Wales and the NSW Council of Churches. Interest is earned on surplus cash held on deposit with the Diocesan Cash Investment Fund.

The Fund's total revenues decreased by \$778,456 or 10% to \$6,970,398 (2017: \$7,748,854). Parish/ACPT distributions were down \$537,432 (40.6%), with a fall in distribution from Church Hill Trust, and a temporary cessation of distribution from Manly Leasing and Variation Trust. Other income was down with proceeds received from the ACPT Insurance Fund for the Care and Assistance program being down by \$203,000 to \$360,000 (2017:\$563,000).

The application of funds is divided between:

- grants appropriated by the Standing Committee in the *Synod Appropriations and Allocations Ordinance 2015*,

- grants as appropriated under the delegations of the various committees of the comprising funds, and
- administrative and Care and Assistance Scheme expenses of the Professional Standards Unit.

The Fund's total outgoings rose \$305,551 or 4.2% to \$7,564,285 (2017: \$7,258,734). This increase reflects greater grants from Work Outside the Diocese and the Synod Appropriation Fund than paid in 2017.

However, the Net Assets of the Fund decreased by 30.7% to \$1,410,877 (2017: \$2,036,456) partly due to increased grants paid from Work Outside the Diocese and the Synod Appropriation Fund and reduced income from Parish/ACPT distributions. The assets of the Fund are composed mainly of cash and receivables. Liabilities of the Fund represent accrued expenses and provisions for staff leave entitlements.

Fund 131 will receive \$300,000 during 2019 from the Synod Appropriation Fund 129. As such Fund 131 will achieve the target equity of \$1,000,000, contingent on what payments are made from the Fund.

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

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

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

### Redress Scheme Contingent Liabilities Disclosure

The Standing Committee of the Synod of the Anglican Diocese of Sydney has elected to participate in the *National Redress Scheme for People who have Experienced Child Sexual Abuse* (the **Scheme**). The Diocese is responsible for satisfying its financial liabilities to the Scheme, should such liabilities occur. There are no such known liabilities as at 31 December 2018.

There are no matters that have arisen since 31 December 2018 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 4 April 2019.





continued...	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 Committee Fund	Fund 133 Diocesan Research Fund	Fund 153 Archbishop's Professional Standards Unit	Fund 189 Ordination Training Fund	Elimination	Total	Actual 12 Months ending 31 December 2017
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Depreciation	-	-	-	-	-	-	-	2,931	-	-	2,931	3,315
Advertising	-	-	-	-	-	-	-	12,363	-	-	12,363	13,574
Office	1,228	466	13,742	-	-	-	-	6,922	-	-	22,358	12,062
Miscellaneous	-	-	-	-	25,000	-	-	45,538	-	-	70,538	65,546
Grants	295,663	16,585	5,020,172	-	348,160	-	-	489,955	23,548	(801,459)	5,392,624	5,150,207
Bad Debts (Recovery)	-	-	-	-	-	-	-	1,915	-	-	1,915	-
Fund reserves	-	-	-	-	-	-	-	-	-	-	-	-
<b>Total expenses</b>	<b>309,591</b>	<b>20,234</b>	<b>5,997,094</b>	<b>16,520</b>	<b>381,347</b>	<b>89</b>	<b>31,492</b>	<b>1,575,018</b>	<b>34,359</b>	<b>(801,459)</b>	<b>7,564,285</b>	<b>7,258,734</b>
<b>Net surplus/(deficit)</b>	<b>(85,077)</b>	<b>(17,835)</b>	<b>(420,458)</b>	<b>3,995</b>	<b>(64,717)</b>	<b>366</b>	<b>12,855</b>	<b>(30,837)</b>	<b>7,821</b>	<b>-</b>	<b>(593,887)</b>	<b>490,120</b>
<b>Transfer from current year surplus/(deficit)</b>	<b>-</b>	<b>-</b>	<b>(100,000)</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>(100,000)</b>	<b>182,952</b>
<b>Net available surplus/(deficit) after transfer to reserve</b>	<b>(85,077)</b>	<b>(17,835)</b>	<b>(320,458)</b>	<b>3,995</b>	<b>(64,717)</b>	<b>366</b>	<b>12,855</b>	<b>(30,837)</b>	<b>7,821</b>	<b>-</b>	<b>(493,887)</b>	<b>307,168</b>

## Standing Committee of Synod - Synod Funds

Balance Sheet as at 31 December 2018

	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 Committee Fund	Fund 133 Diocesan Research Fund	Fund 153 Archbishop's Professional Standards Unit	Fund 189 Ordination Training Fund	Elimination	Total	Actual 31 December 2017	
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
<b>Assets</b>	<b>Note</b>												
Cash		13,044	140,480	254,008	37,378	868,404	31,171	33,201	75,965	57,106	-	<b>1,510,757</b>	2,130,330
Receivables		194	639	3,127	141	4,270	124	88	108	247	-	<b>8,938</b>	14,134
Fixed Assets		-	-	-	-	-	-	-	3,030	-	-	<b>3,030</b>	5,961
Other		8	-	160	-	-	-	-	1,260	280	-	<b>1,708</b>	3,177
<b>Total assets</b>		<b>13,246</b>	<b>141,119</b>	<b>257,295</b>	<b>37,519</b>	<b>872,674</b>	<b>31,295</b>	<b>33,289</b>	<b>80,363</b>	<b>57,633</b>	-	<b>1,524,433</b>	<b>2,153,602</b>
<b>Liabilities</b>													
Payables		-	-	16,961	-	-	-	-	10,513	2,826	-	<b>30,300</b>	51,291
Provisions - Employee Benefits	<b>4</b>	-	-	-	-	-	-	-	83,256	-	-	<b>83,256</b>	65,855
<b>Total liabilities</b>		-	-	<b>16,961</b>	-	-	-	-	<b>93,769</b>	<b>2,826</b>	-	<b>113,556</b>	<b>117,146</b>
<b>Net assets</b>		<b>13,246</b>	<b>141,119</b>	<b>240,334</b>	<b>37,519</b>	<b>872,674</b>	<b>31,295</b>	<b>33,289</b>	<b>(13,406)</b>	<b>54,807</b>	-	<b>1,410,877</b>	<b>2,036,456</b>
<b>Equity</b>													
Capital	<b>5</b>	-	-	-	-	985,000	34,186	-	-	-	-	<b>1,019,186</b>	1,019,186
Reserve		-	-	55,000	-	-	-	-	900	-	-	<b>55,900</b>	187,592
Accumulated Funds		98,323	158,954	505,792	33,524	(47,609)	(3,257)	20,434	16,531	46,986	-	<b>829,678</b>	522,510
Current year		(85,077)	(17,835)	(320,458)	3,995	(64,717)	366	12,855	(30,837)	7,821	-	<b>(493,887)</b>	307,168
<b>Total Equity</b>		<b>13,246</b>	<b>141,119</b>	<b>240,334</b>	<b>37,519</b>	<b>872,674</b>	<b>31,295</b>	<b>33,289</b>	<b>(13,406)</b>	<b>54,807</b>	-	<b>1,410,877</b>	<b>2,036,456</b>

## Notes to the financial report for the year ended 31 December 2018

### 1. Summary of significant accounting policies

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

#### (a) Basis of preparation

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

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

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

#### *Historical cost convention*

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

#### (b) Revenue recognition

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

#### *Grants and donations*

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

#### *Disposal of plant and equipment*

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

#### *Distributions*

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

#### *Interest*

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

#### (c) Grants and donations expense

Grants and donations are generally recognised upon payment.

#### (d) Acquisitions of assets

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

**(e) Cash and cash equivalents**

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

Cash includes an unsecured loan to the Diocesan Cash Investment Fund (**DCIF**). This loan is at call. DCIF pays interest quarterly.

**(f) Receivables**

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

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

**(g) Fair value estimation**

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

**(h) Plant and equipment**

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

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

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

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

**(i) Payables**

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

**(j) Provisions**

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

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

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

**(k) Reserves**

Appropriate reserves are created to enable PSU to meet projected Domestic Violence Task Force expenditure. A reserve within Synod Appropriation and Allocation Fund has been established in 2017 to part compensate for loss of income under St Matthew's Manly ordinance in 2018.

**(l) Employee benefits**

*Wages, salaries, annual leave and personal leave*

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

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

*Long service leave*

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

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

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

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

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

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

**(n) Income tax**

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

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

	2018	2017
	\$	\$
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	499,584	529,877
St James Hall	217,008	216,992
Church Hill Trust (No1 York Street)	94,550	247,964
Wollongong Parish Leasing and Licensing Property Fund	31,540	29,465
Narellan (Elderslie) Land Sale Ordinance 1980	19,494	20,065
South Sydney Variation of Trusts Ordinance 50/97	5,622	5,682
Sydney St Phillip (Resumption) Ordinance 19/1983	3,876	3,908
Surry Hills Trust	1,515	387
Manly Leasing and Variation of Trusts Ordinance 2006	-	257,742
Retained net income from ACPT Fund 0400 for year ended 31/12/2016	8,826	12,815
	<b>882,015</b>	<b>1,324,897</b>

## 3. Current liabilities - Provisions

		2018	2017
<b>Current</b>		<b>\$</b>	<b>\$</b>
Employee benefits - annual leave		45,507	34,109
Employee benefits - long service leave		14,724	12,987
		60,231	47,096

## 4. Non-current liabilities – Provisions

		2018	2017
<b>(a) Non-current</b>		<b>\$</b>	<b>\$</b>
Employee benefits - long service leave		23,025	18,759
<b>(b) Provisions</b>	<b>Note</b>	<b>2018</b>	<b>2017</b>
		<b>\$</b>	<b>\$</b>
Provisions - Current	<b>3</b>	60,231	47,096
Provisions - Non-current	<b>4(a)</b>	23,025	18,759
Balance 31 December		83,256	65,855

## 5. Equity - Capital

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

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

## 6. Contingencies

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

## 7. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2018.

The financial statements were authorised for issue on 4 April 2019 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 23 to 31 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2018 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.

JOHN PASCOE  
Member

RODNEY COSIER  
Member

4 April 2019

## Synod Funds Amalgamated

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

Agreed upon procedures for the following funds –

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

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. *[Appendix 1 and Appendix 2 not reproduced here.]* The procedures performed are detailed in the terms of the engagement dated 27 August 2018 and described below Appendix 1 and Appendix 2 with respect to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

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

The members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney are responsible for the adequacy or otherwise of the procedures agreed to be performed

by us. You are responsible for determining whether the factual findings provided by us, in combination with any other information obtained, provide a reasonable basis for any conclusions which you wish to draw on the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

### **Assurance Practitioner's Responsibility**

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

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

### **Factual findings**

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

### **Restriction on Distribution and Use of Report**

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

PricewaterhouseCoopers

FRANCOIS BRUDER  
Principal

Sydney  
27 March 2019



## Parish Funds – Amalgamated

### Annual Financial Report – 31 December 2018

Incorporating –

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

### Discussion and Analysis report for the year ended 31 December 2018

The Parish Funds' Discussion and Analysis provides an overview of the Parish Funds' financial activities for the calendar year ended 31 December 2018. The Discussion and Analysis should be read in conjunction with the unaudited financial report for the same period beginning on page 36.

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 2018 the Parish Funds amalgamation is comprised of 5 funds (2017: 5) –

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

The source of funds during 2018 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* passed by the Synod of the Diocese of Sydney on 13 October 2015, and signed by the Archbishop of Sydney on 19 October 2015, and as amended by various Amendment Ordinances. Certain Diocesan organisations are also levied Long Service Leave and Stipend Continuance Insurance charges for ordained staff. A distribution is received from ACPT Fund Moorebank Estate for the purposes of the Clergy Removal Fund. Interest is earned on deposits held with the Diocesan Cash Investment Fund (**DCIF**). Significant monies are also received from the Long Service Leave Fund and the Stipend Continuance Insurer in respect to individual claims.

The Parish Funds total revenues increased by \$666,478 or 3.86% to \$17,933,123 (2017 \$17,266,645). This reflects increased recoveries for the annual parish property and liability insurance program, Stipend Continuance Insurance and the Church Land Acquisition Levy.

Claims on insurers via the Stipend Continuance Fund were down \$10,688 or 0.87% to \$1,223,400 (2017: \$1,234,088). At 31 December 2018 there were 11 clergy receiving stipend continuance claims (2017: 11). LSL payments rose \$178,438 or 16.37% to \$1,268,189 (2017: \$1,089,751).

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

Under the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* parochial network costs during 2018 were principally comprised of –

- the property and liability insurance program,
- the Church Land Acquisition levy,
- the parish related work of the Professional Standards Unit
- the parish risk management program,
- the safe ministry training program,
- the contribution towards the costs of the Diocesan archives, and
- the Clergy Assistance Program.

Funds were also applied to expenses such as Sydney Diocesan Services administration fees. The Parish Fund total outgoings increased by \$496,572 or 2.86%, to \$17,848,382 (2017: \$17,351,810).

The Net Assets of the Parish Funds increased by 4.4% (2018: \$2,028,300, 2017 \$1,943,559). As anticipated after the decrease of Net Assets in 2017 due to the deficit within the Stipend Continuance Fund (0952) that fund returned to a surplus position as the increased premiums were included in the Parish Cost recoveries income. The assets of the Parish Funds are composed of deposits with DCIF and receivables. Liabilities of the Parish Funds represent accrued expenses and other payables.

The Equity of each Parish Fund represents accumulated surpluses from operations which are retained to provide working capital for the operations of each Fund. The 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 which is paid monthly) and receipts of Parish Costs Recoveries (**PCR**) charges (collected March to December).

Finance Committee remitted \$3,974 of 2018 parochial network charges for a parish once the parish had gone into arrears. Remaining unpaid as at 31 December 2018 was \$17,771 of the Parish Cost Recoveries invoiced to parishes, and \$435 of the fourth quarter Long Service Leave (**LSL**) charges invoiced to organisations. By mid-January \$12,629 and \$435 had been received for PCR and LSL respectively. The amounts that remain outstanding are expected to be received.

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. An amount of \$70,667 is accrued as a payable in anticipation of the premium adjustments for 2018.

There are no other matters that have arisen since 31 December 2018 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 4 April 2019.

## Sydney Diocesan Parish Funds

Amalgamated income and expenditure statement for the period ending 31 December 2018

	FUND 951 PARISH COST 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-17 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>INCOME</b>								
<i>Parochial Network Costs recoveries</i>								
PCR Variable Charge Recovery	4,091,054	-	-	-	-	-	4,091,054	3,881,957
PCR Professional Standards Unit Recovery	781,402	-	-	-	-	-	781,402	764,742
PCR Risk Management Recovery	230,125	-	-	-	-	-	230,125	225,623
PCR Safe Ministry Recovery	145,071	-	-	-	-	-	145,071	141,768
PCR Administration Fee	201,109	-	-	-	-	-	201,109	196,678
PCR Archives Recovery	68,039	-	-	-	-	-	68,039	67,888
PCR Relief or Remission Recovery	10,006	-	-	-	-	-	10,006	9,988
PCR Clergy Assistance Program	57,851	59,489	-	-	-	(57,851)	59,489	65,076
PCR Clergy Contact Person Program	29,893	29,893	-	-	-	(29,893)	29,893	-
Parochial Network Costs recoveries Sub-total	5,614,550	89,382	-	-	-	(87,744)	5,616,188	5,353,720
<i>Clergy Support Cost recoveries</i>								
PCR Superannuation Recovery	5,377,962	-	-	-	-	-	5,377,962	5,381,678
PCR LSL Recovery	757,663	-	756,983	-	-	(756,983)	757,663	752,735
PCR LSL - Admin Fees	49,319	-	49,297	-	-	(49,297)	49,319	44,452
LSL - Organisations	-	-	114,809	-	-	-	114,809	146,664
LSL - Organisations - Admin Fees	-	-	7,000	-	-	-	7,000	8,661
PCR Stipend Continuance Recovery	994,022	993,602	-	-	-	(993,602)	994,022	886,121
PCR Stipend Continuance Admin Fees	48,209	48,208	-	-	-	(48,208)	48,209	43,224
Stipend Continuance Organisations	-	99,837	-	-	-	-	99,837	104,485
Stipend Continuance Orgs - Admin Fees	-	4,902	-	-	-	-	4,902	5,155
PCR S&A Recovery	61,645	-	-	61,622	-	(61,622)	61,645	61,664
Clergy Support Cost recoveries Sub-totals	7,288,820	1,146,549	928,089	61,622	-	(1,909,712)	7,515,368	7,434,839
PCR Church Land Acquisition Levy	2,198,862	-	-	-	-	-	2,198,862	2,091,430
AMP Stipend Continuance receipts	-	1,223,400	-	-	-	-	1,223,400	1,234,088
LSL - Buy-backs	-	-	57,919	-	-	-	57,919	18,121
LSL - Claims - Anglican LSL Fund	-	-	1,268,189	-	-	-	1,268,189	1,089,751
Interest on cash	21,110	716	3,906	5,871	976	-	32,579	24,346
Moorebank Estate - Distribution	-	-	-	-	20,618	-	20,618	20,350
<b>TOTAL INCOME</b>	<b>15,123,342</b>	<b>2,460,047</b>	<b>2,258,103</b>	<b>67,493</b>	<b>21,594</b>	<b>(1,997,456)</b>	<b>17,933,123</b>	<b>17,266,645</b>

	FUND 951 PARISH COST 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-17 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>EXPENSES</b>								
<i>Parochial Network Costs</i>								
PCR Insurance	4,097,469	-	-	-	-	-	4,097,469	3,893,583
Professional Standards Unit	781,402	-	-	-	-	-	781,402	764,742
Parish Risk Management Program	230,125	-	-	-	-	-	230,125	225,623
Safe Ministry Training Program	145,071	-	-	-	-	-	145,071	141,768
Accounting & Secretarial Fees	207,936	50,923	50,923	12,731	5,623	-	328,136	318,576
PCR Archives Charges	68,039	-	-	-	-	-	68,039	67,888
PCR Clergy Assistance Program	57,851	61,138	-	-	-	(57,851)	61,138	45,575
PCR Clergy Contact Person Program	29,893	338	-	-	-	(29,893)	338	-
Parochial Network Costs Sub-total	5,617,786	112,399	50,923	12,731	5,623	(87,744)	5,711,718	5,457,755
<i>Clergy Support Cost contributions</i>								
PCR Superannuation	5,373,426	-	-	-	-	-	5,373,426	5,379,811
PCR LSL	806,280	-	-	-	-	(806,280)	-	-
LSL - Payments to the Anglican LSL Fund	-	-	925,364	-	-	-	925,364	907,590
PCR Stipend Continuance	1,041,810	-	-	-	-	(1,041,810)	-	-
Stipend Continuance Insurance Expense	-	1,092,288	-	-	-	-	1,092,288	1,111,882
PCR S&A	61,622	-	-	-	-	(61,622)	-	-
Clergy Support Cost contributions Sub-total	7,283,138	1,092,288	925,364	-	-	(1,909,712)	7,391,078	7,399,283
Church Land Acquisition Levy	2,201,401	-	-	-	-	-	2,201,401	2,091,430
Claims Paid	-	1,223,400	1,268,190	19,426	13,351	-	2,524,367	2,385,613
Audit Fees	13,005	-	-	-	-	-	13,005	12,597
Bad Debts Expense	-	-	-	-	-	-	-	-
Consulting Costs	-	-	-	-	-	-	-	-
Operating Costs	217	-	-	-	-	-	217	908
PCR Relief or Remission costs	3,974	-	-	-	-	-	3,974	-
Sundry Expenses	2,622	-	-	-	-	-	2,622	4,224
<b>TOTAL EXPENSES</b>	<b>15,122,143</b>	<b>2,428,087</b>	<b>2,244,477</b>	<b>32,157</b>	<b>18,974</b>	<b>(1,997,456)</b>	<b>17,848,382</b>	<b>17,351,810</b>
<b>NET SURPLUS/(DEFICIT)</b>	<b>1,199</b>	<b>31,960</b>	<b>13,626</b>	<b>35,336</b>	<b>2,620</b>	<b>-</b>	<b>84,741</b>	<b>(85,165)</b>

## Amalgamated Balance Sheet as at 31 December 2018

	FUND 951 PARISH COST 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-17 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
<b>Assets</b>								
Cash	1,141,557	242,350	448,121	400,624	78,818	-	2,311,470	2,198,642
Fund 951 - Receivable	-	-	-	-	-	-	-	-
PCR Receivables - Parishes	17,771	-	-	-	-	-	17,771	17,627
Less: Provision for Doubtful Debts	-	-	-	-	-	-	-	-
Organisations Receivable	-	-	435	-	-	-	435	21,569
Prepayments	4,172	-	-	-	-	-	4,172	-
Other receivables	8,176	148	993	1,602	5,628	-	16,547	15,037
<b>TOTAL Assets</b>	<b>1,171,676</b>	<b>242,498</b>	<b>449,549</b>	<b>402,226</b>	<b>84,446</b>	<b>-</b>	<b>2,350,395</b>	<b>2,252,875</b>
<b>Liabilities</b>								
LSL Fund Payable	-	-	215,293	-	-	-	215,293	223,251
S&A Fund Payable	-	-	-	-	-	-	-	-
Stipend Continuance Fund Payable	-	-	-	-	-	-	-	-
Superannuation Clearing Account	-	-	-	-	-	-	-	6,876
Other Payables	16,366	82,720	7,716	-	-	-	106,802	79,189
<b>TOTAL Liabilities</b>	<b>16,366</b>	<b>82,720</b>	<b>223,009</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>322,095</b>	<b>309,316</b>
<b>Net Assets</b>	<b>1,155,310</b>	<b>159,778</b>	<b>226,540</b>	<b>402,226</b>	<b>84,446</b>	<b>-</b>	<b>2,028,300</b>	<b>1,943,559</b>
<b>Equity</b>								
Accumulated Surplus - Prior Year	1,154,111	127,818	212,914	366,890	81,826	-	1,943,559	2,028,724
Net Surplus/(Deficit) - Current Year	1,199	31,960	13,626	35,336	2,620	-	84,741	(85,165)
<b>TOTAL Equity</b>	<b>1,155,310</b>	<b>159,778</b>	<b>226,540</b>	<b>402,226</b>	<b>84,446</b>	<b>-</b>	<b>2,028,300</b>	<b>1,943,559</b>

## Notes to the financial report for the year ended 31 December 2018

## 1. Summary of significant accounting policies

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

**(a) Basis of preparation**

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

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

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

**Historical cost convention**

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

**(b) Revenue recognition**

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

***Grants and donations***

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

***Distributions***

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

***Interest***

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

***Recoveries***

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

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

Recognition is on an accruals basis.

**(c) Grants and donations expense**

Grants and donations are generally recognised upon payment.

**(d) Cash and cash equivalents**

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

In addition to cash and cash equivalents balances the Parish Funds have adopted a policy which includes short-term investments as a cash and cash equivalent balance. These investments include unsecured loans to the Diocesan Cash Investment Fund (**DCIF**). The loans made to DCIF are separate from those made by any other lender and makes the Parish Funds an unsecured creditor of DCIF. Loans are repayable on request by the Parish Funds in accordance with the conditions set out in the loan Agreement between the Parish Funds and DCIF.

**(e) Receivables**

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

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

**(f) Fair value estimation**

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

**(g) Payables**

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

**(h) Provisions**

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

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

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

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

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

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

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

**(j) Income tax**

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

**2. Events occurring after the end of the reporting period**

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2018.

The financial statements were authorised for issue on 4 April 2019 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 36 to 40 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2018 and of its performance for the year ended on that date.

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

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

**Assurance Procedures**

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

results of the work undertaken by PricewaterhouseCoopers in forming its opinion on the Annual financial report.

JOHN PASCOE  
Member

RODNEY COSIER  
Member

4 April 2019

## **Parish Funds Amalgamated**

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

Agreed upon procedures for the following funds –

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

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. *[Appendix 1 and Appendix 2 not reproduced here.]* The procedures performed are detailed in the terms of the engagement dated 27 August 2018 and described below Appendix 1 and Appendix 2 with respect to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

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

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

### **Assurance Practitioner's Responsibility**

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

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

### **Factual findings**

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

### **Restriction on Distribution and Use of Report**

This report is intended solely for the use of the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for the purpose set out above. As the



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

PricewaterhouseCoopers

FRANCOIS BRUDER  
Principal

Sydney  
27 March 2019

## Synod – St Andrew’s House Fund

### Annual Financial Report – 31 December 2018

#### Statement of comprehensive income for the year ended 31 December 2018

	Notes	2018 \$	For the period 1/09/2017 to 31/12/2017
<b>Revenue from continuing operations</b>			
Interest		19,724	-
Distributions from St Andrew's House Trust		2,649,000	-
<b>Total revenue from continuing operations</b>		<b>2,668,724</b>	<b>-</b>
<b>Expenses from continuing operations</b>			
SDS Management fee		184,000	-
<b>Total expenses from continuing operations</b>		<b>184,000</b>	<b>-</b>
Share of net profit of investments	5	6,809,610	1,521,985
<b>Surplus for the year</b>		<b>9,294,334</b>	<b>1,521,985</b>
<b>Other comprehensive income</b>			
Funding of provision for distribution	6	(2,460,000)	-
<b>Total comprehensive income for the year</b>		<b>6,834,334</b>	<b>1,521,985</b>
<b>Transfer from current year surplus</b>			
Transfer to future rental costs reserve	8	(250,000)	(250,000)
Transfer to future non-sinking fund capital works reserve	8	(250,000)	(346,250)
Transfer to strategic projects reserve		-	(1,375,000)
<b>Net available surplus/(deficit) after transfer to reserves</b>		<b>6,334,334</b>	<b>(449,265)</b>

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

#### Statement of financial position as at 31 December 2018

	Notes	2018 \$	2017 \$
<b>ASSETS</b>			
<b>Current assets</b>			
Cash and cash equivalents	3	2,475,213	-
Receivables	4	9,511	-
<b>Total current assets</b>		<b>2,484,724</b>	<b>-</b>
<b>Non-current assets</b>			
Investment in St Andrew's House Trust	5	88,556,641	81,747,031
<b>Total non-current assets</b>		<b>88,556,641</b>	<b>81,747,031</b>
<b>Total assets</b>		<b>91,041,365</b>	<b>81,747,031</b>
<b>LIABILITIES</b>			
<b>Current liabilities</b>			
Provisions	6	2,460,000	-
<b>Total current liabilities</b>		<b>2,460,000</b>	<b>-</b>
<b>Net assets</b>		<b>88,581,365</b>	<b>81,747,031</b>
<b>EQUITY</b>			
Capital	7	78,945,046	78,945,046
Reserves	8	3,751,250	3,251,250
Accumulated surplus		5,885,069	(449,265)
<b>Total equity</b>		<b>88,581,365</b>	<b>81,747,031</b>

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

## Statement of changes in equity for the year ended 31 December 2018

	Notes	Capital	Reserves	Accumulated surplus	Total
		\$	\$	\$	\$
<b>Balance at 31 August 2017</b>		-	-	-	-
Initial transfer of half share of SAHT on 1 September 2017		<b>78,945,046</b>	<b>1,280,000</b>	-	<b>80,225,046</b>
Surplus for the period held		-	-	1,521,985	1,521,985
<b>Total comprehensive income for the year</b>		-	-	<b>1,521,985</b>	<b>1,521,985</b>
<b>Transactions with beneficiaries:</b>					
Share of SAHT’s movement in future rental costs reserve	8	-	250,000	(250,000)	-
Share of SAHT’s movement in future non-sinking fund capital works reserve	8	-	346,250	(346,250)	-
Share of SAHT’s movement in strategic projects reserve	8	-	1,375,000	(1,375,000)	-
		-	1,971,250	(1,971,250)	-
<b>Balance at 31 December 2017</b>		<b>78,945,046</b>	<b>3,251,250</b>	<b>(449,265)</b>	<b>81,747,031</b>
Surplus for the period held		-	-	6,834,334	6,834,334
<b>Total comprehensive income for the year</b>		-	-	<b>6,834,334</b>	<b>6,834,334</b>
<b>Transactions with beneficiaries:</b>					
Share of SAHT’s movement in future rental costs reserve	8	-	250,000	(250,000)	-
Share of SAHT’s movement in future non-sinking fund capital works reserve	8	-	250,000	(250,000)	-
		-	500,000	(500,000)	-
<b>Balance at 31 December 2018</b>		<b>78,945,046</b>	<b>3,751,250</b>	<b>5,885,069</b>	<b>88,581,365</b>

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

## Statement of cash flow for the year ended 31 December 2018

	Note	2018	For the period 1/09/2017 to 31/12/2017
		\$	
<b>Cash flows from operating activities</b>			
Interest received		10,213	-
Distributions received		2,649,000	-
Payments to suppliers (SDS Management fee)		(184,000)	-
<b>Net cash inflow from operating activities</b>		<b>2,475,213</b>	-
Net increase in cash held		2,475,213	-
Cash at the beginning of the period		-	-
<b>Cash at the end of the period</b>	<b>3</b>	<b>2,475,213</b>	-

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

## Notes to the financial report for the year ended 31 December 2018

### 1. Purpose

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

The purposes of the Trust are:

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

### 2. Summary of significant accounting policies

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

#### (a) Basis of preparation

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

##### *Historical cost convention*

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

##### *Critical accounting estimates*

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

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

#### (b) Investment in St Andrew’s House Corporation

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

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

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

##### (i) Lease income

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

##### (ii) Investment property

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

*Valuation basis*

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

An independent valuation of the Tower, the St Andrew’s House car park and Town Hall Square Arcade has been undertaken by Mr Richard Lawrie FAPI MRICS (valuer no. 3826) of Jones Lang LaSalle Advisory Services Pty Ltd as at 31 December 2018. For valuation purposes, St Andrew’s House is considered to be a single asset and its separate parts not independently realisable. The values provided for the Tower, Car Park and Town Hall Square Arcade are notional assessments of the value of the separate parts of the building.

The capitalisation rates adopted by the valuer are as follows:

	2018	2017
	%	%
Tower and Car Park	6.750	7.000
Town Hall Square Arcade	6.000	6.000

The valuation is as follows:

	2018	2017
	\$	\$
Tower and Car Park	134,000,000	123,500,000
Town Hall Square Arcade	41,500,000	42,000,000
	<u>175,500,000</u>	<u>165,500,000</u>

The fair value of the investment properties at 31 December 2018 includes the amortised cost of lease incentives and the impact of straight-lining rental income in accordance with Australian Accounting Standards.

*(iii) Sinking fund*

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

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

*(iv) Reserves*

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

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

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

**(c) Revenue recognition**

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

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

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

**(d) Income tax**

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

**(e) Acquisitions of assets**

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

**(f) Impairment of assets**

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

**(g) Cash and cash equivalents**

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

In addition to cash and cash equivalents balances noted above, SDS has also adopted a policy which includes short-term investments as a cash and cash equivalents balance. These investments include unsecured loans to the Diocesan Cash Investment Fund (**DCIF**). The loans made to DCIF are separate from those made by any other lender and makes SDS an unsecured creditor of DCIF. Loans are repayable on request by SDS in accordance with the conditions set out in the Loan Agreement between SDS and the DCIF.

**(h) Receivables**

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

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

**(i) Payables**

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

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

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

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

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

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

**(k) Capital**

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

**3. Current assets – Cash and cash equivalents**

	<b>2018</b>	<b>2017</b>
	<b>\$</b>	<b>\$</b>
Current account with Sydney Diocesan Services	2,963	-
Diocesan Cash Investment Fund (DCIF)	2,472,250	-
	2,475,213	-

Included as a cash equivalent is an unsecured loan to the DCIF. The DCIF is a wholesale charitable investment fundraiser. The Glebe Administration Board is trustee of the DCIF. The loan amount is regarded as cash as the unitised interests are valued at \$1.00, which are payable at call. The underlying investments of DCIF are cash accounts at call, term deposits and cash trusts.

**4. Current assets – Receivables**

	<b>2018</b>	<b>2017</b>
	<b>\$</b>	<b>\$</b>
Diocesan Cash Investment Fund interest receivable	9,511	-

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

	<b>Note</b>	<b>2018</b>	<b>2017</b>
		<b>\$</b>	<b>\$</b>
<b>Beneficial interest in the St Andrew’s House Trust</b>		88,556,641	81,747,031
<b>Movements in carrying amounts of investment in associate</b>			
Carrying amount at 1 January		81,747,031	-
Initial transfer of half share in SAHT’s capital and accumulated surplus as at 1 September 2017		-	78,945,046
Initial transfer of half share in SAHT’s reserves as at 1 September 2017		-	1,280,000
Share of net profit of investments		6,809,610	1,521,985
Carrying amount at 31 December		88,556,641	81,747,031
<b>Comprised of:</b>			
Capital invested		4,714,615	4,714,615
Future rental costs reserve	<b>8</b>	1,010,000	760,000
Non-sinking fund capital works reserve	<b>8</b>	1,366,250	1,116,250
Strategic projects reserve	<b>8</b>	1,375,000	1,375,000
Accumulated surplus		80,090,776	73,781,166
		88,556,641	81,747,031

**(a) Summarised financial information of associates**

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

	Ownership	Synod - St Andrew's House's share of:			
	Interest	Assets	Liabilities	Revenues	Surplus
	%	\$	\$	\$	\$
<b>2018</b>					
St Andrew's House Trust	50	93,815,003	5,258,362	11,978,037	9,458,609
<b>2017</b>					
St Andrew's House Trust	50	87,986,426	6,239,395	22,158,881	19,674,436

**(b) Share of capital commitments**

	2018	2017
	\$	\$
Share of capital commitments	-	11,449

## 6. Provisions

	2018	2017
<b>Current</b>	\$	\$
Provision for distribution to the Synod Appropriations Fund	2,460,000	-

## 7. Capital

	2018	2017
	\$	\$
Balance 31 December	78,945,046	78,945,046

Capital has been contributed by variations of the trusts declared in the *St Andrew's House Trust Ordinance 2015*. New trusts were established by *St Andrew's House Trust (Variation of Trusts) Ordinance 2017* so that the trust by which one undivided half of the SAHC property was held for the purposes of the Diocesan Endowment Fund were varied and such undivided half of the property is to be held for the general purposes of the Anglican Church of Australia in the Diocese of Sydney. The balance transferred as at 1 September 2017 represents a 50% share of the capital and accumulated surplus of SAHT as at 31 August 2017, while recognising the 31 December 2017 valuation as also applying to the 31 August transfer date. Also transferred at 1 September was a 50% share of the SAHT reserves, refer Note 8.



8. Reserves

	2018	2017
	\$	\$
Share of SAHT’s future rental costs reserve	1,010,000	760,000
Share of SAHT’s future non-sinking fund capital works reserve	1,366,250	1,116,250
Share of SAHT’s strategic projects reserve	1,375,000	1,375,000
	<u>3,751,250</u>	<u>3,251,250</u>
<b>Movements:</b>		
<b>Future rental costs reserve (a)</b>		
Balance at 1 January	760,000	-
Initial transfer of half share of SAHT	-	510,000
Share of increase in SAHT’s future rental costs reserve	250,000	250,000
Balance at 31 December	<u>1,010,000</u>	<u>760,000</u>
<b>Future non-sinking fund capital works reserve (b)</b>		
Balance at 1 January	1,116,250	-
Initial transfer of half share of SAHT		770,000
Share of increase in SAHT’s future non-sinking fund capital works reserve	250,000	346,250
Balance at 31 December	<u>1,366,250</u>	<u>1,116,250</u>
<b>Strategic projects reserve (c)</b>		
Balance at 1 January		
Balance at 1 January	1,375,000	-
Share of increase in St Andrew’s House Corporation’s strategic projects reserve	-	1,375,000
Balance at 31 December	<u>1,375,000</u>	<u>1,375,000</u>
<b>Total Reserves</b>	<u>3,751,250</u>	<u>3,251,250</u>

*Nature and purpose of reserves*

**(a) Future rental costs reserve**

This represents the Fund’s share of the reserve of St Andrew’s House Trust to provide for future rental void, incentive and leasing costs for St Andrew’s House.

**(b) Future non-sinking fund capital works reserve**

This represents the Fund’s share of the reserve of St Andrew’s House Trust to provide for future non-sinking fund capital works for St Andrew’s House.

**(c) Strategic projects reserve**

This represents the Fund’s share of the reserve of St Andrew’s House Trust to provide for strategic projects to better position St Andrew’s House.

9. Events occurring after the balance sheet date

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2018.

The financial statements were authorised for issue on 4 April 2019 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 43 to 51 –

- (a) comply with the accounting policies set out in note 2,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2018 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.

JOHN PASCOE  
Member

RODNEY COSIER  
Member

4 April 2019

## Synod – St Andrew's House Fund

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

Agreed upon procedures for the following fund –

Fund 134 Synod – St Andrew's House Fund

We have performed the procedures agreed with you to report factual findings for the purpose of assisting you in assessing, in combination with other information obtained by you, the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2 below. *[Appendix 1 and Appendix 2 not reproduced here.]* The procedures performed are detailed in the terms of the engagement dated 27 August 2018 and described below Appendix 1 and Appendix 2 with respect to the validity, accuracy and authorisation of the selected transactions for the entities listed in Appendix 1 and Appendix 2.

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

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

### **Assurance Practitioner's Responsibility**

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

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

**Factual findings**

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

**Restriction on Distribution and Use of Report**

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

PricewaterhouseCoopers

FRANCOIS BRUDER  
Principal

Sydney  
27 March 2019

## 2/05 Stipends, Allowances and Benefits for 2020

(A report from the Standing Committee.)

### Key Points

- Recommended minimum stipend for 2020 is \$67,856 which is 76% of AWE and represents a 1.6% increase over 2019.
- The structure of remuneration package remains unchanged.

### Introduction

1. By resolution 2/05, the Synod requested that the Standing Committee report its findings about stipends and allowances to the Synod each year.
2. The circular to ministers and wardens entitled “Guidelines for the Remuneration of Parish Ministry Staff for 2020” (the **Guidelines**) was published in July this year and provides details of the recommended stipends, allowances and benefits for ministers, assistant ministers and lay ministers for 2020.

### Recommended Minimum Stipends

3. Standing Committee’s policy adopted in August 2016, and modified in 2018, calls for the recommended minimum to be set at 75% of Average Weekly Earnings from 2021 onwards.
4. We therefore agreed to set the recommended minimum stipend for 2020 at 76% of AWE, which is a 1.6% increase over the recommended minimum stipend for 2019 –

	% of Minister's Recommended Minimum Stipend	2020 Recommended Minimum Stipend \$ pa
Minister	100	67,856
Assistant Ministers, Lay Ministers & Youth and Children’s Ministers (Theological degree or Advanced Diploma) –		
5 <sup>th</sup> and subsequent years	95	64,463
3 <sup>rd</sup> and 4 <sup>th</sup> year	90	61,070
1 <sup>st</sup> and 2 <sup>nd</sup> year	85	57,678
Youth and Children’s Ministers (Diploma) –		
7 <sup>th</sup> and subsequent years	85	57,678
4 <sup>th</sup> to 6 <sup>th</sup> year	75	50,892
1 <sup>st</sup> to 3 <sup>rd</sup> year	65	44,103

### Remuneration Packaging

5. The maximum level of stipend that may be sacrificed to a minister’s expense account (**MEA**) remains set at 40%, with the member of the ministry staff able to set a lower percentage. Ministry staff may sacrifice an additional amount of stipend (over and above the 40%) to increase superannuation savings. Certain expenditure can be reimbursed to the minister from the MEA. Benefits received in this way are exempt from fringe benefits tax and income tax.

## Superannuation Contributions

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 2019*. Superannuation for lay ministers is paid separately. As for 2019, the amount of the superannuation contribution is generally set at approximately 17% of the applicable minimum stipend, accordingly the annual contributions proposed for 2020 are –

	<b>2020</b>
Minister	11,536
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma) – 7 <sup>th</sup> and subsequent years 1 <sup>st</sup> to 6 <sup>th</sup> year	11,536 10,382
Youth and Children's Ministers (Diploma) – 7 <sup>th</sup> and subsequent years 1 <sup>st</sup> to 6 <sup>th</sup> year	9,805 8,652

## 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 2020 is calculated in accordance with the following scale –
- (a) a fixed component of \$8,047 (2019 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
  - (b) a reimbursement at the rate of \$246 (2019 – \$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 –

	<b>2020</b>
	<b>\$</b>
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 (2019 – 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 (2019 – 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 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 2020 is –

	<b>% of Minister's Minimum Stipend</b>	<b>2020 \$ pa</b>
Studying for a degree	12.5	8,482
Studying for a diploma	10.0	6,786

If a student minister works more than one full day then the rate payable is a pro-rata amount of the full day rate.

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 2019 the national minimum wage for adults has been \$19.50 per hour. This means that the recommended stipend allows for no more than 8.3 hours work per week if studying for a degree, and 6.6 hours if studying for a diploma. The minimum wage will be reviewed next on 1 July 2020.
  - (d) Arrangements should be made to ensure student ministers are provided with appropriate hospitality. For example, appropriate breaks should be provided especially in a long working day.
  - (e) Preparation time adds to the total time incurred in service for the parochial unit and should be allowed for when the amount of payment is considered.
  - (f) Superannuation contributions are payable if the remuneration exceeds \$450 per month.
  - (g) Worker's compensation insurance cover must be arranged by the parish.
  - (h) By arrangement with the student minister the parish may agree to pay college fees (tuition, boarding, etc) on behalf of the student minister in lieu of part of the normal remuneration. If such fees are paid they should be considered an exempt fringe benefit provided –
    - (i) the student is a ministry candidate, and/or holds the Archbishop's licence, or is an independent candidate undertaking the same course of study as required for a ministry candidate, and
    - (ii) the benefit is only applied to paying fees and the provision of accommodation/board.

For and on behalf of the Standing Committee.

JAMES FLAVIN  
**Chair, Stipends and Allowances Committee**

29 July 2019

# Children serving in ministry leadership to other children

## 37/18 General Synod – Safe Ministry to Children

(A report from the Standing Committee.)

### Key Points

- Childrens' and youth ministry is carried out in teams with supervision.
- Any leaders between 12 to 15 years of age who are engaged in ministry to other children are under the supervision of at least 2 adults who have been trained and screened.
- A Safe Ministry Junior Leaders course is available for junior leaders in the age range 14-17 years. Youthworks also run a Leaders in Training program involving hundreds of youth each year, across a large number of parishes.
- There are many benefits that flow from engaging junior leaders in children's ministry.

### Purpose

1. The purpose of this report is address the question of Synod resolution 37/18 regarding whether it is appropriate for children between the ages of 12 and 15 to serve in ministry leadership to other children.

### Recommendation

2. Synod note this report.

### Background

3. At its 2018 session, the Synod resolved as follows –

#### **Synod resolution 37/18**

That the *General Synod - Safe Ministry to Children Canon 2017 Adopting Ordinance 2017 Amendment Ordinance 2018* pass as an ordinance of the Synod, and that Synod request the Standing Committee, after consulting with Youthworks ministry support team, among others, to report to the next ordinary session of Synod regarding the appropriateness of children between the ages of 12 and 15 serving in ministry leadership to other children.

4. The Standing Committee appointed its Safe Ministry to Children Canon Subcommittee to consider the request in the resolution in consultation with the Royal Commission Steering Committee, and to co-opt additional members as necessary. The Youthworks ministry support team has also been consulted in the preparation of this report.

### Introduction

5. It is common practice in many parishes within the Diocese of Sydney, to engage youth aged leaders (aged 12-15 years) (**Junior Leaders**) to assist with the running of children's ministry programs.
6. To make an assessment it is important to look at the current safe ministry guidelines and practices at the parish level in relation to children serving in ministry to other children.

## Safe Ministry Training for Junior Leaders

7. This issue has been considered previously at a policy level. In December 2016, the Safe Ministry Board stated the following in the context of safe ministry training in response to queries from parishes –
  - (a) A Junior Leader is a person who has been appointed to a leadership role in children's or youth ministry in a parish who is under 18 years of age.
  - (b) In general, it is more appropriate for a Junior Leader to complete the Safe Ministry Junior Leaders course. However, at the discretion of the Rector a junior leader who is 16 or 17 years old who has greater leadership responsibilities (e.g., has some teaching responsibilities or has the maturity to be included in leader to child ratios) should complete the Essentials course.
8. The situation described in paragraph 7(b) above is the exception rather than the rule and is not considered to be common practice.
9. The "Junior Leaders Training" course, which although not compulsory, is being taken up by many parishes across the Diocese and is encouraged for all children's ministry volunteers 14 to 17 years of age. As at 9 May 2019, 30 parishes had utilised Junior Leader training and 101 participants had completed the training.

## Team Ministry Structures & Existing Safe Ministry Guidelines

10. The majority of children's and youth ministry being carried out in the Diocese of Sydney is carried out in teams with supervision. Adult ministry team leaders are responsible for ensuring safe ministry takes place and for supervising junior leaders.
11. The Safe Ministry Blueprint for Parishes include suggested ratios, with a minimum requirement for 2 adult leaders for all activities. The Blueprint specifically excludes leaders under the age of 16 years for the purposes of the ratio.
12. This means that any leaders between 12 to 15 years of age who are engaged in ministry to other children are under the supervision of at least 2 adults who have been trained and screened in accordance with the existing requirements prescribed by the *Parish Administration Ordinance 2008* and Safe Ministry guidelines.

## Benefits of Youth Leadership Programs

13. There are many benefits that flow from engaging junior leaders in children's ministry, including –
  - (a) **Engagement:** Giving youth the opportunity to serve as active contributors and participants in their church by being a part of a leadership team. Providing leadership pathways will encourage youth into a lifetime of serving others in church.
  - (b) **Discipleship:** Leading and serving at church is not just a task to be done, it also forms Christian character in the junior leader, so they are being disciplined to maturity in Christ.
  - (c) **Role modelling:** Providing a context for mentoring relationships to form between junior leaders and adult leaders who can model servant leadership.
  - (d) **Culture:** Facilitating a culture of servant leadership among the teenage cohort in a parish where church is seen as a place to serve and not just be served.
  - (e) **Training:** Allowing youth to gain real experience of ministry and develop skills.
14. For many decades the Diocese has run leadership programs designed for youth aged leaders. The longest running is the Youthworks Leaders in Training conference (**LIT**). Conferences and training programs like LIT further serve to equip and encourage junior leaders to take up the call to Christian ministry and to actively serve in their churches. In 2018, LIT involved 474 youth and 156 leaders representing 109 parishes.

On behalf of the Standing Committee.

DANIEL GLYNN  
Diocesan Secretary

30 July 2019



## Worship and Prayer in the Christian Assembly

### 16/15 Doctrine Commission's report "A theology of Christian assembly"

(A report from the Sydney Diocesan Doctrine Commission.)

#### Resolution 16/15: Doctrine Commission's report "A theology of Christian assembly"

That this Synod –

- (a) requests the Diocesan Doctrine Commission to revisit its report "A theology of Christian assembly" (4 September 2008), and
- (b) noting that the Commission's current report –
  - (i) makes no reference to WORSHIP, and
  - (ii) makes only passing reference to PRAYER,
 requests the Commission to give due consideration to (and advice on) the proper place for worship and prayer in Christian assembly.

## 1. Introduction

- 1.1 The Doctrine Commission report of 2008 (to which this Resolution refers) came in response to a request asking it "to prepare a report for the next Synod presenting a theology of Christian assembly which can help shape authentic, biblical and Anglican orders of service suitable for the contemporary church."<sup>1</sup>
- 1.2 In doing so, the 2008 report surveyed the Bible's teaching, and identified three main purposes for Christian assemblies, within the over-arching purpose of God to gather his people to himself in Christ, to the praise of his glory. Those three purposes were:
- to act as a testimony to Christ,
  - for fellowship in Christ, and
  - for building the body towards maturity in Christ.
- Each of these purposes was explored within the framework of God's gracious initiative towards us ("divine achievement") and our grateful response to God ("human activity").
- 1.3 The various activities that should take place in the Christian assembly were located and expounded within these this broader context—activities such as the reading, preaching and mutual speaking of God's word, and our response to God in repentance, faith, confession, prayer, praise, thanksgiving and rejoicing.
- 1.4 The three main purposes of Christian assembly highlighted by the 2008 Report are not, of course, the only three themes or purposes around which the rich teaching of the Bible on Christian assembly could be organized or articulated. Nevertheless, the current Commission sees no reason to revisit the theological judgements of the 2008 report, and regards its conclusions as sound.
- 1.5 Within this theological framework, what additional advice might be given with regard to "worship" and "prayer"?

## 2. Worship in the Christian Assembly

- 2.1 The term "worship", as it appears in most English Bibles, translates a range of Hebrew and Greek terms that cover multiple expressions of human action directed towards God in response to his

<sup>1</sup> The report, "A Theology of Christian Assembly," may be found here: [https://www.sds.asn.au/sites/default/files/synod/Synod2008/Theol%20of%20Xn%20assembly-final.pdf?doc\\_id=NDc2Mg=](https://www.sds.asn.au/sites/default/files/synod/Synod2008/Theol%20of%20Xn%20assembly-final.pdf?doc_id=NDc2Mg=).

saving grace, such as homage or submission to God, reverence or respect for God, and service to or in the name of God.

- 2.2 Under the old covenant, the worship of God was largely (although not exclusively) centred around the tabernacle or temple, the mediatorial ministry of Israel's priests and the various sacrifices prescribed by the law. Under the new covenant, true worship is first of all offered *by* Jesus (as the perfect priest and sacrifice), then offered *through* Jesus (as the new, true temple) as well as *to* Jesus (as the one who, with the Spirit, shares the being and throne of God). Consequently, Jesus describes new covenant worship as no longer being tied to the temple in Jerusalem (John 4:21), but as "worship in Spirit and truth" (v. 24)—that is, worship offered to the Father on the basis of the redeeming and revealing work of the Son and the regenerating and illuminating work of the Spirit.
- 2.3 Echoing such an understanding, the apostle Paul appeals to Christians to present their bodies, "by the mercies of God," as "a living sacrifice, holy and acceptable to God." This, he writes, "is your spiritual worship" (Rom 12:1). In other words, the appropriate sacrificial response to the revelation of God's mercy in Jesus Christ is not the offering of animals but the offering of our *whole selves* ("body" = the total person in all aspects of life, cf. Rom 12–15). The implication of this is that new covenant worship (that is, acts of submission to God, honouring of God, service of God) while expressed in the activities of the Christian assembly, is not restricted to those activities nor even to relationships within the Christian community. Indeed, it is noteworthy that in those texts where the apostles explicitly teach about the nature and practices of Christian assemblies, the language of worship plays only a minor part.<sup>2</sup>
- 2.4 This last observation has sparked a discussion within the Diocese over the past several decades as to whether worship language is the best way to describe the nature, purposes and activities of Christian assemblies—whether in relation to particular activities within the assembly, such as singing, or applied as a descriptive category to the assembly as a whole.<sup>3</sup> In an attempt to avoid being distracted by this discussion, the 2008 Report sought to discuss the issues with minimal reference to worship language.
- 2.5 As was clear within the 2008 Report, Christian assemblies feature actions that flow from God to us (e.g., God speaking to us by his Word), from us to God (e.g., us responding to God in prayer), and from us to one another (e.g., as we speak the word to each other, and encourage each other). In fact, many of the activities of the Christian assembly participate in more than one of these dimensions at the same time, as Paul's description of singing psalms, hymns and spiritual songs makes clear (Eph 5:19; Col 3:16). That is, singing can be (at the same time) a means by which God speaks his Word to us, a way of responding to him in joyful thanksgiving, and a Spirit-enabled form of mutual encouragement.<sup>4</sup>
- 2.6 There seems to be little disagreement on all sides that all three of these dimensions are vital, and that none of them should be downplayed at the expense of another. The conversation has turned on the helpfulness of using various labels and categories to speak about these different dimensions and about the purpose of the congregational gathering as a whole. Some are concerned that using worship language about church reinforces common misunderstandings about worship (and church), and over-emphasizes the us-to-God dimension of the assembly at the expense of mutual edification. Others are concerned that avoiding worship language risks diminishing the Godward dimension, turning the assembly into a purely horizontal exercise of mutual encouragement and disconnecting us from the language of our liturgical heritage.
- 2.7 Both of these concerns are valid. To lose worship language from our vocabulary entirely seems unwarranted, and deprives us of an important strand of biblically and historically rich language for talking about our corporate response to God. However, the limitations of "worship" language should also be recognized, particularly the risk that it becomes the sole label for describing all the dimensions of a church gathering. The 2008 Report was written with this particular risk in mind and,

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<sup>2</sup> For example, 1 Cor 11:17–14:40; Eph 4:1–16; Col 3:12–17; 1 Tim 2:8–15; 4:13–14; 5:17–21; Heb 10:19–25.

<sup>3</sup> For a survey of the issues from different sides of the discussion, see D. A. Carson, "Worship Under the Word" in *Worship by the Book* (ed. D. A. Carson. Grand Rapids: Zondervan, 2002), pp. 11–63, esp. p. 49; Tony Payne, *The Tony Payne Collection* (Sydney: Matthias Media, 2017), pp. 275–312; David Peterson, "A Church Without Worship?," *Southern Cross* (23 February 2009): [https://sydneyanglicans.net/blogs/ministrythinking/a\\_church\\_without\\_worship](https://sydneyanglicans.net/blogs/ministrythinking/a_church_without_worship).

<sup>4</sup> See Mike Raiter & Rob Smith, *Songs of the Saints: Enriching Our Singing by Learning from the Songs of Scripture* (Sydney: Matthias Press, 2017), pp. 196–197.

without wishing to deny either of the above concerns, sought to find fresh ways to describe the various purposes and dimensions of the Christian assembly.

- 2.8 Whatever language is used to articulate the different dimensions of the gatherings of God's new covenant people (and Scripture provides us with a range of options), the most important thing is that God's people give meaningful expression to each of these dimensions—i.e., that we hear from the living God, that we respond to him in prayer, praise and thanksgiving, and that we encourage one another in faith, hope and love.

### 3. Prayer in the Christian Assembly

- 3.1 The 2008 Report spoke briefly about prayer, along with other congregational activities. What follows is a fuller account of the nature and function of prayer and its place in the Christian assembly.
- 3.2 Like "worship", the English word "prayer" is also used to translate a variety of different Hebrew and Greek terms. What all of these terms have in common is that they are essentially petitionary. That is, to pray is to ask—whether for oneself, for others or for the glory of God. This is why Jesus not only uses the language of asking in prayer (Matt 21:22; Mark 11:24) but teaches his disciples to pray by providing a series of requests (Matt 6:9–13; Luke 11:2–4). Jesus' own prayers are also petitionary in character (Matt 26:39; Luke 23:34; John 17). Such an understanding of prayer is further underlined by Paul's instruction in Philippians 4:6: "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God."<sup>5</sup>
- 3.3 In contemporary Christian parlance, and even in much theological discussion, the language of prayer is frequently used more broadly to cover any form of divine address—e.g., adoration, confession and thanksgiving. Indeed, such a practice is embedded in our Anglican heritage, as the title given to the *Book of Common Prayer* (which contains creeds, confession, praises, thanksgiving and much else besides) illustrates. Provided that petition is not denigrated or marginalised as a consequence, this way of speaking is not greatly problematic.<sup>6</sup> Nevertheless, if we are to be guided by the normal pattern of Scripture, then these other, equally important forms of divine address are better regarded as things that ought to accompany prayer (e.g., Ezra 10:1; Dan 9:4; Phil 4:6; Col 4:2) or, alternatively, things that will naturally be accompanied by prayer.
- 3.4 It is clear from the New Testament that prayer can take place in a range of ways and contexts: e.g., privately and individually (Matt 6:6; Mark 1:35), within the marriage relationship (1 Cor 7:5; 1 Pet 3:7) and between any two or more Christian brothers and sisters (Matt 18:19–20; James 5:16). The New Testament is likewise replete with examples of corporate prayer. The book of Acts, for instance, describes the first believers in Jerusalem as being devoted to "the prayers" (2:42); after Peter and John were threatened by the Jewish authorities, the Jerusalem church prayed as one that the gospel might continue to be preached boldly (4:24–31); when Peter was later imprisoned by Herod, the church again gathered to pray for his release (12:5). Acts also records a variety of other descriptions of corporate prayer in connection with the ministry of Paul (13:3; 14:23; 20:36; 21:5).
- 3.5 The Pauline epistles are not only peppered with reports of Paul's own prayers for his churches (e.g., Rom 1:10; 2 Cor 13:7–9; Eph 1:16–18; 3:16–17; Phil 1:4–11; Col 1:3–14; 1 Thess 1:2; 3:10; 2 Thess 1:11–12; Phlm 4–6) but with numerous exhortations and instructions to believers about prayer (e.g., Rom 12:12; 15:30; Eph 6:18–20; Phil 4:6; Col 4:2–4; 1 Thess 5:17, 24; 2 Thess 3:1–2; 1 Tim 2:1, 8). While such teaching can clearly be applied to personal, private prayer, it is addressed to churches and expressed in plural form. This suggests, if not requires, that it should also be carried out in corporate settings.
- 3.6 In Romans 15:30, for example, Paul calls upon his readers "to strive together (Gk. *sunagōnizomai*) with me in your prayers to God on my behalf." Similarly, in Ephesians 6:18, at the end of a long series of corporate commands, Paul urges his readers to pray together "at all times in the Spirit, with all

<sup>5</sup> The two terms, "prayer" (*proseuchē*) and "supplication" (*deēsei*), appear together in Paul's writings at a number of points (e.g., Eph 6:18; 1 Tim 2:1). While the first is often a more general term for requests and the second focussed more on specific needs, here the two terms seem to function as virtual synonyms. See Peter T. O'Brien, *The Epistle to the Philippians* (Grand Rapids: Eerdmans, 1991), pp. 492–493.

<sup>6</sup> It may even be seen to have a precedent in Luke 18:11, where the Pharisee's prayer consists of thanksgiving (if not self-congratulation). However, in context, this use of *proseuchē* could well be ironic—as Jesus' point is that the Pharisee is blind to his need and therefore doesn't ask for anything.

prayer and supplication.” The *Book of Common Prayer* is, therefore, again correct to see “common prayer” as one of the chief reasons why believers assemble; that is, we gather “to ask those things which are requisite and necessary, as well for the body as the soul” (“Order for Morning Prayer”).

- 3.7 While common prayer may be offered in liturgical form and may even be spoken collectively (i.e., in unison), individual and spontaneous prayer can also be offered corporately. This is the situation Paul envisages in 1 Corinthians 14 and why he is so insistent that any words spoken to God must be intelligible to others. If they are not, writes Paul, “how can anyone in the position of an outsider say ‘Amen’ to your thanksgiving?” (v. 16). But if the meaning is clear, then others will be in a position to express their collective agreement with their corporate “Amen” (i.e., “let it be so”). In this way, prayer offered by one person in the midst of the congregation is as much a corporate act as prayer spoken by all.
- 3.8 Finally, the New Testament provides no shortage of guidance as to what believers ought to pray for, not only privately but also in their assemblies. Jesus sets the fundamental parameters with the concerns articulated in “The Lord’s Prayer” (Matt 6:9–13) and Paul’s repeated requests that prayer be made for the progress of the gospel and the faithfulness and boldness of gospel preachers also indicates a central concern (Eph 6:19–20; Col 4:3–4). Prayer, of course, may be offered for any matter (for things “as well for the body as the soul”), but ought to reflect God’s will for his world and his concern for “all sorts and conditions of men” (*BCP*, “A Collect or Prayer for all Conditions of Men”). Particularly instructive, therefore, are Paul’s words to Timothy: “I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Tim 2:1–2).

## **4. Conclusion**

- 4.1 We commend the 2008 Report together with these further reflections and trust that they clarify the proper place of worship and prayer in Christian assemblies.

On behalf of the Diocesan Doctrine Commission.

BISHOP MICHAEL STEAD

**Acting Chairman**

14 March 2019

# The Implications of Domestic Abuse for Marriage, Divorce and Remarriage

## 18/18 The nature of marriage

(A report of the Sydney Diocesan Doctrine Commission.)

### 1. The reference

In Resolution 18/18, the Synod of the Anglican Diocese of Sydney, 'noting that it has been sadly aware for some years of the misuse by some husbands of the biblical teaching on marriage to justify abuse of their wives,' requested Diocesan Doctrine Commission –

- (a) to acknowledge the extreme urgency of addressing prevention of domestic abuse of women within our Diocesan churches; and therefore
- (b) to bring to Synod in 2019, and no later, its conclusions on the referral to it, by Standing Committee, concerning how 'the Biblical material on [two matters, namely (i) divorce and remarriage, and (ii)] the nature of marriage, including the relevance of submission and headship, intersects with domestic abuse, its prevention, and the care of victims in our midst.'

### 2. The essential questions

2.1 The Synod has put forward a question concerning the biblical teaching on marriage, divorce and remarriage in the light of domestic abuse (sometimes known as intimate partner abuse).<sup>1</sup> In response to the question of divorce, the overwhelming emphasis in Scripture is that marriage is a life-long commitment of loving faithfulness. However, the Bible recognises our fallen human condition. Even in Christian communities we must be realistic about sin's destructive presence among us until Jesus' return. This means that although we are commanded not to break a marriage, marriages are sometimes broken because of sin. The patterns of behaviour that lead to marital breakdown always involve sin. None of us are sinless and no marriage is immune from the impact of sin. Sometimes it is the particular sin of one partner that is decisive in a particular marriage breakdown, sometimes the sin of both parties, and sometimes the situation is compounded by the sin of others outside the marriage. Nevertheless, while some sin has wider and more enduring consequences than others, all sin requires the forgiveness that comes only from the mercy of God in the atoning death of Jesus Christ. Divorced people need to be assured that the same mercy and forgiveness available to all who place their trust in Christ is available to them.

2.2 However, in relation to domestic abuse, the issues become more complicated. Here the culpability for a marriage breakdown will rarely be equally shared between the two parties, since often there will be a clear perpetrator whose actions attack the very fabric of the marriage. In the past, many perpetrators' actions have been hidden, which has further empowered them. Sadly, churches have not always been vigilant in this area, and appropriate church discipline has not been exercised. However, recently there has rightly been a shift to address this behaviour publicly. Scripture utterly opposes all forms of marital abuse. This is why it is reprehensible that it should be hidden or that Scripture would be used to validate such behaviour. In cases of normal marital conflict, couples should address the issues within their marriage and with whatever outside help is necessary. However, domestic abuse is not a matter of normal marital conflict. It is important to emphasise that someone should never be told to stay with their spouse if they or their dependents are in danger. No one should live in fear of harm, especially from those closest to them. Rather, victims must be protected. Congregations should actively assist them as they seek safety and offer them ongoing support.

2.3 As noted above, the Bible recognises the reality of marital breakdown in a fallen world. While neither desirable nor inevitable, divorce and remarriage are real possibilities under certain circumstances. To understand the Bible's teaching on divorce and remarriage we must consider the Bible's teaching on the nature of marriage; the legitimate grounds for divorce and remarriage; and the place of

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<sup>1</sup> While domestic abuse occurs in many different kinds of intimate relationships and living arrangements, the focus of this report is upon acts of cruelty, violence or abuse between married couples. Domestic abuse includes physical, sexual, verbal, social, emotional, psychological, social and spiritual abuse. One common feature of domestic abuse is that of an ongoing pattern of behaviour aimed at controlling one's partner through fear (e.g., threatening behaviour). Some domestic abuse is criminal in nature and some non-criminal in nature.

singleness as an alternative to marriage. Once these issues are examined, we can then address the question as to whether domestic abuse is grounds for divorce and, if so, whether it is also grounds for remarriage. Needless to say, this report addresses a deeply painful subject. It should not be treated as a stand-alone report but should be read in conjunction with the Sydney Diocesan Domestic Abuse policy,<sup>2</sup> training on domestic abuse and in consultation with domestic abuse advisors. Without this wider context, the danger is that pastoral advice may be insensitive and incomplete. Ministers should be conscious that they have a position of power and that this should be exercised with compassionate understanding, especially when they are ministering to vulnerable people who have already suffered because of the misuse of power in their marriages.

- 2.4 In addition to this question of divorce and remarriage, the second question posed concerns the nature of marriage and asks if the biblical doctrine of submission and headship justifies, produces, promotes or creates the conditions for domestic abuse. This question does not, in the first instance, relate to the breakdown of marriage but to its essential design and asks if this design is good or dangerous. It must be stated that it is beyond the scope of this report to research each of the distortions and misrepresentations of this doctrine and precisely how they have been used in cases of domestic abuse. However, it must also be affirmed that this would be an important avenue of further study where an inappropriate use of the Bible needs to be identified and held to account. As stated above, the pastoral implications are substantial.

### 3. The four fundamental principles guiding this report

- 3.1 This report has been compiled with four fundamental principles in mind. First, what the Bible teaches about moral action in the world (e.g., about marriage and divorce) is as good and true a guide today as when it was written. This principle is based on three related theological truths:
- (a) that all knowledge and experience of goodness and truth come from the infinitely good and true God, whose goodness and truth is evident in all that he has made, but has been revealed most perfectly in Jesus Christ;
  - (b) that knowledge of God's perfect self-revelation in Christ is given to us in an inspired and objective form exclusively in the Scriptures, which also authoritatively reveal the truth about what it means to act rightly within the moral order of the world; and
  - (c) that the goodness of the world's moral order is an objective and abiding feature of its createdness, and that although the world is disrupted and damaged by the effects of the fall, it remains the field for our moral action now, as it has been for all of humanity throughout all of history.
- 3.2 Second, the scriptural revelation of what it means to live rightly within the moral order of the world comes to us in various forms (law, wisdom, prophetic history, gospel, epistle, and so on) – all of them set within particular contexts and situations, and all of them embedded within the long unfolding biblical history of the Father's purpose to glorify his Son in the redemption of sinful people and the restoration of fallen creation. This history has the shape of promise and fulfilment (2 Cor 2:20), of shadow and reality (Heb 10:1), of being under a guardian to the freedom and maturity of sonship (Gal 3:23-26).
- 3.3 Third, as the church, we joyfully submit to the authority of this Scriptural revelation as those 'upon whom the end of the ages has come' – that is, as God's people in the final chapter of the story, redeemed from the slavery of sin, groaning for the redemption of our bodies, and set free to live godly lives of faith, hope and love within the good order of creation. This means that we read and apply the moral truth of Scripture through the lens of the apostolic gospel and by following the apostolic example. We learn, for example, that while the Old Testament speaks truly about the same moral order we inhabit today, it does so in an elementary or provisional way that finds its fulfilment in Christ (Gal 3:23-26; Heb 10:1f.).
- 3.4 Fourth, applying the teaching of the Scriptures to various situations today requires moral reasoning and deliberation – that is, a movement of thought from a theologically determined truth to a form of action that is good and/or right for the particular situation we are confronting. Scripture not only provides the materials for this process of moral thought but is our teacher in how it is conducted – that is, it not only reveals morally significant theological truths, and many examples of their application in specific commands and virtues, but also trains us in how to apply which theological

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<sup>2</sup> Anglican Diocese of Sydney, *Responding to Domestic Abuse: Policy and Good Practice Guidelines* (2018): [https://www.sds.asn.au/sites/default/files/Responding%20to%20Domestic%20Abuse%20-%20Policy%20Guidelines%20and%20Resources.complete.pdf?doc\\_id=NTUyOTc=](https://www.sds.asn.au/sites/default/files/Responding%20to%20Domestic%20Abuse%20-%20Policy%20Guidelines%20and%20Resources.complete.pdf?doc_id=NTUyOTc=).

truths to which sort of morally significant situations. By reading and applying the Bible as devoted apprentices to its own forms of moral reasoning, we can avoid distorting or misusing the Bible's teaching for our own foolish and sinful ends.

#### 4. The biblical teaching on marriage

- 4.1 The Bible presents the joining of a man and a woman in the one-flesh relationship we call marriage as part of God's good and perfect creational design. In Genesis 1, male and female together are described as 'in the image of God' (vv. 26-27) and in Genesis 2, the man and his wife are described as both 'naked' and 'not ashamed' (v. 24). Union, delight and a complete openness to one another, from whom they fear no threat, is God's original design for marriage and the picture of the marriage relationship given to us in Genesis 1-2. Although marriage is a creational good, it must be remembered that it is not the only good. The Bible commends both singleness and marriage as modes of life that bring glory to God (Matt 19:1-12; 1 Cor 7:7-9, 32-35).
- 4.2 In light of this, it is not surprising that when questioned by the Jewish leaders about the grounds for divorce, Jesus appealed to the Genesis account with its exposition of God's intention for marriage 'from the beginning.' It also explains why he redirected the question from divorce to God's original intention for marriage. The critical issue was how to honour, guard and rejoice in marriage as God's good gift, not how to enlarge or reduce the grounds on which it might be dissolved. Jesus also spelled out the unavoidable implications of Genesis 2:24, adding the comment, 'So they are no longer two but one flesh. What therefore God has joined together, let not man separate' (Matt 19:6). In so doing, he was not simply agreeing with one side of a contemporary debate on the question of divorce but was challenging both sides with God's original design.
- 4.3 In his teaching on marriage, Jesus emphasises the primary concern of the Scriptures: the divinely forged, one-flesh union of marriage ought to be honoured, nurtured, protected and not broken by human beings. Life-long union is God's intention, not separation. Divorce is always a tragedy and an acknowledgement that in one way or other sin has played havoc with a relationship which God intended to be loving, exclusive and permanent.
- 4.4 That sin should distort and undermine marriage, as it does every other aspect of human life, is not surprising and is demonstrated from Genesis 3 onward. Indeed, the first casualty of the Fall was the innocent delight of the man and the woman in each other. 'They were naked and were not ashamed' (Gen 2:25) quickly becomes 'Then the eyes of both were opened, and they knew that they were exposed. And they sewed fig leaves together and made themselves loincloths' (Gen 3:7). Self-protection and mutual recrimination characterise their conversation before the LORD God following their sin. Married life is not as it was before. The good and ordered relationship between the man and the woman is reaffirmed by God but from this point on it will exist with strain. There will be a struggle between the woman and her husband which will play itself out in different ways in different contexts (Gen 3:16). Just as sin has marred the image of God in us and yet it has not obliterated it, so sin has marred the relationship between the man and the woman and yet the essential goodness of marriage remains.
- 4.5 At various points throughout the Old Testament, the concept and terminology of marriage is applied to the relationship between the LORD and his chosen people Israel. Often the faithfulness of LORD as the 'husband' of Israel is contrasted with the faithlessness of Israel as his bride. This is an analogy which, like all analogies, contains both similarities and differences. Therefore, 'we must avoid too close an identification between human marriage and the divine marriage.'<sup>3</sup> Nevertheless, this connection is an important preparation for developments in the New Testament, as well as a testimony to the significance of the human marriage bond in God's sight.
- 4.6 The fact of marriage is always presented positively in the Bible. As the *Book of Common Prayer* service for the 'Solemnization of Matrimony' notes, the first of Jesus' signs was performed at the wedding in Cana (as recorded in John 2). As seen above, in Matthew 19, Jesus appealed to God's creational intention to insist that marriage is something to be valued and protected. Furthermore, he used the imagery of marriage, and especially the wedding feast, to speak of the end for which God's redeemed people need to be prepared (Matt 25:1-13). He also identified himself as 'the bridegroom'

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<sup>3</sup> Geoffrey W. Bromiley, *God and Marriage* (Edinburgh: T. & T. Clark, 1981), 33.

with whom the wedding guests rejoice (Matt 9:15). John the Baptist, too, confirmed Jesus' identity as 'the bridegroom,' for he is 'the one who has the bride' (John 3:29).

- 4.7 This imagery is taken further and put to a particular use by the apostle Paul, as he explains what it means to walk 'not as unwise but as wise, making the best use of the time, because the days are evil' (Eph 5:15). In an intriguing and deeply challenging passage, Paul sees human marriage as an analogue of the relationship between Christ and the church. In particular, a husband is to act towards his wife in self-sacrificial love modelled on that of Christ's love for the church; in particular, the fact that he 'gave himself up for her' (Eph 5:25). It is significant that this is presented as an indispensable element of Christian discipleship; a key part of what it means to be 'filled with the Spirit' (Eph 5:18). The apostle Peter insists that the way a husband acts towards his wife cannot be separated from his relationship with God and, in particular, his prayer life (1 Pet 3:7). Marriage is God's good gift which is 'to be received with thanksgiving by those who believe and know the truth' (1 Tim 4:3). It is to be held in honour by all and the marriage bed is to be undefiled because 'God will judge the sexually immoral and adulterous' (Heb 13:4).
- 4.8 Furthermore, this is not just the case when the marriage is between believers. Marriage is, after all, anchored in God's creational intention for all humanity and not just his redemptive purposes for his people. In 1 Corinthians 7 the apostle Paul writes that 'the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband' (v. 14). He then described the children of that union in the same terms: 'they are holy' (v. 14). While this does not mean that an unbeliever is 'saved' because of the faith of his or her believing spouse (see v. 16), it does demonstrate that God views a marriage involving an unbeliever as a valid marriage. Therefore, the conversion of one marriage partner should not lead the believer to separate from their unbelieving spouse (vv.12-13).
- 4.9 In the light of such teaching, we should be careful to avoid addressing the realities of life in our fallen world in any way that might undermine God's intention that marriage be life-long, generous, and loving. Jesus made clear that God's original intention for marriage is still his intention for marriage. Nevertheless, there is only one perfect marriage and that is the union of Christ and his bride, the church. The full and final reality of this marriage will be seen on the last day when Christ will 'present the church to himself in splendour, without spot or wrinkle or any such thing' (Eph 5:27; cf. Rev 21:9–22:5).
- 4.10 All human marriages have difficulties this side of the Fall – even those that seek to pattern themselves on the model of Christ and the church. As one important study puts it, 'Two partners in marriage have to consider that, in spite of romantic views of one another, both are sinful and therefore their love will also have to be grace on both sides, a love for someone who really does not merit love.'<sup>4</sup> In practice this means that repentance and forgiveness are important features of married life, just as they are in every other dimension of our fallen human existence. Grace acknowledges that as God has reached out to us in the midst of our brokenness and rebellion, so we ought to forgive as we have been forgiven (Matt 6:12, 14-15; Col 3:13). Reconciliation remains a priority in our relationships with each other, as it is in our relationship with the God who saved us. Repentance and forgiveness need to be real, of course, and a sham repentance that is little more than regret, with no genuine amendment of life, can do further harm to the marriage relationship. Even where there is sincere repentance and forgiveness, human sinfulness may still have ongoing consequences. Moreover, in cases of domestic abuse, separation for the sake of the protection of those under threat and even legal action against the perpetrator may be necessary. These actions are not inconsistent with forgiveness.
- 4.11 Since marital love is modelled on the character and actions of Christ there can be no place for domination, bullying, manipulation, or any other form of abuse. However, the Bible's teaching on headship and submission in marriage has sometimes been twisted – beyond recognition – to justify abusive behaviour by husbands. This is not a reason to abandon what the Bible teaches. However, it is vitally important that it is taught accurately and carefully; that husbands are called to account if they misinterpret Scripture as justifying abuse in the name of 'headship;' and that wives are helped to understand that Scripture does not require them to 'submit' to abuse.
- 4.12 The Bible's teaching about headship and submission in marriage cannot properly be considered apart from Jesus Christ. He is the context in which the New Testament speaks in terms of the relationship between a husband and a wife. Christ's exercise of headship is not coercive but loving and self-sacrificial. He sought the welfare of others at enormous cost to himself. He expresses his

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<sup>4</sup> Bromiley, *God and Marriage*, 34.



headship of the church by dying for her. When, in Ephesians 5, a husband is spoken of as head of his wife, 'as Christ is the head of the church,' it is explicitly filled out in terms of self-sacrificial love for the sake of her godliness: 'as Christ loved the church and gave himself up for her' (v. 25). A husband's headship involves taking the initiative in serving his wife, seeking her welfare above his own, bearing the cost of enabling her to flourish as a disciple of Christ and in every other way. The fuller New Testament picture of Christ's service, involving humility, gentleness, compassion, bearing without retaliation the hostility of those he had come to save, adds depth to the picture in Ephesians. Unlike Christ, a husband is not the saviour of his wife – there are limits to this analogy too – yet his love for his wife is to be modelled on that of Christ's love for the church.

- 4.13 In such a context, a wife's submission recognises and makes room for the exercise of that self-sacrificial love. It is a particular expression of the mutual submission that is to characterise the relationships of all who are 'filled with the Spirit' (Eph 5:18). It is not something that is demanded by the husband but something that is freely given, once again in the light of all that Christ has done: 'as to the Lord' (v. 22). It is not to be confused with subservience or docility but is rather an active partnership in life and ministry. The partnership of Priscilla and Aquila (Acts 18; Rom 16:3; 1 Cor 26:19) is an example of faith worked out in the context of a gospel-shaped marriage.
- 4.14 Headship is briefly mentioned again in 1 Corinthians 11. What is particularly significant in that instance is that both headship and submission are modelled on Christ.

But I want you to understand that the head of every man is Christ, the head of a wife is [her] husband, and the head of Christ is God (1 Cor 11:3).

The central clause of this sentence is the relationship between 'a wife' and 'a husband.' For both the husband who is the head, and the wife who recognises this headship, their pattern is Christ. He is the head of every man, and the way he exercises this headship is the model for the husband. At the same time, Christ lived in joyful recognition of his Father's headship, and this becomes the model for the wife. To exercise headship in a way that is inconsistent with the character and the self-sacrifice of Christ is a misunderstanding and abuse of the biblical teaching. Similarly, to exercise submission in a way that is inconsistent with the character and self-sacrifice of Christ is a misunderstanding and abuse of the biblical teaching. There is no biblical basis for a husband demanding submission in any sphere of the couple's life together. Similarly, there is no biblical basis for a wife demanding her husband's self-sacrifice.

- 4.15 Since headship means taking the initiative in self-sacrificial service, and submission means recognising, respecting and rejoicing in the leadership expressed in this way, it is clear that any appeal to these biblical concepts to justify domineering, harsh or manipulative treatment, or to insist upon simply enduring such treatment, is an abuse of biblical teaching. That abuse needs to be called out and addressed by a return to the biblical texts explored above. Again and again, we need to return to the example of Jesus. A spouse who abuses their partner is denying the faith by their actions. They are not following the pattern of Christ. A spouse ought never to think that Christian discipleship requires the bearing of such abuse.

## Biblical Teaching on Divorce and Remarriage

### The Old Testament

- 5.1 There are several key passages of the Old Testament – especially Deuteronomy 24:1-14, Exodus 21:7-11 and Malachi 2:10-17 – which are potentially relevant to the issues of divorce and remarriage. In addition, the marriage analogy in the Prophets, in which God's people have been 'unfaithful' to the Lord, and to which the Lord responds with 'a certificate of divorce', provides an important parallel.
- 5.2 The key Old Testament text on divorce is Deuteronomy 24:1-4. The surprising thing is that the focus is not on divorce *per se*, but on a particular limit to remarriage. Specifically, a man is prevented from remarrying a woman he has previously divorced and who in the interim has been married to someone else. The text describes a scenario in which a husband finds 'a cause of indecency' in his wife, writes her a certificate of divorce and 'sends her from his house.' The woman remarries, but this second marriage comes to an end, either because the second husband dies, or because he 'dislikes' (literally 'hates', Heb. *sana*) his wife, and he too writes her a certificate of divorce and sends her from his house. In this scenario, the first husband cannot remarry his ex-wife, because she had become 'unclean' (Heb. *tama*) for her former husband to remarry. The text is silent as to whether it was

appropriate for the first husband to have divorced his wife because of 'a cause of indecency' and whether it was appropriate for the second husband to divorce her because of dislike/hate. The text assumes and regulates the then-current practice of divorce and remarriage.

- 5.3 Deuteronomy 24:1-4 emphasises the seriousness of the decisions that have been made and the fact that they have, and continue to have, consequences. Both the original 'sending away' and the subsequent remarriage to another were public realities which substantially changed the nature of the relationship between the woman and her first husband. For him to take her back would be so serious that it would 'bring sin upon the land that the LORD your God is giving you for an inheritance' (v. 4). Deuteronomy 24:1-4 is not an endorsement of divorce but a recognition that when it does happen it has permanent consequences.
- 5.4 Exodus 21:7-11 is argued by some to be relevant to the issue of divorce, not so much because of the subject matter of the text, but because of the subsequent rabbinic extrapolation from the text.
- (a) The text addresses the situation of a man who acquires a female slave. Whereas male slaves had to be released in the seventh year, female slaves were not to be released, because they had become part of the family of the owner. If the owner had selected her for himself, and she subsequently became displeasing to him, he must allow her to be redeemed (presumably by a kinsman-redeemer, so that she could return to live with her original family). If the owner selected her for his son, he must treat her like a daughter (v. 9). If the owner 'takes another for himself', he must continue to provide the first woman with food, clothing and habitation/cohabitation (v. 10).<sup>5</sup> If the owner does not provide these three things, then she is to be freed, without payment (of the redemption price – cf. v. 8). Rabbinical interpretation extrapolated a broader principle about marriage from these verses about female slaves. It was reasoned that since Exodus 21:10-11 permits a female slave to leave a master who neglected her, then surely a wife should not have less protection than a female slave, and therefore any woman (slave or free) should be free from a master/husband who neglected to provide food, clothing and (co)habitation.<sup>6</sup>
- (b) However,
- (i) because the female slave is nowhere described as a wife – at most she might be a concubine, but even this is not clear,
- (ii) the 'going out' of the female slave is not a 'divorce.' The condition of slavery is ended either by payment of a redemption price (v. 8) or by redemption without price in the case of neglect (v. 11), and the female slave is able to leave a neglectful master.
- (iii) the text, then, is silent as to the implications that this freedom has for her marriage to another man.
- (c) Exodus 21, then, is best understood as addressing the particular circumstance of female slavery, and not as a paradigm for divorce. Indeed, neither the Old Testament nor the New Testament uses female slavery as an analogy of marriage. It is, therefore, unwise to accept the rabbinic extrapolations from Exodus 21.<sup>7</sup>
- 5.5 Several of the prophets use the analogy of marriage to describe the relationship between the Lord and his people, whose *idolatry* is represented by the metaphor of *adultery* (Hos 1:2). The punishment for idolatry is *exile*, which is generally represented in the marriage metaphor by *divorce* (Isa 50:1; Jer 3). These texts do not seek to modify the laws of marriage and divorce. They have no legal force. On the contrary, they use a shared understanding of the Mosaic law to strengthen the rhetoric of judgment and mercy. The analogy moves from the human experience to the relationship between God and his people (the former providing a way of understanding the latter rather than the other way around). Because adultery was a shameful violation, it was an effective way to attach shame to Israel's covenant violation; and the shocking idea of a man returning to his adulterous wife helps Hosea's listeners feel the shock of God's decision to keep loving his people (Hos 3:1). Jeremiah quotes Deuteronomy 24:4 for the same purpose. To paraphrase Jeremiah 3:1: 'The wife in

<sup>5</sup> C. Pressler, 'Wives and Daughters: Bond and Free: Views of Women in the Slave Laws of Exodus 21:2-11,' in V. H. Matthews (ed.), *Gender and Law in the Hebrew Bible and the Ancient Near East* (JSOT Supp. 262; Sheffield: Sheffield Academic Press, 1998), 147-172.

<sup>6</sup> The word *'onah* occurs only in Exodus 21:10. If it is from the root *'nh* 'to answer,' then it means 'intercourse' (i.e., conversation), cf. LXX *homilia* 'intercourse, association, company, sexual intercourse.' Alternatively, if *'onah* is related to the word *me'onah* 'habitation' (from the root *'nn* 'to dwell') then it refers to the woman's dwelling place.

<sup>7</sup> For the later Rabbinic interpretation, see further David Instone-Brewer, *Divorce and Remarriage in the Bible: The Social and Literary Context* (Grand Rapids: Eerdmans, 2002), 23, 214ff.

Deuteronomy married another, but you, Judah, have had many lovers. So if the husband may not return to his ex-wife, how much more may you not return to God!' When God then calls adulterous Israel to return (Jer 3:6-14) he is not legitimising remarriage but highlighting the unthinkable lengths to which God will go out of love for his people. If anyone had thought God was now legitimising an ex-wife's remarriage to her first husband, the whole point of Jeremiah's analogy would be lost.

## 5.6 Malachi 2:16 – Translation

- (a) Malachi 2:16a is the most challenging of the prophetic texts, and the fact that RSV and NIV 1984 differ from ESV and NIV 2011 requires a careful historical explanation. The verse may be woodenly rendered as follows:

'If he hates by divorcing [or, divorces hatefully], says Yahweh the God of Israel, then he covers his garments with violence, says Yahweh of hosts.'

The key translation questions are: (i) Who is doing the hating? (ii) What is the link between hating and divorcing? (iii) How do the 'if' and 'then' sections relate to one another?

- (b) The earliest translators, both Jewish and Christian, (i) read the whole verse as describing the husband; (ii) discerned a reference to Deuteronomy 24:3, which contains the verbs 'he hates ... he divorces'; and (iii) concluded that Malachi was quoting Deuteronomy 24:3 in order to accuse his listeners of abusing it (see Mal 2:14f.). As Jerome explains, 'this indeed was commanded in the law, but [only] because of the hardness of your heart ... [However,] whoever unjustly dismisses his wife, except for the case of fornication, "iniquity shall cover his garment."' <sup>8</sup>

- (c) The Geneva Bible (1599) follows the reading above, but the KJV says:

'For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts.'

This reading (i) makes Yahweh the one hating; (ii) takes 'divorcing' to mean 'divorce' ('putting away'); and (iii) begins both halves with 'for.'

- (d) Although many modern versions follow KJV, the expression 'God says that he hates' is almost certainly wrong. Not once in the many hundreds of times a divine speech is announced does God then refer to himself in the third person. Eventually, the Revised Version (1884) removed the problem by (i) emending the Hebrew text: 'For I hate putting away, saith the Lord'; and by (ii) taking the second part of the verse as an independent statement: '... and him that covereth his garment with violence.' This was the reading that influenced most major 20th century Bible translations, including RSV, NRSV, and NIV 1984.

- (e) Major English versions in this century (ESV, NIV 2011, CSB and REB) have moved back towards the earliest translations, by rightly rejecting the nineteenth-century emendation of the Hebrew and restoring the 'if ... then' connection. Thus NIV 2011:

'The man who hates and divorces his wife,' says the Lord, the God of Israel, 'does violence to the one he should protect,' says the Lord Almighty.

## 5.7 Malachi 2:16 – Interpretation

- (a) Hating is a powerful attitude or emotion (Mal 1:3; 2 Sam 13:15) that in Deuteronomy 24:3 leads to divorce. The divorce in Malachi 2:16 is depicted as an act of violence or injustice. Whereas Deuteronomy makes no judgment about the second husband's action, Malachi uses Deuteronomy in a context where hating and divorcing is clearly wrong. Yet that context is one of spiritual adultery (Mal 2:10; 'unfaithful' alludes to Jer 3:8). It is not the 'adultery' of Baal worship, which Hosea and Jeremiah condemned as a breach of the Sinai Covenant, but the 'adultery' of mixed marriages (2:11), which Malachi condemns as a covenant violation against one another. By using the language of covenant in 2:14, Malachi strengthens the parallel between unfaithfulness to one's wife (by means of re-marriage) and unfaithfulness to God (by means of idolatry).
- (b) Unfaithfulness to the wife of one's youth evokes Israel's abandonment of God (Jer 2:2). This does not mean we should spiritualise Malachi 2:16, which clearly applied to actual marriages

<sup>8</sup> Jerome, *Commentaries on the Twelve Prophets, Volume 2*. Ancient Christian Texts (Downers Grove: IVP, 2016), 134.

being terminated in the context of marrying foreign women (cf. 2:10). Rather, Malachi makes a strong connection between the violation of the marriage covenant and the Sinai Covenant. This helps to explain why Ezra, at around the same time, commanded Jewish men to divorce their foreign wives (Ezra 10). Why were some divorces commanded and others prohibited? The principle underlying both was that the marriage covenant should not undermine the Sinai Covenant. (Note that all the above points are consistent with the older English versions as well.)

#### 5.8 A Summary of the Teaching of the Law and the Prophets.

- (a) Commandments 5–10 of the Decalogue gave practical expression to the first. The essence of the covenant was exclusive loyalty to Yahweh, and to turn from him to idols was no ordinary sin but destroyed the relationship and the nation with it (Deut 29:18-28). Loyalty in marriage was to echo this. While divorce and remarriage were not forbidden, to return to a marriage once the covenant had been dissolved and a second marriage contracted was to undermine the permanence and seriousness of the marriage covenant itself, and to turn it into an arrangement of convenience. Hosea and Jeremiah use this marriage law, which Israel recognised, to expose the people's covenant infidelity (idolatry), which Israel did not recognise. However, in Malachi's time the problem was no longer idolatry, but marital infidelity, and he reverses the analogy: Do not betray your wife as Israel betrayed God when they turned away from him to serve idols. When your wife is faithful to the Sinai and marriage covenants (as implied by 'wife of your youth'), do not betray her and God by divorcing her. To hate and divorce a faithful wife is a form of abuse (violence).
- (b) The Old Testament begins (Gen 2:24) by establishing marriage as a union that binds any and every human who enters it. The analogy of the Sinai Covenant helped to clarify for Israel the obligations marriage brings with it. It is always wrong to be the one who violates a marriage covenant, whether by turning from your spouse to seek another, or by hating and abusing them. By the end of the Old Testament, we see Israelites marrying outside the Sinai Covenant. The problem here is not that a mixed marriage is somehow invalid or non-binding, but that it must not be allowed to destroy the covenant community. Likewise, divorcing a fellow covenant-member (Mal 2:14) betrays both the marriage covenant and the Sinai Covenant. Marriage must exemplify covenant faithfulness, not undermine it.

### The New Testament

- 5.9 Jesus spoke about divorce briefly in the Sermon on the Mount (Matt 5:31-32). The context is Jesus' insistence that 'unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven' (v. 20). Jesus used a number of examples to challenge a use of the Law which seeks to limit its application and to evade its intention. Addressing the command against adultery, he first spoke of committing adultery in one's heart. The physical act does not need to have been performed in order for the law to be broken. He then raised the prospect of divorce. Surely when a divorce has taken place, and a legal 'certificate of divorce' has been provided, seeking another wife is not adultery. Jesus' reply was 'Everyone who divorces his wife, except (Gk. *parektos*) on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery' (v. 32). The exception clause ('except on the ground of sexual immorality') is often called 'the Matthean exception.' Where one's spouse has committed sexual immorality, then not only is divorce permissible but remarriage also.
- 5.10 There are several observations that need to be made about this important passage. First, Jesus' aim is to teach a high view of marriage over against a lax view of divorce and remarriage. Second, Jesus names a single exception to this teaching: sexual immorality (Gk. *porneia*). His point is that only sexual immorality has the potential to sever the one-flesh union of marriage. The decision to divorce does not in and of itself do that. Third, we need to recognise the danger of probing Jesus' words in order to find ways around God's law and creational intention. This is precisely the attitude of the Pharisees, which Jesus condemned.
- 5.11 Jesus addressed the issue of divorce and remarriage once more in the encounter with the Pharisees recorded in Matthew 19:1-12 (cf. Mark 10:1-9). The context is an attempt by the Pharisees to 'test' Jesus (v. 3). It is widely recognised that the background to Matthew 19 is the debate in first century Judaism between the rabbinical schools of Hillel and Shammai about the meaning of Deuteronomy 24:1, which refers to divorce for 'a cause of indecency.' The Hillelites interpreted Deuteronomy 24:1

as allowing two distinct types of divorce – for ‘indecenty’ and for ‘[any] cause.’ The Shammaites interpreted Deuteronomy 24:1 as allowing divorce for ‘nothing except indecenty.’<sup>9</sup>

- 5.12 Jesus responds to a question about the legitimate grounds for divorce (‘Is it lawful to divorce one’s wife for any cause?’ v. 3), not by taking one side or the other but by returning to God’s creational intention for marriage (vv. 4-5). Marriage is not merely a social or covenantal contract between two parties – it is also a one-flesh union, established by God. This leads to Jesus’ conclusion: ‘What therefore God has joined together, let not man separate’ (v. 6).
- 5.13 The attempt by the Pharisees to refocus the debate on divorce involved an appeal to the certificate of divorce mentioned in Deuteronomy 24. Jesus responded by citing ‘your hardness of heart.’ Because the hearts of husbands were hardened by selfishness, stubbornness, and indifference to the needs of their wives, the Mosaic law relates the practice of divorce based on the issuance of a ‘certificate of divorce’ (v. 7). Yet Jesus immediately went on to say, ‘but from the beginning it was not so’ (v. 8).
- 5.14 In this context, Jesus reiterated the ‘Matthean exception’ (‘except for sexual immorality’). However, as the structure of the sentence makes clear, Jesus’ emphasis is not on the exception but on all other cases but the exception. Divorce followed by marrying another entails adultery – except where the divorce was the result of sexual immorality. This is not remotely an endorsement of divorce, even if Moses, faced with Jewish hardness of heart, regulated divorce under God’s instruction. The new element in Matthew 19, though, is the explicit mention of remarriage: ‘whoever divorces his wife, except for sexual immorality, *and marries another*, commits adultery’ (v. 9). It is not the divorce itself which makes a person an adulterer but divorcing and then marrying another. This leaves open the possibility that there might be circumstances in which it is permissible to divorce, but which do not entail a freedom to remarry. But, based on Matthew 19, the only ground on which remarriage would not be adulterous (and therefore permissible) is that of a spouse’s sexual immorality.
- 5.15 This understanding of Matthew 19 has been questioned in recent years, most notably by David Instone-Brewer and those who have built on his conclusions. Instone-Brewer argues Matthew 19 has been almost universally misunderstood for two millennia. This is, in his view, because of a failure to recognise it as a highly summarised account of a first century rabbinic debate involving semi-technical jargon, in which Jesus was asked for his view on ‘any cause’ divorce (that is, Hillel’s interpretation of Deuteronomy 24:1), rather than his view on ‘divorce for any cause.’ Instone-Brewer argues that Jesus rejects Hillel’s ‘any cause’ interpretation and affirms Shammai’s interpretation, that Deuteronomy 24:1 only permits divorce for a ‘cause of indecenty.’ However, according to Instone-Brewer, this still leaves open the question as to whether Jesus permitted divorce on other grounds, as permitted by other Scriptures. He points to the fact that both the Hillelites and the Shammaites allowed a divorce on the three grounds arising from Exodus 21 (failing to provide food, clothing and (co)habitation – see section 5.4 above and comments there on the applicability of this text). He argues,

Jesus used the same terminology as the Shammaites, in the same context, at the same period, and in a debate where Shammaites or their rivals the Hillelites were present. We may therefore confidently conclude that he meant to convey the same meaning by these words that the Shammaites were trying to convey. When the Shammaites said ‘except ... for a matter of indecenty’ in the context of this debate about ‘any matter’ divorces, they meant that Deuteronomy 24:1 allows no type of divorce except that for indecenty. They did not mean that Scripture allows no divorce except that for indecenty because they allowed other divorces on the grounds in Exodus 21.<sup>10</sup>

Consequently, Instone-Brewer concludes that, since Jesus makes no comment either way about other divorces on the grounds of Exodus 21, ‘in the absence of further evidence, we have to assume that [Jesus] accepted all four Old Testament grounds for divorce, as did all other Jews.’<sup>11</sup>

- 5.16 There are several reasons why this interpretation is unlikely to be correct. Firstly, it does not work as an explanation of what Jesus says about divorce in Matthew 5:31-32. Matthew 5 makes no reference

<sup>9</sup> Instone-Brewer, *Divorce and Remarriage in the Bible*, 110-114.

<sup>10</sup> Instone-Brewer, *Divorce and Remarriage in the Bible*, 186.

<sup>11</sup> David Instone-Brewer, ‘Divorce for “Any Cause,”’ *Whitefield Briefing* 8, no. 5 (December 2003), 3: <https://static1.squarespace.com/static/5c9e3e63e8ba4496c1df9458/t/5caf915b71c10b0d272bf8f3/1555009884870/8.5+WB+Instone+Brewer.pdf>. For an extensive critique of Instone-Brewer’s methodology, see Daryl Wingerd, ‘Dr. David Instone-Brewer’s *Divorce and Remarriage in the Bible: A Critical Review*,’ *Christian Communicators Worldwide* (April 9, 2009): <https://www.ccwtoday.org/2009/04/dr-david-instone-brewers-divorce-and-remarriage-in-the-bible-a-critical-review>.

– explicitly or implicitly – to the rabbinic debate about ‘any cause’ divorce versus ‘cause of indecency’ divorce. Although it is true that Matthew 5:31 begins with an allusion to Deuteronomy 24:1, what Jesus says in response is not an interpretation of that verse alone, but a statement of principle about marriage and divorce.

- 5.17 Secondly, the argument fails to recognise that Jesus’ words in Matthew 19:4-5 are the primary answer to the question he was asked in verse 3 (‘Is it lawful to divorce ...’). Instone-Brewer regards these verses as a ‘digression’ that are not directly relevant to the question at hand. However, when Matthew 19:4-5 is given due weight, it cannot be said that Jesus has taken no position on divorce generally and is only offering an opinion on a rabbinic debate about Deuteronomy 24. Rather, in Matthew 19:4-5, Jesus establishes, on the basis of Genesis 1–2, that every marriage is meant to be a lifelong one-flesh union, as the two have been joined together by God. They are not, therefore, to be separated by just any human action or decision. Given the force of this statement and its context, the naming of a single exception (‘except for sexual immorality’) should be read as the *only* exception (not merely the only exception from Deuteronomy 24:1) to the lifelong unbreakable one-flesh union.
- 5.18 Thirdly, and perhaps most significantly, the argument assumes that Jesus has agreed with the Shammaites against the Hillelites. This, however, does not take seriously enough Jesus’ words in verse 6, nor does it account for the reaction of the disciples in verse 10. It is more likely, then, that Jesus fully affirms neither position. As was noted above in relation to Matthew 5, Jesus expects those who belong to the kingdom of God to live by a higher standard than the Law (as interpreted by the religious leaders of the day) required. Jesus’ words in Matthew 5:20 are apposite: ‘For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.’ And so, even if both Shammaites and Hillelites permitted divorce on the grounds of Exodus 21, we should not assume that this is a pattern of behaviour that Jesus allows for his followers. Moreover, even where the Old Testament does permit a divorce, Jesus describes this as a concession to ‘hardness of heart.’
- 5.19 For these three reasons, we conclude that this new interpretation of Matthew 19 is not correct. In Matthew 19, as in Matthew 5, Jesus teaches that a divorce does not necessarily bring to an end that which God has joined together. For a couple who seek to live in obedience to God’s pattern for marriage, divorce and remarriage are not options. The only exception that Jesus grants is in the case of sexual immorality (Gk. *porneia*) by one of the spouses.
- 5.20 Notwithstanding the flaws in Instone-Brewer’s approach, it is worth asking what it is about *porneia* that prompts Jesus to nominate it as the sole exception in Matthew 5:32 and 19:9. Given Jesus’ reference to Genesis 2:24 (in Matthew 19:5), it would seem that sexual immorality on the part of one of the marriage partners strikes at the very heart of the one-flesh bond that constitutes marriage, making it possible (although not always necessary) for the marriage to come to a legitimate and real end. Such an understanding is supported by Paul’s teaching in 1 Corinthians 6:16, where he asks: ‘Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” This implies that the act of *porneia* is creative of a new (illicit) ‘one flesh’ union. Hence the command and explanation of verse 18: ‘Flee from sexual immorality (Gk. *porneia*). Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.’<sup>12</sup> Consequently, when a married person commits *porneia*, they compromise something fundamental to the union that God has established, such that while the wronged spouse may choose to pursue restoration and reconciliation, should divorce ensue, a subsequent marriage is permissible.
- 5.21 Jesus does not explicitly address the question of mixed believer/unbeliever marriages. This matter is, however, addressed by the Apostle Paul in 1 Corinthians 7:10-16. Immediately prior to these verses Paul writes of the value and special challenges of singleness (vv. 6-9), an important subject in itself that is neglected in our contemporary culture and even in many Christian circles. He then addresses believing couples, insisting they should not separate from each other or divorce each other, but if they do, then they must remain unmarried, or else be reconciled to one another (vv. 10-11). Paul is evidently aware of the teaching of Jesus in relation to divorce and remarriage, since he gives the source of the command in 1 Corinthians 7:10-11 as ‘not I, but the Lord.’ Consistent with Matthew 19, remarriage to another is not one of the possibilities – the only options for believing couples are either to remain separate/unmarried or to be reconciled. It should be noted that

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<sup>12</sup> While there is some debate about whether the words ‘Every [other] sin a person commits is outside the body’ are Paul’s own or a Corinthians slogan, the apostle’s point would seem to be that ‘sexual sin is uniquely body-defiling because it is inherently body-joining.’ See Bruce N. Fisk, ‘Πορνὴ εἰς as Body Violation: The Unique Nature of Sexual Sin in 1 Corinthians 6.18,’ *NTS* 42 (1996), 557.

remaining unmarried – the chaste, single life of one who was previously married – is considered a genuine, liveable option. This is all the more remarkable in a culture where there was ordinarily very little support for women who were unmarried. Paul does not consider the single state to be one of deprivation but of opportunity.

5.22 The second paragraph in this passage (7:12-16) addresses the case of a marriage between a believer and an unbeliever. Paul recognises that Jesus' explicit teaching about marriage does not directly apply to this scenario: the source of the teaching is 'I, not the Lord' (v. 12). It is evident from vv. 12-14 that the Corinthians assumed a believing spouse should leave their unbelieving partner. Paul's explanatory language – 'sanctified ... unclean ... holy' – suggests that they thought a believer and their children would be defiled by such a marriage. This holiness language derives from the Old Testament. In the Mosaic covenant intermarriage was banned on the grounds that the unbelieving spouse 'will turn your children away from following me' (Deut 7:2f.). Mixed marriages threatened the covenant community. Now, however, the unbelieving partner is 'sanctified' through the believing partner. The believer, 'sanctified in Christ' (1 Cor 1:2), has a holiness that cleanses what it touches: in other words, the gospel has the power to protect the believer and the body of Christ.<sup>13</sup> Therefore in mixed marriages 'the Christian partner is not to take the initiative in a move towards separation.'<sup>14</sup> However, if the unbeliever decides to leave the marriage (v. 15), then Paul reasons that the abandoned believer is not to consider themselves bound to the marriage, because they cannot count on the possibility that their (ex-)spouse will turn to Christ.<sup>15</sup> Paul does not require the believer to stand in the way of separation, no matter how heartbreaking that may be. Separation can occur and the believer is free to take advantage of the opportunities for serving the Lord that singleness offers (v. 16).

5.23 1 Corinthians 7:15 is difficult because Paul's apparent silence on the question of remarriage is ambiguous. For instance, Paul explicitly disallows remarriage in verse 11, but not here. Should we carry the prohibition forward, or take the absence of a prohibition as permission? Two lines of argument are possible.

(a) Four points may be made against seeing verse 15 as entailing a freedom to remarry:

- (i) In Romans 7:2 and 1 Corinthians 7:39, Paul teaches that a wife is *bound* (Gk. *deō*) to her husband as long as he is alive. Only his death frees her to remarry. If Paul had remarriage in view in 7:15, why does he use a different verb to say, 'the brother or sister is not *bound*' (Gk. *douloō*, 'bound [as a slave]')? The lack of an explicit affirmation of the believer's freedom to remarry in 7:15 leaves us with no grounds to insist that *douloō* entails this freedom.
- (ii) While, in Paul's time, it is likely that divorce entailed the right to remarry,<sup>16</sup> the Church was a deeply counter-cultural institution. The teaching of Jesus (which Paul appears to reference in 7:10-11) cuts across the standard first century expectations of divorce and remarriage in delineating sexual immorality as the only circumstance under which remarriage after divorce is permissible.
- (iii) Throughout the early part of this chapter, Paul gives fresh and counter-cultural prominence to the single life. He does not command singleness, and recognises that 'each has his [or her] own gift from God' (v. 6), but he does commend it as a good option 'to the unmarried and the widows' (v. 8). Given this encouragement, we have reason to be cautious in interpreting the silence on remarriage in 7:15 as permission to remarry.
- (iv) The theme of the chapter is that a believer should not seek to change their status. There are exceptions to this rule, allowing a change in status from single to married or vice versa, but these exceptions do not involve a change in partner.<sup>17</sup>

(b) Four points may also be made in favour of seeing a right to remarry in verse 15:

<sup>13</sup> See the discussion in Ciampa and Rosner, *First Letter to the Corinthians*, 297-302.

<sup>14</sup> O'Brien, 'Divorce and Remarriage,' 181.

<sup>15</sup> Commentators and translations are divided over whether 1 Cor 7:16 is primarily pessimistic or optimistic. The wider context is optimistic, but the immediate context of vv. 15f. brings the negative possibility into prominence.

<sup>16</sup> This is the contention of David Instone-Brewer who claims that 'all Jewish divorce certificates and most Greco-Roman ones contained the words "you are free to remarry any man you wish," or something very similar' (*Divorce and Remarriage in the Bible*, 191).

<sup>17</sup> Gordon D. Fee, *The First Epistle to the Corinthians*, NICOT (Grand Rapids: Eerdmans, 1987), 303.

- (i) It is important not to overplay the difference between the meaning of the two verbs used to describe a woman who is 'not bound,' given that they are used synonymously elsewhere in Paul (Rom 7:1-6).
- (ii) Variations in meaning arise from usage. Given that *deō* is used by Paul for being bound as long as a husband lives, it is not surprising that he would use a different term (*douloō*) to describe a bond broken while a husband or wife is still alive. The change in verb is not the reason for the absence of explicit permission to remarry in 7:15. Rather, the positive 'bound to her husband' in 7:39 leaves the post-marriage situation unspecified, and so requires the positive qualification 'free to marry.' However, the negative 'not bound' of 7:15 already describes the post-marriage situation without further qualification.<sup>18</sup>
- (iii) While the Church of Christ cuts across Jewish and Roman expectations and norms, given the failure of the Corinthians to grasp their Christian counter-culture, would we not have expected Paul to be explicit in excluding permission to remarry in 7:15, as he did in 7:11?
- (iv) While affirming that 'remaining as you are' should always be one's first choice, 1 Corinthians 7 does provide for second choices, and '*not bound* ... would be a curious expression to use if Paul meant "is bound to remain unmarried".'<sup>19</sup>

A majority of the Doctrine Commission takes the view that 1 Corinthians 7:15 grants abandoned believers the freedom to remarry, but it is recognized that there are good arguments on both sides, and that the difference comes down to judging the onus of proof in the absence of an explicit positive instruction. Some caution must therefore be exercised in resting on 1 Corinthians 7:15 alone as the basis for a doctrine of divorce and remarriage.

### Synthesis of the biblical teaching

5.24 No single text settles all the questions of divorce and remarriage. We need to bring all the biblical evidence together and engage in theological synthesis.

- (a) First, the overwhelming emphasis of the Scriptures, Old Testament and New, is on the sanctity of marriage, understood as the life-long, exclusive sexual union of a man and woman. Whatever else we might say, this truth must not be compromised or undermined. A divorce does not, in and of itself, dissolve the one-flesh union. The only action the Bible explicitly tells us will allow a divorce to dissolve this union, so that a subsequent remarriage is not adulterous, is sexual unfaithfulness. Even here, genuine repentance and forgiveness are also appropriate responses.
- (b) Second, marriage is not merely a private affair, and in Israel the marriage covenant was brought into close relationship with the Sinai covenant. In the New Covenant, marriage is a foreshadowing of the perfect union of Christ and the Church, and in heaven marriage will give way to the greater reality to which it points. In both Testaments, marriage among members of the covenant was expected to reflect God's ideal for humanity. It is an expression, on an individual level, of the relationship between God and his people as a whole (see §5.8). This connection is especially significant when we come to reflect more deeply on 1 Corinthians 7:10-16. Why is a deserted believer no longer bound to their unbelieving ex-spouse? It is not because of *porneia*, but it may well be because the unbeliever is not a member of the body of Christ, and there is no spiritual union to be honoured.
- (c) Finally, both Paul and Jesus recognise the ongoing reality of sin in the lives of the regenerate. Divorce still occurs, even between believers, and it is no mere legal fiction. It terminates the marriage *covenant*, whatever we may think about the subsequent status of the one-flesh *union*. It is the responsibility of the church to care for the members of a broken marriage so that they will be able to remain as they are. It is the responsibility of separated and divorced believers not to cause a breach in the body of Christ by forming new bonds of marriage within the body of Christ. In contrast, where an unbelieving spouse abandons a believer and initiates a divorce, the believer is not bound to the marriage. Under such circumstances, the majority of the members of the Doctrine Commission take the view that while it is good for such a person to remain as they are, it is permissible for an abandoned believer to remarry without the new marriage being considered adulterous. However, in both situations – divorce between

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<sup>18</sup> It is interesting that in neither verse does Paul say, 'you are loosed,' which would be the normal negation of 'bound' (e.g., 1 Cor 7:27). In 7:39 it would be stating the obvious and fall short of permission to remarry. The same is true in 7:15, as it would simply be specifying that the unbelieving partner's desertion amounted to divorce, whether formal or de facto. The stronger negation, 'not bound as a slave,' equates to 'you are free' rather than 'you are loosed.'

<sup>19</sup> Leon Morris, *1 Corinthians*, TNTC (Leicester: IVP, 1985), 107.



believers who do not remarry, and abandonment by a non-believer resulting in freedom from the marriage – the church must be consistent in its witness to the world: its married members must exhibit a faithfulness in marriage and even in divorce that bears testimony to God's faithfulness to us in Christ.

- 5.25 The biblical texts considered above do not explicitly address the situation of domestic abuse, where the safety of a spouse (and/or children) is at risk, and where there is no genuine repentance, nor any serious prospect of repentance, and the basic trust which should characterise marriage relationships has been irreparably destroyed. The application of the principles above to the situation of domestic abuse will be addressed in section 7.

## 6. Divorce and Remarriage in Church History and Current Practice

### Divorce and Remarriage in the Early Church Fathers

- 6.1 In general, the early church fathers were very strict on the issue of divorce and remarriage. In the second century, *The Shepherd of Hermas* (c. 140) considered it sinful for a Christian man to remain married to an adulterous wife, except where the wife repented and the two were reconciled. There was no remarriage. In fact, for many of the pre-Nicene fathers the marriage bond continued beyond the grave.
- 6.2 Tertullian (c. 200) in his *Treatise on Marriage and Remarriage* strongly objected to a woman's remarriage even after her husband's death since, he reasoned, she would have two husbands in the New Creation. Further, he claimed that the new law of Christ had annulled the Old Testament laws permitting divorce and remarriage. The only possibility for remarriage existed in circumstances where a man or woman was married prior to conversion. By way of contrast, Origen in his *Commentary on Matthew* was less strict. In his reading of Matthew 19:1-9, Christ had rejected the possibility of a wife being 'put away for any cause.' Yet he writes of some church leaders permitting a divorced woman to remarry, even while her ex-husband lived, since this was a lesser of evils (*Comm. Matt.* 1.14.23).
- 6.3 Some later views, like that of Ambrosiaster (c. 366–383), went against the historic trend by allowing an 'innocent' husband (but, curiously, not an innocent wife) to remarry after adultery. Furthermore, in line with the (so-called) 'Pauline privilege' of 1 Corinthians 7:15, any deserted Christian spouse (male or female) was able to remarry. Augustine, however, stood against such views, insisting that 'a marriage once for all entered upon in the City of our God [i.e., by Christians], where, from the first union of the two, the man and the woman, marriage bears a certain sacramental character, can no way be dissolved but by the death of one of them' (*On the Good of Marriage*, §17). In other words, the marriage bond is of such a nature that it cannot be 'loosed, save by the death of the husband or wife' (*On the Good of Marriage*, §32). Consequently, a divorced believer (even when their former spouse has committed adultery) is not permitted to remarry as long as their former spouse lives. This understanding of the marriage bond, with further articulation and refinement from theologians such as Thomas Aquinas, was eventually enshrined in the canon law of the Western Church.

### Divorce and Remarriage at the Time of the Reformation

- 6.4 At the time of the Reformation, the Roman Catholic Church conceived of marriage as a sacrament, regulated through the church courts, and (death excepting) understood to be indissoluble. With the rejection of the sacramental status of marriage, the Reformers strove to understand marriage and divorce according to the Scriptures. There was a variety of positions among the Reformers, with Martin Luther on the restrictive end of the spectrum and Martin Bucer on the more permissive end.
- 6.5 During the reign of Edward VI, a number of English Reformers drafted a major revision of canon law called the *Reformatio Legum Ecclesiasticarum*, which took a moderate position on the subject. Divorce was permissible in several circumstances, the logic of which largely revolved around the grounds of adultery and desertion. In the *Reformatio*, the discussion of deadly hostility and ill-treatment as grounds for divorce does not neatly map onto contemporary debates over domestic abuse as a ground for divorce. The presupposed processes of discipline are largely absent in today's church and society, and the fundamental argument behind both grounds was the impossibility of cohabitation due to an unrelenting intention to murder one's spouse (seen as a recurring pattern of violent and reprehensible behaviour). The *Reformatio* was ultimately a failure in that it was vetoed by Lord President Northumberland and was thus never implemented. This alerts us to the danger of ascribing too much significance to the *Reformatio*. Its approach was never formally adopted.

Additionally, the shrouding of individual contributions behind the collective nature of its composition should warn us against ascribing too much to particular theologians (e.g., Thomas Cranmer). While the thought-provoking arguments for divorce and remarriage of the *Reformatio* deserve our consideration, the major point of contemporary significance is its reminder for evangelical theologians to submit to the authority of Scripture – a salient point on which all the Reformers agreed, despite their divergent positions on divorce and remarriage.

- 6.6 Notwithstanding the recognition in the *Reformatio* that adultery and desertion constituted grounds for divorce and remarriage, when the church ultimately revised its canon law on this issue, the 1604 canons set forth parameters for marriage and divorce more restrictive than the pre-reformation situation: impediments were small in number, separation was permitted, but divorce itself was not. The sacramental status of marriage had been rejected but the indissolubility of marriage had not.

### The Current Situation in the Diocese of Sydney

- 6.7 Following the enactment of the *Matrimonial Causes Act 1892* (NSW), the Bishops of the Province of NSW issued a circular to all Church of England clergy to remind them that ‘the Church of England recognises Divorce for one case only, viz. infidelity to the Marriage Vow,’ and that any application for remarriage after divorce required the approval of the Bishop, and that no remarriage would be permitted for ‘the guilty party in a Divorce suit.’ Moreover, Holy Communion should not be administered to the guilty party in a divorce suit unless there had been public repentance and amendment of life.
- 6.8 The practice of requiring episcopal permission for remarriage after divorce continues to be the case. Successive Archbishops of Sydney have only permitted remarriage after divorce in such circumstances as ‘God’s word doth allow.’
- 6.9 The enactment of the *Family Law Act 1973*, which provided for ‘no fault’ divorce, led to protracted debates about divorce both at the General Synod, and within the Diocese of Sydney.
- 6.10 The General Synod’s *Marriage of Divorced Persons Canon 1973* was declared by the Appellate Tribunal in 1973 to be inconsistent with the Constitution (and therefore invalid) because it was too permissive in allowing remarriage after divorce. According to the Appellate Tribunal, the only permissible grounds for remarriage were:
- (a) *porneia*, that is, adultery or other such sexual offences as the word *porneia* connotes; or
  - (b) any other exception which is recognised in the New Testament.
- 6.11 The 1980 Opinion of the Appellate Tribunal established that it would be permissible to permit remarriage after divorce in such cases where the Diocesan Bishop believed that the remarriage ‘did not contravene the teaching of Holy Scripture.’
- 6.12 On this basis, the General Synod provisionally passed the *Marriage of Divorced Persons Canon 1981*, and this Canon came into effect in 1985. Clause 4 of the Canon requires that
- Consent shall not be given by a bishop under this canon unless the bishop and the proposed celebrant are satisfied that the marriage of the divorced person would not contravene the teachings of Holy Scripture or the doctrines and principles of this Church.
- 6.13 This Canon was in force in the Diocese of Sydney between 1985 and 2011. In 2011, the operation of the Canon was excluded in the Diocese, and replaced by the *Solemnisation of Marriage Ordinance 2011*. This ordinance only permits remarriages after divorces which are ‘in accordance with the laws of this Church,’ which similarly rules out any remarriage which contravenes the teachings of Holy Scripture or the doctrines and principles of this Church.
- 6.14 The Sydney Doctrine Commission produced a report in 1984 to assist in the determination of when a remarriage would not contravene the teachings of Holy Scripture.<sup>20</sup> The report concluded that there were two circumstances where the absolute prohibition against divorce and remarriage were qualified in the Scriptures.

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<sup>20</sup> Sydney Diocesan Doctrine Commission, ‘21/82. The Remarriage of Divorced Persons (1984)’: <https://www.sds.asn.au/sites/default/files/reports/R/Remarriage%20of%20Divorced%20Persons%20%2821.82%29%20%281984%29.pdf>.

- (a) Adultery: When one spouse has acted decisively to repudiate a marriage by entering into some other sexual relationship, the other spouse is free to divorce and to remarry. (see §4.5.)
  - (b) Abandonment: In the situation where a Christian is married to an unbeliever who desires to separate ... the Christian is to let the unbelieving partner separate in this case and is 'not bound' (1 Cor 7:15). The majority of the Doctrine Commission, following a long history of interpretation, believes that this permission means 'not bound' to the prohibition of Christ against the dissolution of a marriage and, therefore, free to remarry (see §4.8).
- 6.15 Successive Archbishops of Sydney have regulated the practice of remarriage after divorce in a manner consistent with the conclusions of the 1984 report. Permission for remarriage are recorded in a register, citing the reason why remarriage was permitted. In the majority of cases, the reason given is 'adultery.' In some cases, it is 'abandonment'.
- 6.16 In July 2019, the Archbishop, cognisant of the contents of this report, issued a circular to clergy explaining the current practice in relation to divorce and remarriage in the Diocese of Sydney. This circular is included as an appendix to this report. In relation to the issue of remarriage after a divorce on the grounds of domestic abuse, the Archbishop's circular makes the following statement:
- In many cases of domestic abuse, it is evident that the abusing spouse is an unbeliever who has demonstrably 'abandoned' the marriage by the manner in which they have treated their spouse (notwithstanding the fact that the victim may be the one who leaves the marital home for reasons of safety). Even in cases where the abusing spouse still claims to be a believer, the bishops recognise that he or she is acting like an unbeliever in perpetrating domestic abuse. In such cases the principles of Matthew 18:15-17 and 1 Corinthians 5:11 may well apply, so that the person is treated as an unbeliever. It is also possible, however, that there are circumstances where there are legitimate grounds for divorce, which may not satisfy the biblical grounds for remarriage.

## **7. Domestic abuse and the marriage bond**

- 7.1 While it has been important to outline the broad biblical teaching on the subjects of marriage, divorce and remarriage, the nub of the issue, as far as the reference to the Doctrine Commission is concerned, surrounds the issue of domestic abuse. Though this has been touched upon in earlier sections of this report, it is important that it be addressed directly at this point.
- 7.2 There is no justification under any circumstances for domestic abuse. The marriage relationship, as God intends it, is a good gift of God in which a man and a woman ought to feel safe and experience the loving care of each other that enables them to thrive as human beings and as disciples of Christ. There is no place for domination or control, manipulation or aggression, self-centredness or intimidation. There is no place for threats or violence of any kind. In particular, biblical headship does not mean dominance or control, but taking the initiative in sacrificial service. Similarly, biblical submission does not mean servility or subservience, but a free and joyful recognition of that headship modelled on Christ's self-sacrificial service of his bride.
- 7.3 Domestic abuse is a particularly egregious expression of human sin and one that affects people in all communities. Section 4 outlines the biblical view of marriage and argues that, rightly understood, it is antithetical to any and every form of domestic abuse. Nevertheless, this does not mean that the biblical teaching on marriage cannot be twisted and distorted in order to support of domestic abuse. This disturbing phenomenon deserves further research and examination, as any views that malign the gospel and pervert God's good design for marriage need to be exposed and challenged. Ultimately, domestic abuse needs to be seen for the evil it is, and those who perpetrate it should to be held to account, while victims are offered care, support and protection.
- 7.4 Domestic Abuse is not restricted to cases of physical violence. It can be emotional and psychological, involving the intimidation and manipulation of the victim. Various forms of control and domination may be involved: physical, sexual, financial, social, spiritual, intellectual. Victims are often isolated from anyone who might enable them to recognise the abuse and provide them with support. Confidence and resilience are broken down, trapping the victim in a cycle of abuse. In cases of domestic abuse within Christian marriages, the abused spouse may wrongly believe that their Christian discipleship requires them to suffer quietly, to forgive whatever is done to them no matter how many times it occurs, and to believe that there is no way out. The Christian abuser might express

remorse and even ask for forgiveness after each incident of abuse only to return to this behaviour and continue the cycle. This, however, is not genuine repentance. Furthermore, while forgiveness is an important part of a victim's healing, patterned on that shown to us by Christ, it is not to be naïve. Domestic abuse in any form is entirely unacceptable and no Christian is required to endure it.

- 7.5 While none of this should be qualified in any way, it needs to be recognised that there is a difference between an abusive marriage and a difficult marriage. Because of the Fall, all marriages are affected by sin. Husbands and wives will inevitably sin against each other from time to time and in various ways. Consequently, repentance and forgiveness are regular features of even the best of Christian marriages and, while God's design for marriage is clear in the Bible, there is no promise that we will all have happy marriages. However, domestic abuse is different from these general difficulties. It is important that church members, and especially leaders, familiarise themselves with the unique dynamics of domestic abuse, such as the perpetrator's controlling behaviour and the victim's feelings of fear or humiliation. For a more expansive description of domestic abuse, see Appendix 1 of the diocesan Policy, *Responding to Domestic Abuse*. If indicators of domestic abuse are present in a marriage, the 'Good Practice Guidelines' outlined in Section 2 of the Policy, should be followed.
- 7.6 Most domestic abuse occurs away from the public eye in the privacy of the home. As a result, while some evidence and indicators of domestic abuse are visible to those outside the relationship, many are not. The deeply traumatic nature of domestic abuse often makes it difficult for victims to seek help. In a large number of cases a significant part of the abuse involves the abuser blaming the victim and, sometimes, the abused person blaming themselves. This only further compounds the problem. For these reasons it is important to involve trained professionals as early as possible in the care of domestic abuse victims. It is also important for the local congregation to be a safe place where victims can be supported and encouraged as they escape the abuse cycle and seek the help they need.
- 7.7 A paramount concern in circumstances of domestic abuse is the safety of victims. It is entirely right for an abused spouse to flee to safety, especially where the marital home has become a place of control and domination expressed through violence of any kind. The flight to safety might be a temporary arrangement while attempts are made to rescue the marriage. Depending on the circumstances, reporting the abuse to legal authorities may be necessary. Help should be sought from those qualified to provide it with the hope that genuine repentance and forgiveness might lead to reconciliation and a restoration of the marriage. However, this may not be possible. Too much harm may have been done and it may not be possible to re-establish confidence that the other partner will always seek the welfare of his or her spouse. If so, it may be necessary to separate permanently and even seek the legal protections that come from divorce.
- 7.8 It is not wrong for a victim of domestic abuse to separate and/or divorce an abusing spouse. According to 1 Corinthians 7:10-11, a believing couple should either reconcile or remain separated/divorced.<sup>21</sup> Tragically, reconciliation is often impossible in situations of domestic abuse, and therefore permanent separation or divorce are necessary. However, as we have seen in the survey of biblical material, not every instance of divorce carries with it the right to remarry. The one clear situation in the Scriptures where remarriage is permissible is where the other spouse has committed sexual immorality (Matt 19:9), but this is not necessarily relevant in situations of domestic abuse.
- 7.9 In the view of the majority of the Doctrine Commission, remarriage may be permissible after divorce in circumstances other than those envisaged in Matthew 19. Jesus' words in Matthew 19 do not speak exhaustively about every possible circumstance of remarriage after divorce. This is evident from the fact that Paul feels able to address the situation of believer/unbeliever marriages as a scenario not directly addressed by Jesus (cf. 'I, not the Lord' in 1 Cor 7:12). This is especially the case if, as argued above, 1 Corinthians 7:15 allows for remarriage after abandonment by an unbelieving spouse, since Paul has recognised an 'exception' not covered by Jesus (abandonment), just as Jesus has recognised an 'exception' not mentioned by Paul (sexual immorality).
- 7.10 There is an important principle of method here (cf. §3.4 above). Given that the Scriptures speak authoritatively to the moral order of the world, our approach to applying them in any particular aspect or situation – particularly one that is not exactly the same as the one addressed by Scripture – is to learn from and submit to the theological judgments and moral reasoning of the biblical passages we have

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<sup>21</sup> Under Jewish law, only the husband could initiate a 'divorce,' whereas the wife could 'separate' from a husband. In 1 Corinthians 7:10-11, 'separate' and 'divorce' are not describing sequential stages in a marital breakdown (as in contemporary usage – i.e., first separate, then divorce). Rather, they are describing the marriage-terminating action undertaken by a wife and a husband respectively. 'A wife must not separate from her husband' (v. 10) is functionally equivalent to 'a husband must not divorce his wife' (v. 11).

considered. Faithful Christian living constantly requires us to undertake redeemed moral reasoning, in which we recognize the order and patterns of moral life in the world, having been taught how to respond to them by the theological reasoning of Scripture, even though each new situation we confront will have its own features that vary in particulars from the contexts explicitly addressed in Scripture.

- 7.11 This is relevant to the discussion of domestic abuse. Following the work done by the Diocesan Task Force on Domestic Abuse, we take 'domestic abuse' to refer to a dysfunctional pattern of destructive power, in which one partner dominates, controls and humiliates the other through the threat or actuality of physical violence, or through other forms of demeaning emotional or psychological manipulation. The kind of behaviour pattern described by the contemporary term 'domestic abuse,' and its destructive effects, is not explicitly addressed by either Jesus or Paul.
- 7.12 How then should we reason morally about the effects of domestic abuse on marriages, and are these effects of such a nature that a victim of domestic abuse should be deemed free not only to divorce an abusive spouse but to marry someone else?
- 7.13 A case can be made for answering the question in the affirmative by first taking note of the moral logic of Paul's argument in 1 Corinthians 7:15 regarding remarriage after abandonment by an unbelieving spouse. Typically, in situations of domestic abuse, the abusing spouse does not abandon the marital home – it is usually the abused spouse who is forced to flee from the home. However, the principle is not so much about the abandonment of the marital home, but the abandonment of the *marriage* through unrepentant abusive actions. By making it impossible for their believing spouse to remain in the marriage, it may be argued that the abusive spouse has unilaterally abandoned the marriage. Following the moral logic of 1 Corinthians 7:15, this would suggest that in such circumstances the believing spouse is no longer bound to the marriage and is free to remarry.
- 7.14 But what if the abusing spouse is a believer (or claims to be a believer)? Such a person is acting like an unbeliever, by abusing their spouse. In this case, the principle of 1 Corinthians 5:11 applies. In 1 Corinthians 5:11, Paul says 'I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler – not even to eat with such a one.' In such cases, Paul counsels the withdrawal of fellowship and exclusion from the Christian community (5:13), to demonstrate to one who purports to be a believer the need for repentance (cf. 5:5). Matthew 18:15-17 describes a three-stage process by which the brother or sister who sins is made aware of their sin and called to repentance. If they refuse to listen, the church should regard them as a 'a gentile and a tax collector'; that is, as someone outside the community of faith. So if a person purports to be a Christian but abuses their spouse then the church has a responsibility to show him or her the error of their ways, and call for repentance. But if, after the careful three-stage process has occurred there is no repentance, then the church should 'expel the wicked person from among you' (1 Cor 5:13). Since their sinful action amounts to an abandonment of the marriage, then, on the basis of the argument from 1 Corinthians 7:15 accepted by the majority of the Doctrine Commission, the believing spouse is freed from the marriage and therefore free to remarry.
- 7.15. The caution raised above at 5.23 needs to be reiterated at this point. There is room for legitimate disagreement regarding the meaning of 1 Corinthians 7:15 and, in particular, its application to the marriage of a man and woman who both profess faith in Christ. Some Christian scholars remain unconvinced that the principle of 1 Corinthians 5:11 can be extended in this way as part of a justification for the freedom to remarry. The difficulty is compounded by a realisation that every situation is different and each needs to be considered carefully in a way that takes all the circumstances into account. Considerable pastoral wisdom is necessary in assessing how the Bible's teaching applies in each particular situation.

## 8. Conclusion

- 8.1 The issues surrounding marriage and divorce are deeply personal. They require sensitivity and compassion. This is all the more the case when the collapse of a marriage is associated with the trauma of domestic abuse. In such situations, the first priority is the safety and protection of the victim. To ensure this, it may be necessary for the victim to flee from the abusive marriage.
- 8.2 In all cases it is important that Christian pastoral practice should be theologically driven, which means it should be shaped and directed by the word of God given to us in Scripture. Theology must interpret

experience and shape practice rather than the other way around. Our doctrines of marriage and divorce are to reflect the teaching of the Bible rather than the current cultural consensus or even that of the ancient Near East or the Graeco-Roman world.

- 8.3 God's created intention for marriage must provide the framework for any discussion of these topics and how they intersect. God intends the marriage of a man and a woman to be characterised by grace, intimacy, self-sacrificial love and life-long faithfulness. The behaviour of both partners is to be modelled on Christ, whose love was epitomised by his sacrifice on the cross and whose commitment to the mission entrusted to him led him to always seek to do his Father's will. Marriage is to be held in honour by all (Heb 13:4) and seen as a good gift given to humanity by our Creator (1 Tim 4:3).
- 8.4 We must recognise the terrible impact of sin on all our relationships. Life in this fallen world exhibits brokenness, sinfulness and hard-heartedness in these areas, as it does elsewhere. Consequently, no human marriage is perfect and genuine repentance and forgiveness are vital features of any healthy marriage. Nevertheless, despite the impact of sin, marriage is still good.
- 8.5 The biblical focus on God's creational intention for marriage (itself exemplified in Jesus' response to the Pharisees in Matthew 19) explains why divorce is never viewed positively in the Bible. It is always a tragedy, even if it is possible to see good arising from it (e.g., a freedom from abuse and violence). This is not what God intended.
- 8.6 Since spousal love is modelled on the character and actions of Christ there is no place for domination, bullying, manipulation, or any form of abuse. The biblical teaching on headship and submission in marriage, understood rightly, is a challenge to such behaviour. Only by separating this teaching from its anchor in Christ and ignoring the way it is explained in the New Testament can a distortion of it be used to justify abusive behaviour. When that is the case it needs to be exposed as the distortion it is and the truth of the doctrine, as taught in the New Testament, needs to be presented with clarity and confidence. It also needs to be presented with an awareness that those who have suffered abuse may hear a justification of that behaviour in the words, 'headship' and 'submission.' Therefore, we need to be careful to explain what these words really mean in the Bible with a deep attentiveness to these concerns. Once again, it is by careful attention to the way both are exemplified in Christ, and are patterned in his relationship to the church, that such a mishearing of the doctrine can be rectified.
- 8.7 Domestic abuse of any kind is sinful and unacceptable. It needs to be confronted and addressed. The safety and protection of victims is of paramount importance. Fleeing to safety is an entirely appropriate course of action. Professional help and the love and support of the Christian congregation are critical in such cases. Some of these actions will be time critical – safety first. However, working toward the eventual goal of reconciliation will include the three-stage process in pursuit of the abuser's repentance (Matt 18:15-17), even as the victim is preparing for the possibility of permanent separation. It may be that such harm has been done that there is no reasonable prospect of reconciliation and the separation needs to be permanent and secured by law through a divorce. This does not mean that domestic abuse ought to be considered an additional ground for divorce but that divorce is properly a way of protecting victims in an exceptional and deeply tragic situation.
- 8.8 Divorce does not always and necessarily entail a freedom to remarry. The circumstances leading to the divorce need to be weighed in the light of the Bible's teaching. The New Testament envisages alternatives to remarriage such as reconciliation and remaining unmarried (1 Cor 7:11). Even if one is persuaded that Paul permits a believer who has been deserted by their unbelieving spouse to remarry, it is another step again to extend this exception to a Christian marriage – albeit an abusive one. Nevertheless, in cases where domestic abuse amounts to an abandonment of the marriage and the abuser remains adamant in their refusal to follow Christ, remarriage after divorce may be permissible. However, careful, prayerful thought and consultation are needed to discern what is both possible and advisable in each case.
- 8.9 We need to give fresh attention to the value and significance of a life of singleness, including the single life of those who were once married. In a culture which is highly sexualised and in which there are few models of single men and women rejoicing and functioning effectively in life and ministry, this is an urgent need. The New Testament teaching about the advantages of a devoted single life needs more prominence than it has been given. Furthermore, we ought to challenge any suggestion that our identity is secured by, or our value is located in, our marital status. Single people make a vital contribution to the life and ministry of God's people. It is also important that Christian congregations give renewed attention to how they might provide a rich and deep environment of

familial love and support for those who are unmarried. Pastoral care of those who for whatever reason find themselves single needs to be an important priority for each local church.

- 8.10 It is essential to remember that the gospel of Jesus Christ is a gospel of grace, of sins forgiven and washed away, of reconciliation, freedom from guilt, and new life. Jesus died to deal with all sin, even sin in this area and so we should be careful not to create barriers to fellowship and service that are inconsistent with this truth.
- 8.11 In the light of this report, the Doctrine Commission urges every church to treat questions of discipline and community with the utmost seriousness. It takes a strong culture of godly discipline and accountability to help Christians in relational turmoil make wise and godly decisions, especially when these decisions are difficult. Regretfully, many divorced Christian couples remarry because the church fails to be a community that makes singleness a plausible alternative, a community in which 'everyone who has left houses or brothers or sisters or father or mother or wife or children' for Jesus' sake receives a hundred times as much (Matt 19:19). Unless the church can model whole-hearted discipleship, provide proper counsel and discipline, and be a new family for those who have lost family for Christ, it will fail to be the community of love that it is called to be.

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## Divorce and Remarriage at the Time of the Reformation

### On the Eve of the Reformation

At the time of the Reformation, the Roman Catholic church considered marriage one of the seven sacraments. Due to its sacramental nature, marriage was regulated through church courts rather than civil courts. Moreover, because of its sacramental nature, marriage was generally considered indissoluble until death (in which instance, remarriage was permitted). Based on this indissolubility, divorce was not lawful. However, while divorce was not permitted, other options were. There was provision for the annulment of a marriage, and provision for the separation of a spouse from bed and board. Annulment did not dissolve a marriage but rather declared that it had always been null and void. The legal ground of an annulment was the presence of an impediment to marriage (e.g., marriage within the degrees of consanguinity, precontract of marriage to another party, coital incapacity, insufficient age, prior religious vows, etc.). Like annulments, separation did not dissolve a marriage, but it enabled marriage partners to live independently without continued sexual relations. The legal grounds for marital separation were generally related to adultery, domestic violence, and heresy. Despite this provision of separation, the ecclesiastical magistrates throughout Europe were reluctant to grant it, and often worked hard to reconcile marriage partners. Notwithstanding the dominance of the church courts and their administration of canon law, there were notable Roman Catholics, such as Erasmus of Rotterdam (1466–1536) and Thomas More (1478–1535), who tentatively approved of divorce on the eve of the Reformation. However, with the ensuing revolution of the Protestant Reformation, the Council of Trent formally codified the principle of the indissolubility of marriage into canon law: those who said the church has erred in its doctrine of marriage were to be anathematised.

### Wittenberg and Northern European Directions

Martin Luther (1483–1546) repudiated the sacramental status of marriage in his *Babylonian Captivity of the Church* (1520). In this treatise Luther also railed against certain annulling impediments set forth in canon law, which he considered without basis in Scripture. Furthermore, he equivocated about divorce, even suggesting that bigamy be preferable (which Luther elsewhere suggested in the case of Henry VIII and Katherine of Aragon, and which later embarrassed him with the actual bigamy of Philip of Hesse). By the publication of *The Estate of Marriage* (1522), Luther's position had evolved, and not only did he provide a sharper analysis of the canonical impediments to marriage, but he specified various grounds for divorce which he believed to be based upon Scripture: impotence (he previously discussed this as a legitimate impediment), adultery (as per the Matthean Exception), and through sexual deprivation and physical avoidance (through his understanding of 1 Cor. 7:4-5). This latter ground first required spousal admonition and ecclesial rebuke, and only afterwards the intervention of the civil magistrate. Luther provided one further ground for divorce: 'some reason other than conjugal duty.'<sup>22</sup> This was a largely undefined category, but included the examples of a bitter wife, and a rude, brutal, and unbearable husband. Philip Melancthon (1497–1560), Johannes Bugenhagen (1485–1558), and the various jurists within the University of Wittenberg held reasonably similar views to Luther, and their teaching on marriage and divorce filtered down into the civil courts and was dispersed throughout the northern Germanic and Scandinavian regions. In their implementation of marriage law, virtually none of these civil courts adopted a Scripture only approach, but rather held to the supremacy of Scripture while implementing Scripturally compatible aspects of marriage and divorce law from the received body of civil and canon law.

### Zürich and Southern European Directions

Like Luther, the reformers of Zürich rejected the sacramental status of marriage and understood it to be a divine institution involving a social contract. Huldrych Zwingli (1484–1531) wrote the *Marriage Ordinance* which was promulgated by the city magistrates in 1525. This document outlined the constitution and legislative principles of the matrimonial council for Zürich. As with Luther, the traditional impediments to marriage were discussed. Impotence was stated as a legitimate ground for divorce (after a one year waiting period). Adultery was also a valid ground for divorce, with the innocent party given the freedom to remarry,

<sup>22</sup> Martin Luther, "The Estate of Marriage, 1522," in *Luther's Works* (55 vols.; eds. Jaroslav Pelikan and Helmut T. Lehmann; Philadelphia: Muehlenberg and Fortress, and St. Louis: Concordia, 1955-86), 45:34.



and the guilty party handed over to the civil magistrate for punishment. Divorce was also provided for by 'greater reasons than adultery': danger to life, lunacy, desertion, remaining abroad for a long time without permission, having leprosy, 'or other such reasons.'<sup>23</sup> The unstated logic in this approach to divorce is likely similar to that specified in Heinrich Bullinger's (1504–1575) *The Christian State of Matrimony* (1540):

What the right occasion of divorce is, Christ has mentioned in the Gospel and named whoredom or adultery. With the which no doubt he has not excepted like and greater occasions but understood and comprehended them therein.<sup>24</sup>

As he spelt out elsewhere in the treatise, Moses and the Apostle Paul demonstrated that other grounds for divorce exist, and it was theologically reasonable to argue for more serious attacks on marriage than adultery. Nevertheless, Bullinger was insistent that divorce was a last resort, and that all manner of reconciliation should be attempted while there was hope of amendment. This general approach to divorce was followed in the matrimonial courts of Oswald Myconius (1488–1552) and Simon Grynaeus' (1493–1541) in Basel and that of Joachim Vadian (1484–1551) in St. Gallen.

John Calvin (1509–1564), like the Swiss reformers Zwingli and Bullinger, viewed marriage as more than a social contract. It was a divinely instituted covenant between man and woman. In Calvin's Geneva, however, a far more conservative approach was taken to divorce law than in Zürich. In 1545, Calvin and four members from the Small Council of the city drew up the *Marriage Ordinance* which regulated marriage formation and dissolution. The consistory court could provide annulments where a small range of impediments for marriage were proven, and it could provide divorces where properly contracted marriages could be dissolved. Calvin was nervous about granting divorce for slight causes and rash reasons, holding that marriage could only be dissolved on the biblically obvious grounds of adultery and desertion (not cruelty, leprosy, or other grounds granted in Zürich and its surrounds). In the case of adultery, the innocent party could remarry but the guilty party faced criminal punishment. Desertion was more complicated to prove (evidenced by the protracted divorce case of Calvin's own brother). For example, cases where a husband went overseas for business but could not be found required a ten-year waiting period before he was presumed dead, and cases where a husband was found overseas but refused to return required various efforts to cajole him back (and face discipline) before eventually a divorce would be granted. Although Calvin wrote regularly on marriage in his *Institutes* and throughout his commentaries, it was Theodore Beza who incorporated Calvin's ideas into his own exhaustive treatise on the subject, *De Repudiis et Divortiis* (1563). The conservative Genevan approach to divorce and remarriage found its way into Scotland via John Knox (though with a four-year period required to prove desertion), Holland (though over time the Dutch civil authorities' concept of desertion expanded well beyond Calvin's view), and the ideas of prominent English Puritans.

## The English Reformation and its Legacy

On 23 May 1533 the marriage of King Henry VIII and Queen Katherine was annulled (importantly, not divorced). The European wide debate over the legitimacy of this annulment centered upon whether the Pope could have formerly dispensed with the Levitical prohibition against sexual relations between a man and his brother's wife (Lev. 18:1-19; cf. Lev. 20:21, Deut. 21:5), and thus whether Henry was ever validly contracted to Katherine of Aragon, who was previously married to Henry's brother, Arthur. In short, it was a complicated debate over biblical interpretation and the extent of the Pope's powers of dispensation. We need not concern ourselves with the unfolding of the debate, except to note that Protestants themselves were divided over the key exegetical question. Luther and Melancthon believed that Henry's marriage was valid (since the Levitical prohibitions did not apply to Christians) and that he ought to choose bigamy over divorce. However, Basel's Johannes Oecolampadius (1482–1531) and Zürich's Zwingli believed that Henry's marriage was invalid (since the Levitical prohibition stood as an impediment to marriage for Christians) and he was therefore free to marry Anne Boleyn.

In contrast to the reformations on the European continent, reformation England continued to regulate marriage law within the framework of the ecclesiastical rather than civil courts. Thus, King Henry attempted to revise the traditional canon law with his own native canon law in 1535 (largely a scissors and paste job from the *Corpus iuris canonici*). The work of the committee which drew up the Henrician canons was interrupted for unknown reasons, and the project failed to progress much further. However, during the reign of Edward VI, the revision of canon law received another lease of life through an act of parliament in 1549.

<sup>23</sup> Samuel Macauley Jackson (ed.), *Selected Works of Huldreich Zwingli (1484-1531): The Reformer of German Switzerland* (Philadelphia: University of Philadelphia Press, 1901), 122.

<sup>24</sup> Modernised from Heinrich Bullinger, *The Christen State of Matrimonye* (Antwerp: M. Crom, 1541 [1540]), RSTC 4045, sig. K.6<sup>r</sup>.

On 6 October 1551, the Privy Council commissioned thirty-two men to attend to the reformation of canon law. This commission was comprised equally of bishops, divines, civilians, and lawyers – even including two foreign divines, Peter Martyr Vermigli (1499–1562) and John à Lasco (1499–1560). One month later, the illustrious group of thirty-two was narrowed down to a more manageable eight persons, including Archbishop Thomas Cranmer (Canterbury), Bishop Thomas Goodrich (Ely), Richard Cox, Peter Martyr Vermigli, William May, John Taylor, John Lucas, and Richard Goodrich.<sup>25</sup> This committee drafted up the canon law, and the larger committee finalised it during February 1552.<sup>26</sup> However, when the newly reformed canon law was finally presented to parliament in April the following year, the work of the English reformers came to nothing, for the *Reformatio Legum Ecclesiasticarum* was vetoed by Lord President Northumberland himself.

Notwithstanding its eventual failure within the Church of England, the *Reformatio* provides a unique insight into the collective thought of senior English reformers concerning marriage and divorce. Just as with the marriage courts on the continent, the *Reformatio* plundered the traditional body of canon law according to its compatibility with Scripture. Separation from bed and board was abolished, impediments to marriage were reformed, and divorce was permitted. Grounds for divorce that were explicitly rejected included minor disagreements and incurable diseases occurring after lawfully contracted marriage. Grounds for divorce which were accepted included adultery (although reconciliation was strongly preferred), desertion, prolonged absence without news (presumed death), deadly hostility (attempted murder), and the crime of ill-treatment (domestic abuse).

The latter two grounds require some explanation. Deadly hostility covered a wide set of circumstances where a spouse was proven guilty in court of attempting to take the other spouse's life. The logic of this argument was that an attack on life constituted a greater attack on marriage than adultery or desertion, and since there could not be any fellowship in such a circumstance, the marriage partners could not live together, and the marriage ought to be dissolved. The ground of ill-treatment depended on the logic of the ground of deadly hostility. In the circumstances where the ecclesiastical magistrate could not coerce the spouse guilty of 'excessive harshness of word or deed' to abandon such cruelty, the victim of such ill-treatment was considered at risk of life, and the situation allowed for divorce as in the situation of deadly hostility. Therefore, the fundamental argument behind both grounds of deadly hostility and ill-treatment was the impossibility of cohabitation due to an unrelenting intention to murder one's spouse. As to the biblical basis for this argument, the *Reformatio* stated that it is 'according to the teaching of Paul.'<sup>27</sup> We cannot be certain, but this most likely refers to Paul's teaching about a believer not being bound to an unbelieving spouse who wishes to separate from them (1 Cor. 7:15). That is, repeated and recalcitrant attempts to take the life of one's spouse were tantamount to an unbeliever's actual abandonment of their spouse. As the English Puritan, William Perkins, would summarily put it many years later, 'For to depart from one, and drive one away by threats, are aequipollent.'<sup>28</sup>

It is sometimes argued that the matrimonial canons in the *Reformatio* are indebted to the great Alsatian reformer, Martin Bucer (1491–1551). However, while Bucer exerted considerable influence upon various theological matters from his position as Regius Professor of Divinity in Cambridge, this was not the case for the canons concerning marriage and divorce. He had died before the *Reformatio* was drafted, and his views set forth in *De Regno Christi* (1551) not only envisaged civil jurisdiction over matrimonial disputes but contained other views out of step with the *Reformatio*. Bucer, for example, held that marriage required cohabitation, deep love and affection, the leadership of the husband and helpfulness of the wife, and conjugal benevolence. If anyone, through stubbornness or inability, could or would not perform these duties, then there was no true marriage and they ought not to be counted man and wife. To Bucer's mind, divorce could even be granted by sheer mutual consent of the marriage partners. His liberal views on marriage and divorce were well-known, with one evangelical writing to Heinrich Bullinger that 'Bucer is more than licentious on the subject of marriage. I heard him once disputing at table upon this question, when he

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<sup>25</sup> The initial subgroup (4 November, 1551) also included Bishop Nicholas Ridley (London), Richard Cox, Bartholomew Traheron, and John Gosnold, who were replaced with the above listed members on the revised subgroup (11 November 1551).

<sup>26</sup> The members of the commission included the bishops: Thomas Cranmer (Canterbury), Nicholas Ridley (London), John Ponet (Winchester), Thomas Goodrich (Ely), Miles Coverdale (Exeter), John Hooper (Gloucester), William Barlow (Bath and Wells), and John Scory (Rochester); the divines John Taylor of Lincoln, Richard Cox, Matthew Parker, Anthony Cooke, Peter Martyr Vermigli, John Cheke, John à Lasco, and Nicholas Wotton; the civilians: William Petre, William Cooke, Rowland Taylor of Hadley, William May, Bartholomew Traheron, Richard Lyell, and Richard Reade; the common lawyers James Hales, Thomas Bromley, Richard Goodrich, John Gosnold, William Stamford, John Caryll, John Lucas, and Robert Brooke.

<sup>27</sup> Gerald Bray (ed.), *Tudor Church Reform: The Henrician Canons of 1535 and the Reformatio Legum Ecclesiasticarum* (Woodbridge, Suffolk: Boydell Press, 2000), 271.

<sup>28</sup> William Perkins, *Christian Oeconomie: or, A short survey of the right manners of erecting and ordering a familie according to the scriptures*. (London: Felix Kyngston, 1609), 107.

asserted that a divorce should be allowed for any reason, however trifling.<sup>29</sup> Given the controversial nature of Bucer's views, it is not surprising that Cranmer rejected his suggestion to revise the 'Solemnization of Matrimonie' service in the *Book of Common Prayer* by raising mutual help to the foremost purpose of marriage (before procreation and sex).

Just as with many of his theological convictions, Cranmer's views evolved slowly. In 1540, Cranmer wrote to his father-in-law, Andreas Osiander (1498–1552), indicating his belief in the indissolubility of marriage. However, by 1547 Cranmer and a theological committee, which included Nicholas Ridley and William May, found that the previous separation of William Parr from his adulterous wife in 1543 was in fact a circumstance which afforded divorce, and thus Cranmer granted the Marquis of Northampton the freedom to remarry. By the time of the *Reformatio*, Cranmer's opinion clearly evolved and became agreeable to the view that desertion was a legitimate ground for divorce. If any other divine on the drafting committee of the *Reformatio* had a significant hand in its matrimonial discussion, it would likely have been Peter Martyr Vermigli. He argued, that the Israelite civil law concerning marriage was repudiated by Christ (along with the ceremonial laws), and thus concluded, contra Bucer, that Deuteronomy 24:1 was not applicable to a Christian theology of divorce – i.e., the New Testament only sanctioned divorce for adultery and desertion.<sup>30</sup> Therefore, although we cannot be certain of the primary contributors to the matrimonial sections of the *Reformatio*, we can be reasonably confident that Cranmer and Vermigli were agreed that the two major grounds for divorce were adultery and desertion, with the latter providing the foundation for divorce upon the grounds of deadly hostility and ill-treatment.<sup>31</sup>

By the end of King Edward VI's reign, the *Reformatio* was a dead letter. It had not passed through Parliament, nor through Convocation. It was again floated during the reign of Queen Elizabeth but debates over ecclesiastical polity took precedence over ecclesiastical law. Indeed, only in 1604 would the Church of England produce its own body of canon law. The irony of this achievement of a reformation goal was that the 1604 canons set forth parameters for marriage and divorce more restrictive than the pre-reformation situation: impediments were small in number, separation was permitted, but divorce itself was not. The sacramental status of marriage had been rejected but the indissolubility of marriage had not. As Diarmaid MacCulloch writes,

So the Church of England remained without divorce law, and in fact, through this accident rather than any basic theological conviction, right up to the end of the twentieth century, it kept the strictest laws on marriage in all western Christendom, scarcely mitigated by the numerous ingenious reasons for annulment with which the Roman Catholic Church lawyers relieve Catholic canon law on marriage.<sup>32</sup>

<sup>29</sup> John Burcher to Heinrich Bullinger, 8 June 1550, in Hastings Robinson (ed.), *Original Letters Relative to the English Reformation*, 2 vols. (Cambridge: Cambridge University Press, 1846), 2:665-666.

<sup>30</sup> Pietro Martire Vermigli, *The common places of the most famous and renowned diuine Doctor Peter Martyr ...* (London: Denham and Middleton, 1583), RSTC 24669, 463.

<sup>31</sup> Interestingly, some on the larger *Reformatio* finalising committee took the view that adultery was the sole ground for divorce. See John Ponet, *A Defence for Mariage of Priestes ...* (London: Reynold Wolff, 1549), RSTC 20176, B.iii<sup>rv</sup>, *An Apologie Fully Aunsvveringe by Scriptures ...* (Strasbourg: Kopfel, 1556), RSTC 20175a, 19, and John Hooper, *A Declaration of the Ten Holy Commandments ...* (Zürich: Augustin Fries, 1549), RSTC 13746, CLXIII-CLXVII.

<sup>32</sup> Diarmaid MacCulloch, *Reformation: Europe's House Divided* (London: Penguin Books, 2004), 660-661.

## Letter to Members of Synod Regarding Domestic Abuse and Remarriage

I am writing to you in regard to resolution (50/18) which was passed at the last session of Synod.

Synod, noting that it is the prerogative of the Archbishop or a Regional Bishop, in accordance with the laws of this Church, whether or not to approve the remarriage of a divorced person, requests the Archbishop and Regional Bishops to consider approving the remarriage of a divorced person, where that person has been abused physically or emotionally by their former spouse.

While the resolution did not ask for a response from the Archbishop and Regional Bishops, I thought it would be helpful for members of Synod to know that we have carefully considered this request. I met with the Regional Bishops and Archdeacon for Women's Ministry, for a full day's reflection on the issue, in Bible study, prayer and discussion. I also thought it wise to consult the Doctrine Commission, who are preparing a further report on the topic of divorce and remarriage, which is in the final stages of completion.

The approval of the remarriage of divorced persons is regulated by the *Solemnisation of Marriage Ordinance 2011*, which states:

Marriage shall not be solemnised in the Diocese...where either or each of the parties to be married is a divorced person, unless, in accordance with the laws of this Church, the Archbishop has given permission for the solemnisation of the marriage in this Diocese or a regional bishop has given his permission for the solemnisation of the marriage in his region.

It has long been the practice in the Diocese of Sydney for the Archbishop to allow the remarriage of a divorced person on certain grounds, namely, where the previous marriage was broken by the sexual immorality of one of the parties, or where an unbelieving spouse has abandoned the marriage. These grounds reflect the teachings of Jesus in Matthew 19:1-9 and of Paul in 1 Corinthians 7:15, and are effectively the same grounds for divorce reflected in the Doctrine Commission's Report of 1984. Nonetheless, the Standing Committee has asked the Doctrine Commission to revisit this issue with a fresh report.

Jesus' teaching is that marriage is for life: 'what therefore God has joined together, let no one put asunder' (Matthew 19:6). These words are echoed in the service for the Solemnization of Marriage in the *Book of Common Prayer*. Yet, Jesus recognises the effects of sin in a fallen world, and the hardness of heart, even of God's people. Whereby, he reiterates the exception of 'sexual immorality' as a legitimate ground for divorce. This is widely seen as a reiteration of the Mosaic provision established in Deuteronomy 24:1.

The further ground that the apostle Paul allows is when a believer is married to an unbeliever, and the unbeliever no longer wishes to remain in the marriage, in which case the believer is 'not bound' (1 Corinthians 7:15). It is generally acknowledged that those who are 'not bound' are free to remarry, and this understanding has informed the practice of successive archbishops.

Paul also recognises that there are situations for believers where a separation or divorce from the marriage does occur, other than on grounds of sexual immorality. In such circumstances, he exhorts the two parties to remain separated or else be reconciled (1 Corinthians 7:11).

In the Synod debate last year, members recognised the sensitive nature of the topic of domestic abuse and the deep emotions bound up in questions about divorce and remarriage within the Christian community. I want to make it quite clear that any kind of domestic abuse, especially violence, is abhorrent. It is contrary to Christ's teaching and deserves our strongest condemnation. It has no place in the life of a marriage, especially within the covenant community. I also recognise that we have a responsibility to uphold the sanctity of marriage and its permanence, but this is not always possible, and situations sadly exist where it is a proper course of action for one spouse to leave the other. Domestic abuse is one such circumstance where separation may, for example, be the only safe option for a woman, whose husband blatantly abrogates his responsibility to love his wife as Christ commands.

It is appropriate for a person to separate from their spouse in a situation of domestic abuse which puts the safety and well-being of that person (and their children) at risk. Ministers should never counsel a person to remain in an unsafe environment where they would continue to suffer abuse. While domestic abuse may lead to separation, each situation is different and the circumstances will determine the appropriateness of considering divorce and remarriage.

The Regional Bishops assess each application for remarriage on a case by case basis. In many cases of domestic abuse, it is evident that the abusing spouse is an unbeliever who has demonstrably 'abandoned' the marriage by the manner in which they have treated their spouse (notwithstanding the fact that the victim may be the one who leaves the marital home for reasons of safety). Even in cases where the abusing spouse still claims to be a believer, the bishops recognise that he or she is acting like an unbeliever in perpetrating domestic abuse. In such cases the principles of Matthew 18:15-17 and 1 Corinthians 5:11 may well apply, so that the person is treated as an unbeliever. It is also possible, however, that there are circumstances where there are legitimate grounds for divorce, which may not satisfy the biblical grounds for remarriage.

I can assure Synod members that the Regional Bishops are well aware of the complexities of marital breakdown and sensitive to the needs of those who are victims of domestic abuse. They are especially aware of the likelihood that the existence of domestic abuse is often hidden. They exercise pastoral care when responding to applications by clergy for the remarriage of divorced persons. Moreover, any application from a member of the clergy must include a statement to the effect that they believe the remarriage is in accordance with the teaching of the Bible and the Anglican Church in this diocese.

In responding to applications for remarriage, the Regional Bishops' responsibility is to uphold the doctrine of Christ, which includes their showing the compassion of Christ. These issues require much wisdom and sensitivity, but I have no doubt that each Regional Bishop seeks to exercise his delegated responsibility with pastoral care and integrity, so that Christ may be honoured in our Church.

Dr Glenn N Davies  
*Archbishop of Sydney*

17 July 2019

# Domestic Violence Response Progress Report

## 23/18 Responding to Domestic Abuse: Policy and Good Practice Guidelines

(A report from the Standing Committee.)

### Key Points

- At its session in 2018, the Synod adopted the *Sydney Anglican Policy on Responding to Domestic Abuse*. Following that session, the Standing Committee appointed a monitoring committee to oversee the implementation of the requests of Synod resolutions, and direction from the Standing Committee, regarding the Diocese's response to Domestic Abuse.
- The "Responding to Domestic Abuse: Policy and Good Practice Guidelines" has been made available online. Funds saved by not printing and posting the guidelines were used for translation of display material for distribution to churches.
- A PSU training module is anticipated to be launched at this ordinary session of Synod.
- Diocesan organisations (including schools) have been asked to consider having short to medium term bursaries available to assist the families of clergy and lay stipendiary workers where separation has occurred due to domestic abuse.

### Purpose

1. The purpose of this report is to provide a progress report to the Synod regarding the Diocese's response to domestic abuse.

### Recommendation

2. Synod receive this report.

### Background

3. At its ordinary session in 2018, the Synod passed resolution 23/18 in the following terms –

'Synod, having passed the Sydney Anglican Policy on Responding to Domestic Abuse as a policy of the Synod –

- (a) requests Standing Committee to ensure that the "Responding to Domestic Abuse: Policy and Good Practice Guidelines" be professionally laid out and prepared for publication and distribution to all ministers and parish councils for their attention, along with assistant ministers and lay ministers, with a request that parishioners be made aware of the policy,
- (b) requests that all parishes be encouraged to consider adopting the suggested parish policy statement (from the Resource section) as their own parish policy on domestic abuse, or to revise their existing policy in light of revisions to the Synod's "Responding to Domestic Abuse: Policy and Good Practice Guidelines",
- (c) authorises the Standing Committee to make amendments to the Policy unless before such amendment is made, any 3 members of the Standing Committee request in writing that the amendment be referred to the Synod and provided any amendment made by the Standing Committee is –

- (i) made in consultation with the Professional Standards Unit and the Anglicare Domestic Violence Adviser, and <sup>[17]</sup><sub>[SEP]</sub>
  - (ii) reported to the next ordinary session of the Synod, and
  - (d) requests the Standing Committee to review the “Responding to Domestic Abuse: Policy and Good Practice Guidelines” after four years’ operation following the passing of the Policy by the Synod and provide a report on the outcome of the review to the 1st ordinary session of the 53rd Synod in 2023.’
4. At its meeting on 12 November 2018 the Standing Committee noted policies and resolutions passed at the 2018 session of the Synod related to the area of domestic abuse, including 23/18, and appointed a monitoring committee comprising Canon Sandy Grant and Archdeacon Kara Hartley to –
- (a) exercise a watching brief on progress responding to and implementing the requests of these resolutions,
  - (b) provide oversight and guidance implementing the decisions of Standing Committee expressed in the following resolutions relating to domestic violence, and
  - (c) provide a brief report regarding progress in these matters to the Standing Committee meeting in June 2019.

## Discussion

5. The monitoring committee members have kept a close watch on matters expressing the Diocesan response to domestic abuse, in particular to do with the implementation of the Policy and the associated resolutions of Synod and Standing Committee. We have met and corresponded with each other and various stakeholders in preparation of this progress report.

## The “Responding to Domestic Abuse” Policy

### Progress report

6. Canon Grant and the Diocesan Secretary conferred regarding the request in paragraph (a) of resolution 23/18. They agreed that there was no need to spend money on professional layout, nor on printing and postage of the whole document with its policy, guidelines and resources.
7. Rather, the final form approved by Synod has been published in electronic form, and is available both at the ‘Policies and Guidelines’ tab of the SDS website, and also at the diocesan ‘Safe Ministry’ website, under the ‘Domestic and Family Abuse’ tab from the drop down menu for the ‘Info & Resources’ section.
8. This approach ensured limited funds were retained for the translation and visual display material referred to below.
9. The Diocesan Secretary further reports regarding the request in paragraph (b) that parishes were encouraged to consider adopting the policy through the Circular sent to all rectors, wardens and Synod reps following Synod. Under the heading “Actions for parishes and Synod members” was the action –
- ‘Responding to Domestic Abuse: Policy and Good Practice Guidelines – Synod passed the Sydney Anglican Policy on Responding to Domestic Abuse as a policy of the Synod, and encouraged all parishes to consider adopting the suggested parish policy statement (within the resource section) as their own parish policy on domestic abuse, or to revise their existing policy. (See also the description of the policy on p.7 of this circular, and resolution 23/18.)’
10. Regarding the request in paragraph (b), we are unaware how many parishes may have adopted or further revised a policy on domestic abuse in light of the diocesan Policy agreed at the last session of Synod.
11. The monitoring committee expects to recommend in 2020 that Standing Committee request the Diocesan Secretary to organise another short online survey of Rectors, but this time also including

Assistant Ministers and Lay Ministers. This survey would help to determine how much culture on the parish 'frontline' has been developing. It would canvass their awareness of the Diocesan Policy, whether there has been adoption of a parish policy, and whether it has been drawn to parishioners' attention, along with other matters (similar to those canvassed in a previous online survey), regarding the number of cases of domestic abuse that have come to the attention of ministry staff, the display of key contacts and/or flowchart, and the conduct of parish education on domestic abuse by sermon, seminar or other method within the last two years.

12. Regarding the request in paragraph (d) to review the policy after four years, although the Standing Committee review and report on the operation of the "Responding to Domestic Abuse: Policy and Good Practice Guidelines" will take place after four years, the monitoring committee already noted feedback that suggests the Policy and Good Practice Guidelines document could be judiciously 'slimmed down'. For example, some of the statistics in Appendix 3, and Appendix 4, regarding the legal situation in Australia, could arguably be removed, along with Appendix 10, which outlines a timeline of public statements from diocesan leadership in the area, and is largely of historical interest only.

## Development of content for churches

13. At its meeting on 12 November 2018, the Standing Committee –
  - (a) requested section 1 of the Policy (as revised by Synod), including the flowchart and table of contacts to be translated into Korean, Arabic and Chinese, in line with paragraph 22 of the 2018 Report regarding Domestic Abuse made to Synod, and
  - (b) requested that the Anglicare Domestic Violence Adviser and the Chaplain of the PSU collaborate in developing content suitable for visual display in churches, to be graphically designed, then published and distributed to each parish in the Diocese in line with paragraph 23 of the 2018 Report regarding Domestic Abuse made to Synod, and
  - (c) noting that these projects will utilise the residue of funds held on the Task Force's behalf by the PSU and the balance of costs will need to be paid by Synod Fund Contingencies in 2018 and 2019, requested the monitoring committee to advise the Standing Committee prior to proceeding if the amount required from Synod Fund contingencies is likely to exceed \$15,000, and
  - (d) authorised up to \$15,000 to be allocated from Synod fund contingencies to cover the balance of the expenses for these two projects, noting that approximately \$11,988 is anticipated to be available in 2018 contingencies, and therefore \$3,012 may be required from 2019 contingencies.

## Progress report

14. Regarding translation work (1(a)), the Director of the Professional Standards Unit (**PSU**) has advised that the flowchart and table of contacts has been translated into Chinese and is being made available on the Safe Ministry website. Korean and Arabic will take a little longer but we aim for this to be done before Synod.
15. Regarding visual display materials for parishes (2(b), (c) & (d)), the Director of the PSU has advised that the PSU is looking at a few options with this. At this stage they are proposing a printed/laminated poster set for each parish to be delivered at Synod, together with USB stick with posters that can be printed by individual churches, and varying sizes for different situations. This will probably also include smaller, pocket-size cards as well. They will look at developing a pamphlet also, but probably after the online training module is completed. The cost depends on the numbers of printed material required initially for the first run.
16. The design work for the display material is being coordinated by the Anglicare Domestic Violence Adviser and the Chaplain of the PSU and is advancing with care.
17. The monitoring committee notes that the translation work has only been applied to the flowchart and table of contacts, and not to the actual policy text of section 1 of the Policy.
18. At its meeting on 17 June 2019, the Standing Committee reaffirmed its desire that the policy text of Section 1 be translated as previously requested, and directed the monitoring committee to discuss the mechanics of this with the PSU.



## PSU Report re. training module

19. At its meeting on 12 November 2018, the Standing Committee requested the PSU to provide a progress or completion report by June 2019 regarding its production of the training module requested previously, under supervision of the Safe Ministry Board, in liaison with Anglicare, in line with paragraphs 24-26 of the 2018 Report regarding Domestic Abuse made to Synod.

### Progress report

20. The Director of the PSU has advised that the training module is currently on track to be launched at Synod 2019.
21. To date no specific consideration has been given to training in relation to supporting children as indirect victims of domestic abuse (as the PSU were unaware of this suggestion), but the PSU undertakes to give this some thought and work out whether this can be easily incorporated into the existing training proposal.
22. As background, the monitoring committee notes that it submitted the following suggestions to the PSU and the Anglicare DV Adviser, about matters that should be considered for training, whether in the basic training module requested above, or in other contexts. These suggestions arose from feedback received from thoughtful Anglicans involved in ministry within our diocese by members of the Monitoring Committee in the course of our involvement in this area –
- What does it mean to “listen with acceptance” and why do we say, “don’t ask for proof” and “debrief with a professional within 48 hours of a disclosure” (see our flowchart)? How does this fit with any obligations that might exist if some level of church discipline might be required, when there are then some procedural fairness issues?
  - How can we keep helping clergy and church workers understand that domestic abuse is not just the actual physical assault? Rather it can be emotional and spiritual, verbal and psychological, coercive and/or controlling behaviours, including unwanted sexual demands etc.?
  - How can we ensure that experienced clergy and church workers keep being trained in this area, and not just rely on an occasional session every second or third compulsory triennial FIS training?
  - How can we proactively educate young men about what is acceptable behaviour and expectations within marriage?
  - And how do we help men (especially) and women to recognise and address bad habits (e.g. shouting, swearing, ‘aggro’) or controlling tendencies in their intimate relationships, that might be called pre-abusive at the initial level, but which, if left unaddressed, might develop into abuse?
  - Also what does it mean for assessing “risk of serious harm to children” and mandatory reporting, when children are indirect victims of domestic abuse between partners, e.g. they are in a family where it is happened, but are not necessarily present or witnessing it, and/or it’s not necessarily physical, but emotional etc., or just a general controlling kind of environment. We suppose the basic answer is that our people need to realise to “get advice” from the professionals, and consider reporting using MRG or the hotline, although not every example will end up being judged as a “risk of serious harm”.

## Progress Updates (a) Anglicare and Schools, (b) New Minister Advice Mechanism

23. At its meeting on 12 November 2018, the Standing Committee –
- (a) requested the Diocesan Secretary to write to Anglicare and the Anglican Schools Corporation, seeking a progress update in how each organisation has responded to relevant recommendations made to them in Synod’s resolution 32/17, namely –
    - (i) that Anglican Schools Corporation schools have short to medium term bursaries available to assist the families of clergy and lay stipendiary workers where separation has occurred due to domestic abuse, and
    - (ii) that Anglicare give priority for emergency assistance to the families of clergy and lay stipendiary workers where separation has occurred due to domestic abuse, and

- (b) requested the Diocesan Secretary and Registrar to consider a mechanism whereby newly appointed Ministers, Assistant Ministers and Lay Ministers in the Diocese may be made aware of the existence, role and contact details for the Anglicare Domestic Violence Adviser (such notification could also extend to advising the existence of the Policy, Guidelines and Resources and other relevant material and points of contact and advice).

### Progress report

- 24. At its meeting in December 2018, Standing Committee extended the request referred to in paragraph (a)(i) to other Anglican Schools in the Diocese. The Diocesan Secretary has written to the relevant organisations to convey this request. Anglicare, and the schools that have responded, indicate serious engagement with the issues raised with them and related matters. Some other schools may still be in the process of considering the matter, although they no doubt already have policies in place for families in various kinds of distress.
- 25. In regards to the mechanism in (b) for advising those appointed to new roles as ministers or assistants, a suitable reference to the DV Advisor, and to the policies of Synod, will be circulated to all office holders following parish AGMs each year, as part of their welcome / (re)appointment letter.
- 26. The Diocesan Secretary also advises that the intention is to provide this information on the letter sent from SDS to new rectors introducing services available. SDS is considering sending a similar annual letter to all clergy, in which the information about the DV coordinator could be included. Further work needs to be done identifying an approach to ensuring the information about Anglicare's DV coordinator is helpfully and suitably conveyed.

### Screening processes

- 27. At its meeting on 12 November 2018, the Standing Committee –
  - (a) recommended that the Archbishop and the Director of Ministry Training and Development consider –
    - (i) ensuring any spouse of an applicant for candidacy for ordination be interviewed separately, with the interview to include some screening for domestic abuse,
    - (ii) extending the screening process described by the Director for candidates for ordination as a Deacon to apply to all applicants for stipendiary lay ministry positions in the Diocese (including, where relevant, a separate interview of a candidate's spouse), and
  - (b) invited Moore College and other diocesan education and training institutions to consider the merits of applying similar domestic abuse screening processes to applicants for study at their institutions.

### Progress report

- 28. The Diocesan Secretary has written to the relevant organisations to convey this request.
- 29. The Director of Ministry Training and Development (**MT&D**) has made the following recommendations in response.
  - (a) MT&D recommends the addition of a separate interview of the spouse of an applicant for candidacy for ordination. This is because the 'selection' of Anglican ministers is one of the objects of MT&D and the serious matters associated with domestic abuse must be considered as part of the discernment process for candidates to such an important office.
  - (b) MT&D notes that extending the screening process currently used for candidates for ordination as a Deacon to all applicants for stipendiary lay ministry positions requires the interview process to be centralised. This is a significant philosophical change. This 'move to the centre' would change the nature of the relationship at the parish level for the employment of stipendiary lay ministers. Therefore we do not recommend that MT&D mimic the Deacon's screening process for Stipendiary Lay Ministers.
- 30. The PSU, in consultation with the Archbishop, is responsible for the confidential lifestyle questionnaire that applicants for Lay Authorisation are to complete. Accordingly, at its meeting on 17 June 2019 the Standing Committee –

- (a) Requested the PSU to review the confidential lifestyle questionnaire to consider if there are any additional questions which could be asked to capture any information about issues related to domestic abuse that may be relevant, and
  - (b) Advised MT&D and Moore College's Centre for Ministry Development to familiarise themselves with the PSU's safe ministry modules being developed for ministry staff regarding domestic abuse, and seek to incorporate awareness of that training into any HR modules they offer on selecting and managing staff.
31. In regards to the recommendation in paragraph (b) of the resolution (in paragraph 27), **Moore Theological College** provided information about the use of their policy, and **Youthworks college** continue to reflect on their practices and processes. Both colleges deal with issues related to domestic abuse at a number of places in their programmes, and both indicated a readiness to respond if issues related to domestic abuse are disclosed.

## Ongoing Monitoring

32. At its meeting on 12 November 2018, the Standing Committee –
- (a) dissolved the Domestic Violence Response Task Force with effect from 31 December 2018,
  - (b) requested the Diocesan Secretary to notify the Safe Ministry Board of each resolution made at this meeting, as well as providing the accompanying Synod resolutions and the report provided to the recent session of Synod, and
  - (c) asked the Safe Ministry Board to note that following the conclusion of the work of the Domestic Violence Response Task Force, the Standing Committee considers that responsibility for monitoring matters related to the Domestic Abuse Policy in our churches rightly belongs to the Safe Ministry Board in liaison with the PSU and the Anglicare Domestic Violence Adviser.

## Progress report

33. The Diocesan Secretary has written to the Safe Ministry Board (**SMB**) to convey this request.
34. The Chair of the SMB has confirmed that the Safe Ministry Board has actively noted the view of Standing Committee that the SMB has a monitoring and oversight role with regard to the Responding to Domestic Abuse Policy (**RDA Policy**) in liaison with the PSU and the Anglicare Domestic Violence Advisor.
35. While the SMB recognises that the core work is being undertaken by PSU staff and the Anglicare Domestic Violence Advisor, the SMB is receiving regular updates on progress at their Board meetings. The expectation of the SMB is that PSU staff will continue to provide updates regarding these matters so that the SMB can fulfil the intent of the Standing Committee resolutions passed last year pertaining to the dissolution of the Domestic Violence Response Task Force.

## Other Matters

### Work of the General Synod Family Violence Working Group

36. Following various resolutions of the 2017 session of General Synod, the General Synod Standing Committee has established a Family Violence Working Group (**FWVG**) to –
- (a) investigate a professionally designed, independent research study into the nature and prevalence of family violence within the Australian Anglican Church population,
  - (b) establish the nature and extent of current Family Violence policies, pastoral care frameworks and training modules across Dioceses,
  - (c) develop a “best practice” model policy and pastoral care framework for responding well to situations involving family violence within our parishes and organisations, and
  - (d) recommend curriculum content and/or guidelines to address unhealthy views about power or the marginalisation of women and other survivors of family violence.

37. Dr Karin Sowada and Canon Sandy Grant from this Diocese were among those appointed to the FVWG. Its overall membership represents something of the diversity of views in the Anglican Church of Australia.
38. The main achievements of the FVWG have been –
- (a) The commissioning of the Anglican Family Safety Study (**AFSS**), with funding from the General Synod, to be conducted by the NCLS organisation (after comparison to proposals from other university-based research bodies). The AFSS will conduct research, using mixed methods, quantitative and qualitative, into the following questions –
    - The nature of experiences of family violence for those with a connection with Anglican churches
    - The nature of attitudes, beliefs, knowledge and practices regarding family violence among Anglican Clergy and church leaders
    - Prevalence of instances of family violence among Australians who identify as Anglican.
  - (b) Encouraging each diocese to appoint a Contact Person in relation to matters to do with family and domestic violence, and collecting (and beginning to collate) policies and other statements and resources from each diocese relevant to the topic.
  - (c) Organising a National Working Conference: Strengthening The Churches Response to Family Safety, in Sydney in March 2019. This was attended by about 40 representatives from across Australia with a majority of dioceses represented, including our own PSU Chaplain and Anglicare Domestic Violence Adviser, alongside Karin Sowada and Sandy Grant. Alongside group work aimed at developing policy and training recommendations, this conference featured papers from –
    - Dr Kristin Aune (Coventry University, UK, on her research: “Church Responses to Domestic Abuse – A case study of Cumbria”)
    - Dr Ruth Powell (NCLS, on the AFSS)
    - Rev Scott Holmes (Our Watch on preventing violence against women).

### Domestic Violence Leave

39. At its meeting in May 2019, Standing Committee received a report from the Stipends and Allowances Committee regarding its preparation of Remuneration Guidelines. Among other matters, this report noted that the Stipends and Allowances Committee had agreed to recommend to Standing Committee that it “consider passing an ordinance to establish a model policy for family and domestic violence leave for ordained ministry staff (perhaps along the lines of the *Parental Leave Ordinance 2016*) which either matches or exceeds the minimum standards now applicable to employees.”<sup>1</sup>
40. The monitoring committee notes that Lay Ministers and other staff who are employees under the National Employment Standards in the Fair Work Act 2009 are now entitled to 5 days unpaid family and domestic violence leave each year.
41. At its meeting on 17 June 2019, the Standing Committee agreed to appoint a small committee, including some familiar with the work that resulted in the *Parental Leave Ordinance 2016*, to consider the matter of Domestic Violence Leave for clergy in time for Standing Committee to make a recommendation to the first ordinary session of Synod in 2020.

### Ministry Spouse Support Fund

42. At its meeting in February 2019, the Standing Committee approved the procedure for allocations from the Ministry Spouse Support Fund (**MSSF**; for spouses who are or have been married to ministry workers and are victims of domestic abuse) to be distributed and requested that the Diocesan Secretary consult with the Archbishop, the Archdeacon for Women’s Ministry and the Director of the PSU regarding an appropriate mechanism for reporting to the Standing Committee annually on the operation of the MSSF.

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<sup>1</sup> Although our Policy generally uses the phrase ‘domestic abuse’, when we refer to external organisations or standards, we use their preferred terminology (hence the occasional use of the term “domestic violence”, rather than “domestic abuse”).

43. Having consulted, the Diocesan Secretary noted that any report to Standing Committee needed to preserve the confidentiality of these matters. We also noted that the MSSF funding is per calendar year, which is in line with most of our financial and reporting practices.
44. Accordingly, at its meeting on 15 April 2019, the Standing Committee asked that –
- (a) a report be provided regarding the MSSF to the Standing Committee by June each year (commencing in 2020) detailing the total amount distributed from the MSSF and the number of 'cases' involved in the previous calendar year; along with an indication of the ongoing suitability of the level of funding and any additional commentary felt useful, and
  - (b) a preliminary report be provided to the Standing Committee in July 2019 indicating the initial use of the MSSF in its first six months (for promotion to the Synod).

On behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

## Enhancing engagement of Synod members

### 40/18 Synod business rules

(A report of the Standing Committee.)

#### Key Points

- By resolution 40/18, the Synod requested the Standing Committee to consider ways to enhance engagement of Synod members and to provide recommended amendments to the Synod business rules. This report addresses the first request, a separate report ('Synod Standing Orders') addresses the second request.
- In response to feedback received, including a survey of Synod members, among other things –
  - The ordinary session of Synod in 2021 will commence in September (during the last two weeks of school term) rather than in October (Synod is asked to endorse this change going forward)
  - Printed Synod materials will be posted to Synod members on an opt-in basis, following the August Standing Committee meeting; and all materials available to that point will be made available online.
  - A short report will be prepared by the Diocesan Secretary for each session of Synod, listing each matter that is included in Synod materials by the request of the Standing Committee which contains a substantive recommendation.
  - The format of Synod reports has been modified slightly following the advice of a communications consultant, to aid ease of readership and use at Synod.

#### Purpose

1. The purpose of this report is to address the request of Synod resolution 40/18 regarding the increase in engagement of Synod members.

#### Recommendations

2. Synod receive this report.
3. Synod endorse by resolution the decision to hold its ordinary sessions in the final weeks of School Term 3, rather than the first weeks of School Term 4, from 2021.

#### Background

4. At its ordinary session in 2018 the Synod resolved as follows –

##### **40/18 Synod business rules concerning moving amendments to motions**

'Synod –

- (a) encourages Members to provide comments regarding the trial arrangements concerning moving amendments to motions, and any other matters concerning the conduct of Synod business, to the Diocesan Secretary by 30 November 2018, and
- (b) requests the Standing Committee, in light of comments received from Synod Members, to consider bringing a Bill to amend the *Conduct of the Business of Synod Ordinance 2000* to the next ordinary session of Synod,

and requests the Standing Committee to identify training needs and provide resources to further equip members in their understanding of, and engagement with, the business of Synod.'

5. This report addresses the request of the rider of the resolution, regarding training needs and resources to equip members in their understanding of, and engagement with, the business of Synod. The request of paragraph (b) is addressed in a separate report, 'Synod Standing Orders'.
6. In preparing this report, the following resources were referred to –
  - (a) the *Conduct of the Business of Synod Ordinance 2000* (the Ordinance),
  - (b) the feedback provided by Standing Committee members during its meeting on 10 December 2018 meeting,
  - (c) feedback received by Synod members,
  - (d) the attached summary results of a Survey of Synod members regarding engagement, conducted from late February 2019 (Appendix 1), and
  - (e) the attached summary of time spent across types of business at Synod, 2017-2018 (Appendix 2).

## Synod Survey on Engagement

7. At the request of Standing Committee, a survey was circulated on 22 February 2019 to Synod members regarding engagement at Synod. The questions in the survey incorporated suggestions received directly from Synod and Standing Committee members related to the issue of engagement. A total of 309 Synod members responded to the survey.
8. The following paragraphs present summary results of four key questions (questions 2, 3, 4 & 10), using a weighted average.<sup>1</sup> Summary results on all questions are attached as Appendix 1.
9. **Question 2:** To what extent did each of the following factors make it more difficult for you to meaningfully engage with the business of Synod prior to the session?

Q2. Factors making it more difficult to engage prior to Synod	Weighted Avg.
Other commitments resulting in not enough time	58%
Volume of materials (didn't know where to start)	48%
Softcopy Synod Books hard to follow	30%
Format of reports (hard to understand / follow)	30%
Didn't feel the need to pre-read (willing to rely on debates/research while at Synod)	24%
Materials not available early enough	24%
Printed Synod Books too hard to pickup from the city	21%

10. **Question 3:** To what extent did each of the following resources make it easier for you to confidently engage with the business of Synod?

Resources that made it easier to confidently engage	Weighted Avg.
Reading particular reports from the Synod books prior to Synod	66%
Having the Synod Books available in softcopy (to read on tablets, phones, etc)	64%
SDS webpage with Synod advice	37%

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<sup>1</sup> Where a respondent indicated "no impact" or "N/A", their score for that factor translated to 0. Where the respondent indicated a "slight" impact, the resulting score was a 1. Similarly, a "moderate" impact resulted in a 2, between 'moderate' and 'great' resulted in a 3; and a "Great impact" resulted in a 4. This score was then divided by four times the total number of responses to that question.

Resources that made it easier to confidently engage	Weighted Avg.
Accessing the SDS Pre-Synod briefing online	36%
'How to survive Synod' guide	31%
Attendance at the SDS Pre-Synod briefing	18%
Regional pre-Synod meetings	10%
Mission-Area based pre-Synod gatherings	8%

11. **Question 4:** To what extent would each of the following initiatives help you to more meaningfully engage with the business of Synod prior to the session?

Initiatives that would help to more meaningfully engage	Weighted Avg.
A brief (2 pages) covering report, listing the matters of business with short commentary and page references to guide pre-reading	83%
Short printable guide explaining key rules and processes of Synod	61%
Materials available earlier in the year / as they are finalised	53%
Short online videos explaining key rules and processes of Synod	51%
Printed form of materials posted to you	39%
Expansion of SDS Pre-Synod briefing to include more topics	35%
Synod books or reports presented in different format (please describe in 'other' below)	23%

12. **Question 10:** To what extent do each of the following factors make it harder to engage with the business of Synod (voting with confidence, asking a question, moving an amendment etc)?

Q10. Factors making it more difficult to engage during Synod	Weighted Avg.
Complexity of business rules	52%
Complexity of business paper	45%
Not confident that my question / concern is valid / valued	43%
Pace of business	37%
Dislike of public speaking	27%
Willing to trust that someone else will raise my issue, so don't stand up	37%
Not called upon by the President	18%

## Engagement prior to Synod

### Timing of Synod – commencing in School term 3

13. The survey results contained a strong trend of open-ended comments indicating a desire not to commence Synod on the first day of school term 4 (Synod typically commences in either the first or second week of school term 4). After noting –
- (a) that each of the ordinary sessions in 2019, 2020 and 2022 were booked to commence on the first day of term 4 and could not be moved back to the second week, and
  - (b) the general undesirability of moving Synod closer to Christmas,
- the Standing Committee considered the costs and benefits of moving the timing of Synod forward to finish prior to the end of school term 3 and found as follows –
- (i) there is not expected to be a material variation in the costs involved if Synod moved to the end of Term 3, from venue hire, parking, printing, or hotels,



- (ii) any organisations that have July-June Financial Year will have one month less to get their reports to Synod; but still should have enough time, and
  - (iii) the significant implications will be on the flow of the work in-between Synod sessions, the program for Standing Committee and the work of ad-hoc committees preparing reports for Synod (this is further discussed below).
14. Currently we may broadly characterise the flow of Synod work as follows: Synod meets in October, the Standing Committee digests and delegates the work coming out of Synod in November-December; existing committees may start work over summer, but ad-hoc committees will typically not meet to address a Synod resolution until February or March the following year. Reports to be promoted to Synod need to be dealt with by the Standing Committee preferably by July, with August and September progressively less desirable. This provides a realistic window of approximately 4-5 months in which to complete the work of ad-hoc committees (those typically addressing specific requests of the Synod).
  15. Moving the ordinary sessions of Synod to September (with one less meeting prior to Synod, and one extra meeting post-Synod in the calendar year) will place increased pressure on those few months, February to July to produce the work for Synod. However, if the pattern of meeting in September is established, the additional month prior to Christmas should allow ad-hoc committees and existing subcommittees much greater opportunity to meet and begin their work. Crucially, this will allow ad-hoc committees to have their first and possibly their second meetings prior to Christmas, and assign work to its members to address over summer. Conceivably, this is a more efficient approach, allowing a greater period for the work of Synod to be progressed.
  16. The recent survey to Synod members strongly supported the current format of Synod meetings (three midweek afternoon and evenings, followed by two midweek afternoon and evenings). It is assumed that this preference will translate to an earlier month.
  17. The Standing Committee ultimately recommended to the Archbishop that he instruct the Diocesan Secretary to reschedule ordinary sessions of Synod to commence in the final weeks of term 3, from 2021. The Synod is asked to endorse this pattern by resolution.

### Format of Synod materials

18. The open-ended responses of Synod members in the Survey carried a very strong theme of desiring all related materials to be grouped together. There was also an oft-repeated theme requesting all materials to be included in one softcopy file. Both of these suggestions are intended to prevent the need to switch between different files in softcopy.
19. Regarding the suggestion to keep all related materials together: given the change in printing times outlined below, it now makes little sense to separate out principal legislation into a separate book (as has been our practice), and so the suggestion in the feedback will be taken up where logical to do so.
20. Regarding the single softcopy file suggestion: in 2018, a single softcopy file of all materials was provided alongside the individual files. This option received uniformly positive feedback when mentioned in the survey, although it seems that more attention needs to be drawn to its availability in future years. It is intended that this approach (providing both individual files and a single consolidated file of all materials) continue in the foreseeable future.
21. Further feedback received focused on making the format of the materials more helpful. Suggestions included –
  - (a) use of hyperlinks within the business paper and reports where possible,
  - (b) increased 'whitespace' to allow the taking of notes,
  - (c) revised approach to layout and headings (sizes, spacing, bold, underline etc), and
  - (d) colour coding of materials.
22. Standing Committee encouraged the Diocesan Secretary to review the format of reports for Synod in light of the feedback received and to consult with a communications consultant regarding any improvements to the layout and format of standard reports in light of increased use on tablets. Ultimately the advice included –

- (a) Use of colour in headings can be helpful if the document, in particular the header on the first page, has several colourful aspects. However, since that is typically not the case in reports to Synod and these reports will be printed in black and white for about half of Synod members, it is best to plan not to use colour, using increased spacing to compensate. (For example, the inclusion of colour only on some subheadings results in distraction unless there are other colour elements on the page.)
  - (b) To ease navigation of reports, greater emphasis should be given to sub-headings throughout the document, by both increasing the font size of subheadings and increasing the amount of white space above the subheadings. This allows the eye to more naturally identify a block of information and relate it to its heading.
  - (c) Standard Synod reports currently use two levels of subheading. Introducing a third level of subheading, ensuring there is noticeable difference between the three, will aid efficient navigation of the document and give the appropriate visual cues to aid implicit understanding of the content.
23. Standing Committee requested the Diocesan Secretary to transition future Synod reports to a format implementing the advice above. (This report, and others printed for Synod this year, adopt the new format.)
24. Feedback from members also included the desire from some for additional whitespace in reports – giving room to write notes or speeches. Current practice in preparing reports for Synod often sees SDS staff condensing text, and shrinking the space between lines in order to reduce the occurrence of reports finishing one quarter of the way down a page and leaving three quarters of a page of whitespace. Where possible (to fit within the limits of document size that can be printed and stapled) this practice will be avoided in future.

### Production of a summary document

25. The results from Q2 of the survey indicated that the volume of Synod materials is a significant factor hindering the ability of members to engage, while the results of Q4 provided an overwhelming response in support of the initiative of providing a brief (approximately 2 pages) covering report, listing the matters of business with short commentary and page references to guide reading.
26. Accordingly, the Standing Committee requested the Diocesan Secretary to trial the provision of such a report having the following characteristics: For each matter included in Synod materials that includes a substantive recommendation —
- (a) utilise the summary statements or key points included in reports or explanatory material to describe the purpose of the matter being brought to Synod,
  - (b) clearly link related matters (such as ordinances to explanatory reports and principal versions of the ordinance), and
  - (c) provide page references and links to soft-copies of the reports.

### Posting printed Synod materials

27. The detailed results of question 4 indicate that Synod members have polarised views on receiving a printed copy of the materials: a majority indicated absolutely no desire to receive posted printed materials, while 131 out of 302 respondents indicated that having the printed materials posted to them would have helped them to more meaningfully engage with the business of Synod prior to the session. We assume that this would translate to approximately 350 of the total Synod membership desiring a printed form of materials to be posted to them.
28. There are other relevant factors to consider in this matter –
- (a) Synod, by resolution 14/13 expressed its desire to operate on an “essentially paperless” basis by 2017.
  - (b) The approximate total cost to print and send Synod materials is \$18 per person, not including the labour involved to print and send the packs.
29. At its meeting on 18 March 2019 the Standing Committee requested the Diocesan Secretary to make the necessary arrangements to allow Synod members to ‘opt in’ to receive printed Synod materials by post and allocated up to \$10,000 from Synod Fund Contingencies for 2019 to cover this additional expense, while seeking sources of funding for future years in order to continue this arrangement.

## Timing of Synod materials

30. The results of Question 2 indicate the factors that make it harder to engage with Synod *prior to* the session, while Question 4 suggests initiatives that may best address these factors. From a comparison of the results of the two questions, we see –
- (a) from Question 2, the most significant factor making it harder to engage was lack of available time (58%), which is taken to refer to busy schedules making it difficult to find time for pre-reading as the option “materials not available early enough” was demonstrably less impacting (24%).
  - (b) the Question 4 responses indicated a strong desire that materials are released earlier in the year (53%) nevertheless.
31. The following timetable records the key dates for release of Synod materials in 2018 –
- (a) Book 1 (all reports available at the conclusion of the August Standing Committee meeting) and provisional form of Book 3 (available Bills for ordinances and proposed policies) were released on Wednesday 5 September,
  - (b) the final meeting of Standing Committee prior to Synod was held Monday 24 September,
  - (c) the remainder of the materials, including Book 2 (reports available following the September Standing Committee meeting), the final form of Book 3 (all Bills for ordinances and proposed policies) and Book 4 (principal ordinances and background materials) were made available online on Friday 28 September, and
  - (d) Synod commenced on 15 October 2018.
32. The timeline in 2018 (which is consistent with prior years) resulted in Synod members having almost six weeks to read Book 1 and the provisional form of Book 3, but only 2 weeks to read the remainder of the materials.
33. At its meeting in May 2019, the Standing Committee encouraged the Diocesan Secretary to make arrangements for the printing of Synod materials as follows –
- (a) Following the penultimate Standing Committee meeting prior to Synod (currently August), compile all material that has been authorised by the Standing Committee to be printed for the forthcoming session of Synod (along with corresponding principal legislation) into ‘books’, and –
    - (i) publish the books online,
    - (ii) arrange a printer or mailhouse to distribute printed forms to those Synod members who have ‘opted in’ to receiving a printed copy by post,
    - (iii) make sufficient quantities available for those members who indicated a desire to have a printed copy, and
    - (iv) promote the expectation that no further printed copies of these books will be provided at the theatre or for pickup.
  - (b) Following the final Standing Committee meeting prior to Synod (currently September), any material then authorised for printing to be collected into a supplementary book (or books) and –
    - (i) published online, and
    - (ii) suitable quantities printed and made available for pickup from St Andrew’s House prior to Synod, and
    - (iii) suitable quantities printed and made available for pickup from the Wesley Theatre during Synod.
34. In this fashion, a significantly larger portion of Synod materials will be made available approximately six weeks prior to Synod, with only those materials finalised by Standing Committee at its final meeting prior to Synod being supplied in a supplementary pack, approximately two weeks prior to Synod.

## Engagement during Synod

### Production of a printable ‘Guide to Synod’ and online video

35. The results of Q10 of the Survey indicated that both the business rules and the business paper are viewed as the most significant factors of those listed that hinder engagement at Synod. The Standing Committee is promoting an ordinance to the Synod aimed at improving the business rules, including

where possible simplifying those that are most often misunderstood. The ordinance is described in the separate report, 'Synod Standing Orders'. This is only expected to partially address the engagement problem, so to ensure the rules are better understood, the Standing Committee –

- (a) encouraged the Diocesan Secretary to continue an existing initiative to produce a short (4 x A5 page) Guide to Synod, bringing the key rules and processes together in a single sheet, and
- (b) requested the Diocesan Secretary to provide an overview of key processes and rules at the next pre-Synod briefing, and make the recording of that segment available on the SDS website for the benefit of future sessions of Synod as well as the forthcoming session.

### Location and forum of Synod

36. Matters related to the location and forum of Synod are addressed in a separate report, '14/17 Forum of Synod'. For the purposes of this report, the Standing Committee simply noted that 77% (234 of the 302) of respondents indicated that there were no changes which could be made to the Synod (meeting days, times, locations) which would increase their attendance in the future.

### Other feedback

37. The largest volume of feedback from the open-ended responses noted that debates are dominated by the same group of people, and it can be both imposing and frustrating trying to participate in that environment. On the other hand, the view was expressed in a few of the open-ended responses that standing up and speaking doesn't equate to 'engagement' – you can be engaged and only ever vote, leaving the speeches up to others. One response that sums up this feeling while elegantly including a variety of views on the matter, follows –

"It feels like the regular speakers have it all under control. I don't want to waste the time of synod, or my time in preparing (the amount of energy required to engage with an issue, prepare a speech etc is not worth the effort given that others are doing it and it may not even get anywhere). I thank God for those who do serve us so well by preparing great speeches. I am a keen and mostly confident voter, and pleased to engage at that level. I find it pretty discouraging when some speakers imply that those who don't speak up front aren't really participating/engaging in Synod. The vast majority of us are there to vote – and to be honest if we all wanted to speak it would become very unmanageable and reduce the quality of debate. I am content with how it is now (although I think we'd benefit if some speakers spoke less often)."

### Complexity of Synod

38. While we can try to simplify and help people understand the processes and rules of Synod, there needs to be recognition that it is in fact a reasonably complex process. Some considerations –
- (a) Other comparable bodies are orders of magnitude smaller: parliament has similar rules of debate but Synod has five times the people; and members of parliament are necessarily involved in speaking and debating regularly, becoming accustomed to the rules and process through forced involvement, and many more sitting days per year than Synod. Sydney Synod is also significantly larger than General Synod or the synod of any other diocese in this country.
  - (b) Because of the membership turnover, every Synod triennium will always include a significant portion of lay people (not to mention new clergy) in their first Synod – 24% of respondents to the survey had been members for 2 years or less; with a further 23% having been members for 3-5 years.
  - (c) There is also the problem of public speaking to 550 people: many Synod members do not expect to speak, but contribute by voting conscientiously.
39. Saying all that, we need to acknowledge that we will never get to a point where everybody is highly engaged and adept at participating in the meeting of Synod.

On behalf of the Standing Committee.

## Synod Engagement - Survey Results Summary

Q1. How much time did you spend reading the materials prior to the most recent session of Synod?

Answer Choices	Responses	
< 1 hour	12%	38
1-3 hours	42%	129
3-7 hours	34%	103
7 hours+	12%	37
<b>Answered</b>		<b>307</b>
<b>Skipped</b>		<b>2</b>

Q2. To what extent did each of the following factors make it more difficult for you to meaningfully engage with the business of Synod prior to the session?

	No impact				Moderate impact				Great impact		N/A		Total	Avg.
Other commitments resulting in not enough time	11%	34	11%	34	33%	98	16%	49	27%	80	1%	4	299	3.36
Printed Synod Books too hard to pickup from the city	52%	157	7%	22	8%	23	6%	18	11%	34	16%	47	301	2.02
Softcopy Synod Books hard to follow	41%	124	17%	51	19%	57	9%	26	10%	31	4%	13	302	2.27
Format of reports (hard to understand / follow)	36%	109	22%	67	25%	75	9%	27	5%	16	2%	6	300	2.23
Volume of materials (didn't know where to start)	23%	70	15%	46	22%	68	19%	57	19%	57	2%	6	304	2.95
Didn't feel the need to pre-read (willing to rely on debates/research while at Synod)	32%	97	18%	55	25%	76	7%	20	2%	7	16%	49	304	2.16
Materials not available early enough	45%	135	21%	62	13%	40	8%	23	7%	21	7%	21	302	2.05
Other (please specify)													31	
<b>Answered</b>													<b>307</b>	
<b>Skipped</b>													<b>2</b>	

Q3. To what extent did each of the following resources make it easier for you to confidently engage with the business of Synod?

	No impact				Moderate impact				Great impact		N/A		Total	Avg.
Reading particular reports from the Synod books prior to Synod	6%	19	8%	25	26%	80	24%	73	33%	99	2%	6	302	3.7
Having the Synod Books available in softcopy (to read on tablets, phones, etc)	10%	31	12%	38	18%	54	18%	56	38%	116	3%	10	305	3.64
Attendance at the SDS Pre-Synod briefing	27%	82	8%	23	12%	36	5%	16	7%	20	41%	125	302	2.26
Accessing the SDS Pre-Synod briefing online	21%	64	7%	21	19%	59	11%	35	16%	49	25%	77	305	2.93
Regional pre-Synod meetings	33%	100	7%	20	5%	15	4%	12	3%	10	48%	146	303	1.8
Mission-Area based pre-Synod gatherings	36%	109	8%	23	3%	10	3%	8	3%	9	48%	146	305	1.65
'How to survive Synod' guide	28%	84	9%	26	17%	52	15%	45	9%	28	22%	66	301	2.6
SDS webpage with Synod advice	19%	59	14%	44	23%	71	15%	47	10%	31	17%	53	305	2.79
<b>Answered</b>													<b>308</b>	
<b>Skipped</b>													<b>1</b>	

Q4. To what extent would each of the following initiatives help you to more meaningfully engage with the business of Synod prior to the session?

	No impact				Moderate impact				Great impact		N/A		Total	Avg.
Materials available earlier in the year / as they are finalised	18%	53	14%	41	25%	75	20%	61	23%	68	1%	4	302	3.17
Printed form of materials posted to you	42%	126	11%	32	10%	30	9%	27	25%	74	4%	13	302	2.62
Synod books or reports presented in different format	43%	127	17%	49	13%	38	5%	15	9%	26	13%	38	293	2.07
A brief (2 pages) covering report, listing the matters of business with short commentary	3%	9	3%	8	12%	38	20%	60	62%	189	1%	3	307	4.36
Short online videos explaining key rules and processes of Synod	23%	70	11%	32	20%	61	18%	56	25%	75	3%	9	303	3.12
Short printable guide explaining key rules and processes of Synod	12%	35	13%	39	20%	62	21%	64	31%	95	3%	8	303	3.49
Expansion of SDS Pre-Synod briefing to include more topics	28%	85	17%	52	21%	63	11%	34	12%	37	10%	31	302	2.58
Other (please specify)													51	
<b>Answered</b>													<b>307</b>	
<b>Skipped</b>													<b>2</b>	

Q5. Which sessions of Synod do you typically find it hard to attend?

Answer Choices	Responses	
Afternoon	27%	82
Evening	6%	18
Both may be particularly difficult	5%	16
Neither are particularly difficult	62%	190
	<b>Answered</b>	<b>306</b>
	<b>Skipped</b>	<b>3</b>

Q6. If you did not attend all sittings of the last session of Synod, what was your main reason for not attending?

Answer Choices	Responses	
Work commitments	46%	102
Family/carer commitments	10%	22
Poor health	3%	7
Absent from Sydney (work or holidays)	5%	12
Too far to travel	4%	8
Too difficult to participate	1%	3
Business not relevant/interesting	6%	13
Other (please specify)	25%	55
	<b>Answered</b>	<b>222</b>
	<b>Skipped</b>	<b>87</b>

Q7. Please indicate below which formats of Synod would suit you and your availability.

Answer Choices	Responses	
(current practice) Meeting three days one week, two the next, with afternoon and evening sessions	64%	195
Meeting on a Saturday instead of, say, two of the mid-week evenings	17%	50
Meeting Friday afternoon and evening, and all day Saturday; then repeated two weeks later	20%	60
Compressing the current five days to four days	24%	72
Other suggestion	11%	32
	<b>Answered</b>	<b>303</b>
	<b>Skipped</b>	<b>6</b>

Q8. Are there any changes which could be made to the Synod (meeting days, times, locations) which would increase your attendance in the future?

Answer Choices	Responses	
No	77%	234
Yes (please elaborate)	23%	68
	<b>Answered</b>	<b>302</b>
	<b>Skipped</b>	<b>7</b>

Q9. How often have you spoken at (move motion, ask question, etc) at Synod?

Answer Choices	Responses	
Never	48%	146
Usually don't speak at a Synod (but have at least once)	35%	105
Usually do speak, usually on only one or two issues	14%	44
Always speak, often on multiple issues	3%	9
	<b>Answered</b>	<b>304</b>
	<b>Skipped</b>	<b>5</b>

Q10. To what extent do each of the following factors make it harder to engage with the business of Synod (voting with confidence, asking questions, moving amendments)?

	No impact								Great impact		Total	Avg.
Complexity of business rules	18%	53	19%	57	19%	57	23%	68	21%	61	296	3.09
Pace of business	28%	83	27%	80	19%	55	18%	52	8%	23	293	2.49
Complexity of business paper	21%	60	25%	73	21%	60	23%	68	11%	31	292	2.78
Dislike of public speaking	44%	131	23%	69	16%	48	10%	29	6%	18	295	2.1
Not called upon by the President	61%	177	21%	60	10%	29	5%	15	4%	11	292	1.71
Willing to trust that someone else will raise my issue,	29%	88	24%	73	22%	65	18%	55	6%	18	299	2.47
Not confident that my question / concern is valid / valued	29%	86	19%	56	19%	55	18%	52	16%	48	297	2.73
Other (please specify)											55	
<b>Answered</b>											<b>302</b>	
<b>Skipped</b>												<b>7</b>

Q11. In what capacity were you a member in October 2018?

Answer Choices	Responses	
Rector	27%	81
Parish lay representative	61%	184
Other clergy member	6%	17
Other lay member	6%	19
<b>Answered</b>		<b>301</b>
<b>Skipped</b>		<b>8</b>

Q13. In which Region is your parish?

Answer Choices	Responses	
Georges River	13%	40
Northern	25%	75
South Sydney	18%	55
Western	21%	64
Wollongong	22%	67
<b>Answered</b>		<b>301</b>
<b>Skipped</b>		<b>8</b>

Q12. For how many years have you been a member of Synod?

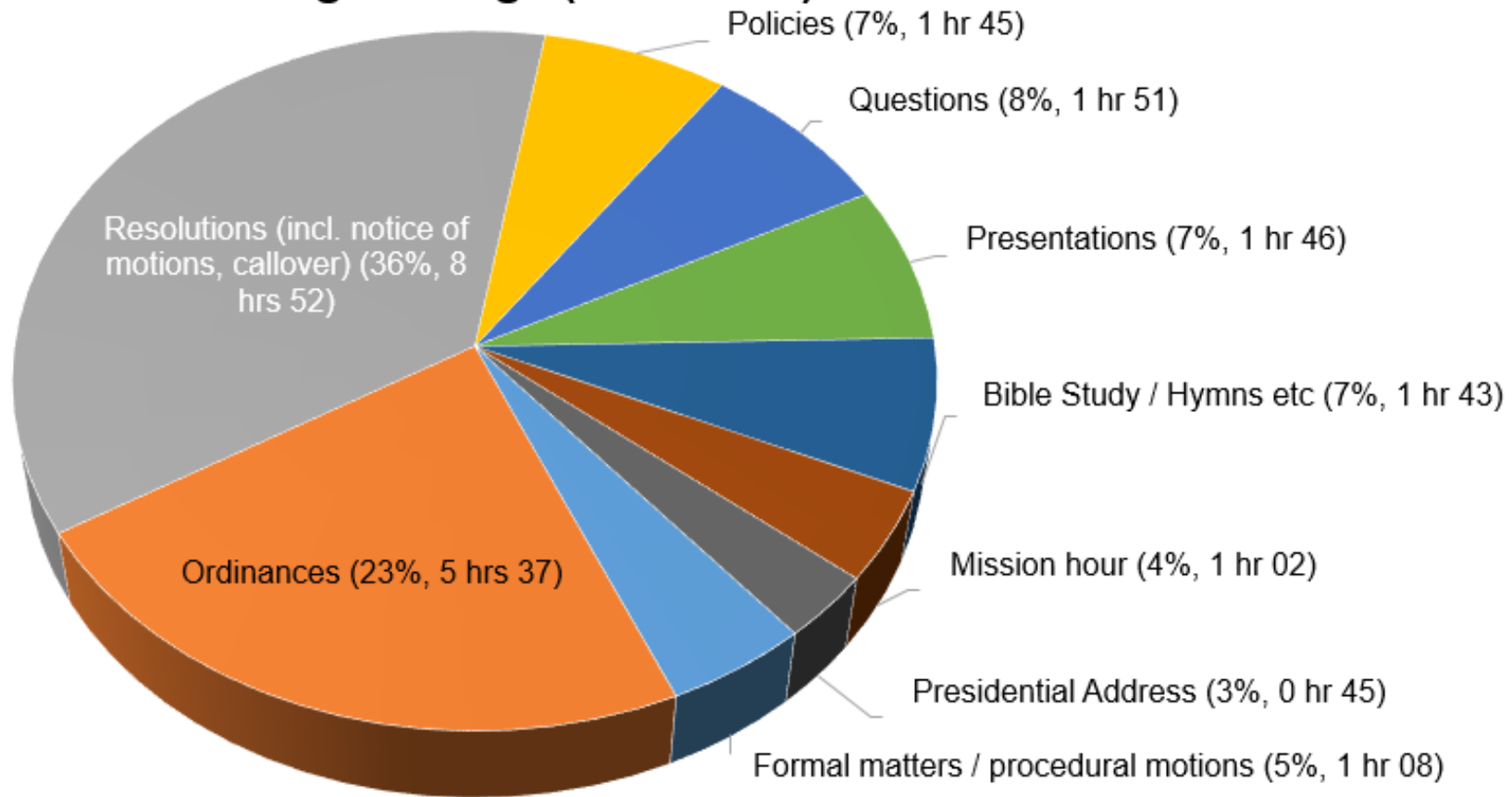
Answer Choices	Responses	
0-2	24%	73
3-5	23%	69
6-11	28%	84
12-25	22%	66
26+	3%	10
<b>Answered</b>		<b>302</b>
<b>Skipped</b>		<b>7</b>



## Time spent across types of business at Synod, 2017-2018

	Activity	Formal matters / procedural motions	Ordinances	Resolutions (incl. notice of motions, callover)	Policies	Questions	Presentations	Bible Study / Hymns etc	Mission hour	Presidential Address	TOTAL
2017	Minutes	48	390	389	130	145	138	95	60	45	1440
	Hours	4/5	6.50	6.48	2.17	2.42	2.30	1.58	1	3/4	24
	% of total time	3%	27%	27%	9%	10%	10%	7%	4%	3%	100%
2018	Minutes	87	283	675	80	77	73	110	64	45	1494
	Hours	1 4/9	4.72	11.25	1.33	1.28	1.22	1.83	1	3/4	24 8/9
	% of total time	6%	19%	45%	5%	5%	5%	7%	4%	3%	100%
Total / Average	Tot. Mins	135	673	1064	210	222	211	205	124	90	2934
	Tot. Hrs	2.25	11.22	17.73	3.50	3.70	3.52	3.42	2.07	1.50	48.90
	Avg Hrs	1 hr 08	5 hrs 37	8 hrs 52	1 hr 45	1 hr 51	1 hr 46	1 hr 43	1 hr 02	0 hr 45	23 hrs 20
	Avg. %	5%	23%	36%	7%	8%	7%	7%	4%	3%	100%

### Average timings (2017-2018)



# 14/17 Forum of Synod

(A report from the Standing Committee.)

## Key Points

- The current format of afternoons and evenings midweek remains the preferred format for Synod, although starting 45 minutes earlier and reducing Synod to 4 days is a compelling option to contract the overall meeting time.
- The Standing Committee has made no recommendation to reduce the number of days on which an ordinary session of Synod meets.
- The current location of the Wesley Theatre in the CBD remains the preferred location for Synod meetings, although seating capacity is concerning.

## Purpose

1. The purpose of this report is to respond to the request of Synod resolution 14/17, regarding the arrangements for the forum of Synod.

## Recommendations

2. Synod receive this report.

## Background

3. At its session in October 2017, the Synod passed resolution 14/17 in the following terms —

‘Synod requests Standing Committee to review the arrangements for the Diocesan Synod and report to the next Synod in relation to –

- (a) the logistics of contracting the meeting time from the current format which comprises 5 afternoon and evenings,
- (b) possible alternative arrangements in relation to the convening of Synod in so far as they relate to the times and where Synod meets.

In preparing a report for the next Synod, Standing Committee should consider the reports, resolutions and learnings which came from Resolution 40/99 Weekend Meetings of the Synod.’

4. At its meeting on 26 March 2018, the Standing Committee constituted a committee (the **Committee**) to undertake the work requested in Synod resolution 14/17. The Committee members are –
  - The Hon Peter Young (Chair)
  - Mrs Robyn Donohoo
  - Mr Malcolm Purvis
  - Mr Michael Rowe
  - The Diocesan Secretary
5. The resolution specifically requested that the reports, resolutions and learnings which came from Resolution 40/99 Weekend Meetings of the Synod be taken into consideration. The Committee reviewed these, and several other reports provided to the Synod in recent years, namely —

- (a) 'Size and Structure of Synod' Report on Synod Resolution 28/84,
  - (b) 'Future Form of Synod Meetings' preliminary report to the Archbishop (1995) and 'Final Report to Synod' (1997),
  - (c) 'Weekend Synod Meetings' Report (1999),
  - (d) 'Weekend Meetings of the Synod (40/99)',
  - (e) 'Weekend Synod Meetings (9/01)', and
  - (f) 'Synod attendance' (2014).<sup>1</sup>
6. The requests of the resolution will be addressed by first considering the efficiency of Synod business (focusing on alternative meeting days and formats), and then considering alternative locations and venues.

## **Efficiency of Synod Business & Alternative meeting formats**

7. There are two components to be addressed if contracting the meeting time of Synod: (1) using the time available more effectively, allowing a reduced amount of time overall, and (2) selecting a suitable alternative meeting format in which to conduct the meetings over fewer days.
8. In response to Synod's resolution 40/18, the Standing Committee produced two reports for Synod ('Synod Standing Orders' and 'Enhancing Engagement of Synod Members') which among other things, recommend several measures intended to allow Synod to use its time more effectively, addressing component (1). Accordingly, this report makes some brief suggestions on efficiency but focuses on component (2) – the possible alternative meeting formats for Synod.

### **Efficiency of Synod business**

9. Noting the significant amount of Synod business time given over to presentations (7% on average for the past two years), a number of options to limit the impact of presentations upon the time of Synod were considered, including –
  - (a) Preventing organisations that have presented to Synod in the previous 2 years from making a presentation.
  - (b) Limiting presentations to 10 minutes.
  - (c) Limiting to 30 minutes the amount of time of Synod which may be scheduled for presentations (in addition to the Missionary Hour).
  - (d) Hosting a special evening, perhaps in the week prior to Synod in which organisations can make their presentations. It is not considered likely that many people would turn up to such an evening, and as a result, organisations would shortly seek to present at Synod regardless.
  - (e) Requiring all presentations to be in the form of a video and restricted to 5 minutes as per the approach frequently taken by Mission Property Committee. This forces a focused message and gives certainty around time, while also providing a change in the format of Synod. (Alternatively, all videos could be made available online.)
10. Ultimately, a key problem with introducing any rules for Synod presentations is that it is fairly common for those seeking to give a presentation to move a procedural motion suspending business rules to allow their presentation. Once that suspension of rules is approved by the Synod, any other rules (such as those suggested above) are ineffective. The Bill for the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019 and its accompanying report 'Synod Standing Orders', proposes introducing positive business rules for presentations into the Synod business rules. The intention is to give presentations slightly less prominence than motions, and less time, as well as restricting them to be held prior to the supper break. This approach removes the need for business

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<sup>1</sup> Each of reports (b)-(f) are available on the SDS Document Search: <https://www.sds.asn.au/document-list> by searching the report title.

rules to be suspended for presentations that meet the conditions prescribed by the rules, making it more likely that –

- (a) Presentations are limited to the prescribed time and conditions, and
- (b) Presentations that seek to deviate from the prescribed limits are more likely to be opposed and successfully blocked.

Accordingly, this approach seems reasonable and likely to have some positive effect.

11. During the consideration of proposed policies and ordinances, the committee stage can become quite detailed with relatively few members participating in debate. In such circumstances, remitting the committee stage of bills to a special committee consisting of only those particularly interested in the Bill could prove fruitful. However, when the progress of the committee is reported to Synod, time would have to be spent summarising the amendments made in committee. On balance this could be beneficial to consider, although more extensive use of the current huddle system should make this move unnecessary.

### Alternative Meeting days and formats

12. Synod typically meets over 5 days, with afternoon and evening sessions from 3.15 pm to 9.30 pm, having a meal break from 5:45 pm to 7:00 pm. The meeting days are Monday, Tuesday and Wednesday in one week and the Monday and Tuesday in the following week. The total time scheduled for business during Synod (excluding meal breaks) has recently been 24 hours and 45 minutes.
13. There are numerous possibilities for alternative formats for Synod meetings. Some possibilities that were specifically considered, along with some brief comments on each, include –
  - (a) Meeting Monday, Tuesday and Wednesday afternoon and evening (as current) followed by a final meeting day on the Saturday to focus on a key issue. This format would result in approximately three less hours for business and relies on a full day meeting Saturday. Synod members have expressed little appetite for meeting on a Saturday as described in 16(a) below.
  - (b) Holding the Synod service and Presidential address in the Cathedral on Monday evening and then meeting Tuesday through Thursday with either a Saturday special day or fixing a reserve day perhaps in the following week. Some synods in other dioceses adopt this approach, and little time is saved, although the format could be modified to have synod proper commence at 1:30pm on the first day. Again this format relies on a meeting on a Saturday.
  - (c) Splitting Synod into 2 sessions that are 6 months apart. This format was considered to be unhelpful due to the problems of (i) needing to repeat any business not resolved in the first portion of the session, and (ii) the reasonable expectation that during the months between portions of the Synod, the circumstances of matters of discussion may change making initial debates or even decisions irrelevant.
  - (d) Holding Synod in part or entirely during long weekends. (To be avoided.)
  - (e) An 'evening only' format meeting on Monday – Thursday evenings for 2 consecutive weeks from 6.00 pm to 9.00 pm was also briefly considered, noting that the evening sessions are considered easier for the majority of members to attend, and hence the more significant matters tend to be scheduled for the evening. This format would have a significantly larger impact upon family time, cost to attend and cost to host, accommodation, meals etc; and is not considered desirable.

### *Trial of weekend Synod in 2001*

14. In 2001, the Synod trialled holding an ordinary session over four days, being Friday afternoon/evening sessions followed by an all-day Saturday session; repeated the following week. This allowed a total of 24 hrs for the meeting. Following that session, Synod members were surveyed and the results presented back to Synod in the report, *9/01 Weekend Synod meetings / Feedback from Synod Members*. The following are the key learnings –
  - (a) With regard to meeting on Saturdays, many Synod members valued the Saturday sessions in contrast to weekday evenings, as the longer meeting times on Saturdays allowed greater continuity of business; and for being *less* invasive upon work, home and ministry time. However, many other Synod members expressed that there was no relative benefit in meeting

on Saturday, and still other Synod members expressed a strong preference for the weekday evening sessions with rationale including —

- (i) the Saturday sessions intruded *more* upon family time, sports, etc than weeknight sessions,
- (ii) Saturday sessions intruded upon weekend ministries (e.g weddings), and
- (iii) the Saturday sessions were too long and contributed to additional fatigue, which had significant impact upon Sunday ministries.

Having been asked on balance whether they preferred the weekend Synod meetings or the usual weeknight format, only 85 out of 231 members who answered that question preferred the weekend, while 146 preferred the weeknight format.

- (b) With regard to contracting the session to four meetings of Synod, rather than five, there was a generally more positive response, with the following rationale given –
  - (i) Synod members had a reduction in costs associated with travelling to the session, parking, meals, accommodation and babysitting.
  - (ii) The shortened meeting time led to a sense of urgency in addressing the business of Synod.

#### *Results of recent survey of Synod members*

15. At its meeting in February, the Standing Committee requested that all Synod members be surveyed regarding their recent experience of Synod. The survey responses have provided data which speaks directly to this matter. A summary of the relevant data is provided in tables below.

<b>Q7. Which formats of Synod suit you and your availability?</b>	<b>Responses</b>
(current practice) Meeting three days one week, two the next, with afternoon and evening sessions	64%
Compressing the current five days to four days	24%
Meeting Friday afternoon and evening, and all day Saturday; then repeated two weeks later	20%
Meeting on a Saturday instead of, say, two of the mid-week evenings	17%
Other suggestion	11%

<b>Q8. Are there any changes which could be made to the Synod (meeting days, times, locations) which would increase your attendance in the future?</b>	<b>Responses</b>
No	77%
Yes	23%

16. By question 7, 64% of respondents indicated that the current format of Synod suited them and by question 8, 77% indicated that there were no changes which could be made to the Synod (meeting days, times, locations) which would increase their attendance in the future. In interpreting these results, we must recognise that there may be some element of self-selection: parishioners who cannot attend Synod in its known format will not allow themselves to become Synod members, and hence their view on preferred formats is excluded.
17. 302 Synod members responded to the survey. When the data was analysed further, the following emerged –
- (a) 10% (31 respondents) indicated the current format didn't suit them but meeting on a Saturday instead of two mid-week evenings would.
  - (b) 15% (44 respondents) indicated the current format didn't suit them but it would suit them to meet Friday afternoon and all day Saturday, then repeated two weeks later.
  - (c) 4% (13 respondents) fall into both categories listed above.
  - (d) Combining the data in (a)-(c) above, 21% of respondents indicated the current format didn't suit them and some other format would; but the best of the formats suggested only received 15% support.
  - (e) 15% (46 respondents) indicated the current format didn't suit them and simply desired a reduced meeting time from five to four days.

- (f) There were seven 'open ended responses' out of 302 respondents, stating a strong desire for Synod on Saturday; and four 'open ended responses' explicitly opposing the use of Saturdays.
18. Having considered the alternatives, the historical data and the survey responses, the current program for Synod meetings (afternoons and evenings mid-week across two weeks) clearly seems the most appropriate format with strong majority support expressed; although this clearly is not ideal for all members.

## Meeting on fewer days

19. Having established that meeting afternoons and evenings during the week remains the most suitable format for Synod, we consider the logistics of meeting over fewer days within that format. The following paragraphs outline the logistics of two options: contracting the meeting time (1) to four days, or (2) to three days.
20. Some considerations –
- (a) Currently both sessions (afternoon and evening) of Synod are scheduled to last 2.5 hours. It is unreasonable to schedule a session to go beyond three hours without a break, and any break needs to be sufficient to accommodate 500 people exiting, refreshing and re-entering. Hence three hours must be an upper limit on session length with a preference for something closer to 2.5 hours; and any break should be at least 30, preferably 45 minutes.
  - (b) Many members find it hard to attend the afternoon sessions as it is, so extending earlier into the afternoon will disadvantage these members further.
  - (c) Many Synod members travel long distances home each night, and extending beyond 9:30 pm will further disadvantage these members.
  - (d) The current format of Synod meetings schedules 24 hours and 45 minutes of meeting time across five days. On each day of Synod, there is at least 30 minutes of material (Prayer and Bible Study, hymns, formal matters and some procedural motions) to start the day which presumably would not be required in the overall tally if that day of Synod is not held; so the total amount of time scheduled can be reduced accordingly. On this basis, in order to provide an equivalent amount of time for business, a four day Synod should aim for 24 hours and 15 minutes; and a three day Synod should aim for 23 Hours and 45 minutes.
  - (e) In the 'Synod Standing Orders' report and accompanying Bill addressing the request of resolution 40/18, the Standing Committee is proposing several modifications to the business rules intended to result in a greater proportion of Synod's time available for Synod business. Adopting these measures is expected to bring savings in time which should allow some flexibility in modifying the timing and format of Synod meetings.

## Contracting the meeting time to four days

21. Holding Synod over four days could be achieved in the following format –
- (a) Meet on Monday and Tuesday one week, followed by Monday and Tuesday the following week.
  - (b) Commence the afternoon session at 2:30 pm (rather than 3:15 pm) and break for dinner at 5:20 pm (rather than 5:45 pm), resulting in 20 minutes of extra meeting time per day.
  - (c) Dinner break from 5:20-6:30 pm, resulting in 5 minutes less for dinner, but 5 minutes more for business.
  - (d) Commence the evening session from 6:30 pm (rather than 7:00 pm) and finish at 9:30 pm (as per current), resulting in 30 minutes of extra meeting time per day.
- Overall this would result in 55 minutes of extra meeting time per day.
22. This format would provide a total of 23 hours and 20 minutes of scheduled meeting time (55 minutes less than the desired amount for a four day session). While the start time could be set to 2:20 pm to bring the scheduled available time to 24 hours, that seems disadvantageous on balance due to the awkward start time and the 3 hour long afternoon session that would result.
23. If Synod were to plan only four days of meeting in a session, it may be tempting to hold the four days within one week, either consecutively or perhaps with a break on the Wednesday. For the following reasons, the recommendation is to meet two days one week, and two days the next –

- (a) Synod currently benefits from a few days between sessions to review and reflect upon the work done so far and proposed amendments yet to be considered. The return to business in week two often includes the fruit of collaboration, or opportunity to address problems raised in week 1. If the days are held within one week, much of the benefit and time saving associated with collaboration outside of sessions may be lost.
- (b) Some Synod members stay in rented accommodation during Synod. Holding the Synod over 4 consecutive nights will take these members away from home for the full four days. Holding the Synod in one week with a break on Wednesday will introduce a gap day, with associated increased expenses.
- (c) Any consecutive days of Synod are quite taxing upon Synod members, who not only attend Synod, but often work during the day and engage with Synod materials. Similarly, Synod staff work after the evening session and prior to the afternoon sessions the next day to answer questions, help members with amendments and procedural questions, and prepare the business paper. Holding four days in a row, or in one week, may simply be too demanding for all involved, especially if each day is commencing earlier than at present.

Accordingly, the four day session is most compelling as an option if held two days (presumably Monday and Tuesday) one week and two days (Monday and Tuesday) the next.

- 24. Adopting this format for Synod has the following benefits –
  - (a) There is one less day of expenses for members associated with accommodation, driving, parking, public transport, meals, baby sitters, time off work, etc.
  - (b) The slightly earlier meal time will mean more outlets in nearby food courts are open to serve dinner (many eateries in local food courts close by 6:30 pm).
  - (c) The cost to host Synod should reduce by 20% – approximately \$15,000 once venue hire, A/V, security, printing, and staffing costs are taken into consideration.
- 25. The 45 minute earlier start time will have a consequent reduction in the amount of time available to produce the business paper, which is already a demanding deadline. However, the Diocesan Secretary is confident that if the deadlines for notice of amendment were brought forward by 45 minutes to 10:15 am, and the Synod doors opened (with printed forms of the business paper available) 45 minutes prior to the session rather than the current 60 minutes, a shift to four days would be able to be managed, if held across two weeks as suggested.
- 26. The option to hold Synod over four days as described, by adoption of a 45-minute earlier start time and five minutes less for dinner is compelling. The question appears to be: Do the benefits of one less day overall outweigh the inconvenience of the earlier start time and the slightly reduced time for business?

### Contracting the meeting time to three days

- 27. Holding Synod over three days requires a substantial shift in approach. Assuming the continued approach of midweek afternoons and evenings, Synod could be held using the current format with an additional session commencing each day at 12:00 noon, running until 2:40 pm; as described below –
  - (a) Commence the early afternoon session at 12:00 noon (rather than 3:15 pm) until 2:40 pm.
  - (b) Afternoon break from 2:40 pm to 3:15 pm.
  - (c) Commence late afternoon session from 3:15 pm to 5:45, as per current afternoon session.
  - (d) Break for dinner at 5:45 pm until 7:00 pm, as per current practice.
  - (e) Evening session from 7:00 pm to 9:30 pm, as per current practice.
- 28. This format would provide a total of 23 hours of scheduled meeting time, 45 minutes less than the desired amount for a three day session.
- 29. Adopting this format for Synod has the following benefits –
  - (a) There would be two less days of expenses for Synod members associated with accommodation, driving, parking, public transport, meals, baby sitters, time off work, etc.
  - (b) The cost to host Synod should reduce by 40% – approximately \$30,000 once venue hire, A/V, security, printing, and staffing costs are taken into consideration.
- 30. Additional issues –



- (a) A start time 3 hours and 15 minutes earlier than current will mean that 2/3rds of Synod business would be conducted prior to the dinner break; which is a serious disadvantage for those members who struggle to attend during the day.
- (b) There will be only three evening sessions in which to conduct the more serious matters.
- (c) The three days would need to be held with a day's break in-between (at least). This results from the time taken to turn around a business paper and the desire to allow time for members to collaborate between sessions on amendments and motions. The rationale is as follows –
  - (i) Printing the business papers for Synod takes 1.5 hours, and the absolute latest it can start is one hour prior to the doors opening for Synod, which is currently one hour prior to the session start. This would mean that the business paper would need to be finished with a target of 9:30 am and absolute deadline of 10:00 am.
  - (ii) Producing a business paper by 9:30 am would require a cutoff for additions to the business paper at 8:00 am at the latest, which would severely impede members from collaborating on amendments to motions, and reduce to nonexistence time to reflect on improvements to suggested motions and amendments while also removing any time for the Order of Business Committee to meet and determine recommendations for the order of business.
  - (iii) Such a timetable is unreasonable and would be unfruitful for productive consideration of the business of Synod, and leaves no time for contingencies, risking escalation of the problems experienced in 2018 when the printed form of business papers arrived late and were scarce for several sessions as a result of existing tight timeframes and a faulty printer.
- (d) If the three days are non-sequential, the timings and deadlines can be better managed; but it would introduce additional problems with members who would otherwise stay in a hotel during Synod, now left with days off in-between. This may also mean that the Synod setup and floor layout would need to be packed up and re-setup each day of Synod, to allow the Wesley Theatre to use the space on off days – or pay the equivalent hire charge, thereby cancelling most of the financial advantages of this model.
- (e) Holding Synod over three days would introduce the need to re-think the order of business over successive days. For example, currently questions are asked and notice of motions may be given only on the first three days, presumably the rationale for this approach would need to be applied to the shorter format, which given the problems with this model already described, seems a fruitless exercise for the purposes of this report.

31. For these reasons, a three day Synod is not recommended.

## Alternative Locations and Venues

32. We return to consider the second aspect of the Synod resolution, namely whether there are alternative venues that would suit Synod's requirements. We consider issues relating to the geographic location of the meeting place, and then requirements for the venue itself, before considering some alternative venues.

### Locations

33. The location for Synod needs –

- (a) to be accessible by public transport,
- (b) to offer sufficient parking,
- (c) to provide capacity for meals for 500 people simultaneously emerging from a session,
- (d) to be reasonably 'central' for the benefit of members from all areas of the Diocese, and
- (e) to offer sufficient options for accommodation,

and would be highly beneficial to be a short walking distance from St Andrew's House (given the need for staff to produce and provide daily business papers, amendment sheets, and answers to questions with a tight turnaround time).

34. In practice, these requirements all point to a location within the CBD and close to St Andrew's House.

35. The most persistent suggestion for a location outside the CBD has been to move the meeting of Synod to Parramatta (or thereabouts). In the recent survey, six respondents suggested this option providing the rationale that the centre of the Diocese is further west than the CBD. There is an obvious logic to this idea as there are significantly more members travelling east to get to Synod than there are those travelling west. However, those members travelling mainly south or mainly north (some with journeys of up to three hours) would be further disadvantaged should the Synod meeting location move to Parramatta.
36. In terms of determining a 'central location' it is the travel options (road and rail) that dictate the most equitable place to host the Synod meeting, not solely the geographical location. To illustrate this point, it is worth noting that the geographical centre of the Diocese (excepting Lord Howe and Norfolk Islands) is somewhere near Mittagong.
37. It is a simple reality that the CBD is the obvious and best location to host Synod owing to the travel options (roads and rail), and its ability to cater for the large size of Synod from the perspective of facilities, parking, meals and accommodation.

### Capacity and features

38. The Wesley Centre replaced the seats in the Theatre in 2014, reducing the capacity from 830 to 759 seats (when setup in Synod format). During an ordinary session there is a need to set aside approximately 80 seats for a public gallery and for staff. Noting that there are just over 800 members of Synod, it is concerning that if all members attended, there would not be enough seats. However, the largest number of Synod members in attendance for an ordinary session in recent history was in 2005 when 628 people attended. The capacity issue is still a concern, and is taken into consideration in the comparison of venues below.
39. With regard to features, any theatre style venue is expected to be able to provide most of the features required for a Synod: an audio-visual system, multiple microphones, a foyer area, etc. However, in addition to these standard requirements, it is important to have sufficient seating on the one level for all Synod members, avoiding the situation where some members are forced onto a 2<sup>nd</sup> tier and unable to easily approach the front to participate in debate. It is desirable therefore, that any venue have sufficient seating on one level, to hold all Synod members in attendance.

### Capacity during election Synods

40. There is some concern as to the Wesley Centre's ability to hold the Synod when significant matters are debated, and larger numbers attend. The next Archbishop Election Synod (in 2020) may be such an occasion. During the last Archbishop's election Synod (in 2013) Synod had 808 members and 758 were present to cast their ballot.
41. Thankfully, during election Synods a public gallery is not required and some extra rows at the front (which are removed for an ordinary session) become available for use, increasing capacity for Synod members by approximately 100 to a total of approximately 780. It is expected that these measures will largely address the issue, however to ensure that every Synod member can attend and participate, for the election Synod in 2020 an overflow room will be organised within the Wesley Centre which will carry a video feed and allow function for members to cast ballots.
42. While the use of an overflow room is not ideal, given the costs involved in considering an alternative venue (outlined below) and given that it is unclear whether there will be significant seating capacity problems, it seems the most reasonable approach. It may be that the future use of an overflow room when significant matters are considered may be beneficial for the purposes of convenience and comfort, even if not strictly required for capacity.

### Venues

43. With the above capacity and features in mind, three alternative venues were identified for consideration within or near the CBD close to St Andrew's House. These were: Sydney Town Hall, the International Convention Centre in Darling Harbour and the City Recital Hall. In each case, the

cost for each venue was significantly higher than Wesley, and deemed unsuitable for Synod. (For reasons of commercial sensitivity, the figures are not provided.)

44. Aside from the problem of cost, the City Recital Hall does not offer the single tier of seating desired, and no other option provided any advantage over the Wesley theatre, save for seating capacity; which was not viewed as sufficient to justify the expense of alternative venues. Of course the Christian heritage and purpose of the Wesley Centre makes it a particularly fitting venue for the business of Synod, and brings with it a certain level of comfort and warmth in shared Christian mission.
45. If the rates of Synod attendance or membership significantly increase, either an overflow or an alternative venue will have to be utilised. Based on the information at hand, the likely alternative venue would be the International Convention Centre in Darling Harbour. Until such time as attendance and capacity cannot be ignored, Wesley Theatre is the logical and most cost effective choice of venue.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

## 27/17 Gender representation on Diocesan boards and committees

(A report from the Standing Committee.)

### Key Points

- The current participation of women on Diocesan boards has increased in recent years. However, there is potential for, and benefit in, further increasing the participation of women.
- The use of 'quotas', 'targets' and 'goals' causes confusion and produces strong responses when discussing gender participation. Gender quotas are not recommended for the Diocese of Sydney, since tying down membership of boards too tightly by way of any personal characteristic (i.e., gender, race or age) rather than qualification may stifle the ability of those with gifts to serve.
- The levers of change are on the nomination side of the process, rather than goals and targets in the electing side.
- Increasing the participation of women on Diocesan boards needs to address both issues of opportunity and supply, and demand. Various recommendations to address these issues are contained within the report.

### Purpose

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

### Recommendations

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

'Synod, noting the report *27/17 Gender representation on Diocesan boards and committees* –

- (a) requests the Standing Committee to ask the members of the 2019 Committee to oversee the implementation of the following initiatives –
  - (i) a survey of Synod members to determine logistical arrangements (such as times and locations) that should be considered by boards and committees,
  - (ii) analyse the responses to the survey, and convey relevant information to the boards and committees of the Diocese including –
    - (A) an outline of the value of increasing women's participation, and presenting the case for reconsideration of the skills matrix, if appropriate, to include broader competencies and life experiences in addition to traditional professional competencies,
    - (B) a suggestion that they give fresh consideration to their meeting logistics (such as times and locations) to ensure that any possible obstacles to serving are removed,
    - (C) encouragement to foster a culture of mentoring by appointing existing members as mentors for new members (or those considering membership),
    - (D) encouragement to develop a one-page overview of the work of their board or committee, to be made available to potential new members,

- (E) a request that when vacancies need to be filled, to include information on gender composition along with any recommendations regarding skills desired in a person to fill a vacancy,
- (iii) seek publication of articles in print and online media to stimulate interest in serving on boards and committees, and
- (b) encourages its members who are experienced as board or committee members to consider a ministry of mentoring women newly appointed to, or considering a position on, boards and committees in the Diocese,
- (c) requests SDS to –
  - (i) produce a short guide to participating on boards and committees in the Diocese,
  - (ii) provide annual statistics of gender composition on boards and committees to the Standing Committee,
- (d) encourages the Standing Committee in its existing practice of considering gender composition when filling casual vacancies.’

## Background

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

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

Synod requests the report to include –

- (a) the numbers and percentages of women and men on the Synod Diocesan boards, committees and councils,
  - (b) goals or targets that the Diocesan organisation could work towards to ensure greater balance of diverse representation of Diocesan boards, committees and councils,
  - (c) recommendations as to how to improve participation by women, and
  - (d) a summary of any theological considerations involved in reaching their decisions.’
5. At its ordinary session in October 2018, the Synod received a report (the **original report**) from the Standing Committee addressing the request of this resolution. The original report included several recommendations and was accompanied by a motion to be moved at Synod, at the request of the Standing Committee. The Synod did not have sufficient time to consider that motion.
6. At its meeting on 12 November 2018, the Standing Committee constituted a committee (the **2019 Committee**) to provide a revised report with prioritised recommendations and costings for Synod in 2019. The Standing Committee also agreed at that meeting that ‘a standardised gender quota, target or goal is undesirable for Diocesan boards and committees’. The discussion and recommendations at the conclusion of this current report are the fruit of the work of the 2019 Committee, while the following sections are a lightly revised version of the original report, retained for the context and convenience of the reader –
- (a) Analysis of gender participation on Diocesan boards
  - (b) Goals and targets
  - (c) Theological considerations.

## Analysis of gender participation on Diocesan boards

*(Revised from the 2018 report)*

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

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

8. The current involvement of women on some boards, and the overall participation of women on Diocesan Boards is an encouragement, as is an observed increase in participation in recent years. However, there is potential for, and benefit in, increasing the participation of women, for theological and pragmatic reasons (see below). There are other factors that could be considered to increase the diversity of Diocesan Boards (e.g., age and cultural background) but these are beyond the remit of the Committee.
9. The use of 'quotas', 'targets' and 'goals' causes confusion and produces strong responses when discussing gender participation. Quotas and goals are not recommended in the context of mandated results which must be achieved. The terms 'goals' and 'targets' are used interchangeably and are aspirational outcomes. Terminology and definitions are further expanded in paragraphs 13-16 below.
10. A significant obstacle to greater participation of women appears to be that not enough women are being nominated to fill positions. That is, if electors (i.e., Synod and Standing Committee) were given the opportunity to elect more women they would do so. This means that the levers of change are on the nomination side of the process, rather than goals and targets in the electing side.

## **Goals and targets**

*(Revised from the 2018 report)*

11. It is worth engaging briefly with various reports and information from corporate Australia. The Workplace Gender Equality Agency (**WGEA**) Report 'How to set gender diversity targets' encourages gender diversity but stops short of nominating an exact goal or target that it deemed as "best practice". Rather, the encouragement is to "improve the gender diversity" of the Australian workforce. The reasons given for improving gender diversity are –
  - gender diversity improves business performance, innovative creativity and agility
  - gender diversity is the "right thing to do"
  - gender diversity policies and reporting are increasingly common.
12. In our context, the first reason offered is compelling and is supported wholeheartedly: a more demographically diverse board usually produces more dynamic and innovative results because a variety of people bring a variety of perspectives and ideas to be considered. The second and third reasons provided in the WGEA Report are less persuasive, in the way they are stated. Reliance on the demand of rights or peer group pressure for improving gender balance or setting gender targets and goals runs contrary to the shape of the gospel. Moreover, the Diocese of Sydney, and the organisations within it, are fundamentally different from a for-profit company or government agency where women have at times been systematically denied opportunities for advancement, equal remuneration and career progression. We are a family of churches and organisations, an association of disciples of Christ, with different dynamics and foci from the secular world. Those who serve on Diocesan Boards do so as volunteers as part of their service of Christ. This is not to say that gender diversity is unimportant but that the motivation for it and the method of pursuing it in the church will be different from that in the world.
13. The WGEA report defined targets as 'achievable, time-framed objectives which organisations can set on a regular basis to focus their efforts on achieving improved outcomes'. The importance of achievable and measurable targets was clear in the literature and it was noted that targets can often have a negative impact on organisations and reduce motivation when not achieved.
14. In considering the request to include goals or targets that Diocesan Boards could work towards, it is recognised that it is not appropriate to nominate either a number or percentage at this point in time for a number of reasons, including –
  - the very different nature of our boards,
  - the different nominating provisions within the foundation or governing documents of the boards,

- the difficulty in obtaining and maintaining reliable data as to the current composition of boards, and
  - changing people's attitudes or openness to participation is more complicated than setting goals or targets.
15. With these things in mind, we now consider how to increase participation by women on Diocesan Boards beginning with some theological reflection.

## Theological considerations

*(Revised from the 2018 report)*

16. It is clear from the Scriptures that men and women are created equally in the image of God with equal dignity and capacity to serve in a multiplicity of ways both inside and outside the church (Genesis 1:27-30; Romans 12:3-8; 1 Thessalonians 4:11). Men and women are not identical, and have been created to work together with complementary differences given by God, for our good and for the good of those we serve.
17. Scripture does not directly address the composition of boards. Neither does it describe boards that might provide examples for consideration. However for our purposes, it is significant that women are seen in gospel support roles throughout the New Testament. There are many instances of the support women provide to the ministry of Jesus (Matthew 27:55; Luke 10:44; John 12:2). Acts 16 describes Lydia as a generous gospel host who supports Paul's work. Romans 16 describes a long list of men and women who were benefactors and contributors to Paul's ministry, but they were not members of a committee. We might say that in addition to the 'vine' work of promoting the gospel, both men and women were involved in the 'trellis work' in the New Testament period.
18. Diocesan Board meetings generally are not occasions of public worship, teaching or pastoral discipline. For this reason, the New Testament instructions about church leadership do not directly apply to board membership (cf. 1 Timothy 2:11–3:13; Titus 1:5–9). Boards are primarily occupied with discussion, debate and decision making on matters of governance and policy. Although itself concerned with public worship, Colossians 3:16 probably comes closest to addressing the mutual participation and instruction that may occur on Diocesan Boards, as members teach 'one another' informally from the Scriptures. Accordingly, there is no reason why both men and women ought not generally be welcomed onto Diocesan Boards. However, the Committee did note there may be some Diocesan Boards which, because of their responsibilities, may require incumbents or people of a particular biological sex and that the specific tasks of a board should be taken into account when determining the optimal gender composition.
19. There is a variety of views on board leadership found within the complementarian framework broadly adopted throughout the Diocese. Some would deem it inappropriate for a woman to lead a board despite its purpose being governance and policy. At the same time, there are several women in leadership positions of Diocesan Boards (e.g., Chair) in the Diocese. This matter is considered beyond the remit of this report.
20. Besides mature Christian character and conviction, suitability for Christian leadership is a matter of competency or 'gifts'. Broadly speaking, we are to serve according to the gifts we have been given, and those gifts create a beautiful diversity in the body of Christ (Romans 12:3-8). God gives gifts to the church so that it may function well as the body of Christ for the common good (1 Corinthians 12:7). Not everyone has all gifts and it ought not be assumed that everyone in the church has the gifts to serve on boards. Among the gifts mentioned in the New Testament are *antilemphis* (perform helpful deeds) and *kubernesis* (govern or guide, administration) (1 Corinthians 12:28), indicating that it is God's provision that we might expect to find able persons who can serve on our boards in the body.
21. The encouragement of the Scriptures is that if one has a gift, they ought to use it for the common good and gospel benefit. 1 Corinthians 12 challenges those who either look down on some gifts or assume every Christian can do everything (12:11, 29). Rather, Christian people ought to be encouraged to determine the gifts God has given them and to serve using those gifts (1 Corinthians 12:12-26). While this is to happen in an orderly fashion (1 Corinthians 14:26-35), the only justification for barring someone with gifts from service where a need exists, appears to be lack of godliness (1 Corinthians 14:36–40; 1 Timothy 3:1-13) or considerations related to the specific context in which

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

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

## **Analysis of recommendations for increasing participation of women**

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

### **Overcoming obstacles (i)**

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

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

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

25. More information is needed to understand the nature of logistical barriers. Accordingly –
- (a) Synod members may be surveyed to identify logistical factors (e.g., day, time, location) that limit their availability to serve on boards, and
  - (b) following analysis of the responses, relevant information may be conveyed to the boards and committees of the Diocese along with a suggestion that they give fresh consideration to their meeting logistics to ensure that obstacles to serving are removed.
26. The original report made the following suggestions and comments regarding the actions that boards and committees could take to encourage participation by women –

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



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

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

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

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

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

## Raising awareness (ii)

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

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

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

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

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

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

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

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

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

### Mentorship and Training (iii)

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

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

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

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

- (a) encouraging Synod members who are particularly experienced as board or committee members to consider a ministry of mentoring women newly appointed to, or considering a position on, other boards and committees, and
- (b) encouraging Diocesan Boards to foster a culture of mentoring by appointing existing members as mentors for new members (or those considering membership).

## Implementation

- 33. The original report made a recommendation to constitute a subcommittee of the Standing Committee to oversee the composition of boards, reviewing progress and the implementation and effectiveness of initiatives, working with SDS to periodically monitor gender composition on boards, councils and committees. Given that any such subcommittee will not have power to ensure or enforce gender composition, on reflection it seems most appropriate to instead task a working group to implement initiatives recommended in this report and request SDS to provide annual statistics for the review of the Standing Committee.
- 34. To that end, Synod is encouraged to consider the recommendations in the motion at paragraph 3 of this report.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

## Appendix 1

Gender composition summary table (as at 25 May 2019)

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

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

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

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Standing Committee	Diocesan Committee	Synod	11	31	26%	0	0	0	26%	39%	0 out of 11	0	0 of 0
Stipends and Allowances Committee	Diocesan Committee	S-C	2	7	22%	0	0	0	22%	22%	0 out of 2	0	0 of 0
Strategy and Research Group	Diocesan Committee	S-C	1	7	17%	0	0	0	13%	20%	0 out of 1	0	0 of 0
Sydney Anglican (National Redress Scheme) Corporation	Diocesan Org.	S-C	1	2	50%	0	0	0	33%	33%	0 out of 1	0	0 of 0
Sydney Anglican Indigenous Peoples' Ministry Committee	Diocesan Committee	S-C	2	8	20%	0	0	0	20%	20%	0 out of 2	0	0 of 0
Sydney Anglican Loans Board	Diocesan Org.	Synod	2	6	25%	0	0	0	25%	40%	0 out of 2	0	0 of 0
Sydney Church of England Grammar School Council (SHORE)	Diocesan School	Synod	3	9	25%	0	6	1	50%	50%	0 out of 3	0	0 of 0
Sydney Diocesan Services	Diocesan Org.	S-C	3	6	25%	0	0	0	33%	38%	1 out of 3	0	0 of 0
Tertiary Education Ministry Oversight Committee	Diocesan Committee	Synod	2	6	25%	0	0	0	25%	25%	0 out of 2	0	0 of 0
The Archbishop of Sydney's Anglican Aid	Diocesan Org.	Synod	2	6	40%	0	0	0	25%	33%	0 out of 2	0	0 of 0
The Council of Abbotsleigh	Diocesan School	Synod	3	6	33%	3	6	1		43%	0 out of 3	0	0 of 0
The Council of Barker College	Diocesan School	Synod	4	4	50%	0	0	0	50%	50%	0 out of 4	0	0 of 1
The Council of Ministry Training and Development	Diocesan Org.	Synod	2	10	11%	1	3	1	13%	14%	1 out of 2	1	1 of 1
The Council of the Illawarra Grammar School	Diocesan School	Synod	2	9	18%	0	4	1	29%	29%	0 out of 2	0	0 of 0

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

#### Comments -

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

The data was taken on 25 March 2019.

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

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

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

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

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

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

Actual number of female clergy elected or appointed to any committee (and # men for comparison): 11 female clergy across 13 appointments (2 women appointed to more than one committee); 98 male clergy across 123 positions.

*The Registrar's Department notes the complexity in calculating "total" number of female clergy rather than under a list of different categories.*



# Human Sexuality Pastoral Guidelines

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

(Report from the Standing Committee originally received by the Synod in 2018.)

### Key Points

- At its session in 2015, the Synod requested guidelines to be developed that would help people to care pastorally for those who are same sex attracted as well as for their family members and friends
- Guidelines developed in response to Synod's request are attached to the report
- Synod will be asked to encourage Rectors to share the guidelines to people involved in pastoral care in their parishes

### Purpose of the report

1. The purpose of this report is to respond to Synod resolution 34/15 in respect to pastoral guidelines for pastors as they minister to Christians (and their family and friends) experiencing same-sex attraction.

### Recommendations

2. Synod receive this report.
3. Synod, noting the report Human Sexuality Pastoral Guidelines –
  - (a) encourage rectors to provide the guidelines, *Same-Sex Attraction: A pastoral guide*, to people who are involved in pastoral care in their parishes, and
  - (b) request the Standing Committee to consider how the guidelines might be published in a form that would be helpful to a wider audience.

### Background

4. At its session in 2015, the Synod passed resolution 34/15 in the following terms –

'Synod thanks the Sydney Diocesan Doctrine Commission for its recent publication Human Sexuality & the Same-Sex Marriage Debate and commends it to the churches of the Diocese for the clarification and confirmation of the biblical theology of human sexuality and commits to pray for those in our community who identify as lesbian, gay, bisexual, trans or intersex (**LGBTI**).

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.'

5. In order to address the request of the resolution, the Standing Committee formed a committee chaired by Bishop Chris Edwards to develop the guidelines. The committee has met 15 times.
6. Developing guidelines that are helpful across the Diocese proved to be a difficult task. The committee reviewed similar guidelines from other organisations around the world, which often ran over 100 pages in length. While some of these had helpful ideas, most failed to provide succinct, simple suggestions for ways to provide pastoral care. Instead they presented theological opinions on the issue of same-sex attraction, oftentimes unhelpfully.

7. A first draft which ran to 50 pages was presented to the Standing Committee in 2017, but was returned to the committee for further work. It was considered that theological issues within the draft were not beneficial in the guidelines, and the document should be shorter and in a form that would be easy for use in a parish context.
8. The committee returned to the task, and among other things, considered the format of guidelines addressing pastoral care for people in other circumstances. The committee settled on the presentation in the schedule to this report. Its brevity and format are considered by the committee to be a helpful way of highlighting pertinent issues in a succinct manner.
9. The committee does not consider the format to be attractive in a visual sense but hopes the Standing Committee might consider how the guidelines might be published in a form that would be helpful to a wider audience.
10. A form of this report was received by the Synod at its ordinary session in 2018, but due to a lack of time, the recommendations of the report were not considered.

For and on behalf of the Standing Committee.

Daniel Glynn  
**Diocesan Secretary**

29 August 2019

## Same-Sex Attraction: A pastoral guide

### Theology

- Know the key biblical texts that speak of homosexual sexual activity and develop a robust biblical theology of sex, gender and marriage, based on the breadth of biblical teaching throughout redemptive history and not just 'proof texts'.
- Know the arguments around the interpretations about the specific passages that refer to homosexual sexual activity.
- Differentiate theologically between same-sex orientation/attraction, same-sex sexual temptation and same-sex sexual activity.
- How do you think theologically about same-sex 'orientation'? Are you consistent in the way you consider what is and isn't sin in this area compared to others?

### Maturity

- Be patient with each person as you listen to their struggles and gently guide towards maturity in Christ.
- Remember sexual attraction is only one facet of a person's life. Don't treat same-sex attracted (**SSA**) people as 'single issue Christians'; encourage holistic maturity and sanctification.
- Each SSA person will approach their struggle differently. We need to help people think through God's guidance, singleness and marriage, celibacy, loneliness and more.
- Remind the SSA person that the gospel holds out both the hope of future glory, and the joys of life in Christ now.
- Many SSA Christians will have previously encountered "affirming theology" and may have found it emotionally engaging. How can you equip yourself well to respond to theologies like this?

### History

- The pastoral needs of a person who has grown up as a Christian and hasn't engaged in sexual activity, are very different from that of a person who has turned to Christ from previous sinful practice.
- A person's cultural background will likely affect how these issues are seen by their primary support network. For example, eastern and western cultures often view same-sex attraction differently.
- Where family dysfunction, abuse in formative years, or mental health struggles are present, there will need to be extra pastoral support.
- Be aware of the way SSA Christians have been treated in the past, and how that affects their perception of the present. This may mean some topics are of particular sensitivity, and understandably so. When might it be appropriate to apologise for past hurts the church has caused people?

### Emphasis

- Remember same-sex attraction, same-sex sexual temptation and same-sex sexual activity are different. Experiencing a disposition towards a certain sin is not the same as struggling with temptation or succumbing to sin.
- Bear in mind in today's cultural climate SSA Christians (and those close to them) may feel a higher level of guilt and shame when compared with other Christians.
- Treat an SSA person and their issues of temptation and sin as you would a heterosexual person who is tempted to sin sexually or in other areas. For example, some pastoral responses can feel heavy handed even if they are wise and well meant.
- When might you consider seeking advice or referring people to others?

### Holiness

- The key to holiness is pursuing identity, joy and satisfaction in Christ, along with the other benefits of the Christian life including church family and Christian friendships.
- Like all Christians, the fight against sin and the pathway to holiness is real. The SSA Christian ought to be encouraged to resist temptation and sin. Many SSA Christians will often have a deep awareness of these issues.

- Create a culture of strong friendships within the church, especially ones where people can be open, accountable and vulnerable about struggles with temptation.
- While acknowledging that sexual orientation can be fluid for some, don't endorse so-called 'conversion therapies'. Holiness is the goal of the Christian life, not heterosexuality.
- Pornography is deeply unhelpful for any progress in Christian holiness. Accountability structures can be extremely helpful. Don't allow awkwardness to stop your recommending good practice. Computer software that restricts or reports pornographic material strengthens defences further.
- What other steps might someone take to help them guard against seeking satisfaction in anything or anyone other than Christ?

## **Sin**

- When a person sins, every attempt should be made to restore them gently, holding out that the Christian life is one of repentance and faith.
- Be aware of the greater level of shame the person caught in same-sex sin may feel.
- Facing up to sin is an opportunity for spiritual growth but which also involves complexity and pain. This is particularly the case if the sin involves a romantic/emotional relationship.
- Going through church discipline and restoration is potentially a time when someone will be most vulnerable to falling away. Make sure the person is linked with another Christian (perhaps yourself) for help and support.
- When would it be appropriate to withdraw someone from serving in church ministry or in leadership? Where have you seen pastoral responses to sin modelled well?

## **Language**

- Be quick to listen and slow to speak. Never use language that you know could be offensive.
- Assume and speak as though SSA people are in the room (church, Bible study, youth group etc). Be especially aware of your use of personal pronouns like 'they' and 'them.'
- Be careful in your use of terminology, because some terms in this area mean different things to different people.
- Make sure that you don't speak as if the goal of the Christian life is marriage. Consider the impact this way of speaking has on the celibate Christian.
- What words can helpfully be used to describe large church events, services? Would any Christian, especially the SSA Christian, who is committed to a life of singleness and celibacy feel included?

## **Culture**

- Make it clear that being same-sex attracted in itself is not an impediment to leadership within the church.
- Highlight illustrations, testimonies and examples of celibate SSA Christians active in church life. Their stories can be powerful examples of living for Christ. Foster a culture of listening to one another's stories, particularly to those who feel least heard.
- Promote hospitality, where life is lived and shared with others outside the modern western notion of a nuclear family.
- Think through the life of a celibate SSA person from 20 years of age to 80 years. What pastoral, relational and spiritual help would that person need at different points for which you could possibly establish structures in your church?
- Does your church have a written policy on leadership? Does it include a note on the need for holiness among leaders - and what holiness is like?

# 43/18 Implementation of the Recommendations of the Royal Commission into Institutional Child Sexual Abuse

(A report from the Standing Committee.)

## Key Points

- The Royal Commission has made 58 recommendations to 'religious institutions' and 'religious organisations'. Of these, 28 relate to institutions and organisations generally and 5 recommendations relate directly to the Anglican Church of Australia. The remainder relate to other specific religious institutions and organisations.
- Prolegis Lawyers were engaged to undertake an independent review and gap-analysis of the recommendations of the Royal Commission that apply to the Diocese of Sydney and the Royal Commission's 10 Child Safe Standards. The gap-analysis revealed that of the 33 recommendations that are applicable, the Diocese:
  - meets 14 recommendations;
  - does not yet meet 18 recommendations; and
  - that one recommendation is not relevant.
- In summary, the action required in order to meet the remaining 18 recommendations involves:
  - adopting the Child Safe Standards for the Diocese (to meet four recommendations);
  - putting in place conflicts of interest policies that reference child sexual abuse to meet two recommendations;
  - developing a combined strategy with Ministry Training and Development (to meet six recommendations);
  - psychosexual assessments of candidates for ordination;
  - effective oversight (management) and performance appraisals of people in religious or pastoral ministry;
  - professional or pastoral supervision of people in religious or pastoral ministry;
  - liaison with the General Synod to develop a consistent approach to the above,
  - developing strategies in respect of the intake of people from overseas;
  - amending the Ministry Standards Ordinance 2017 and Diocesan Tribunal Ordinance 2017 (to meet four recommendations); and
  - the remaining two recommendations would be met by implementing:
    - leadership training (with a promotion of child safety element); and
    - protective behaviours training for children.
- The specific action adopted by the Standing Committee in respect to each applicable recommendation of the Royal Commission is set out in the table in the Appendix.
- Further changes to safe ministry policies and procedures are also required to comply fully with the Royal Commission's 10 Child Safe Standards. These recommendations have been referred to the Safe Ministry Board for its review and action.

## Purpose

1. The purpose of this report is to respond to Synod Resolution 43/18 by providing recommendations in relation to implementation of the recommendations of the Royal Commission into Institutional Child Sexual Abuse that are applicable to the Anglican Church Diocese of Sydney.

## Recommendations

2. Synod receive this report.

3. Synod, noting the report 43/18 'Implementation of Recommendations of the Royal Commission' –
  - (a) endorse implementation of the Royal Commission's Child Safe Standards by all institutions of the Diocese of Sydney that have contact with children in conducting their operations,
  - (b) request the Standing Committee to provide a report to the next session of the Synod in relation to implementation of the actions set out in the report, and
  - (c) pending Standing Committee's report to Synod in 2020 (and except as otherwise addressed at the 2019 session of Synod) –
    - (i) refer questions of draft ordinances or policies required to facilitate their implementation to the Standing Committee, and
    - (ii) request the Standing Committee to bring recommendations on funding to enable implementation of the actions set out in the report for approval by Synod.

## Background

4. The Royal Commission into Institutional Child Sexual Abuse (the **Royal Commission**) was established by Letters Patent issued by the Governor-General on 11 January 2013.
5. The Terms of Reference of the Royal Commission directed it to inquire into, and report on, 'institutional responses to allegations and incidents of child sexual abuse and related matters'. It expressly required inquiry into:
  - (a) what institutions and governments should do to better protect children against child sexual abuse and related matters in institutional contexts in the future
  - (b) what institutions and governments should do to achieve best practice in encouraging the reporting of, and responding to reports or information about, allegations, incidents or risks of child sexual abuse and related matters in institutional contexts
  - (c) what should be done to eliminate or reduce impediments that currently exist for responding appropriately to child sexual abuse and related matters in institutional contexts, including addressing failures in, and impediments to, reporting, investigating and responding to allegations and incidents of abuse
  - (d) what institutions and governments should do to address, or alleviate the impact of, past and future child sexual abuse and related matters in institutional contexts, including, in particular, ensuring justice for victims through the provision of redress by institutions, processes for referral for investigation and prosecution and support services.
6. The Royal Commission's final report was submitted to the Governor-General on 15 December 2017.

## The nature of the recommendations

7. The Royal Commission has made 58 recommendations to 'religious institutions' and 'religious organisations'. Of these, 28 relate to institutions and organisations generally and 5 recommendations relate directly to the Anglican Church of Australia. The remainder relate to other specific religious institutions and organisations.
8. For the purposes of the Royal Commission's recommendations, the Diocese of Sydney is an 'institution', an 'organisation' and an 'affiliated institution' as defined by the Royal Commission. This follows because:
  - (a) The Royal Commission defines a 'religious institution' as "an entity that operates under the auspices of a particular religious denomination and provides activities, facilities, programs or services of any kind that provide the means through which adults have contact with children". It lists 'dioceses' as an example of a religious institution.
  - (b) The Royal Commission defines a 'religious organisation' as "a group of religious institutions from a particular religious denomination or faith that coordinate and/or organise together". The Anglican Church of Australia is a 'religious organisation' for this purpose.
  - (c) The Diocese of Sydney is an 'affiliated institution' for the purposes of some recommendations because of its relationship to the General Synod.
9. This report considers those recommendations of the Royal Commission that apply to the Anglican Church Diocese of Sydney in these various capacities.

## Discussion

### Synod Resolution 43/18

10. Synod resolved as follows at its 2018 session with respect to implementation of the recommendations of the Royal Commission:
- ‘Synod, noting that an independent review of the position of the Diocese of Sydney with respect to the final recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse (available on the Synod this year page of the SDS website) is being considered by the Safe Ministry Board and the Standing Committee’s Royal Commission Steering Committee, requests that a full report be provided to the next ordinary session of Synod in relation to the implementation of the recommendations of the Royal Commission addressed to the Anglican Church, including –
- (a) any sources of funding which may enable their implementation, and
  - (b) any draft ordinances or policies still required to facilitate their implementation.’
11. At its meeting on 11 November 2018, the Standing Committee noted the request in the resolution and requested the Royal Commission Steering Committee (the **RCSC**) to liaise with the Safe Ministry Board to bring a report to the Standing Committee for promotion to Synod in 2019.
12. There are only 5 recommendations “addressed to the Anglican Church”. However it is assumed that the Synod resolution intends to also include recommendations that apply to the Diocese of Sydney as a religious institution, a religious organisation and an affiliated institution.

### Review and gap analysis by Prolegis Lawyers

13. The Professional Standards Unit engaged Prolegis Lawyers to undertake a review and gap-analysis of the recommendations of the Royal Commission that apply to the Diocese of Sydney and the Royal Commission’s 10 Child Safe Standards, and provide advice on what would be required for the Diocese to implement these recommendations and standards.
14. The project was conducted by Ms Anne Robinson and Mr Sam Burnett. Mr Burnett was previously a Senior Legal Officer at the Royal Commission, with a particular focus on the public hearings involving religious organisations and was a contributing author of the part of the Royal Commission’s report addressing the religious sector.

#### *The Royal Commission’s recommendations*

15. Overall, Prolegis summarised the Diocese of Sydney’s position in relation to the Royal Commission’s recommendations as “positive”. The gap-analysis revealed that the Diocese –
- (a) meets 14 recommendations;
  - (b) does not yet meet 18 recommendations; and
  - (c) that one recommendation is not relevant.

#### *Proposed actions to meet the recommendations*

16. Prolegis proposed the following actions in order to meet the remaining 18 recommendations –
- (a) adopting the Child Safe Standards for the Diocese (and liaison with the General Synod and affiliated institutions) to meet four recommendations;
  - (b) putting in place conflicts of interest policies for key boards that reference child sexual abuse to meet two recommendations;
  - (c) developing a combined strategy with Ministry Training and Development to meet six recommendations;
  - (d) psychosexual assessments of candidates for ordination;
  - (e) effective oversight (management) and performance appraisals of people in religious or pastoral ministry;
  - (f) professional or pastoral supervision of people in religious or pastoral ministry;

- (g) liaison with the General Synod to develop a consistent approach to the above;
- (h) developing strategies in respect of the intake of people from overseas;
- (i) amending the *Ministry Standards Ordinance 2017*, and *Diocesan Tribunal Ordinance 2017* to meet four recommendations; and
- (j) the remaining two recommendations would be met by implementing –
  - (i) leadership training (with a promotion of child safety element); and
  - (ii) protective behaviours training.

#### *Implementation of the Royal Commission's 10 Child Safe Standards*

17. The Royal Commission has identified 10 Child Safe Standards to ensure consistent standards of care for children across Australia. These are –
- (a) Child safety is embedded in institutional leadership, governance and culture;
  - (b) Children participate in decisions affecting them and are taken seriously;
  - (c) Families and communities are informed and involved;
  - (d) Equity is promoted and diversity respected;
  - (e) People working with children are suitable and supported;
  - (f) Processes to respond to complaints of child sexual abuse are child focussed;
  - (g) Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training;
  - (h) Physical and online environments minimise the opportunity for abuse to occur;
  - (i) Implementation of child safe standards is continuously reviewed and improved; and
  - (j) Policies and procedures document how the institution is child safe.
18. Prolegis' review against the Royal Commission's Child Safe Standards determined that although the Diocese of Sydney meets many components of the Standards, there are further steps that could be taken, including –
- (a) developing a concise 'commitment to safety' for inclusion across all policies, job adverts, job descriptions, and online;
  - (b) addressing the gaps in the lay stipendiary worker pathway as part of a broader strategy between the Safe Ministry Board and Ministry, Training and Development
  - (c) developing a centralised register for screening and training information;
  - (d) amending all policies to include reference to the diverse needs of children, including acknowledgement of the importance of their cultural safety;
  - (e) creating a plain English overview document, which includes the complaints procedure, appropriate for –
    - (i) children;
    - (ii) people of diverse backgrounds, including linguistically and culturally diverse backgrounds, such as Indigenous people and Torres Strait Islanders; and
    - (iii) parents and families;
  - (f) developing a 'children's sense of safety' survey;
  - (g) inclusion of a 'Children's Champion' on the Safe Ministry Board; and
  - (h) developing a policy on children with harmful sexual behaviours (that is, child on child sexual abuse).

## **Action taken**

### **The Royal Commission's recommendations**

19. Synod resolution 43/18 calls for a full report in relation to the implementation of the recommendations of the Royal Commission addressed to the Anglican Church, including any sources of funding which may enable their implementation, and any draft ordinances or policies still required to facilitate their implementation.



20. The table in the Appendix –
  - (a) lists each of the 33 recommendations of the Royal Commission that apply to the Diocese of Sydney (in columns 1 and 2);
  - (b) indicates whether or not the recommendation is already met (in column 3); and
  - (c) sets out the actions that have been adopted by the Standing Committee in relation to the recommendations (in column 4).
  
21. The actions are based on the report from Prolegis, but differ in some respects. This is due to –
  - (a) Prolegis not having a full understanding of existing diocesan arrangements with respect to safe ministry relevant to the recommendation,
  - (b) changes to diocesan arrangements with respect to safe ministry since the review which mean the proposed action has already been implemented or needs to be implemented in a different way, and
  - (c) the proposed action with respect to the recommendation not being practical or capable of implementation for other reasons.
  
22. Some of the actions have already been implemented, some are proposed for implementation by the Synod this year (for example, through amendments to the *Ministry Standards Ordinance 2017*), and others are in the process of being implemented.

### Implementing the 10 Child Safe Standards

23. Prolegis has also recommended certain steps in relation to the 10 Child Safe Standards. These primarily involve –
  - (a) amending existing safe ministry and workplace policies, procedures and training materials,
  - (b) introducing procedures to consult more widely in relation to the content of this documentation, and
  - (c) developing further documentation.
  
24. These recommendations have been referred to the Safe Ministry Board for its review and action, with a request that it report back concerning its consideration and implementation of the recommendations.
  
25. One of the recommended steps involves appointing a Children's Champion to the Safe Ministry Board with this person having the specific responsibility of advocating on behalf of children in relation to diocesan safe ministry arrangements (Standard 1.2, indicia 1.2.9). The Safe Ministry Board already represents a broad range of expertise and independence, so it may be a question of refining its functions rather than adding to its composition. Either way the change will likely involve amendments to the *Safe Ministry Board Ordinance 2001*. In the first instance it would be appropriate to hear from the Safe Ministry Board on this matter when it reports back concerning the other recommended steps.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

26 August 2019

## Gap analysis of compliance with the recommendations of the Royal Commission addressed to the Anglican Church Diocese of Sydney

### Key



= substantial compliance, though some action may still be recommended.











= yet to meet, additional action required.

### 1 Framework Recommendations concerning the Child Safe Standards

No.	Recommendation	Compliance	Action Taken
16.31	All institutions that provide activities or services of any kind, under the auspices of a particular religious denomination or faith, through which adults have contact with children, should implement the 10 Child Safe Standards identified by the Royal Commission.	*	Synod resolve to endorse implementation of the Royal Commission's Child Safe Standards by institutions within the Diocese of Sydney.
16.32	Religious organisations should adopt the Royal Commission's 10 Child Safe Standards as nationally mandated standards for each of their affiliated institutions.	*	No formal action to adopt the Child Safe Standards be taken until after the 2020 session of the General Synod in order to maximise consistency between the <i>Safe Ministry to Children Canon 2017</i> and the <i>Safe Ministry to Children Ordinance 2018</i> .
16.33	Religious organisations should drive a consistent approach to the implementation of the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.	*	Amend the <i>Safe Ministry Board Ordinance 2005</i> (or otherwise clarify the Board's functions) to give it responsibility for driving implementation of the Royal Commission's Child Safe Standards in a consistent manner within the Diocese.  Request the Safe Ministry Board to indicate if it requires any additional resources to fulfil this function and the other responsibilities given to it in relation to implementation of the Royal Commission's recommendations.
16.34	Religious organisations should work closely with relevant state and territory oversight bodies to support the implementation of and compliance with the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.	*	Request the Professional Standards Unit to maintain a positive relationship with the NSW Office of the Children's Guardian and NSW Ombudsman for the purposes of, among other things, capacity building and guidance on the implementation of the Child Safe Standards within the Diocese.
16.35	Religious institutions in highly regulated sectors, such as schools and out-of-home care service providers, should report their compliance with the Royal Commission's 10 Child Safe Standards, as monitored by the relevant sector regulator, to the religious organisation to which they are affiliated.	*	Request the Safe Ministry board to write to diocesan schools and Anglicare ('affiliated institutions') in relation to recommendations 16.33, 16.34 and 16.35 to encourage implementation of these recommendations and seek feedback.  Require diocesan schools and Anglicare to report with respect to their implementation of and compliance with the Child Safe Standards.

## 2 Child Safe Standard 1: Child safety is embedded in institutional leadership, governance and culture


No.	Recommendation	Compliance	Action Taken
16.36	Consistent with Child Safe Standard 1, each religious institution in Australia should ensure that its religious leaders are provided with leadership training both pre- and post- appointment, including in relation to the promotion of child safety.		<p>Request Ministry Training and Development to develop leadership training for senior officeholders in the Diocese, in consultation with the episcopal team, as part of the Lifelong Ministry Development program, including for:</p> <ul style="list-style-type: none"> <li>- the Archbishop;</li> <li>- the Assistant Bishops;</li> <li>- the Archdeacons;</li> <li>- the Dean; and</li> <li>- other senior diocesan officeholders.</li> </ul> <p>MT&amp;D should consult the Safe Ministry Board for input in determining the content of the training that relates to 'promoting child safety' and to assist in identifying appropriate trainers and content.</p>
16.37	Consistent with Child Safe Standard 1, leaders of religious institutions should ensure that there are mechanisms through which they receive advice from individuals with relevant professional expertise on all matters relating to child sexual abuse and child safety. This should include in relation to prevention, policies and procedures and complaint handling. These mechanisms should facilitate advice from people with a variety of professional backgrounds and include lay men and women.		<p>Amend the <i>Safe Ministry Board Ordinance 2001</i> to include:</p> <ul style="list-style-type: none"> <li>- amendments to out-of date definitions (child abuse and child protection legislation) and ordinances;</li> <li>- revision by way of simplifying the 'functions of the board';</li> <li>- reference to the Safe Ministry Board being the mechanism by which the Diocese of Sydney receives advice in relation to these matters;</li> <li>- power for the Board to seek any additional expert advice as required;</li> <li>- a conflicts of interest component within the Ordinance given Recommendation 16.2 and 16.39;</li> <li>- reference to the Board being the designated diocesan safe ministry authority under the <i>Safe Ministry to Children Ordinance 2018</i>.</li> </ul>
16.38	Consistent with Child Safe Standard 1, each religious institution should ensure that religious leaders are accountable to an appropriate authority or body, such as a board of management or council, for the decisions they make with respect to child safety.		No action required.

No.	Recommendation	Compliance	Action Taken
16.1	The Anglican Church of Australia should adopt a uniform episcopal standards framework that ensures that bishops and former bishops are accountable to an appropriate authority or body in relation to their response to complaints of child sexual abuse.		No action required.
16.39	Consistent with Child Safe Standard 1, each religious institution should have a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse. The policy should cover all individuals who have a role in responding to complaints of child sexual abuse.		<p>Amend the Standing Committee 'Disclosure of Conflicts of Interest' regulation made on 26 May 2014 under cl 6(5) of the <i>Standing Committee Ordinance 1897</i> to include a new section on matters relating to child sexual abuse.</p> <p>Amend the <i>Safe Ministry Board Ordinance 2001</i> to include a section on conflicts of interest.</p> <p>Promote a Bill to the 2019 session of Synod to address conflicts of interest that may arise in relation to the role of director of professional standards, members of the PSC and PSB and Adjudicators.</p>
16.2	<p>The Anglican Church of Australia should adopt a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse, which expressly covers:</p> <ol style="list-style-type: none"> <li>a. members of professional standards bodies;</li> <li>b. members of diocesan councils (otherwise known as bishop-in-council or standing committee of synod);</li> <li>c. members of the Standing Committee of the General Synod; and</li> <li>d. chancellors and legal advisers for dioceses.</li> </ol>		Request the Senior Legal Counsel, in consultation with the Safe Ministry Board, to develop a statement of principles concerning the management of actual or perceived conflicts of interest in relation to the engagement of lawyers and any advice from the staff of SDS, the Chancellor or a Deputy Chancellor in respect of child sexual abuse matters.
16.49	Codes of conduct in religious institutions should explicitly and equally apply to people in religious ministry and to lay people.		No action required.
16.3	The Anglican Church of Australia should amend <i>Being together</i> and any other statement of expectations or code of conduct for lay members of the Anglican Church to expressly refer to the importance of child safety.		Request the Safe Ministry Board to consider and make recommendations on whether 'community' or 'lay member' based safe ministry training should be developed as part of a layered approach to safe ministry training in the Diocese.





### 3 Child Safe Standard 2: Children participate in decisions affecting them and are taken seriously

No.	Recommendation	Compliance	Action Taken
16.40	Consistent with Child Safe Standard 2, wherever a religious institution has children in its care, those children should be provided with age-appropriate prevention education that aims to increase their knowledge of child sexual abuse and build practical skills to assist in strengthening self-protective skills and strategies. Prevention education in religious institutions should specifically address the power and status of people in religious ministry and educate children that no one has a right to invade their privacy and make them feel unsafe.		Encourage the Professional Standards Unit to continue its work in developing Protective Behaviours Training, and request the Safe Ministry Board to consider and make recommendations on the best way to make this training available to the children in our care.

### 4 Child Safe Standard 3: Families and communities are informed and involved

No.	Recommendation	Compliance	Action
16.41	Consistent with Child Safe Standard 3, each religious institution should make provision for family and community involvement by publishing all policies relevant to child safety on its website, providing opportunities for comment on its approach to child safety, and seeking periodic feedback about the effectiveness of its approach to child safety.		Encourage the Professional Standards Unit to develop – <ul style="list-style-type: none"> <li>• a <a href="mailto:feedback@safeministry.org.au">feedback@safeministry.org.au</a> email address,</li> <li>• a statement in relation to welcoming feedback from the community and affix this to: <ul style="list-style-type: none"> <li>- the contact page on <a href="http://safeministry.org.au">safeministry.org.au</a> and <a href="http://safeministry.training">safeministry.training</a>;</li> <li>- the end page of all published documents on <a href="http://safeministry.org.au">safeministry.org.au</a> and <a href="http://safeministry.training">safeministry.training</a>; and</li> <li>- the end page of all training modules provided on <a href="http://safeministry.training">safeministry.training</a>.</li> </ul> </li> </ul>

## 5 Child Safe Standard 5: People working with children are suitable and supported

No.	Recommendation	Compliance	Action
16.42	Consistent with Child Safe Standard 5, each religious institution should require that candidates for religious ministry undergo external psychological testing, including psychosexual assessment, for the purposes of determining their suitability to be a person in religious ministry and to undertake work involving children.		Request the PSU and Ministry Training and Development to review the psychological assessment for ordinands to ensure that it is an effective screening tool and to consider – (a) external testing including psychosexual assessment, and/or (b) supplementing the existing psychological assessment with additional questions to include a psychosexual component.
16.43	Each religious institution should ensure that candidates for religious ministry undertake minimum training on child safety and related matters, including training that:  a. equips candidates with an understanding of the Royal Commission's 10 Child Safe Standards  b. educates candidates on: i. professional responsibility and boundaries, ethics in ministry and child safety; ii. policies regarding appropriate responses to allegations or complaints of child sexual abuse, and how to implement these policies; iii. how to work with children, including childhood development; iv. identifying and understanding the nature, indicators and impacts of child sexual abuse.		Request Moore College, Ministry Training and Development and Youthworks College to ensure that a module on 'how to work with children, including childhood development' is incorporated into minimum training for candidates for ordination.  Request MTD and the Safe Ministry Board to develop a broader strategy on Safe Ministry Training for ordinands and ordination candidates.
16.4	The Anglican Church of Australia should develop a national approach to the selection, screening and training of candidates for ordination in the Anglican Church.		Request Ministry Training and Development to write to the Ministry and Mission Commission of the General Synod to notify it of the standards for the selection, screening and training of candidates for ordination in the Diocese of Sydney for the Commission to consider as part of its work on the recommendation.
16.44	Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, are subject to effective management and oversight and undertake annual performance appraisals.		Request the episcopal team to indicate what they consider to be the best means of providing accountability for rectors and bishops and provide this to Ministry Training and Development for it to consult with the Centre for Ministry Development and report to the Standing Committee with recommendations on the available options.

No.	Recommendation	Compliance	Action
16.45	Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, have professional supervision with a trained professional or pastoral supervisor who has a degree of independence from the institution within which the person is in ministry.	*	Standing Committee to bring proposals to the 2020 session of Synod – (a) for professional supervision as a condition on new licences and authorities for: (i) first-time rectors, and (ii) assistant ministers and lay ministers who will be primarily ministering to children or youth, including how this professional supervision should be funded, and (b) to increase the availability of suitable professional supervisors in the Diocese.
16.5	The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):  a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety  b. undertake mandatory professional/pastoral supervision  c. undergo regular performance appraisals.	*	Request the Safe Ministry Board to review the Safe Ministry Training and Faithfulness in Services Training courses to ensure that they adequately include all elements identified by the Royal Commission in this recommendation.
16.46	Religious institutions which receive people from overseas to work in religious or pastoral ministry, or otherwise within their institution, should have targeted programs for the screening, initial training and professional supervision and development of those people. These programs should include material covering professional responsibility and boundaries, ethics in ministry and child safety.	*	Request Ministry Training and Development and the Safe Ministry Board to develop a 'targeted program' for people coming from overseas to minister in the Diocese which builds upon the existing requirements in the <i>Safe Ministry to Children Ordinance 2018</i> .



## 6 Child Safe Standard 6: Processes to respond to complaints of child sexual abuse are child focused

No.	Recommendation	Compliance	Actions
16.51	All religious institutions' complaint handling policies should require that, upon receiving a complaint of child sexual abuse, an initial risk assessment is conducted to identify and minimise any risks to children.	*	Promote a Bill to the 2019 session of Synod which includes amendments to provide for risk assessments in the form recommended by the Royal Commission.
16.52	All religious institutions' complaint handling policies should require that, if a complaint of child sexual abuse against a person in religious ministry is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated.	*	Promote a Bill to the 2019 session of Synod which includes the amendments making it mandatory for the Director of Professional Standards to recommend suspension if satisfied that – <ul style="list-style-type: none"> <li>(a) the complaint or the substance of the complaint involves allegations of serious child-related conduct,</li> <li>(b) the complaint is not false, vexatious or misconceived, and</li> <li>(c) there is a risk that the respondent may come into contact with children in the course of their functions as a church worker.</li> </ul>
16.53	The standard of proof that a religious institution should apply when deciding whether a complaint of child sexual abuse has been substantiated is the balance of probabilities, having regard to the principles in <i>Briginshaw v Briginshaw</i> .	✓	Promote a Bill to the 2019 session of Synod which includes relevant amendments.
16.54	Religious institutions should apply the same standards for investigating complaints of child sexual abuse whether or not the subject of the complaint is a person in religious ministry.	✓	Promote a Bill to the 2019 session of Synod to include: <ul style="list-style-type: none"> <li>(a) a description of the role powers and duties of the Adjudicator in Chapter 5;</li> <li>(b) similar procedural fairness provisions and standards of proof as in Part 4D.</li> </ul>
16.55	Any person in religious ministry who is the subject of a complaint of child sexual abuse which is substantiated on the balance of probabilities, having regard to the principles in <i>Briginshaw v Briginshaw</i> , or who is convicted of an offence relating to child sexual abuse, should be permanently removed from ministry. Religious institutions should also take all necessary steps to effectively prohibit the person from in any way holding himself or herself out as being a person with religious authority.	*	Wait for recommendations from the Professional Standards Commission of the General Synod before taking action on this recommendation.




No.	Recommendation	Compliance	Actions
16.56	<p>Any person in religious ministry who is convicted of an offence relating to child sexual abuse should:</p> <ol style="list-style-type: none"> <li>a. in the case of Catholic priests and religious, be dismissed from the priesthood and/or dispensed from his or her vows as a religious</li> <li>b. in the case of Anglican clergy, be deposed from holy orders</li> <li>c. in the case of Uniting Church ministers, have his or her recognition as a minister withdrawn</li> <li>d. in the case of an ordained person in any other religious denomination that has a concept of ordination, holy orders and/or vows, be dismissed, deposed or otherwise effectively have their religious status removed.</li> </ol>	*	Wait for recommendations from the Professional Standards Commission of the General Synod before taking action on this recommendation.
16.57	<p>Where a religious institution becomes aware that any person attending any of its religious services or activities is the subject of a substantiated complaint of child sexual abuse, or has been convicted of an offence relating to child sexual abuse, the religious institution should:</p> <ol style="list-style-type: none"> <li>a. assess the level of risk posed to children by that perpetrator's ongoing involvement in the religious community</li> <li>b. take appropriate steps to manage that risk.</li> </ol>	✓	No further action required.
16.58	<p>Each religious organisation should consider establishing a national register which records limited but sufficient information to assist affiliated institutions identify and respond to any risks to children that may be posed by people in religious or pastoral ministry.</p>	✓	No further action required.

## 7 Child Safe Standard 7: Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training

No.	Recommendation	Compliance	Action
16.47	Consistent with Child Safe Standard 7, each religious institution should require that all people in religious or pastoral ministry, including religious leaders, undertake regular training on the institution's child safe policies and procedures. They should also be provided with opportunities for external training on best practice approaches to child safety		No action required.
16.50	Consistent with Child Safe Standard 7, each religious institution should require all people in religious ministry, leaders, members of boards, councils and other governing bodies, employees, relevant contractors and volunteers to undergo initial and periodic training on its code of conduct. This training should include: <ol style="list-style-type: none"> <li>what kinds of allegations or complaints relating to child sexual abuse should be reported and to whom;</li> <li>identifying inappropriate behaviour which may be a precursor to abuse, including grooming;</li> <li>recognising physical and behavioural indicators of child sexual abuse;</li> <li>that all complaints relating to child sexual abuse must be taken seriously, regardless of the perceived severity of the behaviour.</li> </ol>		Request the Diocesan Secretary to schedule a time for the Standing Committee to consider whether to - <ol style="list-style-type: none"> <li>Amend the <i>Parish Administration Ordinance 2008</i> (with suitable transitional arrangements) to -               <ol style="list-style-type: none"> <li>extend the Safe Ministry Training requirements in Chapter 7 to parish councillors and wardens,</li> <li>make it a qualification for election or appointment as a parish councillor or warden that a person must have completed Safe Ministry Training (clauses 2.6 and 2.12), and</li> <li>provide that a person's office as a parish councillor or warden becomes vacant if they do not maintain the currency of their Safe Ministry Training in compliance with Chapter 7 (clauses 2.8 and 2.14).</li> </ol> </li> <li>Amend the definition of 'Qualified Person' in the <i>Synod Membership Ordinance 1995</i> to include a requirement that the person has undertaken Safe Ministry Training.</li> </ol>

## 8 Child Safe Standard 8: Physical and online environments minimise the opportunity for abuse to occur

No.	Recommendation	Compliance	Action
16.48	Religious institutions which have a rite of religious confession for children should implement a policy that requires the rite only be conducted in an open space within the clear line of sight of another adult. The policy should specify that, if another adult is not available, the rite of religious confession for the child should not be performed.		No action required.

## Ordinances passed by the Standing Committee

(A report from the Standing Committee.)

Synod Fund Further Application Ordinance No 36, 2018  
 Campbelltown (Variation of Trusts) Ordinance No 37, 2018  
 Riverstone Variation of Trusts Ordinance No 38, 2018  
 Rosemeadow (Picton Boundary Alteration) Variation of Trusts Ordinance No 39, 2018  
 Culburra Beach Trust Ordinance No 40, 2018  
 Anglican Community Services Constitution Ordinance 1961 Amendment Ordinance No 41, 2018  
 Assistant Ministers Ordinance 2017 Amendment Ordinance No 42, 2018  
 Belrose Trust Ordinance 2008 Amendment Ordinance No 43, 2018  
 Bondi Trust Ordinance 2013 Amendment Ordinance No 44, 2018  
 Campbelltown Anglican Schools Ordinance 1995 Amendment Ordinance No 45, 2018  
 Campbelltown Trust Ordinance 2016 Amendment Ordinance No 46, 2018  
 Church of England Boys' Society Prohibition Ordinance No 47, 2018  
 Eastwood Trust Ordinance No 48, 2018  
 Eastwood Land Sale Ordinance No 49, 2018  
 Wollongong Regional Council Land Variation of Trusts Ordinance No 50, 2018  
 Narellan (Spring Farm Sale Proceeds) Application Ordinance No 1, 2019  
 Sydney Diocesan Secretariat (Change of Name) Ordinance No 2, 2019  
 The Archbishop of Sydney's Anglican Aid Ordinance 2011 Amendment Ordinance No 3, 2019  
 Archbishop of Sydney's Discretionary Trust Vesting and Amendment Ordinance No 4, 2019  
 Keiraville Trust Ordinance No 5, 2019  
 Mittagong Trust Ordinance No 6, 2019  
 Sydney Anglican (National Redress Scheme) Corporation Ordinance 2018 Amendment Ordinance No 7, 2019  
 Castlereagh with Cranebrook Cemetery Transfer Ordinance No 8, 2019  
 Miscellaneous Amendments Ordinance No 9, 2019  
 Endowment of the See Corporation No 10, 2019  
 Endowment of the See Variation of Trusts and Amendment Ordinance No 11, 2019  
 Sydney Anglican (National Redress Scheme) Corporation Ordinance 2018 Further Amendment Ordinance No 12, 2019  
 Balgowlah Trust Ordinance No 13, 2019  
 Barker College Ordinance 1978 Amendment Ordinance No 14, 2019  
 Campbelltown Trust Ordinance 2016 Amendment Ordinance No 15, 2019  
 Marrickville Trust Ordinance No 16, 2019  
 North Sydney Trust Ordinance No 17, 2019  
 North Sydney Variation of Trusts Ordinance No 18, 2019  
 Springwood Trust Ordinance No 19, 2019  
 Springwood Mortgaging Ordinance No 20, 2019  
 Arden Anglican School Council Ordinance 1962 Amendment Ordinance No 21, 2019  
 Cremorne Trust Ordinance No 22, 2019  
 Hornsby Trust Ordinance No 23, 2019  
 Parish Administration Ordinance 2008 Amendment (Use of Church Buildings) Ordinance No 24, 2019  
 Chatswood Trust Ordinance 2018 Amendment Ordinance No 25, 2019  
 Cost Recoveries Framework Ordinance 2008 Amendment Ordinance No 26, 2019  
 Dulwich Hill Trust Ordinance 2002 Amendment Ordinance No 27, 2019  
 Dundas/Telopea Trust Ordinance 2012 Amendment Ordinance No 28, 2019 (assent pending)  
 Safe Ministry to Children Ordinance 2018 Amendment Ordinance No 29, 2019  
 St Andrew's Cathedral Trust Ordinance 2016 Amendment Ordinance No 30, 2019  
 Synod Appropriations and Allocations Ordinance No 31, 2019

For and on behalf of the Standing Committee.

DANIEL GYNN  
**Diocesan Secretary**

28 August 2019

## Parochial Cost Recovery instalments for 2020

(A report from the Standing Committee.)

### Key Point

- Beginning in January 2020 Parochial Cost Recovery (**PCR**) charges will be payable in 12 monthly instalments instead of the previous arrangement of 10 instalments from March to December.
- Previously, charging PCR in ten instalments was intended as a concession to help parishes manage their cash flow through the summer holiday period when attendance, and hence cash-based offertory, may be lower than normal.
- As an increasing proportion of parish offertory is received electronically, the need for this concession has diminished; while some parishes have indicated the desirability for budgeting purposes to receive invoices and pay their PCR charges evenly throughout the year.

### Purpose

1. The purpose of this report is to inform Synod of a change to the pattern of instalments of PCR charges for 2020.

### Recommendation

2. Synod receive this report.

### Background

3. At its meeting on 29 July 2019, the Standing Committee considered a report from the Finance Committee which recommended a change to the present arrangement whereby parishes pay their Parish Cost Recovery (**PCR**) charges in 10 equal monthly instalments from March to December each year.
4. The report noted this has been agreed as a concession to help parishes manage their cash flow through the summer holiday period when attendance, and hence cash-based offertory, may be lower than normal. Of course the underlying costs (principally insurance and superannuation) are incurred every month.
5. Over time, as an increasing proportion of parish offertory is received electronically, the need for a 'holiday' from PCR charges in the first two months of the year has diminished. Indeed a number of parishes have indicated recently that it would help their budgeting to receive invoices and pay their PCR charges evenly throughout the year.
6. We agreed to move to a system of 12 monthly PCR charges from January 2020, with all parishes to be advised of the change by email in August 2019 and a brief report to be provided to Synod in October 2019, and asked that a Bill to give effect to this change be prepared for a future meeting of the Standing Committee.
7. Beginning in January 2020 each of the 12 instalments of the PCR charge will fall due on the first day of a calendar month. In a continuance of the current practice, parishes that have provided an authority for payment of their PCR charges by direct debit are advised that the bank transfer will be processed on the second working day of each month.

For and on behalf of the Standing Committee.

DANIEL GYNN  
**Diocesan Secretary**

28 August 2019

# Prioritisation of Synod requests

(A report from the Standing Committee.)

## Key Points

- In the last five years, there has been a substantial increase in requests from the Synod for the Standing Committee to address.
- In light of the reality of the limited capacity of Standing Committee and its members, the Standing Committee has agreed to determine the relative priority of the resolutions of Synod each year, taking into account the urgency, importance and anticipated labour and costs involved addressing each resolution; and consider carefully its capacity to proceed to address those with the lowest priority.
- If Standing Committee determines not to address a Synod resolution (in part or full), a brief report will be provided to the following ordinary session of the Synod and the mover and seconder of the resolution informed.
- Synod members are encouraged to consider carefully the implications, in terms of cost and anticipated labour, to address the requests of motions they move at Synod.

## Purpose

1. The purpose of this report is to advise the Synod of a prioritisation framework that the Standing Committee has adopted in relation to requests for research, reports and other action from the Synod.

## Recommendations

2. Synod receive this report.

## Discussion

3. In recent years there has been a perception that is hard to quantify, that requests by resolution from the Synod have substantially increased in volume. Some recent actions of the Standing Committee serve to illustrate the outworking of this perception —
  - (a) At its meeting on 8 September 2018, the Standing Committee debated a motion which, if passed, would have seen a report with recommendations go to the 2018 session of Synod, seeking to ensure that the Synod consider the real costs associated with implementing Synod motions before passing them as resolutions.
  - (b) At its meeting on 18 March 2019, the Standing Committee endorsed the decision of the Social Issues Committee to not address the request of a Synod resolution (30/16) in light of the workload of the Social Issues Committee.
4. It is an unfortunate consequence of the good processes of Synod that a motion supported by a handful of members and not opposed by any of the rest, can easily become a resolution of the Synod, passed without debate. In this fashion it is easy to understand that motions asking the Standing Committee to investigate and report on a matter, or asking the Standing Committee to implement an idea, are readily passed; with one result being an increasing number of requests to the Standing Committee. Some of these give little consideration to the cost in time and expense required by the Standing Committee to address or implement them.
5. In order to attempt to quantify this perception, a tally was made of the number of requests (be they simple or complex) from the Synod to the Standing Committee over the last twenty years. The following table provides the results, grouped into five year blocks to make clear the extent of the recent increase –

<b>Years</b>	<b># of requests to Standing Committee</b>	<b>Average per year</b>
1999-2003	50	10
2004-2008	45	9
2009-2013	55	11
2014-2018	113	22.6

6. As the volume of work and requests has demonstrably grown, for practical purposes the Standing Committee has agreed to determine the relative priority of the resolutions of Synod each year, taking into account the urgency, importance and anticipated labour and costs involved addressing each resolution; and consider carefully its capacity to proceed to address those with the lowest priority. The Synod needs to be aware of this reality.
7. If Standing Committee determines not to address a Synod resolution (in part or full), a brief report will be provided to the following ordinary session of the Synod and the mover and seconder of the resolution informed.
8. Any decision not to address the request of a resolution of Synod cannot be taken lightly; but is a necessary result of the increased requests and limited time and resources of the Standing Committee and its members. Correspondingly, Synod members are encouraged to consider carefully the implications of any motions they move at Synod in terms of the likely cost to action them.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

# 11/18 Steps to encourage ordination

(A report from the Standing Committee.)

## Key Points

- The need for ordained ministers of the gospel in the Diocese (let alone outside) is increasing. In particular, the number of senior minister positions becoming vacant in the next few years is expected to increase and there is a danger of supply not keeping up with demand.
- Since a high point in 2006, there has been a continuous decline in the number of students studying for full-time vocational ministry at Moore Theological College (**MTC**).
- In particular, fewer students are entering MTC as ordination candidates and many are leaving it much later in their studies to decide whether or not pursue ordination.
- A concerted effort needs to be made by the congregations of the Diocese, Ministry Training and Development (**MT&D**), as well as MTC and Youthworks College (**YWC**) to put a vision for ordained ministry before this generation of young men and women. This will involve –
  - MT&D becoming more active in the ministry recruiting space, providing resources and supporting local churches and senior ministers as they seek to recruit the next generation of gospel workers
  - MTC addressing the issue of the cost of theological education
  - Rectors and Assistant Ministers identifying and encouraging potential Christian leaders to explore full time gospel ministry, actively promoting MTC and YWC.

## Purpose

1. The purpose of this report is to present to the Synod the recommendations of the Committee established to address the request in Synod resolution 11/18.

## Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved at the forthcoming session of Synod, “by request of the Standing Committee” –

‘Synod, noting the report 11/18 Steps to encourage ordination -

- (a) encourages rectors to –
  - (i) see a key part of their role is to raise up the next generation of full time gospel ministry workers, including those ordained in this Diocese,
  - (ii) promote a culture of gospel generosity in training and sending people beyond their parish into this Diocese and beyond the Diocese,
  - (iii) develop an apprenticeship training model that helps people discern their giftedness for ministry and prepares them for more formal education and ministry training,
  - (iv) promote Moore Theological College (MTC) as the first choice College for theological training and Youthworks College (YWC) for specialist youth and children’s ministry training, and
  - (v) challenge appropriately gifted and trained assistant ministers to be prepared to seek ordination as a presbyter to lead churches and intentionally train them for this responsibility,
- (b) encourages assistant ministers to see Christian leadership is marked by sacrificial service and if suitably gifted, be prepared to seek ordination to serve as rectors,

- (c) encourages MTC and YWC to keep equipping men and women for the work of the gospel and address the cost of theological education,
- (d) encourages Ministry Training & Development (MT&D) and MTC to -
  - (i) identify gifted men and women students to consider ordination for Anglican ministry in the Diocese, and
  - (ii) help rectors to build a training and recruiting culture and actively promote MTC, YWC and ordination, and
- (e) encourages congregations to –
  - (i) see themselves as training and sending churches, and
  - (ii) seeing the urgency of gospel proclamation, pray that the Lord will raise up workers for the harvest out of their congregation.’

## Background

4. Synod passed resolution 11/18 in the following terms –

‘Synod –

- (i) praises God that Moore College trains and equips men and women for a variety of ministries, including but not limited to: ordination as deacons, ordination in other denominations, university ministry, involvement in independent church plants, overseas mission and serving as lay people in their home churches,
- (ii) recognises the important role, under God, that those ordained as Presbyters and who serve as Senior Ministers play in the growth of the Gospel in our Diocese, and
- (iii) praises God for the work of Moore College in training and equipping the ministers who fulfil this role in our Diocese.

In that light, Synod requests Standing Committee to investigate what steps are being taken and what steps could be taken –

- (a) to encourage godly and gifted men and women who are in the process of studying at Moore College to consider ordination as the way that God might desire that they best use the gifts He has given them in his service;
- (b) to prioritise the recruitment of godly and gifted men to study at Moore College with the aim of ordination to the presbyterate.’

5. Standing Committee constituted a committee comprising the Rev Brett Hall, the Rev Gary O’Brien, the Rev Carl Matthei, the Rev John Lavender and the Rev Dr Colin Bale to address the request of resolution 11/18. The Committee met 3 times.

## Current situation, possible causes and initial response

6. Across Australia there has been a decline in people training for vocational ministry and undertaking vocationally-oriented theological training. Most theological colleges in Australia have reported falling full-time student numbers for the past decade. A recent visit to overseas seminaries by the Principal of Moore Theological College (**MTC**) revealed this trend is widespread across the US and the UK. The growing of pastors through full-time theological education is under increasing pressure.
7. The situation is urgent. The reduced number of students at MTC and Youthworks College (**YWC**) will have a significant impact on the ordination numbers over the next few years. Further, it will lead to a decline in the number of people offering for full-time lay ministry and critical parachurch ministries.
8. The complexities of modern parish life and the need for compliance push our ministers to become more like ministry executives or administrators than gospel workers. But we need gospel workers who lead our congregations and churches and model and teach that sharing the gospel is the most important thing any of us can do.



9. Some of our churches have become overly focussed on internal structures, processes and programs. Others are concerned about the rapid changes in the environment in which they are seeking to serve and are less comfortable sending out their gifted, godly and promising men and women when they are needed at home. Even some of our larger parishes are tending to 'hold on to' their best young leaders rather than sending them out to train at MTC and YWC and then serve elsewhere.
10. Settled, comfortable ministry does not promote the urgency of evangelism. Nor does defensiveness and inward-lookingness in the face of new and often strident opposition from influential voices in our wider community. The solution in both instances is a clear and confident proclamation of the word that generates a global gospel vision and promotes a culture of gospel urgency in all aspects of church life.
11. In general fewer rectors appear to be actively looking out for, recruiting and nurturing future gospel workers, and promoting full-time study at our theological college, MTC.
12. In large measure as a result of this, our churches generally appear to be less interested in promoting and encouraging vocational ministry. An increasing antagonism from our society, the lure of comfort and career, a misuse of the reformation concept of vocation that questions the timely urgency of vocational ministry, and the struggles, difficulties and 'sacrifices' of that ministry, have all had an impact.
13. Amongst those training for ministry there is –
  - (a) A significant increase in part-time and online ministry training with a consequent reduction in the number of those who see gospel ministry as a full-time vocation. This has arisen in part because of –
    - (i) the availability of part-time and online training options which are both convenient and attractive even if of varied quality (online programs at various levels are provided by most colleges in Australia and also overseas, but some are offering entire degree programs online, e.g. Reformed Theological Seminary, Southern Baptist Theological Seminary, Trinity Evangelical Divinity School, and Ridley College),
    - (ii) the structure and incentives created by HECS and Fee-Help and new uncertainty and concern surrounding the impact of student debt,
    - (iii) changes in policy and implementation of the Ministry Training Strategy,
    - (iv) a revival and particular application of the reformation concept of vocation, which rightly gives value to work but wrongly reduces the urgency and primacy of gospel proclamation (sometimes associated with variations on the teaching of Tim Keller), and
    - (v) the emergence a reductionist approach to ministry training and theological education that gives pride of place to the acquisition of skills and gives less attention to that character formation and deepening of convictions which arises from a broad and deep immersion in the word of God and the impact of an intentional learning community made up of those with a common ministry trajectory.
  - (b) A reluctance to commit to the Sydney Anglican Diocese due to –
    - (i) less commitment to institutions more generally,
    - (ii) a sense that the Diocese is less engaged and less invested in each ordination candidate (expressed as 'what is the benefit of being a candidate?' and 'what is lost if I am not a candidate?'),
    - (iii) a let's 'wait and see' attitude to keep all options open and consider alternatives to ordination,
    - (iv) the attractiveness of the less structured model offered by the Fellowship of Independent Evangelical Churches (FIEC) populated by entrepreneurial, innovative leaders, and
    - (v) the attraction of many needs and opportunities elsewhere in Australia and the world (e.g., para-church organisations, other dioceses and unreached people groups).
  - (c) An increasing number of 1<sup>st</sup> year MTC students coming from FIEC churches and less from Sydney Anglican parishes.
  - (d) An increase in the number of students with anxiety and mental health issues (some of whom may be unsuited to leadership). Mental health issues are becoming much more evident throughout the community and rectors, assistant ministers and other gospel workers are not immune from this struggle. For some it makes full-time gospel ministry, and ordained ministry in particular with its many demands, more intimidating.

- (e) Some are just not suited, or not aspiring, to a role as rector (with its requirements for team leadership, administration, etc) because they are content as a congregational leader/pastor. Perhaps people content to continue to serve as deacons may need more encouragement to 'step up' and lead a parish in mission.

14. MTC –

- (a) has given renewed attention to recruitment, with the strategic deployment of staff and a streamlining of procedures
  - (i) recognising that 2018 saw 400 enquiries but only 14% converted to students, the College this year appointed 2 new recruitment/follow-up positions to build relationships and to follow up and support inquirers,
  - (ii) the College has become clearer and more intentional in its messaging, more intentionally focussed on recruiting,
  - (iii) in particular the College is endeavouring to make known its extraordinary performance in successive QILT surveys which ranked it the second highest amongst the country's Higher Education providers and Universities for positive student experience and satisfaction, and
  - (iv) the College has embarked on a program of encouraging rectors to be active ambassadors for MTC and ordination,
- (b) while opening up a range of flexible pathways (including an online diploma), the College remains committed to the four year full-time residential theological degree (B.D.) as the best way of growing gospel workers through passing on knowledge, acquiring and honing ministry skills, deepening theological and ministry convictions, and shaping godly character in the critical context of godly relationships,
- (c) aware of the significant cost of this type of theological education (exacerbated by a 25% levy on student FEE-Help loans), is pursuing several ways of reducing the cost to students of the theological education it offers, for example –
  - (i) seeking to have the levy removed by lobbying the government and by investigating both a change of provider classification and a change the type of award offered,
  - (ii) exercising restraint in annual tuition fee increases, and
  - (iii) building a scholarship endowment that would allow many more students to receive financial assistance with resorting to FEE-Help loans, and
- (d) has noted the number of ordinands is sufficient for Sydney Diocese's current needs, but not for the future, nor is it providing more workers for the wider ministry; and so is exploring ways (in partnership with regional bishops and senior ministers) actively to promote Sydney parish ministry and the opportunities it provides.

15. The staff of Ministry Training and Development (**MT&D**) –

- (a) remain committed to recruiting only from MTC as our Diocesan training college, and YWC as our specialist youth and children's ministry training college,
- (b) continue to respond to invitations to visit Parishes, Mission Area meetings and Regional Conferences to promote the importance of identifying and recruiting men and women for full-time ministry and ordination and answering questions about ministry in the Diocese,
- (c) continue to support the role of rectors and assistant ministers as the primary recruiters of potential ordinands as they live and serve alongside them and are best able to identify the right people,
- (d) maintain a website with information on ordination and the selection processes involved, and
- (e) meet with enquirers to discuss the opportunities and pathways to ordained ministry.

## Data from Moore Theological College

- 16. Attachment 1 provides an analysis of the number of students enrolling at MTC each year from 2001 to 2019, with brief explanatory notes under each graph.
- 17. 4 trends in particular should be noted –
  - (a) Overall student numbers have been declining across the period since 2001.

- (b) There has been a slight decline of enrolments of students who have undertaken a ministry apprenticeship but there is a marked decline in the number of enrolments of students entering College who have not been ministry trainees.
- (c) The trend of part-time enrolments has followed the same downtrend as fulltime enrolments (there was a spike in 2010 when part-time study in Year 1 of the degrees was introduced).
- (d) The main churches sending students to College over the last fifteen years have changed significantly. The top three churches are now Uni-church UNSW, Hunter Bible Church and EV Church.

## Data from Ministry Training & Development

18. Attachment 2 provides an analysis of the number of people being ordained each year between 2009 and 2018.
19. Deacons –
- (a) In 2010 there was a change in ordination policy enabling people with less than a B.Th. or B.D. to be ordained for long term specialist ministry (e.g., youth and children’s ministry). This led to a significant increase in ordinations (that may also have worked through the next few years as lay workers with some theological formation decided to apply for ordination).
  - (b) During 2011-2015 the average number of ordinands each year was in the mid-thirties. From 2016-2019 the average number of ordinands was in the high twenties (27 Sydney deacons were ordained this year, 2019).
  - (c) On average 3 women and 2 Youthworks graduates were ordained each year.
  - (d) In 2017 40% of those ordained were serving as lay ministers and 60% were new graduates. In 2019 77% of those ordained were serving as lay ministers and 23% were new graduates. This indicates that students are not rushing to ordination; there is no incentive for students to become candidates early so they often apply late in College to join the two-year discernment process, or after serving for a period in a parish. This is the ‘options generation’ and some like to keep their options open. They are encouraged to apply for candidature at the beginning of College but usually do not. This means MT&D have less time to partner with them and less input into their training while at College (including asking them to have different parish experiences during College).
20. Presbyters –
- (a) In 2014 there was a change in the ordination policy that meant assistant ministers could be ordained as a presbyter. This led to a significant increase in ordinations, capturing deacons who previously could not be ordained when it had been tied to appointment as a rector.
  - (b) This change in ordination policy also explains why the number of presbyter ordinations continues to be higher.
  - (c) Opening up the diaconate in 2010 was designed to provide for a ‘permanent diaconate’. These numbers would indicate that this has become a reality. At least half of those ordained as deacon are content to stay as deacon.
  - (d) What is not clear in these numbers is that men are slow to apply to enter the two year discernment process for ordination as a presbyter. Over the last few years, in the Ministry Development Program (1-3 years after ordination as a deacon) only 4 or 5 men annually have asked to be considered as a presbyter, the majority of applicants have been in ministry for more than three years.

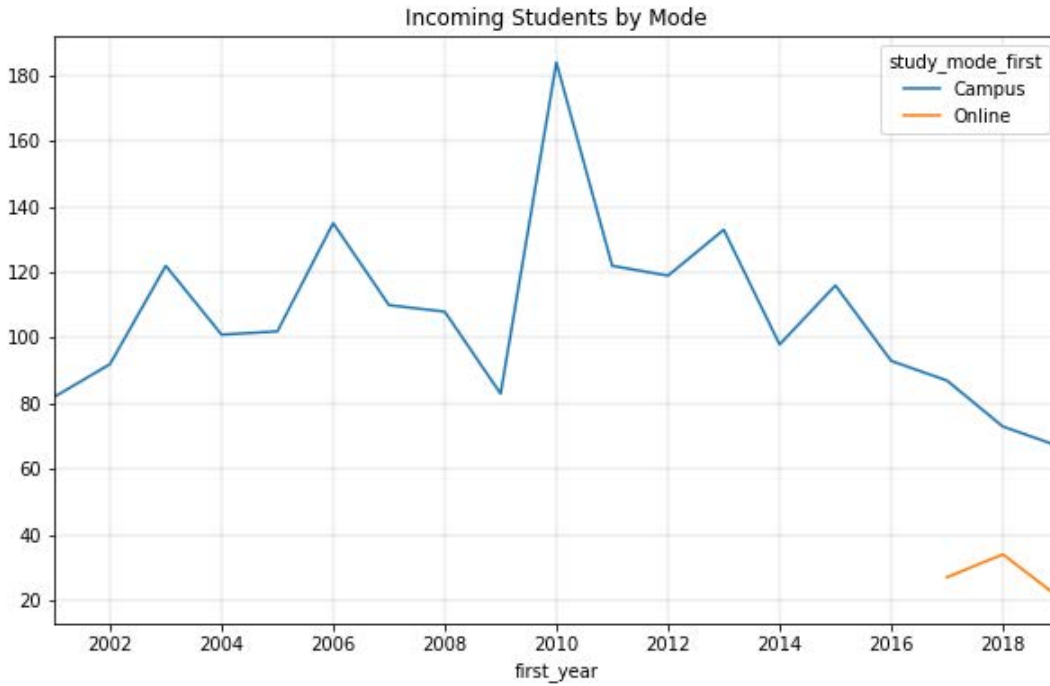
For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

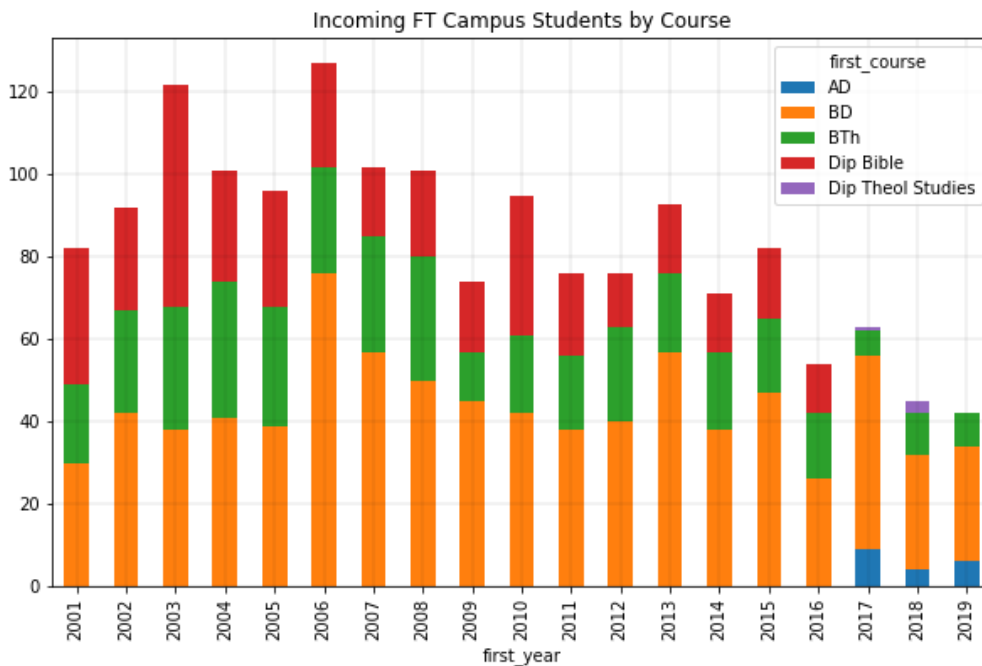
## Incoming Students

### Campus students have decreased since a 2010 high



- The 2010 spike is caused by the start of part-time study.
- The last few years have seen numbers consistently at the bottom of the 20-year dataset.

### FT campus students have decreased by two thirds from their peak

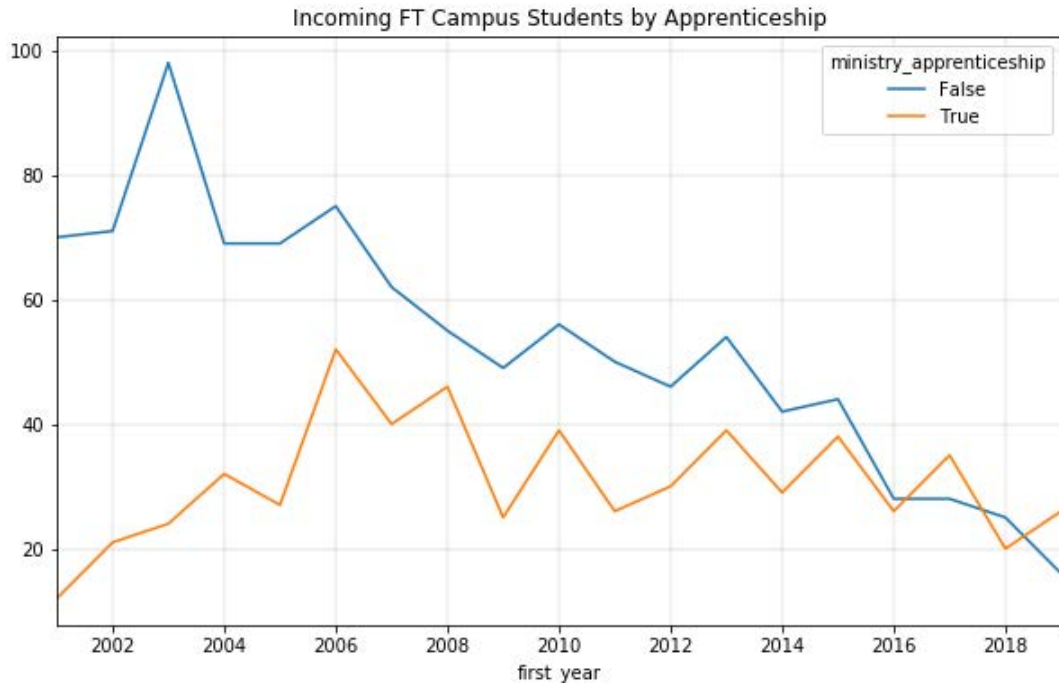


The 2019 cohort is a third of the 2006 peak, although this latter group is inflated by the start of FEE-HELP.

- These enrolments have a significant impact in the college finances.
- The AD course isn't matching the historical Dip Bible enrolments.

## FT non-apprentices have decreased even more starkly

Incoming FT Bach Students by Apprenticeship



- Peak to trough, FT non-apprentices across campus courses have decreased about 80%.
- The 2009 down-step observed for FT students is present for both segments, although the 2016 down-step is particularly stark for non-apprentices.

## Diocese of Sydney Ordinations 2009-2018

### Deacon

YEAR	ORDAINED	NOTES
2009	33	
2010	56	Change in ordination policy opening it up to a wider group
2011	35	
2012	36	
2013	34	
2014	35	
2015	36	
2016	27	
2017	34	
2018	26	

### Presbyter

2009	15	
2010	10	
2011	6	
2012	5	
2013	9	
2014	55	Change in ordination policy – assistant ministers could be ordained
2015	22	
2016	13	
2017	17	
2018	15	

# Proposal to change the status of the provisional parish of Bayside to a parish

(A report of the Georges River Regional Council.)

## Purpose

1. The purpose of this report is to propose that the Provisional Parish of Bayside (formerly known as the Provisional Parish of Arncliffe) be classified as the Parish of Bayside.

## Recommendation

2. The Georges River Regional Council recommends that the provisional parish of Bayside be classified as a parish with effect from 1 January 2020.

## Support of the Georges River Regional Council

3. On 12 March 2019 the Georges River Regional Council resolved to support the request that the Provisional Parish of Bayside be classified as a parish under the *Parishes Ordinance 1979*.

## Parish Information

### Background

4. Anglican ministry has had a visible presence on the current site on which the church building (St. David's) is situated since 22 January 1910 when the foundation stone was laid by Archbishop Wright. A second stone was laid by the Archbishop on 25 August 1914 (after a massive storm leveled the partly constructed building late in 1910) and the church building was opened by the Archbishop on 25 January 1915.
5. In 1919 Arncliffe became a district of its own on the appointment of the Rev. R.H. Pitt-Owen, not long returned from active service with the A.I.F., as the Curate-in-Charge. The following year the district was raised to the status of a parish by Synod, and Mr. Pitt-Owen became the first rector.
6. Long after the church's 'glory years' in the mid-1900s the parish became provisional again after many years of small attendances and insufficient finances.
7. In 2003, soon after the provisional parish could not afford the minimum stipend of a minister, the Rev M Ghazal was appointed to Arncliffe (AM 2003, CIC 2004, R 2012) with the re-potting of a multi ethnic ministry into Arncliffe, which outgrew the facilities at Asbury where it was previously located.
8. A year after Rev Ghazal's resignation to take up a ministry at Sydney University, the Rev Zachary Veron was appointed rector in May 2017. A strategic ministry planning process was initiated in September 2017 resulting in the launch of a 5-year plan called "Vision 2022". The provisional parish changed its name from "Arncliffe" to "Bayside" and operates its ministries as one church, in three congregations (Holy Communion, Family Service, and 20/20), all under the unifying name of "Bayside Anglican Church". The third Bayside congregation, called "20/20" (a sub-brand), focusing on young adults, was established in February 2018 and has recently celebrated its first anniversary.
9. Vision 2022 was developed over the second half of 2017, in a comprehensive and exhaustive process, with Bibles open and much discussion and debate, and with most of the church members providing input, before it was completed by the church's leaders and Parish Council at the end of that year. This 5 year strategic ministry plan (2018 – 2022) has already helped unify the church and provide clear direction over the next ministry enhancement and expansion steps they will take. This will also help all members be prayerful and thoughtful about how they can all get involved. In the

end, it is a plan that relies on God's sovereign rule over the world. It aims to give glory to God and be a blessing to many. It is a vision the church members can all own, because it is theirs.

## Mission Statement

(What our purpose is)

We exist to

**Love** God and his people

**Grow** in Christlikeness through the Holy Spirit

**Share** the message of Jesus with people of all nations

... for the glory of God

## Vision Statement

(What we pray we will see by the end of 2022)

A growing Christian community of all ages from many nations living out God's Word in their daily lives. We dream of –

- A church where the Bible remains the primary and ultimate source of authority in matters of life and faith
- An outreaching church that actively seeks to share Jesus with people of all nations in Sydney and beyond.
- A community of 500 people in several congregations, supported by 5 full-time equivalent members of staff.
- Being known as a loving and caring Christian community.
- A church where every member is a minister.
- Being recognised as a full parish by the Anglican Diocese of Sydney.
- Improved infrastructure that facilitates the ministries of the church.

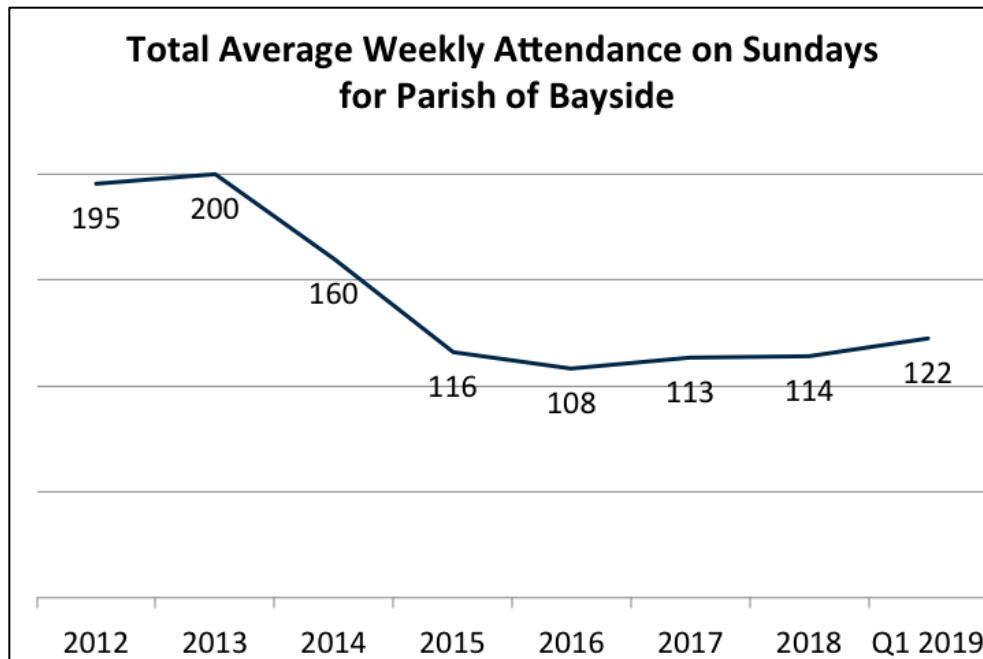
## Attendance and Activities

10. In 2018 the Provisional Parish had a weekly average attendance of 114 adults and 13 Children and Youth (across the three congregations).

<i>Congregation</i>	<i>Adults</i>	<i>Children (under 18's)</i>
8.30am	20	1
10.15am	61	10
6.30pm	33	2

11. There are on average 14 Youth and 8 Primary Aged Children attending the weekly youth group (Arny's) on Friday nights and Kids Church on Sunday mornings at the beginning of the first school term in 2019.
12. At present there are 14 homegroups meeting weekly, which represents a doubling of the number of homegroups over the last 18 months, and average attendance at church early in 2019 is 122 people.
13. In 2017 Parish Council made the decision to increase our staff team by appointing a Next Generation Minister who commenced work in the parish in January 2018.
14. The church established their third Sunday congregation (20/20 at 6.30pm) in February 2018. The name 20/20 was adopted (the ministry is aimed at primarily young adults in their 20s, preparing them for life in the 2020s, to give them 20/20 vision about the things of the Lord).
15. In February 2019 the Provisional Parish employs –  
 a Rector,  
 a Full-time Assistant,  
 a Part-time Next Generation Minister.





16. The recent welcome growth follows a few years of declining Sunday attendance, and comes largely as a result of the establishment of a Sunday evening congregation. The dream, based on demographic changes in the Bayside area, and the hopes of many of the church members, is to be a much larger church. So the ministry plan contains numbers of people. The church believes, like Jesus does, that every individual person matters to God, and so every individual matters to them. They also believe, as Jesus does, that their ministry focus needs to be both inward and outward. Inward because we all need to grow in Christian maturity, and we need to support and care for one another. Outwards because there are many people within a driving radius of Bayside church that are facing an awful eternity if they do not have Jesus as both their Lord and Saviour. Numbers matter to Jesus, and so they matter to Bayside Anglican Church.

### Community Social Profile

17. According to the 2016 census 20,539 residents live within the parish boundaries of Bayside. 800 are Anglicans (3.9% of the population; down from 6% of the population in 2011).
18. 17.6% of the Bayside parish area are Roman Catholic, 13.4% Muslim, 6.5% Buddhists, 2.8% Hindu, and 40.7% no religion.
19. 36.2% of the population identified themselves as Christian (down from 46.4% in 2011).
20. An estimate of the number of families and single persons residing within the ecclesiastical district claiming adherence to the Anglican Church of Australia is 405 family or single person households.

### Summary of receipts and payments

<b>Receipts</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Offerories	206,640	241,846	290,968
Rental income	33,819	37,268	33,697
Other receipts (incl. grants & interest)	4,893	1,171	49,933
<b>Total Income</b>	<b>\$245,352</b>	<b>\$280,285</b>	<b>\$374,598</b>

<b>Expenses</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Stipends/Salaries	133,017	180,675	271,141
PCR	38,062	31,269	50,660
Property / Maintenance	16,537	33,580	49,512

Parish Admin	3,667	1,636	2,327
Ministry Expenditure	3,324	11,936	1,599
<b>Total Expenses</b>	<b>\$194,607</b>	<b>\$259,096</b>	<b>\$375,239</b>
Surplus/(Deficit)	<b>\$50,745</b>	<b>\$21,189</b>	<b>(\$641)</b>

### Particulars of Church Property Held in Trust

21. The Current property of the Provisional Parish –  
Church building, Church hall & Contents, Rectory
22. Total Assets, including land: \$9,376,303.
23. There is a loan with a balance of \$94,012 relating to the steeple of the Church building's emergency repair taken out in the year 2009.
24. The Anglican Church Property Trust Diocese of Sydney holds the Certificates of Title for the church property (Lot 3 in DP 666354) and the rectory property (Lot A in DP 389715).

### Parish Status Criteria Met

25. During the previous financial year the local revenues of the ecclesiastical district were not less than the sum of the following amounts for that financial year –
  - (a) the minimum stipend for a minister recommended by the Standing Committee, and
  - (b) the fixed component of the travel allowance for a minister recommended by the Standing Committee, and
  - (c) the fixed component of the cost recoveries charge payable by a parish under the *Cost Recoveries Framework Ordinance 2008*.
26. During the financial year before the date on which the proposal is received by the Standing Committee, or such part of that financial year as a member of the clergy was licensed as minister, the minister was –
  - (a) paid or provided with a stipend or benefits in lieu of stipend the amount or value of which, in total, was not less than that part of the minimum stipend referred to in clause 6(a)(i) which was required to be paid or provided to the minister, and
  - (b) paid or provided with a travel allowance or travel benefit not less than that part of the fixed component of the travel allowance referred to in clause 6(a)(ii) which was required to be paid or provided to the minister, and
  - (c) provided with a housing allowance and lives in accommodation and location approved by the Archbishop.
27. All costs recoveries charges (including any arrears) due and payable by the parish under the *Cost Recoveries Framework Ordinance 2008* have been paid.
28. A building is or buildings are available in the ecclesiastical district for use by a congregation meeting for worship and other purposes. Such residence and building or buildings are in good condition and state of repair, are suitable for the purposes to which they are to be put and the freehold thereof or a leasehold thereof is vested in Anglican Church Property Trust Diocese of Sydney or in trustees in trust for the ecclesiastical district.
29. The ecclesiastical district is able to service all its debts.
30. The ecclesiastical district is in a sound financial condition.

For and on behalf of the Georges River Regional Council.

PETER LIN  
Bishop of Georges River

21 May 2019

# Proposal to change the status of the provisional parish of Barala to a parish

(A report of the Western Sydney Regional Council.)

## Purpose

1. The purpose of this report is to propose that the Provisional Parish of Barala be classified as the Parish of Barala.

## Recommendation

2. The Western Sydney Regional Council recommends that the Provisional Parish of Berala become a Parish from 1 January 2020.

## Details of Meeting

3. A meeting of the Western Sydney Regional Council held on 30 May 2019 considered the proposal under clause 5 of the *Parishes Ordinance 1979*.
4. The Western Sydney Regional Council certifies that all procedural requirements under clauses 4 and 6 of the *Parishes Ordinance* have been complied with, and recommends that Synod raise the status of the provisional parish to parish.

## Parish Information

5. Berala is in one of the most multicultural areas of Sydney. 80% of households speak a language other than English, 67 languages are represented covering 126 nationalities. Berala is also in one of the lowest socioeconomic areas of Sydney.
6. Anglicans have been meeting in Berala since 1895. The current St James building was consecrated in 1963. St James has been a Provisional Parish since at least 1970. In 1986 the church was amalgamated into its mother parish of Lidcombe. In 2004 it again became its own Provisional Parish.
7. When in 2007 attendance dropped to the point of non-viability, the regional bishop approached the Parish of Carlingford to partner with Berala as a way of revitalising the parish. In May 2008 a memorandum of understanding commenced, with the Rev. Bruce Hall becoming the Senior Minister and members from Carlingford started attending St James. In 2009, the Rev. Andy Chung who was working with AFES at Cumberland Campus, Sydney University was appointed as an assistant minister. Cumberland College Unichurch started meeting at St James in the evening and some of the members assisted children's ministry in the morning service.
8. In 2009 an English class started. This was the beginning of a period where God brought us into contact with many new friends from the area and a significant number of Persian refugees. In 2012, with the help of a grant from the Mothers' Union, a part-time children and youth worker was appointed.
9. In 2015, the Rev. Michael Doyle was appointed as the assistant minister. In 2016 the congregation had grown considerably, the MoU with Carlingford was concluded and Rev. Doyle was appointed as the Senior Minister. Since that time the Parish has continued to grow. 2017-2018 became years of significant building projects to address a poorly built church building, the demountable hall being declared unsafe, and drainage and other issues.

## Attendance and Activities

10. In 2018 the single Sunday Service had an average weekly attendance of 98 adults and 44 children and youth, compared to 55 adults and 7 children in 2014. Since 2015 we have baptised 35 new followers of Jesus.
11. Activities include: English classes; Refugee support and advocacy; Market Day to connect with the local community and provide them with affordable goods; Kids Church; Music Time as an opportunity for parents and their babies to come and have some fun, whilst leaning about Jesus; Holiday Kids Clubs; Persian Discipleship Group in the Farsi language; Mandarin Discipleship Group; Easy English Discipleship Group; Women's Discipleship Group; Retired Men's Discipleship Group; Young Adults discipleship group; International Food Night; Leadership training hub; Meeting Jesus course; Nursing Home Service.
12. In 2019 the Provisional Parish employs –
  - (a) a Rector,
  - (b) a part-time Cross Cultural Ministry worker.
  - (c) five voluntary/honorary staff members:
  - (d) a Maturity Ministry worker (1 day a week)
  - (e) two student ministers
  - (f) an administrative support worker (14 hours a week)

## Summary of receipts and payments

13. A summary of the financial position over the past three years.

<b>INCOME</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>2019 Mar YTD</b>
General Offertories	\$144,245	\$145,891	\$154,229	\$36,471
Specific Donation	\$21,126	\$63,201	\$29,392	\$14,213
Rental Income	\$0	\$0	\$0	\$0
Other receipts (incl. grants & interest)	\$18,013	\$18,652	\$58,757	\$4,451
<b>Total Income</b>	<b>\$183,384</b>	<b>\$227,744</b>	<b>\$242,378</b>	<b>\$55,135</b>
<b>EXPENSE</b>				
Stipends/Salaries	\$110,668	\$112,921	\$110,168	\$28,538
PCR	\$18,118	\$26,117	\$27,899	\$3,148
Property / Maintenance	\$48,850	\$103,565	\$156,677	\$26,844
Parish Admin	\$12,660	\$13,962	\$17,794	\$7,650
Ministry Expenditure	\$4,093	\$14,673	\$10,962	\$1,826
Other	\$0	\$0	\$0	\$1,870
<b>Total Expenses</b>	<b>\$194,390</b>	<b>\$271,238</b>	<b>\$323,500</b>	<b>\$69,877</b>

## Particulars of Church Property Held in Trust:

14. The main church building was completed in 1963.
15. The Current property of the Provisional Parish:  
Church Building, Demountable, Rectory: 17-19 Crawford St, Berala, 2141
16. Total Assets, including land: \$6,719,098.

17. There are loans totalling \$86,962.63 to the Sydney Anglican Loans, relating to upgrading the church grounds. The repayments are fully serviced by congregational offertories, as per the arrangements with the MPC. We are on track to repay the loan 2 years early.

For and on behalf of the Western Sydney Regional Council.

IVAN LEE  
**Bishop of Western Sydney**

30 May 2019

# Proposal to change the status of the provisional parish of Cobbitty to a parish

(A report of the Wollongong Regional Council.)

## Purpose

1. The purpose of this report is to propose that the Provisional Parish of Cobbitty be classified as the Parish of Cobbitty.

## Recommendation

2. The Wollongong Regional Council recommends that the provisional parish of Cobbitty be classified as a parish with effect from 1 January 2020.

## Support of the Wollongong Regional Council

3. On 11 June 2019 the Wollongong Regional Council resolved to support the request that the Provisional Parish of Cobbitty be classified as a parish under the *Parishes Ordinance 1979*.
4. The Wollongong Regional Council certifies that all procedural requirements under clauses 4 and 6 of the *Parishes Ordinance 1979* have been complied with.

## Parish Information

### Particulars of all church trust property

5. Founded in April 1827 by Rev. Thomas Hassall, the Parish has four much-loved, heritage buildings:

#### *Heber Chapel (1828) - 330 Cobbitty Road*

6. The Heber Chapel, consecrated by Rev. Samuel Marsden in 1828, served as the original church building of the Parish. It also served as the Cobbitty Schoolhouse until 1908. Despite its age, the Chapel has been well maintained. It is still a very functional building and is used 6-7 times per week by various ministries.



#### *St Paul's Church (1842) – 330 Cobbitty Road*

7. Designed by John Verge, St Paul's is a restrained Gothic style sandstone building with spectacular stained-glass windows and an historic William Davidson Pipe Organ (1876). Since becoming a Provisional Parish in 2014 we have: installed a new slate roof and sandstone cross atop the spire; repaired the bell tower; upgraded the audio-visual system and installed a 10-foot ceiling fan. Overall the building is comfortable, functional and in good repair. The only exception to this is the uneven timber floor, which is the next item on our maintenance list. The Church has a seating capacity of 130 people, however due to the layout, it feels full at 90 people.



*The Rectory (1871) – 335 Cobbitty Road*

- The Rectory is a beautiful sandstone home set on 3.5 acres across the road from the Church. It has many historic features such as servant’s bells, pressed-tin ceilings and a fireplace in every room. The Parish has done a marvellous job of bringing the Rectory up to modern standards of comfort whilst maintaining the heritage style. With four bedrooms, two bathrooms, a study and a formal drawing room for ministry meetings, it well and truly meets the rectory standards specified by the Diocese.



*Church Hall (1886) – 336 Cobbitty Road*

- Since its construction in 1886, the Parish Hall has been a hub of activity for the Cobbitty community. It is currently used 10-12 times each week by different community and ministry groups (the weekly Sunday night congregational dinner is pictured to the right). We have successfully received numerous Local, State and Federal grants for improving the facilities. As such, the hall is remarkably comfortable for a building of its vintage.



*Land holdings*

- Thanks to a generous bequest from Rev. Thomas Hassall upon his death in 1886, the Parish has approximately 116 acres of land, both north and south of Cobbitty Road. The vast majority of this land is zoned ‘Primary Production’ and is leased to local graziers or to Teen Ranch. The location of the Parish landholdings and lot numbers are indicated on the attached map.

*Churchyard Cemetery*

- St Paul’s is surrounded on all four sides by an active cemetery and columbarium. The cemetery is approximately 90% full, with around 100 reserved and 30 unreserved plots. The Columbarium wall is approximately 60% full, with 115 reserved and 165 unreserved niches. At present, the Cemetery is providing around \$30,000 of income for the Parish each year.
- All of the Parish land and property is owned outright, with no debt owing.

**An estimate of the number of households within the parish boundaries claiming Anglican affiliation**

- The chart below shows a 30-year snapshot of past and projected population figures within the Parish boundary. It is worth noting that 70% of current parishioners live outside the Parish.

	<b>2001</b>	<b>2006</b>	<b>2011</b>	<b>2016</b>	<b>2021</b>	<b>2026</b>	<b>2031</b>
Population	900	1700	1900	2800	6500	12,800	18,700
People claiming Anglican Affiliation	300 (33%)	500 (30%)	600 (31%)	750 (26%)	1,500 (~23%)	2,600 (~20%)	3,700 (~20%)

**An estimate of the size of the congregation**

- The Parish has two congregations: a 9am traditional prayer-book service; and a 5pm contemporary service with children’s program and after-church dinner. There are exactly 200 regular Sunday attenders on the Parish Roll: 155 adults; 26 youth; and 19 children. The table below shows the average weekly attendance at each service since Cobbitty became a Provisional Parish in January 2014.



	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>2019</b>
9am	55	71	83	75	71	73	69
5pm	29	29	26	28	36	43	67
<b>Total</b>	<b>84</b>	<b>100</b>	<b>109</b>	<b>103</b>	<b>107</b>	<b>116</b>	<b>136</b>

### A summary of the parish's financial standing

15. The audited Financial Statements for 2018 show the Parish in a strong financial position, with \$56,619 cash on hand; \$38,386 in a 3-month term deposit and \$642,077 in their ACPT Client Fund. At the end of 2018, the balance sheet showed Total Assets of \$22,302,335 and Total Liabilities of \$8,865.
16. Total Income for 2018 was \$287,628 and Total Expenditure was \$296,763. The table below shows budgeted and actual congregational offerings since the Parish became a Provisional Parish.

	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>2019</b>
<b>Budget</b>	\$112,300	\$130,110	\$153,440	\$165,873	\$180,367	\$201,500
<b>Actual</b>	\$119,302	\$133,775	\$153,975	\$164,185	\$171,625	

17. 2019 marks the 192<sup>nd</sup> anniversary of the Parish. The Parish is grateful for the rich heritage of their buildings, the faithful ministry of the saints who have gone before, and for the sustaining grace of the Lord Jesus who has upheld his church throughout the generations. Being classified as a full parish will be a tremendous encouragement to those who have toiled long and faithfully to bring the Parish to where it is today.

For and on behalf of the Wollongong Regional Council.

PETER HAYWARD  
**Bishop of Wollongong**

11 June 2019



# Proposal is to change the status of the provisional parish of Fairfield with Bossley Park to a parish

(A report of the Georges River Regional Council.)

## Proposal

1. The purpose of this report is to propose that the Provisional Parish of Fairfield with Bossley Park be classified as the Parish of Fairfield with Bossley Park.

## Recommendation

2. The Georges River Regional Council recommends that the provisional parish of Fairfield with Bossley Park be classified as a parish with effect from 1 January 2020.

## Support of the Georges River Regional Council

3. On 12 March 2019 the Georges River Regional Council resolved to support the request that the Provisional Parish of Fairfield with Bossley Park be classified as a parish under the *Parishes Ordinance 1979*.

## Parish Information

4. The Parish of Fairfield has seen incredible changes over its lifetime. It has gone from an essentially semi-rural area to a bustling, urbanised melting pot of people from all over the world. Currently the parish has a population of 62,000 people. 3.9% identify as Anglican, 40.3% Catholic, 10.9% Orthodox, 10.5% Buddhist and 6.0% Islamic. 53% of people were born overseas and English is the language spoken at home in only 33% of households. There is a large percentage of refugees and asylum seekers, including around 7,000 of the Syrian refugees that came to NSW.
5. After the heights of church attendance through the 50's-70's, there was significant decline through the 80's and by the mid 90's struggled in terms of attendance and finances, and, therefore, became a Provisional Parish in 1996.
6. In the first decade of the 2000's, the church saw significant growth both in number and also the nationalities represented in the congregation. Sunday School and Youth Group re-started as the church began seeing young people again.
7. Around 2005-6, some capacity issues arose. At the same time, the Parish of Bossley Park had sadly declined to a point of unviability. This parish had a much bigger and newer building, and so the two parishes amalgamated and became the Parish of Fairfield with Bossley Park. Following amalgamation, the service at Bossley Park was closed down for a year. In 2007, the 10:30am service at Fairfield was able to relocate to the larger premises at Bossley Park. Since then, the parish has had ministries at both locations, as well as starting two other congregations at a third and fourth location over that time (though one had to re-locate back to the main site at Fairfield due to property issues, and the other had to close due to the landlord no longer willing to rent to a church group).
8. The Rev Stephen Shead became Rector of the parish in January 2019, following a vacancy since July 2015.
9. Currently the parish runs 4 services on a Sunday across its 2 sites.

## Fairfield/Bossley Park Attendance and Activities

2018	296	2014	371	2010	235
2017	307	2013	440*	2009	221
2016	315	2012	339	2008	182
2015	297	2011	313	2007	148

\* Quite possibly an error in the recorded figures in church's registry. Likely lower by 20 - 30.

10. The parish runs a Sunday School and Youth Group at both the Fairfield and Bossley Park sites, and a vibrant Seniors' Group at Fairfield. There is an extensive scripture teaching ministry in several primary and high schools. Growth groups are a core pillar of ministry strategy. There are various outreach activities (eg. Mobile Food Pantry).
11. The parish is very multicultural, so enjoys the richness of people from a variety of backgrounds, including the Middle East, Asia, Sub-Continent, South America, Africa, Mediterranean, Europe and the "West". Across the parish, there is no dominant cultural group, though there would be more people of Anglo background at the early morning Prayer Book service, and more people of an Asian background at the evening service.
12. The parish is committed to supporting gospel work overseas through link missionaries (including the current Rector when he served with CMS in Chile for 10 years). It is also heavily involved with the South West Evangelism and Training Conference (**SWEATCON**), which aims to train leaders for the churches in the south west of Sydney, and to encourage and facilitate gospel outreach and ministry in south west Sydney and beyond.

### Summary of receipts and payments

	2016	2017	2018 (unaudited)
<b>Receipts</b>			
Offeratories	\$ 462,028.55	\$ 390,623.62	\$ 510,480.28
Rental income	\$ 60,816.00	\$ 58,190.00	\$ 48,215.85
Other receipts (incl. grants & interest)	\$ 28,920.08	\$ 15,253.98	\$ 13,045.07
Event Income		\$ 23,022.73	
<b>Total Income</b>	<b>\$ 551,764.63</b>	<b>\$ 487,090.33</b>	<b>\$ 571,741.20</b>
<b>Expenses</b>			
Salaries/MEA/Super	\$ 208,927.44	\$ 268,824.13	\$ 354,072.40
PCR	\$ 60,854.04	\$ 69,486.45	\$ 69,606.09
Property / Maintenance	\$ 130,372.25	\$ 76,821.32	\$ 20,717.71
Parish Admin	\$ 4,634.93	\$ 7,462.31	\$ 35,901.46
Ministry Expenditure	\$ 5,068.81	\$ 11,569.99	\$ 14,144.13
Ministry Donations	\$ 61,028.26	\$ 64,924.21	\$ 33,500.00
Other (equip. prof. services, etc)	\$ 3,021.00	\$ 40,376.55	\$ 2,781.82
Event Expense		\$ 19,237.42	
To be allocated			\$ 13,761.36
<b>Total Expenses</b>	<b>\$ 473,906.73</b>	<b>\$ 558,702.38</b>	<b>\$ 544,484.97</b>
<b>Net Surplus</b>	<b>\$ 77,857.90</b>	<b>-\$ 71,612.05</b>	<b>\$ 27,256.23</b>

### Particulars of Church Property Held in Trust

#### Non-current Assets

Buildings - Church & Hall BP	1,512,496
Church St Barnabas Fairfield	1,460,274
Church St Davids Fairfield	418,013
Contents 21 Rawson Road	1,514
Contents BP Church & Hall	77,334
Contents BP Rectory	3,137
Contents Church - Fairfield	79,714
Contents Ministers' Residences	1,947
Contents St Davids	33,746
Garage St Barnabas Fairfield	13,000
Investment - Property Trust	21,565

Land - Bossley Park	3,070,000
Land 21 Rawson Road	485,000
Land St Barnabas	3,140,000
Land St Davids	970,000
Petty Cash Float	100
Rectory - Bossley Park	794,985
Rectory & car port - St Davids	318,122
Rectory St Barnabas Fairfield	483,033
St Barnabas Fairfield - Halls	605,000
St Barnabas Fairfield - Shed	12,000
St B'bas Fairfield Toilet Blk	160,000
St Davids - Hall	220,000
St Davids - Toilet Block	20,000
<b>Total Non-current Assets</b>	<b>13,900,980</b>

**Parish Status Criteria Met**

13. During the previous financial year the local revenues of the ecclesiastical district were not less than the sum of the following amounts for that financial year –
  - (a) the minimum stipend for a minister recommended by the Standing Committee, and
  - (b) the fixed component of the travel allowance for a minister recommended by the Standing Committee
  - (c) the fixed component of the cost recoveries charge payable by a parish under the Cost Recoveries Framework Ordinance 2008, and
  
14. During the financial year before the date on which the proposal is received by the Standing Committee, or such part of that financial year as a member of the clergy was licensed as minister, the minister was –
  - (a) paid or provided with a stipend or benefits in lieu of stipend the amount or value of which, in total, was not less than that part of the minimum stipend referred to in clause 6(a)(i) which was required to be paid or provided to the minister, and
  - (b) paid or provided with a travel allowance or travel benefit not less than that part of the fixed component of the travel allowance referred to in clause 6(a)(ii) which was required to be paid or provided to the minister, and
  - (c) provided with a housing allowance and lives in accommodation and location approved by the Archbishop.
  
15. All costs recoveries charges (including any arrears) due and payable by the parish under the Cost Recoveries Framework Ordinance 2008 have been paid.
  
16. A building is or buildings are available in the ecclesiastical district for use by a congregation meeting for worship and other purposes.
  
17. Such residence and building or buildings are in good condition and state of repair, are suitable for the purposes to which they are to be put and the freehold thereof or a leasehold thereof is vested in Anglican Church Property Trust Diocese of Sydney or in trustees in trust for the ecclesiastical district.
  
18. The ecclesiastical district is able to service all its debts.
  
19. The ecclesiastical district is in a sound financial condition.

For and on behalf of the Georges River Regional Council.

**PETER LIN**  
**Bishop of Georges River**

21 May 2019

# Proposal to change the status of the provisional parish of Oran Park to a parish

(A report of the Wollongong Regional Council.)

## Purpose

1. The purpose of this report is to propose that the Provisional Parish of Oran Park be classified as the Parish of Oran Park.

## Recommendation

2. The Wollongong Regional Council recommends that the provisional parish of Oran Park be classified as a parish with effect from 1 January 2020.

## Support of the Wollongong Regional Council

3. On 11 June 2019 the Wollongong Regional Council resolved to support the request that the Provisional Parish of Oran Park be classified as a parish under the *Parishes Ordinance 1979*.
4. The Wollongong Regional Council certifies that all procedural requirements under clauses 4 and 6 of the *Parishes Ordinance 1979* have been complied with.

## Parish Information

### Particulars of all church trust property

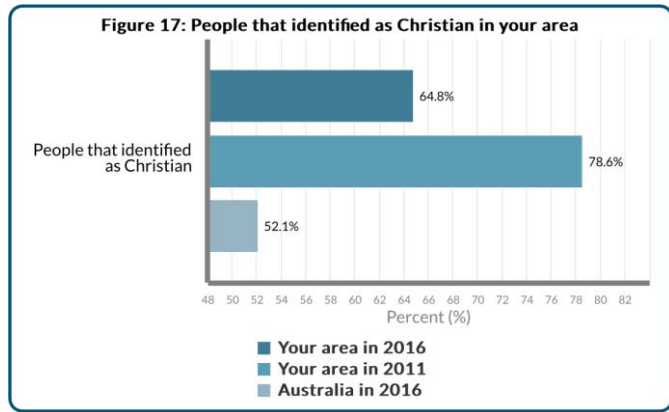
5. There are two Parish properties –
  - (a) Church building at Cnr Marcus Loane Way and Central Avenue in Oran Park (seating 220 completed 2015).
  - (b) Church rectory at 22 Luff Close Oran Park (built to Diocesan standards in 2012).

### An estimate of the number of households within the parish boundaries claiming Anglican affiliation

6. The population of Oran Park, and indeed the whole of our area of the South West of Sydney, is growing dynamically. Estimates that don't entirely share the Parish boundaries that suggest the population is currently between 10-12,000. The developers own projections suggest that eventually Oran Park Town itself will rise to 35,000 so there is much growth to come. In the next four years alone the town is projected to increase by another 9,000 kids and adults.

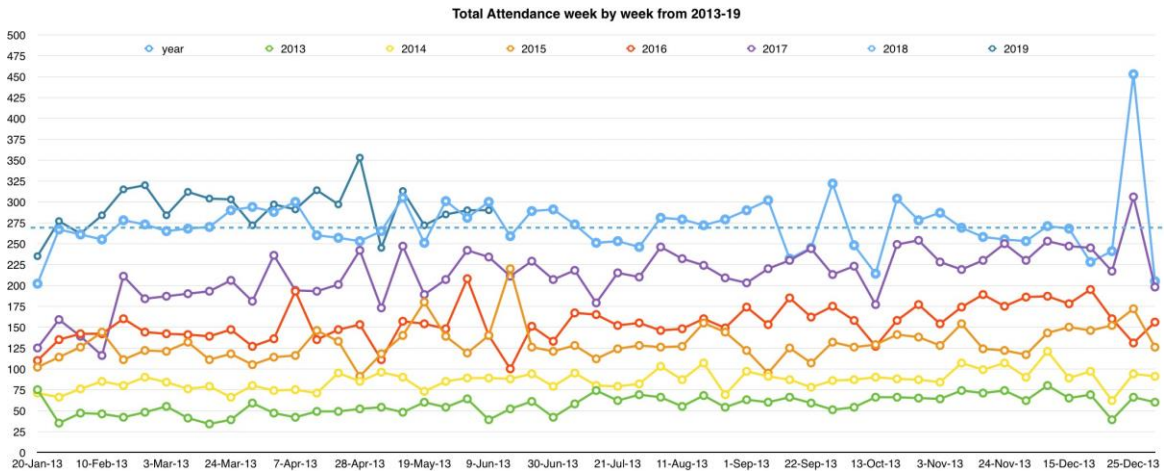


7. This corner of the Diocese has been traditionally over represented as Anglo and Anglican. Both of these are changing with the influx of a diverse group of new residents increasingly from India, and other nations and as it becomes more representative of the wider Australian secular culture.



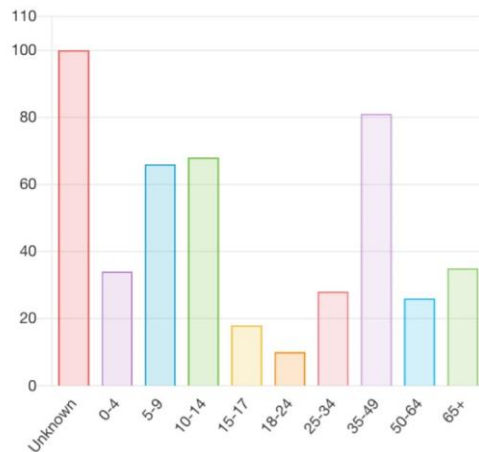
An estimate of the size of the congregation

- 8. Having started over 7 years ago with four adults and four children, the Parish is delighted to report that the average attendance across three services for the current year is 292 children and adults. These congregations meet at 8:45am, 10:30am, and 6pm.
- 9. Year-to-date on a given Sunday that looks like 155 adults that are known to the Parish, 108 kids and the rest is made up by guests who are finding their place in the Parish’s fellowship and are yet to provide them with their details.
- 10. Under God’s gracious hand the Parish has seen the congregation progress every year since it began regular weekly services (this year is shown [in green] at the base of the graph below) and in the current year (2019) [in the darkest blue] at the top.



11. Over the years the Parish have collected a lot of names in their database but do not have information for everyone in attendance. This accounts for the almost 100 names (in the graph opposite) for which they have no demographic for. Never-the-less this is a pretty good indicator distribution of ages at NewLife with a predominance of young families showing 186 children on the Parish books under the age of 17!

Ages



data of the

12. The Parish continually gives thanks to God for the proximity of the Anglicare Retirement village across the road and the contribution that these older saints bring to balancing out the congregation and sharing their faith and encouragement with those considerably younger.

#### A summary of the parish's financial standing

13. Since the Parish's inception (and with the initial generous support of the Wollongong Regional Council), the Parish's finances have been an ongoing story of God's provision. Since they began in 2012, the Lead Pastor's salary has been fully provided for up to and including the most recent year - 2018. The Parish's income over the past four years is as laid out below –

<b>Year</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
<b>Income</b>	\$203,601*	\$213,278	\$344,250**	\$347,625

\* 2015 includes external grant support of \$38,750.

\*\* 2017 includes external grant support of \$46,500.

14. The Parish's budget for 2019 is \$443,400 which provides for additional admin, women's pastoral care, and Student ministry positions. The Parish is budgeting a loss for the year which will be returned to balance in 2020 and see this as an investment for its growth. The Parish's 2018 financial statements show a net asset position of \$11,698,631.
15. At NewLife, the Parish's vision is to see new life in Jesus come to every home in Oran Park and the growing South West, for their salvation, the good of the community, and the glory of God. God has been very good to the Parish. Transformation is coming to their community one household at a time - and the households around continue to grow every day.
16. The Parish believes full Parish status is one small step towards their participation in the wider mission of the Diocese and towards their maturing as a congregation. They pray that this might come quickly and thank [the Synod] for its consideration.

For and on behalf of the Wollongong Regional Council.

PETER HAYWARD  
**Bishop of Wollongong**

11 June 2019

# Proposal to change the status of the provisional parish of Pitt Town to a parish

(A report of the Western Sydney Regional Council.)

## Purpose

1. The purpose of this report is to propose that the Provisional Parish of Pitt Town be classified as the Parish of Pitt Town.

## Recommendation

2. The Western Sydney Regional Council recommends that the Provisional Parish of Pitt Town become a Parish from 1 January 2020.

## Details of Meeting

3. A meeting of the Western Sydney Regional Council held on 30 May 2019 considered the proposal under clause 5 of the *Parishes Ordinance 1979*.
4. The Western Sydney Regional Council certifies that all procedural requirements under clauses 4 and 6 of the *Parishes Ordinance* have been complied with, and recommends that Synod raise the status of the provisional parish to parish.

## Parish Information

5. The Pitt Town Parish was formed in the 1820s and the iconic St James stone church was built in 1857. The Provisional Parish of Pitt Town covers a large area stretching from the outskirts of Windsor in the south to Wisemans Ferry in the north. The western boundary is the majestic Hawkesbury River and to the east its boundary follows natural creek lines and surveyed points through rural farmland and forests. The Parish remains largely rural in nature, however in recent years has experienced rapid urban growth, particularly in its southern regions. The historic township of Pitt Town originally established by Governor Macquarie remains the dominant urban centre, however the parish includes more than fifteen suburbs with many new suburbs being added as residential estates expand. The Parish includes lands straddling three local government areas.
6. At Easter 2000 a small Church plant of 15 adults & 15 Children commenced in Arndell Anglican College with church planter the Rev. Greg Peisley, and grew to 67 people by the end of the year, and to 159 people by 2008.
7. In early 2008 the regional bishop commenced discussions with the Pitt Town parish, the rector the Rev. John Gaunt, and the Arndell church plant to work together for more effective mission in the area. In late 2008 Pitt Town and Arndell churches amalgamated, and the Rev. Greg Peisley was appointed Rector. At Easter 2012 they came together on the St James site to become the central focus of a growing community. The amalgamation was named the Pitt Town Anglican Community Church (**PACC**), and the goal was to reach as many of the people living in our region as possible with the good news of Jesus and to build Christ's Church by prayerfully proclaiming the word of God with love, passion and praise.

## Attendance and Activities

8. Currently in 2019 the church is averaging 206 adults and 112 children.
9. Ministries include: Pre School, Playgroup, Children, Youth, Men, Young Adults, Women, Prime Timers, Families, Café Ministry, Welfare Ministry (Healthy Families Health Communities), Global Missions, 22 Growth Groups, PTC, Pitt Town Community News Magazine Ministry, Evangelism and One to One Discipling, Pastoral Care and Visitation, Prayer Ministry, SRE, Gideons, Hospitality, Marriage and Parenting, Support Groups (Divorce, Dementia, Addiction, Depression, etc).

10. In 2019 the Provisional Parish of Pitt Town employs the following staff –

Senior Minister	Part Time Ministry Café Coordinator
Youth Minister	Part Time Administrator
Associate Lay Minister	Part Time Treasurer
Student Minister	
Children's Minister	

### Summary of receipts and payments

11. A summary of the financial position over the past three years.

<b>Income</b>	<b>2018</b>	<b>2017</b>	<b>2016</b>
Congregation Offeratories	465,401	502,454	484,354
Grants	36,720	13,910	17,740
Rental Income	55,666	52,595	23,450
Finance Income(interest)	21	720	1,091
Income From Ministry Activities	97,039	50,155	65,677
Fundraising	5,613	5,853	1,734
<b>Total Income</b>	<b>660,460</b>	<b>625,687</b>	<b>594,046</b>

<b>Expenses</b>	<b>2018</b>	<b>2017</b>	<b>2016</b>
Ministry Staffing	316,940	29,9136	307,422
PCR	54,029	48,665	60,218
Resources for ministry	35,899	10,936	24,121
Parish Donations	15,978	19,300	16,550
Parish Admin	85,257	86,505	53,970
Rental Property expenses	21,239	9,236	4,519
Ministry Property expenses	42,167	29,659	16,053
Ministry Activity expenses	77,000	71,051	37,900
<b>Total Expenses</b>	<b>648,509</b>	<b>574,488</b>	<b>520,753</b>

### Particulars of Church Property Held in Trust:

12. The following properties and facilities are held by the church.

- Lot 1 No 112 Bathurst Street Pitt Town - St James Church and Rectory
- Lot 2 No 110 Bathurst Street Pitt Town - Church Hall
- Lot 1 No 108 Bathurst Street Pitt Town - Residential Cottage
- Lot B No 7 Grenville Street Pitt Town - Residential Cottage
- 3025 River Road Wisemans Ferry - St Mary Magdalene Church and Cottage
- 60 Old Pitt Town Road – Cemetery

13. As at 31st December 2018 the total value of land, buildings and contents was \$9,651,092.00.

14. The Pitt Town Anglican Community Church (**PACC**) has an outstanding loan as at 30/4/2019 of \$52,784 repayable in monthly instalments of \$1,350.00 to Sydney Anglican Loans. The repayments are fully serviced by congregational offertories.

For and on behalf of the Western Sydney Regional Council.

IVAN LEE  
Bishop of Western Sydney

30 May 2019



## Anglican Church Property Trust Diocese of Sydney (ACPT)

(Report to 3rd Ordinary Session of the 51st Synod of the Diocese of Sydney.)

As the Chair of the ACPT, and on behalf of the Board, I have pleasure in presenting the ACPT's 2018 annual report to the Synod.

As noted in previous annual reports to Synod, the role of the ACPT from its constituent documents, an Act of the NSW parliament (1917) and an ordinance of the Synod (1965), has changed from a relatively passive trustee of church trust property to one responding to significantly more complex regulatory, legal, political and social environments. Board members may be exposed to potential personal liability under legislation such as that relating to heritage and fire safety.

Complexity continues to increase for parishes and the ACPT. Examples include –

- obligations under the *NSW Heritage Act (1977)*
- ongoing compliance with ACNC legislation
- ongoing compliance with fire safety aspects of the Environmental Planning and Assessment Regulations (2000)
- obligations under the *Cemeteries & Crematoria Act 2013*
- operating in an increasingly litigious external environment and associated implications for insurance, reputation/risk and personal liability
- changes to NSW planning instruments
- more complex administration of the various Local, NSW and Federal Government grant programs
- issues arising from the Royal Commission into Institutional Responses to Child Sexual Abuse

Because parishes are unincorporated bodies there is a necessary interface with ACPT in parish church trust property matters. In passing ordinances concerning parish church trust property, the Standing Committee, resolved in February 2014 –

*Standing Committee declares its view that the polity of this Diocese generally gives precedence to parishes over the affairs of the Diocese, including in relation to the management of property held for a parish and the benefit of income from such property.*

This intersection needs to be managed with consistency and having regard to the interests of parishes, the increased complexities noted above, the legal and fiduciary obligations of the ACPT and the potential personal liability that may be imposed upon its Board members.

Since Synod 2018, as in previous years, ACPT, as the corporate trustee of the Diocese, operated across the full spectrum of diocesan activities. Some notable outcomes include –

- Authorised the SDS management team supporting the ACPT to conduct a “Building for the Future” seminar in November 2018 at Annandale parish. The interactive workshop was for members of parishes contemplating building projects and was attended by 100 persons with a further 100 people participating via a live stream to 21 locations
- Exercised oversight and administered 26 building contracts (each valued in excess of \$1m per contract) for projects ranging from an organ replacement at Gordon parish to a new ministry centre at Carlingford and North Rocks parish
- Assisted parishes make 168 applications under the NSW Government CBP that led to 85 parishes being granted funding totalling \$1.5m (taking the total grants by the NSW Government under the CBP program to \$12.8 million in the period 2010 – 2018).
- Assisted 16 parishes install rooftop solar photovoltaic panels on their buildings with 12 parishes receiving a total of \$216,000 of funding for their projects through the Federal Government Solar Communities 2018 grant program
- In addition to the aforementioned parish grants, ACPT also assisted 31 parishes successfully to apply for grants totalling \$274,826 under the Federal Government's “Stronger Communities Program”, 58 parishes successfully to apply for grants totalling \$202,425 under the Federal Government's “Volunteer Grants Program” and a further 4 parishes -successfully to apply for grants totalling \$169,576 under various other Federal and NSW Government grant programs

- Invested, on behalf of parishes, approximately \$70 million in the Diocesan Cash Investment Fund and maintained the Long Term Pooling Fund which has some 96 parish unitholders with an aggregate unitholding of in excess of \$62 million
- Concluded the 2018/2019 diocesan insurance renewal at competitive rates which generally enhanced policy coverage, compared with the maturing policies and ensured availability of insurance cover for a comprehensive suite of insurance products, for over 300 diocesan entities (parishes & numerous diocesan organisations) at competitive premium rates
- Approached Ministers of the NSW Government to advance the cause of several parishes in relation to specific local parish matters
- Implemented the Standing Committee’s decision to modify the methodology on which the ACPT management fee is calculated for all parishes from 1 January 2019.

I take this opportunity to thank parish councils, the senior episcopal team and the SDS teams that support the Board, especially recognising the contribution made, often in the face of intensive workloads, to deliver lasting and meaningful ministry outcomes. I also take this opportunity to acknowledge the contribution made to the efficient functioning of the ACPT through the critical skills provided by all members of the Board. As at 31 December 2018 the Board comprised the following members –

<b>Name</b>	<b>Title, Description</b>	<b>Experience/Skills</b>
Dr Glenn Davies	Archbishop of Sydney	Ministry
The Rev Canon Christopher Allan	Sub Dean, St Andrew’s Cathedral, ex project manager, Lend Lease Corporation.	Ministry
Mr Wayne Bramley	Director, Inscon (Insurance Consultancy)	Insurance
Mr Roger Collison	Investment Consultant	Finance/Investment
Mr Richard Neal	Partner, Teece Hodgson & Ward Solicitors	Law
Mr David Nelson	Registered Valuer, David Nelson & Partners	Property
The Rev David Ould	Rector, parish of Glenquarie and former Chartered Accountant	Ministry
Mr Peter Rusbourne	Partner, Watkins Tapsell, Solicitors	Law
The Rev Andrew Schmidt	Rector, parish of Randwick and ex solicitor, Clayton Utz	Ministry
Dr Robert Tong AM	Solicitor	Law
Mrs Melinda West	Manager, Pascoe Whittle, Accountants	Accountancy

The Board extends its appreciation to Ms Michelle Lim (Director, KPMG with a banking and strategic advisory background) and Mr Ian Pike (former Head of Business Credit at BankWest). Both Michelle and Ian provide professional specialist advisory assistance to the ACPT’s investment, insurance and Finance subcommittee (IIFC).

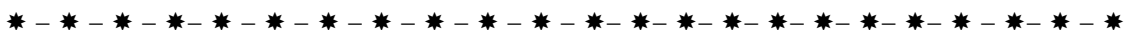
Additionally, I thank the staff of SDS who continue to serve the Board faithfully and diligently.

In closing, I would like to acknowledge with gratitude the respective contributions of Mr Glynn Evans and Mr Roger Collison to the ACPT and wider diocese, following their decisions to step down from their trustee roles during the past 12 months. I also take the opportunity to welcome Mr Wayne Bramley and Mr Ian Pike to the Board as their replacements and thank Mr Roger Collison for his willingness to continue supporting the ACPT’s work as an adviser to the IIFC.

A summary of the year’s work by ACPT from the Head of Parish Property, Mr Greg Ellem follows as Attachment 1. I commend this report to the Synod.

**MR RICHARD NEAL**  
**Chair, Anglican Church Property Trust Diocese of Sydney**

June 2019



## Summary by the Head of the Parish Property, Mr Greg Ellem

My colleagues, Penny Barletta, Judi Harrington, Scott Lincoln, Sally Satya, Lyndon Tam and Cindy Wong and I appreciate the assistance provided by the Board, the senior episcopal team and the many parish volunteers, as we partner parishes in a variety of property and insurance matters as they continue to undertake front line Christian ministry across the diocese.

We serve the Board as its executive management arm and relate to the Board in accordance with several service level agreements that are annually negotiated with the Board and reviewed during the year. In this ACPT report to Synod you will find –

- Executive Summary
- Constitution and purpose
- Major activities undertaken by ACPT during 2018
- Contact details of the insurance and parish property services team

### 1. Executive Summary

During 2018 the SDS management team supporting the ACPT (as trustee for parishes and some diocesan organisations) –

- Received, reviewed, signed and processed 511 documents for parishes (including development applications, building contracts, leases, licence agreements, contracts of sale, applications for grant funding, insurance claims, etc.). This compares with 406 documents processed in the 12 months to Synod 2018.
- Facilitated three security training workshops in CBD and suburban parish locations to assist parishes deal with the heightened security risk to parishes due to global terrorism. These workshops were attended by over 100 parish representatives.
- Undertook research and consulted with 75 parishes in order to register various cemeteries and columbaria (niche or memorial walls) with Cemeteries and Crematoria NSW to ensure compliance with the relevant Act.
- Administered 125 Public Liability insurance notifications and 72 Industrial Special Risk (Property and Contents) insurance claims.
- Prepared and issued 12 circulars to parishes about a range of policy/procedure matters such as the quarterly performance of ACPT's Long Term Poling Fund and the Diocesan Cash Investment Fund, grant funding, NSW, Local and Federal, security training workshops, Building for the Future seminar, using Anglican Halls as polling places for parishes, as well as the quarterly "About Your Invested Funds" circular to parishes and diocesan organisations on whose behalf the ACPT invests funds.
- As noted by the Chair, ACPT representatives met with the parliamentary staff and elected members of the NSW Government and local Councils, in relation to several specific parish building, sale and heritage projects. Further meetings have been arranged during 2019.
- Co-ordinated meetings of the Christian Church Property Network (CCPN), comprising most Protestant Denominations and the Roman Catholic Church, to ensure a co-ordinated and cohesive approach on matters of mutual concern to the relevant government bodies.

### 2. Constitution and Purpose

The ACPT is an incorporated body constituted by the Anglican Church of Australia Trust Property Act 1917. The Anglican Church Property Trust Diocese of Sydney Ordinance 1965 regulates the functioning of ACPT. Pursuant to the 1917 Act, ACPT is the legal owner and trustee of church trust parish property within the Diocese of Sydney. As owner, ACPT is required to be involved in a wide range of parish property transactions, including but not limited to insurance, leases, licences, property sales/purchases, building contracts and administration of estates.

### 3. Major Activities undertaken by ACPT during 2018

#### Strategic Land Acquisition and Construction on behalf of the Mission Property Committee (MPC)

- The ACPT concluded construction of a modular worship centre at Wilton parish to improve the amenity for worship and increased the seating capacity to 150 persons with associated amenities and car parking areas.
- The ACPT undertook planning and design and obtained development consent for a future ministry centres at Leppington and Marsden Park.

The ACPT obtained development consent for a future ministry centre at Riverstone and concluded civil infrastructure works for the adjoining land subdivision, surplus land sale and provision of associated ministry housing for the Riverstone parish

#### Insurance

Pursuant to the terms of the *Church Insurances Ordinance 1981* the ACPT effects insurance on behalf of parishes and some diocesan organisations under the Church Insurances Program (CIP). The annual renewal date of the diocesan insurance policies is 31 August. There is an annual insurance premium of approximately \$2.8 million, to insure some 1,100 parish buildings and property of many diocesan organisations under the church insurances program (CIP).

The ACPT Manager, Insurance Services commences the renewal process early each calendar year by collecting key insurance data from parishes and diocesan organisations to facilitate negotiations with various investment grade insurance counterparties for suitable insurance cover for parishes and many diocesan organisations. Significant time is invested in administering the cover for those diocesan organisations that participate in the CIP (including Anglican Aid, Anglican Education Commission, Anglican Media, Arundel House, Anglican Youthworks, Camperdown Cemetery Trust, Endowment of the See, Evangelism & New Churches, GFS, Glebe Administration Board, Ministry Training & Development, Moore Theological College, Mothers Union, New Churches for New Communities, Sydney Anglican Loans, Sydney Anglican Indigenous Peoples Ministry Committee, St Andrew's House Corporation Council St James Hall, Sydney Diocesan Services and Work Outside the Diocese). This is achieved with under the oversight of the diocesan insurance broker, Marsh Pty Ltd (Marsh).

With the assistance of Marsh, insurance policies are established for a suite of insurance products with a spectrum of insurance counterparties, all of whom are ascribed an "investment grade" external counterparty credit rating by the recognised international insurance Credit Rating Agencies.

Insurance-related enquiries are dealt with by the Manager, Insurance Services (Cindy Wong) and the Insurance Assistant, Ms Sally Satya. The enquiries handled by Cindy and Sally include day-to-day insurance enquiries and issuance of Certificates of Currency which enable parishes to conduct off-site activities.

#### Investment, Insurance and Finance Subcommittee of the ACPT Board (IIFC)

In addition to the insurance responsibilities outlined previously, the IIFC, currently comprising the Subcommittee Chair, Mrs Melinda West (who is also the deputy chair of the Board) along with fellow board members Mr Richard Neal, Mr Wayne Bramley, Mr Ian Pike and the Rev David Ould. As noted by the chair, these members are well supported by Ms Michelle Lim and Mr Roger Collison, who provide advice to the Board in respect to the oversight of the Long Term Pooling Fund (LTPF) as well as reviewing and developing policy and procedures for adoption by the full ACPT Board in relation to more than 275 investment funds that the ACPT manages as trustee on behalf of parishes and diocesan organisations.

The Investment Objective for the LTPF is to achieve a real rate of return of 3.5% pa over rolling 5 year periods (after external investment management fees and tax effects) subject to –

- preserving the real value of a unit in the LTPF over a rolling year period (commencing 1/7/2010)
- adopting a distribution policy that is consistent with the Investment Objective

The real rate of investment return generated by the LTPF over the period 1/7/2010 to 31/12/2018 was 6.51% pa. During 2018 distributions aggregating \$2.4 million were made to beneficiary parishes and diocesan organisations.”

## NSW Community Building Partnership (CBP) Grant Programs

Since the initial CBP grants were announced in 2009, the ACPT has promoted, facilitated and administered all CBP Grant Programs. The process includes –

- assisting parishes construct applications and liaising with local MPs
- reviewing documentation and grant conditions applicable to each successful parish
- responding to enquiries from parishes about various aspects of the CBP Grant Program
- responding to enquiries from the NSW CBP Office and NSW Government Members of Parliament about successful parish projects
- receiving and distributing grant funds to each successful parish
- reporting to the NSW State Government in accordance with grant funding criteria
- following up incomplete acquittal information from grantees to satisfy NSW Government CBP Grant Program audit procedures and ensure that parishes are given a fair opportunity to share in future CBP Grant Programs

A summary of the CBP Grant Programs follows –

<b>Year</b>	<b>No. of successful Parishes</b>	<b>\$ Grant amount (rounded)</b>
CBP 2009 - 2018 CBP (I) – (IX)	517	\$11,309,663
CBP 2019 (X)	85	\$1,516,000
<b>Total</b>	<b>602</b>	<b>\$12,825,663</b>

## 4. Property and Insurance team

The SDS parish and property services team who support the ACPT look forward to continuing to serve parishes and diocesan organisations. The Parish Property Services team can be contacted –

<b>Greg Ellem, Head of Parish Property</b>	gxe@sydney.anglican.asn.au	02 9265 1546
<b>Penny Barletta, Manager, Parish Property (Northern Region)</b>	pxb@sydney.anglican.asn.au	02 9265 1561
<b>Judi Harrington, Associate</b>	jxh@sydney.anglican.asn.au	02 9265 1578
<b>Scott Lincoln, Manager Parish Property (Western Region)</b>	sxl@sydney.anglican.asn.au	02 9265 1633
<b>Lyndon Tam, Manager, Parish Property (Georges River, South Sydney &amp; Wollongong Regions)</b>	lmt@sydney.anglican.asn.au	02 9265 1562
<b>Sally Satya, Insurance Assistant</b>	ssatya@sydney.anglican.asn.au	02 9265 1557
<b>Cindy Wong, Manager, Insurance Services</b>	cpw@sydney.anglican.asn.au	02 9265 1679

## Ministry Spouse Support Fund Preliminary Report

(A preliminary report from the Professional Standards Unit.)

### Purpose

1. The purpose of this report is to provide an update on the operation of the Ministry Spouse Support Fund (**MSSF**).

### Recommendations

2. Synod receive this report.

### Background

3. At its meeting on 15 April 2019, the Standing Committee, among other things, asked that –
  - (a) a report be provided regarding the Ministry Spouse Support Fund (MSSF) to the Standing Committee by June each year (commencing in 2020) detailing the total amount distributed from the MSSF and the number of 'cases' involved in the previous calendar year; along with an indication of the ongoing suitability of the level of funding and any additional commentary felt useful, and
  - (b) a preliminary report be provided to the Standing Committee in July 2019 indicating the initial use of the MSSF in its first six months (for promotion to the Synod).

### Initial use of the MSSF

4. To date three payments have been made to ministry spouses who have been historical victims of domestic abuse, totalling \$69,701.82.
5. The spouses who have received payments have conveyed their gratitude and thanks for the establishment of the fund and have said that the impact of the funds are significant. The payments have mostly contributed to housing which has resulted in considerable stability for the spouses and their children at a time of major emotional, financial and often spiritual upheaval. All of the spouses who have received payment to date have been women.
6. The partnership with Anglicare in the areas of advice from Lynda Dunstan (the Family and Domestic Violence Advisor), counselling (personal and financial), the Shift Housing program and the skills of Family Relationship Centre counsellors and mediators has meant that the spouses are supported by skilled professionals with united aims to protect children and scaffold victims towards financial and sustained independence.
7. There is the likelihood of two or three more payments in this calendar year.

For and on behalf of the Professional Standards Unit

THE REV CATHERINE WYNN JONES  
**Chaplain and Manager Pastoral Care and Education**

15 August 2019

## Mission Property Committee

(A progress report from the Mission Property Committee.)

### Key Points

- MPC has partnered with greenfield parishes to deliver a modular church building at Wilton, acquire a new church site at Vincentia and ministry residences at Riverstone
- A development application (DA) has been submitted for a new church building at Marsden Park
- Construction has commenced on the Stanhope Gardens church building

1. MPC continues to address priority property issues in support of the Diocesan Mission 2020 and our five strategic objectives:



### Construct New Church Buildings

2. The Mission Property Committee (“MPC”) partnered with Picton parish in Sydney’s south to fund a 150 seat church building and 4 Sunday school classrooms, amenities and car parking at Wilton. With new families moving into the Wilton Junction area, the congregation outgrew the existing heritage church building with its capacity of 40 seats. Following a number of years of praying, planning and persevering, it only took one day to deliver the modular building by crane!



*Cranes deliver the Wilton modular church*

3. The MPC has partnered with Riverstone parish in Sydney's North West to deliver ministry housing for the parish. A DA was also obtained for a new church building on Loane Avenue, aptly named after the former Archbishop of Sydney. Fundraising has not yet commenced for the church building that will serve the rapidly growing population in the coming decade.
4. In February 2018, a DA was also lodged for a new church building at Marsden Park with approval anticipated in late 2019.
5. The construction of the Stanhope Gardens building has commenced. Completion is scheduled for mid-2020. The building is funded by the Archbishop's New Churches for New Communities (NCNC) and the MPC. The church site was provided by all parishes across the Diocese through the Synod approved greenfields land acquisition levy ordinance.



*The Archbishop turns the first sod at Stanhope Gardens*

## Acquire Greenfields Sites

6. The MPC has partnered with Huskisson with Sanctuary Point parish in the Shoalhaven to acquire a vacant site at Vincentia for a new church building. The site is located on a prominent corner that is centrally located in both the parish and new residential housing area. The MPC partnered with the parish in funding the acquisition of the site and assisted in the sale of the surplus Huskisson church site. The parish will now seek approval for construction of a new church building.



*Handing over the Stanhope Gardens site to the builder*

## Provide Strategic Advice

7. The MPC continues a search for land in areas of rapid population growth across the Diocese. New churches are required to meet population growth at Wilton Junction, Box Hill/Oakville, West Dapto and St Marys ADI.
8. Trevor Ratcliff and Maureen Peatman were appointed to the MPC positions on the newly formed Anglican Church Growth Corporation, which will contribute to the strategic direction of the Diocese over the coming years.

For and on behalf of the Mission Property Committee

TREVOR RATCLIFF  
Chair

1 August 2019



## Regional Councils' Annual Reports for 2018

(A compilation of the annual reports from the Regional Councils.)

### Key Points

- Under clause 9(2) of the *Regions Ordinance 1995* each Regional Council must present an annual report of its proceedings and the exercise of its general functions for inclusion in the Standing Committee's report to Synod for that year
- These reports are in addition to the annual reports prepared by the Regional Councils and tabled at the Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*

### Background

1. Under clause 9(2) of the *Regions Ordinance 1995*, each Regional Council must present to the Standing Committee an annual report of its proceedings and the exercise of its general functions under clause 6 in sufficient time each year to enable the Standing Committee to include the report in the report for that year of the Standing Committee to Synod.
2. The general functions of the Regional Councils under clause 6 are –
  - (a) to carry out or assist in carrying out any resolutions passed by the Synod or the Standing Committee and referred to it for implementation;
  - (b) to develop ministry strategies in the Region;
  - (c) to assess applications for grants in the Region made or referred to it;
  - (d) to make grants or loans from money (consistent with any trusts on which that money may be held) available to it for distribution or for lending;
  - (e) to accept gifts and grants;
  - (f) to raise and expend money for any purpose connected with ministry in the Region;
  - (g) to employ persons for any purpose connected with ministry within the Region, and to dismiss any person so employed;
  - (h) to manage and control any endowment held for the Region as a whole;
  - (i) to discuss matters affecting the Region and to disseminate information in the Region;
  - (j) to make recommendations to the Archbishop about alterations to regional boundaries; and
  - (k) to exercise such other functions as the Synod or the Standing Committee may from time to time prescribe.
3. The following are the reports from the Regional Councils for 2018 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 2018. At the meetings, the Rector of the parish was invited to give a Bible study and then report on the activities within the parish. This gave the Council a good indication of the challenges facing the parish and highlighted that different strategies had to be implemented to face some of the challenges of a changing society.
5. Our meetings provided input and feedback on regional strategy and ministry within the region. The key result was the decision to have a Mission Area driven Regional Mission in 2020, with a year of prayer and preparation in 2019.
6. Though not flushed with funds, the Council continued to think through the most strategic use of those funds and is also considering some asset re-alignment.

7. The Region continued to support the vital and unique ministry of the Rev Margaret Powell amongst women. We are thankful to God for the financial and prayer support given to Margaret Powell from Anglican Deaconess Ministries, parishes in the Diocese and individual donors that support this work.

### **Northern Regional Council**

8. The Council met formally twice during the year. Further urgent business was dealt with by circular resolution to which all members participated.
9. Our meetings enabled discussion of a range of matters relating to ministry strategies in the region, including consideration of ways the Council might assist parish ministry in line with the Diocesan Mission.
10. In May, the Council hosted the Northern Region Conference at St Paul's Chatswood. Over 160 people attended, mostly clergy from the region. The theme of the conference was "The Heart is the Target", the title of a book written by Murray Capill, principal of the Reformed Theological College in Geelong, Australia, where he lectures in preaching and pastoral ministry. Presenters included Murray Capill, Craig Hamilton (Craig is one of Australia's leading Mental Health advocates), Tim Edwards (analytics team leader at McCrindle) and Bishop Chris Edwards. The conference provided opportunities for clergy to discuss ways of working together for Mission 2019.
11. In accordance with its authority under relevant ordinances the Council gave in principle support for St Paul's, Terrey Hills (a branch church of Christ Church St Ives) to become a provisional parish.
12. The Council also helped to fund the attendance of the Regional Bishop at this year's GAFCON Conference.

### **South Sydney Regional Council**

13. The South Sydney Region comprises the area of the CBD of Sydney and is bordered by the Tasman Sea, Parramatta River, Cooks River and Rookwood Cemetery.
14. The Council met once during the year as well as consultation by email and phone.
15. In 2018, the main activities of the Council either by way of report or action was as follows –
  - Receiving reports from, and providing ongoing funding for, the Church of England on Norfolk Island (\$24,000) and Living Water (Indigenous Ministry - \$25,000).
  - Consideration of the reclassification of the Provisional Parish of Surry Hills (Vine Church) full parish status.
  - The 2018 South Sydney Regional Conference, which addresses the topic of Pastoral Care for Same-Sex attracted people.
  - Review of progress on the appointment of clergy to vacant parishes.

### **Western Sydney Regional Council**

16. The main committees are the Executive Committee, the Ordinance Review Panel and the Architectural Panel.
17. The Council met on 1 occasion during 2018 at The Rectory, Pitt Town. The main areas of consideration included Mission 2020, the Clergy Contact Persons program, the new Rectors program, pastoral difficulties in parishes, parish vacancies and new appointments, NCLS data, the Regional Conference, building projects in the region.

## Wollongong Regional Council

18. Bishop Peter Hayward and the Regional Council worked closely to further support ministry across the Region. This included:
- financial support for the ministries at Oran Park and Leppington
  - financial support with subsidised rectories at Sussex Inlet and Leppington
  - financial support with subsidised demountable at Helensburgh and Denham Court
  - meeting with and support of Mission Area leaders
  - support for Rectors
  - specific regional training for Rectors and Wardens
  - 3 day Regional Ministry conference
  - Support of The Gong Men's Day and SWITCH Women's Conference
  - ongoing support for ESL English classes
    - ESL classes were delivered in 13 Parishes across the Region with a new class beginning at Eagle Vale.
    - Support through provision of office space for the Regional Anglicare ESL Coordinator, Mrs Sue Radkovic
  - ongoing support for Indigenous Ministries
    - Pastor Michael Duckett linked with St Peter's Campbelltown in partnership with the SAIPMC.
    - Mr Phil Miles linked with All Saints Nowra in partnership with the SAIPMC.
19. In the lead up to Easter the Region ran a Region-wide mission in partnership with Moore Theological College. This was coordinated through Mission Areas and followed the one theme – *Jesus is...* . Parishes benefited from working together through training and equipping for mission as well as utilising and sharing common merchandise and programs.
20. The overall aim of the Mission was that each congregation member across the Region take one step forward in witnessing their faith in Jesus.
21. The cost of the Mission was largely met by the Parishes with a small shortfall met by the Regional Council.
22. During 2018 funding from the Region's assets was allocated to the specific ministry in the South West growth sector.

Ministry	Purpose	Allocation	Total
Oran Park	Housing Support	\$11,630	
Leppington	Church Plant	\$70,000	\$81,630

23. The three day Wollongong Regional Ministry Conference continues to be a "high point" in the life of the Region. This enables clergy and lay ministry staff to meet together for mutual fellowship and teaching. Various guest speakers and Diocesan organisations join in the conference.
24. The Council received reports from Bishop Hayward and the Assistant to the Bishop at each meeting.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

29 August 2019

## Safe Ministry Board and Professional Standards Unit Annual Report 2018-2019

(A report from the Safe Ministry Board and Professional Standards Unit)

### Introduction

1. This report is provided under the *Safe Ministry Ordinance 2001 (cl 17)* and *Ministry Standards Ordinance 2017 (cl 86)* for the period 1 July 2018 to 30 June 2019 (reporting period).
2. The Diocese of Sydney has taken a multi-faceted approach to the issue of safe ministry and child protection. Broadly speaking the policy objectives are –
  - (a) to exercise careful selection and screening of all clergy and church workers;
  - (b) to provide clear requirements and expectations of behaviour through the Diocesan Code of Conduct, *Faithfulness in Service*;
  - (c) to provide regular and comprehensive training and support for all clergy and church workers;
  - (d) to make a timely and caring response to all who are affected by abuse; and
  - (e) to enact just procedures to deal with respondents and persons of risk.

### Safe Ministry Board

3. The Safe Ministry Board (**SMB**) was established under the *Safe Ministry Ordinance 2001*. The SMB is tasked with ensuring that safe ministry, child protection and child abuse issues are properly dealt with throughout the Diocese. This includes the development and review of policies in these areas. The functions of the Board are defined in clauses 5 and 6 of the Ordinance.
4. The members of the SMB over the reporting period were: the Rev Dr Keith Condie (Chair), Dr Tim Channon, Ms Stephanie Cole, the Rev Steve Dinning, the Rev Steven Layson, the Rev Gary O'Brien, the Rev Paul Sampson, the Rev Janine Steele, Dr Ruth Shatford AM, Mr Alex Trevena (resigned June 2019) and Mrs Jenny Yung.
5. The SMB met 9 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. Mrs Stacie Pakula joined the team in November 2018 as Senior Advisor, bringing much experience after working in private legal practice for many years.
8. Mr Steve Coleman continues to serve as Assistant Director of Professional Standards, the Rev Catherine Wynn Jones continues as PSU Chaplain (Manager, Pastoral Support and Education), Mrs Kylie Williams as Training Consultant for Safe Ministry, the Rev Neil Atwood as Parish Consultant for Safe Ministry, Mrs Brenda Sheppard as Administrative and Safe Ministry Support, Mrs Annelie Singh as Personal Assistant to the Director and the Unit's Administrator and Mr Lachlan Bryant as Director.
9. In practice much of the work of the PSU derives from the Safe Ministry Board, which has the overall responsibility to encourage all parishes and other units of the Diocese to be safe ministry and child protection aware, compliant and responsive.
10. The Director has overall responsibility for the PSU and is responsible for the day-to-day administration of the complaints and procedures regarding clergy and church workers (*Ministry Standards Ordinance 2017*) and the National Register (*General Synod National Register Canon 2007 Adopting Ordinance 2008*).
11. When the PSU receives a complaint alleging abuse by a member of the clergy or other church worker, the Chaplain follows this up and provides a caring response to complainants and victims of abuse. The Chaplain provides pastoral support and coordinates the provision of counselling in each case. The Chaplain works closely with the PSU Contact Persons.

12. 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.
13. Anglicare's Case Manager for Pastoral Care and Assistance for Care Leavers provides a pastoral and caring response to former residents of the Church of England Homes and Sydney Anglican Home Mission Society Homes, who have complained of abuse or mistreatment during their time at these Homes. The Case Manager, Ms Angela Ferguson, currently works from Anglicare's Telopea office, under the management of the Rev Dr Andrew Ford, General Manager Mission and Partnerships.

## The Royal Commission into Institutional Responses to Child Sexual Abuse

14. The Royal Commission into Institutional Responses to Child Sexual Abuse (**Royal Commission**) was announced by the Commonwealth Government in December 2012. Its terms of reference required the examination of institutional responses to the sexual abuse of children in the context of institutions throughout Australia including churches and their agencies. The Commission ran for five years, from 2013 to 2017, and its final report was published on 15 December 2017.
15. The Royal Commission represented an important opportunity for the Diocese to review both past and current practices from a 'best practice' perspective. Significant work was undertaken in PSU files relevant to the Royal Commission and a major revision of PSU policies over the period.
16. 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.
17. An independent review of the position of the Diocese with respect to the final recommendations of the Royal Commission was conducted by the legal firm Prolegis over the first half of 2018. The action being taken in response to this review is the subject of a separate report to Synod on behalf of the Steering Committee.

## Safe Ministry Blueprint Policy Documents

18. The SafeMinistry.org.au website and the Safe Ministry Journey policy model were launched at Synod in 2015 (Resolution 24/15).
19. We have rebadged the Safe Ministry Journey policy documents as the "Safe Ministry Blueprint" policy documents. All parishes (Rectors, Wardens and Safe Ministry Representatives) are encouraged to adopt the Safe Ministry Blueprint policy documents if this has not been done already: <https://safeministry.org.au/blueprints/>.
20. In terms of the SafeMinistry website, during the reporting period there were over 37,000 unique website visits, an average of 3,118 per month.
21. A completely rebuilt version of the SafeMinistry website was launched in April 2018. The redesign allows us to expand the content offered and present that content in an easy to find format.
22. The SMB encourages all parishes that have not yet accessed the SafeMinistry website and utilised the Safe Ministry Blueprint policy documents to do so as soon as possible.

## New Reporting Requirements for Child Sexual Abuse

23. In response to recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse, the NSW Government introduced amendments to the *Crimes Act 1900 NSW* which were passed in June 2018. The reforms were designed to strengthen existing child sexual abuse laws and also included two new offences:
  - (a) Concealment of child sexual abuse; and
  - (b) Failure to reduce or remove the risk of a child becoming a victim of child abuse.
24. Synod welcomed and acknowledged these changes in Resolution 3/18.

25. The PSU issued a Circular for Parishes which provided a summary of the new reporting requirements and the expected impact of them in the church context. The circular was emailed to all Licensed Ministers, Authorised Lay Workers, Parish Councilors, Wardens and Safe Ministry Representatives in the Diocese. It is available here: <https://safeministry.org.au/important-changes-to-the-crimes-act/>.
26. Members of the clergy and church workers should ensure that they are both familiar and compliant with the new reporting requirements in their practice of ministry and seek advice or clarification from the PSU if they have any questions or inquiries about them or a particular situation in which they are uncertain whether the requirements apply.

### **Archbishop's Meetings with Survivors**

27. 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 three apology meetings with survivors and their family members in PSU matters.
28. These meetings are of immense value in almost all cases and survivors are appreciative of the effort made by the Archbishop and the PSU Chaplain to facilitate these apologies.

### **Screening of Lay Workers**

29. All paid lay church workers in the Diocese are required to apply for the Archbishop's authority. This involves their completing a comprehensive screening and disclosure Lifestyle Questionnaire with the applicable Regional Bishop or his representative.
30. All workers in 'child-related' employment (including licensed clergy or authorised lay ministers and unpaid volunteers) must have a Working With Children Check clearance. In addition, it is recommended that parishes seek full disclosure of any relevant history and fully complete reference checks with prior supervisors or employers.
31. Persons with a criminal conviction for an offence listed in Schedule 2 of the *Child Protection (Working with Children) Act 2012* (including serious sexual offences and certain other offences involving children) cannot be appointed or elected as wardens, parish councilors, parish nominators or Safe Ministry Representatives.

### **The Working With Children Check**

32. In 2013 the NSW Government introduced laws that require all clergy and each person involved in child-related work in parishes (or organisations), to obtain a Working With Children Check (WWCC) number and to have this number verified online by the relevant parish or church authority. The *Parish Administration Ordinance 2008* was amended to authorise the Registrar to collect relevant details of persons involved in child-related work in parishes. Throughout the reporting period the Registrar has undertaken a progressive collection of this data from parishes and then verified the WWCC number for each person.
33. As the term of a person's WWCC number expires 5 years after it is issued a large number of WWCC numbers were renewed during the reporting period.

### **Screening of Ministry/Ordination Candidates, Clergy and Paid Lay Ministers**

34. All candidates for ordination by the Archbishop are required to complete a comprehensive screening and disclosure Lifestyle Questionnaire. This is administered by Ministry Training and Development (MT&D) in consultation with the PSU.
35. Ordination/ministry candidates undergo extensive assessment and screening by way of reference-checking, general psychological testing, interviews, chaplaincy supervision reports and Moore College reports. A PSU record check and National Register check are also undertaken. The *Ministry Standards Ordinance 2017* provides a mechanism for pre-ordination disclosure and consideration of prior sexual misconduct or abuse.

## Training of Volunteer Lay Children's and Youth Workers – Safe Ministry Essentials/Refresher

36. The Diocese is a member of the National Council of Churches' Safe Church Training Agreement. There are 37 independent churches and other dioceses who are signatories to the Safe Church Training Agreement across Australia.
37. The *Safe Ministry Essentials* course remains the mandated safe ministry training for the Diocese followed by the *Safe Ministry Refresher* course every 3 years.
38. The PSU took on full responsibility for the delivery of Safe Ministry Training across the Diocese from Youthworks on 1 April 2017. This coincided with commencement of online safe ministry training for the Diocese. Both the *Safe Ministry Essentials* and the *Safe Ministry Refresher* courses are available online (*Essentials Online* and *Refresher Online* respectively).
39. In February 2017 the PSU set up a new website as the place to go for all safe ministry training needs in the Diocese (<https://safeministry.training>).
40. Over the reporting period the SafeMinistry.Training website had 71,056 unique visits and a total of 154,120 visits.
41. Apart from the website, the key contacts for safe ministry training inquiries are:
  - Brenda Sheppard, Safe Ministry Training Administrator; email: [brenda@safeministry.org.au](mailto:brenda@safeministry.org.au).
  - Kylie Williams, Safe Ministry Training Consultant; email: [kylie@safeministry.org.au](mailto:kylie@safeministry.org.au).

## Online Safe Ministry Training

42. Developments in online safe ministry training over the reporting period include the following:
  - The Junior Leaders course was launched in November 2018 (see further information below).
  - Additional optional modules are planned to focus on equipping people for safe ministry when working with a variety of ministry groups, such as seniors, intellectually and physically disabled people, refugees, people with English as a second language.
  - Face-to-face training remains available through regional events run by the PSU at various times throughout the year.
  - A number of new roles have been created with the new training system including Webinar Presenters, Webinar Producers (managed by the PSU) and Local Safe Ministry Online Assistants (managed by the local church to assist their members with accessing online training).
43. The key messages for parishes at this stage are:
  - (a) the PSU continues to aim for accessible, affordable, quality training for leaders in our churches no matter what the platform; and
  - (b) the online training platform will help equip people in our churches better than ever before to undertake ministry safely with a wide range of individuals and groups.
44. The numbers of people who completed online safe ministry training over the reporting period are as follows:

Online safe ministry training	
Essentials	3,152
Essentials-Non Anglican	396
<b>Sub Total</b>	<b>3,548</b>
Refresher	3,049
Refresher-Non Anglican	185
<b>Sub Total</b>	<b>3,234</b>
<b>Grand Total</b>	<b>6,782</b>

45. Costs charged for online training are \$15 for Essentials and \$10 for Refresher for Anglicans and \$17 for Essentials and \$12 for Refresher for non-Anglicans.
46. Face-to-face training was offered at 15 locations across the Diocese in November, March and June during the reporting period. The numbers of people who completed face-to-face safe ministry training during that time are as follows:

<b>Face-to-face safe ministry training</b>	
<b>Essentials</b>	165
<b>Refresher</b>	267
<b>Total</b>	<b>432</b>

47. Costs charged for face-to-face training are: \$50 for Essentials and \$25 for Refresher for Anglicans and \$60 for Essentials and \$30 for Refresher for non-Anglicans.
48. For more information please visit <https://safeministry.training>.

### **Training of Ministry/Ordination Candidates and Clergy**

49. Eight Safe Ministry Modules have been developed and are being taught through Moore College, MT&D and Youthworks College as part of their courses and programs.
50. The minister of a parish and any assistant minister licensed to the parish must have satisfactorily completed safe ministry training within the last 3 years, or within 3 months after their licence is issued, and every 3 years thereafter while the licence continues.
51. All licensed clergy and other church workers in the Diocese are required to attend "Faithfulness in Service" training seminars once every three years which are organised and paid for by the Professional Standards Unit. This training has been run across the Diocese since 2005 and is next scheduled for 2020. From 2020 this training will be called "Faithfulness in Ministry" in order to distinguish its name more easily from the Faithfulness in Service code of conduct. For information and registration details for Faithfulness in Ministry 2020 please visit <https://fim.church>.

### **Safe Ministry for Junior Leaders Online Course**

52. Our Safe Ministry Junior Leaders course was launched in November 2018 and 201 junior leaders from parishes across the Diocese completed the training during the reporting period.
53. The course was developed for junior leaders between 14 and 17 years and parishes utilising this training have found it to be extremely helpful. The course has been carefully structured with age appropriate language and content. A prerequisite of the course is for parents and the senior minister to authorise the junior leader's enrolment and for a support scaffold to be in place through their local parish consisting of a training mentor while the course is being conducted.
54. We are not aware of any other courses like this in other dioceses and denominations and we consider this to be an innovative step in the online safe ministry training area.
55. The course is offered free of charge and is only available for junior leaders in parishes in the Diocese of Sydney. There are no plans to make it more widely available at this point.
56. The course has been transformative for many of the participants. Feedback is received from every participant as part of the course design. A small sample of the type of feedback we have received from course participants is included below. In each case the junior leader was answering the question of what they have learned by undertaking the course.
- That anyone can be vulnerable. That children look up to me as a role model. That being a leader is a way of serving God and others.
  - I've learnt that I need to recognise the power I have as a leader. I've learnt a lot about how I can care for people in my church and ministry, especially the kids I lead. This course has expanded my knowledge on what power is and how to use it.



- That I should report anything I see that seems suspicious in terms of abuse, or mistreatment by another leader of a child, even if it seems like an incredibly small thing that doesn't matter at all. That I cannot treat certain kids with favoritism; even if they have the answer and want to answer all the questions, I cannot choose them every time, but must engage all the children. I am in a position of power, and so I need to be acting how Jesus would: humbly and compassionately, not misusing my power for my own desires, but using it to bring glory to God, and the best way to do this is through modelling the behavior myself, rather than ordering the children to act a certain way even though I don't act that way.
- Understanding the power that comes with my leadership position, even though it seems minor for me, the children respect me simply because of my age and position, and I need to be extremely conscious all the time of how I treat the children, what I say and do and how I act, as I should be modelling behaviour that is good for them to follow.

57. For more information please visit <https://safeministry.training/junior-leaders-course/>.

## Domestic Abuse Awareness, Response and Prevention Training Course

58. Following the passing of the *Responding to Domestic Abuse: Policy and Good Practice Guidelines* at Synod in 2018 we have been working with Lynda Dunstan, Anglicare Domestic Violence Adviser, and others to create a Domestic Abuse online training course for key ministry leaders. We are on-track for launching this course at Synod and are grateful for the input and assistance from many diocesan leaders, experts in the field of family and domestic violence as well as survivors of domestic abuse in creating this course.

## Safe Ministry Representatives (SMRs)

59. The role of SMRs in parishes continues to be pivotal in ensuring parishes comply with safe ministry requirements. The Rev Neil Atwood, Parish Consultant for Safe Ministry, plays an invaluable role in supporting, resourcing and equipping SMRs in their role.
60. 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 WWCC renewal process.
61. Since 2008 it has been mandatory for each parish to nominate an SMR. As at the time of writing, almost all parishes have provided current SMR details to the Registry. There are currently less than 10 parishes that have not appointed an SMR. Parishes should ensure that the appropriate paperwork has been completed notifying the Registry of the appointment of their SMR.
62. During the reporting period:
- five parish-based audit/training sessions were undertaken with SMRs and their Rectors; and
  - the use of PSU's centralised safe ministry database Safe Ministry Records Online (SaMRO) (which has been available to parishes through the SafeMinistry website from early 2016) continues to increase, and at the end of the reporting period 57 parishes were using it and 28 parishes from another diocese in regional NSW.

## The Taskforce on Resisting Pornography

63. The PSU called together a Taskforce on Resisting Pornography in early 2013 to begin looking at the impact pornography has on the church and what can be done about this.
64. In June 2016 the Standing Committee encouraged the Archbishop to set up a three year Taskforce on Resisting Pornography to address this important issue.
65. The Archbishop's Taskforce consists of the Rev Marshall Ballantine-Jones (Chairman), Mr Lachlan Bryant (PSU Director), Ms Marilyn Buckley (social worker and educator), Mr John Burns (Senior School Counsellor and psychologist, Shore School), the Rev Dr Keith Condie (Co-Director of the Institute for Mental Health & Pastoral Care with Anglican Deaconess Ministries), the Rev Gary O'Brien (MT&D), Mr Greg Powell (psychologist), Ms Karen Triggs (counsellor and psychotherapist) and Dr Patricia Weerakoon (sexologist).

66. The Taskforce is due to report progress to the Archbishop in December 2019 with any recommendations.
67. For more information please visit <https://resistporn.org/>

### **Safe Ministry Guidelines and Other Advice**

68. 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 staff members receiving at least a dozen inquiries per week and sometimes many more than this.

### **Care of Survivors of Abuse and Complainants**

69. It is the role of the PSU Chaplain to care for complainants and survivors of abuse by clergy and church workers. The complaints process can be long and difficult for survivors and the Chaplain provides pastoral care and support to them throughout. This important role supplements counselling and other emergency assistance which are provided to survivors from PSU funds. A caring response is the first important step along the road to healing for survivors of abuse.

### **Tears and Hope Service**

70. Tears and Hope is a church service held each year for survivors of abuse, hosted by the Rev Ed Vaughan (Rector of St John's Darlinghurst) with the assistance of the PSU Chaplain, at which the Archbishop regularly offers an apology. In 2018 it was held on 19 November and was well attended.

### **Pastoral Care and Assistance Scheme**

71. The Diocesan Pastoral Care and Assistance Scheme has been established to provide financial assistance to survivors of abuse to meet their needs which arise from abuse or misconduct by clergy or other church workers. The Scheme is an alternative to litigation which can be a protracted and harrowing process for survivors. The Scheme includes a mechanism for external assessment if necessary.
72. Currently there are two identical schemes, one for matters that fall largely within the responsibility of parishes and one for Care Leavers matters that are the responsibility of the Sydney Anglican Home Mission Society (**SAHMS**).
73. Between 1 July 2018 and 30 June 2019 there were seven payments under the Diocesan scheme and eight payments were funded under the SAHMS scheme.
74. The Diocesan Pastoral Care and Assistance Scheme was reviewed following the release of the Royal Commission's Report on Redress and Civil Litigation on 14 September 2015 and an increased cap and updated assessment matrix have now been incorporated into the Scheme.

### **National Redress Scheme**

75. The National Redress Scheme (NRS) is the Commonwealth Government's response to the Royal Commission's recommendations for redress to survivors of institutional child sexual abuse and has the necessary support of all state and territory governments. The NRS commenced on 1 July 2018 and will run for a period of 10 years. The NRS is administered by the Commonwealth Department of Social Services but the costs of redress are borne by the responsible institutions (if any) which have 'opted in' to the Scheme.
76. The PSU is providing information and advice to the Sydney Anglican National Redress Corporation, which is the entity through which the Diocese of Sydney has opted into the NRS, to support responses to NRS claims received.
77. For more information about the NRS: <https://www.nationalredress.gov.au/> or call **1800 737 377**.

78. For more information about the National Anglican Participating Group visit:  
<https://anglican.org.au/our-work/national-redress-scheme/>.
79. Opting into the NRS does not preclude the operation of the Diocesan Pastoral Care and Assistance Scheme which continues to operate as an alternative option for survivors who wish to engage with the Diocese directly about redress instead of going through the NRS.

## Abuse and Sexual Misconduct Complaints Protocol

80. 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)). Reports can also be submitted via <https://safeministry.org.au/report-abuse/>. The Contact Persons provide information and support to callers as they consider their options. The Contact Persons can then assist in the documenting and reporting of allegations or complaints of abuse or misconduct.
81. Any complainant identifying possible criminal behaviour is encouraged to make a report to the NSW Police. The Contact Person or another appropriate person from the PSU is able to assist the complainant in reporting the matter to the Police.
82. The five Contact Persons are Ms Jane Thomas (Illawarra), Ms Nicky Lock (Northern Beaches), Ms Rosemary Royer (Northern Suburbs), Mr Richard Elms (Western Suburbs) and Mr Rob Carroll (Southern Suburbs).
83. Ms Margaret Fuller resigned as a Contact Person in late 2018 after faithfully and diligently serving in this role for the Illawarra since 1996. Her wisdom and care in this work has been outstanding and she will be greatly missed in this important role. We welcomed Ms Jane Thomas to the role as Contact Person for the Illawarra in late 2018.
84. The Contact Persons meet four times a year with the Director and Chaplain for training and coordination of their roles.

## Ministry Standards Ordinance

85. The *Ministry Standards Ordinance 2017* commenced on 1 November 2017, replacing the *Discipline Ordinance 2006* for all complaints commenced after that date. The focus of the inquiry under the *Ministry Standards Ordinance 2017* is on whether the member of clergy or other church worker has engaged in misconduct that would call into question their fitness to hold or exercise an office, position or ministry in the Diocese. Misconduct under the *Ministry Standards Ordinance 2017* may include abuse against an adult or child, bullying, grooming, inappropriate pastoral conduct involving a child, failing to report a serious indictable offence, and process failure, that is, failing to report, deal with or investigate sexual abuse or child abuse in circumstances where that is required by the Ordinance. Misconduct also includes the matters specified in the Offences Ordinance such as unchastity, conviction of serious criminal offences and possession, production or distribution of child exploitation material.
86. Where a complaint is received by the PSU that includes an allegation of criminal behaviour a report is made to the NSW Police if the complainant is not able to make that report.
87. The Director receives complaints against clergy and church workers of the Diocese and administers the complaints process under the *Ministry Standards Ordinance 2017*. Each matter usually involves a Contact Person taking an initial complaint, making a report and, if applicable, offering counselling to the alleged victim. The PSU then receives the report and a file is opened. The Chaplain contacts the complainant and remains in touch with them throughout the process. If the complaint is properly made under the Ordinance, the Director serves the complaint on the Respondent. Mediation may be offered in certain cases, should it be considered suitable, such as in some matters involving allegations of bullying.
88. If the Respondent is a member of clergy or paid church worker they are offered counselling, a support person and payment of pre-approved legal costs should they require advice in responding. Depending on the response an investigation is conducted and the matter then proceeds to the

Professional Standards Committee for review and recommendations. Unresolved matters can be referred to the Professional Standards Board.

89. 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.
90. 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 lesser sanctions and other recommendations available in appropriate circumstances. The Archbishop or relevant church authority (in the case of an unauthorised lay person) considers the final recommendations and takes action as may be required. The Archbishop is entitled to enquire as to progress of matters and the Director is obliged to keep him informed.

## **Complaints**

91. The Director received 18 new complaints under the Ordinance during the reporting period.
92. The Director made seven complaints under the Ordinance during the reporting period.
93. The Professional Standards Committee met eight times and considered 23 matters in the reporting period.
94. One matter was referred to the Professional Standards Board during the reporting period.

## **The Professional Standards Committee**

95. There are five members of the Professional Standards Committee. Under the provisions of the *Ministry Standards Ordinance 2017*, the Committee's function is to consider complaints and make recommendations to the Archbishop concerning these matters.
96. This Committee meets as required and is currently scheduled to meet every second month.

## **Adjudicator**

97. Four matters concerning unpaid lay respondents were referred to an Adjudicator for determination during the reporting period.

## **Parish Recovery Teams**

98. 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.
99. Since 2007 Pastor Tim Dyer of John Mark Ministries has trained volunteers for our PRTs. There are currently 14 trained PRT consultants.
100. There were no new PRTs deployed during the reporting period for new matters. One existing PRT concluded its work during the reporting period.
101. Following the commencement of the *Ministry Standards Ordinance 2017*, a number of complaints alleging bullying-type conduct have been lodged which the PSU is now dealing with, Tim Dyer has been training the PRTs in understanding the dynamics of bullying.

## The Professional Standards Unit Oversight Committee

102. The Standing Committee approved of the establishment of a Professional Standards Unit Oversight Committee (PSUOC) in November 2015 that monitors the finances and operations of the PSU, and receives and considers complaints made about the PSU, among other things
103. There are five members of PSUOC and the Chair of the Committee is Bishop Peter Lin.
104. PSUOC is required to meet a minimum of four times a year.

## Cooperation with NSW Government Agencies and Other Churches

105. In August 2017 the PSU convened an inter-denominational Professional Standards Network for representatives of churches across NSW and ACT. The inter-denominational Network has met four times over the reporting period and its members comprise representatives from Seventh Day Adventists (South Pacific Division), Anglican Dioceses (NSW and ACT), Australian Christian Churches (NSW and ACT), Baptist Churches (NSW and ACT), Roman Catholic Dioceses (NSW and ACT), Churches of Christ, Presbyterian Churches (NSW and ACT), The Salvation Army, and The Uniting Church Synod of NSW and ACT. Network meetings have been well attended and it has been encouraging for different denominations to share knowledge and ideas, and exchange policies and resources. A notable contribution made by the Network was a submission to the Regulating Child Safe Organisations Discussion Paper issued by the NSW Office of the Children's Guardian for public consultation in early 2019.
106. The National Network of Directors of Professional Standards from Anglican Dioceses across Australia meets together each quarter. The Director of the PSU attends these meetings regularly. The Network meetings are crucial for continuing cooperation and communication between Professional Standards Directors across the nation. The value of the Network is the depth of experience concerning professional standards matters across the group as a whole. This also means the Network is well positioned to make important contributions to developments and initiatives in these areas and to work towards maintaining best practice in processes across Dioceses.

## Finance

107. PSUOC receives and monitors accounting reports for the PSU. PSU accounts are reported in the Synod Funds reports provided to members of Synod.

## Conclusion

108. The PSU and the Safe Ministry Board are committed to ensuring that the Diocese continues to promote and adopt safe ministry practices and to respond appropriately to cases of abuse in order to enable faithful and effective gospel ministry in every church community throughout the Diocese.

On behalf of the Safe Ministry Board and Professional Standards Unit.

THE REV DR KEITH CONDIE  
**Chair**

*Safe Ministry Board*

16 August 2019

LACHLAN BRYANT  
**Director**

*Professional Standards Unit*

16 August 2019