

**3rd Ordinary Session
of the 51st Synod**

14, 15, 16, 21 and 22 October 2019

Synod Proceedings

**Anglican Church of Australia
Diocese of Sydney**

Contents

	<i>Page</i>
Presidential Address	4
Proceedings	
Documents tabled	14
Accounts and reports etc tabled.....	14
Standing Committee and other special reports listing.....	15
Synod Service and Bible studies.....	15
Actions taken under the <i>Parishes Ordinance 1979</i>	15
Petitions.....	15
Questions under business rule 6.3	16
Elections	
Uncontested elections	45
Resolutions	52
2019 Report of the Standing Committee	77
Financial Reports	
Synod Funds Amalgamated Annual Financial Report for 2018.....	95
Parish Funds Amalgamated Annual Financial Report for 2018.....	106
Synod – St Andrew’s House Fund Annual Financial Report for 2018	115
Stipends, Allowances and Benefits for 2020 (2/05)	125
Special Reports	
Children serving in ministry leadership to other children (37/18).....	128
Doctrine Commission: Worship and Prayer in the Christian Assembly (16/15).....	130
Doctrine Commission: The Implications of Domestic Abuse for Marriage, Divorce and Remarriage (18/18)	134
Domestic Violence Response Progress Report.....	159
Enhancing engagement of Synod members / Synod business rules (40/18).....	167
Freedom of Religion: Submission on the Exposure Draft of the Religious Discrimination Bill	180
Forum of Synod (14/17)	189
Gender representation on Diocesan boards and committees (revised 2019) (27/17).....	198
Human Sexuality Pastoral Guidelines.....	211
Implementation of recommendations of the Royal Commission into Institutional Child Sexual Abuse (43/18).....	215
Ordinances passed by the Standing Committee.....	229
Parochial Cost Recovery charges for 2020	231
Parochial Cost Recovery instalments for 2020	243
Prioritisation of Synod requests	244
Reporting on the National Redress Scheme (42/18)	246
Steps taken to encourage ordination (11/18).....	248
Proposals to change parish status	
Bayside, Proposal to change the status of the provisional parish to a parish.....	256
Berala, Proposal to change the status of the provisional parish to a parish	260
Cobbitty, Proposal to change the status of the provisional parish to a parish	263
Fairfield with Bossley Park, Proposal to change the status of the provisional parish to a parish	266
Oran Park, Proposal to change the status of the provisional parish to a parish.....	269
Pitt Town, Proposal to change the status of the provisional parish to a parish	272

Annual Reports

Anglican Church Property Trust Annual Report 2018..... 274
 Ministry Spouse Support Fund: Preliminary Report..... 279
 Mission Property Committee 280
 Regional Councils’ Annual Reports for 2018 282
 Safe Ministry Board and Professional Standards Unit Annual Report 285
 Tertiary Education Ministry Oversight Committee (2/15) 295

Ordinances

Archbishop Election Amendment Ordinance 2019
 The role of the Archbishop of Sydney (14/18) 298
 Bill..... 306
 Assistant Ministers Ordinance 2017 Amendment Ordinance 2019
 Explanatory Report 313
 Bill..... 322
 Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019
 Synod Standing Orders / Synod business rules (40/18)..... 325
 *(including Principal Ordinance marked to show proposed amendments –
 not reproduced here)*
 Bill..... 335
 General Synod – Lay Assistants at Holy Communion Canon 1973 Repeal and
 Exclusion Ordinance 2019
 Explanatory Report 342
 Bill..... 345
 Ministry Standards Ordinance 2017 Amendment Ordinance 2019
 Explanatory Report 347
 Bill..... 352
 Standing Committee Ordinance 1897 Amendment Ordinance 2019
 Explanatory Report 356
 Bill..... 358
 Synod Membership Ordinance 1995 Amendment Ordinance 2019
 Explanatory Report 360
 Bill..... 362

Proposed policies and those proposed to be amended

Doctrine Statement on Gender Identity
 Report..... 364
 Annexure A – Doctrine Statement on Gender Identity..... 368
 Annexure B – Pastoral Guidelines for Churches, Schools and Organisations 370
 Governance arrangements for Diocesan Organisations
 Report..... 373
 Property Use Policy (47/18) / Statement of Anglican Doctrine of Marriage (8/17)
 Report..... 376
 Further Report from a Synod Member 383

Archbishop's Presidential Address 2019

Members of Synod, sisters and brothers, saints of the Most High, welcome to the third and last ordinary session of the 51st Synod of the Diocese of Sydney.

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

The Office of Bishop

The apostolic letters to Timothy and Titus, which are often referred to as the Pastoral Epistles, have been a regular source of comfort and instruction to me as a minister of the gospel for nigh on 40 years, but more especially as a bishop in the church of God these past two decades. While Paul's letters to his fellow workers, with their trustworthy sayings, clearly have application to all believers, they have particular application to those entrusted with the authorisation or ordination of the next generation of pastors, teachers and evangelists. It is not accidental that we find the qualifications for appointing overseers (or elders) and deacons only in the Pastorals. Paul is coming to the end of his ministry, but knows that the apostolic mantle does not pass from one generation to another, in similar fashion to the transmission of the Spirit from Elijah to Elisha. For the apostles are limited in number, unique in their role, along with the New Testament prophets, in providing the foundation for members of the household of God, with Christ Jesus the cornerstone (Ephesians 2:20). There is no apostolic succession by way of a personal, authoritative inheritance in the New Testament. Rather the concept of apostolic succession properly applies only to the faithful transmission of apostolic doctrine. Paul therefore did not prepare Timothy and Titus to become apostles as his successors, but he did charge them 'to entrust to reliable people who will be qualified to teach others' (2 Timothy 2:2); 'to teach what is appropriate to sound doctrine' (Titus 2:1); to 'preach the word, being prepared in season and out of season; [to] correct, rebuke and encourage with great patience and careful instruction' (2 Timothy 4:2). As apostolic delegates, they were directed by Paul 'to appoint elders in every town' (Titus 1:5), as Paul and Barnabas had done in the Province of Galatia (Acts 14:23).

Episcopal leadership, to a large extent, is a continuation of the roles of Timothy and Titus, servants of Christ to whom the responsibility of selecting and ordaining belongs, a specific application of passing on the gospel to the next generation. If there were a biblical precedent for Anglican episcopacy, it would be Timothy and Titus. While I am not of the view that the New Testament mandates a form of church polity beyond overseers and deacons (Philippians 1:1; 1 Timothy 3:1-13), I do believe that episcopacy is a form of polity which is consistent with the teaching of the Bible. One of the difficulties in translating the New Testament office bearer, who has responsibility for pastoring a congregation, is that both Luke and Paul use the terms *episkopos* and *presbyteros* interchangeably (Acts 20:17 & 28; Titus 1:5 & 7). *Presbyteros* is almost universally translated as 'elder', while *episkopos* is translated 'bishop' in the KJV and the RSV, whereas later versions, such as the NIV and ESV, prefer the translation 'overseer'. No doubt, this choice was made to avoid confusion with the contemporary, ecclesiastical use of the word 'bishop', who is not the pastor of local congregation but one with oversight of a group of congregations.

As Timothy and Titus appear to have a special portfolio of guarding the faith (1 Timothy 4:6; Titus 2:1), theirs was the responsibility of ensuring that those whom they selected and appointed as elders in the church of God were men of faith, godliness and ability, or as we express it for today's ordinands, persons of conviction, character and competency. In the Ancient Church, the office of bishop developed as a reflection of the same responsibility that was given to Timothy and Titus. Anglican polity retained this ancient office of bishop as a means of guarding the faith, entrusted with the responsibility of ordaining, licensing and appointing ministers to serve the body of Christ. As guardians of the faith, bishops are charged to

Be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and privately and openly to call upon and encourage others to do the same.
[Ordinal, BCP]

As the Doctrine Commission's excellent report on 'An Evangelical Episcopate' expressed it:

The first priority of the Archbishop of Sydney is to be a **guardian** of 'the faith that was once for all delivered to the saints' (Jude 3).

This is true of all those who hold office as a bishop in the church of God.

Bishop of Bathurst

It was therefore with great delight that I learned of the election of the Reverend Mark Calder to become the eleventh Bishop of Bathurst. I have every confidence that Mark, currently the Rector of Noosa on the Sunshine Coast, will exemplify the role of bishop as guardian of the faith. Synod will remember the decision that we made, by a very large majority last year, to provide financial assistance to the Diocese of Bathurst for 2019 and the next five years. This was a risk that the Synod took, not knowing who would lead the Diocese of Bathurst into the future. Many of us prayed fervently for the outcome of the election and I am sure we all thank God for his answer to our prayers. Mark Calder is an able servant of Christ, a faithful minister of God's word and sacrament, who has demonstrated significant leadership in the parishes of Roseville and Noosa, ably supported by his wife, Susan. Both parishes experienced significant growth under Mark's leadership, and his participation in the Brisbane Synod has won him wide respect. He has demonstrated his ability to work among ministers of different churchmanship, while being a firm advocate for the reformational truths of Anglican theology. He will be an asset to the Diocese of Bathurst and to our Province. Mark will be consecrated in our Cathedral Church of St Andrew on Thursday, 21st November and installed in All Saints Cathedral, Bathurst on Saturday, 23rd November. We pray for him and Susan as they commence this new ministry in Central and Western New South Wales.

A New Bishop for New Zealand

Regrettably, not all who are elected bishop are capable of being guardians of the faith. As Anglicans, we recognise both the merits and the risks of electing bishops to exercise oversight of the church of God. What happens when bishops fail to act as guardians of the faith? This is not a new problem. In the sixth century BC Ezekiel prophesied against the shepherds of Israel conveying a stinging rebuke from God.

I am against the shepherds and will hold them accountable for my sheep. I will remove them from tending my flock so that the shepherds can no longer feed themselves. I will rescue my sheep from their mouths, that they may not be food for them. (Ezekiel 34:10)

Similarly, the apostle Paul warned the Ephesians elders in his farewell speech in Miletus —

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers (*episkopoi*). Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them.

(Acts 20:28-30)

Bishops must be held accountable for their guardianship of the faith. We have seen too many around the world over recent years succumb to the false values of the world with a revisionist agenda to reinterpret Scripture to their own destruction, and the detriment of the flock of God.

By way of contrast, I am therefore delighted to have Bishop-elect Jay Behan of Christchurch, New Zealand with us this afternoon. He, like Mark Calder, will be a guardian of the faith. I am also grateful for the Dean's motion, now passed by the Synod, which effectively endorsed Jay's election as the first Bishop of the Church of Confessing Anglicans of Aotearoa New Zealand. We heard this afternoon of the sorry tale of the departure of the Anglican Church in Aotearoa, New Zealand and Polynesia from the teaching of Scripture, when their General Synod passed legislation last year, authorising bishops to allow the blessing of same-sex unions in their dioceses. If one knows the recent history of the Anglican Church across the Tasman, then this outcome was no great surprise. For years the province has not only tolerated, but also affirmed, senior clergy living in same-sex unions or marriages. It was sadly inevitable that they would choose to proceed to legitimise the blessing of same-sex unions, in contravention of Resolution I.10 of the 1998 Lambeth Conference, as it will be inevitable that over time the solemnisation of same-sex marriages using Anglican rites will also become acceptable in New Zealand, as it has in North America.

So what do faithful Anglicans do when their bishops betray God's word, as did Israel's shepherds of old? How do you remain Anglican when you have no bishop? How do you hold onto the time-honoured ministry of bishops as guardians of the faith and doctrine, when your own bishop is no longer a worthy shepherd?

Just as Canon David Short chose to leave the Anglican Church of Canada when his Diocese of New Westminster approved of same-sex blessings, Jay Behan and his congregation, along with eleven other congregations and their ministers, decided to leave the established Anglican Church. But what next? They could have each become an independent church community, but they did not. They could have formed a fellowship of independent churches, but they did not. Instead, they wanted to continue owning the faith as expressed by the Anglican formularies of the Reformation. So they asked for help. They looked to the Gafcon Primates and to Australian Anglicans, who gladly assisted them with resources to establish an extra provincial diocese. In many ways, this is new territory for Anglican polity. Similar precedents exist where existing dioceses have left their province, such as the Church of England in South Africa (now known as REACH, the Reformed Evangelical Anglican Church) and the Anglican Church of Brazil. Yet these developments were not quite like the fledgling remnant of churches that have gathered to form a new diocese in New Zealand. The Confessing Anglicans of Aotearoa New Zealand have no remaining property to call their own. Their members have walked away from their church buildings, and their clergy have foregone their residences and security of tenure, leaving behind the infrastructure that the established Anglican Church has accumulated since the days of Samuel Marsden. Yet I venture to say that the Reverend Samuel Marsden would not recognise the Anglican Church of Aotearoa, New Zealand and Polynesia of today as being the same church that he founded two hundred years ago. Jay Behan and his fellow clergy are now the true heirs of Samuel Marsden's heritage – his theology and his faith.

It is therefore our privilege and delight to offer Bishop-elect Behan the right hand of fellowship this afternoon and to recognise him and his diocese as authentically Anglican. It matters little that the Archbishop of Canterbury is unlikely to recognise this new diocese as part of the Canterbury Communion. What makes it authentically Anglican is, as our Constitution expresses it, its allegiance to the Bible as 'the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation', whose teaching is confessed in the 39 Articles and given liturgical form in the *Book of Common Prayer*.

Next Saturday, three of my assistant bishops along with Bishops Paul Barnett and Peter Jensen, the Bishops of Armidale, North West Australia and Tasmania shall join me and other bishops, including two Archbishops of the Global South, in laying hands on Jay Behan as he is consecrated a bishop in the church of God. The Archdeacon for Women's Ministry, the Dean of Sydney, the Diocesan Registrar, the Principal of Moore College and other clergy from Sydney will also be in attendance. While I have been accused of breaking fellowship with the National Church, by joining in a consecration with a church purportedly not in communion with the Anglican Church of Australia, I plainly declare that my communion with the Church of Confessing Anglicans of Aotearoa New Zealand is the *koinōnia* of the Holy Spirit, as defined by Scripture. Moreover, our Constitution only declares that we 'will remain in communion with the Church of England in England and with churches in communion therewith, so long as communion is consistent with the Fundamental Declarations contained in this Constitution.' It is silent as to churches that have arisen since 1961, who may not be in communion with the Church of England, yet who share our belief in the supremacy of Scripture and the doctrine of Christ, as the Church of Confessing Anglicans of Aotearoa New Zealand do. It is clearly arguable, if not obvious, that the Anglican Church of Aotearoa, New Zealand and Polynesia have departed from the ultimate rule and standard of faith as expressed in Holy Scripture. Even our General Synod Standing Committee has recognised this when they declared last year that 'this step is contrary to Resolution 1.10 of the 1998 Lambeth Conference and is not in accord with the doctrine of Christ (Matthew 19:1-12).' Moreover, the Standing Committee also declared its 'support for all Anglicans who have left the ACANZP, who will feel the need to leave, and those who remain yet struggle because of this change.' It is therefore our honour and our duty to offer our support for the Church of Confessing Anglicans of Aotearoa New Zealand and Bishop-elect Jay Behan.

The Bishop of Wangaratta

If one were to think of bishops breaking fellowship in the National Church, sadly one need not look very far. Six weeks ago the Diocese of Wangaratta, with the full support of its Bishop, passed a regulation that authorised a liturgy for the blessing of a couple married in accordance with the *Marriage Act 1961*. That sounds innocent enough, and when no authorised liturgy exists for a particular service, the *Canon Concerning Services 1992* allows a Synod to make regulations for such a service, so as to authorise it for local use. However, the intention of this regulation was clear, it was to accommodate and facilitate the blessing of same-sex marriages. Unintentionally, it also authorised the blessing of *any* marriage solemnised under Commonwealth law, including marriages, which would be in breach of the provisions of the

Matrimony (Prohibited Relationships) Canon 1981 or the Marriage of Divorced Persons Canon 1981, which the Anglican Church could not sanction, let alone solemnise.

However, the more serious breach of fellowship within the Anglican Church of Australia is the explicit and cavalier endorsement of same-sex marriages, which is contrary to the teaching of Scripture and the doctrine of Christ. Apart from the repudiation of Resolution I.10 of the 1998 Lambeth Conference, our General Synod and our own Synod have frequently affirmed that marriage is between a man and a woman, an exclusive and permanent union—'forsaking all others...till death us do part'. You will see that the Bishop of South Sydney and the Dean of Sydney have a significant motion in our papers that is germane to this topic.

Yet our view of marriage is not a popular one in Australia, nor is it consistent with the definition of marriage under the amended *Marriage Act 1961*, after 60% of the population endorsed, by postal vote, a change to the Marriage Act, which would permit same-sex marriages. Nonetheless, God's intention for marriage has not changed. We honour him when we abide by his instruction. We cannot bless same-sex marriages for the simple reason that we cannot bless sin.

I am grateful for the Primate's intervention by referring the decisions of the Wangaratta Synod to the Appellate Tribunal. He also requested that no clergy in the Wangaratta Diocese use the new service until a decision had been reached as to whether or not the use of such a service to bless a couple in a same-sex marriage is consistent with the doctrine of our Church.

This Primatial action was timely, as the Bishop of Wangaratta had previously advertised the fact that within weeks of the Synod's anticipated passing of the Regulation, he would use the purportedly authorised service for the blessing of two priests in his diocese, who had announced their intention of being married to each other under the *Marriage Act 1961*. However, this did not stop the Bishop from attending a service of Morning Prayer where the two priests were conspicuously present at the service in celebration of their marriage.

While we await the outcome of the Appellate Tribunal's determination on this matter, notice has recently been given of a motion in the Newcastle Synod, which effectively replicates the endorsement of a similar service to that purportedly authorised by the Wangaratta Synod.

Friends, we have entered treacherous waters.

I fear for the stability of the Anglican Church of Australia. These developments have the potential to fracture our fellowship and impair our communion. I have stated this on numerous occasions at the annual National Bishops' Conference, but sadly to little effect. If we return to the Pastorals, Paul predicts the decay, which will threaten the church in the last days.

People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God – having a form of godliness but denying its power. Have nothing to do with such people.

(2 Timothy 3:2-5)

Next year the General Synod will meet in a special session to confer on the issue of same-sex blessings and same-sex marriage. It has been planned by the General Synod Standing Committee as a consultation, with no opportunity for making decisions. However, the time has come to take action and make decisions, and these recent events have made it all the more imperative to do so. The General Synod must make a clear statement about the teaching of the Bible on the sanctity of sex within the marriage bond of a man and a woman, so that marriage is held in honour among all and the marriage bed is not defiled (Hebrews 13:4). My own view is that if people wish to change the doctrine of our Church, they should start a new church or join a church more aligned to their views – but do not ruin the Anglican Church by abandoning the plain teaching of Scripture. Please leave us. We have far too much work to do in evangelising Australia to be distracted by the constant pressure to change our doctrine in order to satisfy the lusts and pleasures of the world.

Mission 2020

Our vision is to see Christ honoured as Lord and Saviour in every community. We adopted this vision five years ago and it has been a helpful reminder of the Lordship of Jesus Christ and his unchanging commission to make disciples of all nations. We also adopted a Mission statement, referred to as Mission 2020.

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.

Bishop Lin will provide an update on the progress of Mission 2020 during this session. While one might have assumed that Mission 2020 will conclude next year, the Strategy and Research Group has recommended to Standing Committee that we continue using the vision, mission, values and priorities of Mission 2020 for the foreseeable future. While the mission of the Diocese is never the personal fiefdom of the Archbishop, the opportunity for the next Archbishop to provide leadership in any suggested changes to Mission 2020, in consultation with the Strategy and Research Group, is a sensible way forward. What may need tweaking is our measurable goals. One of the clear advantages of Mission 2020 has been the manner in which we can assess our impact on society through itemised measures available through the National Church Life Survey (NCLS) statistics. The number of newcomers, for example, or the growth in number of those who have invited someone to church are all easily quantifiable. I commend to you the recent research on newcomers, initiated by the Strategy and Research Group and conducted by Dr John Bellamy of Anglicare's Social Policy & Research Unit. It is a valuable resource for assisting rectors in ways to improve the attraction and retention of newcomers in our churches.

Some mission goals have been achieved, others have not been reached, and some may have been more aspirational than realistic. The projected number of 15 new churches in greenfield areas or the expectation that we would have two new churches in each Mission Area by 2020 have fallen short. Yet, we have made progress in establishing new churches in greenfield areas and seen new churches planted in Mission Areas. I believe that we have a heart for mission across the Diocese. The Synod's reaffirmation, for example, of agreeing to a land levy of 2% of each parish's net receipts has been a wonderful illustration of sacrifice for the sake of the kingdom. I am also delighted to see the ongoing work of New Churches for New Communities (NCNC), who have raised 4.6 million dollars over the past four years, plus a further \$300,000 in pledges. The commitment of many parishes and individuals to donate funds through NCNC for the provision of buildings on the land purchased by the Mission Property Committee, has enabled the current construction of Stanhope Anglican Church and in a few months the construction of a larger building for Hope Anglican Church at Leppington. These buildings will only enhance the tireless efforts of the respective church planters and their congregations to be bearers of light and grace to the new communities springing up in the northwest and southwest sectors of Greater Sydney. The establishment of the Anglican Church Growth Corporation, which will be highlighted during this session of Synod, is another welcome development in the coordination of land, buildings and church planters for the growth of the kingdom of God.

Yet we need more church planters, and Evangelism and New Churches has been critical in identifying and mentoring such persons. We also need more rectors. Members of Synod will be aware of the unprecedented number of parishes with vacant incumbencies. The Reverend Gary O'Brien, Director of Ministry Training and Development, and Mr Peter Mayrick of Moore College's Centre of Ministry Development have created an excellent program of support for new rectors, including coaching and mentoring. Yet I fear that many assistant ministers are too comfortable in their present positions and do not see the opportunities that exist to lead a congregation in the ways of the Lord, maturing disciples and making new disciples. I hope that the added protections for assistant ministers that we have made in the *Assistant Ministers Ordinance 2017* have not enticed them to stay put! It is also possible that the growth of the 5M model of ministry that seems to have captured the imagination of some rectors has unintentionally prevented assistant ministers from reaching their potential in exercising their ministry to the whole congregation, rather than a segmented ministry to some, or a quarantined exposure to only one form of ministry. Rectors have an important part to play in the professional development of their assistant ministers, especially presbyters, who should be encouraged and trained to become rectors themselves.

However, we should not be discouraged. It is easy to see all the problems without seeing the blessings of growth among us. We have this year a record number of six provisional parishes seeking full parish status. This is exciting, and I am so glad that it is our custom in Synod to celebrate these achievements of gospel growth.

It is also heartening to see the regional missions taking place across the Diocese next year. A couple of years ago the Wollongong Region joined together in a regional mission under the banner of 'Jesus is...' with great success, under God. Next year the Wollongong Region is doing a reprise of this mission endeavour. The Georges River Region has already begun a year of prayer and preparation for a John 3:16 mission for 2020, with the hope that every member of every congregation will be able to recite John 3:16, and also commit to using it as a way of sharing the gospel with unbelievers. The Northern Region is similarly preparing for mission in 2020, as are the churches in the Hills in the Western Region, climaxing on Easter Day – the day of resurrection.

If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruit of those who have fallen asleep... Therefore my beloved brothers and sisters, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain. (1 Corinthians 15:20, 58)

The Public Sphere

The past twelve months have seen significant developments in the life of our nation and our State, particularly in the areas of legislation relating to sex discrimination, religious discrimination and most notably, abortion. If we are to be salt and light in our world, then we must not be silent on public issues where they concern the common good and the honour of Christ. While we shall, I fear, become increasingly subject to forces within our society that seek to marginalise not only the Christian voice, but all faith traditions, our engagement with these issues must not be based upon seeking to preserve ourselves or the privileged status we currently enjoy. Rather, our concern ought to be for the glory of God in following his paths. Since he has given us our charter for the care of God's world and its inhabitants, this should be our prime concern. 'Doing the good', as the apostle Peter puts it, ought to be part and parcel of our Christian DNA. We are the true benefactors for the world. We not only have a gospel to proclaim, which will affect the destiny of every living person on the planet, including the unborn, but we have God's charter for humanity, as Walter Kaiser describes Gabriel's words to Daniel. God has told us what to do:

He has showed you, O Man, what is good.

And what does the Lord require of you but to act justly and to love mercy and to walk humbly with your God. (Micah 6:8)

We know that God's laws are good for humanity. We should never be ashamed of presenting God's ways to our fellow Australians as that which will bring harmony and peace within the world. Of course, we shall be opposed, or perhaps worse, misunderstood, as the media so frequently portray our views. The furore caused by a joint letter signed by the majority of our Anglican School Heads last year bore testimony to the deliberate misinformation and scurrilous misrepresentation of the entirely appropriate and reasonable desire to operate our schools in accordance with the doctrine, tenets and beliefs of the Anglican Church. I am grateful for the courage and boldness of our Heads, who suffered significant opposition and personal attacks from alumni and the public. Much time and energy were spent in the course of this public debate, and it was pleasing to see the Government refer the *Sex Discrimination Act 1984* to the Australian Law Reform Commission, rather than attempting to make *ad hoc* changes to the Act, as both the Greens and the Labor Party sought to do in the Senate.

Since the federal election, the Government has now released an Exposure Draft of a Religious Discrimination Bill. This is a significant piece of legislation, which will have far-reaching consequences for the landscape of Australian society. While there is much to be applauded in the Bill, we have identified a number of features, which will be detrimental to those who hold a religious belief, and damaging to the promotion of a harmonious multi-religious society, including those of no faith. I am grateful to Bishop Michael Stead whose energy and acuity has, along with others, provided a robust critique of the Bill for the consideration of the Attorney-General. From our early conversations with both Government and Opposition leaders, we are optimistic of a bi-partisan approach to the Bill and of the adoption of some of our recommended changes. Yet this should drive us to pray for our politicians, especially Christians on both sides of politics, that we might 'live peaceful and quiet lives in all godliness and holiness' (1 Timothy 2:2).

The sudden appearance of a Reproductive Health Care Reform Bill in the Legislative Assembly provided another opportunity for public engagement. It was regrettable that although Mr Alex Greenwich had given notice of his intention earlier in the year, that the Government were prepared to allow a private member's Bill to be debated and voted upon within 72 hours of its being tabled. This was unprecedented. Such was

the outcry from both religious leaders and politicians that the Premier intervened and delayed consideration of the Bill in the Lower House. As we all know, the Bill finally passed after numerous amendments in both houses, and the Bill was fittingly renamed, the Abortion Reform Bill 2019, as there was nothing in the legislation that pertained to reproductive health care. On the contrary, the Bill was aimed at terminating the lives of those conceived in their mother's womb. As I have written elsewhere on the defects of the Bill, I shall not rehearse those details now. However, I do want to draw attention to the mischievous mantra of its proponents that the Bill was all about decriminalising abortion. This was and is simply not true. The *Crimes Act 1900* only made it a criminal offence when a mother or another person '*unlawfully* uses any instrument or other means...to procure a miscarriage'. The lawful administration of abortion was not a crime, as Judge Aaron Levine's ruling in the District Court in 1971 declared, when he defined circumstances where an abortion was not unlawful. Moreover, both the original form of the Bill and its final form continues to make unlawful abortion a criminal offence, where it is not performed in accordance with the Bill. So much for honesty and transparency.

However, I would like to take this opportunity of thanking all Anglicans in Sydney, the Illawarra and the Blue Mountains who signed petitions, contacted their local members, and prayed for those who were deciding the Bill's final form in both houses of Parliament. Some of you heeded my invitation to join the rally in Hyde Park last month. People came from Campbelltown, the Blue Mountains and Western NSW, as well as the Central Coast. Some churches even re-arranged their evening services so that members of their congregation could join the remonstrance. I know this took you out of your comfort zone! It is not the done thing for Anglicans to parade themselves with placards and make a public protest! But why not? Are we ashamed of our faith? We should never be ashamed of speaking out for the love of Christ in advocacy for the voiceless, unborn image bearers of God, whose lives will be terminated by the provisions of this Bill. We should at all times pray – but there comes a time when we also need to shout from the rooftops! So thank you for your support. Your labour has not been in vain. While the final form of the Bill is still less than it should be, the Bill was significantly improved. We are grateful to God for the courage of members of parliament from both sides of politics who advocated for the rights of the unborn child as well as the welfare of the mother.

We live, however, in a fast moving world where the revisionist agenda of the world is making inroads into the accepted Judeo-Christian norms that we have enjoyed in this country since the Europeans arrived. Legislation for euthanasia has been passed in Victoria and is under parliamentary discussion in Western Australia. Changes to birth certificates have been legislated in Tasmania.

The next issue we need to face is the troubling issue of gender identity. Two years ago, we considered and endorsed some Principles of Engagement, developed by the Social Issues Committee for use by our churches, organisations and schools. The plan was to have ready for Synod this year some more detailed work in this area. However, this has proved to be difficult for two reasons: (1) the conflicting medical advice and medical research that has arrived at no firm conclusion as to whether transitioning for young persons is either in their best interests or a form of child abuse; and (2) the changing landscape of the legal position in both State and Federal jurisdictions. Yet we are experiencing an increase in the occurrence of gender dysphoria in our churches, our organisations and our schools. I have had many discussions with the Chairs and Heads of our Anglican schools over the past few years, and we all fully realise the complex pastoral situations involved, and the need to proceed with wisdom, compassion and love, informed and undergirded by the love of Christ. I also recognise that the responsibility of developing detailed policies for our organisations and schools lies with those separately governed entities. However, we can, and should, affirm what comprises the doctrine, beliefs and tenets of the Anglican Church in the Diocese of Sydney. This is one of the purposes of our Synod.

Bishop Peter Hayward will therefore be bringing to this Synod for its consideration a Doctrine Statement on Gender identity, as well as Pastoral Guidelines for Churches, Organisations and Schools and a practical set of Guidelines for churches, since they come more directly under the governance of the Synod. Part of the proposal is to encourage each Diocesan Organisation and each Anglican School to adopt their own policy on Gender Identity, which aligns with the Doctrine Statement. The plan is that the Archbishop-in-Council will provide schools and organisations with some material to assist them in this enterprise, but the responsibility must lie with each separately governed entity.

The purpose of the Doctrine Statement is to make it clear not only to the public but also to our congregations, clients, customers and constituency, what the doctrine of the Anglican Church in the Diocese of Sydney is on this matter. Previous respondents in court cases have discovered to their disadvantage that unless one can identify a publicly available doctrinal position, which is adhered to by all those who claim to belong to that religious group, then the community expectations on issues of morality

will prevail. A doctrinal position that expresses the doctrine, tenets, beliefs and teachings (to quote the Draft Religious Discrimination Bill 2019) will be necessary for the protection of our religious freedom, as well as providing protection from future charges of discrimination that may well be brought against the Church or its organisations and schools. This is an important issue, and I trust Synod members will give it their careful consideration.

The Election of an Archbishop

Many of you will be aware that this will be my final Synod as President. My age was much publicised during the lead up to the last archiepiscopal election, as I turn 70 next September. Some members of Synod kindly remembered my birthday last month —and I am grateful to both of you! I am also grateful to the Standing Committee for extending my term of office by two years, which is a provision of the relevant Ordinance, where a $\frac{3}{4}$ majority of both the clergy and lay members so decide. However, a September birthday brings with it problems of timing. If I were to continue until my 70th birthday, the Synod would ordinarily meet in October next year and then again in November for an Election Synod. This seemed an unreasonable impost upon Synod members, so I have decided to resign from my office a little earlier than my birthday, namely on 19th July 2020. I have informed the Standing Committee of my intention and the dates for the Election Synod have been set for the week beginning 10th August next year.

Last year the Synod asked the Standing Committee to propose changes to *The Archbishop of Sydney Election Ordinance 1982*, following the Doctrine Commission's Report on 'An Evangelical Episcopate'. The proposed changes to the Ordinance, which we shall consider this evening, reflect the adoption of paragraphs 44-50 of that report as the Diocese's definitive statement on the role of the Archbishop of Sydney. This is an important development for our Diocese, that we so codify our expectations in what is arguably one of the most important pieces of diocesan legislation as it relates to the election of the Archbishop. It is always good to review this Ordinance before a new Archbishop is elected, as it will give the Synod opportunity for reflection upon what will take place next August.

I am also grateful that the Northern Regional Council took the initiative of proposing amendments to the *Synod Membership Ordinance 1995*. This is the first time that a motion, let alone an ordinance, promoted by a Regional Council has come before the Synod, despite the opportunity for Regional Councils to do so in accordance with the Business Rules. The Amendment Ordinance proposes a number of changes, most noteworthy is a clarification of the term of office for parochial representatives elected under Part 5 of the *Synod Membership Ordinance 1995*. The advice I have received from my Chancellor is that parochial representatives elected at next year's AGM in each parish comprise the members of the Synod under Part 5, as and from the date their election is notified to the Registrar. Accordingly, those elected in the first quarter of next year will be those who will be members of the Synod that elects the next Archbishop, as opposed to the current members of the 51st Synod. Since the existing regime lacks some uniformity and might give rise to a degree of confusion about the date of commencement of membership, it seems appropriate for the Synod to create a certain provision for the expiry of membership for persons elected under Part 5. The present proposal is to determine that those elected for any particular Synod hold office 'until the day before the first day of the first ordinary session of the next Synod.' There is a parallel amendment to Nominated Laypersons under Part 8. If Synod passes this ordinance, then those currently elected under Parts 5 or 8 will, unless a vacancy occurs, be members of the House of Laity at the Election Synod next year. My only advice is that the Synod decide this question, not out of self-interest, but out of a sense of good governance.

Two other changes to the membership of Synod are proposed. The first relates to the inclusion of representatives of Heads of Schools. This change is overdue and needs to be made. Under the 1902 Constitutions, the Synod is not just comprised of parochial representatives, but is a Synod of members of the Anglican Church in the Diocese of Sydney. Apart from the mission field that our Schools comprise, with over 40,000 students and 3,500 staff, this Synod has regularly imposed conditions upon the governance of Diocesan Schools, yet there has been no elected representatives of Heads of Schools to express their views or contribute to the debate. I trust the Synod will see the wisdom of this change.

The other amendment brought by the Northern Regional Council is in my opinion of even greater import. It relates to making it a requirement that all lay members of Synod sign the Declaration of Faith as reflected in the Synod's Governance Policy. This only applies to lay members, as clergy by virtue of their ordination and licence are required to make solemn promises of a higher order than the Statement of Faith. It has always seemed strange to me that the Synod, the highest level of governance within the Diocese, has no criterion for its lay members other than they are communicant members of the Anglican Church of Australia and not a member of any other Church. We require this Statement of Faith to be signed by those who

govern our Organisations and our Diocesan Schools, but we have not considered the anomaly of not requiring it of ourselves. The Synod should be a model of theological orthodoxy and integrity. This is all the more important as we approach an Archbishop's Election. Since we have agreed in principle, and will decide tonight, that the Archbishop must be a guardian of the faith, those who elect him should likewise be committed to the faith once for all delivered to the saints.

Final Remarks

Well this final address to the Synod has exemplified our oft-repeated maxim that we are 'episcopally led and synodically governed'. The length of this address has certainly demonstrated the former, as will the remainder of this session demonstrate the latter, when my contribution will be restricted to presiding over your deliberations!

I must say, however, that the Synods over which it has been my pleasure to preside have been happy Synods. We have had robust debate to be sure, and strong disagreement at times, but also unanimous agreement at other times, such as the amalgamation of ARV and Anglicare. I consider the candour of speeches has been imbued with love and respect.

It has been a distinct honour and privilege for me to serve in the office of Archbishop these past six years. As many of you will know, I did not seek this office, but found it thrust upon my shoulders by the will of the Synod, under the leading of the Holy Spirit — and I take neither aspect for granted. It is an onerous office in many respects, but I have actually enjoyed serving the Diocese in this capacity. I have sought to discharge my office with integrity, transparency, courage and humility, conscious of the weight of responsibility, conscious my own inadequacies, yet also conscious of the grace of God and the abundance of prayers from so many people that have been offered to God on my behalf. I could not have administered this office in my own strength.

Seven years ago, our diocese was polarised by the early announcement of two nominees for the office of Archbishop. This proved to be an unhealthy aspect of our diocesan life, regrettably fuelled by many unrestrained comments on social media. I believe we have matured as a Diocese and especially as a Synod through that experience. I do not detect the kind of angst that was apparent during the lead up to the next election, nor the similar expressions of anxiety and factional friction that the two previous elections exhibited. Rather, I do detect a growth in our love for one another. While it is proper for members to propose names for the Synod's consideration, I am hopeful that more than two names will be proposed. More to the point, it is my prayer that Synod members will not come to the Election Synod with their minds made up, but carefully and prayerfully listen to the debate as part of their discernment of God's will. Hopefully, some members will nominate more than one person. For the Synod does not vote on 'candidates' for this high office, but rather vote on 'nominees' for Archbishop. We should not wish for a person who 'campaigns' for office, nor should we want him to! Rather, making nominations is a way in which we bring names of qualified persons to the attention of the Synod for their consideration, as to whether they have the gifts to exercise an 'evangelical archiepiscopate'. Those who have worked with them in the past or know them well, will inform the Synod at the proper time so that their gifts and skills, their character and convictions might enable the Synod prayerfully and wisely, under God's leading, to elect the next Archbishop of Sydney.

We have been blessed in the past with good and godly men who have been nominated for this high office. We should not take that for granted. Nor should we encamp ourselves in factional groupings seeking to dispel the strengths of alternative nominees. There is a number of people who are capable of becoming Archbishop, and we should thank God for the richness of his gifted servants he has given us. We should therefore pray that God will enable the Synod to make a wise and godly choice when the Synod meets next year.

If I now return to the Pastorals one last time. Paul was blessed by having faithful co-workers such as Timothy and Titus, let alone the others he mentions by name in his letters. Paul was not a loner, apostle though he be, for he was collaborative in his ministry, always seeking the glory of God through the proclamation of the kingdom of God and the lordship of Christ with others by his side. I too have been blessed with the support, encouragement, wisdom and, at times correction, of my senior staff. All five of my regional bishops have been a delight to serve alongside. Ivan Lee was consecrated a year after me, and we first met when we shared classes together in 4th Year at Moore College. His resilience since being diagnosed with cancer four years ago has been a testimony to the grace of God in his life and an encouragement to me in so many ways. Likewise, my co-workers, Peter Hayward, Chris Edwards, Peter Lin and Michael Stead have shared the joys and challenges of episcopal ministry, and I could not have

wished for a better band of brothers than these, in our united shared ministry. Malcolm Richards has recently become my Bishop for International Relations and he has already proved himself a worthy successor to Peter Tasker, with his knowledge, experience and skill in cross-cultural contexts. Our weekly senior staff meetings begin with Bible study and Archdeacon Kara Hartley has also been an invaluable member of our senior staff, whose theological commitment to complementary ministry has been exemplified in so many ways among us, enriching our fellowship and strengthening our ministry. Doug Marr has also been an invaluable support in his role as Registrar, whose administration of, and improvements to, the Registry have increased efficiency and greatly assisted the work of the Archbishop's office. He has been ably supported by the long-serving and highly competent Deputy Registrar, Mrs Catherine Rich, who has served us for 25 years. Similarly, Mrs Blossom Vickers has been a dedicated Personal Assistant, whose tireless energy and commitment has supported me in so many ways. Russell Powell has been a superb media officer in helping me navigate the terrain of media involvement and has also managed to prevent me from making gaffes with his wise counsel. As Paul commended the lawyer, Zenas, so I thank God for the wisdom and counsel of my Chancellor, Michael Meek SC and also my Deputy Chancellors, Robert Tong AM and Michael Easton.

Finally, my wife, Dianne, has been unflinching in her love and support of me, not only in this office, but also throughout our forty years of marriage. I thank God for her with all my heart.

Now I commend you to the work of this session of Synod, and may the words of Paul to Titus steer our path, as we seek to do what is pleasing in God's sight and will bring honour to his name.

For the grace of God has appeared that offers salvation to all people. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2:11-14)

Amen.

Dr Glenn Davies
Archbishop of Sydney
14 October 2019

Proceedings

Documents tabled

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

Accounts and reports etc tabled and received

Diocesan Organisations - Audited Accounts and Annual Reports

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

1. Anglican Church Growth Corporation
2. Anglican Church Property Trust Diocese of Sydney as trustee for the Community Building Partnership Grant Fund *
3. Anglican Church Property Trust Diocese of Sydney
4. Anglican Church Property Trust Diocese of Sydney as trustee for the Long Term Pooled Fund
5. Anglican Church Property Trust Diocese of Sydney as trustee for the Mission Property Fund
6. Anglican Community Services*
7. Anglican Education Commission
8. Anglican Growth Corporation
9. Anglican Media Council
10. Anglican Schools Corporation *
11. Anglican Youth and Education Diocese of Sydney (Youthworks) *
12. Archbishop of Sydney's Anglican Aid, The *
13. Archbishop of Sydney's Anglican Aid, The, as trustee of the Archbishop of Sydney's Overseas Ministry Fund *
14. Archbishop of Sydney's Anglican Aid, The, as trustee of the Archbishop of Sydney's Overseas Relief and Aid Fund *
15. Archbishop of Sydney's Discretionary Trust
16. Arden Anglican School Council
17. Arundel House Council
18. Barker College, The Council of
19. Campbelltown Anglican Schools Council *
20. Endowment of the See Corporation
21. Evangelism and New Churches, The Board of
22. Georges River Regional Council
23. Glebe Administration Board as trustee of the Diocesan Endowment
24. Glebe Administration Board as trustee of the Diocesan Cash Investment Fund
25. Macarthur Anglican Church School Council, The
26. Ministry Training and Development Council
27. Moore Theological College Council *
28. Northern Regional Council
29. St Andrew's Cathedral Chapter
30. St Andrew's Cathedral School, The Council of
31. St Andrew's House Corporation as trustee of the St Andrew's House Trust
32. St Catherine's School Waverley, Council of
33. South Sydney Regional Council
34. Sydney Anglican Indigenous Peoples' Ministry Committee
35. Sydney Anglican Loans Board
36. Sydney Church of England Grammar School Council (Shore)
37. Sydney Diocesan Services
38. Tara Anglican School for Girls, Council of
39. The Illawarra Grammar School Council *
40. The King's School, The Council of
41. Trinity Grammar School Council
42. Western Sydney Regional Council
43. William Branwhite Clarke College Council *
44. Wollongong Regional Council

Standing Committee and other special reports

1. 2019 Report of the Standing Committee
2. Parish Funds Amalgamated Annual Financial Report for 2018
3. Synod Funds Amalgamated Annual Financial Report for 2018
4. Synod – St Andrew’s House Fund Financial Report for 2018
5. Stipends, Allowances and Benefits for 2020
6. Children serving in ministry leadership to other children (37/18)
7. Doctrine Commission: Worship and Prayer in the Christian Assembly (16/15)
8. Doctrine Commission: The Implications of Domestic Abuse for Marriage, Divorce and Remarriage (18/18)
9. Doctrine Statement on Gender Identity
10. Domestic Violence Response Progress Report
11. Enhancing engagement of Synod members / Synod business rules (40/18)
12. Freedom of Religion: Submission on the Exposure Draft of the Religious Discrimination Bill
13. Forum of Synod (14/17)
14. Gender representation on Diocesan boards and committees (revised 2019) (27/17)
15. Governance arrangements for Diocesan Organisations
16. Human Sexuality Pastoral Guidelines
17. Implementation of recommendations of the Royal Commission into Institutional Child Sexual Abuse (43/18)
18. Ordinances passed by the Standing Committee
19. Parochial Cost Recovery charges for 2020
20. Parochial Cost Recovery instalments for 2020
21. Prioritisation of Synod requests
22. Steps taken to encourage ordination (11/18)
23. Reporting on the National Redress Scheme
24. Bayside, Proposal to change the status of the provisional parish to a parish
25. Berala, Proposal to change the status of the provisional parish to a parish
26. Cobbitty, Proposal to change the status of the provisional parish to a parish
27. Fairfield with Bossley Park, Proposal to change the status of the provisional parish to a parish
28. Oran Park, Proposal to change the status of the provisional parish to a parish
29. Pitt Town, Proposal to change the status of the provisional parish to a parish
30. Anglican Church Property Trust Annual Report 2018
31. Ministry Spouse Support Fund: Preliminary Report
32. Mission Property Committee
33. Regional Councils’ Annual Reports for 2018
34. Safe Ministry Board and Professional Standards Unit Annual Report
35. Tertiary Education Ministry Oversight Committee (2/15)
36. Explanatory statements and reports on Bills and policies

Synod Service and Bible studies

The opening service on the first day of Synod was held in St Andrew’s Cathedral with the Rev Matthew Yeo preaching. Bible studies on the subsequent days of Synod were given by Mr Yeo.

Actions taken under the *Parishes Ordinance 1979*

The Synod assented to the following –

- (a) the classification of Bayside as a parish,
- (a) the classification of Berala as a parish,
- (a) the classification of Cobbitty as a parish,
- (a) the classification of Fairfield and Bossley Park as a parish,
- (a) the classification of Oran Park as a parish, and
- (b) the classification of Pitt Town as a parish.

Petitions

There were no petitions received by the Synod.

Questions under business rule 6.3

1. Tied Synod votes

Mr Peter M G Young asked the following question –

- (a) What happens if there is a tied vote at Standing Committee or at a Session of Synod?
- (b) Does the President have a casting vote?
- (c) If so, does the President by convention cast it in favour of the *status quo ante*?
- (d) Will the passing of the Standing Committee Ordinance 1897 Amendment Ordinance 2019 alter the position?

To which the President replied –

I am informed that the answer is as follows –

- (a) A motion is passed only if a majority of the persons present and voting vote in favour of the motion. Therefore if there is an equality of votes there is no majority in favour and the motion is lost.
- (b) No.
- (c) Not applicable.
- (d) No.

2. Report of the ‘Composition, Purpose and Role of Synod’

Mr Peter M G Young asked the following question –

- (a) What types of changes was the Committee (set up by Standing Committee to look at the “Composition, Purpose and Role of Synod”) proposing in its Report to the Standing Committee, which was considered by the latter at its meeting in August 2019?
- (b) Are they all referred to in pages 94 to 115 of the Standing Committee Reports dated 30 July 2019 and 29 August 2019?
- (c) If not, what other changes were that Committee proposing?

To which the President replied –

I am informed that the answer is as follows –

- (a) The report of the Committee is in the minutes of the Standing Committee for its August 2019 meeting. These minutes are available for viewing by Synod members at the front table. In summary, the changes recommended by the Committee in its report were to:
 - (i) Increase the Synod representation for CEOs of ‘nominated organisations’ under Part 6 to include the CEOs of all Diocesan Organisations that receive funding from the Synod to pursue the diocesan mission. This would currently require the number to be increased from 7 to 9.
 - (ii) Modify the current arrangements for providing ‘alternate’ representatives for Parochial Ministers so that a locum tenens who holds a general licence may be appointed as the alternate.
 - (iii) Simplify the calculation for determining the number of places for members under Part 7 and 8 by basing it on the number of parishes (instead of ‘Parochial Ministers’), and that any fraction of 0.5 or above be rounded up to the next whole number.
 - (iv) Provide for another ex-officio position for a woman in addition to the Archdeacon for Women’s Ministry, leading to both Synod membership and membership of the Standing Committee.
- (b) No. Those reports concern Synod Resolution 40/18 ‘Synod business rules concerning moving amendments to motions’ and Synod Resolution 14/17 ‘Review of the arrangements for the Diocesan Synod’.

- (c) The changes proposed by the Committee are those set out in its report to the Standing Committee in August 2019, as summarised in the answer to paragraph (a) of the question.

3. Alternate Synod Members

Mr Peter M G Young asked the following question –

How many Alternate Members were entitled to be present at Synod in 2017 and 2018 and how many are entitled to attend this year (2019)?

To which the President replied –

I am informed that the answer is as follows -

2017 – 14

2018 – 17

2019 – 17

4. Provisional Parish

Mr Peter M G Young asked the following question –

- (a) How many Provisional Parishes are there currently in the Diocese?
(b) How many have been created or reclassified since 2016 and by which Diocesan body/bodies?

To which the President replied –

I am informed that the answer is as follows –

(a) 34.

(b) Since 2016:

The Archbishop has created one new ecclesiastical district.

The Synod has reclassified eight provisional parishes to full parishes.

One parish has been reclassified as a provisional parish for failing the local revenues test.

5. Nominated Diocesan Schools

Mr Peter M G Young asked the following question –

For the purposes of the Synod Membership Ordinance 1995 Amendment Ordinance 2019:

- (a) What are the names and localities of the “Nominated Diocesan Schools”?
(b) In which Regions and Diocese are they all located?

To which the President replied –

I am informed that the answer is as follows –

The Bill does not contain any provision for “Nominated Diocesan Schools” to have representation at Synod.

Paragraph 9 of the Explanatory Report on page 356 of Synod Book 2 explains that this was considered by the Northern Regional Council, but that the Council decided against it. The Council has recommended instead that the members of Synod elected by the Standing Committee include at least three heads of Diocesan Schools, with the Standing Committee to consider any names recommended by the Heads of Diocesan Schools in consultation with the Archbishop.

As the Bill has not yet been passed by the Synod, there have not been any consultations or decisions in respect to these members.

6. Maximum Synod attendance in 2017 and 2018

Mr Peter M G Young asked the following question –

What was the maximum attendance at the Synod Sessions in 2017 and 2018?

To which the President replied –

I am informed that the answer is as follows –

2017 - 610

2018 - 601

On both occasions the maximum was reached in the evening of the first day of the session.

7. Synod membership 2109

Mr Peter M G Young asked the following question –

How many Members are entitled to attend this 2019 Session of Synod and by which separate Part numbers (4 to 9 inclusive) are they entitled to do so?

To which the President replied –

I am informed that the answer is as follows –

TOTAL – 827

Part 4 – Rectors and Acting Rectors – 257

Part 5 – Parish Lay Reps – 500

Part 6 – CEOs of Nominated Organisations – 7

Part 7 – Clergy nominated by the Archbishop – 25

Part 8 – Lay members elected by Standing Committee – 25

Part 8A – Indigenous – 1

Part 9 – Ex Officio - 12

8. Sale of church trust property in Eastwood

Mr Peter M G Young asked the following question –

Besides what is mentioned in Ordinance number 49/2018, what were the reasons for selling certain land (being church trust property) in Eastwood?

To which the President replied –

I am informed that the answer is as follows –

The land in question was not adequately suited to address the needs of a large ministry family. For example, holding large group meetings and adequately supervising children were difficult due to the configuration of the house and the size of the rooms. The proceeds were applied to purchase a replacement residence, better suited to ministry needs.

9. Sale of church trust property in Narellan

Mr Peter M G Young asked the following question –

Besides what is mentioned in Ordinance numbers 41/2012 and 1/2019, what were the reasons for selling certain land (being church trust property) in Narellan?

To which the President replied –

I am informed that the answer is as follows –

The land in question was purchased in 1997 as part of an 18 acre block with the intention that in the future, the land would be subdivided and the surplus land would be sold to provide funds for expanding the church centre. In 2012, the land in question was considered to be surplus to the ministry needs of the Parish, and sold. The proceeds will be applied to, among other things, the cost of construction and renovation of new and existing ministry facilities.

10. Effect of Ordinance 32/2019

Mr Peter M G Young asked the following question –

Please clarify what is to become of the land (being church trust property) (in particular the church buildings themselves) at Bondi and Waverley following the passing of Ordinance number 32/2019?

To which the President replied –

I am informed that the answer is as follows –

The land known as 34, 34A and 36 Ocean St North Bondi (church building, rectory, hall and childcare centre), is proposed to be sold to Montessori East Primary & Pre School Bondi. The Land known as 60 Wairoa Ave, Bondi Beach (St Andrew's Church) is to be developed to build a new ministry centre and residences. The land known as 240 Birrell St, Waverley (St Mary's Church) is to be renovated to meet current and future ministry needs.

11. Sale of church trust property under Ordinance 39/2019

Mr Peter M G Young asked the following question –

Where is the land (being church trust property), currently held for the Sydney Anglican Indigenous Peoples' Ministry Committee, that is authorised for sale by Ordinance number 39/2019?

To which the President replied –

I am informed that the answer is as follows –

Barrington Street, Ruse.

12. Northern Regional Council membership

Mr Peter M G Young asked the following question –

Who currently serves on the Northern Regional Council?

To which the President replied –

I am informed that the answer is as follows –

Bishop Chris Edwards (Chairman)

Mr Bruce Ginn

The Rev Ian Millican

Mr Fred Chilton

Mr Ian Steward OAM (Secretary and Treasurer)

Miss Stephanie Cole

Vacancy (arising on the resignation of the Rev Robin Kinstead)

13. Nominated Diocesan School members of Synod

Mr Peter M G Young asked the following question –

How many episcopal, clerical and lay members of the Boards of Governors of the “Nominated Diocesan Schools” referred to in the proposed *Synod Membership Ordinance 1995 Amendment Ordinance 2019* are currently on Synod?

To which the President replied –

I am informed that the answer is as follows –

There are no “Nominated Diocesan Schools” referred to in the Bill for the *Synod Membership Ordinance 1995 Amendment Ordinance 2019*. See the answer to question 5.

14. Vacant Parishes

The Rev Dr Raj Gupta asked the following question –

In regard to the number of vacant parishes:

- (a) How many vacant parishes are there at this point in time?
- (b) How many vacant parishes were there at year-end (31 December) for each of the last five years?
- (c) In the last two years, how many rectors have resigned, without the reasons being retirement or the taking up of another rector role in the Diocese of Sydney?
- (d) How many deacons are at some stage of the Presbyter application process at this point in time?
- (e) What steps are being proactively taken, by any and all organisations related to the Diocese of Sydney, to recruit more to serve as rectors in the Diocese of Sydney?

To which the President replied –

I am informed that the answer is as follows –

- (a) There are currently 44 parishes without a Rector. Of these, 4 parishes have long term arrangements/partnerships in place and 11 have a new Rector who has accepted the appointment but not yet started.
- (b) This part of the question would require significant staff hours to research, which is not possible in the time available.
- (c) Between 1 January 2017 and 14 October 2019, 55 Rectors resigned. Of these, 33 did not retire or take up another role as rector. Most of the 33 subsequently obtained a licence for another appointment in the Diocese.
- (d) There are 28 applicants and 25 accepted candidates.
- (e) It is difficult to speak on behalf of “all organisations”, however, the Ministry Training and Development staff:
 - (i) explain the needs and discernment process to assistant ministers in our Ministry Development training program,
 - (ii) attend regional conferences to speak with potential candidates and their rectors,
 - (iii) meet with enquirers, and
 - (iv) are currently developing a new strategy to address the need to recruit more men to seek ordination as a presbyter to serve as a rectors and more generally, to help current rectors encourage suitably gifted men and women in our parishes to seek ordination for full-time Anglican ministry.

15. General Synod Assessment

The Rev Dr Max Wood asked the following question –

Is the Diocese up to date with payments of our General Synod Assessments?

To which the President replied –

I am informed that the answer is as follows –

Yes. The assessments are invoiced at the end of each quarter and payments have been made for the first, second, and third quarters this year.

16. Annual statistics returns

The Rev Gavin Parsons asked the following question –

Which parishes have not lodged annual statistics for -

- (a) 2016
- (b) 2017
- (c) 2018

To which the President replied –

I am informed that the answer is as follows –

There are 59 parishes that have not lodged statistics for one of more of the years 2016, 2017 and 2018. A list of these parishes will be posted on the notice board in the foyer and on the SDS website.

Attachment to Question 16 – Parishes that have not lodged annual statistics in the period 2016 to 2018

Parish	Years missing
Auburn - St Thomas	2018
Balgowlah	2018
Bankstown	2017
Barrenjoey	2017
Bayside	2018
Beecroft	2017
Bellevue Hill	2018
Berala	2018
Beverly Hills	2018
Blackheath	2018
Blakehurst	2018
Bomaderry	2018
Brighton	2018
Campsie	2018
Cherrybrook	2018
Chester Hill with Sefton	2018
Christ Church Northern Beaches	2018
Church Hill	2016, 2017, 2018
Coogee	2018

Parish	Years missing
Cronulla	2018
Dapto	2018
Darling Point	2018
Dee Why	2016, 2018
Fairy Meadow	2018
Gerringong	2018
Gladesville	2016, 2017
Glenhaven	2018
Gordon	2016
Hoxton Park	2018
Kiama	2018
Lindfield	2018
Liverpool	2018
Liverpool South	2018
Lower Mountains	2018
Mosman - St Clements	2018
Mulgoa	2018
Naremburn/Cammeray	2017
Neutral Bay	2018
Northmead & Winston Hills	2018
Oak Flats	2018
Petersham	2018
Philadelphia Anglican Church	2018
Ryde	2018
Sadleir	2018
Seven Hills	2018
Soul Revival Church, Sutherland Shire	2018
South Carlton	2018
South Hurstville	2018
St Clair	2018
St Ives	2018
Summer Hill	2018
South Sydney	2018
Surry Hills	2016, 2018
Sussex Inlet	2018
The Oaks	2018
Wahroonga - St Paul	2018
West Lindfield	2018
Wilberforce	2018
Willoughby	2016

17. Funds for work outside the Diocese

Ms Lyn Bannerman asked the following question –

With respect to funds for work outside the Diocese, please provide a list of projects funded from this source, and amounts granted for the 2018 year, and for 2019 to date.

To which the President replied –

I am informed that the answer is as follows –

The answer to this question has been prepared in tabular form and will be posted on the notice board in the foyer and the SDS website.

		Year to Dec 2018	9 mths to Sep 2019	Comment
Within Australia				
Support for other dioceses in Australia –				
	Armidale	4,000	5,000	
	North West Australia	40,000	60,000	
	Tasmania	4,000	5,000	
	Northern Territory	40,000	50,000	
	Northern Territory (travel assist. for Bishop)	10,000		
National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC)		1,000	1,000	
Funding for the Diocese of Bathurst			180,000	\$250k pa
Outside Australia				
Strategic travel –				
	Bishops Tasker & Richards' overseas visits	30,870	20,220	
	Sponsored visitors to Sydney		2,710	
Training and support of leaders –				
	Albert Lamoureux (Mauritius) diploma at Youthworks	7,000		
	Sammy Shehata (Principal of Alexandria School of Theology)	8,000	1,416	+\$8k
Moore College PTC related training –				
	Madagascar	7,260	1,943	
	Papua New Guinea		3,000	
Gafcon related –				
	Subsidies for delegates	81,000	2,019	
	Travel by Archbishop	15,884	2,121	
	Gafcon Primates meeting Sydney 2019		2,978	
	Support for Gafcon	20,000		+\$20k
	Other	1,131	626	
Other –				
	Christchurch ministry wives	697		
	Travel insurance	116	241	
	Travel to provide FCA NZ with legal support	1,000		
	Direct support for FCA NZ	25,000	60,000	
	Total	296,958	398,274	

18. Anglican Schools

Mr Garry Allen asked the following questions –

- (a)
 - (i) Following the passage of the amendment to the *Anglican Schools Ministry Ordinance 2016* last year, have there been any chaplains dismissed by an Anglican school?

- (ii) If there have been, how many have been dismissed and what reasons were given?
- (iii) Were any of these Sydney Anglican Schools Corporation schools?
- (b)
 - (i) Are there any Anglican schools who have regular activities programmed on a Friday night or Sunday? (such as competitive sports competitions including rowing regattas, athletics)? If so how many
 - (ii) How are these schools looking to support local churches in their youth ministry?
- (c)
 - (i) Following the passage of the Resolution 23/14 and the governance policy for diocesan organisations, how many schools still have alumni representatives that cannot sign the statement of personal faith?
 - (ii) What steps are they taking to meet Resolution 23/14 by July 2020?
- (d)
 - (i) How many Anglican schools currently have principals that cannot sign the statement of personal faith?
 - (ii) How many have been appointed following the passage of the governance policy for diocesan organisations in 2014?
- (e)
 - (i) What statistics exist for the number of school students active in youth groups within local churches across the diocese?
 - (ii) Are there any statistics available reflecting school background such as percentage attending Anglican schools, other CAS or GPS schools, systemic catholic schools, independent Christian schools and state schools? If so what is the breakdown of students in youth groups in the different schooling systems?
 - (iii) Are there any statistics tracking school students continuing to attend Christian churches 5 years after graduation or enrolment into Moore College? If there are, what changes have been seen in the past 20 years?
- (f) For the most recent reporting year -
 - (i) What was the excess of revenue to expenses (that is, the profit or surplus) of the Anglican Schools Corporation?
 - (ii) What was the excess of revenue to expenses (that is, the profit or surplus) of other Anglican Schools that report to this Synod?
 - (iii) What was the excess of assets to liabilities (that is, the equity or net assets) of the Anglican Schools Corporation?
 - (iv) What was the excess of assets to liabilities (that is, the equity or net assets) of other Anglican Schools that report to this Synod?
 - (v) How many students attend Anglican School Corporation Schools and other Anglican Schools that report to this Synod?
 - (vi) How have these figures changed since 2018?

To which the President replied –

I am informed that the answer is as follows -

- (a) No chaplains have been dismissed in the period.

- (b) and (c) These parts of the question would require a survey of all Anglican Schools to be conducted and the results analysed. This is not possible due to the staff resources required and the time available.
- (d) The Diocesan Registry does not maintain records of the statements of faith provided by the Principals of Anglican schools. These records would be maintained by the council of the relevant school.
- (e) There are no such statistics.
- (f) The answers to this part of the question are contained in the annual reports of the schools, which are available for inspection on the front table at Synod. The financial aspects of the question could also be ascertained from the financial reports of the schools that are publicly accessible on the register of the Australian Charities and Not-for-profits Commission.

19. Effect of Statements of Faith

Ms Tiffany Davey asked the following question –

Has the Standing Committee received any legal advice about the role played by statements of faith in determining an organisation's doctrines?

If so, is it possible to advise the Synod what the legal advice suggested – at least in general terms – about the merits or otherwise of adding a clear statement into the statement of faith as to an organisation's view on gender identity, marriage and/or sexuality?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes.
- (b) The advice is subject to legal privilege. However, what can be said is that the Standing Committee, having considered the matter, appointed a subcommittee and requested that proposed draft motions be prepared and moved at this Synod at the request of the Standing Committee.

20. The Archbishop of Sydney's Anglican Aid's Community Care Fund

The Rev Joseph Wiltshire asked the following question –

In relation to the Community Care Fund of the Archbishop of Sydney's Anglican Aid (henceforth, Anglican Aid), and in light of the work of the Ministry in Socially Disadvantaged Areas Committee (MiSDAC) created as part of the commitment of our Diocese to see ministry in socially disadvantaged areas financially supported –

- (a) how much is currently in the Community Care Fund currently?
- (b) how much was in this Fund at the end of 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018?
- (c) What is this fund used for by Anglican Aid?
- (d) Which Parishes in the Diocese have benefited from contributions from this fund over the past 5 years and for what ministry or activity was each grant given?
- (e) How many Sydney Anglican Parishes and Recognised Churches have Necessitous Circumstances Funds, or other similar tax deductible funds, for charitable giving?
- (f) Does the Diocese have any existing mechanism by which churches with Necessitous Circumstances Funds or similar funds may be informed and encouraged to give towards ministries and activities identified by MiSDAC in a co-ordinated fashion?

To which the President replied –

I am informed that the answer is as follows –

- (a) The balance in the Community Care Fund at 30 June 2019 was \$17,562.
- (b) A table showing the fund balance on 30 June for each of the years will be posted on the notice board in the foyer and the SDS website.

2010	\$374,579
2011	\$539,417
2012	\$542,130
2013	\$498,755
2014	\$670,664
2015	\$542,182
2016	\$420,056
2017	\$233,356
2018	\$221,356

- (c) The Community Care Fund has supported churches, mainly in socio-economically challenging areas to support ministries which allow local parishes to care for and support people in their local communities. Ministries include traditional poverty alleviation activities, as well as other innovative activities to care for the vulnerable in society.
- (d) Beneficiaries include asylum seekers, refugees and new migrants, single parents, ex-offenders on supervision with Corrective Services, teenagers at risk, indigenous Australians, boarding house residents and people with chronic mental illness.
- (e) So far as we can ascertain in the time available, there are currently 7 parishes with necessitous circumstances funds. In addition, there are 3 parishes that operate public benevolent institutions.
- (f) No.

21. FEE-HELP for study at Moore Theological College

The Rev Anthony Douglas asked the following question –

- (a) For each of the years 2010 to 2019, what fees would have been payable by a BD student undertaking the first year of full-time study at Moore Theological College (MTC)? What were the major drivers of any increases or decreases?
- (b) From which year did the use of FEE-HELP attract the 25% levy referred to in the report "11/18 Steps to encourage ordination" at paragraph 14(c)?
- (c) What is the current maximum amount of FEE-HELP available to a BD student in comparison to the expected cost of tuition over four years at the College?
- (d) How many current students are known to have insufficient FEE-HELP funds available to complete their degree? Is it anticipated that the new scholarship fund will be able to address this shortfall completely?

To which the President replied –

I am informed that the answer is as follows –

- (a) The fees payable by a BD student undertaking the first year of full-time study at MTC for each of the years 2010 to 2019 will be set out in a table that will be posted on the noticeboard in the foyer and the SDS website.

Major drivers for changes to fees were general cost of living in Sydney, cost of education and general increases in MTC expenses relating to tuition.

Year	Fee (\$)	Year	Fee (\$)
2010	15,000	2015	19,600
2011	15,800	2016	19,992
2012	16,540	2017	20,392
2013	17,400	2018	20,800
2014	18,600	2019	21,200

- (b) The use of FEE-HELP attracted the 25% levy from 1 January 2005 when College students became eligible for FEE-HELP.
- (c) In 2019, the FEE-HELP limit is \$104,440. It increases by CPI each year. In comparison, the expected cost of tuition over four years at College to 2019 is \$82,384.
- (d) No current students are known to have insufficient FEE-HELP funds to complete their degree. However, in 2018 the Federal Government introduced the HELP limit which combines a student's HECS (Higher Education Contribution Scheme) loan and the amount of FEE-HELP incurred by a student at College. This will have an impact potentially from 2025 but the impact will depend on individual circumstances.

At this stage, given these uncertainties, any shortfall cannot be reliably estimated. As such, it is not possible to determine whether the new scholarship fund will be able to meet any shortfall.

22. Resourcing non-parochial forms of Anglican Ministry

The Rev Bruce Stanley asked the following question –

With regards to the 2016 resolution “3/16 Non-parochial forms of Anglican ministry”, noting the report, “Alternative forms of Anglican Church”:

- (a) What progress has Evangelism and New Churches made in reporting to Synod suitable recommendations to support and promote non-parochial forms of Anglican ministry?
- (b) What recommendations, if any, did the Strategic Research Group provide to the Diocesan Resources Committee as to the value and importance of potentially increasing funding for the ENC in the next triennium to provide for the employment of staff to –
 - (i) develop existing and new non-parochial forms of Anglican ministry, and
 - (ii) identify, develop and support their leadership?

To which the President replied –

I am informed that the answer is as follows –

- (a) ENC does not yet have particular recommendations to bring to the Synod. The Board of ENC has been developing models for non-parochial forms of Anglican Ministry. There has been strong consideration of how this may apply in areas of social disadvantage, ethnic ministry and community chaplaincy. Given the consideration that any new models need to align and be suitable for existence in a ministry matrix that includes parochial structures, the Board has been trialling these models before making any recommendations to the Synod. It is anticipated a report will be ready for the Synod at the first session of the 52nd Synod.
- (b) In the meantime, ENC continues to work with various groups on ministries to communities not reached by our current parochial structures.
- (c) The Strategy and Research Group has not make any such formal recommendations. However, following consideration of information provided by ENC, the Diocesan Resources Committee recommended, and the Standing Committee approved, a special allocation of \$100,000 to ENC as part of the *Synod Appropriations and Allocations Ordinance 2018* as a contribution towards the cost of funding the new position of Assistant Director (Parish Evangelism). This allocation is a response to paragraph (b) of Synod Resolution 5/18.

23. Safe Ministry Assessment procedures

Mrs Stacey Chapman asked the following question –

Regarding the new Safe Ministry Assessment procedures:

- (a) Will non-coordinating adults engaged in ministry to those below 13 years still be required to undertake the Assessment, if there are junior leaders (i.e. under 18) involved in that ministry whom they might minister alongside and towards?
- (b) For crystal clarity, are the new Safe Ministry Assessment procedures retrospective, i.e. do they apply to existing leaders or only to new leaders?

- (c) What guidance has been or will be provided to rectors to assist them in assessing responses to the information in the person's completed Safe Ministry Check and the responses from the referees before deciding whether to appoint the person to undertake ministry to children?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes, if the person will be undertaking ministry to the junior leader. This would usually be the case since even if the person is not directly ministering to the junior leader, the definition of "ministry to children" in the Ordinance extends to supervising the ministry of another person.
- (b) The Safe Ministry Check must be completed before a person in the relevant category undertakes ministry to children. The requirement does not apply in relation to appointment to a position. Therefore it applies to existing leaders since after 1 January 2020 they must undergo a Safe Ministry Assessment before they can undertake ministry to children.
- (c) Rectors have always had the responsibility of approving appointments to all ministry positions in the parish, including confirming the suitability of a person for appointment and talking through any concerns in a pastoral way. As such, Rectors should already have the necessary skillset to assess Safe Ministry Checks. However it is recognised that implementation of the new Safe Ministry Assessment may raise new information about an applicant that may not have previously been considered and that the assessments will involve significant work. Some Rectors may not feel adequately equipped. The PSU is developing resources to assist Rectors as they consider these issues and these will be made available to Rectors once they have received the necessary approval.

24. Gap Analysis of the Diocesan implementation of the Royal Commission recommendations

The Rev Tim Mildenhall asked the following question –

Regarding item 43/18, p133ff:

- (a) Is there a single diocesan entity or person responsible for coordinating the many different diocesan organisations identified in the Prolegis gap-analysis review of the Diocesan implementation of the Royal Commission Recommendations?
- (b) Where are the compliance measures identified in the Prolegis review centrally published?
- (c) What plans are there for compliance reviews regarding the effectiveness of the Royal Commission recommendations going forward?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Standing Committee will oversee implementation of the actions set out in the Appendix to the report by the relevant bodies of the Diocese.
- (b) The "Advice/Next Steps" recommended by Prolegis is not centrally published.
- (c) At this stage the focus is on implementation. The Standing Committee will be communicating with the bodies that have been allocated implementation responsibilities to ensure the work is completed within a reasonable timeframe having regard to the task at hand.

The Safe Ministry Board regularly reviews diocesan safe ministry policies and procedures. This will include the measures introduced as a result of the recommendations of the Royal Commission.

25. Royal Commission Gap Analysis

The Rev Tim Mildenhall asked the following question –

Regarding matter 43/18

Regarding Recommendation 16.1, p.140, how was the conclusion No action required reached given that according to the general synod website <https://anglican.org.au/governance/tribunals/tribunals-episcopal-standards-commission-244/> the following dioceses have excluded the Episcopal Standards Commission's power to promote a charge against a Diocesan Bishop as at 27 June 2019:

- Bendigo
- Perth
- Sydney
- Tasmania
- Wangaratta

and that the Commission's functions and the implementation of determinations made by the Episcopal Standards Board of questions which the Commission has referred to it are circumscribed if a relevant Diocese has not adopted either or both the Episcopal Standards Canon 2007 and the Episcopal Standards (Child Protection) Canon 2017?

To which the President replied –

I am informed that the answer is as follows –

Royal Commission recommendation 16.1 is directed at the Anglican Church of Australia. The General Synod has limited jurisdiction. Uniformity depends on diocesan synods adopting the canons.

According to information provided by the General Synod office, 21 dioceses have adopted the *Episcopal Standards (Child Protection) Canon 2017*. It is expected that the remaining 2 dioceses have not yet adopted the canon due to the timing of their synods rather than due to a decision not to adopt the canon.

The Episcopal Standards (Child Protection) Canon 2017 incorporates the provisions of the Episcopal Standards Canon 2007 in so far as they relate to examinable conduct under the Episcopal Standards (Child Protection) Canon 2017. It would be otiose to adopt the 2007 Canon in so far as child sexual abuse matters are concerned.

26. Cost of Gap Analysis

The Rev Tim Mildenhall asked the following question –

Regarding item 43/18 –

- (a) What was the cost of the external Prolegis review and gap analysis?
- (b) What was the in house cost of preparing the scope of work for the Prolegis review and gap analysis?

To which the President replied –

I am informed that the answer is as follows -

- (a) \$22,000 + GST.
- (b) The dollar cost is unknown. Approximately 12-15 staff hours were spent.

27. Confucius Classrooms

The Rev Martin Kemp asked the following question –

- (a) Have any of those schools established by or under an ordinance of this synod hosted a Confucius Classroom, and if so, which schools?
- (b) Do these schools plan to continue hosting these classrooms beyond 2019?

To which the President replied –

I am informed that we do not have the information necessary to answer this question and that it would require a survey of schools, which is not possible in the time available.

28. Assessing candidates for ordination for personality disorders

The Rev Martin Kemp asked the following question –

- (a) Are those applying to be candidates for ordination assessed in any way for Narcissistic Personality Disorder, Histrionic Personality Disorder, and Borderline Personality Disorder?
- (b) If so, what happens to the application if one of these disorders is identified?

To which the President replied –

I am informed that the answer is as follows –

- (a) All candidates for ordination undertake a psychological assessment. A series of self-administered inventories are completed followed by a detailed interview with a psychologist who completes a psychological report for Ministry Training and Development to assist with the selection process. It is expected that there would be indications of the disorders mentioned in this assessment.
- (b) If potential disorders are identified, depending on the disorder, the application would either be paused to enable the applicant to seek further information and probably medical/counselling assistance or decline.

29. Safe Ministry requirements for working with vulnerable adults

Mrs Sue Radkovic asked the following question –

Is there any requirement, or if not, any wisdom, in using the new Safe Ministry requirements applicable from 1 January 2020 for vetting those who work with vulnerable adults, e.g. those in our ESL classes, with a disability and the elderly?

To which the President replied –

I am informed that the answer is as follows –

There is no requirement for the Safe Ministry Check to be used for vetting those who work with vulnerable adults. However, it may be beneficial to use the Safe Ministry Check as a further screening tool for those who minister in this way.

30. Strengthening theological education across Gafcon member dioceses

The Rev Tim Swan asked the following question –

Following the Gafcon 2018 conference in Jerusalem, what role, if any, has the Diocese of Sydney been asked to play in strengthening theological education across Gafcon member dioceses, and what progress is being made in this regard?

To which the President replied –

I am informed that the answer is as follows –

Bishop Peter Jensen leads the Gafcon theological education network. He is aiming to cooperate with Moore College, especially the Centre for Global Mission in pursuing its aims. The collaboration between Moore College and dioceses within the Gafcon network has been difficult to organise, but books have been provided to a College in Nigeria, and a faculty member of the college in Egypt has been given some postgraduate theological education. Moore College has been involved in Gafcon from the beginning and has built strong relationships with theological leaders in other Gafcon provinces.

31. Anglican Aid’s overseas ministry fund

The Rev Tim Swan asked the following question –

In the last 5 years, how many people have received theological training sponsored by Anglican Aid’s overseas ministry fund?

To which the President replied –

I am informed that the answer is as follows –

At least 780.

32. Ordination status of Heads of Diocesan Schools

Mr Peter M G Young asked the following question –

Regarding the Synod Membership Ordinance 1995 Amendment Ordinance 2019 –

- (a) How many current Heads of the “Nominated Diocesan Schools” referred to in the Ordinance are ordained?
- (b) Since 1945, how many Heads of the “Nominated Diocesan Schools” referred to in the Ordinance have been ordained?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no category of “Nominated Diocesan Schools” in the Bill for this Ordinance. The Bill provides for the members of Synod elected by the Standing Committee to include at least three heads of Diocesan Schools, where the Standing Committee is to consider any names recommended by the Heads of Diocesan Schools in consultation with the Archbishop.
- (b) Not applicable.

33. General Synod Assessments

Dr Robert Tong AM asked the following question –

In the light of the motion concerning General Synod assessments, as at 31 December 2018, what funds are at the disposal of the General Synod to meet any short fall in receipts of statutory assessments?

To which the President replied –

I am informed that the answer is as follows –

The financial statements of the General Synod for the year ended 31 December 2018 show the General Synod held the following net assets in the relevant funds at that date –

Trust Fund	\$100
Statutory Assessment Account	\$832,127
Special Assessment Account	\$228,170
General Synod Endowment Fund	\$743,065

Reserve Fund	\$3,073,402
Business Account	\$276,717
Total Net Assets of the General Synod per audited financial statements as at 31 December 2018	\$5,153,580

34. Church attendance statistics

Dr David Oakenfull asked the following question –

Parishes are required to supply the Diocese with church attendance statistics on a regular basis:

- (a) What was the aggregate church attendance across the Diocese in the years 2015, 2016, 2017 and 2018?
- (b) What does this data reveal about the progress of Mission 2020?

To which the President replied –

I am informed that the answer is as follows –

- (a) Diocesan statistics for the years 2014, 2015, 2016 and 2017 are available on pages 80 to 83 of the *2016 to 2019 Year Book (Year Book)*.

Fifty-nine parishes have not yet submitted all requested statistics for 2018. The Year Book lists the number of churches that did not submit a return for the relevant year.

Based on the details submitted by parishes to date, the total church service attendance for 2018 is 40,820. The figure for 2018 is considerably lower than 2017 (46,776) as a number of parishes have not submitted data.

- (b) As the data is incomplete, it is unreliable for drawing conclusions regarding the progress of Mission 2020.

35. Age of previous Archbishops at the date of their election

The Rev Shaun McGregor asked the following question –

Given our discussion of the willingness of Synod to elect an Archbishop younger than 58, and our decision not to limit the term of the Archbishop to 12 years:

- (a) When was the last time Synod elected a man young enough to serve more than 12 years before his 70th birthday?
- (b) How many current Synod members were part of that Synod which elected a man younger than 58?

To which the President replied –

I am informed that the answer is as follows –

- (a) Peter Jensen was elected as Archbishop on 5 June 2001. He served a total term of 12 years and 6 days.
- (b) There is a substantial number of members of current Synod who were part of the 2001 Synod which elected Peter Jensen as Archbishop.

36. Diocesan Yearbook

The Rev David Clarke asked the following question –

- (a) What is the future of the Diocesan Yearbook?
- (b) Will future online and printed updates at some point return to being yearly or will they be much less frequent such as in 2019?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Diocesan Year Book is produced in printed form and copies are sent to all members of Synod plus others. An electronic version is also available on the SDS portal and access is being progressively rolled out to all those who appear in the Year Book as well as Wardens, Synod Representatives and other parish office holders.

The usefulness and cost of each version is evaluated each year. It is currently planned to produce a printed and an electronic 2020 Year Book in early 2020.

- (b) Production of the most recent Year Book (2016 to 2019) was delayed because of the time and effort involved in changing from one database to another.

It is expected that future year books will be produced annually.

37. Service benchmarks of SDS and other Synod-funded organisations

The Rev David Clarke asked the following question –

- (a) Does Sydney Diocesan Services have benchmarks or KPIs it is aiming for in services provided to parishes in areas such as:
- (i) percentage of emails and phone enquiries responded to;
 - (ii) length of time taken to respond to enquiries; and
 - (iii) reliability of the information provided?
- (b) Do any other parts of the Diocese funded by the Synod that provide services (such as Registry, PSU, Archives) have service benchmarks?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes. Sydney Diocesan Services (**SDS**) provides various services to parishes on behalf of the Synod and other diocesan bodies under service agreements. These service agreements include detailed key performance indicators (**KPIs**) for each of the services delivered.

From 2019, SDS has also started measuring more directly various aspects of the quality, timeliness and frequency of the support it provides to parishes. During 2019, these measures included –

- average number of business hours for an initial response to a parish enquiry;
- percentage of parish enquiries which indicate satisfaction with the support given; and
- percentage of parish enquiries which indicate matters such as delay or lack of respect in the support given.

The results of a more limited range of measures previously used by SDS during 2018 for this purpose are summarised on page 21 of SDS's 2018 Annual Report to Synod.

- (b) Yes. Other diocesan agencies which receive funds from the Synod to support parishes measure their support in various ways.

Agencies such as the Professional Standards Unit (**PSU**), Registry and Archives largely exercise “statutory” functions in relation to parishes. The measures used by these agencies are generally set by reference to the ordinances that describe these functions, and the timeframes within which such functions are performed are usually dependent on third parties. In the case of the PSU, a summary of the key metrics associated with complaints being managed by the PSU under the *Ministry Standards Ordinance 2017*

is regularly provided to the PSU Oversight Committee to ensure an appropriate level of accountability in the discharge of the PSU's functions.

- (c) Outside St Andrew's House, Anglicare's delivery of the Synod funded Clergy Assistance Program uses a number of KPIs contained in a service agreement. These cover matters such as the periods during which Anglicare provides an intake service, and timeframes within which Anglicare provides face to face counselling and urgent online or telephone counselling. Similarly, Youthworks has multiple measures of their engagement with parishes which they track weekly, monthly, quarterly and annually, depending on the metric.

38. Residence for the Archbishop

The Rev David Clarke asked the following question –

- (a) What progress on constructing a residence for the Archbishop of Sydney has been made since Synod passed the *Bishopscourt Sale Ordinance 2012* in 2012?
- (b) Will the new residence be ready for use by the time of the election of the new Archbishop in 2020?

To which the President replied –

I am informed that the answer is as follows –

- (a) Synod has previously been advised that a site has been secured to enable the construction of a residence for the Archbishop. A presentation about the new residence was made to Synod in October 2018. The final proposals for the new residence are essentially the same as was presented to Synod last year.

In December 2018 a Development Application (**DA**) was lodged with the Council of the City of Sydney (**City Council**). In subsequent months, City Council staff have sought clarification of a number of matters and we have responded to all their requests.

It is understood that the only outstanding issue of significance is the DA proposal to remove a large camphor laurel tree currently on the site. To date, our professional advisors have handled our contact, although on 2 October 2019 I met with the City Council's Head of Planning and his staff for a briefing on the current status of the DA.

It is hoped that a determination on the DA will be made by the City Council in the near future.

- (b) As recently as the second quarter of 2019, it was hoped that the residence would be available by the time the next Archbishop takes up his role. This is no longer possible due to the delays with the City Council, but the EOS Corporation will continue to take all reasonable action to have the residence available as soon as possible.

39. Church plants

The Rev Stephen Gardner asked the following question –

In his presidential address the Archbishop referred to plans to plant two new churches in each mission area:

- (a) How many churches have been planted during the Mission 2020 period?
- (b) What mission areas were these planted in?
- (c) What plans are in place to continue to resource and recruit church planters in the future?

To which the President replied –

I am informed that the answer is as follows –

- (a) In total, there are 18 'new churches' which have been planted during the Mission 2020 period. Unless otherwise specified, 'new churches' include new congregations.

For the Georges River region – there will have 5 new churches by the end of 2019: 2 in the Bankstown mission area, 1 in the Liverpool mission area, 1 in the Marrickville mission area, and 1 in the St George mission area (planned for November 2019).

For the Northern region – there is 1 new church, in the Lower North Shore mission area.

For the South Sydney region – there are 8 new churches: 4 in the Inner West mission area; 3 for the Sydney City mission area, and 1 in the Eastern Suburbs mission area.

For the Western region – there is 1 new church at a new site in the Hills mission area. The information is not available for new congregations, but it is estimated that the number is very small.

For the Wollongong region – there are 3 new churches: 1 in the Macarthur mission area, and 2 in the Shire mission area.

- (b) See above answer to (a).

- (c) All parishes in the Diocese are encouraged to recruit and encourage suitable gifted leaders to be trained and assessed for possible church planting in the Diocese.

In Sydney, there are at least three active church planting organisations working across the denominations, including with the Diocese to raise up, assess and help deploy church planters (Geneva Push, City to City, Acts 29).

Evangelism and New Churches (**ENC**) has worked closely with Geneva Push to identify possible planters wanting to plant Anglican churches. This involves networking with Moore College students across all year groups to recruit planters and evangelists. Students are coached and supported as plans are developed over several years.

In most cases possible planters are assessed by an external planting agency. Help is provided for suitable planters to obtain assistant minister positions in planting or mission-minded training locations, and the planters would serve in those roles for several years after College before deployment as planters within the Diocese.

Other planters emerge from parishes as churches decide to plant or repot. In these cases, a current staff member would be selected by the church and deployed for the task.

40. General Synod expenses

Mr Eddie Ozols asked the following question –

- (a) What is the total budget for the General Synod?
- (b) Did Sydney Diocese have any input into the decision to increase the 2019 expenditure, requiring Sydney's assessment to increase by \$79,250?
- (c) What is the staffing at General Synod office by FTE (full-time equivalent)?
- (d) How many staff at the General Synod Office work directly on matters related to the Royal Commission?
- (e) What are the positions at the General Synod Office?
- (f) How many staff are ordained clergy?
- (g) What guidelines are used in determining staff remuneration?
- (h) What is the total employee cost for the General Synod office?
- (i) What are the line items for the non-employee costs?
- (j) How long has the General Synod office been based in Sydney?

- (k) When was the last organisational review of the General Synod undertaken?
- (l) Apart from the annual assessments, what was the total cost of Sydney Diocese in participating in the General Synod, including meetings, travel costs and any other resources required?

To which the President replied –

I am informed that the answer is as follows –

- (a) The total income budget of the General Synod for all funds for the 2019 year is \$3,008,250.
- (b) No. The various Australian dioceses are not consulted by the General Synod when it prepares budgets, and the Diocese of Sydney did not have any input into the increase in the 2019 assessments.
Although there are members of the Diocese of Sydney on the General Synod Standing Committee, they do not serve as representatives of their diocese.
- (c) This information is not available. The question is also out of order as it does not relate to a matter connected with the business of Synod (rule 6.3, *Conduct of the Business of Synod Ordinance 2000*).
- (d) See above answer to (c).
- (e) See above answer to (c).
- (f) See above answer to (c).
- (g) See above answer to (c).
- (h) See above answer to (c).
- (i) See above answer to (c).
- (j) See above answer to (c).
- (k) See above answer to (c).
- (l) Ordinary sessions of the General Synod are usually held every 3-4 years, and the total cost of the Sydney Diocese participating in the General Synod is best understood in terms of these periods. For the period 2015-2017, which included the most recent session of the General Synod, \$113,350 was expended from Fund 130 (the fund used to support General Synod representatives attending the General Synod). This amount comprises the costs of accommodation for representatives at sessions, support from SDS staff and other SDS resources, parking expenses and operational expenses such as room hire and printers at the session.

Travel costs for Sydney representatives attending sessions of the General Synod are paid by the General Synod, and are recovered by the General Synod through the statutory assessment. It is worth mentioning that the value of the representatives' time in attending sessions and participating in General Synod committees and other matters in between sessions – being time away from family, work, and other ministries – is a significant additional cost. Some Sydney representatives are paid personnel of the Diocese and generally receive their usual remuneration for participation in General Synod affairs. Many representatives, however, need to take annual leave from their employment or forego income earning opportunities to do so.

41. Appellate Tribunal reference in respect to affiliated churches

Mr Eddie Ozols asked the following question –

Noting the conclusion of the Appellate Tribunal *Affiliated Churches Ordinance 2005* matter:

- (a) How many people from SDS and others were involved in preparation of work for this matter?
- (b) How long did the Appellate Tribunal sit in deciding this matter?
- (c) Were any resources required to appear before the Tribunal? If so, what resources were required by the Diocese of Sydney?
- (d) Was any payment other than staff time required to represent the Diocese of Sydney at the Tribunal?

- (e) If people provided services pro-bono, is there an estimated quantum value of these services?
- (f) How many members sat on the Tribunal?
- (g) Who were they?
- (h) Was the judgement unanimous? If not how many members concurred with the majority?
- (i) How long is the judgement by the Tribunal?

To which the President replied –

I am informed that the answer is as follows –

- (a) Two staff members of SDS were involved, along with four others.
- (b) The period from the date of the Primate's referral to the Tribunal to the date the Tribunal issued its opinion was approximately 16 months. There was a preliminary conference with the President of the Tribunal, the Honourable Keith Mason AC QC, but the matter proceeded by way of written submissions.
- (c) The Chancellor, Mr Michael Meek SC, appeared in the proceedings for the Diocese of Sydney, and was assisted by Mr Steve Lucas, SDS Senior Legal Counsel.
- (d) No.
- (e) It is difficult to give an accurate figure as no timesheets were kept. A rough guide would be \$25,000. In addition, the proceedings would have involved approximately 50 hours of SDS staff time.
- (f) Seven.
- (g) The Hon Keith Mason AC QC (President), Justice Richard Refshauge (Deputy President), the Most Rev'd Dr Phillip Aspinall, the Rt Rev'd John Parkes AM, the Rt Rev'd Garry Weatherill, Mrs Gillian Davidson and the Hon Justice Clyde Croft AM.
- (h) The opinion was unanimous, signed on behalf of the Tribunal by the President, Mr Mason.
- (i) Twenty-one pages (including the cover sheet).

42. Female representation on Standing Committee and Synod

Ms Lyn Bannerman asked the following question –

- (a) How many Standing Committee members and Synod reps are there broken down between clergy and laity in both cases?
- (b) What percentage of these, for both Standing Committee and Synod, split between clergy and laity, are women?

To which the President replied –

I am informed that the answer is as follows -

The answer to this question is shown in tabular form, and will be posted on the noticeboard in the foyer and on the SDS website.

The percentages are:

	Female	Male	Total	Women%
SYNOD				
Clergy	8	286	294	3%
Laity	154	378	532	29%
Total	162	664	826	20%
STANDING COMMITTEE				
Clergy	1	21	22	5%
Laity	10	21	31	32%
Total	11	42	53	21%

Note. The Synod figures do not include alternates.

Note: The Standing Committee figures do not include the Archbishop, and there is one vacancy.

43. Safe Ministry Check

Mr Matthew Robson asked the following question –

- (a) Noting that the NSW Working with Children Check already has identification confirmation in its process:
 - (i) What is the purpose of requesting identification for indefinite retention by a parish?
 - (ii) What action (if any) is required by parishes to ensure that identification is not fraudulent, noting that parishes do not have access to such a mechanism to confirm this?
 - (iii) What standard of secure storage is expected for these documents? Is a digital format acceptable?
 - (iv) With the retention of identification documents now required, are there any additional privacy regulations parishes will have to comply with?
- (b) Noting that the Safe Ministry Check states one referee must be an “employer” and that the purpose of the reference check is “give a report on... good character and suitability for ministry”:
 - (i) What is the purpose of asking a secular employer for an opinion on an applicant’s ‘suitability for ministry’?
 - (ii) What should parishes do if a secular employer declines to give a reference on ministry grounds?
 - (iii) Are the requirements discussed in (a) and (b) outcomes of the recommendations of the Royal Commission?
- (c) Noting that the Safe Ministry Check does not apply to some children’s leaders:
 - (i) Will the Safe Ministry Check expand to leaders of children?
 - (ii) If yes, when is this expected?

To which the President replied –

I am informed that the answer is as follows –

- (a)
 - (i) There is no requirement to retain identification documents. It is sufficient to retain the Safe Ministry Check form. The “Office use only” section will confirm the identification process that was undertaken.
A recent safe ministry circular to parishes recommended securely storing the completed forms and referee responses indefinitely since the material could be important to demonstrate that reasonable steps were taken to prevent child abuse, noting that there is no longer any statutory time limit applicable to such legal proceedings.
 - (ii) There are no specific requirements regarding checks for fraudulent documents. Standard practice is to sight the original or a certified copy.
 - (iii) Not applicable.
 - (iv) Not applicable.
- (b) The Safe Ministry Check presently requires one referee to be an employer or a former employer. It is apparent that this requirement is problematic. A proposal will be put to the Standing Committee to amend the Safe Ministry Check so that the second referee can be any adult person who is not a relative who has known the applicant for at least 3 years.
- (c) At this stage, no. The equivalent screening assessment in the Safe Ministry Canon 2017 of the General Synod applies to all volunteers who undertake ministry to children

who are 13 years of age or over. In the case of our Diocese this is a very large number of people. As a guide, there are over 15,000 volunteers in our churches with working with children checks. The Standing Committee has indicated that it will review the arrangements for the Safe Ministry Assessment in 3 years. This will include an examination of whether the categories of person it applies to remain appropriate. Any expansion of the Safe Ministry Assessment will depend on the outcome of that review.

44. High School SRE

Mr Matthew Robson asked the following question –

- (a) Noting the importance of High School SRE both across the Diocese and the Province, why did Anglican Youthworks give up two Board Seats in Generate Ministries, an organisation supporting SRE in half the Public High Schools in NSW, to Scripture Union (Queensland), an organisation without history in Religious Education in Queensland Public Schools?
- (b) What is being put in place to support High School SRE now?

To which the President replied –

I am informed that the answer is as follows –

- (a) This part of the question is out of order under Business Rule 6.3(4)(a) as it contains an assertion. In actual fact under the Constitution of Generate, Youthworks has never had “two Board seats”.
- (b) High School SRE is currently supported by hundreds of volunteer and employed SRE teachers from local churches across NSW, together with their churches. Generate is expected to continue its administrative support of SRE in NSW High Schools.

Currently, the Synod provides \$484,000 each year to Youthworks by way of contribution to less than half the costs of running Youthworks’ SRE Office and Ministry Support Team of eight full-time ministry advisors.

Youthworks’ Ministry Support Team is available on-call for free to all parishes and Anglican SRE teachers in the Diocese, who are encouraged to ask Youthworks for help in nurturing faith where it is found in students in NSW schools.

45. Bishopscourt

Mr Dave Short asked the following question –

- (a) Please advise the final net proceeds from the sale of the old (Darling Point) Bishopscourt?
- (b) Please advise (with broad headings) the expenditure of these proceeds so far towards the land acquisition, designing, building and furnishing of the new Bishopscourt?
- (c) Please advise the anticipated residue of funds once the new Bishopscourt is ready for occupation and to what purpose that residue might be applied?

To which the President replied –

I am informed that the answer is as follows –

- (a) A report was presented to Synod in 2016 providing details of the sale and associated finances relating to the sale of Bishopscourt at Darling Point. The sale price was \$18 million and sale expenses totalled \$504,689 resulting in net proceeds of \$17,495,311.
- (b)
 - Payment to the parish of Broadway in accordance with the Broadway Variation of Trusts for Archbishop’s Ordinance 2017 - \$3,250,000.
 - Fees paid to architects, project managers and other consultants for design and documentation of new residence - \$632,459.
 - DA fee paid to the Council of the City of Sydney - \$12,623.

- Rent paid for temporary residence of the Archbishop, storage of furniture and related costs - \$591,629.
 - Other costs including fees paid to SDS for additional support, site clean-up and pest control - \$47,304
- (c) The Bishopscourt Sale Ordinance 2012 provides for the sum of \$7 million, plus income on this amount, to be made available for the provision of a new residence for the Archbishop and specified expenses. Due to the time delay and other issues, at this time it is not possible to estimate the residue of funds from the sale which will be available and it is expected the total cost will exceed \$7 million. It is hoped that the Development Application will be approved in the near future and tenders will then be obtained for construction. All surplus money will be invested to provide income for the Endowment of the See Corporation.

46. Termination of the appointment of Assistant Ministers

The Rev Shaun McGregor asked the following question –

How many Assistant Ministers or Senior Assistant Ministers received notices of the termination of their appointment under the provisions of the Assistant Ministers Ordinance 2017 during the following years –

- (a) 2017
- (b) 2018
- (c) 2019?

To which the President replied –

I am informed that the answer is as follows –

The Assistant Ministers Ordinance 2017 requires the written statement provided to an Assistant Minister by the Minister and Wardens to be lodged with the Diocesan Registrar. The Registrar has only received one statement in accordance with the Ordinance. However, anecdotally we are aware that more assistant ministers have received notices of termination. Based on this information the answers are as follows -

2017: 6
2018: 5
2019: 2

47. Safe Ministry Assessment

The Rev Greg Burke asked the following question –

Can the President please advise the Synod if the introduction of Safe Ministry Assessment procedures to assess the suitability ministry volunteers working with youth was based wholly or in part on the existence of evidence that shows that such assessments will significantly reduce the incidence of sexual abuse of youth? If such evidence was taken into account, can the President please advise the Synod as to where it may be found?

To which the President replied –

I am informed that the answer is as follows –

The Royal Commission into Institutional Responses to Child Sexual Abuse conducted an evaluation of pre-employment screening practices for child-related work that aim to prevent child sexual abuse. This was published as a research paper of the Commission and was outlined in the Royal Commission's Final Report, most relevantly in Volume 16 concerning religious institutions.

The Royal Commission identified that historically, selection and screening of ordination candidates and lay church workers in the Anglican Church had been inadequate. It observed that this contributed to the occurrence of child sexual abuse by members of clergy and lay people, and to poor institutional responses. The Commission recommended that institutions, including the Anglican Church, implement further pre-employment screening measures for clergy and church workers.

The Safe Ministry Assessment is a type of pre-employment screening that is based on the equivalent procedures in the Safe Ministry Canon 2017. No screening procedure can eliminate sexual abuse. The Safe Ministry Assessment is one part of a system that aims to prevent child sexual abuse.

48. Ordinance Procedures

Mr Chris Hamam asked the following question –

- (a) Are there any provision(s) to vary the 3 weeks objection period provided under the *Ordinance Procedure Ordinance 1973*?
- (b) If so, what are those provisions, and how were they applied to ordinance 32/2019 (“Bondi and Waverley Land Sale and Variation of Trusts Ordinance 2019”) before it was passed at the 23/9/2019 Standing Committee meeting?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes.
- (b) Clauses 9 and 13(6) of the *Ordinance Procedure Ordinance 1973* allow the notice period to be shortened in cases of special urgency and when the notification requirements are considered to be impossible or unduly onerous. The provisions weren't applied to the Bondi Ordinance.

Further details about the notification undertaken in respect of the Ordinance can be found in Bishop Stead’s amendment to motion M76, regarding the Parish of Bondi and Waverley.

49. Sale of Church Sites

Mr Chris Hamam asked the following question –

- (a) How many sales of Sydney Diocese properties which include church buildings have been approved since 1/1/2014, and how many such sales have been completed since 1/1/2014?
- (b) Please list such approvals and sales, including brief details including number of years each such church building had been used for worship services and other ministry.

To which the President replied –

I am informed that the answer is as follows –

14 have been authorised for sale.

12 have been sold.

It should be noted that:

- 3 of these sales involved applying the proceeds to acquire a replacement site that is better suited to the ministry needs of the parish,
- 2 involved the construction of a new ministry centre on existing land,
- 1 involved the sale of land to the Mission Property Committee,
- the remainder (with one exception) included the application of proceeds to upgrade ministry facilities.

Further details about the approvals and sales is set out in a table that will be posted on the notice board in the foyer and the SDS website.

Attachment to question 8 – details of approvals and sales

Ordinance and Property Sold	Year of Sale	Date building licensed for use as a church	Comments
Dundas/Teloepa Land Sale Ordinance 2014 St Andrew's Rydalmere and St Stephen's, Teloepa	2016	St Andrew's: 5 June 1955 St Stephen's: 25 November 1962	No further information available about when ministry activities stopped.
Strathfield and Homebush Land Sale Ordinance 2015 St Columba's, Homebush West	2016	12 March 1906	Regular services discontinued from 2004 Between 2004 – 2015 church used by other denominations for worship services
Glenquarie Land Sale and Variation of Trusts Ordinance 2015 Holy Trinity	2017	26 November 1933	Regular services discontinued from 2010. Between 2004 – 2015 church used by other denominations for worship services
South Creek Land Sale and Variation of Trusts Ordinance 2015 Holy Innocents	2016	7 November 1850	The site has not been used for church activities since 2006.
Mulgoa Land Sale Ordinance 2016 All Saints Silverdale	2016	10 October 1906	Bi-monthly weekday services held until early 2012. 2012-2016 it served as a storage for pews.
Bulli Land Sale Ordinance 2015 St Paul's, Woonona	2016	18 December 1906	Formal services ceased on unknown date. 2015, church was used occasionally by other Christian groups.
Hunters Hill Land Sale Ordinance 2016 St John's, Woolwich	2017	27 August 1908	No clear dates as to when use as a church ceased. 1995 – 2016; church was used by the Hunters Hill Theatre Company Inc.

Ordinance and Property Sold	Year of Sale	Date building licensed for use as a church	Comments
Parramatta Land Sale Ordinance 2017	2018	No date identified.	No clear dates on when use as a church ceased. In 2017 church was leased to a Christian organisation.
Brighton/Rockdale Land Sale Ordinance 2017 St John's, Rockdale.	Sale and development did not proceed	16 May 1897 1 January 2012	Regular church services and ministry of the parish has continued in St John's Church.
Huskisson Land Sale Ordinance 2017 St Peter's, Sanctuary Point and Holy Trinity, Huskisson.	Contracted exchanged. Settlement in August 2020	St Peter's: 29 November 1992 Holy Trinity: 25 March 1931	St Peter's: until 2017 a Sunday 9 am traditional service Holy Trinity: until 2017 a Sunday 8 am traditional service
Moss Vale Land Sale Ordinance 2018 Emmanuel Church, Fitzroy Falls.	2018	No date identified.	Church has not been used for ministry purposes for many years.
Bondi and Waverly Land Sale and Variation of Trusts Ordinance 2019 St Matthew's, Bondi.	N/A	11 February 1968.	The facilities on the land have been used by third parties under licence agreements in recent years.

50. Ratios for the supervision of children

The Rev Stuart Maze asked the following question –

Noting the report tabled in the Synod papers 'Children serving in ministry leadership to other children,' that points 11 & 12 recommend 2 adult leaders to supervise all children and youth activities, and specifically excludes junior leaders under 16 years from fulfilling this ratio, are junior leaders aged 16 or 17 considered 'adults for the purpose of recommended leader supervision ratios'?

To which the President replied –

I am informed that the answer is as follows –

If the Minister is satisfied that the person has sufficient maturity and training (including safe ministry training), a 16 or 17 year old can be included in the ratio. It would not otherwise be appropriate for the person to be included in the ratio.

51. Mission team to support Diocese of Bathurst

The Rev David Morgan asked the following question –

In light of the motion this house passed in 2018 that Synod request Moore College to make a mission team available to the Diocese of Bathurst over the 6 years of our current financial commitment to support the Bishop and Registrar of that diocese; what was Moore College's response to our request?

To which the President replied –

I am informed that the answer is as follows –

Moore College sends teams to assist in the mission of parishes and regions at the request of the Rector.

In 2020 a Moore College mission team is going to Bathurst at the request of the Rev Bryson Smith and will be based at Bathurst Presbyterian. The College hopes that once Bishop-elect Mark Calder is installed, it may receive invitations from him, which it would be delighted to accept.

52. Clergy Tenure

Dr Karin Sowada asked the following question –

- (a) Has the Synod or the Standing Committee ever established a committee for the purpose of examining clergy tenure?
- (b) If so, when did it report and who were its members?
- (c) Can the terms of reference and the final report be made available to members of Synod?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes
- (b) In 1997 the Synod appointed a committee to review all aspects of clerical tenure in the Diocese and examine alternative tenure and employment practices for clergy. The committee reported to the Synod in 1999.
The persons on the committee at time of its report were (using their present titles, where applicable) – Mr G Blake SC, Dr B Newman, Dr R Tong, the Hon P W Young QC, The Rev H Cox, Archdeacon T Edwards, Bishop P Jensen, Archdeacon D Nicolios, Bishop R Piper, the Rev B Southwell, The Rev P Taylor, Ms R Whittle, Dr L Scandrett and Miss A Watson.
- (c) The Synod reports are available on the SDS website. The titles are -
14/97 Synod Committee on Clerical Tenure - 12 August 1999
38/99 Clerical Tenure - 1 August 2000

Elections

Uncontested elections

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

1.	<p>ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY (Anglican Church Property Trust Diocese of Sydney Ordinance 1965)</p> <p>2 persons, elected for 6 years.</p> <p>Mr Ian Pike</p> <p>Mrs Melinda West</p> <p>1 lay person, elected for 6 years.</p> <p>Mr Richard J Neal</p>
2.	<p>ANGLICAN COMMUNITY SERVICES (ANGLICARE) (Anglican Community Services Constitution Ordinance 1961)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>Bishop Chris Edwards</p> <p>1 lay person, elected by the Synod for 3 years.</p> <p>Dr Deborah Debono</p>
3.	<p>ANGLICAN EDUCATION COMMISSION (Anglican Education Commission Ordinance 2006)</p> <p>2 persons, elected for 3 years.</p> <p>The Rev Dr Nicholas Foord</p> <p>Mrs Gail Smith</p>

4.	<p>ANGLICAN NATIONAL SUPERANNUATION BOARD (Anglican National Superannuation Board Ordinance 2017)</p> <p>1 person who is a representative of a Participating Organisation, elected for 2 years.</p> <p>The Rev Colin D Watson</p> <p>1 person who is a representative of a Participating Organisation, elected for 3 years.</p> <p>Mr Campbell Capel</p> <p>2 persons who are members of the Fund, elected for 2 years.</p> <p>The Rev David Clarke</p> <p>The Rev Scott Newling</p> <p>1 person who is a member of the Fund, elected for 3 years.</p> <p>Mr Michael Blaxland</p>
5.	<p>ANGLICAN SCHOOLS CORPORATION (Anglican Schools Corporation Ordinance 1947)</p> <p>1 person, elected for 1 year.</p> <p>The Rev Dr Andrew L Ford</p> <p>3 persons, elected for 3 years.</p> <p>Prof. George H Cooney</p> <p>Mr Martyn Mitchell</p> <p>Dr Cassandra Sharp</p>
6.	<p>THE ARCHBISHOP OF SYDNEY'S ANGLICAN AID (The Archbishop of Sydney's Anglican Aid Ordinance 2011)</p> <p>2 persons, elected for 3 years.</p> <p>The Rev John L Menear</p>
7.	<p>ARDEN ANGLICAN SCHOOL COUNCIL (Arden Anglican School Council Ordinance 2019)</p> <p>1 ordained clergy licensed in the Diocese of Sydney or person with at least a three year theological degree from Moore Theological College or another college that is endorsed by the Archbishop, elected for 3 years.</p> <p>The Rev Danny Au Yeung</p> <p>3 persons, elected for 3 years.</p> <p>Mr Santino J Dimarco</p> <p>Mr Alan Harper</p> <p>Dr Mike Swanton</p>

8.	<p>CAMPBELLTOWN ANGLICAN SCHOOLS COUNCIL (Campbelltown Anglican Schools Ordinance 1985)</p> <p>1 member of clergy licensed in the Diocese of Sydney with at least a three-year theological degree from Moore Theological College or another college that is endorsed by the Archbishop, for 3 years. The Rev Nigel Webb</p> <p>1 person elected for 3 years. Mr Peter White</p>
9.	<p>COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (YOUTHWORKS) (Anglican Youth and Education Diocese of Sydney Ordinance 1919)</p> <p>1 member of the clergy, elected for 3 years. The Rev Michael Leite</p> <p>1 lay person, elected for 3 years. Mr Mark Streeter</p>
10.	<p>THE COUNCIL OF BARKER COLLEGE (The Barker College Ordinance 1978)</p> <p>2 persons, elected for 3 years. Ms Robyn Hobbs OAM The Rev Andrew Rees</p>
11.	<p>THE COUNCIL OF THE KING'S SCHOOL (The King's School Council Constitution Ordinance 1922)</p> <p>1 clergy man, elected for 1 year. The Rev Dr Edward Loane</p> <p>1 lay person, elected for 1 year. Mr Ken Chapman</p>
12.	<p>THE COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL (The Illawarra Grammar School Ordinance 1958)</p> <p>1 clergy man, elected for 4 years. The Rev Peter J Hutchinson</p> <p>2 lay persons, elected for 4 years. Mr David Grace Professor A Okely</p>

48 Ordinary Session of Synod : Proceedings for 2019

13.	<p>THE COUNCIL OF MINISTRY TRAINING AND DEVELOPMENT (Ministry Training and Development Ordinance 1989)</p> <p>1 rector of a parish, elected for 3 years.</p> <p>The Rev Neil P Fitzpatrick</p> <p>1 lay person, elected for 3 years.</p> <p>Mr Stephen W Hodgkinson</p>
14.	<p>COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY (St Catherine's School Waverley Ordinance 1922)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Danielle E Treweek</p> <p>2 lay persons, elected for 3 years.</p> <p>Mr Gilbert van der Jagt</p>
15.	<p>COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS (Tara Anglican Girls' School Ordinance 1956)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Andrew Levy</p> <p>2 persons, elected for 3 years.</p> <p>Mr David H Braga</p> <p>Mr Toby Moussa</p>
16.	<p>COUNCIL OF TRINITY GRAMMAR SCHOOL (Trinity Grammar School Constitution Ordinance 1928)</p> <p>2 clergymen, elected for 3 years.</p> <p>The Rev James E H Harricks</p> <p>The Rev Justin M Moffatt</p> <p>2 lay persons, elected for 3 years.</p> <p>Mr Matthew R Bradfield</p> <p>Mr Martin J Cook</p>
17.	<p>DIOCESAN REPRESENTATIVES ON COUNCIL OF CHURCHES IN NSW (Constitution of the Council)</p> <p>1 person, elected for 3 years.</p> <p>Mr Russell Powell</p>

18.	<p>DIOCESAN REPRESENTATIVES ON GENERAL SYNOD (General Synod Representation Ordinance 1986)</p> <p>1 lay person, elected for 1 year.</p> <p>Dr Sylvia Steel</p>
19.	<p>EVANGELISM AND NEW CHURCHES (Department of Evangelism and New Churches Ordinance 2010)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Joseph Wiltshire</p> <p>1 lay person, elected for 3 years.</p> <p>Mr Peter Jones</p>
20.	<p>MACARTHUR ANGLICAN SCHOOL COUNCIL (Macarthur Anglican School Ordinance 1982)</p> <p>2 persons, elected for 3 years.</p> <p>The Rev David Barrie</p> <p>Mr Marcus Judge</p>
21.	<p>MOORE THEOLOGICAL COLLEGE COUNCIL (Moore Theological College Ordinance 2009)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>Bishop Chris Edwards</p> <p>1 lay person, elected for 3 years.</p> <p>Mr Anthony E Clemens</p>
22.	<p>ST MICHAEL'S REGIONAL CATHEDRAL WOLLONGONG CHAPTER (St Michael's Regional Cathedral Wollongong Ordinance 1969)</p> <p>1 member of the clergy licensed by the Archbishop to a specific ministry in the Wollongong Region, elected for 1 year by the regional electors of the Region.</p> <p>The Rev James Douglass</p>
23.	<p>SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL COUNCIL (SHORE) (The Sydney Church of England Grammar School Constitution Consolidation and Amendment Ordinance 1923)</p> <p>1 lay person, elected for 4 years.</p> <p>Mrs Janna Robertson</p>

50 Ordinary Session of Synod : Proceedings for 2019

24.	<p>ST ANDREW'S CATHEDRAL CHAPTER (Cathedral Ordinance 1969)</p> <p>1 member of clergy licensed or authorised to act or officiate by the Archbishop, who is not a member of clergy appointed by the Chapter, elected by the clerical members of the Synod for 3 years.</p> <p>The Rev Simon Flinders</p> <p>1 lay person, elected by the lay members of the Synod for 3 years.</p> <p>Mrs Catherine M Crouch</p>
25.	<p>ST ANDREW'S HOUSE CORPORATION (St Andrew's House Corporation Ordinance 2018)</p> <p>3 persons, elected for 3 years</p> <p>Mr Marcin Firek</p> <p>Mr Robert J Freeman</p> <p>Mr Luke Jackson</p>
26.	<p>SYDNEY ANGLICAN LOANS BOARD (Finance and Loans Board Ordinance 1957)</p> <p>1 member of the clergy, elected for 3 years.</p> <p>The Rev Daniel McKinlay</p> <p>2 lay persons, elected for 3 years.</p> <p>Mr Luke Pearce</p> <p>Ms Myra Rosolen</p>
27.	<p>SYNOD POOL (Parish Disputes Ordinance 1999)</p> <p>1 member of the clergy, being an incumbent, elected by clerical members of the Synod, for 2 years.</p> <p>The Rev Roger J Cunningham</p>
28.	<p>TERTIARY EDUCATION MINISTRY OVERSIGHT COMMITTEE (Synod Resolution 2/15)</p> <p>3 persons, elected for 3 years.</p> <p>The Rev Scott M Blackwell</p> <p>The Rev Richard J Blight</p> <p>Canon Mark H Williamson</p>

29.	WILLIAM BRANWHITE CLARKE COLLEGE COUNCIL (William Branwhite Clarke College Ordinance 1987) 1 member of the clergy, elected for 3 years. The Rev Paul Lucas 1 lay person, elected for 3 years. Mrs Cathy Knudson
-----	---

B BOUNDS

25/09/2019

Returning Officer

Date

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

G N DAVIES

14/10/2019

Archbishop of Sydney

Date

Resolutions

1/19 Ordinary sessions of Synod held in September

Synod encourages the next Archbishop to summon members to ordinary sessions of Synod held in the final weeks of School Term 3, rather than the first weeks of School Term 4, from 2021.

(Canon Phillip Colgan 14/10/2019)

2/19 Steps to encourage ordination

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.

(The Rev Dr Mark Thompson 14/10/2019)

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

Synod noting the report 43/18 Implementation of Recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse –

- (a) endorses 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) requests 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) refers questions of draft ordinances or policies required to facilitate their implementation to Standing Committee, and
 - (ii) requests the Standing Committee to bring recommendations on funding to enable implementation of the actions set out in the report for approval by Synod.

(Ms Michelle England 14/10/2019)

4/19 Staff management training

Synod –

- (a) notes that while many rectors have participated in staff management training, the majority have not;
- (b) encourages rectors who have not already done so, to participate in staff management training as a matter of urgency;
- (c) requests the Safe Ministry Board, regularly include items relating to staff management in the content for the mandated triennial Faithfulness in Ministry training, noting that the 2020 Faithfulness in Ministry training will focus on staff management, and bullying in particular;
- (d) requests Ministry Training and Development to include appropriate training on the Ordinances relevant to Assistant Ministers as part of the post-ordination Ministry Development program for deacons;
- (e) recommends to the Archbishop that licences for Assistant Ministers, issued at the request of a rector, have an option for a specified term, with the minimum term being two years; and
- (f) requests the Ministry Standards Ordinance Review Committee to further review the *Ministry Standards Ordinance 2017*, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures, are recommended prior to more serious action.

(Bishop Chris Edwards 14/10/2019)

5/19 Amendment to the Property Use Policy

Synod agrees to amend its Property Use Policy by inserting the following as a new paragraph 10(a) –

‘This policy is not intended to require a withdrawal from, or the exclusion of, those who do not share our doctrines, tenets and beliefs. Rather, we should welcome to our properties those who do not share our doctrines, tenets and beliefs, to the fullest extent possible, yet in a way that does not cause our doctrines, tenets and beliefs to be contravened or compromised. The mere presence of those who do not share our beliefs or the mere expression of beliefs we do not share, will not contravene this policy. However allowing our property to be used for the promotion or propagation of such beliefs does. For example, it does not contravene our doctrines, tenets and beliefs for a resident of an Anglican retirement village who is an adherent of another faith to practise their faith in the privacy of their own residence, but it would be a contravention if the retirement village were to allow a service of public worship for those of that faith to be held.’

(Bishop Michael Stead 14/10/2019)

6/19 The nature of marriage

Synod welcomes the Doctrine Commission’s report *The Implications of Domestic Abuse for Marriage, Divorce and Remarriage* and commends it to ministers and parishes for their careful consideration.

(The Rev Dr Mark Thompson 14/10/2019)

7/19 ‘An Introduction to Teaching in an Anglican School’

Synod welcomes a new online course designed and developed by Anglican Education Commission (EdComm) entitled ‘An Introduction to Teaching in an Anglican School’, and notes that –

- (a) the course was designed to assist teachers who are new to an Anglican school to reflect on and consider how they can best participate in and support the Christian foundations and ministry of the particular school they are joining,
- (b) the course is accredited as 10 hours of professional learning by the New South Wales Education Standards Authority,
- (c) to date 109 teachers and chaplains have enrolled in the course,
- (d) the course was funded by the Synod, Anglican Schools that subscribe to EdComm and the Genesis Charitable Foundation, and

- (e) development of a more generic course 'An Introduction to Teaching in a Christian School' should be completed later this year.

(Dr John Collier 14/10/2019)

8/19 Induction into administrative requirements for new rectors

Synod requests Standing Committee to investigate and implement routine measures that will enable new rectors to be better and formally inducted into the range of administration requirements for rectors and parishes.

(The Rev Mike Begbie 14/10/2019)

9/19 30th Anniversary of women ordained as deacons in the Diocese of Sydney

Synod, noting the 30th anniversary of women ordained as deacons in the Diocese –

- (a) gives thanks to God for the ministries of women in the Diocese, both ordained and lay,
- (b) gives thanks to God for the long history of gospel partnership between women and men in this Diocese,
- (c) praises God for the multitude of opportunities women have to exercise their teaching and pastoral gifts,
- (d) commends churches, schools and diocesan organisations employing women for ministry roles, and
- (e) asks God to continue to raise up women for gospel ministry, whether full-time or part-time, so every parish may have theologically trained women on their staff team.

(Archdeacon Kara Hartley 14/10/2019)

10/19 Mrs Margaret Fuller

Synod expresses its profound thanks to Ms Margaret Fuller for her 23 years of faithful and diligent serving as a Contact Person for the Professional Standards Unit. In this role Margaret has tirelessly provided care, outstanding support and wise advice to complainants.

As well as her Professional Standard's responsibility, over the last 40 years Margaret has provided advice and counsel to many in Parish ministry across the Diocese.

As Margaret retires from her PSU work, Synod prays for continued health as she involves herself in many other ministry areas, especially at St Mark's West Wollongong.

(Bishop Peter Hayward 14/10/2019)

11/19 Authorised Lay Ministers

Synod –

- (a) gives thanks to God for the heritage of significant lay participation and lay ministry in our Diocese,
- (b) affirms the appropriate employment of Authorised Lay Ministers as one expression of promoting lay ministry in our parishes,
- (c) notes the Anglican Church of Australia Constitution Act 1961, as a Fundamental Declaration, commits the Church to "preserve the three orders of bishops, priests, and deacons" in the ministry, and
- (d) requests the Standing Committee appoint a taskforce of six persons, three ordained and three lay, with power to co-opt, to –
 - (i) examine the types of ministry carried out in parishes under the employment category of Lay Minister,
 - (ii) determine if the ministries for which some Lay Ministers are employed are either actually, or perceived by the local church to be functionally, identical to ordained ministers, and

- (iii) report to the ordinary session of Synod in 2020 with recommendations on any legal, theological, or practical implications emerging from this examination.

(The Rev Scott Newling 14/10/2019)

12/19 The Church of Confessing Anglicans Aotearoa/New Zealand

In light of the May 2018 decision of the General Synod of the Anglican Church of Aotearoa, New Zealand and Polynesia to pass a resolution that authorises bishops to allow clergy in New Zealand to bless same-sex relationships, this Synod –

- (a) gives thanks to God for –
 - (i) the establishment of the authentically Anglican and biblically faithful Church of Confessing Anglicans Aotearoa/New Zealand,
 - (ii) the godly and courageous leadership of the Church of Confessing Anglicans Aotearoa/New Zealand and the parishes they represent,
 - (iii) the leadership of the Gafcon Primates in supporting biblically faithful Anglicans in New Zealand and other parts of the world for the glory of Christ and the extension of his kingdom, and
 - (iv) the leadership of our Archbishop and other senior clergy in participating in the consecration of the bishop-elect,
- (b) commits to pray –
 - (i) for the consecration and installation of Bishop-elect Jay Behan on Saturday, 19 October in Christchurch, New Zealand,
 - (ii) for the numerous parishes that have taken the courageous and costly decision to join the Church of Confessing Anglicans Aotearoa/New Zealand, and
 - (iii) for those parishes who hold to the clear teachings of the Bible but have remained within the Anglican Church of Aotearoa, New Zealand and Polynesia, and
- (c) encourages parishes within the Diocese of Sydney, as practical expressions of our fellowship in the gospel and a recognition of our full fellowship with the Church of Confessing Anglicans Aotearoa/New Zealand as an authentically Anglican and biblically faithful Church, to generously support them through prayer, financial support and ministry partnership.

(Dean Kanishka Raffel 14/10/2019)

13/19 Amendment to the Governance Policy for Diocesan Organisations

Synod agrees to amend its Governance Policy for Diocesan Organisations by omitting paragraph 37 in the Policy Guidelines in Appendix 2 and inserting instead the following –

‘37. The diocesan organisation should comply with all applicable ordinances and policies of the Synod (as amended from time to time) including, as applicable –

- (a) the *Investment of Church Trust Property Ordinance 1990*,
- (b) the *Accounts, Audits and Annual Reports Ordinance 1995*,
- (c) the *Anglican Schools Ministry Ordinance 2016*, and
- (d) the *Sydney Anglican Use of Property Ordinance 2018*, and
- (e) the *Safe Ministry to Children Ordinance 2018*.’

(Bishop Michael Stead 15/10/2019)

14/19 Freedom of Religion

Synod welcomes the Federal Government’s proposed Religious Discrimination Bill as an important first step towards protecting the right of all Australians to hold and manifest religious beliefs, but expresses grave concerns about a number of drafting issues in the Exposure Draft of the Bill which profoundly threaten the Christian mission and purpose of Anglican religious institutions, including –

- (i) the exclusion of bodies such as Anglicare Sydney and Anglican Youthworks from the definition of ‘religious bodies’ because of fees charges for goods and services,

- (ii) the requirement that schools and other religious bodies would have to employ only Christian staff, and not be allowed to merely preference the employment of Christian staff, and
- (iii) the undefined term “vilify” undercuts the protection that the Bill gives to statements of belief.

Accordingly Synod –

- (a) urges diocesan bodies, ministers and lay people to continue to pray for, and engage respectfully with, our political leaders to improve this Bill to ensure that Australia is a place where people of all faiths and none can freely practice their beliefs with mutual respect,
- (b) calls on the Government to amend the Bill to address the concerns identified above, to ensure that no body established for religious purposes will be prevented from acting in accordance with its religious beliefs or in the furtherance of its religious purpose because of this Bill, and
- (c) noting that Australian Law Reform Commission (ALRC) has been asked by the Attorney-General to propose legislative reforms to “limit or remove altogether (if practicable) religious exemptions to prohibitions on discrimination, while also guaranteeing the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos”, and that the Attorney-General has altered the terms of reference and deferred the reporting timetable for the ALRC until the end of 2020 –
 - (i) declares that the implementation of such reforms that guarantee the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos is a necessary next step towards protecting freedom of belief in Australian law, and
 - (ii) respectfully requests the Attorney-General to expedite the ALRC reporting timetable, to ensure that the recommendations from the ARLC can be considered during the current Parliamentary term.

(Bishop Michael Stead 15/10/2019)

15/19 Abortion Law Reform Act 2019 (NSW)

Synod, in view of the NSW Parliament passing the Abortion Law Reform Act 2019 –

- (a) affirms a biblical view of the sanctity of life acknowledging that all people are created by God in his image,
- (b) thanks all of those Anglicans who wrote to their local members, provided submissions, signed petitions or attended public rallies as expressions of opposition to these proposed reforms,
- (c) notes with regret that amendments were rejected which would have –
 - (i) required counselling for the mother (or her legally authorised representative) when her pregnancy is less than 22 weeks,
 - (ii) required the informed consent of the mother (or her legally authorised representative) about her disabled unborn child,
 - (iii) required an expert panel to assess the appropriateness of a late-term abortion given the health of the woman and her unborn child,
 - (iv) ensured that sex-selection is unlawful,
 - (v) acknowledged that it is a “woman”, not merely a “person”, who bears the pregnancy,
 - (vi) exempted any medical practitioner or health professional from any participation in a termination on the basis of a conscientious objection to abortion,
 - (vii) required a medical practitioner to act to save a child born after a failed abortion,
 - (viii) lowered the threshold for a late-term abortion to 20 weeks,
 - (ix) required analgesia to be administered to the unborn child so as not to experience pain during the abortion,
 - (x) prohibited the sale or supply of foetal tissue,
- (d) notes with thankfulness the amendments passed by the Legislative Council which –
 - (i) changes the name of the Bill to honestly reflect what it is: the “Abortion Law Reform Act 2019”,
 - (ii) provides that nothing in the Bill prevents a medical practitioner from exercising any duty to provide medical care to a child born after a failed termination,
 - (iii) requires informed consent for mothers (or her legally authorised representative) for pregnancies over 22 weeks,

- (iv) requires information about access to counselling to be provided to mothers (or her legally authorised representative) for pregnancies over 22 weeks,
- (v) provides a partial concession for a medical practitioner or health professional with a conscientious objection to abortion from participating in a termination by requiring them only to refer patients to a general government service directory,
- (vi) makes it a criminal offence to use intimidation to coerce a person into having an abortion,
- (vii) requires medical practitioners, after performing an abortion, to notify the Secretary of the Minister of Health with information about the termination, and
- (viii) requires a review on whether abortions are being performed for the purpose of sex-selection and a report on how to prevent terminations for the purpose of sex- selection,
- (e) calls on Christians to stand alongside women who wish to pursue options not to abort a child, with genuine care and encouragement and to love and support those women who have had an abortion, and
- (f) calls on Christians and Christian institutions to –
 - (i) continue to petition the NSW government to review the abortion law to better protect the unborn child, mothers, and medical practitioners or health professionals with a conscientious objection to abortion; and
 - (ii) advocate for further reforms to laws, policies or guidelines relating to adoption and fostering so as to make adoption and fostering an easier and more realistic option for women who are contemplating the termination of a pregnancy and a safe and nurturing environment for children.

(Archdeacon Kara Hartley 15/10/2019)

16/19 Amendment to the Statement of Personal Faith in the Governance Policy

Synod agrees to amend the Statement of Personal Faith set out in Appendix 3 of the Governance Policy for Diocesan Organisations by amending paragraph 2 of that statement by addition of the following subparagraph as follows –

- (d) that this faith produces obedience in accordance with God’s word, including sexual faithfulness in marriage between a man and a woman, and abstinence in all other circumstances.’

(Canon Sandy Grant 15/10/2019)

17/19 Parental Leave Policy

Synod –

- (a) notes lay ministers and other employees of parishes are entitled to parental leave in accordance with government legislation,
- (b) notes the *Parental Leave Ordinance 2016* was passed by Synod in 2016 to provide guidelines for parishes considering the provision of parental leave for ordained parish ministers and that the Standing Committee will be arranging a review of the policy during 2020,
- (c) notes the ordinance requires a Parish Council which adopts the standard policy or the policy with amendments to notify the Registrar and provide a copy of any amendments to the standard policy,
- (d) notes as at 1 October 2019 only 6 parishes had notified the Registrar of the adoption of a Parental Leave Policy,
- (e) encourages Parish Councils to consider the ordinance and determine whether it would be appropriate to adopt a Parental Leave Policy,
- (f) asks parishes which have adopted any form of Parental Leave Policy to contact the Diocesan Registry to confirm that this has been recorded.

(Mr Doug Marr 15/10/2019)

18/19 Amendment to membership requirements in the Governance Policy

Synod agrees to amend the Policy Guidelines accompanying the Governance Policy for Diocesan Organisations by omitting the current paragraph (5) and inserting instead –

'The membership of the board should include –

- (a) at least two clergy licensed in the Diocese of Sydney, and
- (b) at least two members with (at minimum) a three year theological degree from Moore Theological College or another college that is endorsed by the Archbishop for the purpose of this clause,

noting that the requirements of paragraphs (a) and (b) may be met by the same two people.'

(Canon Phillip Colgan 15/10/2019)

19/19 Definition of 'mentally ill'

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

(The Rev Dr Raj Gupta 15/10/2019)

20/19 The Fountain of Public Prosperity: Evangelical Christians in Australian History 1740–1914

This Synod congratulates Stuart Piggin and Robert D. Linder on receiving the 'Australian Christian Book of the Year 2019' for their book 'The Fountain of Public Prosperity: Evangelical Christians in Australian History 1740–1914'.

Synod notes that the judges described the book as 'a seminal and epic contribution to Australian Christian history, thoroughly researched, deeply insightful and a pleasure to read' and as having a 'critical function in correcting the general ignorance of the enormous influence of evangelical Christians in the development of Australia.'

Synod wishes Stuart and Robert well as they launch the second volume, 'Attending to the National Soul: Evangelical Christians in Australian History, 1914-2014', on 12 December 2019.

(The Rev Michael Armstrong 15/10/2019)

21/19 Prioritisation of Synod Requests

Synod, noting the report from Standing Committee entitled 'Prioritisation of Synod Requests' (Book 1, page 149) expresses its support for the Standing Committee handling the requests of the Synod in exactly the way the report describes.

(The Rev Simon Flinders 15/2019)

22/19 Thanksgiving for St Luke's Liverpool

This Synod gives thanks to God that Saturday 19 October 2019 marks 200 years of continuous Christian ministry at St Luke's Liverpool. It acknowledges the vision of Governor Lachlan Macquarie in choosing a strategic site and setting aside land and money to construct the church. It thanks God for the involvement of Thomas and Rachel Moore within the parish and the growing town of Liverpool. It recognises the desire of its first rector, the Rev Robert Cartwright, to begin preaching the Word of God before the building was finished and furnished.

Synod gives thanks to God for his goodness in providing seventeen godly incumbents to teach and preach the gospel for such a long period of time. It acknowledges the impact which many parishioners have had and are continuing to have in ministering to people of all ages and from a multiplicity of ethnic and social backgrounds.

Synod sends its good wishes to the people of St Luke's and prays that they will continue to see Christ honoured as Lord and Saviour throughout the bustling city of Liverpool and its surrounding areas.

(Dr Bryan Cowling 15/10/2019)

23/19 The Rev John Lavender and Evangelism and New Churches

Synod gives thanks for the ministry of the Rev John Lavender over the last 23 years at Glenmore Park Anglican Church and especially for his commitment to evangelism and leading the parish for mission and reaching lost people with the good news of salvation through Christ. We rejoice that God has called many in the area to repentance and faith over the years through this ministry.

Synod gives thanks that John will commence a new role in 2020 with Evangelism and New Churches seeking to help parishes across the Diocese sharpen their evangelistic focus and be oriented for mission to reach the thousands without Christ and hope in our suburbs and regions of the Diocese. We give thanks for the additional funds available from Synod for this crucial work through ENC to ensure evangelism is the priority in the work of all our parishes and organisations.

Synod encourages all parishes to pray for John as he brings his passion, experience and wisdom to this new work. Church leaders are encouraged to contact ENC for consultation to develop effective evangelistic plans in every parish and for coaching, support and resources to execute these plans to see many, by God's grace, saved while there is still time across the Diocese.

(The Rev Phil Wheeler 15/10/2019)

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

Synod –

(a) noting that the terms of Synod resolution 22/18 (regarding Indigenous Ministry in the Diocese) include a request that the Diocesan Doctrine Commission bring a report to this session of Synod concerning a theology of reconciliation, and

(b) noting that such a report has not been tabled,

requests the Doctrine Commission to provide a report to the Standing Committee addressing this request no later than the Standing Committee meeting in March 2020.

(Mr Tony Willis 15/10/2019)

25/19 Review of Ministry Standards Ordinance 2017

Synod, noting recommendation (f) of the report, 'Assistant Ministers Ordinance 2017 Amendment Ordinance 2019', together with the Ministry Standards Ordinance 2017 Amendment Ordinance 2019, requests the Standing Committee to additionally undertake a further review of the *Ministry Standards Ordinance 2017* and its operation, drawing on submissions to be invited from members of Synod, to determine –

(a) the degree to which the ordinance has been successful in overcoming the perceived weaknesses in the *Discipline Ordinance 2006*, as outlined in the report *Ministry Standards Ordinance 2017* presented to Synod during its 2017 session,

(b) whether any further weaknesses remain in the ordinance (in its amended form), and

(c) whether the Professional Standards Unit is sufficiently resourced for its role in the operation of the ordinance,

and to bring any appropriate recommendations to the next session of Synod.

(The Rev Anthony Douglas 15/10/2019)

26/19 Mr Steven Woods

Synod gives thanks for the life and ministry of Steven Woods who represented the parish of Jannali in our sessions from 1996 until his sudden death in January 2019. We thank God for his sharp mind, deep faith, generous heart and for his participation in this Synod over 23 years. We grieve our loss, yet rejoice that he is now at home with the Lord.

(The Rev Neil Fitzpatrick 15/10/2019)

27/19 Canon Simon Manchester

Synod gives thanks to God for the ministry of Canon Simon Manchester at St Thomas' Church North Sydney over the past (almost) 30 years, for his faithful and clear Bible teaching, for his gracious and compassionate proclamation of the gospel and for his sensitive pastoral care, not only for the parishioners of the parish but also many of the clergy of this Diocese. We commend Simon and Kathy to the Lord as they commence the next chapter of their ministry, which we are certain will be to continue to faithfully serve their Lord and Master, Jesus Christ.

(Bishop Chris Edwards 15/10/2019)

28/19 Circulation of updated Property Use and Governance Policies

Synod –

- (a) requests that the amended Property Use Policy be circulated to all applicable diocesan bodies together with the amended Governance Policy for Diocesan Organisations,
- (b) requests that diocesan bodies ensure they continue to comply with the requirements of applicable ordinances and policies of the Synod, and
- (c) requests further feedback from diocesan bodies to ensure the Property Use Policy remains an effective tool for ensuring our doctrines, tenets and beliefs are consistently upheld across the whole of the undertaking of the Diocese.

(Bishop Michael Stead 15/10/2019)

29/19 Human Sexuality Pastoral Guidelines

Synod, noting the report Human Sexuality Pastoral Guidelines –

- (a) gives thanks for the work of all those involved in developing Same-Sex Attraction: A Pastoral Guide,
- (b) encourages Rectors to provide the Guide to their staff and others who are involved in pastoral care in their parishes and seek feedback on the Guide, and
- (c) requests Standing Committee to seek feedback on the Guide and after considering such feedback, to bring a revised Report and Guide to a future session of Synod.

(The Rev Dominic Steele 15/10/2019)

30/19 Bayside: Classification as a Parish

Synod assents to the classification of Bayside as a parish with effect from 1 January 2020.

(Bishop Peter Lin 15/10/2019)

31/19 Fairfield with Bossley Park: Classification as a Parish

Synod assents to the classification of Fairfield with Bossley Park as a parish with effect from 1 January 2020.

(Bishop Peter Lin 15/10/2019)

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

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

(Mr Michael Easton 15/10/2019)

33/19 Youthworks students seeking ordination

Synod, noting the resolution passed by this Synod on 14 October 2019 regarding steps to encourage ordination, acknowledges the presence in the visitors' gallery, of 6 Youthworks College students together with their lecturers, Dr Ruth Lukabyo and the Rev Mike Dicker. Each of these 6 students are pursuing ordination, so we thank God for each of them and for their desire to serve his Son in our Diocese through effective youth and children's ministry.

(The Rev Craig Roberts 16/10/2019)

34/19 Acknowledgment of board member duties and responsibilities

Synod encourages the Board of Anglican Schools Corporation, the Board of Anglican Community Services (Anglicare), the Governing Board of Moore Theological College, the Board of Youthworks, and the Board of the Anglican National Superannuation Fund, to consider pursuing amendments to their constituting ordinances to require the following –

- (a) Any person who wishes to be elected, appointed or reappointed as a board member of that organisation must sign an acknowledgement of duties and responsibilities, in a form prepared by the organisation and approved by the Standing Committee (an Acknowledgement), including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.
- (b) When a person nominates another person (the nominee) for election to that organisation, that person is required to certify that the nominee is willing to sign the relevant Acknowledgement if elected, and will do so before attending any meeting.

(Bishop Chris Edwards 16/10/2019)

35/19 Archbishop's Letter regarding Domestic Abuse and Remarriage

This Synod notes and gives thanks to the Archbishop for his letter regarding Domestic Abuse and Remarriage, dated 29 July 2019, which is his response to Resolution 50/18 on this matter.

(Ms Lyn Bannerman 16/10/2019)

36/19 Appreciation for the thirty-four Heads of Anglican Schools

This Synod notes that on 25 October 2018 thirty-four Heads of Anglican Schools signed an open letter to all members of the Commonwealth Parliament of Australia encouraging that Parliament to codify religious freedom in legislation, and, until that happens, to maintain the existing exemptions under the Sex Discrimination Act 1984.

This Synod also notes that as a result of their willingness to sign that letter many of them were vilified not only in the public media and but also in their local communities.

Therefore, this Synod thanks with all its heart these thirty-four Heads of Anglican Schools for their courage and boldness in standing publicly for Biblical truth in this way and assures them of our continued prayers and support as they continue as the spiritual leaders of their respective schools.

(Dr Laurie Scandrett 16/10/2019)

37/19 Thanksgiving for St James' Church, King Street, Sydney

Synod gives thanks to God that 7 October 2019 marked 200 years since the foundation stone of the church building was laid by Governor Lachlan Macquarie as a key part of his plan for Sydney's future.

Synod thanks God for the ministry that has been provided by St James' since the early days of the colony and for the sixteen incumbents who have faithfully served Him in this city.

Synod recognises and values that the mission of St James' reaches many who seek to worship and to serve God in an open and welcoming spirit.

Synod sends good wishes to the people of St James' as they commence a period of four and a half years of celebrations leading up to the bicentenary of the consecration of the church by the Rev Samuel Marsden in 1824.

(Mr James Balfour 16/10/2019)

38/19 Bishop Keith Dalby

Synod –

- (a) gives thanks to God for the election of Bishop Keith Dalby to the Diocese of the Murray, a diocese which includes some of the fastest-growing suburbs of Adelaide as well as the State's richest rural regions, and
- (b) prays he might set the diocese on a course for mission, encouraging the diocese to engage the community with the good news of Jesus Christ.

(Bishop Chris Edwards 16/10/2019)

39/19 Bishop Malcolm Richards

Synod gives thanks to God for the appointment of a guardian of the faith, Bishop Malcolm Richards, to the roles of –

- (a) Bishop for International Relations, and
- (b) Director of Moore College's Centre for Global Mission,

praying that as he represents the Diocese and the College throughout Africa, Asia, South America and the rest of the world, church leaders and principals of colleges will partner with us so we might together support and develop Anglican ministry for Christian leaders to continue the proclamation of the gospel of the Lord Jesus Christ and the making of disciples among the nations.

(Bishop Chris Edwards 16/10/2019)

40/19 Bishop Mark Short

Synod gives thanks to God for the appointment of another guardian of the faith, Bishop Mark Short, to the role of Bishop for Canberra and Goulburn and we pray that as he serves that diocese God would use him as a faithful and godly example of Christ and that he might watch over those committed to his care in humble submission to the Holy Spirit.

(Bishop Chris Edwards 16/10/2019)

41/19 Berala: Classification as a Parish

Synod assents to the classification of Berala as a parish with effect from 1 January 2020.

(Mr Malcolm Purvis 16/10/2019)

42/19 Pitt Town: Classification as a Parish

Synod assents to the classification of Pitt Town as a parish with effect from 1 January 2020.

(Mr Mitchell Currell 16/10/2019)

43/19 Doctrine of Marriage

This Synod –

- (a) affirms that the doctrine of the Anglican Church of Australia is that marriage is a union between one man and one woman,
- (b) affirms that this doctrine of marriage is the “doctrine” of Christ (Matthew 19:3-12), is part of the “rule and standard of faith” established by the Scriptures, and is therefore the unalterable doctrine of this Church (in accordance with Section 66 of the Constitution),

- (c) notes that this doctrine of marriage is also a “principle of doctrine” of the Book of Common Prayer (BCP), and that Section 4 of the Constitution prohibits that which would “contravene any principle of doctrine or worship laid down” in BCP,
- (d) declares that a blessing of a civil same-sex marriage is both inconsistent with the doctrine of Christ and the teaching of the Scriptures and also a contravention of the principles of doctrine established by the Order for the Solemnization of Holy Matrimony in the BCP,
- (e) declares that the blessing or other affirmation of a same-sex marriage is contrary to the Scripture’s teaching about human sexuality which calls for faithfulness in marriage between a man and woman and chastity in singleness in all other circumstances,
- (f) notes that the blessing of same-sex marriages in Anglican jurisdictions overseas was a key catalyst for the “tear in the fabric of the Anglican Communion” that has widened over the past two decades,
- (g) declares that the Diocese of Sydney is in a state of impaired fellowship with any diocese that, or bishop or other minister who, has allowed or participated in the blessing or solemnisation of a marriage that is contrary to the doctrine of marriage of Christ and this Church, and with any bishop who fails to take disciplinary action against a minister holding a licence in that bishop’s diocese, in regards to blessing same-sex marriages solemnised by non-Anglican celebrants, or for entering a same-sex marriage via a non-Anglican celebrant,
- (h) respectfully asks the Archbishop to decline any request to exercise ministry in the Diocese of Sydney from any bishop or other minister who has unrepentantly allowed or participated in a blessing or purported solemnisation of a marriage, which is contrary to the doctrine of Christ and of this Church,
- (i) asks the Standing Committee to consider not providing financial support, whether directly or indirectly, to any Anglican diocese or body which has acted, or has allowed others to act, in a way that is contrary to the Church’s doctrine of marriage,
- (j) asks the Standing Committee to bring a report to the Synod in 2020 giving recommendations of further appropriate changes in our Diocese’s relationship with the national church, and any Anglican diocese, body, bishop or minister who has allowed or participated in a blessing or purported solemnisation of a marriage, which is contrary to the doctrine of Christ and of this Church (noting the Apostle’s teaching in 1 Corinthians 5), and
- (k) requests the Diocesan Secretary to send this motion to the meeting of the General Synod Standing Committee in November 2019.

(Bishop Michael Stead 16/10/2019)

44/19 Special session of the General Synod

Synod –

- (i) noting the proposal to postpone the scheduled 2020 ordinary session of General Synod and, by resolution of the Standing Committee of General Synod, the proposal to replace it with a special session restricted to responses to the Royal Commission into Institutional Responses to Child Sexual Abuse, and
- (ii) noting that a special session of General Synod ‘shall be convened by the Primate’ at the request of one third of the House of Clergy or one third of the House of Laity,

calls upon the Standing Committee, in the event that the 2020 General Synod ordinary session is postponed, to take the necessary steps to gather one third of the clergy or one third of the lay members of General Synod to request a special session of General Synod to be held alongside the special session currently proposed for 2020, to consider motions concerning the blessing of same sex unions, including services of blessing for persons married according to the *Marriage Act 1961*.

(The Rev Jason Ramsay 16/10/2019)

45/19 Nine Motions for General Synod 2020

In the event that an ordinary session, or a further special session, of General Synod is called in 2020, Synod requests that the following 9 motions be promoted to the next session of the General Synod at the request of the Synod of the Diocese of Sydney –

I. Apology

General Synod apologises to, and seeks forgiveness from, people who identify as lesbian, gay, bisexual, transgender or intersex (LGBTI), whom we have hurt by words or behaviour that have not displayed the love of God. We are deeply sorry for any harm we have done, and repent of such ungodly behaviour.

II. Safe Churches

General Synod –

- (a) Deplores and condemns any behaviour that is disrespectful, bullying or abusive, and recognises and rejoices in the image of God as reflected in every human being, regardless of race, social circumstances, creed or sexual identity.
- (a) Commits itself to fostering churches and fellowships where compassion and grace abound and where the love of God is expressed to all, so that our churches and ministries are welcoming, safe and respectful of all people, including those who identify as LGBTI.

III. Respectful Debate

General Synod –

- (a) Recognises that in our churches and in our midst there are same-sex attracted couples who wish to marry with the blessing of the church, and same-sex attracted Christians who as part of their commitment to Christ have chosen a celibate life.
- (b) Recognises that in our churches and in our midst there are those who believe that to withhold the blessing and solemnization of the marriages of same-sex couples is a denial of the gospel (which entails inclusion), and there are those who believe that to change our doctrine of marriage to allow this would be a denial of the gospel (which entails repentance).
- (c) Conscious of the potential for division and dissension, prays for, and commits ourselves to, a spirit of humility and respect in our discussions and debate, willing to have our own views challenged by the teaching of Scripture. We will seek to respect difference and to understand the struggles that others endure as we walk together in humble, faithful discipleship in obedience to the word of God.

IV. Affirming Singleness

General Synod –

- (a) Affirms that singleness is, like marriage, an honourable state for God's people, in which the fullness of God's blessings may be enjoyed. Singleness is highly commended in Scripture (1 Cor 7:8, 32-38; Matt 19:10-12).
- (b) Gives thanks for all single brothers and sisters in our churches, including those who are same-sex attracted, who model to us trust in the goodness of God and the trustworthiness of God's word, by pursuing chaste lives of joyful obedience in a culture that relentlessly promotes sexual fulfilment as essential to happiness in life.

V. The Doctrine of Marriage of our Church

General Synod –

- (a) Continues to affirm that the doctrine of our Church is that marriage is the voluntary union of one man and one woman arising from mutual promises of lifelong faithfulness. (cf. GS 48/17).
- (b) Continues to affirm that the doctrine of our church is based on the teaching of Christ that, in marriage, "a man will leave his father and mother and be united to his wife, and the two will become one flesh" (Matt 19:6).
- (c) Notes that the standard of behaviour for clergy and church workers established by *Faithfulness in Service* (our national code of conduct) is "You are to be chaste and not engage in sex outside of marriage and not engage in disgraceful conduct of a sexual nature" (*FIS 7.4*).

- (d) Continues to affirm that any action that would allow clergy to solemnise a marriage between a same-sex couple would be contrary to the doctrine of our Church and the teaching of Christ. (cf. GS 51/17).

VI. Support for Those Who Have Left their Churches

General Synod –

- (a) Notes that the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) has amended its Canons to allow bishops to authorise clergy to bless same-sex unions in their dioceses.
- (b) Notes that this step is contrary to Resolution I.10 of the 1998 Lambeth Conference and is not in accordance with the teaching of Christ in Matthew 19:1-12.
- (c) Notes that some relationships within ACANZP and throughout the worldwide Anglican Communion, including Australia, have been impaired in the wake of this change, and prays that such relationships will be healed.
- (d) Expresses our support for all Anglicans in Aotearoa, NZ and Polynesia, including those who have left the ACANZP, those who feel the need to leave, and those who remain. We commit ourselves to pray for all who continue to suffer as a result of this decision.
- (e) Notes the Australian Bishops' recognition in March 2018 of the complexity of these issues and affirms the need for humility and graciousness in discerning the way forward.
- (f) Assures all Anglicans in Aotearoa, NZ and Polynesia of our prayers and our desire to continue dialogue.

VII. Blessing Civil Same-sex Marriages

General Synod –

- (a) Notes that Resolution I.10 of the 1998 Lambeth Conference advised that it "cannot advise the legitimising or blessing of same sex unions".
- (b) Notes that the Diocesan Synod of Wangaratta has approved a regulation pursuant to section 5(2) of the *Canon Concerning Services 1992* that purports to authorise a service that could be used to bless a civil same-sex marriage.
- (c) Notes that the blessing of same-sex marriages in Anglican jurisdictions overseas was a key catalyst for the "tear in the fabric of the Anglican Communion" that has widened over the past two decades, and is likely to have the same dire and potentially irreversible consequences for the Anglican Church of Australia.
- (d) Continues to affirm GS Resolution 62/04, that
 - “this General Synod does not condone the liturgical blessing of same sex relationships”.
- (e) Declares that a blessing of a civil same-sex marriage is both inconsistent with the doctrine of Christ and the teaching of Scripture and also a departure from the principles of doctrine established by the Order for the Solemnisation of Holy Matrimony in the *BCP*.
- (f) Declares that the blessing or other affirmation of a same-sex marriage is contrary to Scripture's teaching about human sexuality which calls for faithfulness in marriage between a man and woman and chastity in singleness in all other circumstances.

VIII. Same-sex Marriage and the Clergy

General Synod –

- (a) Notes that Resolution I.10 of the 1998 Lambeth Conference advised that it "cannot advise ... ordaining those involved in same gender unions".
- (b) Recalls GS Resolution 63/04, that "this General Synod does not condone the ordination of people in open committed same sex relationships".
- (c) Declares that it is contrary to the doctrine of our Church (that marriage is between a man and woman) for a member of the clergy to enter into a same-sex marriage.

- (d) Respectfully asks all diocesan bishops to advise their clergy that entering into a same-sex marriage may render them liable before the Diocesan Tribunal to a charge of unchastity and/or sexual misconduct under section 54(2A) of the Constitution of the Anglican Church of Australia.

IX. Call for Repentance

General Synod –

- (a) Heeds the command of our Lord to repent and believe the gospel.
- (b) Fervently prays
 - Most gracious Father,
 - we pray for your holy catholic Church:
 - fill it with all truth
 - and in all truth with all peace;
 - where it is corrupt, purge it;
 - where it is in error, direct it;
 - where anything is amiss, reform it;
 - where it is right, strengthen and confirm it;
 - where it is in want, furnish it;
 - where it is divided, heal it
 - and unite it in your love;
 - through Jesus Christ our Lord. Amen. [APBA p.210]
- (c) Calls on those who have departed from the teaching of Christ and the doctrine of this Church to repent and bring their teaching and practice into conformity with sound doctrine.

(Bishop Michael Stead 16/10/2019)

46/19 Fellowship with Anglicans outside the Diocese

Synod requests the Standing Committee to –

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

(Dr Robert Tong AM 21/10/2019)

47/19 Amendment to the Nomination Ordinance 2006

Synod requests the Standing Committee to consider amending the *Nomination Ordinance 2006* and any other ordinance as required, to ensure that any person remunerated for any work within a Parish (other than where incidental), or related to such a person, is not eligible to be elected as a parish nominator in that parish. Furthermore, Synod asks the Standing Committee to consider inserting a definition of 'layperson' to clarify the eligibility of persons, such as clergy in other denominations, to serve as parish nominators. Parish Synod representatives are invited to provide feedback about this request to Standing Committee no later than 30 March 2020 for their consideration.

(Mr Jonathan Miller 21/10/2019)

48/19 Establishing apprenticeship training pathways

Synod, noting the resolution passed by this Synod on 14 October 2019 regarding *Steps to encourage ordination*, and noting in particular the encouragement to rectors (in paragraph (a)(iii)) to develop an apprenticeship training model to prepare people for future ministry –

- (a) encourages Rectors to remember, with thanks to God, the way the Ministry Training Strategy (MTS) has helped many in our Diocese over the past forty years to take important steps towards ordination, and
- (b) encourages Rectors to contact MTS for help in establishing an apprenticeship training pathway in their church.

(The Rev Simon Flinders 21/10/2019)

49/19 New Safe Ministry Assessment process and timing

Synod respects the recommendations of the Royal Commission into Institutional Child Sexual Abuse and the work done in responding to them represented by the *Safe Ministry to Children Ordinance 2018*.

Synod thanks the Professional Standards Unit, Safe Ministry Board, the Royal Commission Steering Committee and others for their tireless work in making us an increasingly safer diocese, and enabling our compliance with the recommendations from the Royal Commission.

Synod notes that the PSU's 'Circular to Parishes: New Safe Ministry Requirements from 1 January 2020', dated 10 October 2019, has concentrated the attention of parish leadership as to the significant workload required in a short space of time.

Therefore Synod requests that Standing Committee pass an amending ordinance to defer the start date of operation of the *Safe Ministry to Children Ordinance 2018* by four months, until 1 May 2020.

Synod also invites members of Synod and parish Safe Ministry Representatives, to send concise feedback and suggestions about further streamlining or simplifying the new Safe Ministry Assessment process, in a way that honours our desire to protect children by conducting ministry as safely as possible. Such feedback should be sent to the Standing Committee via the Diocesan Secretary by 30 November 2019.

(The Rev Tom Melbourne 21/10/2019)

50/19 The Rev Stephen Semenchuk

Synod gives thanks for the life and ministry of the Rev Stephen Semenchuk who served with faithfulness and distinction in the Diocese from 1987 until his sudden death in May 2019. Stephen's ministry at Merrylands and South Granville, from 1990 to 2002 and Dapto Anglican from 2002 until 2019, bore testimony to his leadership skills and evangelistic heart that was used by God to bring many to saving knowledge of his Lord and Master, Jesus Christ. Stephen also contributed to the wider life of the Diocese with his service on numerous strategy groups and Standing Committee.

Synod prays for God's comfort for his wife Leigh-anne and family as they grieve in their loss and undertake many changes in their life.

(Bishop Peter Hayward 21/10/2019)

51/19 Further review of the Ministry Standards Ordinance 2017

Synod, noting the Biblical imperative in 1 Timothy 5 and Matthew 18 outlining how to resolve disputes, grievances and complaints between brothers and sisters in Christ, requests Standing Committee consider –

- (a) a further review of the *Ministry Standards Ordinance 2017* to consider including an encouragement for parties to consider resolving a grievance, complaint or dispute under the Diocesan policy for dealing with allegations of unacceptable behaviour, and

- (b) a further review of the intersection of the *Ministry Standards Ordinance 2017* and the Diocesan policy for dealing with allegations of unacceptable behaviour to consider if a further mechanism would be preferable to support the resolution of grievances, complaints and disputes.

(Mr Andrew McLachlan 21/10/2019)

52/19 Congregational support for leadership

Synod, recognising that the Ordinal's charge to presbyters –

- (i) describes the high dignity and importance of the office of presbyter,
- (ii) calls for the utmost care, diligence, duty and action, study, prayer and development in wisdom, and
- (iii) recognises the mediation of Christ and the assistance of the Holy Spirit in fulfilling this office;

and noting that –

- (iv) the office is becoming more complex in each succeeding generation,
- (v) the respect in which the office is held continues to be challenged,

affirms the honour of the ministry of all congregation shepherds and praises and thanks God for the godly, competent and sacrificial leadership of the vast majority of rectors, and calls on all parishes and congregations to –

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

(The Rev Archie Poulos 21/10/2019)

53/19 Bishop-elect Mark Calder

Synod wishes to –

- (a) express our thanks to our gracious God for his provision of faithful harvesters for the plentiful harvest field, and as Anglicans, for his provision of “guardians of the faith” in the office of diocesan bishops,
- (b) thank the previous Bishop of Bathurst, Ian Palmer, and the Diocese of Bathurst for their ongoing work in making Christ known in such hard times, and their bold decisions to make the best of the limited resources available to them,
- (c) thank God for Mark and Susan Calder in being open to, and accepting of, the incredible responsibility of Mark becoming the next bishop of Bathurst,
- (d) continue to express excitement at the prospect developing any practical ministry assistance to the Diocese of Bathurst, in the common work of making Christ known, readily appreciating even just a few of the challenges of such a task in rural Australia,
- (e) note that the bishop-elect will be consecrated in St Andrew's Cathedral, Sydney, at 7.00 pm on 21 November 2019,
- (f) note that the bishop-elect will be installed in All Saints Cathedral, Bathurst, at 11.00 am on 23 November 2019.

(The Rev James Warren 21/10/2019)

54/19 Dr Timothy Wright

This Synod gives thanks to God for Dr Timothy Wright after 17 years of distinguished service as the Headmaster of Shore School.

It acknowledges that Dr Wright's leadership at Shore, and his wider influence in a rapidly changing educational context, has been characterised by a clarity of vision, an application of formidable intellect and a constancy of Christian purpose.

Synod recognises the long and notable relationship of Shore School to our Diocese and Dr Wright's commitment to deepen that connection and provide humble leadership among our Anglican schools.

Synod sends its good wishes to Timothy and Sue as they enter retirement and as Timothy continues to support and mentor future Christian leaders in schools throughout our Diocese.

(The Rev Matthew Heazlewood 21/10/2019)

55/19 The Rev David Mansfield

Synod gives thanks to God for the Rev David Mansfield and his clear commitment to making Christ known as Saviour and Lord through his ministries at Fairy Meadow, Kiama, the Department of Evangelism, York St and in the last 10 years as CEO of the Archbishop of Sydney's Anglican Aid.

Under David's leadership, the Archbishop's Appeals Unit was transformed into Anglican Aid. He has been able to assist Anglican Aid to adjust to the ever changing landscape of the Anglican Communion. During his leadership Anglican Aid has broadened relationships with Gafcon partners, especially in the area of theological training. This has meant partnering with churches in Asia, the Middle East, the Pacific as well as Africa.

During his time as CEO, David has championed Anglican Aid as the aid agency of choice for Sydney Anglicans and their friends, working in partnership with parishes to promote and support their overseas links. David always maintained that aid is not delivered in a relational vacuum. He emphasised close partnership, with local leadership, through the local church.

He is passionate, humble, visionary and tireless in giving of himself professionally and personally to see the gospel proclaimed both in Sydney and internationally. David always encouraged everyone to let grace flow, to keep the gospel central and to see the fruit of the gospel thrive along with it.

As CEO he has seen donations and projects increase three-fold along with an increase of staff.

As David retires in the next few weeks as CEO of Anglican Aid, we pray for him and Helen that the Lord would continue to use them to His honour and glory.

(Bishop Peter Tasker 21/10/2019)

56/19 Deferral of General Synod Assessments

Synod, noting –

- (a) that in his recent Presidential Address to the Synod of the Diocese of Wangaratta on 30 August Bishop John Parkes stated in regard to the blessing of same-sex marriages that '... the Church is hopelessly split, indeed paralysed', and
- (b) that at the same Synod the Diocese of Wangaratta adopted Regulations pursuant to Section 5(2) of the *Canon Concerning Services 1992* that purportedly authorises 'A Service of Blessing for persons who have been married according to the *Marriage Act 1961*', and
- (c) that the Primate has referred these Regulations and associated matters to the Appellate Tribunal, and
- (d) that the Primate has written to both Bishop John Parkes (the Bishop of Wangaratta) and Archdeacon Clarence Bester (the Vicar General), asking that the service of blessing not be used while the Appellate Tribunal reference is under consideration, and
- (e) that while Bishop Parkes has responded by stating publicly that he won't proceed with the blessing if the Appellate Tribunal finds it violates church law, he has also said –

'Although, we won't wait forever. My advice is that this is legitimate and lawful, and unless the Appellate Tribunal finds that it isn't, then what we have at the moment is a delay rather than a backtrack.', and

- (f) in conjunction with the Special Session of General Synod to be held in May next year there is to be a conference involving some or all General Synod members and possibly others to consider the range of issues this Church is facing in relation to human sexuality, same-sex relationships and marriage, and possible ways forward for this Church,

requests Standing Committee to seek appropriate legal and other advice regarding deferring payment of any General Synod statutory assessment levies for 2019, 2020 and future years, and bring to the Synod in 2020 a report on the matter with recommendations.

(Dr Laurie Scandrett 21/10/2019)

57/19 Anglicare: The first 3 years; the next 10 years

Synod –

- (a) notes the report from Anglican Community Services entitled *Anglicare: The first 3 years; the next 10 years* covering the three years following the merger of Anglican Retirement Villages Diocese of Sydney and Sydney Anglican Home Mission Society in 2016;
- (b) gives thanks to God for the work and ministry of Anglicare and its 3,500 staff and 2,000+ volunteers across the Diocese and in the Diocese of Armidale;
- (c) praises God for –
- (i) the alignment of Anglicare’s mission of serving people in need, enriching lives, sharing the love of Jesus with the Diocesan mission;
 - (ii) the growth in programs and the number of people served by Anglicare across its aged care and community services;
 - (iii) the expanding number of partnerships and other connections with the parishes of the Diocese;
 - (iv) the renewed focus on evangelism and the increased number of chaplains and pastoral care workers;
 - (v) the increased financial commitment for the delivery of services to socially disadvantaged people, particularly through the new Social and Affordable Housing Fund; and
 - (vi) the continuing work with Aboriginal and Torres Strait Islander Peoples;
- (d) prays for wisdom and discernment for Anglicare’s board and executive leadership as Anglicare continues to implement its 2018-2028 Strategy, noting the significant challenges arising from the changes in the regulatory environment and funding for both aged care and community services, the Royal Commissions into Aged Care Quality and Safety and Violence, Abuse, Neglect and Exploitation of People with Disability and the proposed changes to religious freedom laws; and
- (e) seeks God’s continued blessings on Anglicare’s staff and volunteers as they proclaim Jesus Christ in word and deed in the Diocese and beyond.

(Mr Greg Hammond OAM 21/10/2019)

58/19 Anglican National Superannuation Board

Synod notes the intention of the Anglican National Superannuation Board –

- (i) to transition the Anglican National Super plan from AMP to Mercer in the coming months, and
- (ii) to operate the fund under the name 'Anglican Super' as of that date,

and –

- (a) encourages members with questions to email Mercer at Anglican@Mercer.com, and
- (b) requests the Diocesan Secretary to include this information in the circular to parishes following Synod.

(Mr James Flavin 21/10/2019)

59/19 Cobbitty: Classification as a Parish

Synod assents to the classification of Cobbitty as a parish with effect from 1 January 2020.

(Bishop Peter Hayward 21/10/2019)

60/19 Oran Park: Classification as a Parish

Synod assents to the classification of Oran Park as a parish with effect from 1 January 2020.

(Bishop Peter Hayward 21/10/2019)

61/19 Mrs Maryanne Davis

Synod gives thanks to God for the faithful and sacrificial labours, witness and leadership of Mrs Maryanne Davis through her ten years as Principal at Danebank School.

Synod acknowledges her wise and gracious influence upon staff, students, and their families; upon the senior staff of like schools, particularly within the Anglican Schools Corporation; and upon the long-term health and impact of Danebank in Christ's name. As she retires, Synod prays that Maryanne and her husband Tim will continue walking with their Saviour, gladly serving him all their days.

(The Rev Dr Stephen Anderson 22/10/2019)

62/19 Gender representation on Diocesan boards and committees

Synod, noting the report 27/17 Gender representation on Diocesan boards and committees (Revised 2019) –

- (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.

(Archdeacon Kara Hartley 22/10/2019)

63/19 The Archbishop of Sydney's Anglican Aid

Synod –

- (a) thanks God for the work of the Archbishop of Sydney's Anglican Aid, which has been a tremendous blessing to many in socially disadvantaged areas of our Diocese over many years as well as many in need internationally,
- (b) encourages Anglican Aid to continue working alongside local ministries in charitable and humanitarian work in socially disadvantaged areas as well as internationally,
- (c) endorses Anglican Aid as a key agency in helping donors and churches with Necessitous Circumstances Funds, or other similar funds, find potential recipients in Ministry in Socially Disadvantaged Areas Committee (MiSDAC) identified areas,
- (d) encourages churches of the Diocese to support the work of Anglican Aid by either encouraging church members to make tax-deductible donations directly to Anglican Aid's Community Care Fund, or by establishing a tax-deductible Necessitous Circumstances Fund for generous giving towards support for the socially disadvantaged areas of our Diocese,
- (e) encourages churches with existing Necessitous Circumstances Funds, or similar funds, to seek the guidance of Anglican Aid to help identify donor recipients in MiSDAC identified areas as part of their process of deciding where such funds might be distributed.

(The Rev Joseph Wiltshire 22/10/2019)

64/19 Fixed term appointment for the Archbishop

Synod requests the Standing Committee to report to the next session of Synod on the merits and difficulties of a fixed term of appointment for the Archbishop of Sydney, with or without the possibility for extension of that term, including providing clarification on whether a change in ordinance would apply to the sitting Archbishop. Synod members are invited to send succinct submissions on the proposal to the Standing Committee via the Diocesan Secretary by 30 November 2019.

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

(Mrs Stacey Chapman 22/10/2019)

65/19 Guidelines for partnerships and amalgamations between parochial units

Synod requests Standing Committee to consider formulating guidelines and policies to assist parishes in the process of investigating and implementing partnerships or amalgamations with other parochial units.

(Mr Peter Stewart 22/10/2019)

66/19 Review of the Standing Committee Ordinance 1897

Synod requests that the Standing Committee review the *Standing Committee Ordinance 1897* (and other relevant ordinances) particularly in relation to the existing references in that ordinance to –

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

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

(Dr Robert Tong AM 22/10/2019)

67/19 Faithfulness in Service

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

(Mr Matthew Robson 22/10/2019)

68/19 Bishop Ray Smith

Synod gives thanks to God for the Kingdom work of Bishop Ray Smith and his wife Shirley.

Ray and Shirley have faithfully served Christ for more than 60 years. They have had a wonderful ministry in the New England area of NSW; in the USA; in Canberra; as the first Bishop for the Georges River region; in the Parish of Mosman; and now with the Parish of Church Hill in the CBD of Sydney.

We have been blessed. They have sown wisdom and love into these communities; they have been true to the gospel of Jesus Christ, and they have (and will remain) friends and mentors to many.

Over 2019, Ray and Shirley have decided that they need to begin to retire properly (for the second time in 18 years!).

Ray will be formally thanked for his ministry on Sunday 24 November 2019 at St Philip's, Church Hill at the 8:30 am and 10:15 am congregations, with lunch to follow for all who are able to attend.

(Mr Jim Morgan 22/10/2019)

69/19 The Rev John Bales and Ministry to Muslims

Synod gives thanks to our great and glorious God for the wide-ranging and far-reaching ministry of the Rev John Bales and his wife Jan as they retire from parish life after 9 years in Greenacre and a total of 39 years. Their love of the Lord and people from other cultures and faiths has led them to preach Christ in Pakistan, Redfern, Rockdale, Greenacre and North Sydney.

Synod also thanks God for growing CMS' ministry through John's work, first as General Secretary in the NSW Branch from 2005-2010, but also for the establishment of the cross-cultural training programme MENTAC in 2011 with the Rev Dr Margaret Powell.

As John continues to work in this city under Evangelism and New Churches' Ministry to Muslims, Synod encourages parishes, schools and other organisations throughout Sydney to draw on his gentle wisdom and deep experience to develop new ways to hold out the gospel of life to an everchanging society. May all the nations join us around the throne of our risen Saviour, Jesus Christ, on that final day.

(Mr Samuel Terry 22/10/2019)

70/19 Appreciation for 'Tears and Hope - A Service of Healing for Survivors of Abuse'

Synod –

- (a) notes that the annual Tears and Hope Service for survivors of Child Sexual Abuse by clergy and church workers commenced in 2012 at the initiative of the Rev Ed Vaughan, and has run annually with the support and involvement of the parish of St John's Darlinghurst,
- (b) notes that this service includes an apology from the Archbishop to survivors on behalf of the church for abuse, carefully chosen music and liturgy and opportunity for prayer and engagement for survivors, their families and loved ones and those supporting them, and that this service has been very helpful for many survivors of abuse over the years,

- (c) notes that Mr Vaughan will be concluding his ministry at St John's Darlinghurst in November 2019, and that the Professional Standards Unit will be working with others to ensure that the legacy of this work will be able to continue, and
- (d) gives thanks to God for the Rev Ed Vaughan, for the initiative of an annual Tears and Hope Service, and for his care and compassion for survivors of abuse, which was heightened as a result of his experiences with the Irish Commission of Inquiry into Abuse while Ed was serving in ministry in Ireland.

(Bishop Michael Stead 22/10/2019)

71/19 Thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand

Synod receives the thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand for the support, encouragement and prayers of the Diocese of Sydney including this Synod's motion 12/19 and the attendance at the consecration service of the Right Rev Jay Behan on Saturday 19 October 2019 of the Archbishop, Bishops Edwards, Stead and Lin, Archdeacon Kara Hartley and several other Sydney clergy and lay people.

(Dean Kanishka Raffel 22/10/2019)

72/19 General Synod assessments

Synod requests that the following motion be promoted to the next session of the General Synod at the request of the Synod of the Diocese of Sydney –

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

(Bishop Michael Stead 22/10/2019)

73/19 Doctrine Statement on Gender Identity

Synod, noting the report, 'Doctrine Statement on Gender Identity' –

- (a) affirms and adopts the Doctrine Statement on Gender Identity in Annexure A of the report ('Doctrine Statement') as the principal statement of the doctrines, tenets, beliefs and teachings propagated by the Anglican Church, Diocese of Sydney with respect to gender identity, subject to amending –
 - (i) clause 5 to omit the word, 'favouritism', and insert instead the words, 'privileged status', and
 - (ii) clause 6, following the word 'wholeness', to insert the matter, 'and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5)';
- (b) recommends that the relevant governing body of each diocesan school and of each diocesan organisation which exercises pastoral care for, or otherwise engages with, people who struggle with gender identity issues –
 - (i) affirm the Doctrine Statement as the principal statement of the doctrines, tenets, beliefs and teachings with respect to gender identity, and
 - (ii) develop and implement a publicly accessible policy on Gender Identity which is consistent with the Doctrine Statement; and
- (c) requests the Archbishop-in-Council to consult with and consider providing further advice to organisations concerning the implementation of the recommendations referred to in paragraph (b).

(Bishop Peter Hayward 22/10/2019)

74/19 Gender Identity – Pastoral Guidelines for Churches, Schools and Organisations

That the 'Pastoral Guidelines for Churches, Schools and Organisations' pass as a policy of the Synod for the parishes, schools and organisations of the Diocese.

(Bishop Peter Hayward 22/10/2019)

75/19 Mission 2020

Synod –

- (a) gives thanks to God for *Mission 2020* and the opportunities it has created to see Christ honoured as Lord and Saviour in every community, and
- (b) agrees to continue to utilise the vision, mission, values and priorities of *Mission 2020* until the Strategy and Research Group (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.

(Bishop Peter Lin 22/10/2019)

76/19 Gender Identity – Practical Guidelines for Parish Councils

Synod –

- (a) defers consideration of the matter at B9A (Gender Identity – Practical Guidelines for Parish Councils),
- (b) requests Parish Councils to provide feedback on the proposed policy to the Diocesan Secretary by Friday 6 March 2020, and
- (c) requests the Standing Committee to bring the proposed policy, with any recommended changes, to the 1st ordinary session of the 52nd Synod.

(Bishop Peter Hayward 22/10/2019)

77/19 Amendment to the Property Use Policy following the adoption of Gender Identity policies

Synod amends the Property Use Policy of the Synod by –

- (a) replacing the third bullet point in paragraph 9 with the following –
 'Gender Identity Policy for Churches, Schools and Organisations',
- (b) inserting a new paragraph after existing paragraph 16 as follows –
 'A detailed statement of the doctrines, tenets, beliefs and teachings of the Diocese with respect to gender identity is set out in the Doctrine Statement on Gender Identity affirmed and adopted by the Synod at its session in 2019.', and
- (c) inserting a new subparagraph 17(i) as follows –
 'Events which advocate for expressions of gender identity contrary to our doctrine that gender manifests biological sex'.

(Bishop Peter Hayward 22/10/2019)

78/19 Heads of Schools

This Synod gives thanks to God for the Heads of Anglican Schools who have and continue to stand for the authority of the Scriptures, the uniqueness of Christ and the doctrine of our church in their schools.

(The Rev Nigel Fortescue 22/10/2019)

79/19 Welcoming churches

Synod welcomes the Archbishop's public comments on the role of a Bishop as guardian of the faith and the nurturing role of our churches as Christians struggle to follow Jesus and commit themselves to him in faith and obedience, and affirms –

- (a) that all people are made in the image of God, are loved by God and are welcome to join the community of God's people;
- (b) that when Jesus invites all people to "come to him", we are all invited to come just as we are (with all our sins and failings), yet he does not leave us as we were;
- (c) that grace, forgiveness and repentance are gifts which God gives to those he calls to himself as he begins a long work of transforming us into the people that he wants us to be;
- (d) that our churches, therefore, should be places where compassion and grace abound and where the love of God is expressed to all, regardless of their background or struggles; and
- (e) that, in particular, we desire our churches to be places where LGBTI people are welcome as God welcomes them in truth and love.

(Bishop Michael Stead 22/10/2019)

80/19 Archbishop Glenn Davies

Synod notes that this is the last session of Synod before our President, Archbishop Glenn Davies, retires in July 2020. Synod thanks Dr Davies for the way he has presided over this and preceding synods during his term of office. The Archbishop's wide ranging Presidential Addresses were always anchored in the Scriptures and his management of the daily Business Paper and mastery of the Standing Orders will long be remembered by Synod members.

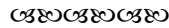
Synod gives thanks to Almighty God for the life and witness of the President, his evangelical faith, his quick mind, his wise counsel to clergy and lay and his representation of the Christian gospel to the secular world. Dr Davies' leadership in the national Anglican Church and in international Anglican forums has given encouragement to 'maintain the faith once delivered'.

Synod prays for God's blessing on Glenn and Di Davies for the years which are to come, trusts that there will be more time for rest and enjoyment of their children and grandchildren, and assures Glenn of our prayers as he no doubt will continue to proclaim Christ in season and out of season, correcting, rebuking and encouraging, with great patience and careful instruction, as he has so ably been doing as our Archbishop.

(Dr Robert Tong AM 22/10/2019)

2019 Report of the Standing Committee

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



1. Introduction

1.1 Charter

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

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

1.2 Access

Meetings are usually held in the 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). Office hours are 9 am to 5 pm.

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

1.3 Meetings and members

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
Vacancy (*ex-Mr Peter Evans, resigned 21 September 2019*)
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.
- A vacancy arose in the position of a lay person elected by the Wollongong Region upon the resignation of the Mr Peter Evans on 21 September 2019.

1.4 Management and structure

Our permanent subcommittees are –

Affiliated Churches Committee

Diocesan Resources Committee

Finance Committee

Registrar's Committee for portraits, plaques & photographs

Religious Freedom Reference Group

Royal Commission Steering Committee

General Synod Relations Committee	Service Review Committee
Ministry in Socially Disadvantaged Areas 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.

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 11th 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 5th Bishop of The Murray

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

1.13 Retirement of Bishop David Robinson

We noted that the Rt Rev David Robinson will conclude his term as the Bishop of Rockhampton on 22 February 2020.

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 23 September 2019 –

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

A separate report lists the ordinances passed by us since the 2018 ordinary session of the Synod. There are 18 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,
- (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.

(16) *The Parish Administration Ordinance 2008 Amendment (Architectural Panels) Ordinance 2019* amended the *Parish Administration Ordinance 2008 (PAO)* to replace the existing provisions with respect to architectural panels. The PAO previously required parishes to obtain approval from Regional Architectural Panels (RAPs) before erecting or altering a building on Church Trust Property intended for use as a church or hall, or erecting or making structural alterations to a house for the use of clergy or a lay minister of the parish. The amendments to the PAO maintain the existing requirement for approval for these projects by an architectural panel, but –

- (a) restrict RAPs to considering projects with total projected construction costs up to \$1.5m, and
- (b) provide for new Project Architectural Panels to consider projects with total construction costs above \$1.5m.

A Project Architectural Panel will be separately constituted for each project, with membership comprising the Regional Bishop (or his nominee) and at least 2 persons appointed by the Regional Bishop from a pool.

(17) *The Solemnisation of Marriage Ordinance 2011 Amendment Ordinance 2019* amended the *Solemnisation of Marriage Ordinance 2011* to make provision for any assistant bishop to act on behalf of the Archbishop in relation to the solemnisation of marriage. Previously, only the Regional Bishop acting in his own region had such authority, which led to problems when a Regional Bishop is on leave.

(18) *The Sydney Anglican Indigenous Peoples' Ministry Committee Land Sale Ordinance 2019* provided for the sale of certain land held by the Sydney Anglican Indigenous Peoples' Ministry Committee (the **SAIPMC**), and the application of the sale proceeds and part of the capital of the SAIPMC Fund to purchase a new residence suitable for a Minister in Indigenous Ministry.

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 4th 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.

In September 2019 we noted that after initially providing an indicative premium quote that would have achieved that objective, the current insurer then withdrew that offer and has indicated that, notwithstanding the reduced benefits, any revised quote is now likely to be significantly more expensive than the existing cover. A further report about this matter is provided separately, in the report "Parochial Cost Recovery charges for 2020".

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. We subsequently passed the *Bondi and Waverley Land Sale and Variation of Trusts Ordinance 2019* to facilitate progress in stage 1 of the Masterplan, and encouraged the parish in the next phase of the project.

3.20 Parish of Leichhardt – Property Development Project

We approved in-principle a proposed development project from the Parish of Leichardt, 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.

5.2 Freedom of Religion

We noted a submission to the Review of the Religious Discrimination Bill – Exposure Draft, prepared by the Religious Freedom Reference Group, and approved the printing of the submission for Synod.

A report with recommendations is printed separately.

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 Blessing of same-sex marriage

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".

We requested a number of motions to be moved at this session of (Sydney) Synod including motions regarding same-sex marriages, the planned special session of General Synod to be held in 2020, fellowship with Anglicans outside of the Diocese and the deferral of General Synod Assessments.

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 2nd 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.

DANIEL GLYNN
Diocesan Secretary

26 September 2019

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.

Standing Committee of Synod - Synod Funds

Income Statement for the 12 months ended 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 12 Months ending 31 December 2017	
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Income	Note												
Distributions - Diocesan Endowment		-	-	4,690,000	-	-	-	-	-	-	4,690,000	4,400,000	
Distributions - Anglican Church Property Trust - Refer to Note 2	2	-	-	882,015	-	-	-	-	-	-	882,015	1,324,897	
Distributions - Hunters Hill (Woolwich Sales Proceeds)		-	-	-	-	-	-	-	-	-	-	378,821	
Interest		1,514	2,399	4,621	515	16,630	455	320	992	978	-	28,424	27,433
PCR Contributions		-	-	-	-	-	-	-	926,473	-	-	926,473	906,510
Synod Grants		223,000	-	-	20,000	300,000	-	44,027	-	40,000	(627,027)	-	-
Other Income		-	-	-	-	-	-	-	616,716	1,202	(174,432)	443,486	711,193
Total income		224,514	2,399	5,576,636	20,515	316,630	455	44,347	1,544,181	42,180	(801,459)	6,970,398	7,748,854
Expenses													
Interest		-	-	-	-	-	-	-	283	-	-	283	171
Staff & Related		-	-	-	-	-	-	24,963	726,004	-	-	750,967	651,071
Professional Fees		-	-	14,180	-	5,004	-	-	185,069	2,126	-	206,379	224,749
SDS Fees		12,700	3,183	949,000	15,950	3,183	-	6,500	39,253	3,183	-	1,032,952	913,380
Computer & Software		-	-	-	-	-	-	-	4,850	-	-	4,850	55,381
Rent & Occupancy		-	-	-	-	-	-	-	30,551	-	-	30,551	28,352
Printing & Stationery		-	-	-	-	-	-	29	13,935	-	-	13,964	12,758
Entertainment & Travel		-	-	-	570	-	89	-	15,449	5,502	-	21,610	128,168
													continued...

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	-	-	-	-	-	-	-	-	-	-	-	-
Total expenses	309,591	20,234	5,997,094	16,520	381,347	89	31,492	1,575,018	34,359	(801,459)	7,564,285	7,258,734
Net surplus/(deficit)	(85,077)	(17,835)	(420,458)	3,995	(64,717)	366	12,855	(30,837)	7,821	-	(593,887)	490,120
Transfer from current year surplus/(deficit)	-	-	(100,000)	-	-	-	-	-	-	-	(100,000)	182,952
Net available surplus/(deficit) after transfer to reserve	(85,077)	(17,835)	(320,458)	3,995	(64,717)	366	12,855	(30,837)	7,821	-	(493,887)	307,168

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

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
	882,015	1,324,897

3. Current liabilities - Provisions

	2018	2017
Current	\$	\$
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
(a) Non-current	\$	\$
Employee benefits - long service leave	23,025	18,759
(b) Provisions	2018	2017
	\$	\$
Provisions - Current	60,231	47,096
Provisions - Non-current	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
	\$	\$	\$	\$	\$	\$	\$	\$
INCOME								
<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
TOTAL INCOME	15,123,342	2,460,047	2,258,103	67,493	21,594	(1,997,456)	17,933,123	17,266,645

	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
	\$	\$	\$	\$	\$	\$	\$	\$
EXPENSES								
<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
TOTAL EXPENSES	15,122,143	2,428,087	2,244,477	32,157	18,974	(1,997,456)	17,848,382	17,351,810
NET SURPLUS/(DEFICIT)	1,199	31,960	13,626	35,336	2,620	-	84,741	(85,165)

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
	\$	\$	\$	\$	\$	\$	\$	\$
Assets								
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
TOTAL Assets	1,171,676	242,498	449,549	402,226	84,446	-	2,350,395	2,252,875
Liabilities								
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
TOTAL Liabilities	16,366	82,720	223,009	-	-	-	322,095	309,316
Net Assets	1,155,310	159,778	226,540	402,226	84,446	-	2,028,300	1,943,559
Equity								
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)
TOTAL Equity	1,155,310	159,778	226,540	402,226	84,446	-	2,028,300	1,943,559

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
Revenue from continuing operations			
Interest		19,724	-
Distributions from St Andrew's House Trust		2,649,000	-
Total revenue from continuing operations		2,668,724	-
Expenses from continuing operations			
SDS Management fee		184,000	-
Total expenses from continuing operations		184,000	-
Share of net profit of investments	5	6,809,610	1,521,985
Surplus for the year		9,294,334	1,521,985
Other comprehensive income			
Funding of provision for distribution	6	(2,460,000)	-
Total comprehensive income for the year		6,834,334	1,521,985
Transfer from current year surplus			
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)
Net available surplus/(deficit) after transfer to reserves		6,334,334	(449,265)

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

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

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
		\$	\$
Cash flows from operating activities			
Interest received		10,213	-
Distributions received		2,649,000	-
Payments to suppliers (SDS Management fee)		(184,000)	-
Net cash inflow from operating activities		2,475,213	-
Net increase in cash held		2,475,213	-
Cash at the beginning of the period		-	-
Cash at the end of the period	3	2,475,213	-

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

Notes to the financial report for the year ended 31 December 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

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

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

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

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

	2018	2017
	\$	\$
Beneficial interest in the St Andrew's House Trust	<u>88,556,641</u>	<u>81,747,031</u>
Movements in carrying amounts of investment in associate		
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	<u>88,556,641</u>	<u>81,747,031</u>
Comprised of:		
Capital invested	4,714,615	4,714,615
Future rental costs reserve	8 1,010,000	760,000
Non-sinking fund capital works reserve	8 1,366,250	1,116,250
Strategic projects reserve	8 1,375,000	1,375,000
Accumulated surplus	80,090,776	73,781,166
	<u>88,556,641</u>	<u>81,747,031</u>

(a) Summarised financial information of associates

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

	Ownership	Synod - St Andrew's House's share of:			
	Interest	Assets	Liabilities	Revenues	Surplus
	%	\$	\$	\$	\$
2018					
St Andrew's House Trust	50	93,815,003	5,258,362	11,978,037	9,458,609
2017					
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
	\$	\$
Current		
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>
Movements:		
Future rental costs reserve (a)		
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>
Future non-sinking fund capital works reserve (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>
Strategic projects reserve (c)		
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>
Total Reserves	<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 th and subsequent years	95	64,463
3 rd and 4 th year	90	61,070
1 st and 2 nd year	85	57,678
Youth and Children's Ministers (Diploma) –		
7 th and subsequent years	85	57,678
4 th to 6 th year	75	50,892
1 st to 3 rd year	65	44,103

Remuneration Packaging

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 –

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

Travelling Allowances/Benefits

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 fixed component of \$8,047 (2019 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
 - 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 –

	2020
	\$
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 –
- 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.
 - Meals should be provided where necessary.
 - As pension benefits may be reduced according to other income received, the recommended rates are open to negotiation.
 - Where a minister is invited to take, or assist in, services in a church outside their parochial unit, any payment for services should be made to the parochial unit to which the minister is licensed, rather than to the minister.

Acting Ministers, Locum Tenens and part time pastoral workers

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 –

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

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

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."¹
- 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

¹ 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=.

- 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.²
- 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.³ 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.⁴
- 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,

² 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.

³ 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.

⁴ 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."⁵
- 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.⁶ 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

⁵ 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.

⁶ 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).¹ 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

¹ 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,² 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

² 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=.

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.'³ 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'

³ 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.'⁴ 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

⁴ 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).⁵ 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.⁶
- (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 21.⁷
- 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

⁵ 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.

⁶ 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.

⁷ 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."⁸

- (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

⁸ 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.’⁹

- 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 21.¹⁰

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.’¹¹

- 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

⁹ Instone-Brewer, *Divorce and Remarriage in the Bible*, 110-114.

¹⁰ Instone-Brewer, *Divorce and Remarriage in the Bible*, 186.

¹¹ 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.’¹² 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

¹² 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, ‘Πορνεία 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.¹³ Therefore in mixed marriages 'the Christian partner is not to take the initiative in a move towards separation.'¹⁴ 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.¹⁵ 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,¹⁶ 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.¹⁷
- (b) Four points may also be made in favour of seeing a right to remarry in verse 15:

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

¹⁴ O'Brien, 'Divorce and Remarriage,' 181.

¹⁵ 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.

¹⁶ 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).

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

- (i) It is important not to overlay 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.¹⁸
- (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".'¹⁹

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

¹⁸ 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.'

¹⁹ 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.²⁰ The report concluded that there were two circumstances where the absolute prohibition against divorce and remarriage were qualified in the Scriptures.

²⁰ 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.²¹ 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

²¹ 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.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

15 August 2019

Bibliography and further reading

- Ash, Christopher. *Marriage. Sex in the Service of God*. Nottingham: IVP, 2003.
- Baldwin, Joyce G. *Haggai, Zechariah, Malachi*. Nottingham: IVP, 2009.
- Bromiley, Geoffrey W. *God and Marriage*. Edinburgh: T. & T. Clark, 1981.
- Burk, Denny. *What Is the Meaning of Sex?* Wheaton: Crossway, 2011.
- Carson, D. A. "Matthew." In *The Expositor's Bible Commentary*, Vol. 8, edited by Frank E. Gaebel, 3–599. Grand Rapids: Regency, 1984.
- Ciampa, Roy E., and Brian S. Rosner. *The First Letter to the Corinthians*. Grand Rapids: Eerdmans, 2010.
- Cornes, Andrew. *Divorce and Remarriage: Biblical Principles and Pastoral Practice*. Repr. Fearn: Christian Focus, 2002.
- Craigie, Peter C. *The Book of Deuteronomy*. Grand Rapids: Eerdmans, 1976.
- Fee, Gordon D. *The First Epistle to the Corinthians*, NICOT. Grand Rapids: Eerdmans, 1987.
- Fisk, Bruce N. "Πορνεία as Body Violation: The Unique Nature of Sexual Sin in 1 Corinthians 6.18." *NTS* 42 (1996): 540–58.
- Heth, William A. 'Jesus on Divorce: How My Mind Has Changed.' *Southern Baptist Journal of Theology* 6/1 (2002):4–29.
- Hill, Michael. *The How and Why of Love: An Introduction to Evangelical Ethics*. Sydney: Matthias Media, 2002.
- House, H. W. *Divorce and Remarriage: Four Christian Views*. Downers Grove: IVP, 1990.
- Instone-Brewer, David. *Divorce and Remarriage in the Bible: The Social and Literary Context*. Grand Rapids: Eerdmans, 2002.
- Instone-Brewer, David. 'Divorce for "Any Cause."' *Whitefield Briefing* 8, no. 5 (December 2003): <https://static1.squarespace.com/static/5c9e3e63e8ba4496c1df9458/t/5caf915b71c10b0d272bf8f3/1555009884870/8.5+WB+Ins+tone+Brewer.pdf>.
- Köstenberger, Andreas and David W. Jones. *God, Marriage and Family: Rebuilding the Biblical Foundation*. 2nd edn. Wheaton: Crossway, 2010.
- Morris, Leon. *1 Corinthians*, TNTC. Leicester: IVP, 1985.
- O'Brien, Peter T. 'Divorce and Remarriage.' In *Agenda for a Biblical Church: 2. Debates & Issues from the National Evangelical Anglican Congress*, edited by A. Nichols & J. W. Williams, pp. 175–84. Sydney: AIO Press, 1981.
- Pressler, C. 'Wives and Daughters: Bond and Free: Views of Women in the Slave Laws of Exodus 21:2-11.' In *Gender and Law in the Hebrew Bible and the Ancient Near East*, edited by V. H. Matthews et al., pp. 147–72. JSOT Supp 262; Sheffield: Sheffield Academic Press, 1998.
- Stott, J. R. W. 'The Biblical Teaching on Divorce.' *Churchman* 85/3 (1971):165–174.
- 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>.
- Turner, David L. *Matthew*, Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2008.
- Wenham, Gordon J. & Heth, William A. *Jesus and Divorce*. 2nd edn. London: Hodder & Stoughton, 1997.
- Wenham, Gordon J., Heth, William A. & Keener, Craig S. *Remarriage after Divorce in Today's Church: 3 Views*. Grand Rapids: Zondervan, 2006.
- Wingerd, Daryl. '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>.

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.'²² 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,

²² Martin Luther, "The Estate of Marriage, 1522," in *Luther's Works* (55 vols.; eds. Jaroslav Pelikan and Helmut T. Lehmann; Philadelphia: Muhlenberg 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.'²³ 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.²⁴

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 Divortis* (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.

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

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

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.²⁵ This committee drafted up the canon law, and the larger committee finalised it during February 1552.²⁶ 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.'²⁷ 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 equipollent.'²⁸

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

²⁵ 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).

²⁶ 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.

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

²⁸ 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.²⁹ 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.³⁰ 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.³¹

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.³²

²⁹ 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.

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

³¹ 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^{r-v}, *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.

³² 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
 - (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 recommended 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 –
 - o The nature of experiences of family violence for those with a connection with Anglican churches
 - o The nature of attitudes, beliefs, knowledge and practices regarding family violence among Anglican Clergy and church leaders
 - o 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 –
 - o Dr Kristin Aune (Coventry University, UK, on her research: “Church Responses to Domestic Abuse – A case study of Cumbria”)
 - o Dr Ruth Powell (NCLS, on the AFSS)
 - o 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.”¹
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.

¹ 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 –
- the *Conduct of the Business of Synod Ordinance 2000* (the Ordinance),
 - the feedback provided by Standing Committee members during its meeting on 10 December 2018 meeting,
 - feedback received by Synod members,
 - the attached summary results of a Survey of Synod members regarding engagement, conducted from late February 2019 (Appendix 1), and
 - 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.¹ 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%

¹ 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 –
- 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
 - 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 –
- 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.

Appendix 1

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
Answered		307
Skipped		2

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	
Answered													307	
Skipped													2	

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
Answered													308	
Skipped													1	

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	
Answered													307	
Skipped													2	

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
	Answered	306
	Skipped	3

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
	Answered	222
	Skipped	87

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
	Answered	303
	Skipped	6

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
	Answered	302
	Skipped	7

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
	Answered	304
	Skipped	5

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	
Answered											302	
Skipped												7

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
Answered		301
Skipped		8

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
Answered		302
Skipped		7

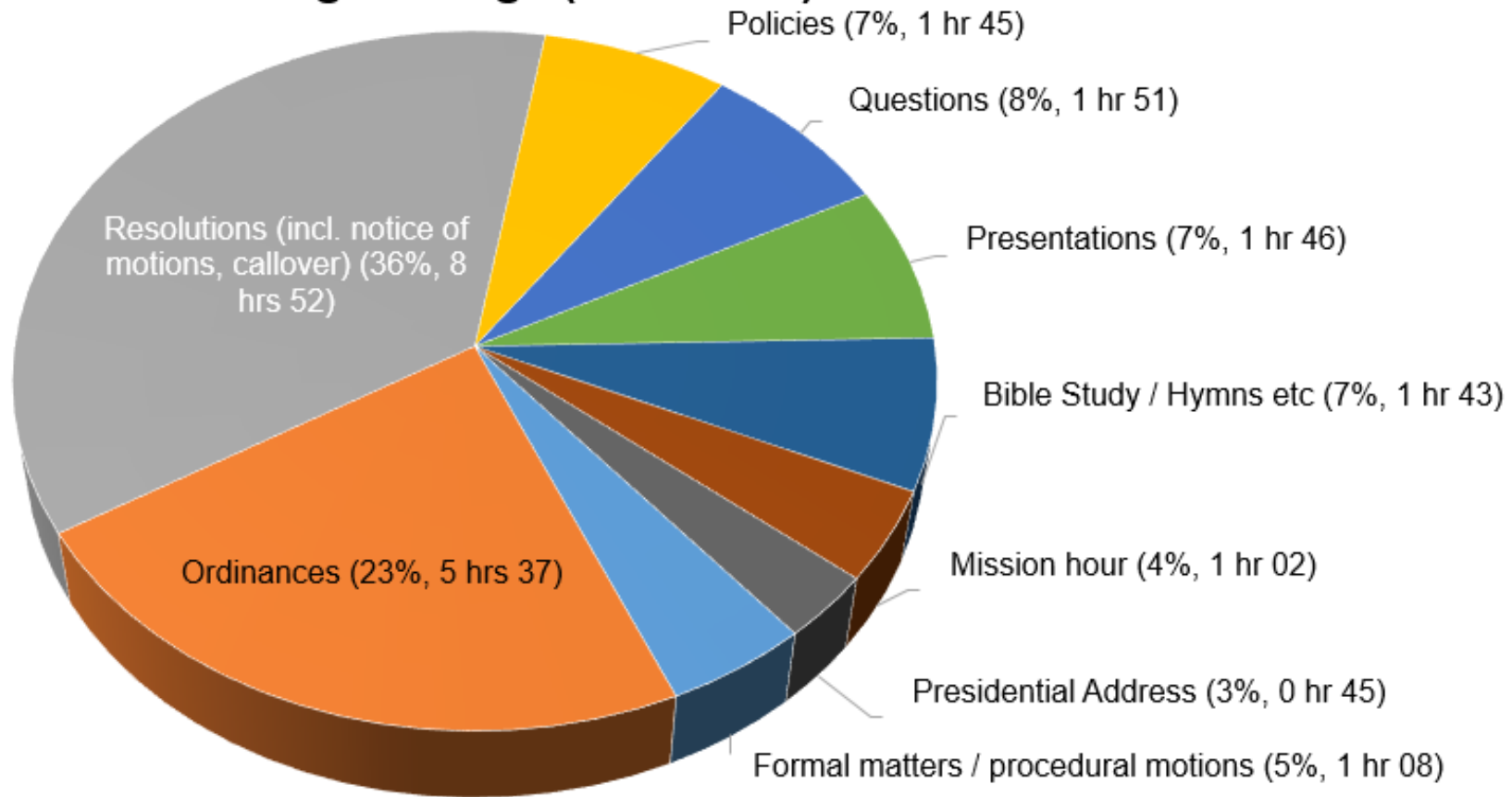
Q13. In which Region is your parish?

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

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)



Freedom of Religion: Submission on the Exposure Draft of the Religious Discrimination Bill

(A report from the Standing Committee.)

Key Points

- The submission to the Federal Attorney-General's Department on the Religious Discrimination Bill – Exposure Draft, prepared by the Religious Freedom Reference Group, is provided as an attachment.
- Synod is encouraged to consider a motion regarding freedom of religion in Australia.

Purpose

1. The purpose of this report is to provide the Synod a copy of the submission made on the Synod's behalf by the Religious Freedom Reference Group to the Federal Attorney-General's Department on the Religious Discrimination Bill – Exposure Draft.

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 welcomes the Federal Government's proposed Religious Discrimination Bill as an important first step towards protecting the right of all Australians to hold and manifest religious beliefs, but expresses grave concerns about a number of drafting issues in the Exposure Draft of the Bill which profoundly threaten the Christian mission and purpose of Anglican religious institutions, including –

- (i) the exclusion of bodies such as Anglicare Sydney and Anglican Youthworks from the definition of 'religious bodies' because of fees charges for goods and services,
- (ii) the requirement that schools and other religious bodies would have to employ only Christian staff, and not be allowed to merely preference the employment of Christian staff, and
- (iii) the undefined term "vilify" undercuts the protection that the Bill gives to statements of belief.

Accordingly Synod –

- (a) urges diocesan bodies, ministers and lay people to continue to pray for, and engage respectfully with, our political leaders to improve this Bill to ensure that Australia is a place where people of all faiths and none can freely practice their beliefs with mutual respect,
- (b) calls on the Government to amend the Bill to address the concerns identified above, to ensure that no body established for religious purposes will be prevented from acting in accordance with its religious beliefs or in the furtherance of its religious purpose because of this Bill, and
- (c) noting that Australian Law Reform Commission (ALRC) has been asked by the Attorney-General to propose legislative reforms to 'limit or remove altogether (if practicable) religious exemptions to prohibitions on discrimination, while also guaranteeing the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos', and that the Attorney-General has altered the terms of reference and deferred the reporting timetable for the ALRC until the end of 2020 –

- (i) declares that the implementation of such reforms that guarantee the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos is a necessary next step towards protecting freedom of belief in Australian law, and
- (ii) respectfully requests the Attorney-General to expedite the ALRC reporting timetable, to ensure that the recommendations from the ARLC can be considered during the current Parliamentary term.'

Background

4. Set out in the Attachment to this report is the submission prepared by the Standing Committee's Religious Freedom Reference Group to the Federal Attorney-General's Department on the Religious Discrimination Bill – Exposure Draft submitted on 23 September 2019.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

24 September 2019

Submission on the Exposure Draft of the Religious Discrimination Bill

By the Anglican Church Diocese of Sydney

1 Who are we?

The name of our organisation is the Anglican Church Diocese of Sydney (the Diocese). The Diocese is one of twenty three dioceses that comprise the Anglican Church of Australia.

The Diocese is an unincorporated voluntary association comprising 270 parishes and various bodies constituted or incorporated under the *Anglican Church of Australia Trust Property Act 1917* (NSW) and the *Anglican Church of Australia (Bodies Corporate) Act 1938* (NSW). These bodies include 40 Anglican schools, Anglicare Sydney (a large social welfare institution, which includes aged care), Anglican Youthworks and Anglican Aid (which focusses on overseas aid and development). A number of these bodies will be making submissions in their own right, highlighting the significant adverse impact that the current drafting of the Bill will have on their religious activities.

The Diocese, through its various component bodies and through its congregational life, makes a rich contribution to the social capital of our nation, through programs involving social welfare, education, health and aged care, overseas aid, youth work and not least the proclamation of the Christian message of hope for all people.

We welcome the opportunity to make this submission and we give consent for this submission to be published.

2 Executive Summary

The Diocese welcomes the Religious Discrimination Bill.

However, there are a number of problems with the current drafting which are so serious that we cannot support the passage of the Bill in its current form.

Many of these problems arise where the Bill has the effect of preventing an entity that has religious purposes from engaging in conduct in furtherance of its doctrines, tenets, beliefs or teachings, and in order to preserve its mission and identity, because this conduct is categorised by the Bill as discrimination.

There are 7 issues that need to be addressed.

- A. The "commercial activities" disqualification is over-reach and will effectively prevent many religious bodies from pursuing the religious purpose or mission for which they exist
- B. Merely preferring (instead of requiring) religious staff may not be "in accordance with doctrine"
- C. The ambiguity of the undefined term "vilify" renders statements of belief vulnerable
- D. Limiting protection to "lawful" religious activity is circular and may subvert the purpose of the Bill
- E. There is no mechanism for a religious body to establish its religious beliefs
- F. The "inherent requirements" test should be limited in order to prevent misuse
- G. The "reasonableness" of restricting the manifestation of belief outside of work needs clarification

In addition to the 7 issues identified above, we are also concerned that this Bill is being considered in isolation from the matters referred to the Australian Law Reform Commission (ALRC) by the Attorney General. The ALRC has been asked to propose legislative reforms to "limit or remove altogether (if practicable) religious exemptions to prohibitions on discrimination, while also guaranteeing the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos".

We note that the Attorney-General has narrowed the terms of reference and extended the reporting timetable for the ALRC until the end of 2020. It is our view that reforms that guarantee the right of

religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos are a necessary next step towards protecting freedom of belief in Australian law, and we respectfully request the Attorney-General to expedite the ALRC reporting timetable, to ensure that the recommendations from the ALRC can be considered during the current Parliamentary term.

3 Submission

The Diocese welcomes the Religious Discrimination Bill. It provides a general protection for people of faith from discrimination in Commonwealth law, enhanced protection for the expression of statements of belief and some protection for freedom of conscience for medical practitioners.

However, there are major problems with the current drafting, which are so serious that we cannot support the passage of the Bill in its current form. There are 7 issues that need to be addressed.

A. The “commercial activities” disqualification is over-reach and will effectively prevent many religious bodies from pursuing the religious purpose or mission for which they exist

We are gravely concerned about the unintended consequences of the current drafting of clause 10.

The definition of religious body in 10(2) excludes registered charities and other religious institutions that “engage solely or primarily in commercial activities”. There is no definition of “commercial activities” in the Bill. The commentary in the Explanatory Memorandum (paragraphs 170-175), suggests that the test is to be given a broad scope, to cover religious bodies “operating in the secular marketplace” and “selling goods [or services] to the general public” on a fee basis. Paragraph 174 of the Explanatory Memorandum makes clear that religious hospitals (e.g., St Vincent’s) and religious aged-care providers (e.g., Anglicare Sydney) would NOT be religious bodies for the purposes of clause 10.

However, many religious bodies use a market mechanism in the provision of goods and services as an important and legitimate means by which they pursue and fulfil their religious purpose or mission. The exclusion of such bodies from the definition of religious body in clause 10 will therefore profoundly undermine the reason for their existence.

For example, Anglican Youthworks provides “Christian Outdoor Education”. Most of the clients of this service are Christian schools, who choose Youthworks because Youthworks has a policy of employing Christians as outdoor educators. Youthworks charges fees to cover the cost of this service. On the definition above, this is a “commercial activity”. The same could be said for Youthworks Campsites and the publishing arm of Youthworks, Christian Education Publications (CEP). All of Youthworks activities are directed towards the religious purposes of the organisation, but since more than 80% of its revenue is from selling goods and services, the organisation is engaging “primarily in commercial activities”, and Anglican Youthworks is deemed not to be a religious body for the purposes of this Bill.

The test in clause 10(2) is equally problematic for Anglicare Sydney. Anglicare Sydney is the social welfare arm of the Diocese. The single largest component of Anglicare’s ministry relates to its retirement villages and aged care services. These ministries are unashamedly Christian in their approach. Anglicare Sydney welcomes people of other faiths as residents, but has a long standing policy of preferring to employ Christians where possible, especially in pastoral care roles, because this goes to the essence of their purpose in providing Christian aged care in a Christian context. However, since the majority of Anglicare’s income and activities are “commercial” (in the sense that people pay fees for accommodation and services), Anglicare Sydney does not qualify as a “religious body” for the purposes of clause 10.

As currently framed, the “commercial activities” test is highly arbitrary, because it only disqualifies a body that engages “solely or primarily in commercial activities”. The threshold for what counts as “primarily” will depend on how a religious body chooses to structure its operations. For example, if a religious denomination created a separately incorporated entity for a specific role (e.g., a stand-alone entity to publish liturgical resources), this entity is engaged primarily in commercial activities, but if the religious denomination conducted exactly the same activities within the denominational entity itself, the commercial publishing activities would not be the “primary” activity of the denomination. This is apparent within the Anglican Church of Australia. There are some dioceses that are incorporated as a whole (e.g., the Diocese of Southern Queensland), others are not incorporated and are made up of multiple incorporated and unincorporated bodies (e.g., the Diocese of Sydney).

We urge the Government to remove the wording in clauses 10(2)(b) and 10(2)(c) that excludes as a religious body an entity “that engages solely or primarily in commercial activities”. The consultation

materials for the Bill do not give any reasoning for the “commercial activities” exclusion. As a matter of principle, there are no good arguments that receiving a fee somehow nullifies the activity as a legitimate means of pursuing a religious purpose or mission – an activity is no less religious simply because it has a commercial character. A test which disqualifies a religious body based on whether it engages “primarily in commercial activities” is novel in Australian charity and anti-discrimination law, and should not be included in this Act. As reflected in paragraph 173 in the Explanatory Memorandum, the current drafting creates the anomaly that a not-for-profit religious charity (which is recognised as such by the ACNC for the purposes of charity law) can be defined **not** to be a religious body for the purpose of the Religious Discrimination Bill. Similar confusion will arise in relation to the interaction with applicable state and territory law. For example, an entity which is recognised as “a body established for a religious purpose” under section 81 of the *Equal Opportunity Act 2010* (Vic), would not be recognised as a “religious body” for the purposes of this Bill.

There are very significant implications for a religious entity that is not recognised as a “religious body” for the purposes of clause 10.

For example, as clause 10 currently stands:

- It would be unlawful discrimination under clause 13 (“Employment”) for Anglican Youthworks to recruit only Christians as outdoor educators to run its “Christian Outdoor Education” programs.
- It would be unlawful discrimination under clause 20 (“Goods, Services and Facilities”) for Anglicare Sydney to allow residents to use a chapel only for Christian services (and not allow a resident who adheres to another religion to use the chapel for services of that religion).
- It would be unlawful discrimination under clause 20 (“Goods, Services and Facilities”) for Anglican Youthworks to reject an application from the (hypothetical) First Church of Satan to hold a Black Mass at one of its campsites.
- It would be unlawful discrimination under clause 21 (“Accommodation”) for a Christian residential university college to give any preference to Christian students.

For these reasons, we cannot support passage of the Religious Discrimination Bill if clause 10 remains in its current form. Our recommendation is that the “commercial activities” test be removed. Clause 10(2) would then read

10(2) **Religious body** means:

- (a) an educational institution that is conducted in accordance with the doctrines, tenets, beliefs or teachings of a particular religion; or
- (b) a registered charity that is conducted in accordance with the doctrines, tenets, beliefs or teachings of a particular religion (~~other than a registered charity that engages solely or primarily in commercial activities~~); or
- (c) any other body that is conducted in accordance with the doctrines, tenets, beliefs or teachings of a particular religion (~~other than a body that engages solely or primarily in commercial activities~~).

B. Merely preferring (instead of requiring) religious staff may not be “in accordance with doctrine”

Clause 10 applies to “conduct that may reasonably be regarded as being in accordance with the doctrines, tenets, beliefs or teachings of the religion in relation to which the religious body is conducted.”

The Explanatory Memorandum gives two examples of such conduct in relation to employment, where it would be permissible for a Jewish school (para 180) and a Catholic charity (para 181) to require **all** staff to be Jewish or Catholic respectively, provided that this was “in accordance with” Jewish/Catholic teaching.

However, often there won’t be a specific doctrine, tenet, belief or teaching that requires the religious body to only engage staff that are adherents of the faith of the institution. The issue is more that doing so is necessary in order for the institution to further its doctrines, tenets, beliefs and teachings or to maintain its identity as a religious body.

Furthermore, many religious schools and other institutions do not insist that **all** staff are adherents to the faith of the institution. Some religious schools, for example, will seek to ensure that there is a

“critical mass” of teachers of that religion, and require other teachers to “support the religious ethos of the school” (or words to that effect). Sometimes it also arises because there are insufficient qualified and experienced adherents of the faith of the institution available for employment. That an institution cannot insist that all staff be adherents should not prevent it from insisting that some or any particular members of staff be adherents.

Clause 10 in its current form does not give sufficient flexibility.

This could be rectified by a small addition to subclause 10(1), as highlighted below.

10(1) A religious body does not discriminate against a person under this Act by engaging, in good faith, in conduct that may reasonably be regarded as being **in furtherance of, or** in accordance with the doctrines, tenets, beliefs or teachings of the religion in relation to which the religious body is conducted.

The Explanatory Memorandum should then give an example which clarifies that the preferencing of staff who hold or support the religious belief of the organisation, or (for a school) the enrolment of students of that faith, is conduct which is in furtherance of the religious purposes of that institution.

An alternative means of achieving the same result would be to add a new subclause.

10(3) Without limiting the generality of sub-section (2), for the avoidance of doubt, a religious body does not discriminate against a person under this Act by giving a preference:

- (a) in its decisions in relation to employment, or
- (b) if it is an educational institution, in its decisions in relation to the admission of students,

to persons who support, adhere to, or act in a way that is consistent with the doctrines, tenets, beliefs and teachings of the religion in relation to which the body is conducted.

C. The ambiguity of the undefined term “vilify” renders statements of belief vulnerable.

A welcome feature of the Religious Discrimination Bill is clause 41, which declares that a statement of belief does not constitute discrimination for the purposes of Commonwealth, state or territory anti-discrimination law.

However, this clause is subject to the limitation in 41(2) that it does not apply to a statement that would, or is likely to “harass, **vilify** or incite hatred or violence” (emphasis added). The word “vilify” is not defined. Leaving this term ambiguous is unhelpful.

The word “vilify” is also used to provide a similar limitation in subclause 8(4). Paragraph 132 of the Explanatory Memorandum appears to apply this to a statement which “**may cause harm to a person**, group of persons or the community at large.” The argument that orthodox statements of religious belief “cause harm” to certain groups is well-rehearsed, and if it is accepted that such statements amount to vilification, then the purposes of clause 41 (and clause 8) will have been subverted.

Furthermore, the definition of “statement of belief” already includes that the statement is made in good faith. This already provides a measure of protection. It is also unnecessary for there to be a “malice” disqualification in subclause 41(2)(a). It is difficult to see how someone can make a malicious statement in good faith. An absence of good faith is at the heart of malice.

The word “vilify” should either be removed from subclauses 41(2) and 8(4), or the word should be defined narrowly in clause 5.

The disqualification in subclause 41(2)(a) for malice should be removed.

D. Limiting protection to “lawful” religious activity is circular and may subvert the purpose of the Bill

Clause 5 limits the definition of religious activity to “engaging in *lawful* religious activity” (emphasis added).

From paragraph 70 of the Explanatory Memorandum, it is clear that the intention of this limitation is to prevent criminal acts such as forced marriages or child marriages being protected by this Bill. However, the expression “lawful” goes much further than criminal acts.

This creates a circularity of definition that could potentially subvert the protection that the Bill seeks to give to the manifestation of religious belief. If certain conduct (such as making a statement of belief) was “unlawful” religious discrimination for the purposes of state or territory legislation, then it would not be a “lawful religious activity” for the purposes of this Bill, and therefore the protection of clause 41 would not apply. This is clearly not the intention of the Bill.

To prevent this subversion of the intention of the Bill, the definition in clause 5 should be modified as follows.

religious belief or activity means:

- (a) Holding a religious belief; or
- (b) engaging in **lawful** religious activity **that is not a criminal offence under the laws of the Commonwealth or any State or Territory**; or

E. There is no mechanism for a religious body to establish its religious beliefs

The definition of “person” in clause 5 makes clear that it can include a religious body or other religious institution. This is welcome, because it ensures that the protection against unlawful discrimination will extend to religious bodies. Paragraph 78 of the Explanatory Memorandum gives the example of a religious body which was refused a facility booking on the ground of its religious beliefs or activity.

However, it is not clear how a body corporate would establish its “religious beliefs”. Clause 6 extends the meaning of “on the ground of a person’s religious belief” as applied to a natural person, but this clause provides no clarity for religious bodies.

To resolve this, a new subclause should be added which provides a mechanism by which a religious body is able to establish its beliefs.

A religious doctrine, tenet, belief, or teaching by which a religious body is conducted may be:

- (a) included in its governing documents, organising principles, statement of beliefs or statement of values; or
- (b) adopted by reference to the governing documents, organising principles, statement of beliefs or statement of values which include the doctrine, tenet, belief or teaching of another religious body or institution; or
- (c) adopted by reference to a document or source that includes the doctrine, tenet, belief, or teaching; or
- (d) established through consistent conduct in accordance with that doctrine, tenet, belief, or teaching.

F. The “inherent requirements” test should be limited in order to prevent misuse.

Subclause 31(2)(b) declares that it is not unlawful to discriminate “because of the other person’s religious belief or activity, the other person is unable to carry out the **inherent requirements** of the employment” (emphasis added). There are similar provisions in relation to qualifying bodies [31(4)] and employment agencies [31(5)].

A matter of concern with this drafting is that it could be used to authorise religious discrimination by a secular company that specifies that is an “inherent requirement” that, for example, staff must not talk about religious topics at work, or must refrain from talking about certain aspects of their religious belief at work. Such a rule would not be prohibited by subclause 31(6). This would have a chilling effect on religious expression. Moreover, there are overseas cases where religious people have

experienced discrimination because their religiously-based beliefs are regarded as incompatible with the “inherent requirements” of their professional role. This has included students training for their profession.

This could be addressed by redrafting clause 31(2) to limit the potential for misuse, as follows.

- (1) It is not unlawful to discriminate against another person in employment on the ground of the other person’s religious belief or activity, if a religious belief, or a religious belief of a particular kind, is a genuine occupational requirement of the position.
- (2) It is not unlawful to discriminate against another person in employment, in relation to a partnership, or in conferring a qualification, if a person’s religious belief is such as to make him or her wholly unable to perform the work required.

(This drafting has been proposed by Prof. Patrick Parkinson, and is reproduced with his consent)

G. The “reasonableness” of restricting the manifestation of belief outside of work needs clarification

It is commendable that subclause 8(3) seeks to make it *prima facie* unreasonable for a large employer to restrict the expression of religious belief outside the employment context. However, the current form of this clause may have the perverse effect of encouraging the restriction of religious freedom by third party sponsors (e.g., Qantas in relation to Rugby Australia) or social media boycotts (e.g., of Coopers Brewer) to create financial hardship, which would enable conduct that would otherwise be unlawful discrimination. As a matter of public policy, this should not be encouraged. This could be addressed by including a definition of “unjustifiable financial hardship” as follows

“unjustifiable financial hardship” does not include hardship that arises, or may arise, as a result of conduct that may reasonably be regarded as intended, in whole or part, to cause an employer to impose or enforce an employer conduct rule.

Furthermore, a clause similar to section 17 of the *Racial Discrimination Act 1975* could be inserted as a new clause 9 in the Bill as follows (with consequential renumbering) –

Unlawful to incite doing of unlawful acts

It is unlawful for a person:

- (a) to incite conduct that is unlawful by reason of a provision of this Act; or
- (b) to assist, promote or induce whether by financial assistance, threats of financial detriment or otherwise the doing of such conduct.

It is also not clear what the implications of subclause 8(3) are for circumstances outside the scope of the clause. For example, since subclause 8(3) only declares it to be unreasonable when a **large** employer limits religious expression **outside** work hours, should a court or tribunal infer that it **is** reasonable to limit religious expression during work hours, or that it **is** reasonable for employers under the \$50M threshold to regulate religious expression outside work hours?

If it is not possible for this to be clarified in the drafting of subclause 8(3) then, at the least, the Explanatory Memorandum should clarify that the intention of subclause 8(3) is not to otherwise permit employers to limit the expression of religious belief, but rather to make clear that employer conduct rules that fall outside the scope of subclause 8(3) would nevertheless be subject to subclauses 8(1)(c) and 8(2)(d), whereby the onus is on the employer to demonstrate that it is reasonable to limit an employee’s religious belief or activity. The Explanatory Memorandum should explain that the \$50M threshold is an expression of the Government’s commitment to limit the regulatory burden on small business, rather than giving small business permission to discriminate, and that it would be unreasonable in most circumstances for a small employer to have a blanket rule prohibiting the expression of religious views on social media.

4 The ALRC Referral

In addition to the matters identified above in relation to the drafting of the Religious Discrimination Bill, we are concerned that this Bill is being considered in isolation from the matters referred to the Australian Law Reform Commission (ALRC) by the Attorney General. The ALRC has been asked to propose legislative reforms to “limit or remove altogether (if practicable) religious exemptions to

prohibitions on discrimination, while also guaranteeing the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos”.

There is an obvious intersection between that task and the subject matter of this Bill. The interaction of the Bill with other discrimination law is a continuing matter of uncertainty that must be addressed. We note that the Attorney-General has limited the ALRC’s terms of reference and extended the reporting timetable for the ALRC until the end of 2020. It is our view that reforms that guarantee the right of religious institutions to reasonably conduct their affairs in a way consistent with their religious ethos is a necessary next step towards protecting freedom of belief in Australian law, and we respectfully requests that the Attorney-General to expedite the ALRC reporting timetable, to ensure that the recommendations from the ALRC can be considered during the current Parliamentary term.

Bishop Michael Stead
Chair, Religious Freedom Reference Group

Anglican Church Diocese of Sydney

23 September 2019

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).¹
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

¹ 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.

Q7. Which formats of Synod suit you and your availability?	Responses
(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%

Q8. Are there any changes which could be made to the Synod (meeting days, times, locations) which would increase your attendance in the future?	Responses
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 2nd 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

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
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

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

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

Comments -

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

The data was taken on 25 March 2019.

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

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

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

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

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

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

Actual number of female clergy elected or appointed to any committee (and # men for comparison): 11 female clergy across 13 appointments (2 women appointed to more than one committee); 98 male clergy across 123 positions.

The Registrar's Department notes the complexity in calculating "total" number of female clergy rather than under a list of different categories.

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) there being matters that were not within the scope of the review that are 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"> - the Archbishop; - the Assistant Bishops; - the Archdeacons; - the Dean; and - other senior diocesan officeholders. <p>MT&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"> - amendments to out-of date definitions (child abuse and child protection legislation) and ordinances; - revision by way of simplifying the 'functions of the board'; - reference to the Safe Ministry Board being the mechanism by which the Diocese of Sydney receives advice in relation to these matters; - power for the Board to seek any additional expert advice as required; - a conflicts of interest component within the Ordinance given Recommendation 16.2 and 16.39; - reference to the Board being the designated diocesan safe ministry authority under the <i>Safe Ministry to Children Ordinance 2018</i>.
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"> a. members of professional standards bodies; b. members of diocesan councils (otherwise known as bishop-in-council or standing committee of synod); c. members of the Standing Committee of the General Synod; and d. chancellors and legal advisers for dioceses. 		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"> • a feedback@safeministry.org.au email address, • a statement in relation to welcoming feedback from the community and affix this to: <ul style="list-style-type: none"> - the contact page on safeministry.org.au and safeministry.training; - the end page of all published documents on safeministry.org.au and safeministry.training; and - the end page of all training modules provided on safeministry.training.

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	<p>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.</p>	*	<p>Standing Committee to bring proposals to the 2020 session of Synod –</p> <p>(a) for professional supervision as a condition on new licences and authorities for:</p> <p>(i) first-time rectors, and</p> <p>(ii) assistant ministers and lay ministers who will be primarily ministering to children or youth,</p> <p>including how this professional supervision should be funded, and</p> <p>(b) to increase the availability of suitable professional supervisors in the Diocese.</p>
16.5	<p>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):</p> <p>a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety</p> <p>b. undertake mandatory professional/pastoral supervision</p> <p>c. undergo regular performance appraisals.</p>	*	<p>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.</p>
16.46	<p>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.</p>	*	<p>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>.</p>

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"> (a) the complaint or the substance of the complaint involves allegations of serious child-related conduct, (b) the complaint is not false, vexatious or misconceived, and (c) there is a risk that the respondent may come into contact with children in the course of their functions as a church worker.
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"> (a) a description of the role powers and duties of the Adjudicator in Chapter 5; (b) similar procedural fairness provisions and standards of proof as in Part 4D.
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"> in the case of Catholic priests and religious, be dismissed from the priesthood and/or dispensed from his or her vows as a religious in the case of Anglican clergy, be deposed from holy orders in the case of Uniting Church ministers, have his or her recognition as a minister withdrawn 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. 	*	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"> assess the level of risk posed to children by that perpetrator's ongoing involvement in the religious community take appropriate steps to manage that risk. 	✓	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"> a. what kinds of allegations or complaints relating to child sexual abuse should be reported and to whom; b. identifying inappropriate behaviour which may be a precursor to abuse, including grooming; c. recognising physical and behavioural indicators of child sexual abuse; d. that all complaints relating to child sexual abuse must be taken seriously, regardless of the perceived severity of the behaviour. 	✓	Request the Diocesan Secretary to schedule a time for the Standing Committee to consider whether to - <ol style="list-style-type: none"> 1. Amend the <i>Parish Administration Ordinance 2008</i> (with suitable transitional arrangements) to – <ol style="list-style-type: none"> (a) extend the Safe Ministry Training requirements in Chapter 7 to parish councillors and wardens, (b) 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 (c) 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). 2. 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.

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

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

Bondi and Waverley Land Sale and Variation of Trusts Ordinance No 32, 2019

Maroubra (Sunman Estate) Variation of Trusts Ordinance No 33, 2019

Maroubra Trust Ordinance No 34, 2019

North Sydney Trust Ordinance 2019 Amendment Ordinance No 35, 2019

Parish Administration Ordinance 2008 Amendment (Architectural Panels) Ordinance No 36, 2019

Randwick Trust Ordinance 2004 Amendment Ordinance No 37, 2019

Solemnisation of Marriage Ordinance 2011 Amendment Ordinance No 38, 2019

Sydney Anglican Indigenous Peoples' Ministry Committee Land Sale Ordinance No 39, 2019

Synod Fund Application Ordinance No 40, 2019

For and on behalf of the Standing Committee.

DANIEL GYNN
Diocesan Secretary

26 September 2019

Parochial Cost Recovery charges for 2020

(A report from the Standing Committee.)

Key Points

- Parochial Cost Recovery (**PCR**) charges are made up of parochial network costs and ministry costs.
- The total parochial network costs for 2020 are slightly less than the estimate provided to Synod in 2018. The parochial network costs will be recovered from parishes in 2020 by means of the variable PCR charge which is estimated at approximately 6.44% of each parish's net operating receipts for 2018.
- In aggregate the ministry costs for 2018 are expected to be significantly higher than the estimate provided to Synod in 2018. A small reduction in the superannuation contribution will be more than offset by a 25% increase in the cost of Stipend Continuance Insurance.

Purpose

1. The purpose of this report is to inform the Synod of the nature and amount of the PCR charges payable by parishes in 2020.

Recommendation

2. Synod receive this report.

Background

3. Under clause 2(3) of the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018 (the Ordinance)* Standing Committee is to report to the third ordinary session of the 51st Synod in 2019 about –
 - (a) the ministry costs and parochial network costs payable in 2020 and an estimate of the amounts payable, and
 - (b) the cost recoveries charge estimated to be payable by each parochial unit in 2020 and details of how that charge is calculated.
4. Except as explained below, the nature and amount of the costs to be incurred and therefore the charge payable by parochial units is largely unchanged from the estimates provided in the Ordinance. The details are shown in the following 2 tables attached –

Attachment A details each of the components of the parochial network costs and the ministry costs.

Attachment B details the amount of the variable PCR charge and Levy per parochial unit.

Parochial network costs

5. It is anticipated that the amount of 10 of the 11 components of the parochial network costs to be recovered from parishes will be unchanged from the estimates provided to Synod in 2018.

Parish property and liability insurance program

6. The Anglican Church Property Trust (**ACPT**) has advised that the cost of the 2020 Parish Insurance Program will be \$6.145m compared to the estimate of \$5.0m provided to Synod last year.

7. The main reason for this change is a substantial increase in the premium rate on the renewal of the Industrial and Special Risks (**ISR**) insurance policy (covering buildings and contents). The current ISR policy has come to the end of a 3 year fixed rate agreement, and the insurance market has hardened significantly during that time. Preliminary estimates from the tender responses indicate a premium rise of approximately 80% (from 0.0283% to approximately 0.05% of insured value).
8. The increase in the premium rate of other policies is expected to be much more modest and should be within the 10% increase allowed for in the estimates provided to Synod last year.
9. The Standing Committee considered the impact such an increase would have on parishes and has agreed that the actual amount to be recovered from parishes in 2020 be limited to \$5,070,000. The shortfall in funding next year will be covered by reserves pending a review of the insurance program by the ACPT to consider options to limit the cost from 2021 onwards.

Voluntary relinquishment of incumbency

10. During the period to 30 June 2019 the Archbishop's Discretionary Trust was not required to make any contributions on behalf of the Diocese in connection with this new initiative. Accordingly, there will not be any reimbursement required from parochial network costs in 2020.

Parish HR expertise

11. In July 2019 Standing Committee approved a 12 month pilot program for the provision of HR expertise to support bishops, rectors, wardens and church staff.
12. The DRC recognises that this decision was a response to numerous concerns pertaining to the appointment of assistant ministers and stipendiary lay workers, including recruitment, appointment, performance management, dispute resolution and termination. There have been occasions, and quite possibly an increasing number of occasions, where –
 - (a) rectors and wardens have been unable to effectively manage these HR matters in relation to their assistant ministers and other church staff, and
 - (b) assistant ministers and other church staff have not clearly understood or been prepared to accept the responsibilities that rectors and wardens have in relation to such matters,with the result that there have been misunderstandings, damaged relationships, and distress both to the parties and the broader parish concerned.
13. After noting that Sydney Diocesan Services (**SDS**) and the ACPT have each agreed to contribute \$50,000 to the total expected cost of the program of \$150,000, Standing Committee authorised the application of \$50,000 as the final one-third contribution to the pilot program to be paid from the working capital of the PCR Fund. If the planned review of this program next year confirms its value to parishes, consideration will need to be given to having parishes contribute to the cost in a more direct way from 2021 onwards.

Finalisation of parochial network costs for 2020

14. There are no other elements of the parochial network costs for 2020 which are expected to vary from the estimates approved by Synod in 2018, so the total cost to be recovered is \$7,461,000 (see Attachment A).
15. The total of the 2018 net operating receipts across all parochial units is likely to be about \$116.9 million (compared with the estimate provided to Synod in 2018 of \$114.9 million). As a result, the variable charge percentage payable by parochial units with property in 2020 is expected to be approximately 6.44%, which is slightly less than the estimate of 6.63% provided in 2018.
16. Later this year Standing Committee will approve the actual variable charge percentage to be charged to parishes in 2020, once the actual 2018 net operating receipts for all parishes have been finalised.

Ministry costs

17. The quantum of at least two of the components of the ministry costs for 2020 will now be slightly different to the estimates provided to Synod in 2018. In aggregate the ministry costs are expected to be significantly more per clergy than the estimate provided to Synod in 2018 (see Attachment A).

Superannuation

18. The actual superannuation contribution is now known, as it is derived directly from the recommended minimum stipend which Standing Committee has determined will be increased by 1.6% over 2018. As a result this element, which is the largest component of the ministry costs, will be slightly less than the estimate provided to Synod in 2018 as that estimate had allowed for a 3% increase in the recommended minimum stipend.

Long service leave

19. The actual long service leave (**LSL**) contribution will not be known until set by the General Synod LSL Fund in late 2019. Accordingly, for now the estimated LSL contribution has been maintained at the same figure advised to Synod in 2018.

Stipend Continuance Insurance

20. The cost of all salary continuance insurance has risen substantially. In December 2018 Standing Committee considered a recommendation from the Finance Committee to renew the Stipend Continuance Insurance Policy for 2019 onwards on terms which would have reduced the benefits slightly in order to contain the cost within the estimates incorporated in the ordinance passed by Synod in October 2018. However, Standing Committee decided to renew the cover under terms which retained the previous long standing (and very generous) benefit structure, notwithstanding that incurred a 25% increase in the premium rate. During 2019 that increased premium could not be fully recovered from parishes and as a result the Stipend Continuance Insurance Fund has recorded a significant loss during 2019 and has completely exhausted its reserves.
21. In August 2019 Standing Committee agreed to renew this insurance cover for 2020 with a slightly reduced benefit structure in order to contain the cost to something approximating the estimates incorporated in the ordinance passed by Synod in 2018. However, after initially providing an indicative premium quote that would have achieved that objective, the current insurer then withdrew that offer and has indicated that, notwithstanding the reduced benefits, any revised quote is now likely to be significantly more expensive than the existing cover.
22. Last year the current insurer agreed to a 3 year fixed rate agreement (2019-2021) for the existing benefit structure, so although the cost is significantly more than is being recovered from parishes in 2019, we can rely on that agreement and continue the current benefit structure for 2020 (and potentially also 2021) provided we are able to recover the actual cost of the premium.
23. In September 2019 Standing Committee encouraged the Finance Committee to continue to explore other options to provide reasonable cover at a cost closer to the estimate incorporated in the ordinance passed by Synod last year. The advice from our broker is that the market for income protection insurance in general has 'hardened' significantly over the last year and as a consequence the premium rates continue to rise. Despite continuing negotiations with the current insurer and an approach to the insurer who provided the second most competitive quotes during the open tender process undertaken in 2018, at the date of this report there is still no firm premium quote from either the current or an alternative insurer below the cost of the agreement currently in place.
24. Consideration has also been given to the possibility of self-insuring, however this is not a viable option with anything similar to the current benefit structure, at least for 2020, because –
- (a) the Stipend Continuance Insurance Fund has no capital it could draw on to pay claims, particularly in the short term, and
 - (b) a review of the history of the movements in that Fund has shown that, over the last ten years, the aggregate value of claims received has exceeded both the total insurance premiums paid and the total amount recovered from parishes, and the gap is particularly evident over the last five years.

25. Unless we are able to secure agreement in the next few months for a lower premium on the basis of a slightly reduced, but still acceptable, benefit structure we will have no option but to increase the amount to be recovered from parishes in 2020 to cover the cost of the premium for the existing insurance under the current benefit structure.
26. Accordingly, the proposed cost of Stipend Continuance Insurance for 2020 shown in Attachment A has been increased from the estimate of \$2,407 to \$3,022 (a 25% increase) per F/T clergy person. The actual charge to parishes during 2020 will of course be reduced if we are able to secure a more cost effective benefit structure to take effect from 1 January 2020.

Clergy Assistance Program

27. The recovery of the cost of this program for clergy licensed to parishes will be maintained at \$120 per person, which was the estimate contained in the ordinance passed by Synod in 2018.
28. The Standing Committee agreed not to extend the program to authorised lay ministers from January 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 the Synod in 2018.

Finalisation of ministry costs

29. While these estimates are the best figures currently available, the Ordinance allows Standing Committee to report an estimate of the amounts payable to Synod in October this year and then set the actual charge for 2020 based on the formula in the Schedule to the Ordinance, some elements of which may not be finalised until later in the year.
30. The Ordinance also specifies that in addition to the cost recoveries charge, in 2020 each parochial unit is to pay a church land acquisition levy calculated at 2% of the net operating receipts of that parochial unit for 2018.

For and on behalf of the Standing Committee.

BISHOP PETER HAYWARD
Chair, Diocesan Resources Committee

26 September 2019

Parochial Cost Recovery Charges & Church Land Acquisitions Levy for 2020

	Actual for 2019	Synod Estimate for 2020	DRC/Standing Committee proposal for 2020
Parochial Network Costs			
Parish property and liability insurance program	4,562,341	5,003,912	5,070,000
Parish risk management program	236,000	241,000	241,000
Professional Standards Unit -			
Parish related costs	950,000	973,000	973,000
Reimbursing Synod Risk Reserve for non-standard expenses	50,000	50,000	50,000
Safe ministry training program	148,000	152,000	152,000
Ministry Spouse Support Fund	150,000	150,000	150,000
Provision for relief and remission of PCR charges	10,000	10,000	10,000
Parish contribution to the cost of Diocesan archives	70,000	71,000	71,000
SDS fee for managing the PCR Fund 951	206,000	211,000	211,000
ACPT management fee payable by all parishes with property	521,000	533,000	533,000
Voluntary relinquishment of incumbency fund		200,000	-
	6,903,341	7,594,912	7,461,000
<i>\$ increase on previous year</i>	25%	10%	8%
Total Net Operating Receipts 2017 & 2018	112,494,251	114,946,193	116,897,424
Variable PCR charge percentage (parochial units with property)	6.16386%	6.63%	6.4394130%
Variable PCR charge percentage (parochial units without property)	3.69832%	3.98%	3.8636478%
Ministry costs (per F/T minister)			
Ministers, Assistant Ministers (7+ years, Senior Assistant Ministers)			
Superannuation contribution	11,354	11,695	11,536
Long service leave contribution	1,704	1,755	1,755
Clergy Care -			
Stipend Continuance Insurance	2,269	2,407	3,022
Clergy/Churchworker Assistance Program	120	120	120
Sickness & accident fund	125	125	125
Cost per minister	15,572	16,102	16,558
Assistant Ministers			
Superannuation contribution	10,218	10,525	10,381
Long service leave contribution	1,704	1,755	1,755
Clergy Care -			
Stipend Continuance Insurance	2,269	2,407	3,022
Clergy/Churchworker Assistance Program	120	120	120
Sickness & accident fund	125	125	125
Cost per minister	14,436	14,932	15,404
Church Land Acquisitions Levy			
Contribution to the acquisition of land for future church sites	2,249,885	2,298,924	2,337,948
Parish levy percentage	2.00%	2.00%	2.00%

Variable PCR Charge and Church Land Acquisitions Levy for 2020

	\$	Parishes with property	Parishes without property
Total Net Operating Receipts for 2018 (as at 9 August 2019)	116,897,424	114,315,355	2,582,069
Parochial Network Costs to be recovered in 2020	7,461,000		
Variable PCR percentage		6.439413%	3.8636478%
Church Land Acquisitions Levy percentage		2.00%	2.00%
Contribution to the acquisition of land for future church sites	2,337,948		

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
1	PP	S	Abbotsford	186,858		12,033	3,737
2	P	W	Albion Park	303,090		19,517	6,062
3	P	S	Annandale	599,874		38,628	11,997
4	P	N	Artarmon	288,794		18,597	5,776
5	P	S	Ashbury	300,554		19,354	6,011
6	P	S	Ashfield Five Dock and Haberfield	944,861		60,844	18,897
7	P	N	Asquith / Mt Colah / Mt Kuring-gai	403,799		26,002	8,076
8	P	WS	Auburn - St Philip	313,402		20,181	6,268
9	PP	WS	Auburn - St Thomas	168,382		10,843	3,368
10	P	W	Austinmer	464,211		29,892	9,284
11	P	N	Balgowlah	342,894		22,080	6,858
12	P	S	Balmain	128,008		8,243	2,560
13	P	G	Bankstown	114,551		7,376	2,291
14	P	N	Barrenjoey	388,881		25,042	7,778
15	P	WS	Baulkham Hills	279,462		17,996	5,589
16	PP	G	Bayside (formerly Arncliffe)	352,966		22,729	7,059
17	P	N	Beecroft	530,771		34,179	10,615
18	P	S	Bellevue Hill	242,451		15,612	4,849
19	P	G	Belmore with McCallums Hill & Clemton Park	146,524		9,435	2,930
20	P	N	Belrose	401,450		25,851	8,029
21	PP	WS	Berala	197,241		12,701	3,945
22	P	N	Berowra	363,554		23,411	7,271
23	P	W	Berry	118,118		7,606	2,362
24	P	G	Beverly Hills with Kingsgrove	375,698		24,193	7,514
25	P	WS	Blackheath	165,539		10,660	3,311
26	P	WS	Blacktown	481,716		31,020	9,634
27	P	G	Blakehurst	213,435		13,744	4,269
28	P	W	Bomaderry	201,439		12,971	4,029
29	P	S	Bondi and Waverley	616,647		39,708	12,333

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
30	p	W	Bowral	614,989		39,602	12,300
31	P	G	Brighton / Rockdale	194,823		12,545	3,896
32	P	S	Broadway	1,199,881		77,265	23,998
33	P	W	Bulli	392,050		25,246	7,841
34	P	S	Burwood	351,715		22,648	7,034
35	PP	G	Cabramatta	377,785		24,327	7,556
36	P	WS	Cambridge Park	156,499		10,078	3,130
37	P	W	Camden	721,630		46,469	14,433
38	P	W	Campbelltown	816,718		52,592	16,334
39	P	G	Campsie	229,284		14,765	4,586
40	P	G	Canterbury with Hurlstone Park	206,676		13,309	4,134
41	P	W	Caringbah	796,361		51,281	15,927
42	P	WS	Carlingford and North Rocks	1,533,957		98,778	30,679
43	P	WS	Castle Hill	2,524,215		162,545	50,484
44	P	S	Centennial Park	710,685		45,764	14,214
45	P	N	Chatswood	543,269		34,983	10,865
46	RC (np)	WS	Cherrybrook #		288,089	11,131	5,762
47	PP	G	Chester Hill with Sefton	285,908		18,411	5,718
48	P	N	Christ Church Northern Beaches	265,206		17,078	5,304
49	PRC (np)	G	Church at the Peak Peakhurst South		118,287	4,570	2,366
50	P	S	Church Hill	1,277,105		82,238	25,542
51	P	S	Clovelly	388,677		25,029	7,774
52	PP	W	Cobbitty	269,819		17,375	5,396
53	P	S	Concord & Burwood	171,844		11,066	3,437
54	PP	S	Concord North	221,305		14,251	4,426
55	P	S	Concord West	156,700		10,091	3,134
56	P	S	Coogee	273,871		17,636	5,477
57	P	S	Cooks River	104,804		6,749	2,096
58	P	W	Corrimal	206,627		13,306	4,133
59	RC (np)	WS	Cranebrook with Castlereagh		365,158	14,108	7,303
60	P	N	Cremorne	375,579		24,185	7,512
61	P	W	Cronulla	228,719		14,728	4,574
62	P	S	Croydon	863,277		55,590	17,266
63	PP	W	Culburra Beach	128,394		8,268	2,568
64	P	W	Dapto	707,682		45,571	14,154
65	P	S	Darling Point	930,248		59,903	18,605
66	P	S	Darling Street	678,349		43,682	13,567
67	P	S	Darlinghurst	696,833		44,872	13,937
68	P	N	Dee Why	264,385		17,025	5,288
69	PP	W	Denham Court	151,815		9,776	3,036
70	PP	WS	Doonside	72,791		4,687	1,456

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
71	P	S	Drummoyne	294,382		18,956	5,888
72	PP	G	Dulwich Hill	159,700		10,284	3,194
73	P	WS	Dundas / Telopea	677,151		43,605	13,543
74	P	WS	Dural District	509,246		32,792	10,185
75	P	W	Eagle Vale	329,548		21,221	6,591
76	P	G	Earlwood	236,022		15,198	4,720
77	P	N	East Lindfield	284,316		18,308	5,686
78	P	S	Eastgardens	596,273		38,396	11,925
79	P	N	Eastwood	710,247		45,736	14,205
80	P	WS	Emu Plains	355,046		22,863	7,101
81	P	S	Enfield and Strathfield	846,925		54,537	16,939
82	P	W	Engadine	693,268		44,642	13,865
83	P	S	Enmore / Stanmore	210,196		13,535	4,204
84	P	N	Epping	340,256		21,910	6,805
85	PP	N	Ermington	92,477		5,955	1,850
86	PP	G	Fairfield with Bossley Park	507,000		32,648	10,140
87	P	W	Fairy Meadow	292,261		18,820	5,845
88	P	W	Figtree	1,350,512		86,965	27,010
89	P	N	Forestville	508,086		32,718	10,162
90	P	N	Frenchs Forest (incorporating Beacon Hill)	358,879		23,110	7,178
91	P	N	Freshwater	294,918		18,991	5,898
92	P	G	Georges Hall	144,289		9,291	2,886
93	P	W	Gerringong	306,607		19,744	6,132
94	P	N	Gladesville	1,238,048		79,723	24,761
95	P	S	Glebe	348,543		22,444	6,971
96	P	WS	Glenhaven	471,727		30,376	9,435
97	P	WS	Glenmore Park and Mulgoa	965,310		62,160	19,306
98	P	N	Gordon	531,518		34,227	10,630
99	P	WS	Granville	142,877		9,200	2,858
100	PP	G	Greenacre	127,019		8,179	2,540
101	P	N	Greenwich	165,138		10,634	3,303
102	P	WS	Greystanes - Merrylands West	116,336		7,491	2,327
103	PP	WS	Guildford with Villawood	274,315		17,664	5,486
104	P	W	GyMEA	475,887		30,644	9,518
105	RC (np)	W	Harbour Church # Helensburgh and Stanwell Park		225,300	8,705	4,506
106	P	W		322,049		20,738	6,441
107	P	N	Hornsby	155,757		10,030	3,115
108	PRC (np)	N	Hornsby Anglican Chinese Church #		93,521	3,613	1,870
109	P	N	Hornsby Heights	139,345		8,973	2,787
110	P	G	Hoxton Park	359,878		23,174	7,198
111	P	N	Hunters Hill	316,630		20,389	6,333

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
112	P	G	Hurstville	728,631		46,920	14,573
113	P	G	Hurstville Grove	488,694		31,469	9,774
114	P	W	Huskisson	153,520		9,886	3,070
115	P	W	Ingleburn (incorporating Glenquarie)	335,105		21,579	6,702
116	PP	W	Jamberoo	53,492		3,445	1,070
117	P	W	Jannali	772,414		49,739	15,448
118	P	W	Kangaroo Valley	108,866		7,010	2,177
119	P	WS	Katoomba	307,144		19,778	6,143
120	P	W	Keiraville	184,508		11,881	3,690
121	P	WS	Kellyville	731,172		47,083	14,623
122	P	S	Kensington Eastlakes	230,719		14,857	4,614
123	P	W	Kiama And Minnamurra	529,590		34,102	10,592
124	P	N	Killara	474,685		30,567	9,494
125	P	S	Kingsford	191,143		12,308	3,823
126	P	WS	Kingswood	373,461		24,049	7,469
127	P	N	Kirribilli	1,295,596		83,429	25,912
128	P	WS	Kurrajong	310,252		19,978	6,205
129	PP	G	Lakemba	55,880		3,598	1,118
130	P	WS	Lalor Park and Kings Langley	205,528		13,235	4,111
131	P	N	Lane Cove and Mowbray	629,950		40,565	12,599
132	P	N	Lavender Bay	263,363		16,959	5,267
133	P	WS	Lawson	117,868		7,590	2,357
134	P	S	Leichhardt	480,929		30,969	9,619
135	P	WS	Leura	143,191		9,221	2,864
136	P	WS	Lidcombe	283,534		18,258	5,671
137	P	N	Lindfield	557,609		35,907	11,152
138	P	WS	Lithgow	291,111		18,746	5,822
139	P	G	Liverpool	356,137		22,933	7,123
140	P	G	Liverpool South	117,021		7,535	2,340
141	P	N	Longueville	237,718		15,308	4,754
142	PP	S	Lord Howe Island	32,335		2,082	647
143	P	WS	Lower Mountains	591,895		38,115	11,838
144	P	G	Lugarno	122,832		7,910	2,457
145	P	N	Macquarie	504,762		32,504	10,095
146	P	S	Malabar	362,396		23,336	7,248
147	P	N	Manly	1,526,212		98,279	30,524
148	P	S	Maroubra	403,009		25,951	8,060
149	P	G	Marrickville	575,501		37,059	11,510
150	P	W	Menai	888,441		57,210	17,769
151	P	W	Menangle	156,786		10,096	3,136
152	P	WS	Merrylands	280,569		18,067	5,611

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
153	P	WS	Minchinbury	318,274		20,495	6,365
154	P	W	Minto	306,723		19,751	6,134
155	P	W	Miranda	1,006,775		64,830	20,136
156	P	W	Mittagong	439,786		28,320	8,796
157	P	N	Mona Vale	226,542		14,588	4,531
158	P	G	Moorebank	431,736		27,801	8,635
159	P	N	Mosman - St Clement	791,433		50,964	15,829
160	P	N	Mosman - St Luke	572,954		36,895	11,459
161	P	W	Moss Vale	158,950		10,235	3,179
162	PP	WS	Mt Druitt	127,170		8,189	2,543
163	P	W	Narellan	292,963		18,865	5,859
164	P	N	Naremburn / Cammeray	1,062,170		68,398	21,243
165	P	N	Narrabeen	874,041		56,283	17,481
166	P	N	Neutral Bay	408,744		26,321	8,175
167	P	N	Newport	161,839		10,421	3,237
168	P	S	Newtown with Erskineville	671,810		43,261	13,436
169	P	S	Norfolk Island	163,405		10,522	3,268
170	P	N	Normanhurst	750,805		48,347	15,016
171	P	N	North Epping	523,579		33,715	10,472
172	P	N	North Ryde	181,934		11,715	3,639
173	P	N	North Sydney	1,660,311		106,914	33,206
174	P	N	Northbridge	469,734		30,248	9,395
175	P	WS	Northmead and Winston Hills	683,612		44,021	13,672
176	P	WS	Norwest	1,018,860		65,609	20,377
177	P	W	Nowra	427,574		27,533	8,551
178	P	W	Oak Flats	276,967		17,835	5,539
179	P	WS	Oakhurst	227,759		14,666	4,555
180	P	G	Oatley	199,199		12,827	3,984
181	P	G	Oatley West	183,662		11,827	3,673
182	PP	W	Oran Park	347,035		22,347	6,941
183	P	S	Paddington	191,016		12,300	3,820
184	P	G	Padstow	110,277		7,101	2,206
185	P	G	Panania	404,406		26,041	8,088
186	P	WS	Parramatta	1,852,284		119,276	37,046
187	P	WS	Parramatta North with Harris Park	356,456		22,954	7,129
188	P	G	Peakhurst / Mortdale	307,574		19,806	6,151
189	P	WS	Penrith	296,052		19,064	5,921
190	P	G	Penshurst	229,280		14,764	4,586
191	P	S	Petersham	308,750		19,882	6,175
192	PRC (np)	N	Philadelphia Anglican Church #		131,374	5,076	2,627
193	P	W	Picton	131,064		8,440	2,621

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
194	PP	WS	Pitt Town	540,647		34,814	10,813
195	PP	W	Port Kembla	121,677		7,835	2,434
196	P	N	Pymble	865,019		55,702	17,300
197	P	WS	Quakers Hill	742,874		47,837	14,857
198	P	S	Randwick	859,068		55,319	17,181
199	PP	G	Regents Park	48,283		3,109	966
200	PP	G	Revesby	91,065		5,864	1,821
201	P	WS	Richmond	426,091		27,438	8,522
202	PP	WS	Riverstone	131,046		8,439	2,621
203	P	G	Riverwood - Punchbowl	332,230		21,394	6,645
204	P	W	Robertson	165,621		10,665	3,312
205	P	WS	Rooty Hill	1,543,327		99,381	30,867
206	PP	W	Rosemeadow	231,627		14,915	4,633
207	P	N	Roseville	1,024,154		65,950	20,483
208	P	N	Roseville East	468,950		30,198	9,379
209	PP	WS	Rouse Hill	407,391		26,234	8,148
210	P	N	Ryde	783,123		50,429	15,662
211	PP	G	Sadleir	263,649		16,977	5,273
212	P	G	Sans Souci	166,130		10,698	3,323
213	P	N	Seaforth	261,950		16,868	5,239
214	P	WS	Seven Hills	313,194		20,168	6,264
215	P	W	Shellharbour	182,671		11,763	3,653
216	P	W	Shellharbour City Centre	373,456		24,048	7,469
217	P	W	Shoalhaven Heads	150,046		9,662	3,001
218	RC (np)	W	Soul Revival Church		642,932	24,841	12,859
219	P	G	South Carlton	221,029		14,233	4,421
220	P	S	South Coogee	130,455		8,401	2,609
221	P	W	South Creek	415,383		26,748	8,308
222	P	G	South Hurstville	238,031		15,328	4,761
223	P	S	South Sydney	257,987		16,613	5,160
224	P	WS	Springwood	847,537		54,576	16,951
225	PP	WS	St Clair	103,626		6,673	2,073
226	P	G	St George	168,719		10,865	3,374
227	P	G	St George North	902,801		58,135	18,056
228	P	N	St Ives	1,963,040		126,408	39,261
229	P	G	St Johns Park (formerly Smithfield Road)	200,842		12,933	4,017
230	P	WS	St Marys	202,278		13,026	4,046
231	RC (np)	WS	Stanhope		165,459	6,393	3,309
232	P	S	Strathfield and Homebush	258,088		16,619	5,162
233	P	S	Summer Hill	325,026		20,930	6,501
234	PP	S	Surry Hills	948,103		61,052	18,962
235	PP	W	Sussex Inlet	131,181		8,447	2,624

	Parish, Prov.P, R.Church, Prov.R.C.	Region	Parochial Unit	2018 Net Operating Receipts for parishes with property	2018 Net Operating Receipts for parishes without property	Variable PCR charge for 2020	Church Land Acquisition Levy for 2020
236	P	W	Sutherland	409,746		26,385	8,195
237	P	W	Sutton Forest	257,278		16,567	5,146
238	P	S	Sydney - Cathedral of St Andrew	0		-	-
239	P	S	Sydney - Christ Church St Laurence	835,913		53,828	16,718
240	P	S	Sydney - St James, King Street	1,767,996		113,849	35,360
241	P	W	Sylvania	285,548		18,388	5,711
242	PP	N	Terry Hills	93,218		6,003	1,864
243	P	W	The Oaks	165,707		10,671	3,314
244	P	N	Thornleigh - Pennant Hills	597,670		38,486	11,953
245	P	WS	Toongabbie	505,926		32,579	10,119
246	P	N	Turrumurra	806,630		51,942	16,133
247	P	N	Turrumurra South	380,571		24,507	7,611
248	P	W	Ulladulla	208,778		13,444	4,176
249	RC (np)	S	Unichurch (Uni. NSW) #		551,949	21,325	11,039
250	P	S	Vaucluse and Rose Bay	249,908		16,093	4,998
251	P	N	Wahroonga - St Andrew's	386,490		24,888	7,730
252	P	N	Wahroonga - St Paul's	541,919		34,896	10,838
253	P	N	Waitara	289,453		18,639	5,789
254	P	S	Watsons Bay	407,437		26,237	8,149
255	P	WS	Wentworth Falls	248,802		16,021	4,976
256	P	WS	Wentworthville	147,985		9,529	2,960
257	P	N	West Lindfield	213,439		13,744	4,269
258	P	WS	West Pennant Hills	926,835		59,683	18,537
259	P	N	West Pymble	1,077,937		69,413	21,559
260	P	N	West Ryde	534,612		34,426	10,692
261	P	W	West Wollongong	503,359		32,413	10,067
262	P	WS	Westmead	222,540		14,330	4,451
263	P	WS	Wilberforce	254,384		16,381	5,088
264	P	N	Willoughby	483,364		31,126	9,667
265	P	N	Willoughby Park	283,938		18,284	5,679
266	P	WS	Windsor	126,610		8,153	2,532
267	P	W	Wollondilly	194,960		12,554	3,899
268	P	W	Wollongong	1,030,109		66,333	20,602
269	P	S	Woollahra	183,627		11,825	3,673
270	P	G	Yagoona	304,550		19,611	6,091
				114,315,355	2,582,069	7,461,000	2,337,948

Note

The 9 parochial units without property are charged only 60% of the normal variable PCR percentage, which approximates what the network costs would be if the property insurance premium was excluded from the ACPT's parish property and liability insurance program.

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 –

Years	# of requests to Standing Committee	Average per year
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

42/18 Reporting on the National Redress Scheme

(A report from the Standing Committee.)

Key Points

- Most institutions under the control of Synod are now participants in the National Redress Scheme (**NRS**) or are in the final stages of being accepted into the scheme. Standing Committee continues to monitor the participation status of each diocesan organisation.
- From 1 July 2018 to 30 June 2019, diocesan organisations were notified of 29 applications. A total of 18 of the applicants had previously been in contact with the relevant institution.
- As at 30 June 2019 three offers had been made to applicants but none had been finalised.

Purpose

1. The purpose of this report is to provide Synod with a brief report regarding the status of applications under the National Redress Scheme (**NRS**), in accordance with the request of Synod resolution 42/18.

Recommendations

2. Synod receive this report.

Background

3. At its ordinary session in 2018, the Synod passed resolution 42/18 in the following terms –

‘Synod requests that Sydney Anglican (National Redress Scheme) Corporation and other diocesan organisations that become a Participating Institution under the National Redress Scheme report all applications received to the Director of Professional Standards to enable an annual report, with appropriate protections of confidentiality, to be provided to each ordinary session of the Synod throughout the life of the National Redress Scheme that includes –

- (a) the number of applications for redress which have been received,
- (b) the number and total and average amount of redress offers made,
- (c) the number and total and average amount of redress offers accepted, and
- (d) the number of persons to whom a direct personal response has been provided.’

Discussion

4. The National Redress Scheme (**NRS**) commenced on 1 July 2018 and is scheduled to continue for 10 years until 30 June 2028. The Standing Committee is strongly encouraging all diocesan organisations which could possibly have any responsibility for claims of child sexual abuse to become part of the scheme. The arrangements for the NRS provide for institutions to be able to join the scheme at any time in the two years to 30 June 2020. Most institutions under the control of Synod are now participants in the NRS or are in the final stages of being accepted into the scheme. Standing Committee continues to monitor the participation status of each diocesan organisation.
5. In accordance with Synod motion 42/18, diocesan organisations have been asked to report to the Director of Professional Standards all applications received to enable an annual report, with appropriate protections of confidentiality, to be provided to each session of Synod. The Director of Professional Standards has been advised that during the first year of the scheme, from 1 July 2018

to 30 June 2019, diocesan organisations were notified of 29 applications. A total of 18 of the applicants had previously been in contact with the relevant institution. After consideration of an application and specified information provided by the institution, an offer of redress, counselling and a direct personal response (if requested) is made by the NRS to the applicant. The applicant then has a period of six months to accept the offer. As at 30 June 2019 three offers had been made to applicants but none had been finalised and consequentially no direct personal responses had been made at that time.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

26 September 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 1st 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.

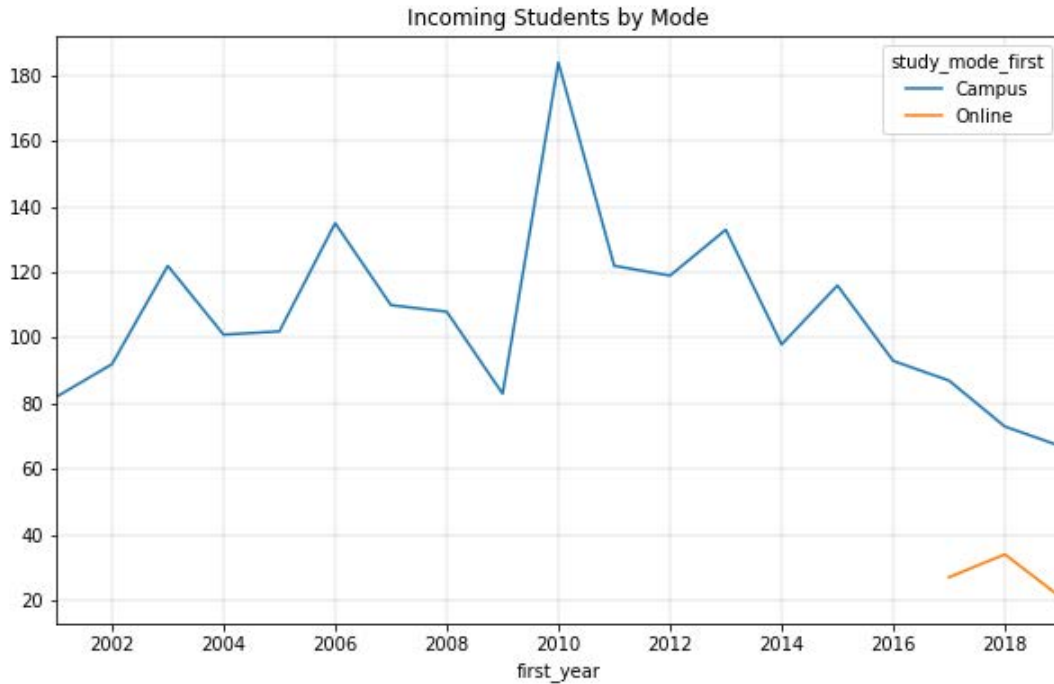
For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

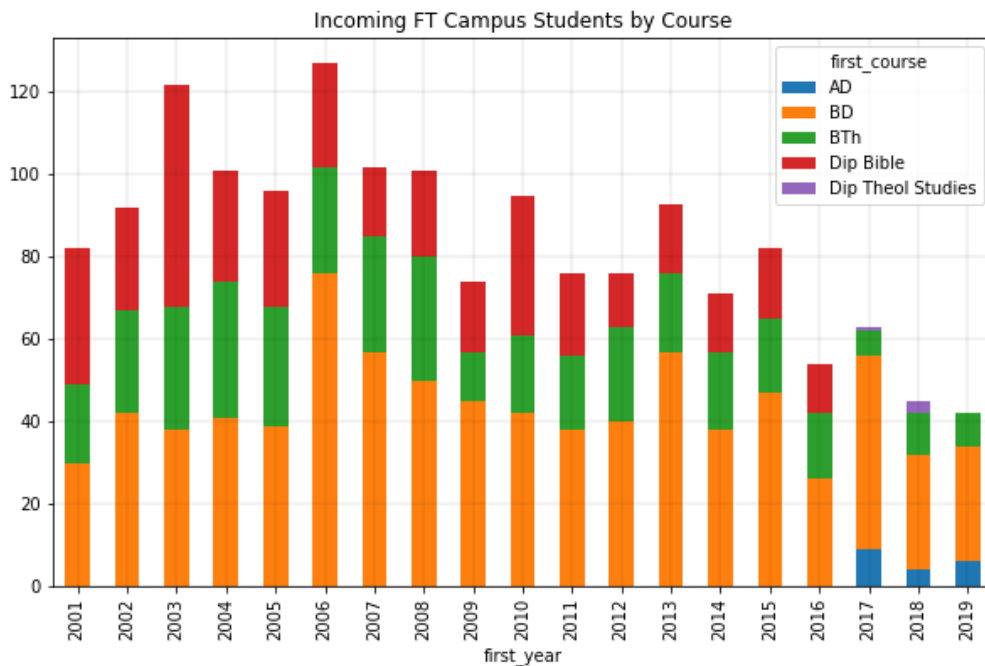
Incoming Students

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

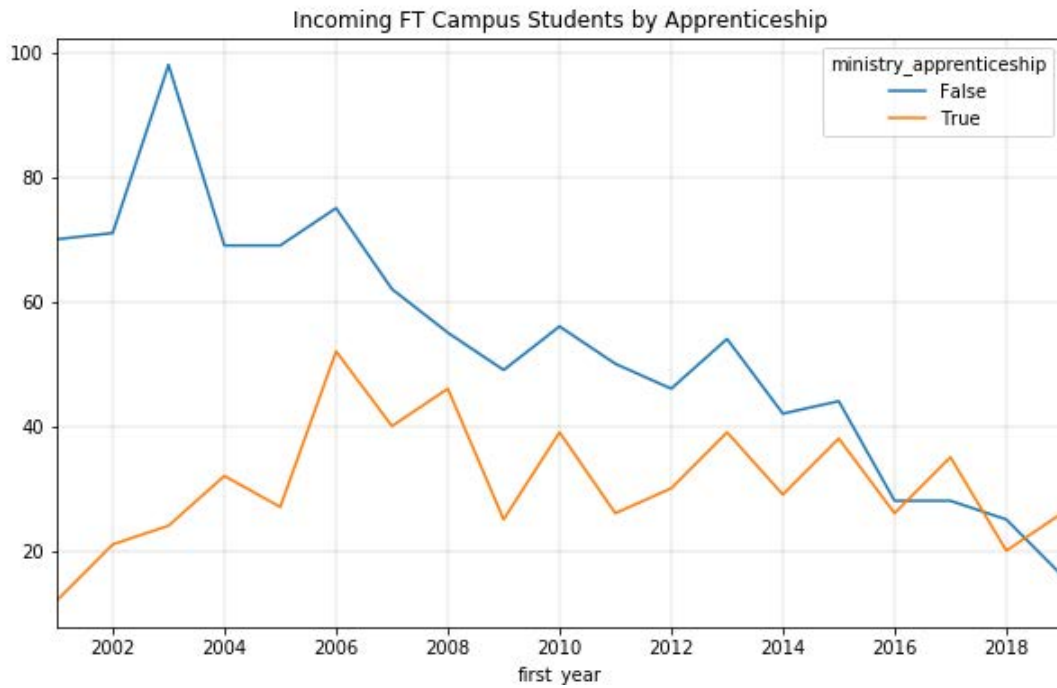


The 2019 cohort is a third of the 2006 peak, although this latter group is inflated by the start of FEE-HELP.

- 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 –

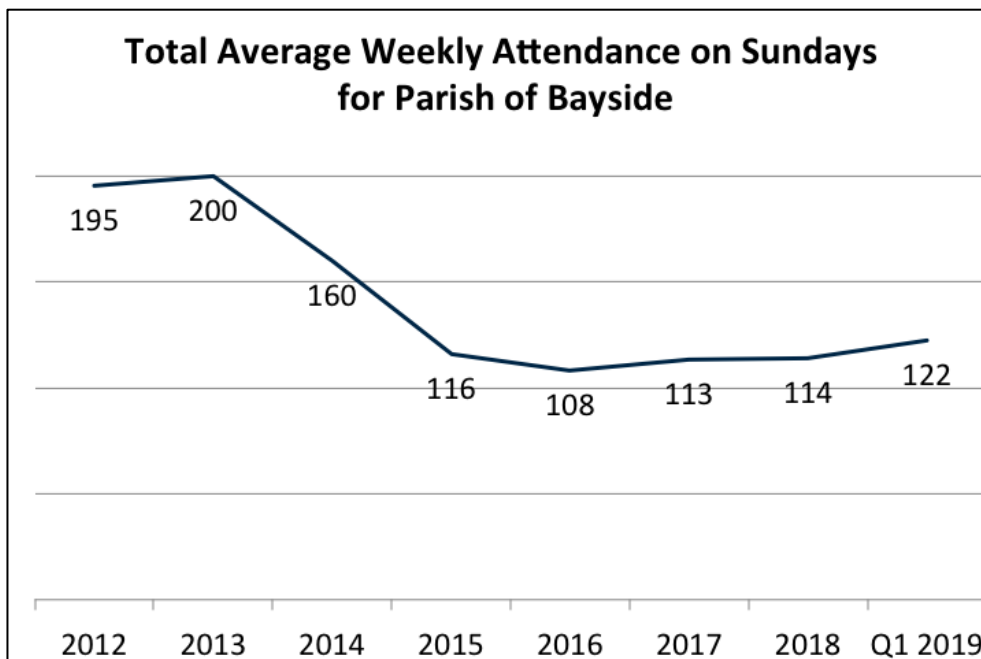
- A church where the Bible remains the primary and ultimate source of authority in matters of life and faith
- An outreaching church that actively seeks to share Jesus with people of all nations in Sydney and beyond.
- A community of 500 people in several congregations, supported by 5 full-time equivalent 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

Receipts	2016	2017	2018
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
Total Income	\$245,352	\$280,285	\$374,598

Expenses	2016	2017	2018
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
Total Expenses	\$194,607	\$259,096	\$375,239
Surplus/(Deficit)	\$50,745	\$21,189	(\$641)

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.

INCOME	2016	2017	2018	2019 Mar YTD
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
Total Income	\$183,384	\$227,744	\$242,378	\$55,135
EXPENSE				
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
Total Expenses	\$194,390	\$271,238	\$323,500	\$69,877

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

8. 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

9. 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

10. 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

11. 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.
12. 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

13. 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.

	2001	2006	2011	2016	2021	2026	2031
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

14. 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.



	2013	2014	2015	2016	2017	2018	2019
9am	55	71	83	75	71	73	69
5pm	29	29	26	28	36	43	67
Total	84	100	109	103	107	116	136

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.

	2014	2015	2016	2017	2018	2019
Budget	\$112,300	\$130,110	\$153,440	\$165,873	\$180,367	\$201,500
Actual	\$119,302	\$133,775	\$153,975	\$164,185	\$171,625	

17. 2019 marks the 192nd 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)
Receipts			
Offerories	\$ 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	
Total Income	\$ 551,764.63	\$ 487,090.33	\$ 571,741.20
Expenses			
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
Total Expenses	\$ 473,906.73	\$ 558,702.38	\$ 544,484.97
Net Surplus	\$ 77,857.90	-\$ 71,612.05	\$ 27,256.23

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
Total Non-current Assets	13,900,980

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

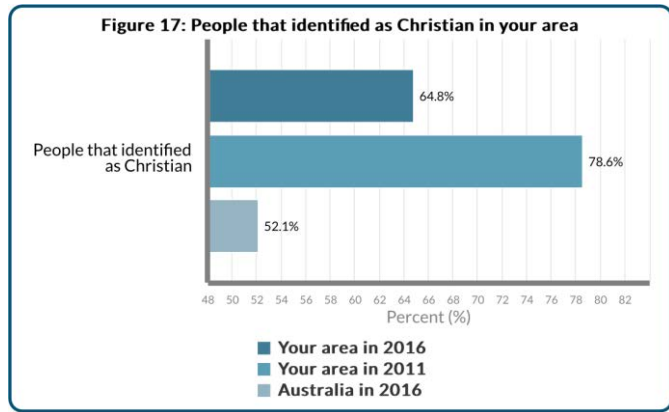
5. There are two Parish properties –
 - (a) Church building at Cnr Marcus Loane Way and Central Avenue in Oran Park (seating 220 completed 2015).
 - (b) Church rectory at 22 Luff Close Oran Park (built to Diocesan standards in 2012).

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.

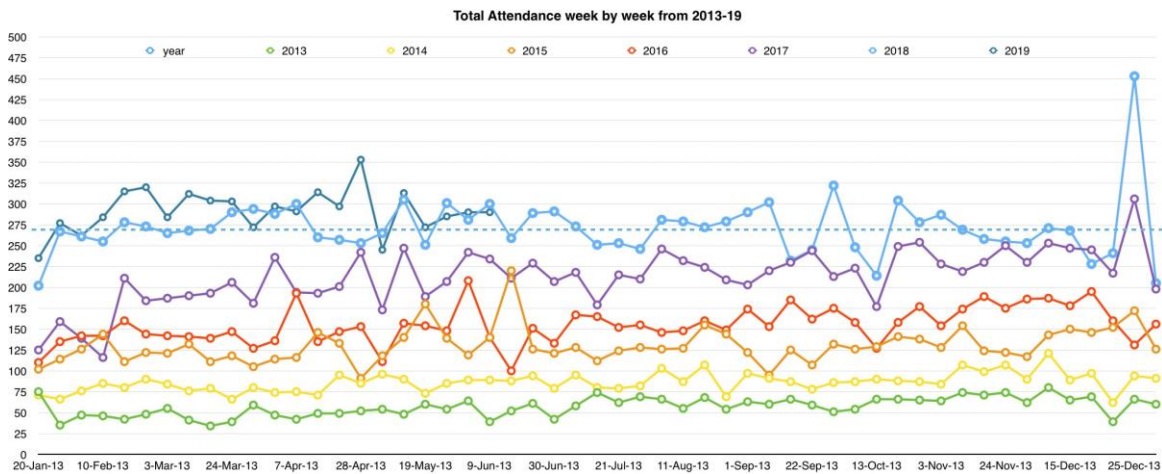


7. This corner of the Diocese has been traditionally over represented as Anglo and Anglican. Both of these are changing with the influx of a diverse group of new residents increasingly from India, and other nations and as it becomes more representative of the wider Australian secular culture.



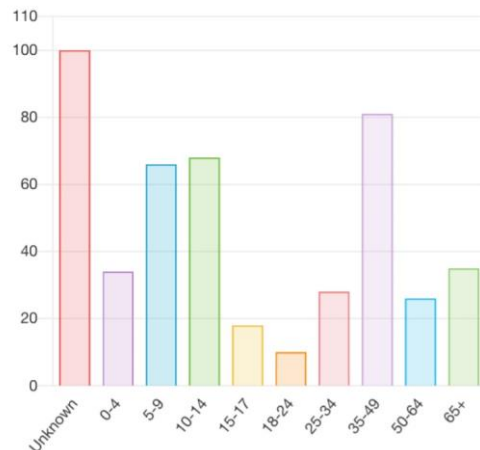
An estimate of the size of the congregation

- 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.



Ages

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 data for. Never-the-less this is a pretty good indicator of the distribution of ages at NewLife with a predominance of young families showing 186 children on the Parish books under the age of 17!



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 –

Year	2015	2016	2017	2018
Income	\$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.

Income	2018	2017	2016
Congregation Offerories	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
Total Income	660,460	625,687	594,046

Expenses	2018	2017	2016
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
Total Expenses	648,509	574,488	520,753

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 –

Name	Title, Description	Experience/Skills
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).

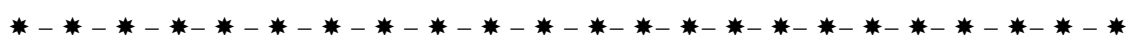
Additionally, I thank the staff of SDS who continue to serve the Board faithfully and diligently.

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 –

Year	No. of successful Parishes	\$ Grant amount (rounded)
CBP 2009 - 2018 CBP (I) – (IX)	517	\$11,309,663
CBP 2019 (X)	85	\$1,516,000
Total	602	\$12,825,663

4. Property and Insurance team

The SDS parish and property services team who support the ACPT look forward to continuing to serve parishes and diocesan organisations. The Parish Property Services team can be contacted –

Greg Ellem, Head of Parish Property	gxe@sydney.anglican.asn.au	02 9265 1546
Penny Barletta, Manager, Parish Property (Northern Region)	pxb@sydney.anglican.asn.au	02 9265 1561
Judi Harrington, Associate	jxh@sydney.anglican.asn.au	02 9265 1578
Scott Lincoln, Manager Parish Property (Western Region)	sxl@sydney.anglican.asn.au	02 9265 1633
Lyndon Tam, Manager, Parish Property (Georges River, South Sydney & Wollongong Regions)	lmt@sydney.anglican.asn.au	02 9265 1562
Sally Satya, Insurance Assistant	ssatya@sydney.anglican.asn.au	02 9265 1557
Cindy Wong, Manager, Insurance Services	cpw@sydney.anglican.asn.au	02 9265 1679

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

For and on behalf of the Mission Property Committee

TREVOR RATCLIFF
Chair

1 August 2019

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.

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.
 - Kylie Williams, Safe Ministry Training Consultant; email: 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
Sub Total	3,548
Refresher	3,049
Refresher-Non Anglican	185
Sub Total	3,234
Grand Total	6,782

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:

Face-to-face safe ministry training	
Essentials	165
Refresher	267
Total	432

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:
- (a) five parish-based audit/training sessions were undertaken with SMRs and their Rectors; and
 - (b) the use of PSU's centralised safe ministry database Safe Ministry Records Online (SaMRO) (which has been available to parishes through the SafeMinistry website from early 2016) continues to increase, and at the end of the reporting period 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). 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

2/15 Tertiary Education Ministry Oversight Committee

(A report from the Tertiary Education Ministry Oversight Committee.)

1. The Tertiary Education Ministry Oversight Committee (**TEMOC**) was formed in 2009 and is responsible for some oversight of tertiary (university and VET sector) ministry across the Diocese. Part of the role of TEMOC is the distribution of funds allocated by Synod. The Committee is committed to supporting the development of on-campus evangelical tertiary ministries (especially Chaplaincy) within the Diocese in accordance with the statement of vision, strategic priorities and core principles detailed in its report to the Synod in 2010. A short video illustrating examples of work supported by TEMOC is available at <https://m.youtube.com/watch?feature=youtu.be&v=kZT43tVDveQ>
2. The priorities and principles of TEMOC are summarised below (Synod Book, 2010) –
 - (a) Vision: Our vision is to grow Bible-based ministries on each university and Vocational and Education and Training (**VET**) campus in the Diocese that are –
 - evangelistic
 - preparing students for a life-time of Christian service
 - particularly concerned to raise up future generations of vocational Christian ministers.
 - (b) Core Principles: In addition to the values in the vision above, we want these university and VET campus ministries to –
 - serve churches in partnership through training and equipping their members
 - as far as possible, work as a single united team on campus
 - develop effective ministry across the whole campus, including segments such as commuters, international students, postgraduates, staff and residents
 - have (Anglican) chaplains who will serve in these ministries, be recognised by the campus administration and advocate for the ministry.
 - (c) Funding Model: TEMOC funds are –
 - to help initiate new work on tertiary education campuses
 - to help resource campus-based ministry traineeships to encourage the raising up of vocational Christian workers
 - not to be the sole funding source for any campus ministry. Funds are available under two schemes –
 - theologically trained workers
 - ministry traineeships
 - the quantum of each grant will decline over a 2 to 4 year trajectory
3. The members of the Committee are, the Rev Patrick Benn (Chair), the Rev Scott Blackwell, the Rev Richard Blight, the Rev Robert Copland, the Rev Stephen Gooch, Mrs Catherine Miers (Secretary), Associate Professor Boyo Ockinga, the Rev Lisa Thompson and Canon Mark Williamson. Three members retire at each session of Synod.
4. Our biennial meeting of all Anglican University Chaplains with Archbishop Davies is planned for early 2020. We are hoping to continue robust and productive discussions about the role and place of Chaplaincy within our tertiary campuses.
5. Following the 2018 Synod, the Committee (having met on four occasions) has – (i) reviewed reports from 2018 and 2019 grant recipients, (ii) confirmed funding allocations for 2019, (iii) called for and provisionally assessed grant applications for 2020.
6. Several members of the Committee have direct involvement in student ministries on campus which from time to time are grant applicants and - on occasion and after due process - may also become grant recipients. The Committee maintains a Conflict of Interest Register and any member with a conflict of interest does not advocate for their application in committee or vote on its approval.
7. The Committee was responsible for overseeing the distribution of the Synod allocation of \$100,000 to support Tertiary ministry in 2019. As in previous years grant applications were received for projects valued at more than two and a half times the funds made available by the Synod. The committee

considered each of the applications in accordance with the statement of vision, strategic priorities and core principles.

8. For 2019 a total of 7 grants were distributed. All projects were initiated by Anglican ministries in consultation with evangelical student groups on campus. Continuing grants are assisting in the ministry at Meadowbank TAFE, ministry trainees at four universities and trained workers at two universities. New grants support ministry trainees at three universities.
9. Funds for 2019 were distributed as follows –

Tertiary campus	Organisation	Project Contact	Worker	Funding scheme	2019 Grant
Meadowbank TAFE	West Ryde Anglican Church	Rev Mal York	Andrew Irving	Senior Trainer	5,000
CBM Penrith/Hawkesbury	Kingswood Anglican Church	Rev Cameron Howard	Stephen Smith	Trainee	7,000
Wollongong	Anglican Chaplaincy	Rev Rob Copland	Various	Trainees	6,000
UNSW	Parish of Unichurch	Rev Carl Matthei	Various	Trainees	38,000
UNSW	Parish of Unichurch	Rev Carl Matthei	Tim Rowe	Senior Trainer	15,000
CBM Parramatta	Dundas Anglican Church	Rev Alistair Seabrook	Rachel Ewings	Trainee	5,000
Sydney University	Anglican Chaplaincy	Rev Rowan Kemp	Various	Trainees	24,000
Total					100,000

10. The Committee has also considered reports on all the projects funded in 2018. The reports confirmed the application of funds to the specified project and provided details of outcomes achieved from grant funding.
11. Reports from 2018 Grants also reinforced the impact these grants are making in expanding ministry to tertiary students and raising up a new generation of gospel workers. Some quotations from our grant recipients –
- Student ministry offers incredible opportunities for evangelism and raising up future ministry workers, which both serve the wider kingdom. Our desire is to train evangelists to serve in their churches and workplaces, and we are seeing fruit of this on campus. And there is a strong and growing group of students and graduates who are keen to train for vocational ministry - these are the next generation of gospel servants for the kingdom.
 - The work of evangelism, teaching and training university students has shown our trainees their need of a good quality theological education so that they are better equipped to serve the Lord Jesus in future ministry.
 - Reading the Bible with an unbelieving Indian student and an unbelieving Engineering student taught me how to structure reading the Bible with someone purposely.
12. TEMOC continues to encourage new initiatives in TAFE and CVET ministry and members are available to consult with any parishes considering outreach in this underdeveloped field.
13. The committee has already called for applications for new and continuing projects for 2020. A total of 13 applications requesting over \$438,060 have been received. Final decisions on grants will be made following Synod in the October meeting of TEMOC. Tertiary ministry continues to be a significant opportunity to continue to train the next generation of both lay and vocational leaders for the Diocese. TEMOC would like to remind the Synod of the significant opportunity to set aside greater funding for leveraging existing and developing tertiary ministry across the Diocese. One of the key expectations continues to be recruitment of future students into Moore Theological College.

14. In 2019 TEMOC has been asked to help fund as many as 44 ministry trainees - an increase of 8 from 2019. Many of these men and women are young graduates prepared to forgo other employment to be trained and equipped for kingdom service. Many are considering further study and are encouraged to consider applying to Moore Theological College. We would appreciate the prayers of members of our churches that these trainees will continue the wonderful work of our previous recipients and fruitfully serve the Lord Jesus either in vocational ministry or as life-long gospel partners in church, family and work here in the Sydney Diocese and around the world.
15. Finally we would like to recognise the long-standing and significant involvement in tertiary ministries by Prof Chris Bellenger who resigned this year as Chair of TEMOC after five years of service. We thank him for his significant service.

For and on behalf of the Tertiary Education Ministry Oversight Committee.

THE REV PATRICK BENN
Chair

16 September 2019

Archbishop Election Amendment Ordinance 2019

14/18 The role of the Archbishop of Sydney

(A report from the Standing Committee.)

Key Points

- By resolution 14/18, the Synod requested the Standing Committee to bring a Bill to the 2019 session of Synod to amend the *Archbishop of Sydney Election Ordinance 1982* which incorporates the characteristics of the Archbishop of Sydney as expressed in the Doctrine Commission report, 'An Evangelical Episcopate'.
- While reviewing the ordinance, a number of anomalies regarding the timeline of Standing Committee resolving 'that a vacancy be filled' and the date for the first day of Synod were identified. The Bill proposes amendments to address these.
- A number of further changes are proposed in the Bill, notably –
 - Requiring the administration of a Safe Ministry Check to nominees
 - Guiding the tone of speeches on the first day of an election Synod
 - Providing additional flexibility in the retirement date for an Archbishop, allowing up to six months (by special majority resolution of the Standing Committee)
 - Re-ordering of clauses and cleaning up of terminology.

Purpose

1. The purpose of this report is to address the request of Synod resolution 14/18, while also explaining proposed amendments to the *Archbishop of Sydney Election Ordinance 1982* and the *Retirements Ordinance 1993* proposed in the Bill for the Archbishop Election Amendment Ordinance 2019.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill for the Archbishop Election Amendment Ordinance 2019.

Background

4. At its ordinary session in 2018, the Synod noted a report from the Doctrine Commission, 'An Evangelical Episcopate', and passed resolution 14/18 in the following terms –

'Synod expresses its sincere thanks to the Doctrine Commission for preparing the report entitled 'An Evangelical Episcopate' in response to the request made by Synod Resolution 6/15. Synod further agrees to adopt paragraphs 44-50 of the report as the Diocese's definitive statement on the role of the Archbishop of Sydney, as a key reference point for archiepiscopal elections, and requests the Standing Committee to prepare, for consideration at the next 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 report.'

5. At its meeting on 12 November 2018, the Standing Committee noted the terms of the resolution and resolved as follows –

‘Standing Committee –

- (a) establishes a committee of 7 members to consider Synod Resolution 14/18 and any other matters relevant to the election of an Archbishop and report to Standing Committee with any recommendations, and
- (b) appoints as members of the committee Dr Robert Tong AM (Chair), Bishop Peter Hayward, Mr Doug Marr, Dr Laurie Scandrett, Dr Claire Smith, the Rev Caitlin Orr and the Rev Gavin Poole.’

Discussion

- 6. The Committee met twice to consider this matter, and supports the passing of the Bill for the Archbishop Election Amendment Ordinance 2019 (the **Bill**).
- 7. A number of specific matters related to the consideration of the Bill are addressed below, and attached as Attachment 1 is a clause by clause comparison of the first 8 clauses of the current form of the *Archbishop of Sydney Election Ordinance 1982* (the **Ordinance**), and the form of the Ordinance incorporating the changes proposed in the Bill.

Amendment to the *Retirements Ordinance 1993*

- 8. According to clause 4 of the *Retirements Ordinance 1993*, it is a term of appointment of a person elected as the Archbishop that, subject to clause 5 of that ordinance, such person retires at age 68 years. Clause 5 goes on to provide that such retirement date may be extended to an age not beyond 70 years, by resolution of the Standing Committee passed by a three-quarters majority of members present and entitled to vote in each house of clergy and laity at the relevant meeting (after the Archbishop has reached the age of 65 years).
- 9. The Bill amends the *Retirements Ordinance 1993* to provide a further extension up to six months to the retirement date of the Archbishop, to allow the Standing Committee more flexibility in establishing the retirement date of an Archbishop. This is desirable so as to more readily allow for an election Synod to be held in the first half of the year, without requiring the Archbishop to resign. Such an extension would require a resolution of the Standing Committee passed by a three-quarters majority of members present and entitled to vote in each house of clergy and laity at the relevant meeting.

Amendments to the Preamble and clauses 1-8 of the *Archbishop of Sydney Election Ordinance 1982*

- 10. The comparison table accompanying this report sets out the amendments proposed in the Bill to clauses 1-8, in comparison with the current form of the Principal Ordinance. The following paragraphs provide context to those changes.

Adopting the Statement on the role of the Archbishop

- 11. In accordance with the request of the Synod resolution, the Bill incorporates the characteristics of the Archbishop of Sydney as expressed in paragraphs 44-50 of the Doctrine Commission report, ‘An Evangelical Episcopate’ into the Ordinance. This is accomplished by providing the full text of the paragraphs as a schedule to the Ordinance, and replacing the preamble of the Ordinance with a summary of the paragraphs. The inclusion of these characteristics in the preamble and schedule of the Ordinance, does not have any impact on the requirements in the Ordinal and the service of Consecration of a Bishop.

Resignation of an Archbishop and timing of Synod

- 12. As a part of the review of the Ordinance, a number of opportunities for improvement were found. These are each discussed briefly below, and addressed in the Bill.

Declaring the vacancy

13. Currently, the Ordinance (at clause 2) requires the Standing Committee to 'resolve that the vacancy be filled in accordance with this Ordinance' in order to commence the process to elect a new Archbishop. The Bill substitutes this requirement with a declaration of vacancy.

Resignation with less than three months' notice

14. Subclause 2(2) of the Ordinance provides for the circumstance where an Archbishop resigns with notice of more than 14 and less than 20 weeks' notice. Subclause 2(1) provides for circumstances where there is an existing vacancy in the See of Sydney (presumably upon immediate resignation or incapacity). Whether the resolution is made in accordance with subclause 2(1) or 2(2) impacts the timing of the summons to Synod, the nomination period and the date of the first day of the session of Synod, as set out in clause 5 of the Ordinance.
15. The current provisions of the Ordinance do not contemplate an Archbishop providing less notice than 14 weeks prior to his resignation. In such a circumstance under the current provisions, the Standing Committee would not be able to make a resolution under clause 2 (that the vacancy be filled) until after the resignation had occurred – potentially three months later than the notice given, delaying the summons and the first day of the session of Synod. The current provisions also do not allow the Standing Committee to make a resolution under clause 2 prior to 20 weeks prior to a known resignation or retirement.
16. The Bill contains an amendment to clauses 2 and 5 of the Ordinance to ensure that a declaration of vacancy may be made any time up to a year prior to an expected vacancy, allowing the date of Synod to be set at a suitable time following.

Appointment of Returning Officers

17. Currently, the Ordinance requires the Returning Officers to be appointed at least 7 days prior to any resolution made by the Standing Committee in accordance with clause 2 that a vacancy in the office of the Archbishop be filled. Returning Officers are appointed by the Standing Committee, so if this requirement were observed, it may result in delaying the resolution in clause 2 for a month for the sake of appointing Returning Officers. There doesn't appear to be a reason for this requirement. Accordingly, the Bill proposes that Standing Committee 'appoint returning officers as soon as practicable'.

Timeline to the first day of Synod

18. The amendments proposed to address the notice period issue described above require significant amendment in clause 5 of the Ordinance in order to set suitable boundaries for key dates in the timeline leading to the first day of a session to elect an Archbishop. Additionally, the Ordinance at present allows under one scenario to validly hold an election Synod where there had been less than 1 week of a nomination period. Accordingly, clause 5 has been significantly reworked in order to address these issues.
19. Key considerations in setting dates in the timeline for an election Synod are as follows –
 - (a) Notice of a declared vacancy should be sent to Synod members as soon as possible, and a summons should be sent as soon as practicable.
 - (b) The first day of the session should not be held earlier than 14 weeks from the summons. This provides a minimum of an 8 week period in which nominations may be made (the nomination period closes 6 weeks prior to the first day of the session).
 - (c) If there has been a 'sudden' vacancy in the See of Sydney (e.g., through immediate resignation or incapacity) a lengthier nomination period may be desired than the circumstance where the date of retirement of an Archbishop has been known for years.
 - (d) The Ordinance needs to provide a suitable range of dates for the first day of the session so as to –
 - (i) accommodate impractical times of year (e.g., Christmas and Easter, and the ordinary session of Synod) and venue availability,
 - (ii) ensure that there is at least three weeks and not more than 20 weeks between the resignation or retirement of an Archbishop and the commencement of a Synod to elect a new Archbishop,

- without being so broad as to allow an unhelpfully extended period of time between Archbishops.
- (e) Given the number of factors involved and the complexity of adequately providing for them, the Standing Committee should by overwhelming majority (75% of both houses present and voting) be able to set a date outside of the ranges prescribed in the Ordinance.

20. The Bill contains amendments to clause 5 of the Ordinance addressing each of these issues.

Making of nominations

21. Currently, the Ordinance –
- (a) requires a nomination (form) to be submitted by at least any two members of Synod (current clause 7(1)) (although a person is not deemed to have been nominated “unless one or more nominations signed by not less than 20 members of Synod are received” [clause 7(3)]),
 - (b) requires that upon receipt of a nomination (signed by at least two members) the National Register is consulted by the Director of Professional Standards, and
 - (c) provides that a notice is not made to Synod members regarding a suitably nominated person until after the close of nominations (current clause 8), being 6 weeks prior to the commencement of the session.
22. The amendments proposed in the Bill provide that –
- (a) any one (rather than two) or more members may make a nomination,
 - (b) following the receipt of nominations by ten (rather than two) members, the National Register is to be consulted and also the Safe Ministry Check administered, and
 - (c) a notice is made available to Synod members listing the name of a suitably nominated (by 20 members) person, 7 days after a determination is provided to the nominee by the Director of Professional Standards following a National Register and Safe Ministry checks.

Suitability of nominees

23. The Bill includes the requirement that any nominee, having been nominated by 10 nominators must –
- (a) make a declaration of the solemn promises contained in the Second Schedule of this Ordinance, and
 - (b) consent to a search being undertaken for information in the National Register in relation to the nominee, and
 - (c) complete Safe Ministry Check for the purpose of this nomination.
24. On the basis of the search of the National Register and the results of the Safe Ministry Check, the Director of Professional Standards makes a determination regarding fitness for episcopal ministry which is advised to the nominee. Presuming the nominee does not withdraw, that determination is made available as part of the notification of valid nominees under clause 8, at the close of the nomination period.

Ordering of clauses

25. Some effort has been made to ensure that clauses 1-7 provide a logical sequence, and where possible, existing clause references are retained while eliminating ‘inserted’ subclauses (where for example a clause has subclauses: (1),(2),(2A),(3),(3A), these have been renumbered to remove the ‘A’s).

Amendments to clauses 9-45 of the *Archbishop of Sydney Election Ordinance 1982*

Order of Business – petitions and tabling of minutes

26. The Bill, at paragraph 2(2)(f), proposes removing the requirement to table the Minute Book of the Standing Committee, and removing opportunity for petitions to be made on the first day of proceedings. At paragraph 2(2)(g), the Bill proposes removing opportunity for petitions and notices

of questions on day two and following. Both proposals are made noting that an election Synod is a special session of the Synod, having the purpose of electing an Archbishop, rather than dealing with business considered at an ordinary session.

Announcement as to voting

27. The Bill proposes amendment to clause 14 of the Ordinance, intended to simplify the language used.

Purpose of the proposer and seconder's speeches

28. The Bill provides a further amendment designed to guide the tone of speeches on the first day of an election Synod. Clause 15 is proposed to be amended to include –

“The purpose of the proposer and seconder's speeches is to promote the characteristics of their candidate.”

Ballot Procedure

29. The Bill provides a number of amendments to clauses 15A, 16A, 17 and 18, 27 simplifying the language and requirements of the procedure.

Definitions and terminology

30. The Ordinance repeats several expressions throughout, for which the Bill provides definitions –

- (a) “the person who, on the occurrence of a vacancy in the See of Sydney, is entitled under the Constitutions to exercise the powers vested in the Archbishop” is defined as the “Administrator”,
- (b) “the Archbishop of the See of Sydney” is defined as “the Archbishop”,
- (c) “the specified person referred to in paragraph (d) of clause 5(3)” is defined as the “Nomination Officer”,
- (d) “that date determined in accordance with clause 7(2)(d)” is defined as the “Nomination closing date”,

and the Interpretations clause is moved from the end of the Ordinance to become a new clause 1A.

31. Throughout the Ordinance, subclauses and paragraphs have been referred to in the manner, “paragraph (a) of subclause (2) of clause 3”, rather than the more efficient, “paragraph 3(2)(a)”. The Bill, at paragraphs 2(2)(d) and (e) updates each of these references.

For and on behalf of the Standing Committee.

Daniel Glynn
Diocesan Secretary

29 August 2019

Archbishop Election Amendment Ordinance 2019 – Comparison table (clauses 1-8)

The following table sets out the material amendments to clauses 1-8 of the *Archbishop of Sydney Election Ordinance 1982* (the **Principal Ordinance**), which would result from passing the Bill for the Archbishop Election Amendment Ordinance 2019 (the **Bill**). The table compares the proposed clause with the equivalent in the Principal Ordinance.

As well as the specific amendments listed in the table, a number of terms are defined in the interpretations clause (new 1A). References within the Principal Ordinance to other subclauses and paragraphs have been updated to the shortened form of reference (e.g., rather than “paragraph (c) of subclause (2)”, it will now read ‘paragraph 2(c)’ etc).

Proposed clause	Ref. in Principal Ordinance	Comment
Preamble	Preamble	The former preamble is replaced by a summary reference to an excerpt from the Diocesan Doctrine Commission Report, ‘An Evangelical Episcopate’, with the full excerpt attached as a schedule to the Ordinance. The addition of these paragraphs was the specific request of the Synod.
Clause 1A	44	Interpretation clause moved from end of ordinance to the beginning, with additional defined terms.
Clause 2	Clause 2	<ul style="list-style-type: none"> In the Principal Ordinance, subclause 1 provides for the situation where the vacancy has occurred without notice (e.g. in the case of a death); subclause 2 provides that the Standing Committee may act within the period 20-14 weeks prior to the vacancy. There is no provision for the Standing Committee to resolve the vacancy be filled between 14 weeks prior to the vacancy, and the vacancy. In the proposed amendments, subclause 2 provides that the Standing Committee will make a ‘declaration of vacancy’, and more flexibility is given as to the timing of this declaration.
3(1)(a)	3(a)	The principal ordinance required the Returning Officer and Deputy to be appointed not less than 28 days prior to the date of the summons in cl.5. Clause 5 in turn required the summons to be given within 21 days of the resolution of Synod. This resulted in the Returning Officer and Deputy needing to be appointed at least 7 days prior to the resolution in clause 2; which seemed unnecessary. The proposed amendment simply requires Returning Officer and Deputy to be appointed as soon as practicable following the resolution of the Standing Committee in clause 2.
3(1)(b)	–	<ul style="list-style-type: none"> The current ordinance at 5(2)(d) required a person to identified “to whom nominations shall be given” and referred to that person by reference to the paragraph and clause throughout. In practice, this person is appointed by the Standing Committee (in 2013, the Diocesan Secretary at the time was appointed). To aid comprehension, the person is assigned a title for the purposes of this election (the “Nomination Officer”)
-	3(1)(b)	The Secretary of the Synod will no doubt be informed of the appointment as a matter of course. However, if the notice is required by ordinance, the requirement is likely to be formally overlooked when the Secretary of the Synod is also the Secretary of the Standing Committee (our standard practice) due to its inherent redundancy. So, the Bill removes the formal requirement that the Standing Committee inform the Secretary of Synod (noting that typically, the Secretary of Standing Committee is also the Secretary of the Synod).

Proposed clause	Ref. in Principal Ordinance	Comment
3(2)-(4)	4	The subclauses defining the functions of the returning officers are moved to be listed under the clause providing their appointment. The terms remain unchanged.
4	6	Since the Administrative committee would be appointed prior to the summons, it seems best to move it prior to the summons in the ordinance. The terms of the clause remain unchanged.
5(1)	5(1), 5(1A) and 5(3)	<p>The only difference between 5(1) and 5(1A) in the Principal Ordinance is that in one circumstance the Archbishop summons, in the other the Administrator summons. The proposed amendment deals with both scenarios in one clause.</p> <p>The proposed amendments also require a notice to be given to members of Synod of a declaration of vacancy within 7 days, and a summons to be sent as soon as practicable.</p> <p>The specifics of the session of Synod are listed at 5(1) rather than 5(3), since 5(1) includes the requirement to issue the summons.</p>
5(2)	5(2) and 5(2A)	<ul style="list-style-type: none"> • The Principal Ordinance allows the Standing Committee to make a resolution under clause 2 prior to a vacancy only if the Archbishop gives 14 weeks' notice. (If the Archbishop decides to resign with 13 weeks' notice, the Standing Committee would need to wait until the vacancy occurred before making a resolution under clause 2). • The Principal Ordinance allows Synod to commence 9 weeks following an 'unplanned' occurrence of vacancy, which may in one scenario allow a Synod to commence having had only a 1 week nomination period. The proposed amendment inserts a clear requirement that the Synod is at least 14 weeks following the date of the summons, which ensures that there are 8 weeks for nominations to be received. • The proposed date range avoids entirely the current confusion of different time periods for different types of resolution made under clause 2 of the Principal Ordinance. Rather, the proposed amendments accommodate the eventualities of an Archbishop giving up to a year's notice of resignation, or immediately vacating his office, and everything in between; allows reasonable time for the Standing Committee to declare a vacancy under clause 2 and the Archbishop or Administrator to issue a Summons; ensuring – <ul style="list-style-type: none"> ○ There is always at least 14 weeks between the summons and the 1st day of Synod (allowing 8 weeks nomination period) ○ There is always at least 3 weeks from the occurrence of the vacancy before the Synod ○ The Synod must occur within 20 weeks of the latter of the vacancy or the summons. ○ There is always at least a six week range in which Synod may commence (to accommodate holidays, availability of venues, etc)
5(3)	–	Given that in some circumstances it is reasonable to assume that the ordained period of dates is unsuitable to hold an election Synod (for example, occurring over the Christmas or Easter period, too close to an ordinary session of Synod, no venues available, or other unforeseen circumstance), this suggested clause would allow Standing Committee with an overwhelming majority of both houses to set the commencement of the special session on any date beyond the range specified.
6	6A	No substantial changes, short of the change of clause number and defined terms.
7	-	Throughout clause 7 & 7A, subheadings are proposed to help understand the flow of nominations.

Proposed clause	Ref. in Principal Ordinance	Comment
7(1)	7(1)	The proposed amendment would allow a valid nomination form to be submitted by one or more members of Synod (rather than two or more, as previous); and the form need not certify the willingness of the nominee to undertake anything (see 7A(1)).
7A	-	Insertion of clause to more helpfully describe the flow of nomination process – in this clause, describes the work carried out by the Nomination officer and the Director of PSU to administer a nomination.
7A(1)	7(2)(b)	The proposed amendments require the Nomination Officer, upon ten or more members having nominated the nominee, to seek confirmations from the nominee directly that he is willing to make declaration, consents to search on National Register, willing to undertake Safe Ministry Check.
7A(2)	7(2A)	The proposed amendment includes current requirement to request the Director of Professional Standards to access the National Register, and adds requirement for – (a) the Director to administer the Safe Ministry Check; (b) the nominee to provide birth, baptism and ordination certificates, etc.
7A(3)	-	The Director of Professional Standards makes a determination regarding fitness for episcopal ministry.
7A(4)	7(4)	Renumbering of subclauses.
7A(5)	7(4A)	Renumbering of subclauses.
7A(6)	-	Where a nominee has not withdrawn their name, one week after the result of the Safe Ministry Check, the name of the nominee is added to a public list of nominees, but the Nomination Officer need not alert all Synod members to each addition.
7B(1)	7(5)	Renumbering of clauses
7B(2)	-	Where the nominee has not confirmed willingness for a National Register and Safe Ministry check, they shall be deemed not to have been nominated.
8	8	Inserts the requirement (in paragraph 8(c)) that the Administrator of the Diocese forward to each member of the Synod, the determination of the Director of Professional Standards.

Archbishop Election Amendment Ordinance 2019

No 41, 2019

Long Title

An Ordinance to amend the *Retirements Ordinance 1993* and the *Archbishop of Sydney Election Ordinance 1982*.

The Standing Committee of the Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Archbishop Election Amendment Ordinance 2019.

2. Amendment

- (1) The *Retirements Ordinance 1993* is amended by inserting the following new subclause 5(3) –
 - (3) Notwithstanding subclause (1), since it is desirable to hold an election Synod in the first half of the year, a further extension up to six months may be given to the Archbishop, by resolution of the Standing Committee passed by a three-quarters majority of members present and entitled to vote in each house of clergy and laity at the relevant meeting.', and
- (2) The *Archbishop of Sydney Election Ordinance 1982* is amended as follows –
 - (a) delete the matter “Archbishops” in the Long Title and insert instead “an Archbishop”,
 - (b) delete all the matter contained in the Preamble and insert instead the following –

‘Whereas

 - A. The Diocesan Doctrine Commission presented a report to the 2nd Ordinary Session of the 51st Synod of the Diocese of Sydney entitled ‘An Evangelical Episcopate’ (the Report) in response to the request made by the sixth resolution of the Synod in 2015.
 - B. The Synod of the Diocese of Sydney, by resolution 14 of 2018, adopted paragraphs 44-50 of the Report as the Diocese’s definitive statement on the role of the Archbishop of Sydney, as a key reference point for the election of an Archbishop.
 - C. The Report specifies that the Christian character of the Archbishop is critical to the faithful and effective discharge of this responsibility (appendix, paragraph 7). The report also lists five priorities of the Archbishop, which are set out in full in the appendix –
 1. To be a guardian of ‘the faith that was once for all delivered to the saints’.
 2. To order the ministry of the Diocese to the gospel of Christ and his mission.
 3. To exercise pastoral concern and insight as he provides advice and direction for gospel ministry in the Diocese.
 4. To represent the Diocese, in various national and international bodies, to the government, and generally to the community.
 5. To attend diligently to the administration of the Diocese in line with its mission.’,
 - (c) delete all the matter contained in clauses 1 to 8 and insert instead the matter contained in the First Schedule,
 - (d) in all instances throughout the Ordinance where a subclause is referenced with the format ‘subclause (α) of clause β’ substitute the following format instead – ‘subclause β(α)’,
 - (e) in all instances throughout the Ordinance where a subclause is referenced with the format ‘subclause (α) of this clause’ substitute the following format instead – ‘subclause (α)’,
 - (f) delete subclauses 11(1)(f) and (g) (and renumber the existing clauses (h) – (l) as (f) – (j),
 - (g) delete subclauses 13(c) and (d) (and renumber the existing clauses (e) – (g) as (c) – (e),

- (h) in the renumbered clause 13(d) delete the words 'of the See of Sydney',
- (i) amend clause 14 as follows –
 - (i) delete the words 'and the number of members of the Synod (being, where applicable, the numbers of the members of each order) who have voted against the motion' in subclause 14(1) and insert instead the words 'and against the motion', and
 - (ii) delete the word 'analysis' in subclause 14(2) and insert instead the word 'result',
- (j) amend clause 15 as follows –
 - (i) delete the matter '(a)-(k) of clause 11(1)' in subclause 15(1) and insert instead the matter '11(1)(a)-(k)',
 - (ii) insert the matter 'The purpose of the proposer and seconder's speeches is to promote the characteristics of their candidate.' after the full stop, and
 - (iii) delete the words 'order in which the' and 'shall be determined by the President by lot' in subclause (7), and insert the words 'in alphabetical order' before the full stop,
- (k) in subclause 15A(1) delete the words 'as the colour to be used by the order to which that member belongs' and insert instead 'as the colour to be used by the members of each order',
- (l) in clause 16A delete the words 'as the colour to be used by the order to which that member belongs' and insert instead the words 'as the colour to be used by the members of each order',
- (m) insert the words 'on the Final List' in the heading of clause 17 after the word 'Nominees',
- (n) insert the words 'on the Final List' in the heading of clause 18 after the word 'Nominees',
- (o) in subclause 22(1) –
 - (i) after the matter, 'one or more of them is to be excluded', insert the words 'and one or more of them is to remain upon the Final List',
 - (ii) omit the matter, 'only 1 of those nominees, being the nominee whose name', and insert instead –
 - 'the number of those nominees not to be excluded, being the nominee (or nominees) whose name (or names)', and
 - (iii) omit the final sentence.
- (p) delete the word 'analysis' in subclause 30(1) and insert instead the word 'result',
- (q) in subclause 27(1) delete the words 'of a colour specified by the President as the colour to be used by the order to which that member belongs' and insert instead the words 'of a colour specified by the President to be used by the members of each order',
- (r) delete the words 'person who is entitled under the Constitutions to exercise the powers vested in the Archbishop' in subclause 33A(b) and insert instead the word 'Administrator',
- (s) delete the words 'of the See of Sydney' in subclause 35,
- (t) delete the words 'of the See of Sydney' in subclause 37,
- (u) amend clause 40 as follows –
 - (i) delete the words "of Sydney" where they first appear,
 - (ii) delete the words 'publicly made' and insert instead the words 'published on the SDS website, and announced',
 - (iii) delete the words "Divine Service" and insert instead the words "Public Worship",
 - (iv) delete the word 'of' before 'has been duly elected',
 - (v) delete the words 'this diocese' and insert instead the word 'Sydney', and
 - (vi) delete the words 'as Archbishop he is also' and insert instead the word 'consequently',
- (v) amend clause 41 as follows –
 - (i) delete the words 'President, or if the Synod is not then in Session, the Standing Committee' and insert instead the word 'Administrator', and
 - (ii) delete the words 'give effect to the election as the Synod may direct' and insert instead the words 'arrange for the consecration, if applicable, and inauguration of the Archbishop-elect',
- (w) delete clause 44,
- (x) insert the words 'on the Final List' in the First Schedule after the words '3 nominees', and after the words '2 nominees', and
- (y) insert an appendix with the matter found in the Second Schedule of this Ordinance.

The First Schedule

Preliminary/Vacancy

1. Citation

This Ordinance may be cited as the "Archbishop of Sydney Election Ordinance 1982".

1A. Interpretation

In this Ordinance –

"Administrative Committee" means the committee constituted under subclause (1) of clause 6;

"Administrator" means the person who, on the occurrence of a vacancy in the See of Sydney, is entitled under the Constitutions to exercise the powers vested in the Archbishop.

"Archbishop" means the Archbishop of the See of Sydney;

"Constitutions" means the Anglican Church of Australia Constitutions Act, 1902, and the Anglican Church of Australia Constitution Act, 1961;

"Director of Professional Standards" means the person appointed for the time being under clause 101 of the Discipline Ordinance 2006;

"Safe Ministry Check" means the check for clergy prescribed by the Standing Committee under the *Safe Ministry to Children Ordinance 2018*.

"National Register" means the national register within the meaning of the General Synod – National Register Canon 2007 Adopting Ordinance 2008;

"Nomination Officer" means the person appointed by the Standing Committee pursuant to clause 3(b);

"Nomination closing date" means that date determined in accordance with clause 7(2)(d);

"nominee" means a person nominated under clause 7;

"President", in relation to a meeting of the Synod, means the person presiding at that meeting;

"Standing Committee" means the Standing Committee of the Synod;

"Synod" means the Synod of the Diocese of Sydney.

2. Declaration of Vacancy

(1) Except where the Standing Committee has passed a resolution under subclause (2), the Standing Committee shall, as soon as practicable after the date on which a vacancy occurs in the See of Sydney, declare by resolution that the See is vacant.

(2) The Standing Committee may, at any time within the period of 12 months before the date on which a vacancy shall occur in the See of Sydney, declare by resolution that the See will be vacant from that date.

3. Appointment and Functions of Returning Officers

(1) Where the Standing Committee has passed a resolution under clause 2, it shall as soon as practicable –

(a) appoint a Returning Officer and a Deputy Returning Officer for the purposes of the meeting of the Synod summoned in accordance to clause 5; and

(b) appoint a Nomination Officer to receive nominations for the purposes of filling the vacancy referred to in clause 2.

(2) The Returning Officer appointed under subclause (1) shall exercise and perform all the powers, authorities, duties and functions conferred or imposed on the Returning Officer under this Ordinance.

(3) Where the Returning Officer appointed under subclause (1) is, for any reason, unable to act, the Deputy Returning Officer shall have and shall exercise and perform all the powers, authorities, duties and functions conferred or imposed on the Returning Officer under this Ordinance.

(4) In the exercise and performance of their powers, authorities, duties and functions under this Ordinance, the Returning Officer may, with the approval of the Administrator, have and use the assistance of such persons as the Returning Officer considers necessary.

4. Administrative Committee

(1) The Administrator may appoint such members of the Standing Committee as he determines to constitute, under his chairmanship, an Administrative Committee for the purpose of determining and giving effect to administrative matters relating to –

- (a) the convening of the meeting of the Synod; and
 - (b) the conduct of the proceedings of the Synod at that meeting.
- (2) The Administrative Committee shall not make or give effect to any decision or determination which is inconsistent with the terms of this Ordinance.

5. Summoning of Synod

- (1) Where a vacancy has been declared under clause 2, the Archbishop, or where a vacancy has occurred, the Administrator, shall, within 7 days after the declaration has been made, inform each member of the Synod of the declaration, and shall as soon as practicable, summon, each member of the Synod to a meeting of the Synod specifying –
- (a) the day and the time on that day on which the meeting of the Synod shall commence;
 - (b) the place at which the meeting shall be held;
 - (c) instructions for the making of nominations;
 - (d) the day, determined in accordance with clause 7, on which nominations of duly qualified persons for the office of Archbishop shall close;
 - (e) the name of the Nomination Officer and the place, postal address and email address at which nominations can be delivered for this purpose; and
 - (f) such other matters as the person giving the notice thinks fit.
- (2) A meeting of the Synod –
- (a) shall be held within the period being –
 - (i) not less than 14 weeks from the date on which the summons is sent, and
 - (ii) not less than 3 weeks and not more than 20 weeks after the latter of –
 - (A) the occurrence of the vacancy; and
 - (B) the date on which the summons is sent;
 - (b) may commence on any day of the week; and
 - (c) shall be held at a place within the Diocese of Sydney.
- (3) Notwithstanding subclause (2) the Standing Committee by 75% majority of both houses present and voting may by resolution determine a date to commence the meeting of Synod that is beyond the ranges specified in paragraph (2)(a).

6. Report concerning finances of the See

- (1) The Administrator shall, not later than 42 days before the day on which the meeting of the Synod shall commence, cause a report to be prepared concerning the finances of the See and arrange for that report to be sent to the Nomination Officer.
- (2) Such report shall include –
- (a) a balance sheet which sets out in detail the assets and liabilities of the Endowment of the See fund together with income and expenditure accounts of the fund for each of the three years immediately preceding such vacancy, and such balance sheet and accounts shall be certified as correct by a duly qualified auditor; and
 - (b) a description of the condition of any property to be provided for the residence of the Archbishop.
- (3) The Nomination Officer is to send a copy of the report to each person nominated for the office of Archbishop under subclause 7(2).

Nominations

7. Nominations

Making a nomination

- (1) One or more members of the Synod may, in accordance with subclause (2), nominate any duly qualified person for the office of Archbishop.
- (2) A nomination under subclause (1) must –
- (a) be in writing;
 - (b) be signed by the nominator(s);
 - (c) specify an email address for service of notices on the nominator(s) and a postal and email address for service of notices on the nominee; and

- (d) be given to the Nomination Officer at the specified place, postal address or email address referred to in clause 5(4)(e) not later than 5.00 pm on the day which is 42 days before the day on which the meeting of the Synod shall commence.

Nominee to have been nominated by at least 20 members

- (3) A duly qualified person shall be deemed not to have been nominated to the office of the Archbishop unless one or more nominations signed by not less than twenty members of Synod are received under subclause (2).

7A. Administering a Nomination

Actions upon nomination by ten or more members

- (1) Upon receiving nominations in accordance with 7(2) from ten or more members of Synod, the Nomination Officer shall forthwith request confirmation in writing from the nominee that he –
- (a) is willing to make a declaration of the solemn promises contained in the Second Schedule of this Ordinance, and
 - (b) consents to a search being undertaken for information in the National Register in relation to the nominee, and
 - (c) is willing to complete a Safe Ministry Check and interview for the purpose of this nomination.
- (2) Upon receiving confirmation in accordance with subclause (1), the Nomination Officer shall forthwith –
- (a) direct the Director of Professional Standards –
 - (i) to access and report to the Nomination Officer any information in the National Register relating to the nominee, and
 - (ii) to arrange to administer a Safe Ministry Check to the nominee, and
 - (b) request copies of the following documents from the nominee –
 - (i) the nominee's letters of Orders for Deacon, Presbyter, and Bishop as applicable, and
 - (ii) where the nominee is not in episcopal orders, his Birth Certificate and Baptismal Certificate.
- (3) On the basis of the information gathered from the Safe Ministry Check and the National Register, the Director of Professional Standards shall, acting as delegate of the Synod –
- (a) determine whether the nominee is fit for archiepiscopal ministry; and
 - (b) advise the nominee and the Nomination Officer of the determination.

Actions upon nomination by twenty members

- (4) Upon a person being nominated to the office of the Archbishop in accordance with subclause 7(3), the Nomination Officer must give the nominee notice in writing –
- (a) of any information in the National Register in relation to the nominee;
 - (b) of the determination of the Director of Professional Standards referred to in subclause 7A(3); and
 - (c) of the need to disclose this information to the meeting of the Synod, unless the nominee gives notice under subclause 7B(1) that he does not wish to be a nominee for the office of the Archbishop.
- (5) A notice under subclause (4) is deemed to have been sufficiently given if sent to the postal or email address for the nominee specified in a nomination under paragraph 7(2)(c).
- (6) Seven days following the notice referred to in subclause (4), or as soon as practicable following the Nomination closing date, whichever is sooner, the Nomination Officer shall publish the name of the nominee on the SDS website.

7B. Withdrawing a Nomination

- (1) The nominee may, at any time up to 21 days before the day on which the meeting of the Synod shall commence, give notice in writing to the Nomination Officer that he does not wish to be a nominee for the office of Archbishop; whereupon that person shall be deemed, for the purposes of the remaining clauses of this Ordinance, not to have been nominated for that office.
- (2) Where a nominee does not, within seven days of the nomination closing date comply with the commitments made in accordance with 7A(1), that person shall be deemed, for the purposes of the

remaining clauses of this Ordinance, not to have been nominated for the office of the Archbishop.

8. List of Nominations

The Administrator shall, as soon as practicable following the Nomination closing date and not less than 10 days before the day on which the meeting of the Synod shall commence, forward to each member of the Synod –

- (a) a list, in alphabetical order, of the persons nominated showing, in relation to each nominee, the names of all members of the Synod who have nominated that person;
- (b) any information in the National Register relating to each nominee; and
- (c) the determination of the Director of Professional Standards referred to in clause 7A(3)(a).

The Second Schedule

Appendix

The Contemporary Role of the Archbishop of Sydney

The following paragraphs are an amended extract (originally paragraphs 44-50) from 'An Evangelical Episcopate', a report of the Sydney Diocesan Doctrine Commission, received by the Synod in October 2018.

1. The biblical principles of oversight or *episkopē*, refracted through history, have shaped the contemporary role and function of the Archbishop of Sydney. Sydney's episcopate is resolutely evangelical, in keeping with the Diocese it serves, and its archbishops have very largely been pastors and teachers, guardians and representatives of the Protestant faith, and able administrators. However, as Sydney has grown and as the structures of the Diocese and the denomination have developed, legal and institutional responsibilities have become more prominent. Nevertheless, the leadership of the Diocese of Sydney by its Archbishop, though very much personal and so influenced by the personality, gifts and special interests of each incumbent, has developed a discernible character. Our evangelical conviction demands that we ensure that the character of the archiepiscopal office, and by extension the regional bishops who assist him, faithfully reflects the biblical functions and priorities of oversight.

2. The first priority of the Archbishop of Sydney is to be a **guardian** of 'the faith that was once for all delivered to the saints' (Jude 3). This is the priority found in the New Testament and in the Anglican Ordinal. Through public proclamation and defence of the apostolic gospel, by his personal example and in all his pastoral and administrative activity, he is to do all in his power to ensure that the teaching of Scripture shapes and directs the life, ministry and mission of the Diocese. This requires the courage to speak the truth taught in Scripture when it is not popular, but equally to oppose deviation from that truth where it arises. It requires both teaching and the exercise of discipline. It requires making decisions on the basis of theological principles shaped by the biblical gospel. In this way the Archbishop of Sydney will, as Sir Marcus Loane once put it, 'share the heritage and tradition of this diocese, and will interpret it to others, and transmit it to posterity' (*Synod Presidential Address, 1966*).

3. A second priority of the Archbishop of Sydney is to **order the ministry** of the Diocese to the gospel of Christ and his mission. In many ways this is merely an extension of the first priority. Principally this involves the selection and authorisation of appropriate men and women for various ministries within the Diocese. Appointing people of godly character with theological clarity, pastoral sensitivity, and demonstrably in possession of the gifts and skills appropriate for the ministry under consideration, is a prime way the Archbishop can foster the health and gospel-mindedness of the Diocese. However, once again this must extend to dealing appropriately with those whose discharge of the responsibilities entrusted to them has been negligent in some fashion or contrary to the teaching of Scripture. Furthermore, the ordering of ministry to the gospel of Christ also involves encouraging and facilitating the reform of ministries where, for one reason or another, they no longer serve the mission of reaching the lost and building up believers.

4. A third priority is to exercise **pastoral concern and insight** as he provides advice and direction for gospel ministry in the Diocese. This has been the self-understanding of bishops throughout the twentieth century and this expression has been a regular feature in presidential addresses to election synods in the Diocese (Gunther 1909; Kirkby 1933; Barnett 2001; Forsyth 2013). This has not meant the Archbishop is expected to act as pastor to every Anglican in the Diocese, nor even to be the principal 'pastor to the pastors'. Rather, the Archbishop models pastoral care in all his interactions and so helps to encourage throughout the Diocese a commitment to thoughtful, caring relationships in which the spiritual welfare of the other person is of paramount concern.

5. A fourth priority is to **represent the Diocese**, in various national and international bodies, to the government, and generally to the community. As we have seen, this role arises from history rather than directly from the biblical text or the Ordinal. Nevertheless, it is another significant way in which the guardianship of gospel truth and mission is exercised by the Archbishop of Sydney and has been a feature of the office from its inception. This public role requires a humble confidence in the theological convictions and character of the Diocese of Sydney, since *this* is the Diocese that is being represented. In the denominational context, the Archbishop of Sydney ought to be a clear voice for an unambiguously biblical, evangelical Anglicanism, willing to stand alongside all who seek to live and serve in a way that is directed and disciplined by the word of God. In the rapidly changing context of Christian witness in this city and nation it requires a degree of mental agility and apologetic skill to handle opposition and even hostility with grace and humility and yet with the courage to present the truth of Scripture as it bears on the subject at hand.

6. A fifth priority is the **administration** of the Diocese in line with its mission. The diligent attention to administration is not to be seen as a distraction from ministry but rather serving the interests of ministry. The governance, policies and processes of the Diocese ought to facilitate its mission and a proper administration of them will direct them to this end. In a diocese with five assistant bishops, the administrative burden need not fall on the Archbishop alone, or perhaps even principally. One or more of the assistant bishops may be more able in this area and so able to shoulder much of the load. Yet faithful administration is itself a form of guardianship and the reason why bishops and the Archbishop play a key role on boards and committees of the Diocese is to ensure that all its organisations order themselves and their activities by the gospel and the commission we have received from Christ, reflecting the theological ethos and the priorities of the Diocese.

7. Ultimately, what will shape the Archbishop of Sydney more than any other single factor is his personal walk with Christ. His Christian character, his prayerfulness, his faithful obedience to the word of God, his loving care for both the lost and the redeemed, his courageous determination to proclaim the truth and to refute error, and possessing a keen sense of his accountability to the Chief Shepherd (1 Pet 5:4) are critical to the faithful and effective discharge of this responsibility. Under God's good hand, the history of this Diocese is full of bishops and archbishops who were exactly like this and whose ministry has furthered the mission of the gospel, brought blessing to God's people, and honoured the name of Christ.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committees

I Certify that this Ordinance was passed by the Standing Committee of the Synod of the Diocese of Sydney on 15 October 2019.

D GLYNN
Secretary

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney

15/10/2019

Assistant Ministers Ordinance 2017 Amendment Ordinance 2019 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

(A report from the Standing Committee.)

Key Points

- Synod resolutions 45/18(c) and 46/18 request consideration for mechanisms to address failures to comply with the processes in the *Assistant Minister's Ordinance 2017* and to follow proper practices regarding staff management.
- The Standing Committee appointed a subcommittee to consider and bring recommendations in relation to these resolutions.
- The Committee recognises that failures to follow the processes in the AMO and failures in staff management can have significant adverse impacts. There are few existing options to address or remedy such failures, and limited consequences for non-compliant rectors and wardens.
- The Committee proposes the establishment of a Review Panel to consider instances of alleged non-compliance with the processes under the AMO. The Panel for each application will comprise three members drawn from the Synod Pool established by the *Parish Disputes Ordinance 1999*.
- The Panel will produce a report, in respect of an application, which sets out its view on whether there has been any non-compliance with the AMO process, and may make non-binding recommendations.
- The report will be issued to the applicant, the rector and wardens, the regional bishop and the Archbishop. The Archbishop will have the discretion to release the report to other parties, such as the Parish Council.
- The Committee also recommends that all rectors be encouraged to participate in staff management training, that Safe Ministry and Ministry Training & Development provide training on staff management and the ordinances, that consideration be given to providing an option for time-limited licences for assistant ministers, and for the further review of the *Ministry Standards Ordinance 2017*.

Purpose

1. The purpose of this report is to respond to –
 - (a) paragraph (c) of resolution 45/18 regarding appropriate measures for dealing with failures to comply with due process under the *Assistant Ministers Ordinance 2017* (the **AMO**); and
 - (b) Synod resolution 46/18 regarding failures to follow proper practices in respect of staff management more generally.

Introduction

2. The committee appointed by Standing Committee to respond to the above Synod resolutions (the **Committee**) acknowledges that the expectation in paragraph (c) of resolution 45/18 was for Standing Committee to enact any changes required to the AMO to deal with non-compliance with due process. However, the view of both the Committee and Standing Committee is that the proposed changes to the AMO are sufficiently significant as to require consideration and approval by Synod.

3. To avoid confusion and to appropriately distinguish between types of assistant minister, this report will use the term 'Assistant Minister' (**AM**) to refer to a member of the clergy licensed to the office of Assistant Minister or Senior Assistant Minister. The terms and conditions of the AMO do not apply to a 'Lay Minister' employed as a member of staff in a parish and holding an authority under the *Authorisation of Lay Ministry Ordinance 2015*. Lay Ministers are employees under the *Fair Work Act 2009* (Cth) (the **FWA**).

Recommendations

4. Synod receive this report.
5. Synod pass the Bill for the Assistant Ministers Ordinance 2017 Amendment Ordinance 2019.
6. Synod consider the following motion to be moved at the forthcoming session of Synod, "by request of the Standing Committee" –

'Synod –

- (a) notes that while many rectors have participated in staff management training, the majority have not;
- (b) encourages rectors who have not already done so, to participate in staff management training as a matter of urgency;
- (c) requests the Safe Ministry Board, regularly include items relating to staff management in the content for the mandated triennial Faithfulness in Ministry training, noting that the 2020 Faithfulness in Ministry training will focus on staff management, and bullying in particular;
- (d) requests Ministry Training and Development to include appropriate training on the Ordinances relevant to Assistant Ministers as part of the post-ordination Ministry Development program for deacons;
- (e) recommends to the Archbishop that licences for Assistant Ministers, issued at the request of a rector, have an option for a specified term, with the minimum term being two years; and
- (f) requests the Ministry Standards Ordinance Review Committee to further review the Ministry Standards Ordinance 2017, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures are recommended prior to more serious action.'

Background

7. At its 2nd Ordinary Session on 23 October 2018, Synod passed resolution 45/18. The resolution addressed specific concerns as to the processes for the appointment, management and termination of church ministry staff, particularly AMs.
8. Relevantly, paragraph (c) of resolution 45/18 requested that Standing Committee –

"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."
9. The same session of Synod also passed resolution 46/18 in the following terms –

"Synod, in light of the recommendation at point 4 of the Explanatory Report on the Ministry Standards Ordinance 2017 Amendment Ordinance 2018, requests the Standing Committee to appoint a committee to consider if further mechanisms are required to deal with issues of failure to follow proper practices with regard to staff management, and make any appropriate recommendations."

10. At its meeting on 12 November 2018, the Standing Committee appointed the Committee to address paragraph (c) of resolution 45/18 and the request of resolution 46/18. The Committee comprises Bishop Chris Edwards (Chair), the Rev Anthony Douglas, the Rev Dr Raj Gupta, Ms Yvette McDonald, Mr Mark Streeter, the Rev Malcolm York, the Rev Susan An (as the representative appointed by Archdeacon Kara Hartley) and Ms Susan Duc (Diocesan Legal Counsel).
11. Another committee was appointed to assist the Standing Committee to consider paragraph (f) of resolution 45/18, regarding the provision of appropriate human resources expertise to support bishops, rectors, wardens and church staff.
12. The Committee met five times, on 16 April 2019, 7 May 2019, 11 June 2019, 9 July 2019, and 2 August 2019.

Context

13. Synod passed resolution 45/18 following its consideration of 'Supplementary Report 22/17 Appointment of Assistant Ministers and Stipendiary Lay Workers'. The report outlined a range of matters pertaining to the appointment of AMs and stipendiary lay workers, including recruitment, appointment, performance management, dispute resolution and termination.
14. The subsequent passing of resolution 46/18 reflects Synod's broader concern to address failures of proper practice in staff management within parishes, which occur not just in relation to termination but also during the course of ministry relationships.
15. As a starting point, the Committee considered the complexity of ministry relationships, including –
 - (a) the power imbalances that exist, most relevantly between rectors and AMs which give rise to certain vulnerabilities for AMs in their role;¹
 - (b) the non-intuitive lines of authority in AM positions, which see such ministers paid by wardens but managed by rectors;
 - (c) the difficulties that can arise when there are differing expectations around roles and the length of the appointment of an AM;
 - (d) the difficulties that can arise as the needs of a parish change, combined with the reality of limited resources;
 - (e) the need to constantly develop ministry staff, rectors and AMs;
 - (f) the reality that many rectors lack training in staff management skills;
 - (g) the existence of a range of different ordinances, policies and guidelines, as well as the received wisdom that relate to ministry staffing within the Diocese; and
 - (h) the challenge of applying biblical ethics evenly across hundreds of parochial units, each with its particular needs and unique characteristics.
16. The challenges associated with ministry relationships, particularly in relation to rectors and their AMs, are becoming more well-known. For example, the Committee has received correspondence from the Gospel Workers' Advocacy Group (**GWAG**), a voluntary association that represents a group of AMs and other gospel workers. In its letter to the Committee, the GWAG expressed concerns regarding what it perceived to be the lack of options and support available to AMs who have been allegedly mistreated by rectors.

Scope of work

17. Resolution 45.18(c) explicitly relates to the termination process under the AMO, which applies only to AMs.
18. This report primarily considers options to deal with failures by a rector and/or wardens to comply with the due process requirements of the AMO in implementing the termination of the appointment of an AM.

¹ See paragraphs 19-22 of Supplementary Report 22/17.

19. The classification of AMs as officeholders means that the protections afforded to Lay Ministers, who are employees under the FWA, regarding any termination of their employment, do not also apply to AMs.² This report seeks to consider avenues of recourse for an AM where the termination of their appointment has not been properly effected under the AMO.
20. As noted above, resolution 46/18 has a broad scope. There is a range of people who may be adversely impacted when the appointment of an AM is terminated, such as the family of the AM, other members of the relevant parish ministry team, the wardens and the congregation(s) of the parish. The Committee envisages that its recommendations will provide benefits, not only to AMs, but also to this wider range of people.

Due process requirements for termination under the AMO

21. The AMO sets out the process which must be undertaken in order to terminate the appointment of an AM. Specifically, the AMO requires that –
 - (a) the AM be given notice of termination, paid their stipend and provided with any other benefit or allowance to which they are entitled (clause 3(1)(b)); and
 - (b) the period of notice be no less than 3 months unless otherwise agreed between the AM, rector and wardens (clauses 3(2), 3(2A)).³
22. The AMO stipulates that certain steps must be taken prior to issuing the notice of termination to the AM –
 - (a) the regional bishop must be notified of the proposal to issue the notice (clause 3(3)(a));
 - (b) the notice must be given for a prescribed reason, being unsatisfactory performance or capacity, lack of funding (as determined by the parish council), or other reasons determined by the rector due to the parish's ministry needs (clause 3(3)(b));
 - (c) the AM has been given a written statement of the particulars of the prescribed reason, and has had a reasonable period to respond in writing to the statement (clauses (3)(3)(c)-(d));
 - (d) the rector and wardens have considered any response given by the AM within the period (clause 3(3)(e)); and
 - (e) the rector and warden have given due regard to any guidelines issued by the Archbishop-in-Council in relation to the AMO (clause (3)(3)(f)).
23. Both the written statement issued to the AM setting out the particulars of the reason for termination (see paragraph 22(c)) and the record of the rector and wardens' consideration of the AM's response to the written statement (see paragraph 22(d)) must be lodged by the rector with the Registrar (clause 5).
24. Further, the rector must consult the regional bishop regarding any public announcements or the communication of any termination of the AM before making any communication to the parish about the termination (clause 4).
25. Anecdotally, failures to follow the set procedures of the AMO occur for a variety of reasons, including a lack of awareness of the requirements stipulated by the relevant diocesan ordinances, policies and guidelines, a lack of the necessary skills, a lack of will, or even ungodliness. Examples include failure to give the requisite period of notice, or to provide reasons for the termination. In other cases, the AM has had no opportunity to provide a response to the reasons for termination, or to discuss any performance issues prior to receiving the termination notice.
26. While the Committee recognises that a failure by any party to adhere to the requirements of an ordinance means the ordinance has not been effected, it does little to change the personal circumstances of someone who has been told they have lost their ministry position.
27. The Committee understands that there have been occasions where regional bishops have not been engaged by rectors in the termination process, notwithstanding the AMO's requirement that the bishop be notified prior to the issuance of the notice and prior to any communication of the termination to the parish (clauses 3(3)(a), 4). Again, if a bishop only becomes aware of the termination after the fact, it is difficult to provide assistance or help to resolve the underlying issues.

² See paragraph 17 of Supplementary Report 22/17.

³ Clauses 2(b)(ii) and (iii) of the AMO provide that a senior assistant minister may have a notice period of up to 9 months, or such other period of notice if agreed between the senior assistant minister, and the Archbishop, the rector and the parish council.

Consequences for failure to comply with due process requirements

Current environment

28. A failure to follow the procedures in the AMO can cause significant pain for all the parties involved, especially to the AM and their family.
29. Currently, there are few options that would remedy a failure to comply with the AMO. Relatedly, there are few consequences for rectors and wardens who have failed to comply with the AMO procedures.
30. In certain circumstances, an AM can make a complaint against the rector and/or warden(s) under the *Ministry Standards Ordinance 2017* (the **MSO**). The possible outcomes, however, can be severe.
31. Further, in making a complaint against a rector or warden, the AM could risk damaging not only their own reputation, but that of the rector, the wardens, or the parish in relation to the wider diocese and the local community. The desire of any of the parties involved to maintain confidentiality in relation to the termination of the AM's appointment can increase this risk when silence gives rise to gossip and speculative or presumed imputations, compounding the adverse impacts on the AM.
32. The Committee received testimony that the "high stakes" nature of making a complaint under the MSO was itself a barrier to complaints being made, which further limits the AM's options for recourse. In the event that a complaint is made, the lodging of the complaint itself prevents the kind of reconciliation that is desired.
33. Likewise, some rectors have reported that the MSO process can prevent them from pursuing reconciliation, particularly when the process itself prohibits conversations with the AM about the matters at hand. Whilst the MSO process is appropriate for serious offences, it would be prudent to develop alternatives that assist in resolving cases where there has not been wilful or deliberate disregard of process, but which has arisen from a lack of awareness or the appropriate skills, with a view to encouraging development, reconciliation and vindication.
34. A systematic approach could deal with these issues effectively. As such, this report contains a range of recommendations which provide for intervention at different points in the termination process. The aim is to avert the breakdown of staff relationships, to prevent the escalation of tensions, and to work towards a just resolution. It is hoped they will also address perceived inadequacies in the current system. However, the Committee acknowledges that no set of procedures can ever fully deal with the diversity of cases that may arise.

Ministry Standards Ordinance and reconciliation of relationships

35. In 2017, the MSO was introduced to establish a complaints process that examined the fitness of church workers, including rectors and wardens, for their office. The MSO is understood to be the only option available to deal with alleged non-compliance with the AMO process when the Grievance Policy⁴ does not assist to resolve disputes or to deliver satisfactory outcomes. This can occur when one or more of the participants do not engage with the processes available under the Grievance Policy.
36. Following the Grievance Policy can be helpful in circumstances where participants engage in good faith and are committed to the restoration of their relationship. Reconciliation is a gospel imperative that ought to be encouraged. Indeed, in a number of cases considered, the desire of the parties was for reconciliation. This should be encouraged and pursued, even if it is difficult.
37. The MSO option is appropriate when there are repeated, serious failures of process or where there is evidence of behaviour by a rector or warden that appears inconsistent with their holding office or carrying out the responsibilities attached to their office. However, it is important that these circumstances are distinguished from those arising from a lack of awareness, or where training and development is likely to prevent a recurrence. Occasions where the requirements of the AMO are not met due to a lack of awareness should not be overlooked but would not, in the Committee's view, constitute the kind of misconduct addressed under the MSO.

⁴ Otherwise known as the 'Diocesan policy for dealing with allegations of unacceptable behaviour'.

38. The existing definition of 'misconduct' in the MSO can accommodate serious or repeated failures to comply with the requirements of the AMO.⁵ This means that if an AM's complaint against a rector or warden is substantiated, the Professional Standards Committee may make recommendations which could include, for example, an apology, and instruction to undertake training, and, potentially, a recommendation for the removal of the rector's licence.
39. In addition, the Committee notes that wardens can have a significant impact on the experience of an AM in a parish, and particularly when serious difficulties arise. This is reflected in the wardens' role in the AMO, whose concurrence is required for the rector's decision to terminate the appointment of an AM to take effect.⁶
40. The Committee is aware that there are wardens, as well as rectors, who fail to comply with the AMO's due process requirements and proper staff management practices in dealing with AMs (although such cases are less common). The Committee considers that the proper mechanism for dealing with serious cases of warden misconduct is to seek the warden's removal from office, and if necessary, through the MSO. The Committee notes the honorary nature and limited term of the warden's office, as well as the rector's primary responsibility in any staff management process.

Other measures to address due process failures and poor management practices

Training for Assistant Ministers

41. As noted above, there are cultural and reputational factors which may influence an AM's decision not to utilise the MSO mechanism. Lack of awareness regarding the availability and purpose of the MSO may also be a factor, as AMs are provided little training on ordinances, including the AMO and MSO.
42. Given this, the Committee considers that more work is required to educate AMs regarding the policies and ordinances of the Diocese, their processes, as well as their mechanisms and especially the Grievance Policy, the AMO and the MSO as these have significant relevance to their roles and may be possible avenues of recourse against rectors and wardens for failures of process or staff management practice.
43. It should also be understood that, in our church polity, AMs are not tenured in the same way as rectors. However, the Committee recognises that the right of a rector and the wardens in a parish to terminate the appointment of an AM must be balanced with:
- (a) the reality of the significant commitment that an AM is expected to make in accepting an appointment, including relocating their home and family to be part of the local parish community; and
 - (b) the AM's particular interest in having fair access to reasonable timeframes with regard to the circumstances to seek out a new appointment and relocate in the event of the termination of their appointment.
- Other important considerations include the changing and emerging development needs, parish needs and family needs.
44. The Committee considers that AMs should be provided with training to understand staff management practices and their own development, to equip them with skills in "managing up", and to navigate the ordinance framework and administration of the Diocese. Such training will facilitate more informed interactions with rectors and wardens in all matters, including the difficult termination process (if necessary).
45. Accordingly, Ministry Training & Development (**MT&D**) should be requested to provide such training as part of the Ministry Development program, which is compulsory for all new AMs in the first three

⁵ This will depend on the circumstances of each case. In addition, the Committee considered whether the definition of 'misconduct' in the MSO should be amended to explicitly identify non-compliance with the AMO as grounds for misconduct. However, the Committee's view was that this specific identification of the AMO may have the serious but unintended consequence of creating ambiguity as to the application of the MSO in relation to non-compliance with other ordinances.

⁶ See clause 3(1)(b) of the AMO.

years following completion of their studies at Moore College. It may also be possible to invite the Centre for Ministry Development (**CMD**) to provide workshops for AMs.

Guidelines for development and training of rectors

46. As both the MSO and AMO were introduced in 2017, the requirements of the AMO and MSO are relatively new and potentially unfamiliar. In addition, with the relatively recent move from more traditional parish structures to staff teams with specialisation, leaders may not necessarily be equipped with the proper skills in staff leadership and management to respond to the changes introduced with the two ordinances.
47. It is likely that a reasonable portion of the occurrences of non-compliance with the AMO's due process requirements may be attributed to a lack of awareness by rectors and wardens of those requirements. This can be compounded by a lack of management experience in dealing with both ordinary and more challenging staff issues. These issues can include the stresses associated with recruitment, the ongoing development of staff, and the very significant burdens and time pressures on rectors for general ministry and strategic leadership. Such demands are in addition to a range of compliance issues which go well beyond matters associated with conflict or issues around termination. Proper management practices are likely to create aligned expectations, and identify and resolve many of the issues which arise in ministry relationships before they become more serious.
48. At the same time, the Committee is aware that there is a spectrum of reasons for non-compliance with the due process requirements of the AMO and proper staff management practices. These range from lacking knowledge or skills and inadvertent breaches, through to a lack of will or desire to comply with the prescribed obligations, or with appropriate management practices. The issues are complex, and often underlying them are differing expectations.
49. There are training programs which could be used to improve staff management practice within ministry staff teams, such as the CMD's two-day "Leading Staff" workshop. In addition, MT&D runs a more abbreviated half day workshop for conducting staff reviews. It is estimated that, by the end of 2019, 66 rectors will have completed the CMD workshop, and 14 rectors will have completed the MT&D workshop. Given the significance of the issues in this area the Committee recommends that all rectors who have not participated in these courses (or an equivalent) do so as a matter of urgency.

Guidelines for development and training of rectors

50. Rectors and AMs (and Lay Ministers for that matter) can avoid much of the difficulty in this key area by adopting a mindset of continuous development. The Committee recommends ministry staff teams supplement the formal diocesan staff management training (such as those mentioned above) with less formal ongoing development aids such as regular team discussions on the topic, having team discussions with the regional bishop, arranging coaching and mentoring for the ministry staff, reading relevant books and guides, and taking up other training opportunities.
51. To increase the current level of awareness and implementation around best practice staffing practices, as well as awareness of the current ordinance framework, the Committee requests that Safe Ministry incorporate a component on staff management training into the mandated Faithfulness in Ministry training that occurs every three years. This may be supplemented with brochures and instructional videos to train rectors and wardens regarding the AMO procedures.
52. The Committee notes with thanks that Safe Ministry is currently planning for the Faithfulness in Ministry training for 2020 to focus on bullying and staff management (including staff review processes).

Review of AMO termination process

53. The MSO could be described as a "blunt instrument" which reflects the fact that it exists to deal with matters which go to the fitness of church workers to hold office or responsibilities attached to that office. It responds to serious allegations and envisages serious consequences, such as the removal of a church worker from their office.

54. However, the MSO was not written to address instances of non-compliance which happen because of a lack of awareness or skill. In addition, to date the MSO has been relatively ineffective in facilitating the reconciliation of aggrieved parties.
55. Therefore a review mechanism should be established to deal with instances of alleged non-compliance with the process requirements of the AMO, along with a Review Panel for this purpose.
56. It is proposed that the review mechanism will operate as follows –
- (a) once notice has been given to the AM which purports to terminate their appointment (including a written notice of termination under clause 3(1)(b) of the AMO), an application may be made by the AM for a review of the process of termination under the AMO;
 - (b) the review will be undertaken by a Review Panel (**Panel**) comprising three members chosen from the Synod Pool (as established by the *Parish Disputes Ordinance 1999*), by each of the AM, rector and regional bishop;
 - (c) an application for review must be made within 6 months after issuance of the termination notice referred to in paragraph 56(a), although the Panel may accept an application made outside this period in exceptional circumstances;
 - (d) the application must be made in the prescribed form, and the rector and/or wardens must respond to the application in the prescribed form no more than 3 weeks after receipt of the application for review (the standard form of application and response to be completed by the parties);
 - (e) the Panel will investigate the termination for compliance with the process mandated in the AMO, for example, if there was a failure to notify the regional bishop about the proposal to issue the termination notice (as required under clause 3(3)(a));
 - (f) the Panel will, in general, decide the application on the papers, but will have the power to inform itself of the relevant facts in whatever way it considers appropriate, will not be bound by legal formalities and the parties will not be represented by lawyers or any other persons (subject to the Panel's discretion otherwise);
 - (g) the Panel cannot consider the substantive reasons for the particular termination (for example, if the reason given for termination was "unsatisfactory conduct" under clause (3)(b)(i) of the AMO, the Panel cannot consider whether there was any unsatisfactory conduct and if such conduct warranted termination);
 - (h) the Panel's consideration will be limited to forming a view regarding compliance or non-compliance with the due process requirements of the AMO, and the nature of any non-compliance;
 - (i) the Panel will set out in a report, its view on whether there has been any non-compliance with such due process, and may make non-binding recommendations in relation to the matter, including any appropriate compensation or recourse; and
 - (j) the Panel will issue the report to the applicant, the rector and the wardens, regional bishop and Archbishop; while it will be in the Archbishop's discretion to release the report to other parties, for example, the Parish Council or the AM's prospective or current rector (not being the rector who is the other party to the application).
57. There would be merit in notices of termination referring to the availability of this review mechanism so AMs are informed of their right of a review under the AMO.
58. Statutory periods of notice for termination, as well as the 21-day window for unfair dismissal claims under the FWA, were taken into consideration in recommending a time limit of 6 months for the making of an application for review. Given reinstatement is unlikely in a parish context, a longer timeframe for applications is appropriate. Typical a three-month notice period is given to AMs, during which they are normally expected to work, and potentially relocate their home and family. An additional three-month window is appropriate, as it would provide time for prayer and reflection following termination, while not being unduly onerous so that the parties could be satisfied that the matter was at an end.
59. In relation to remedies, reinstatement is unlikely to be a workable or desirable remedy in the event of the termination of an AM, given the nature of ministry work and the typically small size of ministry teams.

60. The Panel process has the advantage of providing development opportunities for all parties, and introduces the possibility of compensation, vindication, discipline and even reconciliation without the “blunt instrument” of the MSO mechanism.

Misalignment of expectations regarding length of appointment

61. Anecdotal evidence suggests that one contributing factor to relationship breakdowns between rectors and AMs is the misalignment of expectations between them regarding the “permanence” of the AM’s appointment to a parish.
62. AMs are not tenured in the same way as rectors. This fact is reflected in the AMO, which sets out the mechanism to be followed for the rector (with the wardens’ concurrence) to terminate an AM’s appointment. Nonetheless, there have been instances where an AM has been surprised by a rector’s decision to terminate their appointment, because, they have assumed a longer period of appointment.
63. Historically, it was once the practice of Archbishops to license AMs to appointments (curacies) for a period of two years. Licences were issued to that effect. More recently, with the move to team ministry, the introduction of the permanent diaconate, and the whole-of-life nature of Christian ministry, AM appointments have become more open-ended.
64. The Committee has formed the view that these developments have contributed to a mismatch of expectations which have likely added to some of the difficulties that have arisen in ministry relationships between rectors and AMs, and in the termination process.
65. While recruitment training (such as that provided in some of the courses referred to above) will assist, the Committee also recommends for new appointments of an AM, that a rector consider making a request that the licence for the AM be time-limited, for a minimum of two years. Licences can be renewed and extended if mutually agreed. However, the mechanism itself introduces a healthy discussion of such a review. This rightly assumes a higher level of trust and maturity within the relational dynamic between the rector and AM, which is essential in the increasingly challenging work of parish ministry.
66. If the option was taken to specify an expiry date of a licence, the Registrar would advise the AM and the rector of the impending expiry date at least six months before the expiry of the licence, with the request that the rector indicate whether he will seek a renewal at least three months before the expiry of the licence.

Bullying and rector development

67. The Committee understands that bullying accusations against rectors have become more common and notes the significant overlap between bullying concerns with the issues addressed in this report – namely, the lack of relevant and current staff management skills.
68. The “blunt instrument” of the MSO is currently the only mechanism to deal with such issues. In the same way that the recommendations contained in this report seek to increase the opportunities for the development of rectors in staff management, the Committee believes that the same approach should be adopted with regard to allegations of bullying against rectors. It is important to distinguish between a “lack of skill” and a “lack of will”, particularly when generations can have such varied expectation and work ethics.
69. Accordingly, the Committee recommends that the MSO should be reviewed, particularly as it pertains to accusations of bullying, to ensure that rector development or other measures are recommended prior to more serious action.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

Assistant Ministers Ordinance 2017 Amendment Ordinance 2019

No 42, 2019

Long Title

An Ordinance to amend the *Assistant Ministers Ordinance 2017* to provide for review of the process undertaken to terminate the appointment of an assistant minister or a senior assistant minister.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Assistant Ministers Ordinance 2017 Amendment Ordinance 2019.

2. Amendments

The *Assistant Ministers Ordinance 2017* is amended by –

- (a) inserting the following new definitions in clause 2(1) in alphabetical order –
 - “Review Panel” or “Panel” means the body of that name constituted under clause 3B; and
 - “Synod Pool” means the group of twelve clergy, at least nine of whom are to be incumbents (elected by the clerical members of Synod), and twelve laypersons (elected by the lay members of Synod), as provided for in clause 3 of the *Parish Disputes Ordinance 1999*.’
- (b) substituting the words “the minister” in paragraph (b) of the definition of “senior assistant minister” in clause 2(1) with the words “the rector”;
- (c) removing the matter “clause 7” in clause 3(3)(f) and inserting instead the matter “clause 9”;
- (d) inserting the following new clauses after clause 3 –
 - 3A. Application for review**
 - (1) After receiving a notice under clause 3(1)(b), an assistant minister or senior assistant minister may apply to the Review Panel for a review of the termination for compliance with the procedural requirements of the Ordinance.
 - (2) The application must be made:
 - (a) within 6 months after receiving the notice; or
 - (b) within such further period as the Panel allows in exceptional circumstances, having regard to any reasons for the delay and any other matter as the Panel sees fit.
 - (3) The application must be made in the approved form prescribed by the Standing Committee from time to time.
 - (4) The Panel must, as soon as reasonably practicable, provide a copy of the application to the rector and wardens.
 - (5) The rector and/or wardens may provide a response to the application:
 - (a) no more than 3 weeks after receipt of the application; or
 - (b) within such further period as the Panel allows in exceptional circumstances, having regard to any reasons for the delay and any other matter as a Panel sees fit.
 - (6) The response must be made in the approved form prescribed by the Standing Committee from time to time.
 - 3B. Review Panel**
 - (1) There shall be a Review Panel comprising three persons constituted and appointed in accordance with this clause 3B.
 - (2) The function of the Panel is to enquire into and determine applications made under clause 3A regarding compliance by the rector and/or wardens with the procedural requirements of this Ordinance for the termination of an assistant minister or senior assistant minister.
 - (3) The Panel cannot consider the substantive reasons for the termination.

- (4) Subject to this Ordinance and the relevant rules, the Panel may exercise any powers necessary for its function in clause 3B(2).
- (5) The members of the Panel in relation to a particular application shall be appointed from the Synod Pool, with one person nominated by each of the regional bishop, the applicant and the rector (after he has consulted the wardens).
- (6) The member of the Panel nominated by the regional bishop is the convenor of the meetings of the Panel.
- (7) If –
- (a) the rector fails to nominate a member from the Synod Pool within 7 days of being asked by the regional bishop to do so (or such further time period allowed by the regional bishop); or
 - (b) the applicant fails to nominate a member from the Synod Pool within 14 days of being asked by the regional bishop to do so (or such further time period allowed by the regional bishop),

then the person's right of nomination shall lapse and the regional bishop is to appoint a member or members from the Synod Pool to achieve the quorum of three persons.

- (8) A parishioner of a church in the parish to which the application relates is not eligible to be a member of the Panel.

3C. Process review

- (1) In undertaking its function pursuant to clause 3B(2), the Review Panel –
- (a) must, to the extent possible, consider the application on the papers;
 - (b) may convene meetings with any or all parties, and invite witnesses;
 - (c) is not required to keep minutes, but may keep a record of meetings held and outcomes of those meetings;
 - (d) has a quorum comprising three members of the Synod Pool, one of whom is the convenor;
 - (e) may make orders as to the conduct of any meeting as it deems appropriate;
 - (f) makes its decisions by simple majority;
 - (g) must observe the rules of procedural fairness;
 - (h) may seek such advice as it sees fit and may invite any persons to meet with the Panel; and
 - (i) may use parish property, other than the rectory, for meetings as required.
- (2) Once it has completed its review of the application, the Panel shall produce a written report which sets out –
- (a) its view regarding compliance by the rector and wardens with the procedural requirements of the Ordinance for the termination of the appointment of the applicant, including any particulars of the nature and extent of any non-compliance;
 - (b) any non-binding recommendations it has regarding the application.
- (3) The report referred to in clause 3C(2) must be provided to the applicant, the rector and wardens of the relevant parish, the regional bishop, and the Archbishop.

3D. Outcomes

- (1) The Review Panel may make any or all of the following recommendations –
- (a) to the rector, that he take certain actions;
 - (b) to any member of the parish, including the wardens, the parish council, or certain members of the parish council or congregation, that they take certain actions;

- (c) to the regional bishop, that the rector or the warden(s) or the applicant should be provided with certain training, leave or respite, and at whose cost; and
 - (d) any other corrections, actions, rebuke, decisions or directions deemed appropriate.
- (2) The Panel shall not make any recommendation under clause 3D(1)(d) unless it has –
- (a) given any person who will be required to act under the recommendation at least 14 days' written notice of the proposed recommendation and the reason(s) for the recommendation; and
 - (b) given due consideration to any response provided by that person.

3E. Miscellaneous

- (1) A person who voluntarily participates in proceedings with the Review Panel under this Ordinance agrees that he or she will not sue in defamation in respect of anything said or done in such proceedings.
- (2) The Anglican Church Property Trust Diocese of Sydney must use its best endeavours to insure members of the Panel against liability for anything reasonably done in the carrying out of this Ordinance. The cost of such insurance is to be borne by the parishes generally.
- (3) The members of the Panel who act reasonably in the discharge of their responsibility under this Ordinance are entitled to be indemnified against all liability they may have incurred whilst so acting to the extent that indemnity is not covered under a policy of insurance. The cost of such indemnity including the reasonable legal costs of such member is to be borne by the parishes generally.
- (4) Subject to this Ordinance, any report of the Panel, and all communications whether written or oral that occur during the procedures under this ordinance must be treated as confidential by all persons involved, except to the extent that disclosure is consistent with the purposes for which the Panel has provided the report or is required by law.”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

K SOWADA
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 15 October 2019.

D GLYNN
Secretary

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney
24/10/2019

Synod Standing Orders

Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019

40/18 Synod business rules concerning moving amendments to motions

(A report of the Standing Committee.)

Key Points

- A number of substantial changes are proposed to the Synod business rules to increase the efficient use of Synod time. Notably –
 - Allowing procedural motions to be taken on the callover
 - Requiring questions on day 1 to be submitted 7 days prior to Synod, allowing them to be tabled on day 1 (rather than notice being given of each individually)
 - Providing rules for presentations, requiring that usually they be less than ten minutes and held prior to the dinner break
 - Introducing standard expedited timing and processes which Synod may adopt to speed up consideration of matters, in order to allow more time for core Synod business
 - Removal of the ‘introduction’ stage when considering ordinances.
- A number of confusing or previously controversial rules are addressed –
 - Alternative approaches to the procedural motion “that the motion not be put”
 - Allowing a member to speak in the debate on a principal motion and move amendments in the same matter.

Purpose

1. The purpose of this report is to provide recommendations in response to Synod resolution 40/18 regarding changes to Synod business rules.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill for the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019 as an ordinance of the Synod.
4. Synod consider the following motion to be moved at the forthcoming session of Synod, “by request of the Standing Committee” –
 - ‘Synod, noting the report “Synod Standing Orders” –
 - (a) agrees to adopt as a trial for this session the amendments to the business rules proposed in the Bill for the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019 (the Bill), as shown in the marked form of the *Conduct of the Business of Synod Ordinance 2000* (included as an attachment to the report “Synod Standing Orders”),
 - (b) agrees to consider the Bill on day 4 of this session, and
 - (c) suspends so many of the business rules as would prevent these arrangements.’

Background

5. 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.’
6. This report addresses the request of paragraph (b) of the resolution, regarding amendments to the *Conduct of the Business of Synod Ordinance 2000* (the **Principal Ordinance**). 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, is addressed in a separate report, “40/18 Enhancing engagement of Synod members”.
7. At its meeting on 10 December 2018, the Standing Committee constituted a committee (the **Committee**) comprising the Chancellor (chair), Dr Laurie Scandrett, the Rev Anthony Douglas, the Registrar, and the Diocesan Secretary, to consult with the Archbishop and address the request of paragraph (b) of the resolution.
8. In February 2019 the Diocesan Secretary administered a survey (the **Survey**) to Synod members regarding engagement as to the business of Synod seeking both rating scale and open-ended comments from Synod members. The survey results provided a broad range of feedback (from 309 Synod members) which is referred to throughout the report. A summary of the results of the Survey are provided as an attachment to the report, “Enhancing engagement of Synod members / 40/18 Synod business rules”.

Proposed amendments

9. The Committee reviewed the comments of Synod members, Standing Committee members and the survey of Synod members conducted in February 2019, and identified several key issues to address in the Rules. Each is discussed briefly below, with the recommendation implemented in the accompanying Bill for the Conduct of the Business of Synod 2000 Amendment Ordinance 2019 (the **Bill**). A form of the Principal Ordinance showing all proposed changes in marked form is also provided as an attachment to this report [*not reproduced here*]. The clause number from that marked ordinance is (where possible) referenced in square brackets in the following headings, for ease of reference.

Synod Standing Orders (Business Rules) [1]

10. One prominent but immaterial change is the amendment of the name of the Rules, from “Synod business rules” to “Synod Standing Orders”. This change reverts to the historical term and is consistent with most other Anglican dioceses.

Priority amendments

11. The trial of ‘priority amendments’ at previous sessions of Synod received written comments from four members, as well as feedback noted during the session of Synod. The overwhelming response was that the trial was worthwhile in some regard, but ultimately should not be pursued. A recurring

comment was that, while the trial intended to promote the use of the amendment sheet, it also had the effect of stifling debate. Implementing the priority amendments is not recommended.

Election of officials on the calling of motions [3.2(e & g)]

12. At the first session of each Synod, but also upon any casual vacancies at other sessions, elections to all the Synod offices (Secretary of Synod, Chair of Committee, Deputy Chairs of Committee) and Synod Committees (Committee of Elections and Qualifications, Committee for the Order of Business, Minute Reading Committee) takes place. Typically, a group of Synod members stand to move motions appointing individuals to positions. These motions are usually unopposed, and the person being nominated does not have opportunity to leave the theatre.
13. It is recommended that the Rules be amended to allow the election of Synod officials and Synod committees to be taken on the calling of motions, each election having its own motion as per the current practice. This will likely have little effect on most elections, as typically the same statement "I move the motion standing in my name" is made for calling of motions and the current practice for the appointment of Synod officials. However, holding this during the calling of motions allows any opposed nomination (should this ever occur) to be flagged during the callover, giving the mover opportunity to make a suitable introductory speech, and the person nominated the time to exit the theatre.

Questions [3.2(k) and 6.3]

14. It is helpful to recall the current practice regarding questions –
 - (a) Members may ask questions in accordance with Rule 6.3 on days 1-3, by lining up and stating their name and the topic about which they are asking the question (they do not read the text of the question).
 - (b) Once the text of the question is submitted to Synod staff, the question is typed up (during the session) and emailed to a person judged best able to answer the question, typically staff or representatives of Diocesan organisations, boards or committees.
 - (c) The text of the questions (not answers) are added to the business paper for the next day.
 - (d) The person answering the question researches in whatever time is available in order to have the text of a draft answer by the next morning.
 - (e) Answers are checked and reviewed, compiled into a document and printed for the Archbishop to read aloud as one of the first items in the afternoon session.
 - (f) Once the Archbishop has read aloud the answers to questions, a copy is attached to the noticeboard in the foyer of Synod.
15. Feedback on the value and desired format of questions varied, from strong suggestions to reduce the number of days on which questions may be asked, or not requiring the answers to be read aloud (a practice that currently consumes almost approximately 1.5 hours per Synod); to requests not to amend the format of questions, noting that questions allow members, who may otherwise not do so, to engage in the process of Synod.
16. However, noting that –
 - (a) the process of asking (or submitting) questions occupies significant time and detracts from time otherwise available for debate,
 - (b) the current practice places burdens on staff and other Synod members to research and answer questions overnight for publication early the next afternoon,
 - (c) if questions for the first day were submitted 7 days prior to the session and tabled on the first day, it would free time for debate and ease burdens on those responding to questions,the following approach is recommended –
 - (i) Require questions for day 1 to be submitted to the Secretary of the Synod 7 days prior to day 1, and tabled on day 1 (forgoing entirely on day 1 the practice of standing to submit the question).
 - (ii) Instruct the Secretary to print copies of any questions received for day 1 on the noticeboard in the foyer and on website prior to commencement of business on day 1.

- (iii) Permit the tabling of answers, unless questioners 'opt in' expressing a desire that the Archbishop read aloud the answer to the question.

17. In this manner, some of the pressure is relieved on those preparing answers to questions; time is saved on day 1 by tabling the questions already received, and the Archbishop need not read aloud the answers to all questions (at the discretion of the questioner).

Procedural motions on the calling of motions [3.2(m) and 3.3(f)-(h)]

18. Many of the Survey responses drew attention to the length of time spent considering procedural motions. Procedural motions on the business paper are usually self-explanatory, but since movers of procedural motions are not entitled to a right of reply, movers often feel compelled to promote and explain the motion for fear it is misunderstood. A simple and recommended solution is to amend the Rules to allow procedural motions on the business paper to be taken on the callover. This allows desirable and self-explanatory procedural motions to pass without a speech, focusing procedural discussion on contentious or misunderstood matters.

Presentations [3.6]

19. The survey to Synod members and feedback provided by the Standing Committee contained frequent suggestion that presentations at Synod were given too much prominence and occupied too much time. Presentations are either included by the Standing Committee on the business paper for day 1, or are approved by the Synod itself following a procedural motion moved by a member of Synod.

20. The Standing Committee has adopted the following principles for the approval of a presentation at Synod –

- (a) Presentations should be ordinarily scheduled before 4:30pm, but not before the time for petitions, questions and answers, and notices of motion has concluded.
- (b) Presentations should not be considered for scheduling unless the intending presenter has indicated to the Secretary of Synod prior the August meeting of Standing Committee –
 - (i) what the missional importance of the presentation is,
 - (ii) what the proposed time limit is,
 - (iii) what action is desired from Synod members, and
 - (iv) why it is that Synod members need to receive the information this way, and not by some other means (for example, by regular notice of motion, or by SDS website access available to Synod members).
- (c) Presentations should be limited in time (including any prayers or ancillary comments) to no more than ten minutes and preferably to five or less.
- (d) No organisation should ordinarily expect to present to Synod two years in a row.

(Per resolution of Standing Committee 27 August 2018)

21. It appears that the larger problem expressed is in relation to those presentations approved by procedural motion by the Synod itself. Typically, such motions will seek for a presentation of a certain length, at a certain time, possibly with presenters who are not members of Synod, and usually involving audio visuals. In such circumstances, the procedural motion will also seek 'to suspend so many of the business rules as would prevent these arrangements'. Typically, Synod will pass these procedural motions, and not object to the suspension of business rules.

22. The frequent need to suspend business rules suggests that a solution may be found by including *reasonable* rules for the arrangement of presentations. In determining reasonable rules, there are a number of considerations –

- (a) Any two members of Synod who want to give a presentation on any matter could simply give notice of a motion and use the time for speeches moving the motion to instead make a presentation. In this circumstance, the mover and seconder of 'an innocuous motion moved as a front for a presentation' would be entitled to 15 minutes. So, if rules for presentations were adopted that are overly restrictive (e.g., limiting presentations to 5 minutes), they would likely be ineffective.

- (b) However, Synod is principally a forum for debate of matters as distinct from receipt of information. If Synod is presented with an uncontentious motion, it would usually pass the motion on the callover in order to save Synod's time. Therefore as a guide, proportionally less time should be allocated to a presentation than a substantive motion.
 - (c) The evening session typically receives higher turnout than the afternoon sessions, and significant matters of debate are accordingly scheduled for the evenings. The substantial presentations will tend to be matters that have been determined with the Standing Committee in advance, and may be scheduled for the evening. The Committee for the Order of Business may also act to allow certain presentations for an evening session. Presentations that arise on the floor of Synod, approved by procedural motion of the member, should normally be considered during the afternoon session.
23. These considerations suggest that an appropriate length of time for presentations should be shorter than speeches in support of a motion, and should be held during the afternoon session.
24. Accordingly, it is proposed that the Synod adopt new rules to regulate the scheduling of Presentations, providing a clear pathway for presentations up to ten minutes to be held prior to the dinner break. The proposed rules should still require Synod's approval, so that Synod can oppose (by simple majority) such presentations. The real benefit of these rules is that any member wishing to make a presentation longer than 10 minutes, or held following the dinner break, will necessarily require the suspension of business rules and therefore may be more readily identified and blocked. The proposed rules for presentations would form a new clause 3.6.

Notice of motions required [4.3]

25. At Rule 4.3, we have –

'4.3 Notice of motions required

- (1) The Synod is not to consider a motion unless
 - (a) notice of the motion was given on a previous day, or
 - (b) the Synod agrees to consider the motion.'
26. A plain-text reading of this Rule suggests that a member could move a motion without notice, and so long as a simple majority of Synod agrees to consider the motion anyway, proceed to consider the motion immediately. Our practice, notwithstanding the Rule, has been that moving a motion without notice may be blocked by any 8 members standing to indicate their objection. Presumably, this flows from Rule 6.5 where 'Any rule of procedure may be suspended by motion... without notice unless 8 members object'.
27. It appears that the wording of Rule 4.3 is an oversight, and the Rule should be amended to remove paragraph (b). This will have the effect, when read alongside Rule 6.5, of not allowing a motion to be moved without notice if 8 members object (as is the current practice).

Amendments and speaking more than once to a motion [4.7]

28. Many Synod members will recall from the ordinary session in 2018 the matter of 'speaking twice in a debate'. At issue is Rule 4.7 which currently reads –

'4.7 Number of speeches

- (1) No member may speak more than once on the same motion except
 - (a) during a meeting of the Synod in Committee, or
 - (b) when invited to give an explanation, or
 - (c) when exercising a right of reply under rule 4.11.
 - (2) A member who formally seconds a motion is not regarded as having spoken to the motion.'
29. This Rule prevents a member from speaking to the principle of the motion and also moving an amendment to the motion.

30. It is recommended to insert a new Rule establishing that once a motion to amend a motion (the **principal motion**) has been moved, it is a separate motion. In this way, if a member has already spoken on the principal motion, they may not move a motion to amend the principal motion; but they may speak on any amendment to the principal motion.
31. This should remove ambiguity while clarifying that, if called to do so, a member can speak on the principal motion and *speak on* an amendment to that motion – but cannot speak on a motion and also *move* an amendment to that motion. The proposed Rule is inserted at subclause 4.7(3).

Order of debate on a motion [4.8]

32. When a motion has been moved and seconded, the current Rules allow speeches for or against the motion, or amendments to the motion to be considered. Perhaps in part due to the priority amendment trial or due to the presence of proposed amendments on the business paper, our recent practice has been to immediately consider amendments to the principal motion.
33. Many of the comments received from Synod and Standing Committee members suggested that some time should be given debating the motion in principle prior to considering amendments, in order to best frame the debate. However, there is little appetite to *enforce* a particular approach to a debate: in some circumstances it is most helpful to commence with consideration of amendments, and the President should be given flexibility to determine the best approach. The Bill includes an amendment to Rule 4.8(3) to give effect to this sentiment.

Moving that a motion 'not be voted on' [4.14]

34. The Rule at 4.14 allows a member who 'desires to avoid or postpone a vote on a motion' to move without notice: 'That the motion not be voted on'. This Rule provides Synod the opportunity to, among other things, neither vote for nor against a motion.

Background to this rule

35. Many parliamentary systems have rules directed to avoiding or postponing indefinitely debate on motions. In some systems the rules are referred to as moving 'the previous question'. Regrettably, many of the rules regarding disposing of a motion in this way in various parliamentary systems and the commentary about them are complicated.
36. It is said that objectives in moving such a motion vary according to circumstances. Practical reasons include –
- (a) if the body considers that it is not adequately informed to express a view on the motion before it,
 - (b) preventing the feeling of a meeting being tested (e.g., because it has been raised at an inopportune time),
 - (c) enabling the motion to be shelved without its opponents needing to disclose who they are,
 - (d) that it is inexpedient or not in the best interests of the body for any decision at all to be made,
 - (e) that discussion may be embarrassing to certain members or become acrimonious with little chance of a compromise decision being achieved, and
 - (f) that the majority may prefer to dispose of a motion without the harshness of its overwhelming defeat where the mover declines to agree to a generally expressed wish that the motion be withdrawn.¹
37. The effect of the motion if acceded to is to dispose of a motion being debated without it being voted on and recorded as having been passed or defeated.

¹ See e.g. A.D. Lang 'Horsley's Meetings Procedure, Law and Practice' 6th Ed (2010) at [12.11].

38. The use of this procedure (as distinct from debate and voting on other principal motions) allows a means of forcing of a determination on the form of the principal motion so as to preclude 'compromise' amendments. In some systems the motion may not be moved while an amendment is being debated, however if moved after an amendment is debated the effect of the mechanism is to allow opportunity for that amendment to be disposed of but to force a vote before any further amendments are considered.
39. Commentary indicates that the 'not voted on' question itself may be debated and the discussion may deal with a subject matter of the main motion. The mover of the 'not voted on' motion does not have a right of reply.²

Our current practice

40. When this procedural motion is moved, according to the current Rules the President is to immediately ask the Synod whether debate on the principal motion should continue before the procedural motion is put. From this point on, the Rules indicate that –
- (a) If Synod answers "Aye" to the question, debate continues on the principal motion including amendments and the right of reply; but before the motion is put to the vote, the procedural motion ('that this motion not be voted on') is put to the vote.
 - (i) If the procedural motion is carried, the principal motion is not put to the vote.
 - (ii) If the procedural motion is not carried, the principal motion (along with any amendments to that point, but no further amendments) are voted on.
 - (b) If members answer "No" to the question, the procedural motion ('that this motion not be voted on') is immediately put to the vote without any debate.
 - (i) If the procedural motion is carried, the principal motion is not put to the vote.
 - (ii) If the procedural motion is not carried, the Rules do not specify what action to take.
41. There are a number of problems with this Rule.
- (i) First, as experienced in 2018, the Rule does not give specific guidance on the action to take if Synod has agreed to cease debate on the principal motion but does not carry the procedural motion. (Should debate on the principal motion recommence? Should amendments be considered?)
 - (ii) Second, it is apt to confuse: the moving of a motion results in the asking of a question; it is also a confusing mix of terms – 'principal motion', 'procedural motion', 'the question asked by the President in rule 4.14(2)', etc.
 - (iii) Third, the one Rule is the only mechanism to both end debate on a motion and to agree not to vote on a motion. These are two separate matters. Quite apart from whether a Synod member might wish to avoid a vote on an issue, a Synod member may wish to test the mood of the meeting as to whether a motion has been sufficiently debated (in the same way as the President may do pursuant to Rule 4.10).
42. The Bill includes a proposed new Rule at 4.14 to replace the current, which provides that when the procedural motion, "That this motion not be voted on", is moved, debate on the principal motion is suspended (without asking the question whether to do so or not) and the Synod immediately considers speeches for and against the procedural motion. From that point, either the procedural motion is carried and debate ceases on the principal motion; or the procedural motion is not carried and debate on the principal motion continues.
43. The Bill also includes a new Rule 4.14A, dealing with the ending of debate issue. By this rule, a Synod member may move that the debate cease and the motion be immediately put to the vote.

² Horsley's at [12.11].

Use of expedited timing and procedures [4.19]

44. A feature of most sessions of Synod is a proposal on about the 4th day to change the time limits for speeches, or shorten the dinner break, etc in an effort to save time. By review of the minutes of Synod, these proposals are often not carried; but can attract significant debate, thereby having the opposite effect of that desired. There are a few key issues which dominate the debate and perhaps lead to these motions failing (and taking up the time of Synod in the process) –
- (a) When these measures are introduced from the floor, there is the question of how well thought-through the solution is – are proposed changes the result of a considered reflection upon what is suitable, or is it the mover's instinct at the time?
 - (b) Similarly, when these measures are introduced from the floor, often the proposed rules have consequential effects that need to be considered through further procedural amendments. For example if dinner is to finish 15 minutes early, how will members who are only arriving for the evening session be informed? Or, if the Archbishop is not required to read aloud the answers to questions; how will members be informed of the answers without undue impact on Synod staff?
 - (c) It may also be that a well-intentioned proposal relies too heavily on the officers or staff of the Synod.
 - (d) In certain circumstances, a motion may also fail due to a perception that changing the rules in a particular way may unduly advantage one side in an upcoming debate.
45. The Bill includes a set of standard expedited timings for speeches and standard expedited processes, which can be adopted in whole or in part, by the Synod for the remainder of a session by procedural motion. Incorporating these standards into the Rules removes many of the problems outlined in the paragraphs above, meaning that even if the procedural motion is not carried, less time is spent proposing alternatives and improvements. The suggested Rules propose –
- (a) shorter times for some speeches (these are intended to provide an appropriate balance between shortened timing and still allowing enough time for robust debate),
 - (b) the possibility that the Archbishop may not read aloud all answers to questions (even if members requested him to do so),
 - (c) the extension of afternoon sessions by 15 minutes, shortening the dinner break (by starting the break later).
46. It is intended that Synod members may invoke any of all paragraphs of the proposed options. The President is also provided the option to apply any or all of the expedited time limits proposed for any particular matter before the Synod.

Introduction of proposed ordinances [5.3]

47. The Rules currently require the Synod to 'permit the introduction' of a proposed ordinance. A member moves, "Synod permits the introduction of the [name of the proposed ordinance]" before then specifying the manner in which it is proposed that Synod consider the Bill. For our purposes this motion is a redundant step, merely adding confusion; and should be removed.
48. The proposed amendment removing the introduction stage also seeks to give greater clarity to the options for consideration of an ordinance, clearly setting out two possibilities of considering the Bill 'formally' or 'in-principle' and the steps to take to do so.

Objections to considering an ordinance formally [5.4]

49. The Rules contain the option for a Bill for an ordinance to be considered one of two ways –
- (a) 'in principle' – where the mover seeks to convince the Synod that the principle of the ordinance is worthy of consideration, and Synod may hear speeches for or against the motion, and may amend the text of the ordinance in committee (Rules 5.5-5.8), or
 - (b) 'formally' – where, following Synod's agreement to consider the ordinance formally, members may ask questions but may not speak for or against the ordinance, or make amendments to the text of the ordinance before ultimately voting on whether to pass the ordinance (Rule 5.4).

50. Rule 5.4(9) may be enlivened when an ordinance is being considered formally and provides –
- (9) If –
 - (a) prior to the motion in rule 5.4(7) [that the ordinance pass formally as an ordinance of the Synod] being voted on, 8 members stand in their place to object to the proposed ordinance being passed formally, or
 - (b) the motion in rule 5.4(7) is not passed,
- the mover is to immediately move a motion to the effect
- “That Synod agrees to consider [forthwith or at a specified time] a motion that the [name of proposed ordinance] be approved in principle.”
51. The Rule 5.4(9) gives the impression that objecting to the formal passing of the ordinance may only occur *immediately* prior to voting on the passing of the ordinance; and is also unclear whether the mover is given the opportunity to move that the ordinance be considered in principle (including the full amount of time to make the speech in support of that motion).
52. Amendments are proposed to clause 5.4(9) that –
- (a) clarify that an objection may be made by 8 members at any time after the motion in 5.3(2) (that the Synod agree to consider passing the ordinance formally) is passed, and
 - (b) specify that if an objection by 8 members is made under 5.4(9), the mover is to move the ordinance in principle ‘in accordance with clause 4.6(1)(a)’.

Press coverage

53. Unless the Synod otherwise determines as a result of a motion with or without notice passed by the Synod, the proceedings of the Synod are to be open to the media (clause 6.6(1)). With the permission of the President, the proceedings, or parts of the proceedings, may be televised, broadcast or photographed (clause 6.6(2)). Therefore while there is a policy of open proceedings, there is no standard or criteria which determines or gives guidance regarding when any part of the proceedings should be held in camera or otherwise kept confidential. Any restrictions in that regard are left to the opinion of the Synod. Typically, special sessions of Synod to elect an Archbishop are held in camera, as was the special session in 2016 to consider the merger of Anglicare and Anglican Retirement Villages.
54. In the process of review of matters concerning the conduct of Synod business, several Synod and Standing Committee members provided thoughtful feedback on matters relating to the public nature of Synod information and press coverage. Interestingly, some argued that the press should be restricted and Synod should be open to Synod members only; while others argued for the necessity of keeping ordinary sessions of Synod open to the public (and press). Neither the Review Committee nor Standing Committee recommend any changes to the provisions as appearing in clause 6.6.
55. While there are specific rules relating to the open forum of Synod, there are no specific provisions regarding public accessibility of materials to be used at Synod. There is no provision which requires Synod materials to be publicly accessible. However, there has nonetheless been a longstanding practice of public accessibility to Synod materials (no doubt reinforced by the presumption embodied in clause 6.6 that Synod proceedings are open to the public and media).
56. There was feedback suggesting that materials should if possible not be made available on the public website. While this is a technical possibility, Standing Committee does not recommend any deviation from the current practice that Synod materials be publicly accessible. This recommendation is made noting the desirability of transparency, in particular to members of parishes who are not Synod members.
57. If the question regarding review of the policy of open proceedings and public access to Synod materials is to be considered in the future, questions may arise as to whether the questions of open forum and access to materials should be –
- (a) determined by reference to any specific standard or criteria,

- (b) left to the broad discretionary opinion of the Synod, without any specific guidance provisions, or
- (c) left in a discretionary form for the opinion of Synod but with reference to specific provisions, to guide the exercise of Synod's discretion.

Miscellaneous matters

- 58. There are a number of other matters which have been identified for correction or improvement. These are included below.
- 59. **Chair of Committee:** The Rules currently refer throughout to the Chair or Deputy Chairs of Committees. However, "Committee" in this setting is "a Committee of the Whole Synod", of which there is only ever one; hence the titles are correctly 'Chair of Committee' and 'Deputy Chairs of Committee'. Accordingly, it is recommended to remove the "s" wherever it occurs.
- 60. **Presidential Address:** Currently Rule 3.2(c) suggests that the Presidential Address is to occur at a certain place in a sequence of events on the first day of each session. Each session typically has a corresponding procedural motion allowing the President to make his Address at a certain time. It is recommended that the Rules be amended to allow the Presidential Address to commence at a time of the President's choosing.
- 61. **Declaration of vacancies on the Anglican Church Property Trust:** Under section 12 of the *Anglican Church of Australia Trust Property Act 1917*, the Synod declares vacancies in the offices of members of the Anglican Church Property Trust Diocese of Sydney by resolution. This is another matter which requires a motion on the first day of each session. It is recommended that the motion is allowed to be taken on the callover.
- 62. **Notice of motion on the first day:** Currently, Rule 4.3(4) provides "If notice in writing is given to a Secretary of the Synod by 7.00 pm on the first day of a session then notice of the motion will be regarded as having been given on a previous day for the purposes of rule 4.3(1)." It seems that this is intended to allow motions that are given notice on first day in the afternoon to be considered that night. It is recommended to remove this subclause.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019

No 46, 2019

Long Title

An Ordinance to amend the *Conduct of the Business of Synod Ordinance 2000*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019.

2. Amendment

The *Conduct of the Business of Synod Ordinance 2000* is amended as follows –

- (a) all the matter in the Title is deleted and the matter “Synod Standing Orders Ordinance 2019” is inserted instead,
- (b) substitute every reference to ‘Chair of Committees’ wherever they appear with the words ‘Chair of Committee’,
- (c) substitute every reference to ‘Chairs of Committees’ wherever they appear with the words ‘Chairs of Committee’,
- (d) delete the matter ‘Conduct of the Business of Synod Ordinance 2000’ in clause 1 and insert instead the matter ‘Synod Standing Orders Ordinance 2019’,
- (e) delete all the matter in clause 3(2) and insert instead the following –
‘(2) Each reference in an ordinance (other than this Ordinance) to the Standing Orders Ordinance 1968 and the Conduct of the Business of Synod Ordinance 2000 is changed to the Synod Standing Orders Ordinance 2019.’,
- (f) delete the words ‘of motions,’ in rule 2.6(2) in the Schedule and insert instead the words ‘and scheduling of motions and presentations’,
- (g) delete all the matter in rule 3.2 in the Schedule and insert instead the following (and re-letter the relevant cross references throughout the Ordinance) –

‘3.2 Order of business for the first day of a session

The order of business for the first day of a session of is as follows.

- (a) The President, or a person appointed by him, is to read prayers.
- (b) The President is to table a list of the members of the Synod.
- (c) The President may address the Synod at a time of his choosing.
- (d) The President is to table a document appointing a commissary.
- (e) The President is to call the motions on the business paper appearing in relation to paragraphs (f) and (g) of this clause.
- (f) The Synod is to consider any motion to declare a vacancy or vacancies among the membership of the Property Trust in accordance with the Anglican Church Property Trust Diocese of Sydney Ordinance 1965.
- (g) Where required under Part 2, the Synod is to consider motions for the election of –
 - (i) the Secretary of Synod,
 - (ii) the Chair of Committee,
 - (iii) the Deputy Chair or Chairs of Committee,
 - (iv) the Committee of Elections and Qualifications,
 - (v) the Committee for the Order of Business, and
 - (vi) the Minute Reading Committee.
- (h) The President is to table a list of the results of uncontested elections and declare the persons concerned elected.
- (i) The minute book of the Standing Committee is to be tabled.

- (j) The President is to allow members to present petitions.
 - (k) The President is to table a list of questions asked by members in accordance with 6.3(2)(a).
 - (l) The President is to invite members to give notice of motions.
 - (m) The President is to call the motions, including procedural motions, in the order in which they appear on the business paper in accordance with rule 4.5.
 - (n) The President is to allow members to move procedural motions.
 - (o) The Synod is to consider motions for the formal reception and printing of reports, accounts and other documents in the order in which they appear on the business paper.
 - (p) The Synod is to consider motions for proposed ordinances in the order in which they appear on the business paper.
 - (q) The Synod is to consider motions to be moved at the request of the Synod or the Standing Committee in the order in which they appear on the business paper.
 - (r) The Synod is to consider motions to be moved at the request of a regional council in the order in which they appear on the business paper.
 - (s) The Synod is to consider motions received by the Standing Committee from members in accordance with rule 4.3(3) in the order in which they were received.’,
- (h) amend rule 3.3 in the Schedule as follows –
- (i) delete the word ‘rule’ in paragraph (d) and insert instead the matter ‘rules 6.3(2)(d) and’,
 - (ii) delete the words ‘the previous day’ in paragraph (d) and insert instead the words ‘previous days’,
 - (iii) delete the reference ‘rule 6.3’ in paragraph (e) and insert instead the reference ‘rule 6.3(2)(c)’,
 - (iv) delete all the matter in paragraph (f) and insert the following –
‘The President is to invite members to give notice of motions.’,
 - (v) after the matter ‘The President is to call the motions’ in paragraph (g), insert the matter ‘, including procedural motions.’,
 - (vi) insert a new paragraph (h) (and consequentially re-letter the remaining paragraphs) as follows –
‘(h) The President is to allow members to move procedural motions.’,
- (i) renumber the text of clause 3.4 as subclause 3.4(1), and insert new subclauses 3.4(2) and (3) as follows –
- ‘(2) The order of business for the last day of a session may include motions of thanks without notice.
 - (3) The President is authorised to sign the minutes of the final sitting day as a correct record, upon the production to the Standing Committee of the certificate of any two members of the minute reading committee.’,
- (j) insert a new rule 3.6 in the Schedule as follows –
- ‘3.6 Presentations to Synod**
- (1) The President may invite persons at his discretion to address the Synod.
 - (2) Presentations approved by the Standing Committee will appear on the business paper for day 1.
 - (3) Presentations scheduled by the Committee for the Order of Business will appear on business papers for subsequent days.
 - (4) The Synod may, as a result of a procedural motion, allow other presentations to be made to the Synod on any subject related to the Synod. Such presentations –
 - (a) must be no longer than ten minutes, and
 - (b) may not be scheduled to a time following the dinner break.

- (5) Synod members, or individuals who are not members of Synod but who are named as intended presenters in a procedural motion, may combine for a presentation (including visuals) in accordance with this clause.’
- (k) delete all the matter in rule 4.3(1) in the Schedule and insert instead the following –
 ‘(1) The Synod is not to consider a motion unless notice of the motion was given on a previous day.’
- (l) delete rule 4.3(4),
- (m) amend rule 4.5 in the Schedule as follows –
 (i) insert the words ‘or policy’ in sub-rule (1) after the words ‘about a proposed ordinance’,
 (ii) delete the matter ‘call “object” or 1 or more members’ in sub-rule (2) and insert instead the matter ‘stand to object or any member’,
 (iii) delete the matter ‘call “object” or 1 or more members’ in sub-rule (3) and insert instead the matter ‘stand to object or any member’,
- (n) insert the following matter in the rider to clause 4.5A, prior to ‘on the next day’s business paper’ –
 ‘on the list of proposed amendments provided on day 1 or ’,
- (o) insert a new paragraph (b) (and consequentially re-letter the remaining paragraphs and the relevant cross references throughout the Ordinance) in rule 4.6(1) in the Schedule as follows –
 ‘(b) For a speech following the Synod’s approval to consider a proposed ordinance formally, the mover may speak for up to 3 minutes.’
- (p) amend clause 4.6 as follows –
 (i) in re-lettered paragraph (d), omit “procedural motions and for”, and
 (ii) in re-lettered paragraph (e), insert “procedural motions and for” prior to “motions moved in a meeting”,
- (q) insert a new sub-rule (3) in rule 4.7 in the Schedule as follows –
 ‘(3) Once a motion to amend a motion (the principal motion) has been moved, it is a separate motion for the purpose of this clause. Accordingly, if a member has already spoken on the principal motion, they may not move a motion to amend the principal motion, but they may speak on any amendment to the principal motion.’
- (r) amend rule 4.8 in the Schedule as follows –
 (i) substitute the word ‘any’ in sub-rule (2) with the word ‘further’,
 (ii) after the word ‘proceed’ in sub-rule (3) insert the matter ‘, commencing with speeches for and against the motion before considering amendments to the motion, unless the President determines otherwise’,
- (s) delete sub-rules (1) – (6) in rule 4.14 in the Schedule and insert instead the following –
 ‘(1) If it is desired not to vote on a motion, at any time following the speeches of the mover and seconder and prior to the motion being put to a vote, a member may move without notice the procedural motion –
 “That the motion not be voted on.”
 (2) When this procedural motion is moved, debate on the principal motion shall be suspended and the Synod shall immediately consider speeches for and against the procedural motion.
 (3) If –
 (a) the procedural motion is carried, debate on the Principal motion ceases and it is not put to the vote,
 (b) the procedural motion is not carried, debate on the Principal motion continues from that point where the procedural motion was moved.
 (4) The procedural motion in rule 4.14(1) may not be amended and is not to be moved in a meeting of the Synod in Committee.’
- (t) insert a new rule 4.14A in the Schedule as follows –
‘4.14A Ending debate on a motion
 (1) If it is desired to end debate on a motion, a member may move without notice the procedural motion –

“That debate cease and the motion be immediately put to the vote.”

(2) When this procedural motion is moved, debate on the principal motion shall be suspended and the Synod shall immediately consider speeches for and against the procedural motion.

(3) If –

(a) the procedural motion is carried, the principal motion, and any amendments that have been moved, are subject to the mover of the principal motion exercising or declining to exercise a right of reply under rule 4.11 to be voted on immediately without further debate, and

(b) the procedural motion is not carried, debate on the principal motion continues.

(4) The procedural motion in rule 4.14A(1) may not be amended and is not to be moved in a meeting of the Synod in Committee.’

(u) insert a new rule 4.19 in the Schedule as follows –

‘4.19 Expedited time limits and procedures

(1) Notwithstanding clause 4.6, the Synod may as a result of a procedural motion passed by the Synod to “adopt the expedited time limits”, adopt any or all of the following time limits for speeches for the remainder of a session –

(a) for a motion that a proposed ordinance be approved in principle –

(i) the mover may speak for up to 12 minutes, and up to 5 minutes in reply, and

(ii) other members may speak for up to 3 minutes,

(b) for a speech following the Synod’s approval to consider a proposed ordinance formally, the mover may speak for up to 3 minutes,

(c) for other motions, except the motions referred to in paragraphs (d) and (e) –

(i) the mover may speak for up to 8 minutes, and up to 4 minutes in reply,

(ii) a member moving a motion to amend a motion may speak for up to 4 minutes, and

(iii) other members may speak for up to 4 minutes,

(d) for procedural motions, a member may speak for up to 3 minutes, and

(e) for motions moved in a meeting of the Synod in Committee, a member may speak for up to 3 minutes.

(2) The Synod may, as a result of a procedural motion passed by the Synod to “adopt the expedited procedural rules”, adopt any or all of the following rules for the remainder of a session –

(a) Notwithstanding clause 6.3(5), the Archbishop is not required to read aloud the answers to questions.

(b) The afternoon session shall be extended 15 minutes, resulting in a correlating reduction in the length of the dinner break.

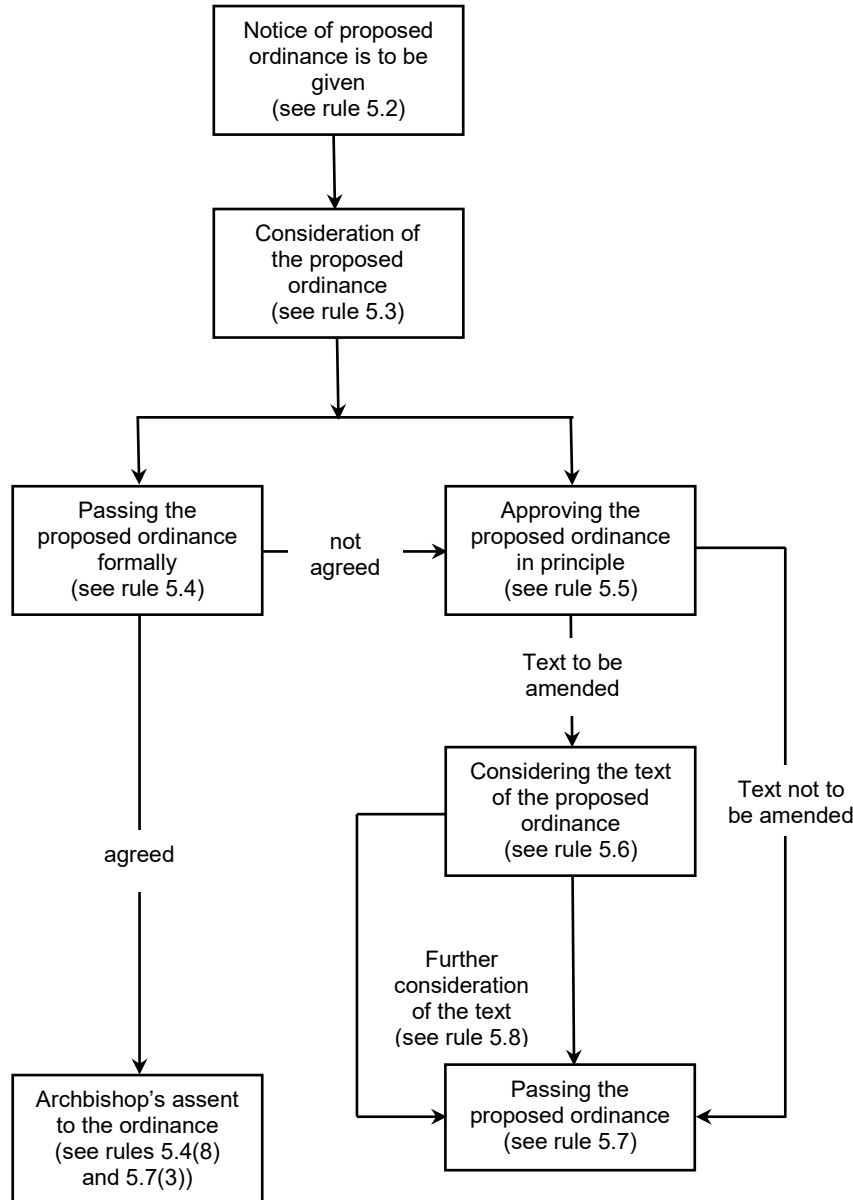
(3) The Synod having passed a procedural motion or motions in this clause, notwithstanding clause 4.16, may on a subsequent day of the same session –

(a) return to ordinary time limits and procedures prior to the end of a session by moving a procedural motion to that effect, or

(b) consider a procedural motion under this clause to vary the expedited time limits and procedures adopted for that session.

(4) The President may, by indicating his decision, apply any or all of the expedited time limits specified in paragraphs (a) – (e) of subclause (1) for any particular matter before Synod.’

- (v) delete the diagram in rule 5.1 and insert instead the following diagram –



- (w) delete all the matter in rule 5.3 in the Schedule and insert instead the following –

5.3 Consideration of the proposed ordinance

(1) At the time permitted by these rules, a member may move that the Synod agree to consider a proposed ordinance by moving a motion as provided in subclause (2) or as provided in rule 5.5(1).

(2) A member desiring to move a proposed ordinance formally may move a motion to the effect –

“That Synod agrees to consider passing the proposed ordinance formally.”

(3) If the motion to consider passing the proposed ordinance formally is passed, the procedure in rule 5.4 applies. Otherwise the mover may immediately move the motion in rule 5.5(1). If the mover does not immediately move that motion, the mover is to move a motion to the effect –

“That Synod agrees to consider [at a specified time] a motion that the [name of the proposed ordinance] be approved in principle.”,

- (x) amend rule 5.4 in the Schedule as follows –

- (i) delete the words ‘for not longer than 3 minutes’ from sub-rule (1) in the Schedule and insert instead the words ‘in accordance with clause 4.6(b)’,

- (ii) insert the words 'at any time after the motion in 5.3(2) is passed and' in sub-rule (9) at the beginning of paragraph (a),
- (iii) insert the words 'in accordance with clause 4.6(1)(a)' in sub-rule (9) after the words 'the mover is to immediately move',
- (y) delete the words 'At the time permitted by these rules, the mover of a proposed ordinance' in rule 5.5(1) and insert instead the words 'A member desiring to move a proposed ordinance in principle',
- (z) amend clause 5.5 as follows –
 - (i) in subclause (7), omit the matter "speak for, or against the motion, or move an amendment to it" and insert instead "speak for or against the motion",
 - (ii) In subclause (8), omit the matter "speak for, or against the motion, or move an amendment" and insert instead "speak for or against the motion", and
- (aa) insert a new subclause 5.6(6) as follows –

'(6) Notwithstanding subclause (4), upon the report of an ordinance with or without amendments being adopted by the Synod as a result of a motion without notice passed by the Synod on the last sitting day of a session of Synod, the mover of the proposed ordinance may move the motion under rule 5.7(1).'
- (bb) amend rule 6.3 in the Schedule as follows –
 - (i) delete the words 'rule 3.3(e)' in sub-rule (1) and insert instead the matter 'rules 3.2(k) and 3.3(e)',
 - (ii) delete all the matter in sub-rule (2) and insert instead the following –

'(2) A question may be asked by any member using the following procedure –

 - (a) A member seeking to include a question to be tabled on the first day of a session of Synod, must submit the full text of the question to the Secretary of the Synod no later than 7 days prior to the first day of the session.
 - (b) The Secretary is to make the full text of each question submitted in accordance with paragraph (a) available on the website and the noticeboard in the foyer of Synod, prior to the commencement of the first day of the session.
 - (c) On the other days provided for asking questions, a member called on by the President to do so is to make a brief statement informing the Synod of the subject matter of the question and hand the full text of the question to the Secretary of the Synod to be printed in the business paper for the next day of the session.
 - (d) If a member asking a question indicates in writing that they do not require the answer to their question to be read orally to the Synod, the President need not read the answer orally (but may do so at his discretion).'
 - (iii) delete the word "An" at the beginning of sub-rule (5) and insert the matter 'Except as provided in paragraphs 6.3(2)(d) and 4.19(2)(a), an', and
 - (iv) insert the words 'of the question and answer' in sub-rule (5) after the words 'As soon as possible a written copy'.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

R TONG
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 22 October 2019.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney

24/10/2019

General Synod – Lay Assistants at Holy Communion Canon 1973 Repeal and Exclusion Ordinance 2019

Explanatory Report

Purpose of the Bill

1. The purpose of the Bill for the *General Synod – Lay Assistants at Holy Communion Canon 1973 Repeal and Exclusion Ordinance 2019* (the “Bill”) is to exclude the Lay Assistants at Holy Communion Canon 1973 (the “Canon”) and amend the *Authorisation of Lay Ministry Ordinance 2015* to authorise lay persons to assist the presbyter in the distribution of the elements of the Holy Communion on certain terms.

Recommendations

2. That Synod receive this report.
3. That Synod pass the Bill as an ordinance of the Synod.

Evidence Given

4. The Synod of the Diocese of Sydney has adopted the *Lay Assistants at Holy Communion Canon 1973*.
5. The Canon provides for lay persons to be authorised by the bishop to assist in the ministering and distribution of Holy Communion.
6. On 17 December 2002, Archbishop Peter Jensen issued a general authorisation for lay people to assist in the ministering and distribution of Holy Communion, subject to certain requirements being satisfied. This authorisation is still in force. A copy is attached.
7. It is unnecessary for the authorisation of a lay person to assist in the ministering and distribution of Holy Communion to be authorised pursuant to a Canon of the General Synod. Furthermore, since it involves an authorisation for a lay person to perform a function in the Church the provisions should be consolidated into the *Authorisation of Lay Ministry Ordinance 2015* so that the regulation of lay ministry is contained within the one ordinance.
8. Clause 2 of the Bill will repeal the *General Synod – Lay Assistants at Holy Communion Canon 1973 Adopting Ordinance 1973* and exclude the Canon pursuant to section 30(d) of the Schedule to the Anglican Church of Australia Constitution Act 1961.
9. Clause 3 of the Bill will insert a new clause 9 in the *Authorisation of Lay Ministry Ordinance 2015* to authorise a lay person to assist the presbyter in the distribution of the elements of the Holy Communion where the following requirements are met –
 - (a) the lay person has attained the age of 18 years,
 - (b) the lay person has been invited by the presbyter to provide such assistance,
 - (c) the lay person is a communicant member of the Anglican Church of Australia,
 - (d) the presbyter is satisfied concerning the doctrine held by and the character of the lay person,
 - (e) the lay person is not the subject of a request by the parish council of the parish in which the service of Holy Communion takes place that the lay person not provide such assistance,
 - (f) the lay person is not the subject of a direction of the Archbishop or an Assistant Bishop that the lay person not provide such assistance, and
 - (g) the lay person is not the subject of an undertaking given under or a suspension or prohibition order issued pursuant to the *Ministry Standards Ordinance 2017* or an equivalent ordinance.

10. The phrase “in the distribution of the elements of the Holy Communion” is used instead of the phrase “assist in the ministering and distribution of Holy Communion” in order to be more specific about what is being authorised by Ordinance.

11. The requirements to be met are the same as those in the authorisation issued by Archbishop Jensen, except –
 - (a) a person must have attained the age of 18 years rather than 21 years,
 - (b) the term “Priest” has been replaced with “presbyter”, and
 - (c) paragraph (g) has been updated to reflect changes to the professional standards regime in force in the Diocese.

For and on behalf of the Standing Committee

DANIEL GLYNN
Diocesan Secretary

29 August 2019

Authority for Lay Persons to Assist in the Service of Holy Communion

I, Peter Frederick Jensen, Archbishop of Sydney pursuant to section 1 of the Lay Assistants at Holy Communion Canon 1973 hereby authorise every lay person to assist the priest in the ministering and distribution of the Holy Communion where the following requirements are satisfied –

- (a) the lay person has attained the age of 21 years, and
- (b) the lay person has been invited by the priest to provide such assistance, and
- (c) the lay person is a communicant member of the Anglican Church of Australia, and
- (d) the minister is satisfied concerning the doctrine held by and the character of the lay person, and
- (e) the lay person is not the subject of a request by the parish council of the parish in which the service of Holy Communion takes place that the lay person not provide such assistance, and
- (f) the lay person is not the subject of a direction of the Archbishop or an Assistant Bishop that the lay person not provide such assistance, and
- (g) the lay person is not the subject of a prohibition made by the Archbishop under the Church Discipline Ordinance 1996.

In this Authority –

"minister" means –

- (a) as applied to a parish, the minister duly licensed thereto as the incumbent thereof or the person (if any) appointed thereto pursuant to clause 59 of the Church Administration Ordinance 1990,
- (b) as applied to a provisional parish, the minister duly licensed thereto as curate-in-charge or the person (if any) appointed thereto pursuant to clause 59 of the Church Administration Ordinance 1990,
- (c) as applied to St Andrew's Cathedral, the Dean thereof, and
- (d) as applied to a church situated within the Diocese but not situated in any parish, the minister licensed to officiate thereat.

"parish" means a parish and a provisional parish in the Diocese constituted or recognised under the Parishes Ordinance 1979 or a church recognised under the Recognised Churches Ordinance 2000.

"Parish council" as applied to St Andrew's Cathedral means the Chapter thereof.

PETER F JENSEN

Archbishop

17 December 2002

General Synod – Lay Assistants at Holy Communion Canon 1973 Repeal and Exclusion Ordinance 2019

No 44, 2019

Long Title

An Ordinance to repeal the *General Synod – Lay Assistants at Holy Communion Canon 1973 Adopting Ordinance 1973* and to exclude the Canon from having force in this Diocese.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the General Synod – Lay Assistants at Holy Communion Canon 1973 Repeal and Exclusion Ordinance 2019.

2. Repeal and Exclusion

The *General Synod – Lay Assistants at Holy Communion Canon 1973 Adopting Ordinance 1973* is repealed and the Canon is excluded pursuant to section 30(d) of the Schedule to the *Anglican Church of Australia Constitution Act 1961*.

3. Amendments

The *Authorisation of Lay Ministry Ordinance 2015* is amended by –

- (a) inserting a new clause 9 as follows (and consequentially renumbering the remaining clauses) –

“9. Authority for lay persons to assist in the service of Holy Communion

A lay person is authorised to assist the minister in the ministering and distribution of the Holy Communion where the following requirements are satisfied –

- (a) the lay person has attained the age of 18 years,
 - (b) the lay person has been invited by the minister to provide such assistance,
 - (c) the lay person is a communicant member of the Anglican Church of Australia,
 - (d) the minister is satisfied concerning the doctrine held by and the character of the lay person,
 - (e) the lay person is not the subject of a direction of the Archbishop or an Assistant Bishop that the lay person not provide such assistance, and
 - (f) the lay person is not the subject of an undertaking given under or a suspension or prohibition order issued pursuant to the Ministry Standards Ordinance 2017 or an equivalent ordinance.”, and
- (b) deleting the following matter in the renumbered subclause 10(1) –
- “_
- (a) authority issued pursuant to the *General Synod – Lay Assistants at Holy Communion Canon 1973 Adopting Ordinance 1973*, or
 - (b)”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

P COLGAN
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 16 October 2019.

D GLYNN
Secretary

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney
24/10/2019

Ministry Standards Ordinance 2017 Amendment Ordinance 2019

Explanatory Report

Key Points

In summary, the Bill will amend the *Ministry Standards Ordinance 2017* to –

- make provision for conciliation on the recommendation of the Director of Professional Standards if the Director considers it will assist the parties
- implement recommendations of the Royal Commission with respect to complaints' processes –
 - requiring an initial risk assessment on receipt of a complaint alleging child abuse (recommendation 16.51)
 - making suspension mandatory where complaint involves allegations of serious child-related conduct (recommendation 16.52)
 - introducing mechanisms to deal with actual or perceived conflicts of interest in relation to all individuals who have a role in the complaints' process (recommendation 16.39),
 - applying the same standard for investigating all complaints of child sexual abuse (recommendation 16.54)
 - making clear that the standard of proof is to be applied having regard to the principles in *Briginshaw v Briginshaw* (recommendation 16.53), and
- make the provisions for the reimbursement of stipend and benefits paid during the period that an interim prohibition order is in force consistent with the equivalent provisions for suspension.

Purpose of the bill

1. The purpose of the bill is to amend the *Ministry Standards Ordinance 2017*.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill for the Ministry Standards Ordinance 2017 Amendment Ordinance 2019 as an ordinance of the Synod.

Background

4. At its session in 2017, the Synod passed a bill for the *Ministry Standards Ordinance 2017* (the **MSO**) to replace the *Discipline Ordinance 2006*.
5. The MSO provides an administrative process for the resolution of complaints concerning the fitness of church workers to hold an office or position, to remain in Holy Orders, to exercise ministry or perform any duties or functions, whether or not subject to any conditions or restrictions.
6. By resolution 11.1 of 2017, Synod requested the Standing Committee to undertake a review of the operation of the MSO prior to the 2018 session of the Synod. This resulted in certain amendments to the MSO at the 2018 session. The explanatory report identified the following matters requiring further work for consideration at the 2019 session of Synod –
 - (a) the processes under the MSO for resolving bullying and other complaints within a parish staff team, and

- (b) implementing the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse (the **Royal Commission**) which relate to the complaints process.
7. The Standing Committee appointed a subcommittee to further consider these matters and make recommendations (the **Committee**). The members of this committee were Mr Michael Easton (Chair), Mr Garth Blake AM SC AO, Mr Lachlan Bryant, the Rev Mark Charleston, the Rev Tom Hargraves, the Rev Mamie Long, Mr Doug Marr and the Rev Craig Schafer. Mr Blake was unable to attend any of the meetings of the Committee.

Amendments to introduce the option of a conciliation process

8. The Committee considers that there would be merit in the Director having the capacity to formally recommend that a complainant and respondent engage in conciliation. Any conciliation would likely occur early in the complaints process, though would be possible at any time prior to the complaint being finalised. Participation would be optional.
9. The Committee recognises that the MSO is not a mechanism for resolving disputes. It sets out an administrative process to determine if a church worker is fit to hold office or undertake ministry functions.
10. The Ordinance will insert a new clause 18A to provide for a complainant and a respondent to engage in conciliation on the recommendation of the Director of Professional Standards.
11. The Director must consider whether conciliation may assist the parties in order to make a recommendation that the parties engage in conciliation (clause 18(1)). The Director will also be required to consider any power imbalance between the parties in deciding whether to recommend conciliation (clause 18(2)). The Director will not have power to recommend conciliation if the complaint alleges serious child-related conduct (clause 18A(1)(b)).
12. The Director may recommend a conciliator to the parties and otherwise facilitate the conciliation occurring (clause 19A(3)).
13. If the parties agree to engage in conciliation (Clause 18A(4)) –
- (a) the Director is not prevented from undertaking any of the other courses of action available under the MSO during the period of conciliation;
 - (b) the conciliation is to be undertaken expeditiously;
 - (c) the attendees for any conferences must be agreed upon by all parties in advance of the conciliation; and
 - (d) the costs of the conciliator are to be met from funds under the control of the Synod, subject to the Director approving those costs before they are incurred.

Amendments to implement recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse

Risk Assessment (recommendation 16.51)

14. Recommendation 16.51 of the Royal Commission is as follows –
- 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.
15. Presently, there is no formal requirement in the MSO to conduct a risk assessment on receipt of a complaint. The Director does, in effect, undertake a form of risk assessment when deciding whether to recommend a suspension or an interim prohibition order under clause 19 of the MSO, however the Royal Commission has recommended that a number of other matters be formally considered in a risk assessment apart from standing the person down.

16. The amendment set out in clause 3(a) of the Ordinance will require the Director to promptly carry out a risk assessment following receipt of a complaint alleging child abuse. The matters that the Director is required to consider in undertaking the risk assessment reflect the elements recommended by the Royal Commission.

Mandatory suspension where complaint involves allegations of serious child-related conduct (recommendation 16.52)

17. Recommendation 16.52 of the Royal Commission is as follows:
- 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.
18. Presently, the Director has discretion about whether to recommend suspension in relation to a respondent who is the subject of a complaint of child abuse.
19. The amendment in clause 3(b) of the Ordinance will make it mandatory for the Director to recommend suspension if, after giving the respondent the opportunity to be heard, the Director is satisfied that –
- (a) the complaint or the substance of the complaint involves allegations of serious child-related conduct (as defined in the MSO),
 - (b) the complaint is not false, vexatious or misconceived, and
 - (c) there is a risk that the respondent may come into contact with children in the course of their functions as a church worker.

Conflicts of interest (recommendation 16.39)

20. Recommendation 16.39 of the Royal Commission is as follows:
- 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.
21. Presently, under the MSO, members of the Professional Standards Commission (the **PSC**) and Professional Standards Board (the **PSB**) are subject to clause 70 'Disqualification where personal interest', which states that –
- (1) Where a member of the PSC or the Board has a personal interest in a matter before it the member shall be disqualified from participating in the matter.
 - (2) The opinion of the chair of the PSC or the presiding member of the Board, as the case may be, shall be conclusive as to whether any other member of the PSC or the Board has a personal interest in a matter.
22. The gaps in the MSO are as follows –
- (a) There is no formal conflict of interest provision in relation to the Director. There is, however, general provision for the Archbishop to appoint someone other than the Director to handle a complaint.
 - (b) There is no formal conflict of interest provision in relation to Adjudicators.
 - (c) There is no specific duty for members of the PSC or PSB or an Adjudicator to declare a conflict of interest, or a mechanism for determining if the Chair or presiding member has a conflict of interest.
23. The amendments set out in clauses 3(c), (g) and (h) of the Ordinance resolve these gaps.

Applying the same standard for investigating all complaints of child sexual abuse (recommendation 16.54)

24. Recommendation 16.54 of the Royal Commission is as follows –
- 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.

25. Part 3H of the MSO sets out a truncated complaints process in relation to unpaid lay workers. However while Part 3H operates to the exclusion of Parts 4A to 4D in resolving complaints, the requirements in Chapter 3 in relation to the investigation of complaints apply to all complaints. The standards for the investigation of complaints are therefore already the same.
26. That said, the complaints process could meet the recommendation more fully by including –
- (a) a description of the role, powers and duties of the Adjudicator in Chapter 5, and
 - (b) similar procedural fairness provisions and standards of proof as in Part 4D.
27. The amendments set out in clauses 3(d) of the Ordinance address these matters.

The standard of proof (recommendation 16.53)

28. Recommendation 16.53 of the Royal Commission is as follows –
- 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 *Briginshaw v Briginshaw*.
29. In *Briginshaw v Briginshaw* [1938] HCA 34, the High Court cautioned against a “mechanical comparison of probabilities” in determining whether it is more likely than not that alleged events occurred. The High Court stated that the “nature and consequence of the fact or facts to be proved” must be considered. In short, the principle is that the more serious the allegation, the more probative or stronger the evidence needs to be to satisfy the standard of proof.
30. Although the MSO does not expressly refer to the principles in *Briginshaw v Briginshaw* those principles are reflected in the MSO, for instance clause 35(2)(a), which provides –
- In deciding upon a course of action the PSC is to take the following matters into consideration - the nature of the complaint and the seriousness of the conduct the subject of the complaint, in particular, whether that conduct comprises child abuse, grooming, inappropriate pastoral conduct involving a child or possession, production or distribution of child exploitation material.
31. The Committee does not recommend referring to *Briginshaw v Briginshaw* in the text of the Ordinance given the reference will not be understood by the ordinary reader. It is preferable to reference *Briginshaw v Briginshaw* in footnotes to clauses 29 and 68 of the MSO.
32. The amendments set out in clause 3(f) of the Ordinance address these matters.

Mandatory removal from ministry, preventing a person from holding himself or herself out as having religious authority and deposition from holy orders (recommendations 16.55 and 16.56)

33. Recommendation 16.55 of the Royal Commission is as follows –
- 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 *Briginshaw v Briginshaw*, 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.
34. Recommendation 16.56 of the Royal Commission is as follows –
- Any person in religious ministry who is convicted of an offence relating to child sexual abuse should:
- ...
- b. in the case of Anglican clergy, be deposed from holy orders
35. Both of these recommendations are being examined by the Professional Standards Commission and Church Law Commission of the General Synod.

36. The Committee considers it prudent to wait for the recommendations from these bodies before making changes to implement these recommendations of the Royal Commission.

Other amendments

Reimbursement of stipend and benefits paid during the period that an interim prohibition order is in force

37. In 2018, the MSO was amended in relation to periods of suspension by providing that –
- (a) a respondent is not entitled to continue to receive entitlements during suspension that are provided on account of expenses incurred in undertaking their duties or functions, and
 - (b) a parish is only entitled to be reimbursed from Synod funds for the reasonable additional costs incurred by the parish for the engagement of any temporary personnel to undertake the duties of the respondent during the period of suspension.
38. These amendments prevent situations arising where there is a financial gain for the respondent or parish during the period of suspension.
39. Due to an oversight, these same limitations were not included in amendments to the interim prohibition provisions in the MSO.
40. The amendments in clause 4 of the Ordinance will bring about consistency between the reimbursement provisions applicable to suspension and interim prohibitions orders.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

Ministry Standards Ordinance 2017 Amendment Ordinance 2019

No 45, 2019

Long Title

An Ordinance to amend the *Ministry Standards Ordinance 2017*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Ministry Standards Ordinance 2017 Amendment Ordinance 2019.

2. Amendments to introduce a conciliation process

The *Ministry Standards Ordinance 2017* is amended as follows –

- (a) insert a new paragraph 14(a) as follows (and consequentially reletter the existing paragraphs) –
 - “(a) recommend that the parties engage in conciliation under clause 18A,”,
- (b) insert a new paragraph 14(b) as follows –
 - “(b) refer the matter directly to the PSC and, with the concurrence of the PSC, in the case of a respondent’s first bullying complaint, request that the respondent participate in appropriate training as soon as practicable under clause 18B, and recommend that the parties engage in conciliation;”,
- (c) insert a new clause 18A as follows –

“18A Director may recommend conciliation

 - (1) At any time after a complaint is made, the Director may recommend to the parties that they engage in conciliation if –
 - (a) the Director considers that conciliation may assist the parties, and
 - (b) the complaint does not allege serious child-related conduct.
 - (2) In considering whether to make a recommendation under subclause 18A(1), the Director is to consider any power imbalance between the parties.
 - (3) The Director may recommend a conciliator to the parties and otherwise facilitate the conciliation occurring.
 - (4) If the parties agree to engage in conciliation on the basis of a recommendation under subclause 18A(1) –
 - (a) the Director is not prevented from undertaking any of the other courses of action listed in clause 14 during the period of conciliation,
 - (b) the mediation is to be undertaken expeditiously,
 - (c) the attendees for any conferences must be agreed upon by all parties in advance of the conciliation, and
 - (d) the costs of the conciliator are to be met from funds under the control of the Synod, subject to the Director approving those costs before they are incurred.”, and
- (d) inset a new clause 18B as follows –

“18B Director may request appropriate training

 - (1) The Director may, with the concurrence of the PSC, request that the respondent participate in appropriate training and recommend that the parties engage in conciliation if –
 - (a) the complaint relates primarily to bullying,
 - (b) it is the first bullying complaint against the respondent that has been received by the Director, and
 - (c) the complaint does not allege serious child-related conduct.

(2) The respondent is to undertake such training as soon as practicable and provide suitable evidence to the Director that such training has been completed.

(3) While, in the interests of staff development and reconciliation, this combination of appropriate training and conciliation would ordinarily be considered appropriate in the case of first time complaints, the Director is not prevented from undertaking any of the other courses of action listed in clause 14 during the period of conciliation.

(4) The costs of the appropriate training and any costs for the conciliator are to be met from funds under the control of Synod, subject to the Director approving those costs before they are incurred.”.

3. Amendments to implement recommendations of the Royal Commission into institutional responses to child sexual abuse

The *Ministry Standards Ordinance 2017* is further amended as follows –

(a) insert a new clause 12A as follows –

“12A Risk Assessment by Director

(1) If the Director receives a complaint alleging child abuse, the Director must promptly undertake a risk assessment to identify any risks to children.

(2) The risk assessment must include, but is not limited to, consideration of the following –

- (a) any immediate and ongoing risks associated with the complaint, including the safety of the complainant and any children,
- (b) whether preliminary action could and should be taken concerning the respondent including supervision, removal of contact with children or suspension,
- (c) the available expertise to assess the risk and whether expert advice should be obtained,
- (d) the need for cultural and linguistic interpreters to be involved in the complaint process,
- (e) whether it is necessary to report the complaint to an external authority,
- (f) who should be informed about the complaint, and whether there are restrictions on the information they can be given (for example, due to privacy laws and other confidentiality obligations), and
- (g) how to implement the decisions made as a result of the risk assessment.

(3) The Director must review the risk assessment during the complaints process in response to any changes in the risk profile and make modifications where necessary.”, and

(b) insert a new subclause 19(c) as follows –

“(c) the Director must recommend that the respondent is suspended if, after giving the respondent the opportunity to be heard under paragraph (a), the Director is satisfied that –

- (i) the complaint or the substance of the complaint involves allegations of serious child-related conduct,
- (ii) the complaint is not false, vexatious or misconceived, and
- (iii) there is a risk that the respondent may come into contact with children in the course of their functions as a church worker.”, and

(c) insert a new subclause 28(3) as follows (and renumber the existing subclause 28(3) as subclause 28(4)) –

“(3) If the Adjudicator has any actual or perceived conflict of interest in the exercise or performance of their functions under this Ordinance in relation to a complaint, the Adjudicator must disclose this to the Registrar and the Registrar is to appoint another experienced lawyer to be the Adjudicator for the complaint.”, and

(d) substitute subclause 29(3) with the following –

- “(3) If the complaint or the substance of the complaint has not been admitted by the respondent, the Adjudicator –
- (a) must act with fairness and according to equity, good conscience, procedural fairness and the substantial merits of the case without regard to technicalities or legal forms in resolving the complaint,
 - (b) is not bound by the rules of evidence but may inform himself or herself on any matter in such manner as her or she thinks fit,
 - (c) must give written reasons for any findings and recommendations, unless the findings and recommendations are made by consent of the respondent, and
 - (d) must deal with the complaint as expeditiously as possible.”, and
- (e) insert a new subclause 29(4) as follows –
- “(4) The standard of proof for the Adjudicator to establish an allegation is that of reasonable satisfaction on the balance of probabilities.”,
- (f) insert a footnote in respect to clause 29(4) and clause 68 as follows –
- “The standard of proof is to be applied with regard to the principles in *Briginshaw v Briginshaw* [1938] HCA 34.”,
- (g) substitute clause 70 as follows –
- “70. Disqualification where conflict of interest**
- (1) A member of the PSC or the Board must promptly disclose to the other members any actual conflict of interest they have as a member and any circumstances which might reasonably be perceived as a conflict of interest, including the reason(s) why such a conflict of interest might exist.
- (2) Where a member of the PSC or the Board has an actual or perceived conflict of interest in a matter, the member shall be disqualified from participating in the matter.
- (3) The opinion of a majority of the other members of the PSC or Board, as the case may be, shall be conclusive as to whether the member has an actual or perceived conflict of interest in a matter”, and
- (h) insert a new clause 82A as follows –
- “82A. Conflict of Interest**
- If the Director has any actual or perceived conflict of interest in the exercise or performance of any power, authority, duty or function under this Ordinance in relation to a matter, the Director must declare to the Archbishop that he is unable or unwilling to exercise or perform that power, authority, duty or function in relation to the matter.”

4. Other amendments

The *Ministry Standards Ordinance 2017* is further amended by substituting paragraph 21(2)(d) with the following –

- “(d) the person against whom the complaint is made is entitled to continue to receive their ordinary stipend, salary, allowances and other benefits in connection with the position, except to the extent that these are provided on account of expenses incurred in undertaking their duties or functions; and
- (e) in the case of a respondent who is licensed or authorised for ministry in a parish – the parish concerned is entitled to reimbursement from funds under the control of the Synod for the reasonable additional costs incurred by the parish for the engagement of any temporary personnel to undertake the duties of the person against whom the complaint is made during the period of the order.”

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

K SOWADA
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 16 October 2019.

D GLYNN
Secretary

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney

24/10/2019

Standing Committee Ordinance 1897 Amendment Ordinance 2019

Explanatory Report

Key Points

- The Standing Committee Ordinance 1897 Amendment Ordinance 2019 –
 - clarifies the role of the Archbishop as President but not a member of Standing Committee
 - establishes that at least one third of the members of subcommittees of Standing Committee must be Standing Committee members
 - establishes that a quorum for a meeting of a subcommittee must include at least one member who is also a member of Standing Committee
- Various other administrative changes are also made.

Purpose of the Bill

1. The purpose of the bill is to amend the *Standing Committee Ordinance 1897* (the **Principal Ordinance**) to –
 - (a) remove the Archbishop from being a member of the Standing Committee,
 - (b) outline the role of the Archbishop as the President of the Standing Committee, and
 - (c) make other administrative changes to the Principal Ordinance.

Recommendations

2. Synod receive this report.
3. Synod pass the bill as an ordinance of the Synod.

Background

Delegation and Quorum Requirements of Subcommittees

4. At its meeting on 18 February 2019, the Standing Committee received a report from the Finance Committee regarding desired changes to the delegation and quorum arrangements. These changes would permit the minimum proportion of Standing Committee members on Finance Committee to be reduced below 50%.
5. At that same meeting, the Standing Committee appointed a committee consisting of Ms Nicola Warwick-Mayo, Mr Michael Easton and Mr Doug Marr (the **Committee**) to prepare a report for a future meeting with any recommendations of the committee regarding quorum, delegation and other membership arrangements of subcommittees.
6. At its meeting on 17 June, the Standing Committee received a report from the Committee. The report noted that while 50% of the members of a subcommittees must be from Standing Committee, the subcommittee would be able to exercise its delegated powers at a meeting at which only one third of the total members of the subcommittee, and potentially none of the Standing Committee members, are present. This scenario would seem to defeat the purpose of requiring at least half of the members of the subcommittee to be members of the Standing Committee.
7. The Standing Committee Ordinance 1897 Amendment Ordinance 2019 amends clause 4(5)(c) of the Principal Ordinance to rectify the issue above.

Archbishop as President but not a member of the Standing Committee

8. Further, at its meeting on 17 June, the Standing Committee received the following report from the Diocesan Registrar –

“The *Standing Committee Ordinance 1897* (at paragraph 1A(1)(a)) provides that the Archbishop is a member of the Standing Committee, and the *Conduct of the Business of Synod Ordinance 2000* (at subclause 1.2 of the Schedule) provides that the Archbishop is the President of the Synod. However, the *Synod Membership Ordinance 1995*, does not contain a provision that the Archbishop is a member of the Synod. At the request of the Archbishop, with the rationale that members of the Standing Committee of the Synod should be members of Synod, I recommend that the *Standing Committee Ordinance 1897* be amended so that the Archbishop is President but not a member of the Standing Committee.”

9. At that same meeting the Standing Committee asked the Senior Legal Counsel to include in the Bill for an ordinance to be promoted by Standing Committee at the forthcoming ordinary session of Synod, a suitable amendment to the *Standing Committee Ordinance 1897*, so that the Archbishop is the President, but not a member, of the Standing Committee.
10. The Bill for Standing Committee Ordinance 1897 Amendment Ordinance 2019 (the ‘Amendment Ordinance’) gives effect to the recommendations of the Standing Committee on these issues.

Effect of the Amendments – clauses 2(e)-(f)

11. Clause 2(e) amends the requirements for subcommittees so that at least one third of the members must be Standing Committee members.
12. Clause 2(f) amends clause 6 of the Principal Ordinance so that a quorum for a meeting of a subcommittee includes at least one member who is also a member of Standing Committee. It also allows a Standing Committee member of a subcommittee to refer any matter back to the Standing Committee before the exercise of the subcommittee’s delegated authority.

Effect of the Amendments – clauses 2(a)-(b) and (d)

13. The amendments in clauses 2(a)-(b), and (d) of the Amendment Ordinance clarify the role of the Archbishop as President but not a member of Standing Committee.
14. The amendment in clause 2(a) inserts a new definition in clause 1 of the Principal Ordinance referring to the Constitutions in force pursuant to the *Anglican Church of Australia Constitutions Act 1902* (NSW).
15. Subclause 1A(1)(a) of the Principal Ordinance outlines the membership of Standing Committee. Clause 2(b) removes the reference to the Archbishop from that clause.
16. Clause 2(d) of the Amendment Ordinance inserts a new clause 1AA in the Principal Ordinance. The clause outlines the role of the Archbishop at the Standing Committee. Clause 1AA(3) of the Principal Ordinance identifies the person who will be President if the Archbishop is absent or unable or unwilling to preside in respect of any business of the Standing Committee.
17. Clause 1AA(3) determines the person who will be President in the absence of the Archbishop by referencing the mechanism in clause 11 of the Constitutions that determines who exercises the powers vested in the Archbishop if the Archbishop is absent from the Province. However clause 2(d) adds the requirement that, the President will be the person who is next in rank, who is also present at the Standing Committee meeting. If the person who is next in rank is also not present, the presidency would be exercised by the next person and so on.

For and on behalf of the Standing Committee

Standing Committee Ordinance 1897 Amendment Ordinance 2019

No 43, 2019

Long Title

An Ordinance to amend the *Standing Committee Ordinance 1897*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Standing Committee Ordinance 1897 Amendment Ordinance 2019.

2. Amendment

The *Standing Committee Ordinance 1897* is amended as follows –

- (a) insert a new definition in clause 1 as follows –
“Constitutions” means the Constitutions in force pursuant to the *Anglican Church of Australia Constitutions Act 1902 (NSW)*.’,
- (b) delete the matter ‘Archbishop, the’ in subclause 1A(1)(a),
- (c) delete the word ‘Secretariat’ in subclause 1A(1)(a) and insert instead the word ‘Services’,
- (d) insert a new clause 1AA prior to clause 1A as follows –
‘1AA (1) The Archbishop is President of the Standing Committee.
(2) The President may take part in debate.
(3) If the Archbishop is absent or unable or unwilling to preside in respect of any business of the Standing Committee, the President is the next person present at the meeting of the Standing Committee who would at that time exercise the powers vested in the Archbishop under the Constitutions if the Archbishop was absent from the Province.’,
(4) A person acting as President under subclause (3) may not vote on any item of business while he is President.’,
- (e) delete the word ‘half’ in subclause 4(5)(c) and insert instead the words ‘one third’, and
- (f) delete all the matter in subclause 4(6) and insert instead the following –
‘(6) Where the Standing Committee resolves or has resolved under subclause (5) that certain of its business be determined by a Regional Council or a committee or committees –
 - (a) in the case of a committee –
 - (i) the quorum for a meeting includes at least one member who is a member of the Standing Committee, and
 - (ii) a member of the committee who is a member of the Standing Committee may require any matter to be referred back to Standing Committee before the exercise of the subcommittee’s delegated authority, and
 - (b) such Regional Council, committee or committees may, with the approval of the Standing Committee and subject to such conditions as the Standing Committee may impose, resolve that such business or any part of such business be determined by another person or body.’

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

K SOWADA
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 15 October 2019.

D GLYNN
Secretary of Synod

I Assent to this Ordinance.

G DAVIES
Archbishop of Sydney

24/10/2019

Synod Membership Ordinance 1995 Amendment Ordinance 2019

Explanatory Report

Key Points

- The Declaration to be made by all sitting members should be expanded to incorporate a Statement of Faith to be consistent with what is required of members of governing bodies of Diocesan Organisations administered by the Synod
- Given the reach of the gospel through Anglican Schools, it is appropriate that a small number of heads of Diocesan Schools be included as members of Synod
- The Purpose of the Bill for the Synod Membership Ordinance 1995 Amendment Ordinance 2019 (the **Bill**) is to make changes to the membership of the Synod and expand the Declaration to be made by members of Synod

Recommendations

1. Synod receive this report.
2. Synod pass the Bill as an Ordinance of the Synod.

Background

3. At its meeting on 7 August 2019, the Council of the Northern Region (the **Council**) resolved to promote a Bill to Synod to amend the *Synod Membership Ordinance 1995*.
4. After a meeting between some members of the Council and some members of the committee set up to look at the "Composition, purpose and role of Synod" pursuant to the request of Synod under resolution 43/17 (the Committee), a number of suggested changes were agreed between the two parties.
5. At the August meeting of Standing Committee a report from the Council detailing the Council's changes was noted. At the same meeting a report from the Committee was also presented. The Standing Committee deferred the Committee's recommendations to a future meeting so further thought could be given to changes they were proposing.

General Discussion

6. Within the Northern Region there are a number of Anglican Schools which are constituted by an Ordinance of the Synod and are subject to the Ordinances, Policies and Rules made by the Synod as the governing body of the Diocese.
7. Anglican Schools within the Diocese have the privilege of forming large communities of people, many of whom are not otherwise connected to the Diocese. This provides a large range of opportunities for students, as well as their parents and siblings, to hear the gospel through the work of each school.
8. It seemed anomalous to the Council that this was not acknowledged and reflected in some way in the composition of the Synod.

9. The Council considered various alternative approaches such as specifying in clause 5 "Heads of Nominated Diocesan Schools" with the Standing Committee then nominating three schools. However, it was felt that it would be better for the Heads, in consultation with the Archbishop, to recommend three individual Heads to the Standing Committee for election under Part 8.
10. Problems could arise if three schools were the permanent nominees of the Standing Committee or schools were nominated but the relevant Heads were unwilling to be active members of the Synod. Some schools might feel that they were being unfairly treated if their school was never nominated by the Standing Committee.

Statement of Faith

11. The current Synod Membership Ordinance simply requires lay members in clause 6 to declare that each is a communicant member of the Anglican Church of Australia and not a member of any other Church. Members of governing bodies of Diocesan Organisations are now required to make a declaration of belief in the form of the Statement of Faith. It was considered by the Council to be anomalous that members of organisations which were governed by Synod had to make such a declaration but members of Synod themselves were not required to do so.

For and on behalf of Northern Region Council.

CHRISTOPHER EDWARDS
Bishop

27 August 2019

Synod Membership Ordinance 1995 Amendment Ordinance 2019

No 47, 2019

Long Title

An Ordinance to make a change to the membership of the Synod to include some heads of Diocesan Schools and to amend the Declaration by members to include a Statement of Faith to bring it into conformity with declarations by members of the Governing Boards or Councils of Diocesan Organisations.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the *Synod Membership Ordinance 1995 Amendment Ordinance 2019*.

2. Amendment of the Synod Membership Ordinance 1995

The *Synod Membership Ordinance 1995* is amended as follows –

- (a) amend the ordinance as follows –
 - (i) in subclause 8A(1), omit the words “an Associate Minister licensed to the same Parochial Unit”, and insert instead the words, “A minister holding a licence from the Archbishop”,
 - (ii) in subclause 8A(2)(b), omit the words “Associate Minister”, and insert instead the word “alternate”,
 - (iii) in subclause 8B(1), omit the words “an Associate Minister”, and insert instead the words “an alternate”,
 - (iv) in clause 8C, omit the words “The appointment of an Associate Minister as the alternate for”, and insert instead “The appointment of an alternate for”,
 - (v) in paragraph 8C(b), omit the words “an Associate Minister licensed to the Parochial Unit to which the person was licensed at the time the appointment was made”, and insert instead “licensed by the Archbishop”, and
 - (vi) In the Dictionary, insert before the final full stop in the definition of “Parochial Minister” the following matter “, including an acting rector appointed to a parish during a vacancy in the position of Parochial Minister”,
- (b) in each of subclauses 8A(2), 8A(3), 22A(2) and 22A(3), omit the matter “14 days” and insert instead, “7 days, or such lesser period as the Registrar may determine”,
- (c) renumber the text of clause 18 as subclause 18(2) and insert a new subclause 18(1) as follows –

‘(1) A Parochial Representative continues to be a member of the Synod until the day before the first day of the first ordinary session of the next Synod.’,
- (d) in clause 32(2) –
 - (i) after the phrase “which is equal to 10%”, insert the matter (rounded to the nearest whole number)”. and
 - (ii) replace the second instance of the word “ Ministers” with the word “Units”,
- (e) after clause 42, insert the following new clause –

‘42A. Heads of Diocesan Schools

If the Nominated Laypersons pursuant to clause 41 is greater than 15, the persons elected by Standing Committee under clause 42 must include three (and not more than three) heads of Diocesan Schools, and no more than two may come from schools located in one Diocesan region. In determining candidates, the Standing Committee must consider any names that have been recommended by heads of the Diocesan Schools in consultation with the Archbishop.’,
- (f) renumber the text of clause 46 as subclause 46(2) and insert a new subclause 46(1) as follows –

‘(1) A Nominated Layperson continues to be a member of the Synod until the day before the first day of the first ordinary session of the next Synod.’,
- (g) insert the following new definition in the Dictionary –

“Diocesan School” means any school that is constituted by or under an ordinance of the Synod of the Diocese or in relation to which the Synod is empowered to make ordinances, and includes schools of the Anglican Schools Corporation.’, and

- (h) insert the following new definition in the Dictionary –
- “Indigenous person’ means –
- (a) being of Aboriginal or Torres Strait Islander descent, and
 - (b) identifying as an Aboriginal Person or Torres Strait Islander, and
 - (c) being accepted as such by the community in which you live or formerly lived.”

3. Commencement

The amendments in clause 2 of this Ordinance will commence on 1 January 2020.

I Certify that the Ordinance as printed is in accordance with the Ordinance as reported.

R TONG
Chair of Committees

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 22 October 2019.

D GLYNN
Secretary of Synod

I Assent to this Ordinance

G DAVIES
Archbishop of Sydney

24/10/2019

Doctrine Statement on Gender Identity

(A report from the Standing Committee.)

Key Points

- In 2018, the Synod adopted the Initial Principles of Engagement as the framework for the development of the Gender Identity Guidelines.
- Standing Committee is now recommending Synod affirm and adopt the Doctrine Statement on Gender Identity (in Annexure A) and agree that the Pastoral Guidelines for Churches, Schools and Organisations (in Annexure B) inform pastoral care throughout the Diocese.
- Synod will also be asked to recommend that the relevant governing body of each Diocesan school and organisation formally adopt the Doctrine Statement on Gender Identity (in Annexure A) and Pastoral Guidelines for Churches, Schools and Organisations (in Annexure B); and implement, and make publicly accessible, a policy which reflects that Statement and the Guidelines.
- Standing Committee is also recommending that Synod adopt the Gender Identity – Practical Guidelines for Churches (in Annexure C [*not reproduced here*]), and commend these guidelines to parishes.

Purpose

1. The purpose of this report is to recommend that Synod –
 - (a) affirm and adopt the attached Doctrine Statement on Gender Identity (*[final form]* in Annexure A) together with the Pastoral Guidelines (*[final form]* in Annexure B) and agree steps to see that Statement and the Guidelines adopted throughout the Diocese, and
 - (b) adopt as a policy the Gender Identity – Practical Guidelines for Churches. [*These guidelines were approved in principle, but not adopted, and are not reproduced here*].

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, “Doctrine Statement on Gender Identity” –

 - (a) affirms and adopts the accompanying Doctrine Statement on Gender Identity (Doctrine Statement) as a principal statement of the doctrines, tenets, beliefs and teachings propagated by the Anglican Church, Diocese of Sydney with respect to Gender Identity,
 - (b) agrees that the “Pastoral Guidelines for Churches, Schools and Organisations” (Pastoral Guidelines) inform pastoral care concerning Gender Identity issues,

and as a consequence –

 - (i) recommends that the relevant governing body of each diocesan school and organisation formally adopt and implement the Doctrine Statement as a statement of the doctrines, tenets, beliefs and teachings on Gender Identity and implement a policy to ensure that the activities of the school or organisation are conducted in accordance with the Doctrine Statement,
 - (ii) recommends that the relevant governing body of each diocesan school and organisation also formally adopt and implement the Pastoral Guidelines,
 - (iii) recommends that the relevant governing body of each diocesan school and organisation compose a publicly accessible policy on Gender Identity, which reflects the Doctrine Statement and Pastoral Guidelines,

- (iv) requests the Archbishop-in-Council to provide advice to diocesan schools and organisations on implementation of the Doctrine Statement and Pastoral Guidelines, and
 - (v) amends the Property Use Policy of the Synod by –
 - (A) replacing the third bullet point in paragraph 9 with the following – “Doctrine Statement on Gender Identity, Pastoral Guidelines for Churches, Schools and Organisations, and Practical Guidelines for Churches”, and
 - (B) inserting a new subparagraph 17(i) as follows – “Events for the purpose of advocacy for expressions of gender identity contrary to our doctrine that gender manifests biological sex”.’
4. Synod consider the following further motion to be moved at the forthcoming session of Synod, ‘by request of the Standing Committee’ –

‘Synod, noting the report “Doctrine Statement on Gender Identity”, adopts as a policy the accompanying “Gender Identity – Practical Guidelines for Churches”, and commends the Guidelines to parishes for implementation.’

Background

5. In 2017 Synod passed two resolutions in relation to Gender Identity. Resolution 23/17 was passed in the following form –
- “Synod, noting the Gender Identity Report –
- (a) agrees to approve in principle the Initial Principles of Engagement at 9.1 of the Gender Identity Report as a policy of the Synod, and
 - (b) in particular affirms –
 - (i) The promise of the gospel is that all who trust in Christ are assured of everlasting peace and wholeness in the resurrection life of the new creation.
 - (ii) All those who have faith in Christ are loved by God and belong to the body of Christ, including those whose personal trials and afflictions in this life include gender identity issues or gender incongruence.
 - (iii) Those who experience gender identity issues or incongruence deserve our compassion, love, and care.
 - (iv) In the beginning, God made humanity male and female, and, in his creative purposes, biological (bodily) sex determines gender.
 - (v) Human nature was damaged and distorted by the Fall but not destroyed. All people continue to be made in the image of God. The experience of incongruence between objective biological sex and subjective gender identity is one consequence of that damage and distortion but in no way diminishes a person’s full humanity.
 - (vi) The human person is a psychosomatic unity, where body and soul come into being at the same time and, in this life and the next, exist together. Embodiment is integral to human identity, and biological sex is a fundamental aspect of embodiment. Preserving the integrity of body and soul, and honouring and protecting the biologically sexed body that God has given are necessary for human flourishing.
 - (vii) The binary distinctions of male and female are to be embraced and upheld in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform to Scripture.
 - (viii) We deeply regret that, in the past, some gender non-conforming people have experienced rejection or lack of compassion in our churches and ministries.
 - (ix) Churches, schools, and other Anglican organisations are to be places where all people, including those who experience gender identity issues and incongruence, are welcomed, loved, supported and helped to live in obedience to Christ.”

6. Then by resolution 24/17 Synod resolved –

“Synod commends the Gender Identity Report (‘the Report’) to all Synod members, Anglican schools and other agencies in the Diocese which are called upon to care for people with gender identity issues and asks the governing boards and councils, and the heads and chief executive officers of such schools and agencies, as well as Synod members, to –

- (a) provide comments and feedback to Standing Committee on the Initial Principles of Engagement approved in principle as a policy of the Synod at its session in 2017 by 30 April 2018, and
- (b) ensure any policies, guidelines and procedures which they draft to address this issue are consistent with those Initial Principles of Engagement, and
- (c) consult with the Archbishop about the final form of such policies, guidelines and procedures before they are published, and
- (d) commit to reviewing such policies, guidelines and procedures in light of any revised form of policy adopted by the Synod following its session in 2017,

and requests that the Standing Committee bring to the Synod session in 2018 a revised form of the Initial Principles of Engagement with a view to the revised form being adopted as a policy of the Synod.”

7. Last year, by resolution 49/18 Synod passed the following resolution –

“Synod, noting Synod resolutions 23/17 and 24/17, adopts the revised form of the Initial Principles of Engagement contained in the report 23/17 *Gender Identity Initial Principles of Engagement / 24/17 Development of a final form of diocesan policy for gender identity issues* as the framework from which the Gender Identity guidelines will be developed.”

Discussion

8. In response to resolution 49/18, the Standing Committee asked the subcommittee which it had established last year with responsibility to draft the revised form of the Initial Principles of Engagement, to continue its work in conjunction with the Doctrine Commission to develop proposed guidelines. Successive drafts of the guidelines were discussed with the heads of a number of diocesan schools and organisations.
9. After reviewing the draft documents produced by the subcommittee and the advice of the Doctrine Commission the Standing Committee has settled on a framework for promulgating guidelines for gender identity in this Diocese.

Doctrine Statement on Gender Identity, with Pastoral Guidelines for Churches, Schools and Organisations

10. Firstly, there is the Doctrine Statement on Gender Identity (**Doctrine Statement**), supported by Bible references (attached as Annexure A). Supporting this statement is a document setting out Pastoral Guidelines for Churches, Schools and Organisations (**Pastoral Guidelines**) which flow from these doctrinal statements (attached as Annexure B).
11. Both the Doctrine Statement and the Pastoral Guidelines are intended to apply throughout the Diocese. However, while Synod will be asked affirm and adopt the Doctrine Statement and Pastoral Guidelines on behalf of all the churches and other unincorporated entities in the Diocese, the governance structure of many Diocesan schools and organisations necessarily requires a different process. For these bodies, Synod will be asked to recommend that the relevant governing body, be it a school Council or organisation Board, formally adopt and implement the Doctrine Statement and Pastoral Guidelines for their school or organisation, and compose, and make publicly accessible, a policy which reflects the Doctrine Statement and Pastoral Guidelines.
12. For schools and organisations, some of the issues relating to the implementation of the Doctrine Statement and Pastoral Guidelines in relation to gender identity are particularly complex and these implementation issues will be addressed in more detail through separate advice to be provided by the Archbishop-in-Council.

13. Synod will also be asked to amend the Property Use Policy to refer more explicitly to, and enable implementation of, the Doctrine Statement and Pastoral Guidelines.

Practical Guidelines for Churches

14. Secondly, Synod will be asked to adopt the Practical Guidelines for Churches (attached as Annexure C [*not reproduced here*]), and to commend these guidelines to parishes for implementation.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

9 October 2019

Anglican Church – Diocese of Sydney

Doctrine Statement on Gender Identity

1. The Bible teaches us that God is the Creator of all things (Genesis 1:1; Hebrews 11:3) and that human beings are created in his image (Genesis 1:26), according to his design through and for his beloved Son, Jesus Christ (Colossians 1:16). All human beings receive their existence as a gift of God. We are creatures who are not able to create ourselves. We are always accountable to our Creator for the way we use what he has given to us (2 Corinthians 5:10; Hebrews 4:13).
2. From the beginning, God created humanity in the form of two biological sexes – male and female (Genesis 1:26-27; Matthew 19:4). The Bible never endorses a divergence between biological sex and gender identity or expression. For example, in Mark 10:6-7 Jesus recognises that the male/female distinction of Genesis 1:27 is the foundation of the man/wife distinction of Genesis 2:24. Nor does the Bible ever envisage a ‘third sex’ – eunuchs are still regarded as male. In the creative purposes of God, gender manifests biological sex, which is either male or female
3. Like the rest of creation, human nature was damaged and distorted as a result of the sin of the first man and woman, but not destroyed by it (Genesis 3:21-22; Romans 1:18-32; 8:19-23). All people continue to be made in the image of God as male or female, though they fall short of the glory of God (Genesis 5:1-2; 9:6; James 3:9; Rom 3:23). But this has impacted every facet of our human nature, including our biology and psychology. The normative relationship between biological sex and gender is disrupted in various ways, but not rendered void or irrelevant. Our gender identity is not simply a social construct. Jesus spoke of how ‘from the beginning God *made* them male and female’ (Matthew 19:4–6). The Apostle Paul wrote of a natural and appropriate distinction between the sexes (1 Corinthians 11:11–12). The experience of incongruence between objective biological sex and subjective gender identity is one of the consequences of human rebellion in the Garden of Eden but this in no way diminishes a person’s full humanity or dignity in God’s eyes (Psalm 8:3–5).
4. Biological sex is a fundamental aspect of embodiment in God’s ordering of human life. Blurring the distinctions between male and female, or seeking to present one’s sex as contrary to one’s biology, is an attempt at self-creation that involves a denial of the biologically-sexed body that God has given to us (Deuteronomy 22:5; Leviticus 18:22; 20:13; 1 Corinthians 6:9-10; 11:4-5; 13-15; Ephesians 5:29-31). However, in our broken world there are those for whom biological sex is indeterminate or ambiguous (intersex). These cases are complex but do not involve a denial of God as Creator, or any diminution of the dignity and full humanity of such a person.
5. The gospel of Jesus Christ is a message of forgiveness and new life as well as a summons to repentance and faith (Mark 1:15). In him we are a new creation (2 Corinthians 5:17). By God’s grace we are ‘in Christ Jesus’ (1 Corinthians 1:30), which means our identity is to be found in him. This transcends all other notions of identity and liberates us from our attempts to construct our own identity. The gospel does not do away with gender but rather denies any suggestion of privileged status before God based on gender (Galatians 3:28). It also holds out the promise of a day when all dissonance, frustration and distress will be gone forever (Revelation 21:4). In the interim, God’s offer of eternal life in Christ Jesus includes the gift of his Holy Spirit who transforms us into the image of Christ from one degree of glory to another (2 Corinthians 3:18).
6. God made all people and loves all people (Genesis 1:27; Deuteronomy 10:18; John 3:16). God’s pattern for human flourishing is good for all people, since all are created in his image, whether or not they have placed their trust in Christ (Matthew 5:43-45; Luke 6:35-36). Christians are called to do good to all people (Galatians 6:9-10), which includes encouraging them to embrace God’s pattern for human wholeness and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5).



I Certify that the Doctrine Statement as printed is in accordance with the Doctrine Statement as reported.

P COLGAN
Chair of Committees

I Certify that this Doctrine Statement was passed by the Synod of the Diocese of Sydney on 22 October 2019.

D GLYNN
Secretary

Pastoral Guidelines for Churches, Schools and Organisations

(To be read in conjunction with the Doctrine Statement on Gender Identity.)

1. Christians need to show compassion to all who experience Gender Identity Issues
 - 1.1. We have an obligation to show compassion, love and care to all those who experience gender identity issues or incongruence, as they too are made in God's image.
2. In considering how to help our brothers and sisters in Christ who experience gender identity issues, we take into account that –
 - 2.1. All those who have faith in Christ are loved by God and belong to the body of Christ, including those whose personal trials and afflictions in this life include gender identity issues or gender dysphoria.
 - 2.2. The biologically-based binary distinctions of male and female are part of the creation that God described as good and so are to be embraced and guarded in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform with Scripture.
 - 2.3. The reality and intensity of gender incongruence is something we acknowledge as part of the disruption of the world following the first sin. None of us is immune from the brokenness of the world, though we may experience it in different ways, and all of us need God's compassion and his rescue from sin and its consequences that comes only in Christ.
 - 2.4. God gives to his people the resources necessary to live faithfully as a disciple of Christ in the midst of our brokenness, including his word, his Spirit, and the loving fellowship of his people.
 - 2.5. God has compassion on the struggling and vulnerable, and is able to bring healing to the experience of gender incongruence, however in his sovereign wisdom, that healing might not be fully experienced in this life.
 - 2.6. The promise of the gospel is that all who trust in Christ are assured of existential peace and wholeness in the resurrection life of the new creation.
3. Believers in Christ who experience this issue are encouraged to consider the following –
 - 3.1. While gender dysphoria may be a lifelong battle for you, God's word declares that all those who have faith in Christ are loved by God and belong to the body of Christ, and that nothing can separate them from the love of God in Christ Jesus.
 - 3.2. Fix your eyes on Jesus, and look forward to wholeness and relief from suffering and temptation in the new creation.
 - 3.3. Seek options that maintain the integrity of your physical and mental unity, and which honour and preserve the maleness or femaleness of the body God has given you.
 - 3.4. Seek regular Christian fellowship.
 - 3.5. Share your struggles with some mature Christian people so you can receive Christian compassion and support, as well as accountability and encouragement.
 - 3.6. God desires your wholeness and wellbeing, and he will be patient with you, and his grace will sustain you.

4. Churches, Organisations, Schools and individual Christians who care for people who experience gender identity issues and dysphoria can show this love by –
 - 4.1. Remaining faithful to the teaching of the Bible, including upholding the goodness of God's design of male and female.
 - 4.2. Ensuring that churches, organisations, schools and other persons or parties are adequately informed about gender identity issues and dysphoria, and the relevant teaching of the Bible.
 - 4.3. Showing compassion, active love, care, and support even though you may disagree with the choices or behaviour of those for whom you are caring.
 - 4.4. Being patient and sensitive to a person's needs, listening carefully to their experiences, and seeking to alleviate their distress; recognising that vulnerable persons require specific approaches to care.
 - 4.5. Seeking to provide an environment that does not exacerbate the person's distress.
 - 4.6. Being committed to pray for the person, including their physical and psychological wellbeing.
 - 4.7. Praying for the person's salvation (if they are not a Christian).
 - 4.8. Rejecting all bullying, ridicule, mistreatment, and abuse of gender non-conforming people.
 - 4.9. Avoiding rigid and unbiblical gender stereotypes.
 - 4.10. Pursuing and affirming evidence-based pathways for treatment, which are consistent with Scripture.
 - 4.11. Differentiating between compassion for the person, including an understanding of the distress of their situation or condition, and agreeing with, celebrating, or validating any treatment protocol for transition.

5. Public engagement about gender identity issues by Churches, Organisations, Schools and individual Christians should –
 - 5.1. Be informed about and embrace the teaching of Scripture on sex and gender.
 - 5.2. Seek the common good of all people, through concern and involvement in public debate and policy formation.
 - 5.3. Show grace, by being loving, gentle, courteous, wholesome, and humble, which may include recognising the good in our interlocutor's arguments.
 - 5.4. Affirm what is true. God's truth is good, and applies to all people, whether or not they accept or recognise its wisdom. Cultural awareness and effective communication may shape how we express our viewpoint, but it cannot alter our adherence to biblical truth.
 - 5.5. Show love, as public engagement is an expression of love for our neighbour, and withdrawal from such engagement may signify a failure to love.
 - 5.6. Seek to point people to Jesus and the full, rich salvation that is found only in him.
 - 5.7. Be informed about the different dimensions of the public debate. There are those who promote transgender ideology, and those who experience gender incongruence, who are vulnerable members of our community. The needs and claims of the two groups can be different, and must be carefully distinguished in any public engagement on these matters.
 - 5.8. Be courageous, knowing that God is sovereign over all.



I Certify that the Pastoral Guidelines as printed are in accordance with the Pastoral Guidelines as reported.

P COLGAN
Chair of Committees

I Certify that these Pastoral Guidelines were passed by the Synod of the Diocese of Sydney as a policy of the Synod on 22 October 2019.

D GLYNN
Secretary

Governance arrangements for Diocesan Organisations

(A report from the Standing Committee.)

Key Points

- Synod will be asked to encourage certain diocesan organisations to pursue amendments to their constituting ordinances, to require that any person who wishes to serve as a board member, must sign an acknowledgment of duties and responsibilities, including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.
- Synod will also be asked to amend the Governance Policy for Diocesan Organisations, by including in the Policy Guidelines a requirement that membership include at least two members of the clergy and at least two members with three-year theological degrees from Moore Theological College, noting that these requirements may be met by the same two people. Currently the Policy Guidelines require 'at least two clergy or other members with formal theological training'.

Purpose

1. The purpose of this report is to recommend that Synod consider changes to its governance arrangements for Diocesan Organisations, in two particular areas – acknowledgment of the duties and responsibilities of a board member, and membership criteria with regard to clergy and theological qualifications.

Recommendations

2. Synod receive this report.
3. Synod encourage the councils of Anglican Schools Corporation, Anglican Community Services (Anglicare), Moore Theological College and Youthworks, to consider pursuing amendments to their constituting ordinances to require the following –
 - (a) Any person who wishes to be elected, appointed or reappointed as a board member of that organisation must sign an acknowledgement of duties and responsibilities, in a form prepared by the organisation and approved by the Standing Committee (an Acknowledgement), including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.
 - (b) When a person nominates another person (the nominee) for election to that organisation, that person is required to certify that the nominee is willing to sign the relevant Acknowledgement if elected, and will do so before attending any meeting.
4. Synod agree to amend the Policy Guidelines accompanying the Governance Policy for Diocesan Organisations by omitting the current paragraph (5) and inserting instead –

‘The membership of the board should include –

 - (a) at least two clergy licensed in the Diocese of Sydney, and
 - (b) at least two members with (at minimum) a three year theological degree from Moore Theological College or another college that is endorsed by the Archbishop for the purpose of this clause,

noting that the requirements of paragraphs (a) and (b) may be met by the same two people.’

Background

5. At its meeting on 26 August 2019, the Standing Committee discussed a number of matters related to the Governance Policy for Diocesan Organisations (**Governance Policy**). The Standing Committee ultimately requested that two matters be brought to this session of Synod. The first addresses the issue of nominees to positions on Boards of Diocesan Organisations acknowledging the responsibilities of the position prior to election; and the second relates to membership criteria for diocesan organisations. Each are set out below.

Acknowledgment of Duties and Responsibilities

6. At its meeting on 26 August 2019, the Standing Committee requested that a report be prepared for this session of Synod, recommending the insertion of a suitable form of the following additional requirements in the Governance Policy –

'Any person who wishes to be elected, appointed or to remain as a board member of a Designated Diocesan Organisation must sign an acknowledgement of duties and responsibilities in a form prepared by the Designated Diocesan Organisation, and approved by the Standing Committee (an Acknowledgement), including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.

When a person nominates another person (nominee) for election to any Designated Diocesan Organisation, that person is required to certify that the nominee is willing to sign the relevant Acknowledgement if elected, and will do so before attending any meeting.

A Designated Diocesan Organisation is a diocesan organisation designated by Standing Committee –

- (a) which carries on activities which are subject to regulations overseen by a government agency (such as APRA, ASQA, TEQSA, the NSW Department of Education),
 - (b) where those activities represent a substantial part of the activities of the diocesan organisation as a whole, and
 - (c) where additional obligations, duties and responsibilities are required of the members of the governing board of the diocesan organisation to ensure compliance with those activity-specific regulations.'
7. At the same meeting, the Standing Committee recommended that the Synod adopt the changes to the Governance Policy.
 8. It was subsequently determined that the 'Designated Diocesan Organisations' to which such a change would apply, are –
 - (a) Anglican Schools Corporation,
 - (b) Anglican Community Services (Anglicare),
 - (c) Moore Theological College, and
 - (d) Youthworks College.
 9. As a consequence of the limited number of organisations affected, Bishop Chris Edwards will move a motion at Synod enacting the recommendation at paragraph 3 above, encouraging those specific organisations to consider amending their ordinances in this fashion, rather than applying the requirement through the Governance Policy.

Membership requirements of Diocesan Organisations

10. The Governance Policy includes *Governance Standards (Standards)* as Appendix 1, and *Policy Guidelines (Guidelines)* as Appendix 2.
11. The Standards, at paragraph A(d) provide that ‘the board of a diocesan organisation should include members with formal theological training’. Correspondingly, the Guidelines include at paragraph (5) –

‘The membership of the board should include at least two clergy or other members with formal theological training.’
12. This provision sought to ensure that all boards have members with formal theological training. However, it leaves open the possibility that a board might have members with formal theological training but no clergy licensed to serve in the Diocese of Sydney; or alternatively two clergy having less than three year theological degrees (e.g., deacons with a diploma level qualification).
13. During consideration of these matters at the Standing Committee, the view has been regularly expressed that clergy representatives are important not just for providing the board with the benefit of their with formal theological training, but also in bringing knowledge of Anglican theology, and especially the specific distinctives of the Sydney Diocese. As examples, it would seem strange if a distinctly Anglican organisation such as Anglicare or the Anglican Schools Corporation did not have any clergy members on its board.
14. For that reason, when dealing with ordinances for such organisations, the Standing Committee has regularly exceeded the requirements of the governance policy, by including a clause requiring membership of the board in question to include –
 - (a) at least two clergy licensed in the Diocese of Sydney, and
 - (b) at least two members with (at minimum) a three-year theological degree from Moore Theological College or another college that is endorsed by the Archbishop,
 noting that the requirements of paragraphs (a) and (b) could be met by the same two people.
15. The purpose of such a clause has been expressed as ensuring that there are clergy representatives on the board while also ensuring sufficient theological acumen (given some may have theological training but not be ordained; and others may be ordained to the permanent diaconate but without a three-year degree).
16. Accordingly, at its meeting on 26 August 2019, the Standing Committee recommended that the Guidelines be amended to bring the Governance Policy into line with the more specific standard already used in practice by the Standing Committee.
17. If the change recommended in paragraph 4 is adopted, the requirement for two clergy *and* two three-year degree qualified members need not be argued upon the consideration of each ordinance. Rather, if there are occasions where a lower standard of membership is thought appropriate (e.g., it is deemed unnecessary to have two licensed clergy on the board), the onus is placed upon the person proposing this deviation from the policy to make an argument for the relaxed standard.

For and on behalf of Standing Committee.

DANIEL GLYNN
Diocesan Secretary

10 October 2019

47/18 Property Use Policy

8/17 Statement of Anglican Doctrine of Marriage

(A report of the Standing Committee.)

Key Points

- A policy of the Synod, including the Property Use Policy, has a similar status to a resolution of the Synod insofar as it represents the views of a majority of the members of the Synod at the time the policy was agreed. However ordinances bind diocesan bodies according to the terms of the relevant power or powers relied on. While the terms of the Property Use Policy are not of themselves binding on diocesan bodies, clause 4 of the *Sydney Anglican Use of Church Property Ordinance 2018* gives the terms of the Policy particular importance as part of a binding ordinance of the Synod.
- The inclusion of the doctrine of marriage in the Statement of Faith set out in Appendix 3 of the Governance Policy for Diocesan Organisations, without the inclusion of a range of currently contested doctrines on other matters, would have the effect of fixing the statement as an expression of concern in relation to one doctrine at a particular point in time. It is undesirable and impractical to attempt to itemise in the Statement of Faith a list of all other doctrinal matters currently relevant and contested in our society. Furthermore, the primary purpose of the Statement of Personal Faith is to require that those who serve in key roles in our organisations are Christians, and including specific Anglican doctrines in the Statement would preclude members of other denominations.
- The Statement of Faith should be amended so that a person also affirms that they will endeavour to fulfil their duties in accordance with the “other applicable ordinances and policies of the Synod”. A corresponding change is proposed to the Statement of Support for Christian Ethos.
- The Committee also proposes certain amendments to the Property Use Policy to make clear that the Policy does not require disengagement and distancing from the community around us.

Purpose

1. The purpose of this report is to respond to requests made by the Synod in relation to its Property Use Policy under Resolution 47/18 and in relation to the statement of our Anglican Doctrine of Marriage under Resolution 8/17.

Recommendations

2. Synod note 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 agrees to amend its Property Use Policy by inserting the following as a new paragraph 10(a) –

“This policy is not intended to require a withdrawal from, or the exclusion of, those who do not share our doctrines, tenets and beliefs. Rather, we should welcome to our properties those who do not share our doctrines, tenets and beliefs, to the fullest extent possible, yet in a way that does not cause our doctrines, tenets and beliefs to be contravened or compromised. The mere presence of those who do not share our beliefs or the mere expression of beliefs we do not share, will not contravene this policy. However allowing our property to be used for the promotion or propagation of such beliefs does. For example, it does not contravene our doctrines, tenets and beliefs for a resident of an Anglican retirement village who is an adherent of another faith to practise their faith in the privacy of their own residence, but it would be a contravention if the retirement village were to allow a service of public worship for those of that faith to be held.”

4. Synod consider the following motion be to moved at the forthcoming session of the Synod “by request of the Standing Committee” –
- ‘Synod agrees –
- (a) to amend the Statement of Personal Faith set out in Appendix 3 of the Governance Policy for Diocesan Organisations by amending paragraph 3 of that statement as follows -

“I shall endeavour to fulfil my duties as a member/the Chief Executive Officer [delete whichever is not applicable] of the [insert name of board] in accordance with its Christian ethos, ~~and~~ its constituting ordinance, and other applicable ordinances and policies of the Synod.”, and
 - (b) to amend the Statement of Support for Christian Ethos set out in Appendix 4 of the Governance Policy for Diocesan Organisations by amending paragraph 2 of that statement as follows –

“I shall endeavour to fulfil my duties as a member of the School Council to which I am elected in accordance with its Christian ethos, ~~and~~ its constituting ordinance, and other applicable ordinances and policies of the Synod.”
5. If amendments in or to the effect of the above are made to one or both of the Property Use Policy and the Governance Policy for Diocesan Organisations, Synod consider a suitable form of the following motion at the forthcoming session of Synod “by request of the Standing Committee” –
- ‘Synod –
- (a) requests that the amended Property Use Policy be circulated to all applicable diocesan bodies together with the amended Statements of Personal Faith and Support for Christian Ethos under the Governance Policy for Diocesan Organisations,
 - (b) requests that diocesan bodies ensure they continue to comply with the requirements of applicable ordinances and policies of the Synod, including the Property Use Policy, and
 - (c) requests that, where applicable, the form of the Statement of Personal Faith required to be signed by those to be elected or appointed as members of the boards or councils of diocesan bodies or as the Chief Executive Officer of such bodies be updated to the amended form in their constituting ordinances,
 - (d) in other cases, notes its expectation under the Governance Policy for Diocesan Organisations that those to be elected or appointed as members of the boards or councils of diocesan bodies or as the Chief Executive Officer of such bodies will sign the Statement of Personal Faith or, if applicable until 1 July 2020, the Statement of Support for Christian Ethos in the amended form, and
 - (e) requests further feedback from diocesan bodies to ensure the Property Use Policy remains an effective tool for ensuring our doctrines, tenets and beliefs are consistently upheld across the whole of the undertaking of the Diocese.’

Background

6. In 2018, the Synod passed the *Sydney Anglican Use of Church Property Ordinance 2018* and the related Property Use Policy. The resolution to pass the policy included a request for feedback and review during the first year of operation of this new policy –

47/18 Property Use Policy

Synod passes the *Property Use Policy* as a Policy of the Synod, and requests –

- (a) Synod members to provide feedback on the policy to the Diocesan Secretary by 28 February 2019, and
 - (b) Standing Committee to review the policy, including with reference to Resolution 8/17, and bring recommendations to the next ordinary session of the Synod.
7. As specified in clause (b) of resolution 47/18, the review of the policy was to include further consideration of resolution 8/17 from the previous year –

8/17 Statement of Anglican doctrine of marriage

Synod –

- (a) requests that Standing Committee appoint a committee of suitably qualified persons to consider whether the Diocesan Education Policy, the Corporate Governance Policy Statement of Faith, or any other relevant diocesan policies, statements or ordinances should be amended to state formally our Anglican doctrine that marriage is the union of a man and a woman for life to the exclusion of all others, so as to assist the ability of our Anglican schools and other organisations to maintain that it is a genuine, legitimate and justified occupational requirement for their board members, principals, executive officers and other relevant staff and office holders to hold to this traditional Christian belief about marriage, in order to maintain the Christian religious ethos of our institutions,
 - (b) affirms that such a committee could also consider any other core doctrinal matters currently relevant and contested in our society,
 - (c) encourages Standing Committee to consider making any amendments suggested by the committee, and
 - (d) asks that this be treated as a matter of urgency.
8. The Standing Committee resolved in November 2018 that the committee that had prepared the Property Use Policy in 2018 be reconvened to conduct the review and bring a report to the Standing Committee. The Committee that met to conduct this review comprised the following -
- | | |
|---------------------------------------|------------------------------|
| Bishop Michael Stead (Chair) | Mr Stephen Kinsella (EdComm) |
| Mr Robert Wicks | Mr Grant Millard (Anglicare) |
| Assoc Professor Neil Foster | The Rev Michael Kellahan |
| Mr Max Caddy (for the CEO of the ASC) | Dr Mark Thompson |
| Dr Ed Loane | |
9. At its meeting in June 2019, the Standing Committee requested that a committee appointed by the Chancellor bring a report to the next meeting clarifying the extent to which the requirements of the *Sydney Anglican Use of Church Property Ordinance 2018* and the policy made under that ordinance are applicable to or binding on churches, schools and organisations. This work was also referred to the Committee reviewing the Property Use Policy.

Extent to which the Property Use Policy and Ordinance are applicable or binding

10. The Committee considered it is appropriate to consider first the extent to which the requirements of the *Sydney Anglican Use of Church Property Ordinance 2018* and the Property Use Policy referred to in that ordinance are applicable to or binding on churches, schools and organisations.
11. The application of the Ordinance and Policy and their capacity to bind are separate but related questions.

Application of ordinance and policy

12. The *Sydney Anglican Use of Church Property Ordinance 2018* applies to Diocesan bodies.
13. The Property Use Policy applies more broadly to Diocesan bodies and Anglican bodies.
14. A Diocesan body means any parish of the Diocese and any body corporate, organisation, school or association that exercises ministry within or on behalf of the Diocese –
 - (i) which is constituted by ordinance or resolution of the Synod,
 - (ii) in respect of whose organisation or property the Synod may make ordinances, or
 - (iii) which is a trustee of Church trust property.
15. An Anglican body means any body which has charitable purposes that include purposes for or in relation to the Anglican Church of Australia, which is not a Diocesan body, but is situated in the Diocese and the

governing body of the body has resolved to adopt this policy as amended from time to time as a policy of the body.

16. It is important to note that the application of the Policy to a (non-diocesan) Anglican body requires the agreement of the governing board or council of that body.

Extent to which the policy and ordinance are binding

17. A policy of the Synod, including the Property Use Policy, has a similar status to a resolution of the Synod insofar as it represents the views of a majority of the members of the Synod at the time the policy was agreed. While there is an expectation that bodies which are constituted by the Synod or in respect of whose property the Synod may make ordinances (ie. diocesan bodies) will follow the policies of the Synod, a policy of the Synod is not, of itself, binding on such bodies. An example of such a policy is the Synod's Governance Policy for Diocesan Organisations.
18. The Synod does however have certain powers to make ordinances which are binding on diocesan bodies (eg. s.4 Anglican Church of Australia Constitutions Act 1902; s.24 Anglican Church of Australia Trust Property Act 1917; ss.6(2) and 10(1) Anglican Church of Australia (Bodies Corporate) Act 1938).
19. The extent to which these ordinances bind diocesan bodies varies according to the terms of the relevant power or powers relied on.
20. In contrast to its policies (which the Synod expects will be followed by those to whom the policies apply), the Synod reserves its ordinance making powers for matters which are sufficiently important to require compliance. Examples of ordinances that make provision for matters of importance for diocesan bodies, in addition to their respective constituting ordinances, include the *Accounts, Audits and Annual Reports Ordinance 1995*, the *Anglican Schools Ministry Ordinance 2016* and the *Sydney Anglican Use of Church Property Ordinance 2018*.

Interaction between the Property Use Policy and Ordinance

21. The key provision of the *Sydney Anglican Use of Church Property Ordinance 2018* is clause 4 which is as follows –
- (1) A Diocesan body must only use or allow the use of Church property for acts or practices which conform to the doctrines, tenets and beliefs of the Diocese.
 - (2) A Diocesan body conforms to the doctrines, tenets and beliefs of the Diocese if it undertakes or authorises acts or practices which –
 - (a) are consistent with the [Property Use] Policy, or
 - (b) involve not allowing Church property to be used for an activity that is inconsistent with the Policy.
 - (3) Any dispute about whether a use or proposed use of Church property conforms to the doctrines, tenets and beliefs of the Diocese is to be determined by the Archbishop.
22. It follows that while the terms of the Property Use Policy are not of themselves binding on diocesan bodies, clause 4 of the Ordinance gives the terms of the Policy particular importance as part of a binding ordinance of the Synod.
23. The reason for giving the terms of the Property Use Policy particular importance are set out in full in the Committee's previous report to the Synod in 2018 entitled *8/17 Statement of Anglican doctrine of marriage*. In summary, it was considered that the most appropriate way to address a number of threats to maintaining the Christian ethos of our Anglican institutions was through the implementation of a Property Use Policy, which would (at the same time) –
- (a) articulate certain "doctrines, beliefs and tenets" to facilitate reliance on the balancing clauses in anti-discrimination legislation, and
 - (b) provide clear guidance for ministers, wardens and board members as to the appropriate and inappropriate uses of church property, and
 - (c) be binding on members of boards in their decisions about church property.

24. In view of the above, the Committee wishes to draw attention to the significance of the consultation that has been undertaken with diocesan bodies to ensure the Property Use Policy is an effective tool for upholding our doctrines, tenets and beliefs across the whole of the undertaking of the Diocese. The Committee is grateful to those diocesan bodies which have contributed feedback as part of this consultation process, and encourages those bodies yet to consider the Policy to engage in any further consultation on its terms.
25. The remainder of this report outlines the Committee's finding and recommendations in relation to the latest consultation process arising from Synod resolution 47/18.

Expanding the Statement of Faith

26. Feedback received by the Committee argued that the diocesan Statement of Personal Faith should be expanded to include explicit reference to our Anglican doctrine that marriage is the union of a man and a woman for life to the exclusion of all others. The Statement of Personal Faith is a part of the Governance Policy for Diocesan Organisations. Key office holders are required to affirm commitment to the Statement of Personal Faith prior to commencing in a governance role. The purpose of the expansion would be to enable Anglican schools and other organisations to require that board members, principals and executive officers hold this traditional Christian belief.
27. As discussed above, the Property Use Policy applies to all Sydney Diocesan bodies. It is likely that the obligation under clause 4 of the *Sydney Anglican Use of Church Property Ordinance 2018* requiring the use of church property to conform to the doctrine, tenets and beliefs of the Diocese, including the traditional Christian view of marriage, is binding in certain circumstances on diocesan bodies and those that govern or otherwise lead such bodies. However, it was argued, this does not go far enough, because it would still allow (for example) a school principal to promote a personal belief about marriage that was opposed to the doctrine of the diocese, provided this did not involve the use of school property.

28. It was suggested that paragraph 2 of the statement of faith be modified as follows –

2. In particular I believe –
- (a) that God's word written, the canonical Scriptures of the Old and New Testaments, is the supreme authority in all matters of faith and conduct;
 - (b) that there is only one way to be reconciled to God which is through his Son, Jesus Christ, who died for our sins and was raised for our justification;
 - (c) that we are justified before God by faith only; and
 - (d) that marriage is the union of a man and a woman for life, to the exclusion of all others.

29. The Committee recognised that it is important to ensure that those who lead our organisations personally hold our doctrines, tenets and beliefs (and not merely that they are willing to use Church property in accordance with a diocesan policy). However, the committee concluded that adding a statement about marriage to section 2 of the Statement of Personal Faith was not the appropriate way to do this. Paragraph 1 of the Statement of Personal Faith defines the Christian faith with reference to the Nicene Creed and Apostles' Creed, and paragraph 2 adds three further (protestant and evangelical) core beliefs that are not sufficiently articulated in the creeds - the authority of the scriptures, the atonement and justification by faith only. As important as the doctrine of marriage is, it is not in the same category as these core beliefs.
30. The Committee considered that the inclusion of the doctrine of marriage in the Statement of Faith, without the inclusion of a range of currently contested doctrines on other matters, for example on the human person (which touches on the on-going debates in relation to abortion, euthanasia and gender), would have the effect of fixing the statement as an expression of concern in relation to one doctrine at a particular point in time. The Committee considered this would be undesirable and over time potentially problematic. For similar reasons, the Committee considered it undesirable and impractical to attempt to itemise in the Statement of Faith a list of all other doctrinal matters currently relevant and contested in our society.
31. In an attempt to avoid these difficulties, the Committee considered the following amendment to paragraph 3 of the Statement of Faith as an alternative means of achieving a similar end–

3. I affirm the doctrines, tenets and beliefs of the Anglican Church of Australia in the Diocese of Sydney and acknowledge the requirement of the diocesan Property Use Policy that church property is not to be used for purposes which contravene the doctrines, tenets and beliefs expressed in that policy. I shall endeavour to fulfil my duties as a member/the Chief Executive Officer [delete whichever is not applicable] of the [insert name of board] in accordance with its ~~Christian~~ Anglican ethos and its constituting ordinance.

32. Currently paragraph 3 is a commitment to act in accordance with the “Christian ethos and constituting ordinance” of the diocesan body. Modifying paragraph 3 in this way would not only draw attention to the requirements of the Property Use Policy, but would also require a signatory to affirm that they hold the doctrines, tenets and beliefs of the Anglican Church of Australia in the Diocese of Sydney. There would also be a consequential change from “Christian ethos” to “Anglican ethos” in the existing wording of paragraph 3.
33. The doctrines, tenets and beliefs expressed in the Property Use Policy include the following –
- We believe in one God, who is Father, Son and Spirit. Our triune God alone is to be worshipped, in the way he requires. There is only one way of salvation, which comes through faith in the atoning work of Jesus Christ. The gospel calls us to turn from sin and abandon our idolatrous or syncretistic worship, and to worship the true God, through Jesus Christ, by the Holy Spirit. (Paragraph 11)
 - We believe that all human beings are uniquely created in the image of God, loved by God and precious to him. We believe that God created humanity with two complementary sexes – male and female – and that both male and female are equally made in God’s image. We believe that God made people of all races and abilities as equal in his sight, and offers salvation through faith in the atoning work of Jesus Christ to all people without distinction. We believe that God alone determines the beginning and end of life. (Paragraph 15)
 - We believe that there are only two expressions of faithful sexuality: marriage between a man and a woman or abstinence in singleness. (Paragraph 18)
 - We believe that the gospel of salvation brings freedom from our captivity to sin. Christian freedom is not a freedom to indulge the sinful nature. Rather, Christians should seek to throw off everything that hinders and the sin that so easily entangles and should seek not to cause others to sin by leading them into temptation. (Paragraph 21)
34. However the Archbishop has expressed the view that it is not appropriate to amend the Statement of Personal Faith in this way because this misunderstands the purpose of this statement. In the Archbishop’s view, the purpose of the Statement of Personal Faith is to require that those who serve in key roles in our organisations are Christians. They may be Anglican Christians, but the Statement of Personal Faith currently does not require this. Sections 1 and 2 are a statement of reformed protestant Christian faith, which could be signed (for example) by Presbyterians and Baptists.
35. The Archbishop has drawn attention to the fact that a requirement that all board members etc. “affirm the doctrines, tenets and beliefs of the Anglican Church of Australia in the Diocese of Sydney” would preclude Baptists (who reject infant baptism) and Presbyterians (who do not recognise bishops as an order of ministry) from serving on our boards or as heads of our schools and diocesan organisations. Furthermore, requiring lay board members and heads to affirm Anglican doctrine would be a significant departure from Anglican practice. In contrast to ordained Anglican ministers, who are required to subscribe to the doctrines of the church, lay people have never been required to subscribe or otherwise affirm the doctrines of the church in order to qualify for membership in the church.
36. In the view of the Archbishop, a better way to ensure that board/council members are aware of their obligations to comply with the obligations to comply with the Property Use Policy is to make this explicit in the constituting ordinance of each organisation, using a variation on the form of words in the Arden Anglican School Ordinance recently passed by the Standing Committee.

The Council shall comply with all ordinances and policies of the Synod applying to the Council (as amended from time to time), including –

- (a) the *Accounts, Audits and Annual Reports Ordinance 1995*,
- (b) the *Anglican Schools Ministry Ordinance 2016*, and
- (c) the *Sydney Anglican Use of Property Ordinance 2018*

37. In view of the matters outlined above, the Committee has concluded that the following modest change should be made to the wording of paragraph 3 of the Statement of Faith in Appendix 3 of the Synod's Governance Policy –

"I shall endeavour to fulfil my duties as a member/the Chief Executive Officer [delete whichever is not applicable] of the [insert name of board] in accordance with its Christian ethos, ~~and~~ its constituting ordinance, and other applicable ordinances and policies of the Synod."

38. There would also be the following corresponding change to paragraph 2 of the Statement of Support for the Christian Ethos in Appendix 4 of the Governance Policy (notwithstanding the use of this statement will be discontinued under the Policy from 1 July 2020) –

"I shall endeavour to fulfil my duties as a member of the School Council to which I am elected in accordance with its Christian ethos, ~~and~~ its constituting ordinance, and other applicable ordinances and policies of the Synod."

39. In making these recommendations, the Committee is aware that this would still allow (for example) a school principal to promote a personal belief about marriage that was opposed to the doctrine of the Diocese, provided this did not involve the use of school property. However the Committee believes that the most appropriate way of addressing this possibility is through a careful selection process of those to be appointed or elected to leadership positions in diocesan bodies and, in the case of executive positions, a careful framing of the terms upon which they are appointed.

Modifying the Property Use Policy

40. Other feedback received by the Committee noted that the Property Use Policy was framed negatively – for example in the phrase "not allowing Church property to be used for an activity that is inconsistent with the Policy." The unintended impact of this framing is that the policy could be read as requiring a disengagement and distancing from the community around us.
41. In response to this feedback, the committee recommends inserting a new paragraph 10(a) in the Property Use Policy. Paragraph 10 has several provisions which are headed by the statement "For the avoidance of doubt". The new paragraph 10(a) proposal is as follows.

<p>10. For the avoidance of doubt –</p> <p>(a) This policy is not intended to require a withdrawal from, or the exclusion of, those who do not share our doctrines, tenets and beliefs. Rather, we should welcome to our properties those who do not share our doctrines, tenets and beliefs, to the fullest extent possible, yet in a way that does not cause our doctrines, tenets and beliefs to be contravened or compromised. The mere presence of those who do not share our beliefs or the mere expression of beliefs we do not share, will not contravene this policy. However allowing our property to be used for the promotion or propagation of such beliefs does. For example, it does not contravene our doctrines, tenets and beliefs for a resident of an Anglican retirement village who is an adherent of another faith to practise their faith in the privacy of their own residence, but it would be a contravention if the retirement village were to allow a service of public worship for those of that faith to be held.</p>
--

42. The other provisions of the Property Use Policy are unchanged.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

29 August 2019

47/18 Property Use Policy

8/17 Statement of Anglican Doctrine of Marriage

(A further report from a member of the Synod.)

Purpose

1. This report responds to Synod resolutions 8/17 and 47/18, and to further consideration of these matters by the Standing Committee upon recommendation of its Subcommittee reappointed to consider the matter).

Recommendations

2. That Synod receive this report.
3. That Synod amend the diocesan Governance Policy Statement of Personal Faith by adding, in the appropriate place, the following words –

[I believe] that God created humanity with two complementary sexes – male and female – both equally made in God’s image; that there are only two expressions of faithful sexuality: marriage between a man and a woman or abstinence in singleness; and that all human life is to be valued and protected from conception until death.

4. That Synod approve a procedure to enable the mover of such amendment sufficient time in Synod to enable Synod to consider this as a matter of principle.

Background

5. In October 2017, Synod resolved as follows in **8/17 Statement of Anglican doctrine of marriage**

Synod –

- (a) requests that Standing Committee appoint a committee of suitably qualified persons to consider whether the Diocesan Education Policy, the Corporate Governance Policy Statement of Faith, or any other relevant diocesan policies, statements or ordinances should be amended to state formally our Anglican doctrine that marriage is the union of a man and a woman for life to the exclusion of all others, so as to assist the ability of our Anglican schools and other organisations to maintain that it is a genuine, legitimate and justified occupational requirement for their board members, principals, executive officers and other relevant staff and office holders to hold to this traditional Christian belief about marriage, in order to maintain the Christian religious ethos of our institutions,*
- (b) affirms that such a committee could also consider any other core doctrinal matters currently relevant and contested in our society,*
- (c) encourages Standing Committee to consider making any amendments suggested by the committee, and*
- (d) asks that this be treated as a matter of urgency.*

6. In response, Standing Committee asked the Religious Freedom Reference Group (**RFRG**) to address the request in Synod Resolution 8/17. The RFRG appointed a subcommittee (the **Committee**). This Committee recommended to Standing Committee that the matter be dealt with by way of a Property Use Policy, which it drafted.

7. It also advised against amending the diocesan Statement of Faith in regards to the doctrine of marriage. Specifically it was reported that the Committee, while affirming that the teaching of Scripture on marriage is a key doctrine, came to the view that it would not be appropriate to put a

statement about marriage belief in the same category as our fundamental beliefs about the Bible, the atoning work of Christ and justification by faith alone.

8. It also rejected the idea of asking board members to assent to the Jerusalem Declaration, which addresses marriage, because the Jerusalem Declaration contained Anglican-specific affirmations that may have the unintended consequence of excluding some non-Anglicans (such as Baptists and Presbyterians) from serving on our diocesan boards.
9. The Standing Committee accepted these recommendations and reported along those lines to Synod in 2018.
10. In response, in October 2018, Synod resolved as follows in **47/18 Property Use Policy** –

Synod passes the Property Use Policy as a Policy of the Synod, and requests –

 - (a) *Synod members to provide feedback on the policy to the Diocesan Secretary by 28 February 2019, and*
 - (b) *Standing Committee to review the policy, including with reference to Resolution 8/17, and bring recommendations to the next ordinary session of the Synod.*
11. This report notes that paragraph (b) was added by way of successful amendment from the floor. In speeches on that matter, it was pointed out that the Property Use Policy obviously dealt primarily with Anglican *property* and its use. However, Synod's original request, repeated in 47/18, was directed towards *persons* and their beliefs, particularly board members, CEOs and principals of Anglican organisations and schools. Synod thus indicated further consideration should be given to adding a statement about marriage to the diocesan Statement of Faith.
12. At Standing Committee's request, the Committee has continued to consider the matter, weighing submissions passed onto it, in response to resolution 47/18.

Committee Recommendations and Discussion

13. The Committee suggests that the Statement of Faith 'defines the Christian faith with reference to the Nicene Creed and Apostles' Creed, and paragraph 2 adds three further (protestant and evangelical) core beliefs that are not sufficiently articulated in the creeds - the authority of the scriptures, the atonement and justification by faith only. As important as the doctrine of marriage is, it is not in the same category as these core beliefs.'
14. The Archbishop's view is reported as suggesting that, 'the purpose of the Statement of Personal Faith is to require that those who serve in key roles in our organisations are Christians', and that 'Sections 1 and 2 are a statement of reformed protestant Christian faith, which could be signed (for example) by Presbyterians and Baptists.'
15. The Committee has noted that the Property Use Policy specifies limits on the use of property in light of a wider range of significant doctrinal matters than marriage and human sexuality alone (which is addressed in paragraph 18 of the policy). Additional key areas regarding the doctrine of the human person are covered in paragraph 15. This highlights the following areas:
 - All human beings uniquely created in the image of God, loved by God and precious to him.
 - Humanity created by God with two complementary sexes – male and female – both equally in his image.
 - Equality of people of all races and abilities as equal in God's sight.
 - The beginning and end of life determined by God alone.
16. The Committee considered amending the diocesan Statement of Faith to require signatories to affirm the "doctrines, tenets and beliefs of the Anglican Church of Australia in the Diocese of Sydney", including those expressed in the diocesan Property Use Policy, and to acknowledge the requirement of the diocesan Property Use Policy that church property is not to be used contrary to these doctrines, tenets and beliefs.

17. However, the Committee, with advice from the Archbishop, has determined that, as with the Jerusalem Declaration, such an addition would contain Anglican-specific affirmations that may have the unintended consequence of excluding some appropriate non-Anglicans (such as Baptists and Presbyterians) from serving on our diocesan boards and schools.
18. Instead the Committee considered it adequate to amend the Statement of Faith to require board members, chief executive and school principals to fulfil their duties not only “in accordance with its Christian ethos and its constituting ordinance” as presently required, but also in accordance with “other applicable ordinances and policies of the Synod”. It was also suggested that each organisation might be encouraged to amend its constituting ordinance to refer specifically to the obligation of compliance to particular relevant ordinances.
19. Standing Committee instead resolved to ask Synod to amend the Governance Statement Policy Guidelines with a new paragraph 37 indicating that diocesan organisation should comply with all applicable ordinances and policies of the Synod (as amended from time to time) including, as applicable the Investment of *Church Trust Property Ordinance 1990*, the *Accounts, Audits and Annual Reports Ordinance 1995*, the *Anglican Schools Ministry Ordinance 2016*, and the *Sydney Anglican Use of Property Ordinance 2018*. It also intends that SDS be asked to produce an induction pack to ensure that directors and board member were aware of their obligations in relation to compliance with these ordinances and policies.
20. In the view of this report, such an approach involves the clumsy requirement of reference to multiple separate documents, several of which are lengthy, by potential nominators and nominees, so as to determine what beliefs nominees must uphold before accepting nomination to a board of, or the senior executive role in, an Anglican organisation. This does not aid simplicity or clarity in our processes.
21. In addition, it by no means ensures that a board member, CEO or principal personally believes the key doctrines identified in the Property Use Policy. It appears arguable this approach would still allow (for example) a school principal to promote and/or operate by a personal belief about marriage that was opposed to the doctrine of the diocese, provided this did not involve the use of school property.
22. This approach also relies on many schools and other organisations agreeing to amend their constituting ordinance, then successfully promoting such amending ordinances to the Standing Committee. An examination of existing Anglican school ordinances indicates that quite a few schools have not got around to modernising their ordinances. So such an approach may take considerable time before being widely agreed by organisations and schools. Some organisations and schools may never actually resolve to act.
23. This report also argues that the views of the Committee on the purpose of the Statement of Faith could have been strengthened by reference to the wording of our Corporate Governance policy itself. The first point of its Governance Standards, under the heading “Christian leadership shaped by the Bible”, states that “The board members of a diocesan organisation elected by the Synod, the chair of the board and the chief executive officer must profess a personal Christian faith shaped by the Bible.”
24. According to our own policy, the implied purpose of the Statement of Faith is to articulate a Christian faith *shaped by the Bible*. This certainly includes the three additional protestant and evangelical core beliefs added in the current Statement of Faith. But there can also be other beliefs basic to a Christian faith shaped by the Bible that are not sufficiently articulated by the Creeds. And threats to an orthodox faith shaped by the Bible may, and often do, come also from liberal theological and social directions, as in the case of the debate unleashed by attempts to redefine marriage.
25. This report also notes that the Corporate Governance Policy clearly envisages that the Statement of Faith may change, by referring to its “initial form” and by specifying the mechanism for change (“in a form determined by Synod”, a power which has been delegated to Standing Committee, though any three members can refer such a change back to Synod).
26. Summarising these insights from the Corporate Governance Policy, the benchmark implied for assessing changes to the Statement of Faith, and specifically the bullet points in its paragraph 2, would be whether the change aids the articulation by board members and chief executive officers, in our current context, of a personal Christian faith that is *shaped by the Bible*.

Amending the Statement of Faith

27. This report now argues that our Statement of Faith should be amended to include key matters of longstanding, orthodox biblical anthropology that are vigorously contested and threatened in the wider world today.
28. Specifically, it is recommended that section 2 of the “Governance Policy for Diocesan Organisations Appendix 3: Statement of Personal Faith” be amended by addition of the following subparagraph –
 - (d) *[I believe] that God created humanity with two complementary sexes – male and female – both equally made in God’s image; that there are only two expressions of faithful sexuality: marriage between a man and a woman or abstinence in singleness; and that all human life is to be valued and protected from conception until death.*
29. Human anthropology is widely seen as the over-arching ‘watershed’ or dividing line issue for Christians in our era, although underlying it is the authority and sufficiency of Scripture.
30. The biblical Christian views, noted above, of marriage and human sexuality, of humanity being made in two sexes, and of the sanctity of human life are longstanding aspects of orthodoxy, widely seen as distinctives of Christian practice, from early church history. Yet they are being repeatedly undermined in our society.
31. Regarding marriage, this report notes that the marriage of a man and a woman, a groom and a bride, appears in the first and last chapters of the Bible (Genesis 1 & 2 and Revelation 19, 21, 22). This central place at beginning and end of the meta-narrative of Scripture is seen as highly significant by many theologians.
32. Marriage is also a central image of the relationship between God and his people (e.g. in multiple prophetic books), and between Christ and his church (Eph 5:31-32; John 3:29, synoptic parables of the bridegroom, and in Revelation). As such, the non-symmetrical difference of the bride and groom in their complementarity are important to this image of salvation. God in Christ is not a generic ‘spouse’ or ‘partner’, but a faithful, redeeming husband!
33. This report also further notes that family is the fundamental, pre-political unit of society, and marriage is the fundamental building block of family. For example, marriage is central to the patriarchal narratives and promises, central to the 10 Commandments, i.e., commandments 7 and 10; and central to New Testament ethics (e.g., Ephesians 5-6, Colossians 3, Titus 2).
34. In addition, the amendment now being proposed to the Statement of Faith addresses two other key issues in the doctrinal area of anthropology. These are two key issues contested in our society and also identified in the Property Use Policy, alongside marriage and human sexuality. They are those of God’s creation of humanity with biological sex, and the sanctity or dignity of human life, especially at its beginning and end.
35. From the first pages of Scripture, we see that humans are made in two biological sexes, male and female, equally in God’s image, and precious to him. This reality has ongoing significance for us and our gender considerations in human life. This matter has been extensively, carefully and sensitively articulated and explored in the Gender Identity Report brought to Synod in 2017 and the Gender Identity Initial Principles of Engagement approved at Synod in 2018.
36. God’s sovereignty over life and death is again seen from the first pages of Scripture until the last, alongside God’s particular concern for the protection of the weak and vulnerable. Acts 17:25 says, “God himself gives all people life and breath and everything else.” Psalm 104:29 says of all living creatures, “When [God] take[s] away their breath, they die and return to the dust.” Psalm 139 is a famous and moving application of this doctrine to an individual human life.
37. As those made in the image of God, both Genesis 9:5-6 and the sixth of the Ten Commandments (along with the case law by which it is was applied variously in Israel), indicates that no one should kill another human life, without exceptional and just cause. Hence the wide concern in the Christian churches against abortion and euthanasia.

38. Social engineering and advocacy for legislative and administrative changes undermine and oppose these biblical views in preference for radical personal autonomy via the redefinition of marriage, the promotion of transgender ideology, significant loosening of abortion laws, and the adoption of euthanasia laws. These changes are being pushed on our churches and our organisations.
39. People in our Anglican churches need clarity and consistency in leadership that holds to the biblical teaching on these central, yet publicly contested matters. It is reasonable and wise to expect the key governors and chief leaders of our schools and organisations also to hold to the biblical teaching on these matters, so as to be able to maintain our distinctive Christian faith with consistency.
40. There is also a clear and pressing need to assist our Anglican schools and other organisations to demonstrate that it is a genuine, legitimate and justified occupational requirement for their board members, and principals or chief executive officers, to hold to these traditional Christian beliefs.

Addressing Objections

41. It has been argued that although important, our doctrine of marriage is not in the same category as the “core beliefs” currently itemised in the Statement of Faith, as not sufficiently articulated by the Creeds.
42. This assumes that statements of faith only ever address ‘really core’ doctrines. This is not true. Historically, statements of faith often emerged in response to the issues being contested at the time of their production, not all of which can be characterised as absolutely central to salvation. Some recent statements of faith include currently contested matters, like the Jerusalem Declaration, which touches notably on marriage!
43. Likewise the 39 Articles do place significant focus on matters like justification by faith only, and the sacraments, because these were key matters contested at the time of their composition, and not covered by the Creeds. But the 39 Articles also address issues like the death penalty, the right to bear arms, the right to private property, and Royal Supremacy. Although Anglican clergy in our diocese are required affirm them in their proper context, surely we do not argue these matters are central or core to gospel matters of salvation. Yet such matters are addressed in that statement of faith.
44. Indeed, other classical Protestant statements of faith like the Westminster Confession and the Second Helvetic Confession do make the traditional understanding of humanity and marriage explicit, so it is not idiosyncratic for us to do so in our Corporate Governance Statement of Faith.
45. Perhaps one reason the 39 Articles do not address marriage is that Anglicans have been a little different historically from some other Protestants, in that we have a basic formulary for ‘public worship’, alongside our statement of faith, to which subscription is required by clergy. Of course, our *Book of Common Prayer* (and *An Australian Prayer Book*, etc.) clearly make the traditional doctrine of marriage central in the marriage service. The result is that what is taught in the *Book of Common Prayer* formulary as basic is not elsewhere referenced, unlike some other comparable Protestant confessions/statements of faith.
46. This report argues that we are free to amend our current diocesan Statement of Faith to address what are arguably the key issues of our day.
47. Furthermore, this report notes that the Doctrine Commission’s recent report, “Human Sexuality and the ‘Same Sex Marriage’ Debate”, also affirms the close connection of the significance of marriage not only in creation but also in salvation.

“Rather than contracting, the significance of marriage in creation actually expands with this promise of the new creation in Christ Jesus. As we saw above, the one-flesh bond between a husband and a wife was integral to the creator’s desire to set up his image in the world. Marriage, in fact, played the primary role from which the rest of humanity expanded. In the gospel we learn that now through Christ Jesus and in the church “the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in

Christ Jesus our Lord” (Eph. 3:8–11). The purpose is both eternal and realized in Christ Jesus our Lord. So the significance of the original institution expands because, unlike the church, marriage is both a testimony to God as creator and God as saviour (a point repeated in Ephesians 5:22ff.).”

48. Reflecting especially on Ephesians 5:22ff, the Doctrine Commission states,

“Just as the reality of the church reveals the eternal purposes of God in the world, the reality of human marriage is specifically designed to reflect the redemptive means by which God’s wisdom is made known – through the loving and sacrificial character of Christ’s ministry for the church in the world. [...]

Ephesians 5:31-32 allows us to see afresh the theological dimension to marriage. The bond between a man and woman which always had the potential to represent God in the world (cf. Gen. 1:26-28) finds its deepest meaning in the way it mirrors the relationship between Christ and his body. This fits with the way this common human institution is used in the Old Testament, where the prophets use marriage as a concrete analogy of the state of the relationship between the Lord and Israel. However, the significance of the testimony of marriage is that the eternal purposes of God are being made known in the world. This gives marriage an extraordinary importance for God’s activities in the world but, at the same time, it enables us to understand something extraordinary about God’s intentions for marriage.” [Original emphasis.]

49. In summary this Report argues that man-woman marriage is far more central to biblical witness and closer to fundamental doctrine connected to the heart of saving faith than may be at first obvious.
50. The Committee’s recent report suggested that, “It is undesirable and impractical to attempt to itemise in the Statement of Faith a list of all other doctrinal matters currently relevant and contested in our society.” However this is something of a straw man. The matters of gender and sanctity of life, have been included alongside marriage, largely at the urging of some diocesan leaders that if marriage was addressed, then these other basic matter of anthropology were just as basic, and equally threatened.
51. By contrast, the amendment being suggested for the Statement of Faith does not cover many of the doctrinal or ethical matters covered by the Property Use Policy, such as racism or gambling or drug use. Nor is there any need to comment on climate change or refugees in a Statement of Faith because views commonly held by Bible-based Christians are often within current mainstream of our society.
52. So the proposed amendment’s focus is on the watershed issue of our day: contested biblical anthropology, flowing from our creation by God in his image, for his sovereign purposes, involving gender, marriage and sanctity of life. These longstanding Christian beliefs are found from very first chapters of Genesis, and are foundational to biblical narrative and redemptive history. Refusing to affirm them is symptomatic of a lack of confidence in Scripture’s authority or sufficiency.
53. Some have argued that the requirement entailed in approving this addition to the Statement of Faith imposes a burden that is too wide-reaching on diocesan organisations. However, affirming the Statement of Faith is only required of board members and the chief executive of an organisation and the principal of a school. It is not required of any other executive staff, let alone regular employees, where considerable organisational variety and discretion is already permitted and practised.¹
54. In addition, this report notes that the amendment proposed to the Statement of Faith as drafted does not specify the nature of the complementary sexes, nor ‘lock in’ any particular view on gender relationships. As such, it avoids entirely the risk of being overly prescriptive about gender roles in the context of the Statement of Faith.

¹ Of course, the governing body of an organisation or school could choose in its own employment policies, having regard to its particular context and needs, to require affirmation of the Statement of Faith by candidates for some other particular positions, for example, senior executive staff, or assistant principals or faculty heads. Likewise, rectors in parishes may be assisted by this Statement of Faith in providing a model of what affirmations they could require of church members before appointing them to certain positions within the parish under the *Parish Administration Ordinance 2008* (e.g. 3.17, 3.18 and 3.18A of Schedule 1 and 3.16, 3.17 and 3.17A of Schedule 2).

55. Furthermore, the amendment being proposed here in regards to valuing and protecting all human life from conception until death is not as quite as specific as that implied by the Property Use Policy's tighter claim that God alone determines the beginning and end of life. Neither does the amendment prescribe any precise detail on how our leadership should respond to specific proposals regarding abortion or euthanasia. The same point can be made about responding to the specifics of particular changes that occur at law regarding gender.
56. Lastly, the amendment proposed does not dictate a particular view on how our churches and organisations ought to relate to society in general on such matters, let alone how the leadership of our organisations and schools ought to express or advocate for Christian views on such matters in the public arena.

Conclusion

57. In practical terms, strong anecdotal evidence is that members of Standing Committee are now, before nomination, commonly asking candidates for election to casual vacancies whether or not they hold to the traditional view of marriage. However, this approach is piecemeal in the topics covered, is not universal in practice, and relies on informal goodwill and attentiveness of members inquiring whether the nominator has raised such matters.
58. In addition, there is no process to inquire about such informal 'screening' conversation that covers all those directly nominated and then elected to board positions by the Synod itself.
59. Subjective conversation with potential nominees will remain important in our electoral and appointment processes. However, signing the Statement of Faith is the one objective step that applies to everyone elected or appointed.
60. If amended as suggested, the Statement of Faith would remain a statement of protestant Christian faith, which could be signed (for example) by Presbyterians and Baptists who serve in our organisations. It remains simple to understand and administer, not requiring additional reference to other documents.
61. The Statement of Faith would continue to be focused on fundamental biblical doctrine. With the amendment suggested, it enables us to ensure strong biblical convictions among our leadership at the highest level of our Anglican organisations, in areas where this is being challenged by our society.

CANON SANDY GRANT

(Member of Standing Committee)

Synod representative, Wollongong

24 September 2019