

2020 Session of Synod

Book 1

(Pages 1 to 148)

Annual Report of the Standing Committee and Other Reports and Papers

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**Standing Committee of the Synod
Anglican Church Diocese of Sydney**



MISSION 2020 DIOCESE OF SYDNEY

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

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

Our Values

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

We therefore value and cherish:

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

Our Priorities

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

Key factors include

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

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

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

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

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

Priority 2 Deepen spiritual maturity among our members

Key factors include

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

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

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

Priority 3 Equip our members to exercise their gifts

Key factors include

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

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

Priority 4 Respond to the changing face of our society

Key factors include

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

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

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

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

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



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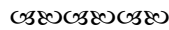
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1. Introduction

1.1 Charter

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

- (a) making arrangements for the meetings of the Synod and preparing the Synod's business,
- (b) acting as a council of advice to the Archbishop (the **Archbishop-in-Council**),
- (c) considering and reporting upon matters referred to it by the Synod and carrying out the Synod's resolutions,
- (d) deliberating and conferring upon all matters affecting the interests of the Church,
- (e) making ordinances under delegated powers,
- (f) preparing and administering parochial cost recoveries and Synod appropriations and allocations,
- (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. All meetings subsequent to the March 2020 meeting have been held via videoconference. 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

From October 2019 to 14 September 2020, we have met 10 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 Gary Koo (*started as Regional Bishop on 1/02/2020, ex Bishop Ivan Lee*)

The Registrar
Mr Doug Marr

Bishop Peter Lin
Bishop Michael Stead

The Diocesan Secretary
Mr Daniel Glynn

The Chief Executive Officer of Sydney Diocesan Services
Mr Robert Wicks

The Archdeacons
 Archdeacon Neil Atwood (*appointed*
 1/11/2019)*
 Archdeacon Anthony Douglas (*appointed*
 22/06/2020)*
 Archdeacon Kara Hartley

Dean of St Andrew's Cathedral
 Dean Kanishka Raffel

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

Ministers Elected by Whole Synod
 The Rev Nigel Fortescue
 The Rev Stephen Gibson
 Canon 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

Laypersons Elected by Whole Synod
 Mr Michael Easton
 Mr Stephen Hodgkinson
 Mr John Pascoe
 Dr Laurie Scandrett
 Dr Claire Smith
 Dr Robert Tong AM
 Mrs Melinda West
 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

*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*
 Mrs Stacey Chapman (*elected*
 24/10/2019 *ex Mr Peter Evans*)
 Dr David Nockles
 Mrs Emma Penzo
 Mr Tony Willis

* *Regional Archdeacons may speak and move motions, but, except in the absence of their Regional bishop, does not have the right to vote.*

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 Wollongong Region upon the resignation of Mr Peter Evans. The Regional Electors of the Wollongong Region elected Mrs Stacey Chapman to fill the vacancy.
- Bishop Ivan Lee ceased being a member *ex-officio* upon his retirement as Regional Bishop for the Western Sydney region. Bishop Gary Koo commenced being a member *ex-officio* upon his appointment as the Regional Bishop for the Western Sydney region.
- Archdeacons Neil Atwood and Anthony Douglas commenced being members *ex-officio* upon their appointments as Regional Archdeacons for the regions of Western Sydney and Wollongong respectively.

1.4 Management and structure

Our permanent subcommittees are –

Affiliated Churches Committee	Registrar's Committee for portraits, plaques & photographs
Diocesan Resources Committee	
Finance Committee	Religious Freedom Reference Group
General Synod Relations Committee	Royal Commission Steering Committee
Ministry in Socially Disadvantaged Areas Committee	Service Review Committee
Minute Reading Committee	Social Issues Committee
Ordinance Reviewers and Panels	Stipends and Allowances Committee
Professional Standards Oversight Committee	Strategy and Research Group
	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 Bishop Ivan Lee

In December 2019, noting that Bishop Ivan Lee would conclude his role as Bishop of Western Sydney on 31 January 2020, we thanked Bishop Lee for his service to Standing Committee for 17 years and also for the many subcommittees of which he has been part.

On 23 March 2020, following the death of Bishop Lee, we gave thanks to God for his life and ministry. His testimony of trusting Jesus in the face of cancer and his devotion to seeing churches grow have left an indelible mark on the life of the Diocese. He will be sorely missed. We prayed that Virginia and her family will be comforted in the knowledge that we do not grieve like the rest who have no hope, because Jesus has died and risen from the dead, and that Ivan has gone to be with Jesus, his Lord, which is better by far.

1.6 Appointment of Assistant Bishop to be Bishop of Western Sydney

In November 2019, under clause 5 of the *Assistant Bishops Ordinance 1947*, we approved of the appointment of the Rev Gary Koo as an Assistant Bishop for the Diocese of Sydney with the title of Bishop of Western Sydney.

1.7 Bishop Gary Koo

In February 2020, we welcomed to the meeting Bishop Gary Koo as the new Bishop of the Western Sydney Region.

1.8 Mrs Stacey Chapman

In November 2019 we welcomed Mrs Stacey Chapman to the meeting as a member elected by the Regional Electors of the Wollongong Region.

1.9 Archdeacon Neil Atwood

In November 2019 we welcomed Archdeacon Neil Atwood, having been appointed by the Archbishop as the Archdeacon of Western Sydney, with effect from 1 November 2019.

1.10 Archdeacon Anthony Douglas

In June 2020 we welcomed Archdeacon Anthony Douglas, having been appointed by the Archbishop as Archdeacon for the Wollongong Region, with effect from 22 June 2020.

1.11 Mrs Marylin Kyngdon

We noted with sadness the death of Mrs Marylin Kyngdon. We gave thanks to God for her years of committed, caring ministry at Oak Flats Anglican Church and her partnership with her loving husband Mr Geoff Kyngdon over his many years of ministry service across various diocesan responsibilities.

We prayed that Geoff and his family will be comforted with the sure and certain hope of the gospel of the Lord Jesus Christ, and with the knowledge that Marylin has gone to be with Jesus, which is better by far.

1.12 Mrs Shirley Cole

We noted with sadness the death of Mrs Shirley Cole, widow of Dr Alan Cole, on 21 May 2020. Shirley and Alan served as CMS missionaries in Singapore from 1962 – 1968, they then returned to Australia when Alan took up the role as the first Master of Robert Menzies College. Alan served as the CMS Federal Secretary from 1979 until 1988, after which they had a special arrangement with CMS and Trinity College Singapore where they served from 1988 – 1994.

1.13 The Rev Dr Evonne Paddison

We gave thanks to God for the life of the Rev Dr Evonne Paddison who died on 14 July 2020. Evonne served the Diocese in many ways including as a member of Standing Committee, as one of our representatives at four sessions of General Synod, and as a member of staff at Robert Menzies College. After leaving Sydney, Evonne was the Warden at Ridley College and then the CEO of the organisation in Victoria which co-ordinates the provision of SRE in schools. Evonne returned to Sydney in 2015 and has been involved in ministry at the parish of Lavender Bay.

1.14 Canon J.I. Packer

We gave thanks to God for the life of the Rev Dr James Innell (J. I.) Packer who died on 17 July 2020, a week short of his 94th birthday. He was born in England and obtained the degrees of MA and D Phil from Oxford. He was ordained Deacon in 1952 and priest in 1953, subsequently teaching in several evangelical theological colleges in England. In 1979 he moved to Vancouver in Canada and became a key member of the faculty of Regent College. Dr Packer is known across the world for his writings and especially for his book *Knowing God* which was first published in 1973 and has had an immense impact on many.

Dr Packer was a long-standing member of St John's Shaughnessy in Vancouver, but, together with most of the congregation, he left the Anglican Church of Canada when the Diocese of New Westminster formally adopted a policy of supporting same-sex marriage. At the time of his death he was an Honorary Assistant Minister at St John's Vancouver, the church established by the congregation when they lost the use of their property in Shaughnessy.

In December 2008 Dr Packer and the Rev David Short, Rector of St John's Vancouver, were made Honorary Canons of St Andrew's Cathedral.

1.15 Mr John Denton AM OBE

We noted with sadness the death of Mr John Grant Denton AM OBE on 13 August 2020, gave thanks to God for the life and service of Mr Denton, and assured Mrs Shirley Denton of its prayers for her in her time of loss.

From 1965 to 1969 Mr Denton was Director of Information for the Diocese of Sydney and on 1 March 1969 Archbishop Loane appointed him to be "Registrar and Actuary and Keeper of the Acts and Records" of the Diocese of Sydney. In due course he served at the same time as part time Registrar of the Diocese of Sydney and part time General Secretary of the General Synod.

Mr Denton was a representative of the Diocese of Sydney on the General Synod from General Synod 3 (1969) to General Synod 9 (1992). At an international level, he was an Australian representative at the meeting of the Anglican Consultative Council from ACC 3 (1976) to ACC 6 (1984). He held the important role of Chairman of ACC 5 and ACC 6.

In 1977 Mr Denton was appointed to be an Officer in the Order of the British Empire (OBE), and in 1978 he became the first full time General Secretary of the General Synod, a position he held until retirement in 1994. John and his wife served with CMS in Africa from 1954 to 1964 and used this experience during his long service on the Board of World Vision, Australia. He was appointed a Member of the Order of Australia in 2005 for service to the Anglican Church of Australia and to the international community through the programs of World Vision.

Other responsibilities he held over the years included: Member, Provincial Synod of East Africa, 1960-1964; Secretary, Diocese of Central Tanganyika, 1954-1964; Chairman, Sydney Bethel Union Trust (for seafarers), 1988-2002; Chairman, National Planning Committee, 7th Assembly, World Council of Churches, 1988-1991; Executive Member, Australian Council of Churches, 1969-1988.

Mr Denton is survived by his widow Shirley, their children Louise, Heather, Andrew and James and their families.

1.16 Retirement of Mr Tony Willis

We gave thanks for Mr Tony Willis' 13½ years of faithful, wise, caring, administratively brilliant, and gospel focussed ministry as the Executive Assistant to the Bishop of Wollongong.

As Tony concluded his role on 29 May 2020, we prayed that Tony and Judy would enjoy, in the next stage of their lives together, many more years of faithful ministry to their Lord and Saviour Jesus Christ.

1.17 Appointment of Canon Daniel Willis as the new Operations Manager for Gafcon

We noted the appointment of Canon Daniel Willis as the new Operations Manager for Gafcon and congratulated Canon Willis on his appointment.

1.18 Appointment of the Rev Grant Dibden as the new Defence Force Bishop

We noted the appointment of the Rev Grant Dibden (previously the Senior Chaplain for the Second Division, as well as the National Director of the Navigators, and a member of MBM, Rooty Hill) to the position of Anglican Bishop of the Defence Force and Anglican representative on the Religious Advisory Committee for the Services. We assured him of our prayers and ongoing support.

1.19 Resignation of Primate, the Most Rev Dr Philip Freier

We noted a letter from the Primate, the Most Rev Dr Philip Freier, indicating his intention to resign as Primate on 31 March 2020.

1.20 Election of Primate, the Most Rev Geoffrey Smith

We noted the election of the Most Rev Geoffrey Smith, Archbishop of Adelaide, as the Primate of the Anglican Church of Australia.

1.21 Consecration of Bishop Mark Calder

We noted that the Rev Mark Calder was consecrated on 21 November 2019, with a number of bishops from around Australia taking part in the consecration. Bishop Calder was subsequently installed as Bishop of Bathurst at All Saints Cathedral Bathurst on 23 November 2019.

1.22 Eleventh Bishop of Wangaratta

We noted the election of the Ven Clarence Edgar Bester as the Eleventh Bishop of Wangaratta, and assured Archdeacon Bester of our prayers that he will faithfully proclaim and uphold the authority of God's word so as to lead the people of Wangaratta in faith and obedience.

1.23 Bishop of Armidale

We noted that Bishop Rick Lewers had indicated his resignation as Bishop of Armidale, with effect from 30 January 2021, and assured him of our prayers and good wishes for the future.

1.24 Election of the Very Rev Peter John Grice as the thirteenth Bishop of Rockhampton

We noted that the Synod of the Diocese of Rockhampton elected the Very Rev Peter John Grice as the thirteenth Bishop of Rockhampton, and congratulated Dean Grice and assured him of our prayers and good wishes for his new role.

1.25 150th Anniversary of the Diocese of Bathurst

We noted a letter from Bishop Mark Calder, gave thanks to God for the 150th anniversary of the Diocese of Bathurst and assured Bishop Calder of the Diocese's continuing support and warm encouragement in the gospel.

1.26 Honorary Canons

We noted that the Archbishop had appointed the following persons as Honorary Canons of the St Andrew's Cathedral, in accordance with the *Honorary Canons Ordinance 1911* –

- The Rev John Lovell, Executive Director, CMS NSW & ACT
- The Rev Craig Roberts, CEO of Youthworks and Leader of the Gafcon Network of Youth and Children
- The Rev Tim Swan, CEO of Anglican Aid.

1.27 Impact of COVID-19 on meetings of the Standing Committee

In March we constituted a subcommittee, the Emergency Executive Subcommittee (EES) to come into operation in the event that we were not able to meet and function during the COVID-19 crisis.

The EES is constituted with the Archbishop as President; a quorum of nine members; authority on any Standing Committee matter other than the making of ordinances, the making of appointments and the filling of casual vacancies; and is to operate as far as reasonably possible in accordance with the policies and regulations of the Standing Committee. Its membership is comprised as follows –

- (a) Chancellor (ex-officio),
- (b) Registrar (ex-officio),
- (c) CEO of SDS (ex-officio),
- (d) 2 clergy members appointed of the Archbishop,
- (e) 5 clergy members, elected by clergy members of Standing Committee, and
- (f) 7 lay members, elected by lay members of Standing Committee.

The resulting membership, after taking into account the ex-officio positions, Archbishop's appointments and elections from the Standing Committee, is –

- (a) Chancellor: Mr Michael Meek SC
- (b) Registrar: Mr Doug Marr
- (c) CEO of SDS: Mr Robert Wicks
- (d) 2 clergy members appointed by the Archbishop: Bishop Peter Hayward, Bishop Michael Stead
- (e) 5 clergy members: Canon Phillip Colgan, Canon Sandy Grant, the Rev Dr Raj Gupta, Dean Kanishka Raffel and the Rev Dr Mark Thompson
- (f) 7 lay members: Ms Michelle England, Dr Laurie Scandrett, Dr Claire Smith, Dr Karin Sowada, Dr Robert Tong AM, Ms Nicola Warwick-Mayo and Mrs Melinda West.

The EEC was never required to be convened, as each scheduled meeting of the Standing Committee has been able to proceed, meeting remotely and relying on videoconference technology.

We have agreed to continue Standing Committee meetings via videoconference until the NSW Government relaxes its restrictions regarding the 4m² rule.

1.28 COVID-19 Taskforce

In March, we noted and endorsed arrangements surrounding the formation of the COVID-19 Taskforce, including the following –

- The Archbishop formed the COVID-19 Taskforce on 16 March to advise him and to provide resources for the Diocese.
- The members of the COVID-19 Taskforce are Bishop Gary Koo (chair), Mr Daniel Glynn, Archdeacon Kara Hartley, Bishop Peter Hayward, Bishop Peter Lin, Ms Vikki Napier, Mr Russell Powell, Dean Kanishka Raffel and Mr Robert Wicks. The Rev Ed Springer later joined the Taskforce.
- A Diocesan Financial Taskforce had also been established to investigate, analyse and make recommendations for action on the current, medium and long term financial impact on all parishes and organisations across the Diocese as the result of COVID-19. The Financial Taskforce is chaired by Bishop Hayward, with other members including Mr Michael Blaxland, Canon Phillip Colgan, Mr Doug Marr, Mrs Emma Penzo, Canon Craig Roberts, Mr Ross Smith and Ms Nicola Warwick-Mayo.

We authorised the Diocesan Financial Taskforce to spend up to \$50,000 from Synod Fund Contingencies for the purposes of its work.

1.29 COVID-19 Taskforce and Anglican Media Sydney

We noted that the resources of Anglican Media had been employed at the request of the COVID-19 Taskforce to help our Diocese respond to the challenges of COVID-19, including developing video resources for our churches, and supporting the production of services at St Andrew's Cathedral (including the broadcast of the Easter Day service on commercial television, viewed by up to 55,000 people). The cost of Anglican Media's resources was at least \$36,000. We agreed in principle that Anglican Media should be reimbursed for the expenses incurred and are investigating funding options.

2. Actions with the Archbishop

2.1 Resignation and subsequent extension of the Archbishop Special session of the 51st Synod

In February 2020, we received a report from the Archbishop giving formal notice of his resignation with effect from 20 July 2020, and in accordance with clause 2(2) of the *Archbishop of Sydney's Election Ordinance 1982*, we resolved that a vacancy in the See of Sydney shall occur on 20 July 2020.

In March 2020, as the implications of the COVID-19 pandemic became clear and health restrictions began to come into force, we unanimously rescinded the declaration of vacancy and invited the Archbishop to withdraw his notice of resignation that would have had effect from 20 July 2020. Archbishop Davies, having consulted with his wife Dianne about the matter, acquiesced to the Standing Committee's invitation. We extended the retirement age of Archbishop Davies to six months beyond his 70th birthday, to 26 March 2021, in accordance with subclause 5(3) of the *Retirements Ordinance 1993*.

As a consequence, the scheduled special session of the 51st Synod to elect a new Archbishop was no longer required and was cancelled.

2.2 Deeming the date of Synod for conduct of elections

See item 7.3 – Deeming the date of Synod for conduct of elections

2.3 Residence for the Archbishop

We received several reports regarding progress on the new residence for the Archbishop, including that the Council of the City of Sydney finally approved the Development Application for the construction of the residence for the Archbishop on 27 February 2020.

See also item 3.4(4) – Endowment of the See Long Term Investment Ordinance 2019.

2.4 Strategy and Research Group

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

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

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, and the SRG thanks the Rev Craig Schafer for his service and contribution to the Group over the past 6 years following his resignation in early 2020.

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 full day meeting at the start of this year to consider its work involving a broad range of matters of strategic importance to the Diocese. The SRG has also considered the impact of COVID-19 on the Diocese, including implications for church gatherings and ministry.

Key strategic priorities

With the Mission 2020 goals being retained for this year, the SRG under the chairmanship of the next Archbishop, will consider any recommendations for a new iteration of our mission of making and maturing disciples of Christ.

In light of this, the SRG will provide the next Archbishop with an overview of what they consider the current 3 or 4 key strategic priorities of the Diocese, including a review of the current diocesan system of ministry appointments (including lay, clergy, theological students, assistant ministers and rectors). The SRG considers the matter of rector departures (due neither to retirement nor transfer to other parish roles within the Diocese) to be a current and urgent matter, and has undertaken work in the area including consultation with the Bishops and commissioning research.

Strategic matters

The SRG has consulted with the CEO of the Anglican Church Growth Corporation and the Executive Director of Freedom For Faith regarding growth in the Diocese and religious freedom, and is reviewing progress and opportunities to advance Chaplaincy ministry in the Diocese having received reports from the Director of Evangelism and New Churches and the Cross Cultural Ministry Consultant to the Diocese. The SRG has also, in the context of the present need of parishes within the Diocese and reviewing missiology generally, encouraged parishes in the Diocese that are able to partner with willing parishes in the Bathurst Diocese.

Regional meetings with Mission Area Leaders

The Group worked with Bishop Gary Koo, the current Bishop of Western Sydney who has been appointed by the Archbishop with oversight of Missions Areas, in succession to Bishop Ivan Lee, to arrange the annual meeting of the SRG and Mission Area Leaders (MAL) this year. In light of the COVID-19 restrictions, each Regional Bishop hosted separate videoconference meetings for the MALs in their region with SRG representatives in attendance rather than convene a combined physical meeting as in past years. These regional meetings provided feedback for the SRG for their future work on the major strategic issues for the Diocese post-COVID19.

2.5 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 \$4,498 was paid from this fund to cover the attendance and travel equalisation costs for the March 2020 Australian Bishops' Conference held in Sydney. 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 \$4,133 from the Archbishop of Sydney's Discretionary Trust.

2.6 International Chinese School

We noted resolution 30/11 passed by the Synod in 2011–

'Synod –

- (a) notes the proposed commencement of the International Chinese Christian School (ICCS) in January 2012;
- (b) gives thanks to God for this gospel initiative;
- (c) prays that God will use ICCS for the evangelisation of Sydney and equipping of Christians for ministry to the Chinese in Sydney and around the world; and
- (d) encourages parishes and Diocesan organisations to pray for and otherwise support ICCS.'

and recommended to the Archbishop that the International Chinese School be informed of pending matters relating to gender identity, and be authorised to use the term 'Anglican' with respect to the School, pursuant to sections 5 and 7 of the *Use of Church Names Canon 1989*.

2.7 Diocesan Retirements Board

We noted that the Archbishop has appointed Bishop Chris Edwards Chair of the Diocesan Retirements Board; and agreed to the Archbishop's recommendation (in accordance with subclause 10(a) of the *Retirements Ordinance 1993*) of Bishop Gary Koo as a member and deputy chairman.

2.8 Appointment of Returning Officers for the 52nd Synod

Upon our recommendation, the Archbishop appointed Mrs Briony Bounds as returning officer and Mr Martin Thearle as deputy returning officer for the purposes of elections conducted during the 52nd Synod.

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, and available by appointment for inspection at St Andrew's House by Synod members during the weeks commencing 12 and 19 October. (Please email synodbusiness@sydney.anglican.asn.au to arrange an inspection.) 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 2020 this Fund received a Synod allocation of \$42,000 (2019: \$41,000) 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 2014 to 2019, and in 2020 up to 14 September 2020 –

	2014	2015	2016	2017	2018	2019	2020
Standing Committee	42	46	53	40	42	62	51
Synod	7	6	4	11	8	7	0
	49	52	57	51	50	69	51

A separate report lists the ordinances passed by us since the 2019 ordinary session of the Synod. There are 23 ordinances of particular interest.

14 Report of Standing Committee & Other Reports & Papers

(1) The *Safe Ministry to Children Ordinance 2018 Further Amendment Ordinance 2019* amended the *Safe Ministry to Children Ordinance 2018* to delay the start date for Safe Ministry Assessments from 1 January 2020 to 1 May 2020. (See also item 3.4(10).)

(2) The *Anglican Church Diocese of Sydney Grants Administration Fund Ordinance 2019* reconstituted the Anglican Church Diocese of Sydney Community Building Partnership Grant Fund with a new ordinance that will enable the fund to be used to receive a broader range of government and other grants on behalf of parishes.

(3) & (4) The *Endowment of the See Capital Ordinance 2012 Amendment Ordinance 2019* and the *Endowment of the See Long Term Investment Ordinance 2019* –

- (a) made amendments to the *Endowment of the See Capital Ordinance 2012* to facilitate the Endowment of the See Corporation being elected as trustee of this fund in place of the Anglican Church Property Trust, and
- (b) provided for that part of the Endowment of the See Capital Fund comprising units in the ACPT Long Term Pooling Fund to be added to ACPT Client Fund 0367 (being funds held on trust for the purposes of the Endowment of the See Trust arising from the But-Har-Gra management fund) in order to form a single amalgamated fund to be known as the EOS Long Term Investment Fund.

(See also 3.4(19).)

(5) The *Parish Cost Recovery Charges and Levies (Intervals) Amendment Ordinance 2019* gave effect to the decision to move to a system of 12 monthly parish cost recovery charges from January 2020.

(6) The *Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance 2020* amended the *Anglican Church Growth Corporation Ordinance 2018* to authorise the Anglican Church Growth Corporation to enter into agreements with the Sustainable Development Group Limited and other like entities to undertake certain parish property initiatives. The amendment also clarified the responsible entities and their obligations and liabilities.

(7) The *Anglican Church Growth Corporation (Pilot Program Enabling) Ordinance 2020* varied the trusts of church trust property held for the purposes of parishes involved in a pilot program for the development of such property to enable the revenue generated to be applied, if necessary, for the purposes of other parishes in the program.

(8) The *Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 2020* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to streamline the classification system, by –

- (a) removing the First, Second and Third Schedules of the Ordinance,
- (b) replacing these classifications with the classifications of Categories 1, 2 and 3 Organisations,
- (c) implementing a register of organisations by Category, and
- (d) providing a power for Standing Committee to declare by resolution that an Organisation is a Category 1, 2 or 3 Organisation for the purposes of the Ordinance.

(9) The *Parish Administration Ordinance 2008 (Mental Incapacity Definition) Amendment Ordinance 2020* amended the *Parish Administration Ordinance 2008* to clarify that those with treatable and manageable mental illnesses such as depression and anxiety are able to serve as parish councillors and wardens. This amendment was made in accordance with the request of Synod resolution 19/19.

(10) The *Safe Ministry to Children Ordinance 2020* replaced the *Safe Ministry to Children Ordinance 2018* with a form of ordinance that maintains substantially the same standards in a more accessible format, tailored to the structures and ministries of our Diocese. The 2020 ordinance also provided –

- (a) for the requirement for a Safe Ministry Assessment to revert to applying to all church workers involved in ministry to children (subject to certain exemptions),
- (b) that if the church worker has been a parishioner for 2 years or more no references are required and, if the person has been a parishioner for less than this, a reference from the minister of the person's previous church is to be provided, and
- (c) for the Check to commence on 1 January 2021, giving parishes until the end of the year to undertake the assessments in relation to existing church workers.

(11) The *Safe Ministry to Children Transitional Ordinance 2020* made transitional and consequential changes with respect to the *Safe Ministry to Children Ordinance 2020*, including amendments to the *Parish Administration Ordinance 2008* and providing for the delayed commencement of certain requirements.

(12) The *Cost Recoveries Framework Ordinance 2008 Amendment Ordinance 2020* amended the *Cost Recoveries Framework Ordinance 2008* to make specific provision for the way the Federal Government's COVID-19 financial support provided to parishes is to be treated in the calculation of net operating receipts.

(13) The *Parishes (COVID-19 and General Meetings) Ordinance 2020* provided for special arrangements for holding general meetings of parishioners in the context of the public health emergency caused by the COVID-19 pandemic.

(14) The *Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance 2020* amended the *Anglican Church Growth Corporation Ordinance 2018* to provide the Growth Corporation with the same powers as the Mission Property Committee over "specified properties" for projects included in the Urban Renewal Pilot Program.

(15) The *Anglican Youth and Education Diocese of Sydney Ordinance 1919 Amendment Ordinance 2020* amended the *Anglican Youth and Education Diocese of Sydney Ordinance 1919* in response to Synod Resolution 34/19, to instate the requirement that a person who is elected to the board of the council must sign an acknowledgment of duties and responsibilities upon being appointed or elected.

(16) The *Honorary Canons Ordinance 1911 Amendment Ordinance 2020* amended the *Honorary Canons Ordinance 1911* primarily to enable the Archbishop to revoke the appointment of an Honorary Canon. The entitlement for an Honorary Canon to have a stall in the Cathedral was also removed.

(17) The *Synod Funding Arrangements Amendment Ordinance 2020* made amendments to the *Synod Estimates Ordinance 1998* and the *Cost Recoveries Framework Ordinance 2008* to reorder Synod's triennial cycle of the consideration of the Statement of Funding Principles and Priorities (usually considered at the first ordinary session), and the budget (usually considered at the second ordinary session), having the following effect –

- there would be no Statement of Funding Principles and Priorities for Synod (Statement) in 2020, but a Statement would instead be considered in 2021, with its scope being limited to the years 2023 & 2024
- Bills for an Appropriations and Allocations Ordinance and a Parochial Cost Recoveries and Levy Ordinance will be brought to Synod in 2021 as normal, however these Bills would be limited to providing funding for 2022, and the budget would be based on continued application of the principles and priorities outlined in the current Statement
- Bills for an Appropriations and Allocations Ordinance and a Parochial Cost Recoveries and Levy Ordinance will be brought to Synod in 2022, providing for funding for 2023 & 2024 and based on application of the Statement considered in 2021
- a return to the normal triennium funding arrangements from 2025.

We agreed to these arrangements in February, and enacted the ordinance in July, noting that –

- 2020 is the last year of the current iteration of the Diocesan Mission,
- [at the time] Synod was due to elect a new Archbishop in August 2020, and the new Archbishop and Standing Committee were expected to present a new iteration of the Diocesan Mission for adoption by Synod in 2021; and
- it would be desirable to have alignment between the funding principles and priorities that guide the allocation of Synod funds through to the end of 2024, and support the next iteration of the Mission.

(18) The *Accounts, Audits and Annual Reports Ordinance 1995 Further Amendment Ordinance 2020* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to provide that organisations that require members of the board to sign an 'Acknowledgment of duties', must include the form of acknowledgement of duties signed by its members in its annual report.

(19) The *Endowment of the See Corporation Ordinance 2019 Amendment Ordinance 2020* amended the *Endowment of the See Corporation Ordinance 2019* to address areas of non-conformity with the Governance Policy for Diocesan Organisations, including increasing membership of the Endowment of the See Corporation from 7 to 9 members.

(20) The *Endowment of the See Long Term Investment Fund Variation of Trusts and Application Ordinance 2020* varied the trusts of the Endowment of the See Long Term Investment Fund and authorised the ACPT to make payments from that fund at the direction of the Endowment of the See Corporation towards the costs of the acquisition, construction, improvement or fitting out of a residence or residences to house senior clergy of the Diocese of Sydney.

(21) The *Glebe Administration Board Ordinance 1930 Amendment Ordinance 2020* amended the *Glebe Administration Board Ordinance 1930* to address areas of non-conformity with the Governance Policy for Diocesan Organisations.

(22) The *Synod Fund (Growth Corporation) Application Ordinance 2020* provided up to \$1 million from Synod funds to meet the operational expenses of the Anglican Church Growth Corporation. (See also item 3.17.)

(23) The *Church Land Acquisition Levy (Leppington Project) Application Ordinance 2020* provided for the application of a portion of the proceeds from the Church Land Levy in the Mission Property Fund towards the construction of Hope Church, Leppington and to provide for those amounts to be reimbursed from the income and capital inflows of the Mission Property Fund. (See also item 3.23.)

3.5 Arrears of Parish Cost Recovery charges

In March 2020, noting the significant impact COVID-19 was having in parishes, we suggested that parishes expecting to have difficulty in funding PCR charges contact SDS to arrange to move away from the direct debit payment system. We also asked the Finance Committee to monitor these arrangements.

In July, the Finance Committee reported that only 6 (of the 270) parishes were then in arrears with their PCR charges, but that each of these 6 parishes had made no payments since March, and the total amount of these arrears was \$62,425. This compared with 3 parishes in arrears totalling \$17,618 in July 2019. We then authorised the Finance Committee to remind each of these 6 parishes of their obligation to pay the PCR charges determined by Synod, and continue to monitor the situation. (See also item 3.19.)

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. However, the restrictions on large gatherings that have been part of the government's response to the COVID-19 pandemic meant that many parishes were not able to hold their AGM. The Archbishop granted parishes in this situation an extension until 31 July 2020.

As at 31 August 2020, 72 parochial units (27%) had still not submitted their audited financial statements for 2019 (at the same time in 2019 every parish had submitted their financial statements).

Work to review and capture the data needed from the parish financial statements that have been received is being prioritised, but is now not expected to be completed until the end of September 2020. That data is used to calculate each parish's net operating receipts and property income subject to the levy. As a result it is not yet possible to make a reliable estimate of the total net operating receipts for the whole Diocese.

We instructed Sydney Diocesan Services to calculate the net operating receipts for any parish that had not lodged its 2019 audited financial statements by 30 September 2020, based on the figure for the previous year + 20% (in accordance with clause 15 of the *Cost Recoveries Framework Ordinance 2008*).

As a consequence of the late receipt of the financial information from many parishes it is not yet possible to identify those parishes which have recorded 'local revenue' below the requisite amount defined in the *Parishes Ordinance 1979*.

See also item 3.4(13).

3.7 Stipends, allowances and benefits for 2021

A report on stipends, allowances and benefits for 2021 is printed separately.

We noted that applying our current policy to set the recommended minimum stipend for 2021 at the 75% of the AWE would have resulted in a 2.4% increase over the recommended minimum stipend for 2020. We agreed that it would be premature to approve any increase in clergy stipends at this time due to the

uncertainty due to the COVID-19 pandemic. We resolved to reconsider this matter at our meeting in February 2021 with a view to any increases for 2021 applying from 1 July 2021.

We also approved the Remuneration Guidelines for 2021 reflecting this decision.

3.8 Work Outside the Diocese

In the 6 months to 30 June 2020, the Work Outside the Diocese Committee had applied \$145,115 to support gospel ministry outside the Diocese from a total Synod allocation in 2020 of \$335,000 (5% of the total funds available to Synod). It is expected that further amounts will be applied during the 6 months to 31 December 2020 from the 2020 allocation, and the opening reserves of \$58,029.

In addition, in the 6 months to 30 June 2020, \$120,000 has been applied towards funding for the Diocese of Bathurst from a special Synod allocation of \$250,000 for that purpose.

3.9 Recommended distribution from the Diocesan Endowment for 2020

We noted the advice of the Glebe Administration Board that, for the purposes of subclause 5(1) of the *Diocesan Endowment Ordinance 1984*, a distribution of \$2.900 million (\$2.880 million in 2019) can prudently be provided in 2020 from the Diocesan Endowment for spending by the Synod in 2021, being the third year of the funding triennium.

3.10 Distribution from St Andrew's House Fund 134

We noted the advice of the Finance Committee that the amount of the distribution from the Synod – St Andrew's House Fund 134 in 2020 available for appropriation by Synod in 2021 is \$2,711,000 (noting that it is very close to the estimate of \$2,718,000 contained in the ordinance passed by Synod in 2018).

3.11 Distributions from St Andrew's House Trust

We noted the advice of the Chair of St Andrew's House Corporation (SAHC), that given the very significant reduction in 2020 income for the St Andrew's House Trust due to COVID-19, the amount of the distributions to the Synod and the Endowment of the See Corporation (EOSC) from the St Andrew's House Trust in 2021 and 2022 is expected to be reduced. However, SAHC nevertheless expects to be able to maintain at least 90% of the previously forecast income amounts, resulting in revised forecast amounts of \$5.13 million in 2021 and 5.22 million in 2022 (divided equally between the EOSC and the Synod), subject to the length of time that the COVID-19 social distancing & rent abatement requirements continue and future economic conditions.

3.12 Parochial cost recoveries for 2021

A report on the cost recoveries charge in respect of ministry costs and parochial network costs for 2021 is anticipated to be provided later than usual this year, as a result of many factors. The charges and costs will be determined in accordance with the method or methods prescribed in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. (See also item 3.6.)

3.13 General Synod statutory assessment

The General Synod statutory assessment for 2020 totalled \$530,100, payable in 4 quarterly instalments of \$132,525. The total is \$46,900 less than the allocation of funds for this purpose made under the *Synod Appropriations and Allocations Ordinance 2019*.

3.14 Stipend Continuance Insurance renewal

In August 2019 we had 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 2018* passed by Synod. However, in November 2019 we authorised the renewal of the Stipend Continuance Insurance for 2020, retaining the existing benefit structure and setting the Parish Cost Recovery charge at \$3,000 per clergy person.

3.15 Clergy Assistance Program (CAP)

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, the program will become known as the Churchworker Assistance Program. However, we decided not to implement that

decision in 2019, 2020 or 2021, because to do so would require parishes being charged an amount of \$140 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 application in 2022.

3.16 Parish of Ashfield, Five Dock and Haberfield – Property Development Project

We approved in-principle a proposed project to develop the St Alban's, Five Dock site, and authorised the Parish to commence a process to identify a suitable development partner for the project.

3.17 Anglican Church Growth Corporation funding

Encouragement of ACGC

We encouraged the Anglican Church Growth Corporation to continue its work to bring the parish pilot projects through the development phase to a successful completion, and to continue to seek donations to support its vision and help meet initial operating expenses.

Appropriation of Synod Funds

We directed that the Synod - St Andrew's House Fund 134 be used as the funding source for up to \$1 million as a capital injection to cover the initial operating expenses incurred by the Anglican Church Growth Corporation (the Growth Corporation), drawn upon as required. We also advised the Growth Corporation that our decision to provide this capital injection to cover the Growth Corporation's initial operating expenses should in no way be taken by the Growth Corporation as an indication that further capital injections may be forthcoming from a Synod Fund. (See also item 3.4(22).)

3.18 Anglican National Superannuation update

We received various reports from the Chair of Anglican Super, Mr James Flavin regarding the transition from AMP to Mercer; which occurred across April and May 2021, with the majority of members transferring on 28 April 2021.

3.19 Deferral of PCR payments and suspension of land levy

Noting the significant impact that the COVID-19 virus is having in parishes, among other things, in March we –

- (a) suggested parishes which expect to have difficulty in funding PCR charges on time contact SDS to arrange to move away from the Direct Debit system of payment and instead make payment at a time when the parish has the necessary funds,
- (b) instructed SDS not to demand the Church Land Acquisition Levy payable in 2020 for the time being,
- (c) invited parishes who have the financial capacity to do so, to voluntarily pay an amount in lieu of the Church Land Acquisition Levy to be applied for the purposes of assisting other parishes with wages for their staff,
- (d) noted that parishes, as not-for-profit organisations, may be eligible for government assistance and that the Diocesan website will contain relevant information,
- (e) requested Sydney Anglican Loans to offer amnesty on repayments from parishes or to only require interest repayments, and
- (f) encouraged the Archbishop to convey to the Federal Government his prayers for them as they lead our nation.

3.20 Anglican Media Digital Strategy

We approved the allocation of \$280,000 from the Publishing Reserve Fund 317 in order to fund Anglican Media to continue development of its digital strategy.

3.21 ACPT approval of financial relief to parishes

In June, we received a report from the Anglican Church Property Trust (ACPT) indicating that the ACPT had approved financial relief to parishes for the remainder of 2020 by authorising a 50% reduction in the ACPT management fee component of the PCR charge from May 2020 through to December 2020. This represents an aggregate fee relief to parishes of \$172,000. We agreed to accept the ACPT's offer to halve its management fee from May to December this year and asked the DRC to use the resulting over-recovery

of the ACPT management fee this year to create a modest reserve or buffer against some of the expected increases in other parochial network costs in 2021.

3.22 Parish Human Resources Progress Report

We noted that the Anglican Church Property Trust (ACPT) and Sydney Diocesan Services (SDS) had agreed to contribute 63% of the total cost to fund the role of the Parish HR Partner for a further 3 years commencing 13 January 2021, and agreed to contribute from Synod funds up to \$75k pa to fund the balance of the cost of this role for a further 3 years. We requested the Diocesan Resources Committee (DRC) to include the Synod's contribution to this role as part of or in conjunction with Synod triennial funding for 2021.

3.23 Progressing the construction of Hope Anglican, Leppington

We noted the progress of the project to construct a new church building at Leppington, and the requirement for bridging finance to avoid the potential for a delay to the commencement of construction. We approved the allocation of up to \$3,000,000 from the Church Land Acquisition Levy towards the construction, subject to the repayment of these funds by the MPC by allocation of the Stanhope surplus land sale proceeds upon settlement of contracts and by no later than 31 October 2020. (See also item 3.4(23).)

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 2019 to September 2020, 94 such positions were filled (67 for the same period in 2018 – 2019).

4.2 Reports from Regional Councils

Under clause 9 of the *Regions Ordinance 1995* each regional council must give us an annual report for inclusion in our report to the Synod. This year the annual reports are printed as a compilation.

4.3 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 2018 and October 2019.

4.4 Allowing diocesan organisations to align with the broader purposes of the Diocese

We agreed in principle that diocesan organisations should, where possible, be permitted to consider the broader purposes of the Diocese when making decisions in respect of their organisations, and requested that a motion be moved "by request of the Standing Committee" at the next ordinary session of the Synod.

A report about this matter is printed separately.

4.5 Standing Committee Policy 2.2 and Policy 1.6.7: Sale of land not to fund depreciating assets and Determining Strategic Value

We amended our policy 2.2 (Sale or long-term lease of land) as shown in tracked form below, to express the intent of the policy in a more workable form –

~~"Standing Committee has agreed as a matter of policy that other~~ Other than in exceptional circumstances, land should not be sold in order to finance depreciating assets such as ~~buildings or long term leased unless the proceeds from sale are to be invested in assets which will preserve or improve the real capital value of the assets held on behalf of the parish (as measured by an independent market valuation of those assets) or are to be used to provide funds to the Mission Property Fund (MPF) and/or New Churches for New Communities (NCNC) for the purchase of new property to further the Diocesan Mission.~~

'Exceptional circumstances' should be based on advice from the Growth Corporation that the property is not able to be utilised for the purposes described in Preferences 1-3 below –

Preference 1: Re-purpose and consider alternative ministries/ministers to better activate and use the property, whether that be for parochial purposes and / or with partnership with other Diocesan organisations.

Preference 2: Retain ownership of the land and redevelop part of the land with either a long-term lease or sale of the minimum amount of reuse, to enable the development partner to achieve an acceptable and agreed commercial outcome.

Preference 3: Subdivide the land and sell the portion that is commercially redeveloped.

Preference 4: Sell the property and use the proceeds to fund developments to meet the reasonable needs of the parish, with any excess being shared in accordance with Policy 1.4.1 (d) with the MPF and/or NCNC for the purchase of new property to further the Diocesan Mission."

We also agreed to make a consequential amendment to policy clause 2.3.5 (a) to the same effect.

We also clarified subclause (l) of Policy 1.6.7 (Assessing the strategic mission value of retaining parish property), to give better guidance to the Anglican Church Growth Corporation in assessing the strategic value of retaining property.

4.6 Standing Committee Policy 4.1: Disputes and Conciliation Committees

We adopted editorial changes to Policy 4.1 (Disputes and Conciliation Committees) in order to reference the *Parish Administration Ordinance 2008*, rather than the Church Administration Ordinance 1990.

4.7 Extension of 3 year limit for online safe ministry training

In March, we noted that the *Parish Administration Ordinance 2008* requires many involved in ministry of various types to complete Safe Ministry Training every 3 years, and that the relevant clauses refer to failure to complete safe ministry training 'without just cause', and –

- (a) encouraged all relevant people to undertake online safe ministry training,
- (b) considered the current COVID-19 circumstances are a "just cause" to implement the requirements with flexibility,
- (c) considered that in the current circumstances there is just cause for an automatic extension of the 3 year limit be made to 4 years for all persons over the age of 70 years on the date their current safe ministry training expires, and
- (d) considered that in the current circumstances there is just cause to grant a one year extension of the 3 year limit to 4 years for all persons who seek an extension by lodging an application with the Director of Professional Standards which receives his support for the extension.

4.8 SDS Data breach

We received a report regarding a breach of SDS's data policy, involving documents uploaded to SDS's website which were not configured to be secure when they should have been; as well as the actions taken to prevent a further breach.

4.9 Proposal to recognise Grace City Church under the *Recognised Churches Ordinance 2000*

We noted the proposal of Grace City Church to become a recognised church in accordance with the *Recognised Churches Ordinance 2000*, with effect from a time to be determined by the South Sydney Regional Council.

4.10 Proposal to recognise Arise Anglican Church under the *Recognised Churches Ordinance 2000*

We noted a proposal of Arise Anglican Church to become a recognised church in accordance with the *Recognised Churches Ordinance 2000*, with effect from a time to be determined by the Western Sydney Regional Council.

4.11 Compliance with Diocesan Policies and guidelines

We noted, among other things, that the Policy Guidelines attached to the Governance Policy for Diocesan Organisations includes at paragraph 11 –

‘Any person who wishes to be elected, appointed or to remain as a board member must sign a statement of personal faith in a form determined by the Synod except that a person who is elected or appointed as an alumni representative on a school board before 1 July 2020 may sign a statement of support for the Christian ethos and charter of the school as an alternative to signing a statement of personal faith.’

and requested the Diocesan Secretary to write on behalf of the Standing Committee to the Chairs of all seven Diocesan schools that have members of their school councils elected by the school’s alumni association to –

- (a) remind them that from 1 July 2020 it is Diocesan policy that any person who wishes to be elected, appointed or reappointed as a member of their school council must have previously signed, or now sign, the statement of personal faith in the form determined by the Synod, and
- (b) ask them to provide rationale to the Standing Committee by 14 August 2020 if they intend to operate in contravention of the Diocese’s policy.

We subsequently received responses from each of the seven schools, and appointed a committee to consider what action, if any, should be taken in the event that any organisation or school governed by an ordinance of the Synod does not comply with the relevant Diocesan Policies and policy guidelines (and any other related document). The committee has not yet completed its work.

4.12 Cathedral School Ordinance 1969 – The St Andrew’s Cathedral School Council Regulations

We approved amendments to the St Andrew’s Cathedral School Council Regulations (in accordance with subclause 24(3) of the *Cathedral Ordinance 1969*) that ensure that the School Council, which is also the Council of the Gawura School, should include at least one Aboriginal or Torres Strait Islander person; and to bring the provision relating to casual vacancies in the Regulations into conformity with the Diocesan Governance Policy.

4.13 Proposal for revocation of declaration under the Affiliated Churches Ordinance 2005

Standing Committee –

- (a) received a report regarding the winding up of Stanthorpe Evangelical Community Church,
- (b) revoked with effect from 14 September 2020 its declaration of Stanthorpe Evangelical Community Church being affiliated with this Church in this Diocese in accordance with clause 4(2)(a) of the *Affiliated Churches Ordinance 2005* due to its closure and winding up,
- (c) agreed to terminate with effect from 14 September 2020 the Affiliation Agreement entered between Stanthorpe Community Evangelical Church and the Standing Committee, with written notice to be provided by the Diocesan Secretary or Affiliated Churches Committee in accordance with clause 2.2 of the Affiliation Agreement,
- (d) asked the Archbishop to notify the Archbishop of Brisbane of this termination, and
- (e) asked the Diocesan Secretary to notify the Registrar that its declaration of Stanthorpe Evangelical Community Church being affiliated with the Church in this Diocese ceases to be in effect from 14 September 2020 in accordance with clause 4(3)(b) of the *Affiliated Churches Ordinance 2005*.

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

In addition, the SIC is well served by Dr Laurel Moffatt, Diocesan Research Officer, who attends each meeting and provides a significant depth of research and analysis.

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 individuals, community groups and other organisations wishing to engage with the Diocese on social matters and public policy, including enquiries the Committee has received regarding drug reform in NSW and refugee resettlement.

Since the last Synod, the SIC has met 4 times (as at 8 July 2020) and has worked on a range of key areas of social concern for the Diocese. The SIC has continued to work with the Taskforce appointed in response to Synod resolution 22/18, following the substantial report regarding Ministry with Indigenous Australians produced by the SIC. The Committee has also progressed work on Synod resolution 4/18 (People affected by Disability) and the matters of Modern Slavery and review of ethical investment policy, Euthanasia “Dying Naturally” and End-of-Life resources, Bio-ethics in a pandemic, and Environment Theology and Climate change.

The SIC made a submission to the National Health and Medical Research Council Public Consultation/Mitochondrial Donation: Ethical and Social Issues for Community Consultation. The SIC also prepared a letter on behalf of the Archbishop to the NSW Premier regarding the *Modern Slavery Act 2018 (NSW)* in light of the COVID-19 pandemic.

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 Religious Freedom Reference Group Submissions

We noted submissions prepared by the Religious Freedom Reference Group –

- to the Attorney-General’s Department on the second exposure draft of the Religious Discrimination Bill,
- to the Joint Select Committee on the Anti-Discrimination Amendment (Religious Freedoms and Equality) Bill 2020, and
- to the Australian Charities and Not-for-profits Commission on the ACNC Commissioner’s Interpretation Statements on PBIs.

6. The International, National and Provincial Church

6.1 Appellate Tribunal – Wangaratta legislation

The Appellate Tribunal is presently considering references concerning the constitutionality of services that would permit the blessing of a same-sex marriage. We appointed a committee to formally oversee the Diocese of Sydney’s engagement with the current matters referred to the Appellate Tribunal regarding marriage and the Diocese of Wangaratta and the Diocese of Newcastle.

6.2 18th session of General Synod

We reported last year 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, and 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 noted in December 2019 that, as a variation on the above recommendation, the Primate issued a mandate on 1 December 2019 for an *ordinary* session to be held from 31 May – 5 June 2020, to include a 1.5 day ‘conference’ on same-sex marriage issues.

We approved the submission of a Bill for the Special Tribunal (Removal from Office) Canon 2020, a Rule to Amend Rule II (Standing Committee), and a Rule to Amend Rule XV (see also item 7.29), along with explanatory memoranda, for consideration at the General Synod session.

We noted a letter from the General Secretary dated 26 March 2020, confirming that the 18th session of the General Synod had been postponed and is now expected to be held from 30 May to 4 June 2021.

7. Sydney Synod Matters

7.1 Special session of the 51st Synod

We confirmed Mrs Briony Bounds as returning officer and Mr Martin Thearle as deputy returning officer for the purposes of the special session of the Synod to be held to fill the vacancy on the resignation of Archbishop Davies, in accordance with subclause 3(1)(a) of the *Archbishop of Sydney Election Ordinance 1982*.

We appointed the Diocesan Secretary as Nomination Officer for the purposes of the election to be undertaken at the special session of the Synod to be held to fill the vacancy on the resignation of Archbishop Davies, in accordance with subclause 3(1)(b) of the *Archbishop of Sydney Election Ordinance 1982*.

See also items 2.1, and 7.4.

7.2 Convening of the 1st ordinary session of the 52nd Synod

The first ordinary session of the 52nd Synod was scheduled to commence on 12 October 2020. In July, we considered the factors involved in convening a session of the Synod with a focus on how this may be accomplished safely and lawfully in the COVID-19 pandemic environment. Multiple venues and options were considered, including the use of the International Convention Centre and ANZ Stadium at Homebush, as well as an alternative format for Synod utilising multiple remote centres connected by video conference. Each option was determined to be either unlawful in the current circumstances or not feasible (or both).

We recommended to the Archbishop that he not convene a session of the Synod in 2020 while there is evidence of community transmission in NSW, owing to the significant health risks of convening a session associated with COVID-19. However, we noted the Archbishop may decide it is appropriate to convene a one day Synod, possibly in the daylight hours of a Saturday and held in the ICC, sometime in the period of October to December 2020; provided this can be done in accordance with Public Health Orders in place at the time.

We authorised the Diocesan Secretary to make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.

We recommended to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened prior to the special session to elect the next Archbishop.

At a subsequent meeting, we noted that the Archbishop is planning to summon an ordinary session on Tuesday 27 April 2021. A report about this matter is printed separately.

7.3 Deeming the date of Synod for conduct of elections

In accordance with Rule 8.2 in the Schedule to the *Synod Elections Ordinance 2000* (Elections Ordinance) the Archbishop-in-Council specified the date of 12 October 2020 to be the first appointed day of the first ordinary session of the 52nd Synod for the purposes of conducting elections, meaning that elections may proceed although the session has been postponed.

The Elections Ordinance provides at Rule 8.5 that the Archbishop-in-Council may make regulations to provide for any matter 'which may be necessary for an election to be conducted effectively'. Under this Rule, on 27 July 2020 the Archbishop-in-Council adopted a regulation to facilitate the use of online ballots for contested elections this year, rather than voting in person.

A report about this matter is printed separately.

7.4 Convening of the special session of the 52nd Synod to elect the next Archbishop

We noted that under the current government restrictions, and specifically the restriction upon gatherings greater than 150 people, our Synod of 800+ members cannot lawfully be convened. Should that restriction be lifted while the 4m² rule remained, the Synod would be able to gather lawfully at the International Convention Centre (ICC). If the 4m² rule was also lifted, the price for the ICC may become unattainable; but the Synod would then be able to meet lawfully at the Wesley Theatre. Accordingly, we endorsed the approach of booking both theatres for the same dates (with careful attention to the cancellation requirements), and noted the amended dates for the special session to elect the next Archbishop, to be held in the week of 3-7 May 2021.

7.5 Statement of Funding Principles and Priorities

We agreed to modify the timing of Synod's consideration of the Statement of Funding Principles and Priorities (Statement), and resulting budget. (See also item 3.4(17).)

7.6 Parental leave for clergy

We noted that the *Parental Leave Ordinance 2016* (which provides a framework to facilitate parishes adopting Parental Leave Policies) by subclause 9(1) requires the Standing Committee to undertake a review of the Policy after a period of 3 years after the date of assent (19 October 2016).

We received a report, which included that –

- As of July 2020, ten parishes had advised the Registry that they have adopted the Diocesan Parental Leave policy (the Policy) or an amended form
- At least five parishes have used the policy for male clergy, and two parishes for female clergy
- Four parishes adopted the Policy in the standard form, and six have adopted it with amendments, ranging from minor to more substantial amendments. Additionally, one parish reported that while they didn't adopt the Policy, they did use it as a standard from which to formulate their own policy.
- Rectors and Assistant Ministers reported that the policy has been helpful to engage in conversation and negotiating leave entitlements. According to one rector it is a policy that cares for both the minister and the ministry.

We requested the Diocesan Secretary write to all rectors and wardens on behalf of the Standing Committee, to encourage them to consider adopting the Policy in their parish (and if so, to register the adoption of the Policy with the Registrar).

7.7 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.

7.8 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 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.

7.9 12/18 Approval and consultation process of parish property developments Anglican Church Growth Corporation response

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

We adopted two diagrams as the description of the responsibilities of the various Diocesan Organisations in relation to parish property developments, and agreed that communication to parishes about the broad responsibilities of the various Diocesan Organisations in relation to property development and church planting be undertaken via a web page maintained by the Anglican Church Growth Corporation (Growth Corporation), and drawn to the attention of parishes at a suitable time via a circular from the Growth Corporation.

7.10 A Theological Framework for Reconciliation

22/18 Indigenous Ministry in the Diocese

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

By resolution 22/18, Synod –

- (a) requested the Diocesan Doctrine Commission, in consultation with Indigenous Christian leaders nominated by the Sydney Anglican Indigenous Peoples' Ministry Committee (SAIPMC), to bring a report to the 2019 session of Synod on a theological framework for reconciliation, with special reference to the Indigenous peoples of Australia, and
- (b) established a task force and requested the task force to work with the Social Issues Committee to report to the 1st ordinary session of the 52nd Synod detailing an appropriate out-working of the Bible's teaching on reconciliation, and providing recommendations as to how the Diocese as a whole, including organisations, parishes and individuals, might –
 - (i) acknowledge past failures in relationships with this nation's First Peoples, and
 - (ii) find ways to become more intentionally involved with the ministry of the gospel to and with Indigenous peoples.

By resolution 24/19, Synod noted that the report requested in paragraph (a) of the resolution had not been tabled at the ordinary session in 2019, and requested the Doctrine Commission to provide a report to the Standing Committee addressing this request no later than the Standing Committee meeting in March 2020.

We received a report from the Doctrine Commission addressing the request of paragraph (a) of the resolution, which is printed separately.

The Taskforce established in paragraph (b) of the resolution has not yet completed its work.

7.11 Domestic Abuse Leave for Clergy

23/18 Responding to Domestic Abuse

In March, we requested that the following motion be moved at the next ordinary session of the Synod, 'by request of the Standing Committee' –

'Synod, noting the report "Domestic abuse leave for clergy" –

- (a) agrees in principle that provision be made by parishes to provide leave to members of clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse; and
- (b) requests the Standing Committee to amend its annual Guidelines for the Remuneration of Parish Ministry Staff to provide for domestic abuse leave for clergy on this basis, with the changes effective 1 January 2021.'

It is anticipated that the motion may be updated in light of the postponed ordinary session of Synod, before being considered at the first ordinary session of the next Synod planned for 27 April 2021.

A report about this matter is printed separately.

7.12 3/19 Implementation of recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse

By resolution 3/19, Synod, among other things, endorsed 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, and requested 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.

We referred the request for a report to the Royal Commission Steering Committee. The RCSC has not yet completed its work.

7.13 Review of the Ministry Standards Ordinance 2017

4/19 Staff management training

25/19 Review of Ministry Standards Ordinance 2017

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

51/19 Further review of the Ministry Standards Ordinance 2017

By resolution 4/19, Synod, among other things, requested 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.

By resolution 25/19, the Synod additionally requested the Standing Committee to 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.

By resolution 32/19, Synod requested 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.

By resolution 51/19, Synod requested Standing Committee to 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.'

We referred each of these requests to the Ministry Standards Ordinance Review Committee. The Committee has yet to complete its work.

We received a report from the Director of Professional Standards which included a recommendation to review the *Ministry Standards Ordinance 2017* concerning "bullying" complaints in order to make recommendations to facilitate the effective, efficient and cheap resolution of such matters. We agreed to provide a one-off grant of up to \$70,000 to the PSU to enable it to engage a suitable external consultant to undertake the proposed review.

7.14 8/19 Induction into administrative requirements for new rectors

By resolution 8/19, Synod requested the 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.

We requested the CEO of SDS, together with the Registrar, in consultation with Ministry Training and Development, to consider and implement formal induction processes for new rectors.

7.15 11/19 Authorised Lay Ministers

By resolution 11/19, Synod –

- (a) gave thanks to God for the heritage of significant lay participation and lay ministry in our Diocese,
- (b) affirmed the appropriate employment of Authorised Lay Ministers as one expression of promoting lay ministry in our parishes,
- (c) noted 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) requested 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.

Having noted that by resolution 21/19, the Synod had endorsed the Standing Committee's prioritisation mechanism for Synod resolutions (which includes: "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"), we noted the urgency, importance and anticipated labour involved in addressing this resolution relative to the other requests of the Synod and informed the mover of the resolution that based on the information at hand we had formed the preliminary view that the matter is not of sufficient priority relative to other Synod resolutions that it should be addressed. We invited the mover to provide a report to a future meeting as to the reasons why this matter should occupy the focus of the Standing Committee. A report was not received from the mover; as a result we consider the matter closed.

7.16 19/19 Definition of 'mentally ill'

By resolution 19/19, Synod requested the 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.

We addressed the request of the resolution by the *Parish Administration Ordinance 2008 (Mental Incapacity Definition) Amendment Ordinance 2020*. (See also item 3.4(9).)

7.17 29/19 Human Sexuality Pastoral Guidelines

By resolution 29/19, Synod, among other things, requested the Standing Committee to seek feedback on guidelines provided to the 2019 ordinary session, and after considering such feedback, to bring a revised Report and Guide to a future session of Synod.

We requested the Chair of the Human Sexuality Pastoral Guidelines committee to assess the feedback received following the close of the submission period (6 March 2020), and provide a report with a recommended way forward.

The Chair of the committee has not yet completed this work.

7.18 43/19 Doctrine of Marriage

By resolution 43/19, Synod, among other things –

...

- (i) asked 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, and
- (j) asked 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).

We referred the requests in paragraphs (i) and (j) to the General Synod Relations Committee (GSRC).

At a subsequent meeting, on the recommendation of the GSRC, we requested the Work Outside the Diocese Committee and the Diocesan Resources Committee to remain aware of the request in paragraph (i) of resolution 43/19 as they allocate funding to other Anglican dioceses and bodies.

With regard to the request of paragraph (j) of the resolution, on the recommendation of the GSRC, we asked the Archbishop to ensure that any bishop, who has allowed or participated in a blessing or purported solemnisation of a marriage that is contrary to the doctrine of Christ and of this Church, is not invited to any consecration to be held under his authority. In making this recommendation, the GSRC determined that

there are pragmatic difficulties which prevent the application of wider measures (e.g., not recognising ordinations performed by such bishops as there are situations where an evangelical candidate may have legitimate reasons to accept ordination by such a bishop; and maintaining records of such bishops, and the point from which they may be determined to have abandoned the faith, would be prohibitively complex).

7.19 46/19 Fellowship with Anglicans outside the Diocese

By resolution 46/19, Synod requested 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.

We referred the matter to the General Synod Relations Committee (GSRC), and seconded the Chair of the Affiliated Churches Committee (Dean Kanishka Raffel) to the GSRC for this purpose. The Committee has not yet completed its work.

7.20 47/19 Amendment to the Nomination Ordinance 2006

By resolution 47/19, Synod requested 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. The resolution also asked 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.

We have not yet completed this work.

7.21 49/19 New Safe Ministry Assessment process and timing

By resolution 49/19, among other things, Synod requested the Standing Committee pass an amending ordinance to defer the start date of operation of the *Safe Ministry to Children Ordinance 2018* (the 2018 Ordinance) by four months, until 1 May 2020.

In November 2019, we deferred the start date of operation of the 2018 Ordinance until 1 May 2020 in accordance with the request of the resolution. (See also item 3.4(1).)

At a subsequent meeting, we further deferred the start date of the operation of the 2018 Ordinance to 1 January 2021.

At a subsequent meeting, we passed the *Safe Ministry to Children Ordinance 2020* to replace the *Safe Ministry to Children Ordinance 2018*. (See also item 3.4(10).)

7.22 52/19 Congregational support for leadership

By resolution 52/19, among other things, Synod affirmed the honour of the ministry of all congregational shepherds and praised and thanked God for the godly, competent and sacrificial leadership of the vast majority of rectors, and called 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.

In addition to noting that the Diocesan Secretary had included the terms of this resolution in the circular to parishes following Synod, we also respectfully requested that each Regional Bishop contact every warden of all the parishes in his region in writing by email or else by post, drawing the attention of all wardens to the specific terms of Synod resolution 52/19 for their prayerful consideration, and also requesting that these wardens ensure the terms of the resolution are tabled and considered at a meeting of the Parish Council

on which they serve, with a view to appropriately encouraging rectors, particularly by prayer, and as thought appropriate, further resourcing.

7.23 56/19 Deferral of General Synod Assessments

By resolution 56/19, Synod, among other things, requested the Standing Committee to seek appropriate legal and other advice regarding the deferral of 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.

We referred the request for legal and other advice to the General Synod Relations Committee (GSRC) in consultation with the Chancellor and the Diocesan Legal Counsel.

The GSRC has not yet completed its work.

7.24 62/19 Gender representation on Diocesan boards and committees

By resolution 62/19, Synod, among other things, requested the Standing Committee to ask the members of the 2019 Gender Representation on Diocesan Boards and Committees 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) analysis of the responses to the survey, and conveying 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.

We asked the Gender Representation on Diocesan Boards and Committees committee to undertake the work requested in the resolution.

At a subsequent meeting, we agreed with an interim report from the committee, to delay the proposed survey until the impact of COVID-19 on future meetings of diocesan committees has become clearer, noting that –

- (a) conducting a survey of Synod members regarding diocesan committee meetings during COVID-19 restrictions is not wise, given there remains considerable uncertainty as to when committees and boards will be able to return to a consistent pattern of, and approach to, meetings,
- (b) if committees and boards continue the approach of meeting online, then this may increase the possibility of women being available to serve, and
- (c) waiting to conduct the survey enables the questions to be tailored in light of any new standards or conditions in place for meetings.

The Committee has not yet completed its work.

7.25 64/19 Fixed term appointment for the Archbishop

By resolution 64/19, Synod requested 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. By the same resolution, Synod further requested 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.

The Committee that we constituted to address this request has completed its work. A report about this matter is printed separately.

7.26 65/19 Guidelines for partnerships and amalgamations between parochial units

By resolution 65/19, Synod requested the 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.

Having noted that by resolution 21/19, the Synod had endorsed the Standing Committee's prioritisation mechanism for Synod resolutions (which includes: "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") we noted the urgency, importance and anticipated labour involved in addressing this resolution relative to the other requests of the Synod and informed the mover of the resolution that based on the information at hand we had formed the preliminary view that the matter is not of sufficient priority relative to other Synod resolutions that it should be addressed. We invited the mover to provide a report to a future meeting as to the reasons why this matter should occupy the focus of the Standing Committee. A report was not received from the mover; as a result we consider the matter closed.

7.27 66/19 Review of the Standing Committee Ordinance 1897

By resolution 66/19 the Synod requested 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.

We agreed in principle to promote to Synod –

- (a) amendments to the *Standing Committee Ordinance 1897* –
 - (i) to remove reference to postal ballots and 'the previous form of Synod Election Ordinance 2000', instead relying upon rules for an online ballot, and
 - (ii) clarifying references to 'the first session of Synod' relating to membership of the Standing Committee, to instead read 'the first ordinary session of Synod', and
- (b) amendments to the (current) *Synod Elections Ordinance 2000* –
 - (i) to make provision for the use of online ballots for any Synod or Standing Committee elected position in circumstances where a physical ballot cannot take place, or where an online ballot is required, and
 - (ii) to include a suitable form of rules and timeline for conducting an online ballot based on the proposed rules in Schedule 2 of the report, and
- (d) amendments to the *Standing Committee Ordinance 1897* and the *Synod Membership Ordinance 1995* to remove the right of the Diocesan Secretary to vote at Synod and meetings of the Standing Committee, while retaining the right to speak and move motions, noting that this proposal originated from the Diocesan Secretary.

It is anticipated that a Bill to give effect to these amendments will be brought to the first ordinary session of the 52nd Synod.

7.28 67/19 Faithfulness in Service

Noting of Synod resolution

Standing Committee noted that Synod passed resolution 67/19 in the following terms –

'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.'

Amending Faithfulness in Service

We noted that when *Faithfulness in Service* was adopted in 2004, the definition of marriage in the *Marriage Act 1961* was clearly between a man and a woman, and agreed that therefore it is not necessary to amend *Faithfulness in Service* to include a definition of marriage. We conveyed this decision to the mover of the resolution.

7.29 72/19 General Synod assessments

By resolution 72/19, the Synod requested 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.

We have referred this request to the General Synod Relations Committee (GSRC) to pursue in the lead up to the next session of the General Synod. (See also item 6.2.)

7.30 Gender Identity

73/19 Doctrine Statement on Gender Identity

76/19 Gender Identity – Practical Guidelines for Parish Councils

By resolution 73/19, Synod, among other things –

- (a) affirmed and adopted a Doctrine Statement on Gender Identity,
- (b) recommended 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) requested 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).

By resolution 76/19, Synod, among other things, requested the Standing Committee to bring the proposed policy (Gender Identity – Practical Guidelines for Parish Councils), with any recommended changes, to the first ordinary session of the 52nd Synod.

We referred the request of paragraph (c) of resolution 73/19 and the request for a proposed policy in resolution 76/19 to the Gender Identity Committee.

The committee has not yet completed its work.

7.31 Resolutions made by the Synod in 2019 and not mentioned in this report

Circulars were sent to parishes and organisations about the matters arising from the 2019 Synod session. Copies of Synod resolutions were sent to appropriate persons and organisations.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

18 September 2020

Synod Funds – Amalgamated

Annual Financial Report – 31 December 2019

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 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

Discussion and Analysis report for the year ended 31 December 2019

The Synod Funds' (the **Fund**) Discussion and Analysis report provides an overview of the Fund's financial activities for the year ended 31 December 2019. 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 34.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2019 the Synod Funds comprised of 11 funds (2018: 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 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Archbishop's Professional Standards Unit
Fund 189	Ordination Training Fund

The main sources of funds during 2019 were distributions from the Diocesan Endowment (DE), and the Synod – St Andrew's House Fund, reflecting the restructure of the trusts under which St Andrew's House Corporation is administered. The distribution from the Diocesan Endowment was a lower amount of \$2,804,000 (2018: \$4,690,000), while distribution from the Synod – SAH Fund was \$2,460,000 (2018: Nil). Distributions under various parish ordinances totalled \$933,516 (2018: \$882,015). The Professional Standards Unit received \$500,500 (2018: \$360,000) 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 increased by \$1,192,053 or 17.10% to \$8,162,451 (2018: \$6,970,398). This reflects greater distribution amounts and greater funding from PCR for the Professional Standards Unit.

Other income was up with proceeds received from the ACPT Insurance Fund for the Care and Assistance program up by \$140,500 to \$500,500 (2018:\$360,000).

The application of funds is divided between:

- grants appropriated by the Standing Committee in the *Synod Appropriations and Allocations Ordinance 2018*,
- 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 \$429,018 or 5.67% to \$7,993,303 (2018: \$7,564,285). This increase reflects greater grants made by the Work Outside the Diocese and the Synod Appropriation Fund than paid in 2018.

The Net Assets of the Fund increased by 11.99% to \$1,580,025 (2018: \$1,410,877) due to operating surpluses in the Work Outside the Diocese Fund, the Synod Fund (Risk Reserve) and the Ministry Spouse Support Fund. 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 has achieved the target equity of \$1,000,000 identified as appropriate at its establishment.

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 the funds which are amalgamated to the purposes 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 2019.

There are no matters that have arisen since 31 December 2019 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 14 May 2020.

Standing Committee of Synod - Synod Funds

Income Statement for the 12 months ended 31 December 2019

	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Alloc. Fund	Fund 130 Sydney Reps. at General Synod Fund	Fund 131 Sydney Diocesan Synod Fund (Risk Reserve)	Fund 132 Social Issues C'tee Fund	Fund 133 Diocesan Research Fund	Fund 135 Ministry Spouse Support Fund	Fund 136 Parish Human Resources Partner Fund	Fund 153 Arch's PSU	Fund 189 Ordin. Training Fund	Elimin- ation	Total	Actual 12 Months ending 31 December 2018	
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Income	Note														
Distributions - Diocesan Endowment and Synod St Andrew's House	-	-	5,264,000	-	-	-	-	-	-	-	-	-	5,264,000	4,690,000	
Distributions - Anglican Church Property Trust	2	-	933,517	-	-	-	-	-	-	-	-	-	933,517	882,015	
Interest	1,144	1,928	41,425	575	15,249	429	412	183	315	377	930	-	62,967	28,424	
PCR Contributions	-	-	-	-	49,872	-	-	149,627	-	1,095,253	-	-	1,294,752	926,473	
Synod Grants	559,000	-	-	40,000	300,000	-	45,000	-	-	-	41,000	(985,000)	-	-	
Other Income	-	-	358	-	-	-	-	-	-	738,061	-	(131,204)	607,215	443,486	
Total income		560,144	1,928	6,239,300	40,575	365,121	429	45,412	149,810	315	1,833,691	41,930	(1,116,204)	8,162,451	6,970,398
Expenses															
Interest	-	-	-	-	-	-	-	-	-	825	-	-	825	283	
Staff & Related	-	-	-	-	-	-	33,250	-	-	821,927	-	-	855,177	750,967	
Professional Fees	-	-	14,629	-	-	-	-	-	-	146,921	2,195	-	163,745	206,379	
SDS Fees	13,080	3,276	972,000	16,427	3,276	-	6,696	-	-	40,428	3,276	-	1,058,459	1,032,952	
Computer & Software	-	-	-	-	-	-	-	-	-	28,911	-	-	28,911	4,850	
Rent & Occupancy	-	-	-	-	-	-	-	-	-	30,612	-	-	30,612	30,551	
Printing & Stationery	-	-	-	-	-	-	-	-	-	8,839	-	-	8,839	13,964	
Entertainment & Travel	-	-	-	-	-	-	-	-	-	18,124	5,021	-	23,145	21,610	
Depreciation	-	-	-	-	-	-	-	-	-	1,842	-	-	1,842	2,931	

continued...

continued...	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Alloc. Fund	Fund 130 Sydney Reps. at General Synod Fund	Fund 131 Sydney Diocesan Synod Fund (Risk Reserve)	Fund 132 Social Issues C'tee Fund	Fund 133 Diocesan Research Fund	Fund 135 Ministry Spouse Support Fund	Fund 136 Parish Human Resources Partner Fund	Fund 153 Arch's PSU	Fund 189 Ordin. Training Fund	Elimin- ation	Total	Actual 12 Months ending 31 December 2018
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Advertising	-	-	-	-	-	-	-	-	-	10,130	-	-	10,130	12,363
Office	867	136	16,337	-	-	-	-	-	-	7,303	-	-	24,643	22,358
Miscellaneous	-	-	14,369	-	25,000	-	-	-	-	67,728	-	-	107,097	70,538
Grants	501,414	31,249	5,375,196	-	155,980	-	-	53,702	-	646,866	31,675	(1,116,204)	5,679,878	5,392,624
Bad Debts (Recovery)	-	-	-	-	-	-	-	-	-	-	-	-	-	1,915
Total expenses	515,361	34,661	6,392,531	16,427	184,256	-	39,946	53,702	-	1,830,456	42,167	(1,116,204)	7,993,303	7,564,285
Net surplus/(deficit)	44,783	(32,733)	(153,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	169,148	(593,887)
Transfer from current year surplus/(deficit)	40,000	-	(55,000)	-	-	-	-	-	-	-	-	-	(15,000)	(100,000)
Net available surplus/(deficit) after transfer to reserve	4,783	(32,733)	(98,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	184,148	(493,887)

Standing Committee of Synod - Synod Funds

Balance Sheet as at 31 December 2019

	Fund 127	Fund 128	Fund 129	Fund 130	Fund 131	Fund 132	Fund 133	Fund 135	Fund 136	Fund 153	Fund 189	Elimin- ation	Total	Actual 31 December 2018	
	Work Outside the Diocese Fund	Mission Areas Fund	Synod Approp. & Alloc. Fund	Sydney Reps. at General Synod Fund	Sydney Diocesan Synod Fund (Risk Reserve)	Social Issues C'tee Fund	Diocesan Research Fund	Ministry Spouse Support Fund	Parish Human Resources Partner Fund	Arch's PSU	Ordin. Training Fund				
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Assets	Note														
Cash		57,846	107,543	101,626	61,520	1,050,828	31,645	38,683	95,954	195,000	69,313	56,251	-	1,866,209	1,510,757
Receivables		174	319	2,494	147	2,710	79	72	154	315	50	148	-	6,662	8,938
Fixed Assets		-	-	-	-	-	-	-	-	-	1,188	-	-	1,188	3,030
Other		9	524	171	-	-	-	-	-	-	1,382	362	-	2,448	1,708
Total assets		58,029	108,386	104,291	61,667	1,053,538	31,724	38,755	96,108	195,315	71,933	56,761		1,876,507	1,524,433
Liabilities															
Payables		-	-	17,187	-	-	-	-	-	-	13,321	2,191	-	32,699	30,300
Provisions - Employee Benefits	4	-	-	-	-	-	-	-	-	-	68,783	-	-	68,783	83,256
Other		-	-	-	-	-	-	-	-	195,000	-	-	-	195,000	-
Total liabilities		-	-	17,187	-	-	-	-	-	195,000	82,104	2,191	-	296,482	113,556
Net assets		58,029	108,386	87,104	61,667	1,053,538	31,724	38,755	96,108	315	(10,171)	54,570	-	1,580,025	1,410,877
Equity															
Capital	5	-	-	-	-	985,000	34,186	-	-	-	-	-	-	1,019,186	1,019,186
Reserve		40,000	-	-	-	-	-	-	-	-	900	-	-	40,900	55,900
Accumulated Funds		13,246	141,119	185,335	37,519	(112,327)	(2,891)	33,289	-	-	(14,306)	54,807	-	335,791	829,678
Current year		4,783	(32,733)	(98,231)	24,148	180,865	429	5,466	96,108	315	3,235	(237)	-	184,148	(493,887)
Total Equity		58,029	108,386	87,104	61,667	1,053,538	31,724	38,755	96,108	315	(10,171)	54,570	-	1,580,025	1,410,877

Notes to the financial report for the year ended 31 December 2019

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 amounts lodged with the Diocesan Cash Investment Fund (DCIF). These deposits are 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 2018*. Work Outside the Diocese Fund has established reserves towards support for the Church of Confessing Anglicans Aotearoa New Zealand in 2020, and the cost of GAFCON in 2023.

(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)

	2019	2018
	\$	\$
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	519,221	499,584
St James Hall	225,000	217,008
Church Hill Trust (No1 York Street)	96,571	94,550
Wollongong Parish Leasing and Licensing Property Fund	38,798	31,540
Narellan (Elderslie) Land Sale Ordinance 1980	18,249	19,494
Bondi Trust Ordinance	12,578	-
St Georges Paddington Leasing Ordinance	8,053	-
South Sydney Variation of Trusts Ordinance 50/97	5,479	5,622
Sydney St Phillip (Resumption) Ordinance 19/1983	3,875	3,876
Surry Hills Trust	1,383	1,515
Retained net income from ACPT Fund 0400	4,310	8,826
	933,517	882,015

3. Current liabilities - Provisions

		2019	2018
Current		\$	\$
Employee benefits - annual leave		39,439	45,507
Employee benefits - long service leave		879	14,724
		40,318	60,231

4. Non-current liabilities – Provisions

		2019	2018
(a) Non-current		\$	\$
Employee benefits - long service leave		28,465	23,025
(b) Provisions	Note	2019	2018
		\$	\$
Provisions - Current	3	40,318	60,231
Provisions - Non-current	4(a)	28,465	23,025
Balance 31 December		68,783	83,256

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 2019 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 2019.

The financial statements were authorised for issue on 14 May 2020 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 34 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 2019 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.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

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 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner 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 engagement letter dated 3 September 2019 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
6 May 2020

Parish Funds – Amalgamated

Annual Financial Report – 31 December 2019

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 2019

The Parish Funds' Discussion and Analysis provides an overview of the Parish Funds' financial activities for the calendar year ended 31 December 2019. The Discussion and Analysis should be read in conjunction with the unaudited financial report for the same period beginning on page 45.

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 2019 the Parish Funds amalgamation is comprised of 5 funds (2018: 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 2019 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. 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 \$2,404,167 or 13.41% to \$20,337,290 (2018 \$17,933,123). This reflects increased recoveries for the annual parish property and liability insurance program, Professional Standards Unit recovery and new recoveries for the Ministry Spouse Support Fund program and for the ACPT Management fee. Receipts for claims on the Stipend Continuance Fund and the Long Service Leave Fund were also significantly greater. Details are set out in the following paragraph.

Claims on insurers via the Stipend Continuance Fund were increased by \$548,321 or 44.82% to \$1,771,721 (2018: \$1,223,400). At 31 December 2019 there were 11 clergy receiving stipend continuance claims (2018: 11). Long Service Leave receipts rose \$335,347 or 26.44% to \$1,603,536 (2018: \$1,268,189).

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 2018* parochial network costs during 2019 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 Ministry Spouse Support and Clergy Assistance programs,
- the ACPT management fee payable by all parishes with property, and
- the contribution towards the costs of the Diocesan archives.

Funds were also applied to expenses such as Sydney Diocesan Services administration fees. The Parish Fund total outgoings increased by \$2,525,426 or 14.15%, to \$20,373,808 (2018: \$17,848,382).

The Net Assets of the Parish Funds decreased by \$36,518 or 1.8% (2019: \$1,991,782, 2018 \$2,028,300). 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 need for significant working capital to be retained in Fund 951 has been reduced as receipts of Parish Costs Recoveries (PCR) now will be planned to be collected monthly (previously 10 instalments March to December).

At 31 December 2019 \$3,338 of the Parish Cost Recoveries invoiced to parishes remained unpaid. Those amounts are expected to be received during 2020.

The Stipend Continuance insurance premium is paid in advance based on estimates of the number of clergy eligible for cover and stipend rates. After the conclusion of the year the underwriter (AMP) calculates the premium due and an adjustment premium is invoiced.

There are no other matters that have arisen since 31 December 2019 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 14 May 2020.

Sydney Diocesan Parish Funds

Amalgamated income and expenditure statement for the period ending 31 December 2019

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-18 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
INCOME								
<i>Parochial Network Costs recoveries</i>								
PCR Variable Charge Recovery	4,545,716	-	-	-	-	-	4,545,716	4,091,054
PCR Professional Standards Unit Recovery	997,491	-	-	-	-	-	997,491	781,402
PCR Risk Management Recovery	235,414	-	-	-	-	-	235,414	230,125
PCR Safe Ministry Recovery	147,634	-	-	-	-	-	147,634	145,071
PCR Administration Fee	205,486	-	-	-	-	-	205,486	201,109
PCR Archives Recovery	69,827	-	-	-	-	-	69,827	68,039
PCR Relief or Remission Recovery	9,972	-	-	-	-	-	9,972	10,006
PCR Ministry Spouse Support Fund Program	162,410	-	-	-	-	-	162,410	-
PCR ACPT Management Fee	565,701	-	-	-	-	-	565,701	-
PCR Clergy Assistance Program	57,036	58,383	-	-	-	(56,927)	58,492	59,489
PCR Clergy Contact Person Program	-	-	-	-	-	-	-	29,893
Parochial Network Costs recoveries Sub-total	6,996,687	58,383	-	-	-	(56,927)	6,998,143	5,616,188
<i>Clergy Support Cost recoveries</i>								
PCR Superannuation Recovery	5,400,822	-	-	-	-	-	5,400,822	5,377,962
PCR LSL Recovery	759,228	-	757,365	-	-	(757,365)	759,228	757,663
PCR LSL - Admin Fees	63,785	-	63,112	-	-	(63,112)	63,785	49,319
LSL - Organisations	-	-	115,508	-	-	-	115,508	114,809
LSL - Organisations - Admin Fees	-	-	7,043	-	-	-	7,043	7,000
PCR Stipend Continuance Recovery	1,021,437	1,019,496	-	-	-	(1,019,496)	1,021,437	994,022
PCR Stipend Continuance Admin Fees	57,036	56,927	-	-	-	(56,927)	57,036	48,209
Stipend Continuance Organisations	-	83,369	-	-	-	-	83,369	99,837
Stipend Continuance Orgs - Admin Fees	-	4,737	-	-	-	-	4,737	4,902
PCR S&A Recovery	60,833	-	-	60,687	-	(60,687)	60,833	61,645
Clergy Support Cost recoveries Sub-totals	7,363,141	1,164,529	943,028	60,687	-	(1,957,587)	7,573,798	7,515,368
PCR Church Land Acquisition Levy	2,249,885	-	-	-	-	-	2,249,885	2,198,862
AMP Stipend Continuance receipts	-	1,771,721	-	-	-	-	1,771,721	1,223,400
LSL - Buy-backs	-	-	36,039	-	-	-	36,039	57,919
LSL - Claims - Anglican LSL Fund	-	-	1,603,536	-	-	-	1,603,536	1,268,189
PCR Contribution cost of NCLS Profiles	27,000	-	-	-	-	-	27,000	-
Interest on cash	17,037	527	3,267	5,457	1,104	-	27,392	32,579
Moorebank Estate - Distribution	-	-	-	-	26,809	-	26,809	20,618
Receipt of prior year PCR charges	22,967	-	-	-	-	-	22,967	-
TOTAL INCOME	16,676,717	2,995,160	2,585,870	66,144	27,913	(2,014,514)	20,337,290	17,933,123

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	FUND 951 PARISH COSTS RECOVERY FUND \$	FUND 952 STIPEND CONTIN- UANCE FUND \$	FUND 953 LONG SERVICE LEAVE FUND \$	FUND 954 SICKNESS & ACCIDENT FUND \$	FUND 955 CLERGY REMOVALS FUND \$	ELIMIN- ATIONS \$	TOTAL \$	Dec-18 TOTAL \$
EXPENSES								
<i>Parochial Network Costs</i>								
PCR Insurance	4,549,268	-	-	-	-	-	4,549,268	4,097,469
Professional Standards Unit	947,619	-	-	-	-	-	947,619	781,402
Parish Risk Management Program	235,414	-	-	-	-	-	235,414	230,125
Safe Ministry Training Program	147,634	-	-	-	-	-	147,634	145,071
Accounting & Secretarial Fees	206,004	52,452	52,452	13,116	5,796	-	329,820	328,136
PCR Archives Charges	69,827	-	-	-	-	-	69,827	68,039
PCR Clergy Assistance Program	56,927	51,012	-	-	-	(56,927)	51,012	61,138
PCR Ministry Spouse Support Fund Program	162,410	-	-	-	-	-	162,410	-
PCR ACPT Management Fee	565,701	-	-	-	-	-	565,701	-
PCR Replenish Synod Risk Reserve	49,872	-	-	-	-	-	49,872	-
PCR Clergy Contact Person Program	-	-	-	-	-	-	-	338
Parochial Network Costs Sub-total	6,990,676	103,464	52,452	13,116	5,796	(56,927)	7,108,577	5,711,718
<i>Clergy Support Cost contributions</i>								
PCR Superannuation	5,383,506	-	-	-	-	-	5,383,506	5,373,426
PCR LSL	820,477	-	-	-	-	(820,477)	-	-
LSL - Payments to the Anglican LSL Fund	-	-	906,045	-	-	-	906,045	925,364
PCR Stipend Continuance	1,076,423	-	-	-	-	(1,076,423)	-	-
Stipend Continuance Insurance Expense	-	1,220,160	-	-	-	-	1,220,160	1,092,288
PCR S&A	60,687	-	-	-	-	(60,687)	-	-
Clergy Support Cost contributions Sub-total	7,341,093	1,220,160	906,045	-	-	(1,957,587)	7,509,711	7,391,078
Church Land Acquisition Levy	2,251,037	-	-	-	-	-	2,251,037	2,201,401
Claims Paid	-	1,771,721	1,603,689	7,317	9,459	-	3,392,186	2,524,367
Audit Fees	13,418	-	-	-	-	-	13,418	13,005
Operating Costs	294	-	-	-	-	-	294	217
PCR Relief or Remission costs	-	-	-	-	-	-	-	3,974
Contribution to Human Resources Partner Fund	50,000	-	-	-	-	-	50,000	-
Sundry Expenses	48,585	-	-	-	-	-	48,585	2,622
TOTAL EXPENSES	16,695,103	3,095,345	2,562,186	20,433	15,255	(2,014,514)	20,373,808	17,848,382
NET SURPLUS/(DEFICIT)	(18,386)	(100,185)	23,684	45,711	12,658	-	(36,518)	84,741

Amalgamated Balance Sheet as at 31 December 2019

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-18 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
Assets								
Cash	1,148,424	59,584	537,363	446,809	90,198	-	2,282,378	2,311,470
PCR Receivables - Parishes	3,338	-	-	-	-	-	3,338	17,771
Less: Provision for Doubtful Debts	-	-	-	-	-	-	-	-
Organisations Receivable	-	-	-	-	-	-	-	435
Prepayments	20,965	-	-	-	-	-	20,965	4,172
Other receivables	4,693	10	625	1,128	6,906	-	13,362	16,547
TOTAL Assets	1,177,420	59,594	537,988	447,937	97,104	-	2,320,043	2,350,395
Liabilities								
LSL Fund Payable	-	-	214,380	-	-	-	214,380	215,293
Other Payables	40,496	-	73,385	-	-	-	113,881	106,802
TOTAL Liabilities	40,496	-	287,765	-	-	-	328,261	322,095
Net Assets	1,136,924	59,594	250,223	447,937	97,104	-	1,991,782	2,028,300
Equity								
Accumulated Surplus - Prior Year	1,155,310	159,779	226,539	402,226	84,446	-	2,028,300	1,943,559
Net Surplus/(Deficit) - Current Year	(18,386)	(100,185)	23,684	45,711	12,658	-	(36,518)	84,741
TOTAL Equity	1,136,924	59,594	250,223	447,937	97,104	-	1,991,782	2,028,300

Notes to the financial report for the year ended 31 December 2019

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 are lodged with the Diocesan Cash Investment Fund (DCIF). The deposits are at call.

(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 2019.

The financial statements were authorised for issue on 14 May 2020 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 45 to 49 –

- (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 2019 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.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

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 engagement letter dated 3 September 2019 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
6 May 2020

Synod – St Andrew’s House Fund

Annual Financial Report – 31 December 2019

Statement of comprehensive income for the year ended 31 December 2019

	Notes	2019 \$	2018 \$
Revenue from continuing operations			
Interest		17,925	19,724
Distributions from St Andrew's House Trust		2,715,500	2,649,000
Total revenue from continuing operations		2,733,425	2,668,724
Expenses from continuing operations			
SDS Management fee		135,000	184,000
Total expenses from continuing operations		135,000	184,000
Share of net profit of investments	5	22,226,536	6,809,610
Surplus for the year		24,824,961	9,294,334
Other comprehensive income			
Funding of provision for distribution	6	(2,600,000)	(2,460,000)
Total comprehensive income for the year		22,224,961	6,834,334
Transfer from current year surplus			
Transfer to future rental costs reserve	8	(300,000)	(250,000)
Transfer to future non-sinking fund capital works reserve	8	(362,500)	(250,000)
Net available surplus/(deficit) after transfer to reserves		21,562,461	6,334,334

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

Statement of financial position as at 31 December 2019

	Notes	2019 \$	2018 \$
ASSETS			
Current assets			
Cash and cash equivalents	3	2,617,048	2,475,213
Receivables	4	6,101	9,511
Total current assets		2,623,149	2,484,724
Non-current assets			
Investment in St Andrew's House Trust	5	110,783,177	88,556,641
Total non-current assets		110,783,177	88,556,641
Total assets		113,406,326	91,041,365
LIABILITIES			
Current liabilities			
Provisions	6	2,600,000	2,460,000
Total current liabilities		2,600,000	2,460,000
Net assets		110,806,326	88,581,365
EQUITY			
Capital	7	78,945,046	78,945,046
Reserves	8	4,413,750	3,751,250
Accumulated surplus		27,447,530	5,885,069
Total equity		110,806,326	88,581,365

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 2019

	Notes	Capital	Reserves	Accumulated surplus	Total
		\$	\$	\$	\$
Balance at 1 January 2018		78,945,046	3,251,250	(449,265)	81,747,031
Surplus for the year 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
Surplus for the year held		-	-	22,224,961	22,224,961
Total comprehensive income for the year		-	-	22,224,961	22,224,961
Transactions with beneficiaries:					
Share of SAHT’s movement in future rental costs reserve	8	-	300,000	(300,000)	-
Share of SAHT’s movement in future non-sinking fund capital works reserve	8	-	362,500	(362,500)	-
		-	662,500	(662,500)	-
Balance at 31 December 2019		78,945,046	4,413,750	27,447,530	110,806,326

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 2019

	Note	2019	2018
		\$	\$
Cash flows from operating activities			
Interest received		21,335	10,213
Distributions received		2,715,500	2,649,000
Payments to suppliers (SDS Management fee)		(135,000)	(184,000)
Net cash inflow from operating activities		2,601,835	2,475,213
Cash flows from financing activities			
Capital paid out		(2,460,000)	-
Net cash (outflow) from financing activities		(2,460,000)	-
Net increase in cash held		141,835	2,475,213
Cash at the beginning of the period		2,475,213	-
Cash at the end of the period	3	2,617,048	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 2019

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 James Marks AAPI MRICS of Knight Frank NSW Valuations & Advisory Pty Ltd as at 31 December 2019. 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:

	2019 %	2018 %
Tower and Car Park	6.00	6.75
Town Hall Square Arcade	5.50	6.00

The valuation is as follows:

	2019 \$	2018 \$
Tower and Car Park	168,000,000	134,000,000
Town Hall Square Arcade	47,500,000	41,500,000
	<u>215,500,000</u>	<u>175,500,000</u>

The fair value of the investment properties at 31 December 2019 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.

Cash includes amounts lodged with the Diocesan Cash Investment Fund (DCIF). These deposits are at call. DCIF pays interest quarterly.

(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

	2019	2018
	\$	\$
Current account with Sydney Diocesan Services	9,293	2,963
Diocesan Cash Investment Fund (DCIF)	2,607,755	2,472,250
	2,617,048	2,475,213

Included as a cash equivalent is a deposit with the Diocesan Cash Investment Fund (DCIF). The DCIF is a wholesale charitable investment fundraiser. The Glebe Administration Board is trustee of the DCIF. The underlying investments of DCIF are cash accounts at call, term deposits and cash trusts. Deposits are payable at call.

4. Current assets – Receivables

	2019	2018
	\$	\$
Diocesan Cash Investment Fund interest receivable	6,101	9,511
	6,101	9,511

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

	Note	2019	2018
		\$	\$
Beneficial interest in the St Andrew’s House Trust		110,783,177	88,556,641
Movements in carrying amounts of investment in associate			
Carrying amount at 1 January		88,556,641	81,747,031
Share of net surplus of investments		22,226,536	6,809,610
Carrying amount at 31 December		110,783,177	88,556,641
Comprised of:			
Capital invested		4,714,615	4,714,615
Future rental costs reserve	8	1,310,000	1,010,000
Non-sinking fund capital works reserve	8	1,728,750	1,366,250
Strategic projects reserve	8	1,375,000	1,375,000
Accumulated surplus		101,654,812	80,090,776
		110,783,177	88,556,641

(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
	%	\$	\$	\$	\$
2019					
St Andrew's House Trust	50	114,831,284	4,048,107	27,465,493	24,942,036
2018					
St Andrew's House Trust	50	93,815,003	5,258,362	11,978,037	9,458,609

(b) Share of capital commitments

	2019	2018
	\$	\$
Share of capital commitments	407,124	-

6. Provisions

	2019	2018
	\$	\$
Current		
Provision for distribution to the Synod Appropriations Fund	2,600,000	2,460,000

7. Capital

	2019	2018
	\$	\$
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*.

8. Reserves

	2019 \$	2018 \$
Share of SAHT’s future rental costs reserve	1,310,000	1,010,000
Share of SAHT’s future non-sinking fund capital works reserve	1,728,750	1,366,250
Share of SAHT’s strategic projects reserve	1,375,000	1,375,000
	<u>4,413,750</u>	<u>3,751,250</u>
Movements:		
Future rental costs reserve (a)		
Balance at 1 January	1,010,000	760,000
Share of increase in SAHT’s future rental costs reserve	300,000	250,000
Balance at 31 December	<u>1,310,000</u>	<u>1,010,000</u>
Future non-sinking fund capital works reserve (b)		
Balance at 1 January	1,366,250	1,116,250
Share of increase in SAHT’s future non-sinking fund capital works reserve	362,500	250,000
Balance at 31 December	<u>1,728,750</u>	<u>1,366,250</u>
Strategic projects reserve (c)		
Balance at 1 January		
Balance at 1 January	1,375,000	1,375,000
Share of increase in St Andrew’s House Corporation’s strategic projects reserve	-	-
Balance at 31 December	<u>1,375,000</u>	<u>1,375,000</u>
Total Reserves	<u>4,413,750</u>	<u>3,751,250</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

COVID-19

As at 31 December 2019 a limited number of cases of an unknown virus had been reported to the World Health Organisation. Following the subsequent spread of the virus, on 11 March 2020 the World Health Organisation declared the COVID-19 outbreak to be a pandemic. The identification of the virus post 31 December 2019 as a new coronavirus, and its subsequent spread, is considered a non-adjusting subsequent event. The fair value of the Fund’s assets, including its investment in St Andrew’s House reflects the conditions known as at 31 December 2019 and does not factor in the effect of COVID-19 on valuations.

The state and federal governments have enacted emergency powers due to the COVID-19 pandemic. In addition, governments have issued a range of advisory actions to the public and employers. Together, these measures are designed to substantially reduce the free movement of people to limit the spread of the disease. These actions have adversely impacted retail trading in the Town Hall Square arcade which comprises part of the St Andrew's House investment.

As at the date of this report it is not possible to reliably estimate the financial effect of COVID-19 on the valuation of St Andrew's House or the Fund's other assets.

The members are not aware of any other events occurring after reporting date that impact on the financial report as at 31 December 2019.

The financial statements were authorised for issue on 14 May 2020 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 52 to 60 –

- (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 2019 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.

NICOLA WARWICK-MAYO
Member

DOUGLAS MARR
Member

14 May 2020

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 engagement letter dated 3 September 2019 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
6 May 2020

2/05 Stipends, Allowances and Benefits for 2021

(A report from the Standing Committee.)

Key Points

- As a result of the uncertainty due to the COVID-19 pandemic the recommended minimum stipend for 2021 has been left unchanged from the \$67,856 recommended for 2020.
- 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 2021" (the **Guidelines**) was published in September this year and provides details of the recommended stipends, allowances and benefits for ministers, assistant ministers and lay ministers for 2021.

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. However, at our meeting on 24 August 2020 we –
 - (a) noted that applying our current policy to set the recommended minimum stipend for 2021 at 75.0% of the AWE would have resulted in a recommended minimum stipend for 2021 of \$69,514 which would represent a 2.4% increase over the recommended minimum stipend for 2020,
 - (b) agreed that it is premature to approve any increase in clergy stipends at this time due to the uncertainty due to the COVID-19 pandemic, and
 - (c) resolved to reconsider the recommendation of the Stipends and Allowances Committee at the February 2021 meeting of the Standing Committee, with a view to any increases for 2021 applying from 1 July 2021.
5. Accordingly, at least for the first 6 months of 2021, the recommended minimum stipend will remain unchanged from the level recommended for 2020, i.e., –

	% of Minister's Recommended Minimum Stipend	2021 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

	% of Minister's Recommended Minimum Stipend	2021 Recommended Minimum Stipend \$ pa
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

6. 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

7. 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 2020, the amount of the superannuation contribution is generally set at approximately 17% of the applicable minimum stipend, accordingly the annual contributions proposed for 2021 are unchanged from 2020 and are –

	2021
Minister	11,536
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma)– 7 th and subsequent years 1 st to 6 th year	11,536 10,382
Youth and Children's Ministers (Diploma) – 7 th and subsequent years 1 st to 6 th year	9,805 8,652

Travelling Allowances/Benefits

8. The diocesan scale for the travelling allowance to be paid to ministers, assistant ministers, lay ministers and youth and children's ministers for 2021 is calculated in accordance with the following scale –
- a fixed component of \$8,047 (2020 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
 - a reimbursement at the rate of \$246 (2020 – \$246) for every 1,000 kilometres travelled by the person concerned on behalf of the church or organisation which he or she serves.
9. 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

10. The recommended rates for clergy who take occasional services are –

	2021 \$
For 1 service	90
For 2 or more services in a half day	120
For a whole day	180

11. 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 (2020 – 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

12. 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 (2020 – 80 cents).
13. 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.
14. Part time pastoral workers must be included under the parish's workers compensation insurance policy.

Male and Female Student Ministers

15. The recommended assistance for student ministers working one full day per week for 2021 is –

	% of Minister's Minimum Stipend	2021 \$ 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.

16. The following guidelines also apply in relation to the remuneration of student ministers –
- 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.
 - 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.
 - Under the Fair Work Act 2009, since 1 July 2020 the national minimum wage for adults has been \$19.84 per hour. This means that the recommended stipend allows for no more than

8.2 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 2021.

- (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

7 September 2020

Allowing diocesan organisations to align with the broader purposes of the Diocese

(A report from the Standing Committee.)

Key Points

- Members of diocesan boards typically have a limited capacity to consider the broader purposes of the Diocese when making decisions in respect to their organisations due to the effect of narrowly worded objects clauses in their constituting ordinances.
- This limitation is compounded by -
 - their duties as members set out in *ACNC Governance Standard 5* and/or their constituting ordinance, and
 - the special conditions for income tax exemption that require a charity to comply with its objects clause and not apply its income and assets for other purposes.
- This limitation could be substantially alleviated by modifying or supplementing the objects and member duty clauses that apply to diocesan organisations in a manner analogous to the scheme that applies to the subsidiaries of a parent company under section 187 of the Corporations Act.
- Consistent with the approach taken in section 187 of the Corporations Act, the proposed changes allow board members to act in a manner which advances the broader charitable purposes of the Diocese but does not mandate such action.
- The *Diocesan Governance Policy for Diocesan Organisations* could be used as the policy vehicle for initiating these changes.
- A diocesan organisation acting in a trustee capacity is bound to apply its trust property in a manner that furthers the charitable purposes of the trust, notwithstanding that the organisation itself may have broader purposes. The trusts would need to be varied to incorporate the broader purposes.
- Additional limitations apply in the case of schools, and also organisations that are public benevolent institutions or operate public funds that have deductible gift recipient status.

Purpose

1. The purpose of this report is to propose amendments to the *Governance Policy for Diocesan Organisations* which address the limited opportunity that most diocesan boards have to consider the broader purposes of the Diocese when making decisions in respect to their organisations.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved “by request of the Standing Committee” at the next ordinary session of the Synod –

‘Synod agrees to amend the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* by –

- (a) inserting a new paragraph 2 under the heading “Purpose” as follows (with consequential renumbering of existing paragraphs) –

“In recognition that the diocesan organisation is part of a network of parishes and organisations which is collectively seeking to advance the broader charitable purposes of the Diocese, the diocesan organisation should be expressly permitted to pursue its purposes in a manner which

advances the broader charitable purposes of the Diocese, including such purposes as are declared or recognised from time to time by the Synod. See also paragraph 32.”

- (b) inserting a new paragraph 32 under the heading “Duties, powers and limitations” as follows (with consequential renumbering of existing paragraphs) –
- “A board member is taken to act in good faith in the best interests of the diocesan organisation and to further the purposes of the diocesan organisation for the purposes of paragraph 31(b) if:
- (a) the diocesan organisation is expressly permitted to pursue its purposes in the manner referred to in paragraph 2;
 - (b) the board member acts in good faith in pursuing the purpose of the diocesan organisation in a manner which advances the broader charitable purposes of the Diocese; and
 - (c) the diocesan organisation is not insolvent at the time the board member acts and does not become insolvent because of the board member's act.”

Background

4. During the course of providing secretarial support to a range of diocesan organisations, Sydney Diocesan Services (**SDS**) has become increasingly aware of the conflicts of interest that can arise between such organisations as they pursue their respective objectives. The increased awareness of conflicts of interest and the proper management of such conflicts is reflected in the important reforms that have taken place since the GFC in relation to the composition and functioning of diocesan boards. It also reflects the increasing emphasis placed by the Australian Charities and Not-for-profits Commission (**ACNC**) on the management of conflicts of interest.¹ In most cases such conflicts of interest are able to be resolved in a mutually beneficial and appropriate manner consistent with the objectives of the organisations concerned.
5. However, some conflicts of interest are not capable of easy resolution. Some recent and/or ongoing examples are –
 - (a) The work undertaken by the ACPT and GAB in developing a strategy for diocesan investments. Despite the best efforts of both bodies, it was ultimately not possible to present to the Standing Committee a joint recommended way forward.
 - (b) The choice faced by some diocesan organisations between maintaining all their cash investments in the Diocesan Cash Investment Fund (with the effect of mutually benefiting all investors in the fund) and withdrawing a portion of such investments from the DCIF to earn slightly higher returns via direct term deposits (with the effect of mutually reducing the benefit of the fund for all investors).
 - (c) The decision by some diocesan schools to engage with providers other than the Anglican Education Commission (even prior to the issues raised under section 83C of the Education Act).
6. A key reason for these difficulties appears to be an understandable reluctance of board members to pursue solutions which may be inconsistent with the objects of the organisation. The particular problem is that the objects for many diocesan organisations have been narrowly drafted in a way which treats them as stand-alone undertakings rather than as part of a network of churches and organisations. In such circumstances, diocesan boards and their members may have only a limited opportunity to consider the broader purposes of the Diocese when making decisions in respect to their organisations.
7. This paper sets out the proposed amendments to the *Governance Policy for Diocesan Organisations*.

¹ See <https://www.acnc.gov.au/tools/topic-guides/conflict-interest>

Discussion

Analogy of a corporate group structure

8. The relationship between the Synod and the diocesan organisations it constitutes under the *Anglican Church of Australia Bodies Corporate Act 1938* is, in many respects, analogous to the relationship between a parent company and its subsidiaries under the *Corporations Act 2001 (Cth)* (particularly where the Synod or the Standing Committee can appoint a majority of the board members of a Diocesan organisation).
9. Under section 187 of the *Corporations Act*, a director of a corporation that is a wholly-owned subsidiary of a body corporate is taken to act in good faith in the best interests of the subsidiary if –
 - (a) the constitution of the subsidiary expressly authorises the director to act in the best interests of the holding company, and
 - (b) the director acts in good faith in the best interests of the holding company, and
 - (c) the subsidiary is not insolvent at the time the director acts and does not become insolvent because of the director's act.
10. The policy reasons given for including section 187 in the *Corporations Law* in 1998 were as follows –
 - The section is designed to give directors some certainty in the performance of their obligations as corporate structures are becoming increasingly complex.
 - The rise of corporate groups means that more potential conflicts of interest could arise.
 - There is also a limited pool of people from which directors are drawn in Australia and many directors of public companies are taking on multiple directorships, increasing the likelihood of conflicts of interest.
11. Section 187 reflects the common law in this area. For example, in the 1976 High Court decision of *Walker v Wimbourne* it was suggested that if a company (Company A) pays money to another company (Company B), this may have derivative benefits for Company A, if Company B “is enabled to trade profitably or realises its assets to advantage.” However the decision to benefit Company B must still be made “from the standpoint of Company A and judged according to the criterion of the interests of that [Company A].”²
12. In a 1993 decision of the NSW Court of Appeal, the court upheld a director’s use of company funds to repay a bank loan owed by another company in the group. The director did this so the bank would continue to support the group as a whole. The Court held that the payment could legitimately be viewed as being of benefit to the individual companies. The director had “considered with justification that the welfare of the group was intimately tied up with the welfare of the individual companies.”³
13. While the relationships between the Synod and diocesan organisations may be analogous to the relationship between a parent company and its subsidiaries, there are some important differences which mean section 187 does not apply to the Synod and diocesan organisations. Firstly, diocesan organisations are not subsidiaries of the Synod as a parent entity because, among other reasons, the Synod is not a body corporate.⁴ Secondly, the duty to act in good faith in the best interests of the company in the *Corporations Act 2001*⁵ does not apply to the director of a charity that is registered with the ACNC⁶, though there is an equivalent duty in the ACNC Governance Standards (which apply to charities that are not Basic Religious Charities).
14. Despite these differences, the capacity of a wholly-owned subsidiary to act in the best interest of its holding company and for such actions to be taken to be an act in good faith and in the best interests of the subsidiary, provides a helpful model which could be adopted for the purposes of the Synod and the diocesan organisations it constitutes.

² (1976) 137 CLR 1, 11 (per Mason J)

³ *Equiticorp Finance Ltd v Bank of New Zealand* (1993) 11 ACLC 952

⁴ Part 1.2, Division 6 *Corporations Act 2001 (Cth)*

⁵ Section 181. This duty is qualified for directors of wholly-owned subsidiaries who can act in the best interests of a holding company in certain circumstances - section 187, *Corporations Act 2001 (Cth)*.

⁶ Section 111L, *Corporations Act 2001 (Cth)*

ACNC Governance Standards

15. Registered charities are required to take reasonable steps to ensure that their responsible persons are subject to, understand and carry out the duties in *ACNC Governance Standard 5*.
16. This Standard includes Duty 2 To act honestly in the best interests of the charity and for its charitable purposes.⁷ The ACNC explain this duty as follows in the Guidance Notes –

Responsible persons make decisions by honestly considering what would be in the best interests of the charity, and would further its charitable purposes (as set out in the charity's governing documents). For example, this duty is breached if a responsible person uses the charity's property to benefit another organisation, where there was no real benefit to the charity or it didn't further its charitable purposes.
17. *ACNC Governance Standard 5* also includes duties that are relevant to members who sit on multiple boards, which may prevent that member from acting to further broader diocesan interests in certain circumstances. These include –
 - (a) Duty 4 Not to misuse information you gain as a responsible person – which could be breached if information obtained as a member of one board was confidential and was shared by the member in the course of their membership of another board.
 - (b) Duty 5 To disclose any actual or perceived conflicts of interest – which may include a situation where a member has a conflict of loyalties. Generally such conflicts can be resolved through disclosure. However disclosure does not absolve the members of the duty to act in the best interests of the organisation when making a decision for that organisation.
18. Basic Religious Charities, including most central diocesan organisations, are not subject to the ACNC Governance Standards.
19. However even if a diocesan organisation is not subject to the ACNC Governance Standards as a BRC, the *Diocesan Governance Policy for Diocesan Organisations* replicates for inclusion in the constituting Ordinances of incorporated diocesan organisations the ACNC duties (including the duty to act in good faith in the best interests of the organisation and to further the purpose of the organisation). It is therefore common for the constituting ordinance of such organisations to set out duties that are applicable to the members.

Special conditions for income tax exemption

20. In order to maintain exemption from income tax, all charities must meet the following conditions on an ongoing basis –
 - (a) comply with all the substantive requirements in its governing rules; and
 - (b) apply its income and assets solely for the purpose for which the entity is established.⁸
21. One effect of these conditions is that a charity must comply with its objects clause and cannot apply its income and assets for other purposes.⁹

Provisions of the Governance Policy for Diocesan Organisations

22. The policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* set out various matters with which the constituting ordinance of a diocesan organisation should “usually conform”. These include a requirement that –

⁷ The ACNC Governance Standards do not have a similar qualification to that contained in section 187 of the Corporations Act.

⁸ Section 50-50(2), *Income Tax Assessment Act 1997 (Cth)*

⁹ There are also some specific considerations in respect to schools given section 83C of the *Education Act 1990 (NSW)*. Any application of assets and income to further broader diocesan interests would need to be “for the operation of the school” and constitute market value for the benefit to the school. The Second Reading speech for the legislation that introduced section 83C included a statement that: “We will not restrict the capacity of non-government schools to meet the needs and expectations of their communities, and to follow their particular mission or ethos”. This implies that “the operation of the school” includes furthering the purposes of the school as an Anglican school.

The purpose of the diocesan organisation should be clearly expressed. Such purpose must align with the religious, educational or other charitable purposes of the Diocese whether such purposes are within or beyond the Diocese or the State and must ultimately promote the kingdom of Christ and give glory to God.

23. However if broader diocesan purposes are to be considered, it is insufficient that the purposes are merely “aligned”, so that the organisation advances the purposes of the Diocese through its particular sphere of responsibility.¹⁰ Following the model offered by section 187 of the Corporations Act, the organisation would also need the ability to pursue its particular purposes in a manner which advances the broader purposes of the Diocese.
24. Provided such a change is reflected in the constituting ordinance of a diocesan organisation, its board members would (all else being equal) be regarded as fulfilling their duties as members by considering the broader purposes of the Diocese in their decision-making.¹¹
25. To this end, it is proposed that the following new paragraph 2 be inserted under the heading “Purpose” in the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* –

In recognition that the diocesan organisation is part of a network of parishes and organisations which is collectively seeking to advance the broader charitable purposes of the Diocese, the diocesan organisation should be expressly permitted to pursue its purposes in a manner which advances the broader charitable purposes of the Diocese, including such purposes as are declared or recognised from time to time by the Synod. See also paragraph 32.

26. It is also recommended that the following new paragraph 32 be inserted under the heading “Duties, powers and limitations” in the policy guidelines in Appendix 2 of the *Diocesan Governance Policy for Diocesan Organisations* –

‘A board member is taken to act in good faith in the best interests of the diocesan organisation and to further the purposes of the diocesan organisation for the purposes of paragraph 31(b) if:

- (a) the diocesan organisation is expressly permitted to pursue its purposes in the manner referred to in paragraph 2;
- (b) the board member acts in good faith in pursuing the purpose of the diocesan organisation in a manner which advances the broader charitable purposes of the Diocese; and
- (c) the diocesan organisation is not insolvent at the time the board member acts and does not become insolvent because of the board member’s act.’

27. This formulation closely follows the approach taken in section 187 of the *Corporations Act 2001 (Cth)* for the directors of wholly-owned subsidiaries and allows board members to act in a manner which advances the broader charitable purposes of the Diocese but does not mandate such action.

Schools – section 83C of the Education Act 1990

28. The situation is a little more complicated for diocesan schools.
29. Section 83C of the *Education Act 1990* prevents the NSW Minister for Education providing funding for the benefit of a school that operates for profit. A school operates for profit if the Minister is satisfied that –
 - (a) any part of the assets or income of the school are used for any purpose other than the operation of the school, or
 - (b) any payment is made by the school to a related entity for property, goods or services:

¹⁰ For example, the *Glebe Administration Board Ordinance 1930* states that its purpose is “to advance the purposes of the Anglican Church of Australia in the Diocese” by managing and controlling the property of Diocesan Endowment, and any other property of which it is trustee in accordance with the terms of those trusts (clause 4).

¹¹ Some limitations apply in the case of public benevolent institutions (e.g. Anglicare) and other entities that operate public funds that have deductible gift recipient status (e.g. Anglican Aid).

- (i) at more than reasonable market value,
- (ii) that are not required for the operation of the school, or
- (iii) in any other way that is unreasonable in the circumstances having regard to the government funding provided to the school.

30. Therefore to the extent any acts to advance the broader charitable purposes of the Diocese involve the application of any part of the assets or income of a school, the application must be consistent with the school's obligations under section 83C.

Trusts – breach of trust and fiduciary duties

- 31. There are also some complexities in relation to diocesan organisations that are acting in a trustee capacity.
- 32. Amending the objects and member duty provisions of a diocesan organisation will not have the effect of varying the trusts of property of which the organisation is trustee. The trustee will be bound to apply the trust property in a manner that furthers the charitable purposes of the trust.
- 33. Trustees also have fiduciary obligations, which include avoiding conflicts of interest and not gaining a personal benefit or a benefit for a third party.
- 34. However, while amending the objects and member duty provisions of a diocesan organisation would not give the organisation liberty to act contrary to the trusts of any property of which it is trustee, it would require the organisation to further these broader interests to the extent doing so is consistent with the trusts and its fiduciary duties.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

2 October 2020

Convening of the first ordinary session of the 52nd Synod Deeming the date of Synod for conduct of elections

(A report from the Standing Committee.)

Key Points

- Two reports that informed the Standing Committee's decisions regarding the postponement of the first ordinary session of the 52nd Synod and deeming the date of Synod for conduct of elections are provided for the Synod's information.
- Resolutions made by the Standing Committee in relation to these matters are also included.
- The first ordinary session of the 52nd Synod is planned to be held on one day: Tuesday, 27 April 2021.
- A special session to elect the next Archbishop is planned to be held in the week of 3-7 May 2021.

Purpose

1. The purpose of this report is to provide the Synod with the papers considered by the Standing Committee regarding the convening (and ultimate postponement) of the first ordinary session of the 52nd Synod, and deeming the date of Synod for the conduct of elections.

Recommendation

2. Synod receive this report.

Background

3. The first ordinary session of the 52nd Synod was scheduled to commence on 12 October 2020, but has been postponed until 27 April 2021.
4. Two reports that informed the Standing Committee's decisions regarding the postponement of the first ordinary session of the 52nd Synod and deeming the date of Synod for conduct of elections, are included as schedules to this report. These are provided for the Synod's information, given the matters relate to, and have so heavily affected, the operation of the Synod.
5. The report attached as Schedule 1 was received by the Standing Committee at its meeting on 27 July 2020, to provide options for, and key considerations regarding, the convening of the 1st ordinary session of the 52nd Synod. (The form of report attached has been modified only to remove consideration of commercial lease figures and associated comments.)
6. The report attached as Schedule 2 was received by the Standing Committee at the same meeting, to address the request of the Standing Committee on 25 May 2020 for recommendations for a 'deemed' first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session of the 52nd Synod.
7. At the meeting at which these reports were received, the Standing Committee made various resolutions, including recommendations to the Archbishop regarding the convening of a session of the Synod. These are provided below.

Resolutions of the Standing Committee on 27 July 2020

8. At its meeting on 27 July 2020, the Standing Committee, among other things, made the resolutions set out in the following paragraphs in connection with these matters.

Resolutions related to Schedule 1: Convening of the 1st ordinary session of the 52nd Synod

(1) *Receipt of report*

‘Standing Committee receives the attached report, noting –

- (a) since the publication of the report (on 21 July 2020) the Public Health Order with effect from 24 July 2020 was released, which limits corporate events to 150 persons unless they are held in a major recreation facility, such as a stadium, and
- (b) as a consequence, it would not be unlawful to convene a session of the Synod in a stadium, provided that the relevant social distancing rules are adhered to.’

(2) *Recommendation to convene ordinary session*

‘Standing Committee recommends to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened prior to the special session to elect the next Archbishop.’

[Note that the word ‘immediately’ was included in the recommendation (paragraph (3) in the attached), but omitted by amendment during consideration of the matter.]

(3) *Deeming of date for elections*

‘Standing Committee agrees in principle to deem 12 October 2020 as the commencement of the 1st ordinary session of the 52nd Synod for the purposes of elections to Diocesan boards and councils.’

(4) *Recommendation not to convene Synod in 2020*

‘Standing Committee recommends to the Archbishop that he not convene a session of the Synod in 2020 while there is evidence of community transmission in NSW, owing to the significant health risks of convening a session associated with COVID-19.’

(5) *Discretion of the Archbishop*

‘Standing Committee notes the Archbishop may decide it is appropriate to convene a one day Synod, possibly in the daylight hours of a Saturday, to be held possibly in the [International Convention Centre (**ICC**)], sometime in the period of October to December 2020 provided this can be done in accordance with Public Health Orders in place at the time.’

(6) *Special session in 2021*

‘Standing Committee –

- (a) notes that the week commencing Monday 19 April 2021 is planned for the special session to elect an Archbishop, and
- (b) authorises the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease), to be finalised at an appropriate time in 2021.’

(7) *Tabling of Synod documents*

'Standing Committee –

- (a) requests the Diocesan Secretary to provide to the September Standing Committee meeting a draft annual report of Standing Committee to the Synod, with a view to making this report available online to Synod members in the absence of a session of Synod,
- (b) authorises the Diocesan Secretary to –
 - (i) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (ii) make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.'

Resolutions related to Schedule 2: Deeming the date of Synod for conduct of elections

(8) *Receipt of report*

'Standing Committee receives the attached report from the Diocesan Legal Counsel and Senior Legal Counsel.'

(9) *Recommendation to deem a date for elections*

'Standing Committee, under rule 8.2 of the Schedule of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he –

- (a) determine that it is impossible or impracticable to conduct any elections at a session of the Synod during 2020, by reason of the health crisis created by the COVID-19 pandemic and ensuing restrictions on public gatherings; and
- (b) deem 12 October 2020 as the first appointed day of the first ordinary session of the 52nd Synod for the purpose of elections conducted under the rules for that session.'

(10) *Recommendation to make regulations*

'Standing Committee, under rule 8.5 of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he make the regulations set out in the Annexure to the report for the effective conduct of elections held prior to the deemed first appointed day of the session.'

Resolutions of the Standing Committee on 24 August 2020

9. At its meeting on 24 August 2020, the Standing Committee noted that the ICC is not available in the preferred week for the election Synod, and noted the following revised arrangements –
- (a) an ordinary session is planned to be held on Tuesday, 27 April 2021, and
 - (b) the special session to elect the next Archbishop, is planned to be held in the week of 3-7 May 2021.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

16 September 2020

Standing Committee of the Synod

Convening of the 1st ordinary session of the 52nd Synod

Key Points

- The 52nd Synod is due to meet for its 1st ordinary session commencing 12 October 2020.
- In May 2020, the Standing Committee requested a report allowing the Standing Committee to make a recommendation to the Archbishop as to how to convene a session given the uncertainty and restrictions related to the COVID-19 virus.
- A number of factors are considered, and different options for venues are presented as an attachment. None of the realistic options for venue address the risk of spreading the virus, and none present a reasonable use of time and resources for meeting, given the relative lack of significant or urgent business. In addition, it is expected that the Public Health Order with effect from 24 July will prohibit corporate gatherings greater than 150 people, confirming that any attempt to convene a session is not only dangerous, but expected to be unlawful.
- Accordingly, the Standing Committee should recommend to the Archbishop that he does not convene a session of Synod in 2020.
- A number of other measures are recommended on the assumption that the Standing Committee adopt this recommendation, including –
 - Agreeing to implement measures to deal with elections associated with the 1st ordinary session using online ballots for any contested elections
 - Making Synod reports and documents normally tabled available to Synod members
 - Scheduling tentatively an additional meeting of the Standing Committee during October
- In order to prepare for the Election Synod, the International Convention Centre should be booked (if the rates are similar to current dramatically reduced rates) for the week of 19 April 2020, for a one day ordinary session on the Monday, and the Election Synod to commence on the Tuesday of that week.

Purpose

1. The purpose of this report is to provide the Standing Committee with the options for, and key considerations regarding, the convening of the 1st ordinary session of the 52nd Synod.

Recommendations

2. Standing Committee receive this report.
3. Standing Committee recommend to the Archbishop that, in order to remove ambiguity as to which Synod is to elect the next Archbishop, an ordinary session of the 52nd Synod should be convened immediately prior to the special session to elect the next Archbishop.
4. Standing Committee agree in principle to deem 12 October 2020 as the commencement of the 1st ordinary session of the 52nd Synod for the purposes of elections to Diocesan boards and councils.
5. Standing Committee recommend to the Archbishop that he not convene a session of the Synod in 2020, owing to the significant health risks of convening a session associated with COVID-19, noting that under the current Public Health Order such a gathering would be unlawful.
6. Standing Committee –

- (a) note that the week commencing Monday 19 April 2021 is planned for the special session to elect an Archbishop,
 - (b) agree in principle to recommend to the Archbishop that the Monday of the week of the 2021 planned special session to elect the next Archbishop comprise an ordinary session; with the Tuesday to Friday set aside for the Archbishop's election,
 - (c) authorise the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease), to be finalised at an appropriate time in 2021.
7. Standing Committee –
- (a) request the Diocesan Secretary to provide to the September Standing Committee meeting a draft annual report of Standing Committee to the Synod, with a view to making this report available online to Synod members in the absence of a session of Synod,
 - (b) authorise the Diocesan Secretary to –
 - (i) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (ii) make any reports and documents that the Standing Committee have authorised for printing for the next ordinary session of the Synod available online for Synod members, following the September 2020 meeting.
8. Standing Committee –
- (a) agree to schedule tentatively 19 October 2020 for an additional meeting of Standing Committee,
 - (b) ask the Diocesan Secretary to bring a suitable motion to the September meeting to decide the matter, and
 - (c) invite members to advise the Diocesan Secretary of any business that would benefit from being considered during October, or any other considerations.

Background

9. The 1st ordinary session of the 52nd is scheduled to commence on 12 October 2020, continuing on 13, 14, 19 and 20 October.
10. At its meeting on 27 April 2020, the Standing Committee received a series of reports from the Diocesan Secretary outlining problems known at that time, related to the COVID-19 restrictions and convening sessions of the Synod. The matters raised included –
- (a) Restrictions on large gatherings suggest that a meeting is unlikely to be able to be held as planned, and may not be able to be held at all this calendar year.
 - (b) If the Archbishop does not summon a meeting of the Synod, a constitutional problem arises as the Schedule to the *Anglican Church of Australia Constitution Act 1902 (1902 Constitution)*, in subsection 1(2) requires –

‘The Synod in each Diocese shall be convened at least once in every year by summons of the Bishop of the Diocese, stating the time and place of meeting.’
 - (c) Many diocesan boards and councils have members with terms set to expire either at the 1st ordinary session of the 52nd Synod, or at the first Standing Committee meeting next following the 1st ordinary session. We may expect approximately 290 positions would ordinarily be filled at a first ordinary session of a Synod, and then a further 130 or so positions filled by the Standing Committee at the first meeting following a first ordinary session. The circumstances and requirements for each position need to be ascertained. Similarly, and in particular, Standing Committee members hold office until the first day of the first session of the next Synod.
11. At its meeting on 25 May 2020, the Standing Committee received a report which among other things –

- (a) recommended Standing Committee endorse a letter to the Attorney General, requesting an amendment to the *Anglican Church of Australia Constitution Act 1902* –
 - (i) to allow the diocesan council in each diocese in NSW to declare by resolution that by reason of circumstances arising from the COVID-19 pandemic it is impossible or inexpedient for their Synod to be convened in 2020, and
 - (ii) to allow for the Synod in each Diocese to be held using one or more technologies that give all members a reasonable opportunity to participate without being physically present in the same place,
 - (b) outlined problems with planning to meet in person for Synod (these are updated and expanded upon in this report),
 - (c) outlined an option for Synod to meet in multiple centres connected by video conference (this is one of the options investigated further in this report), and
 - (d) foreshadowed two options which may be considered by the Standing Committee at this (27 July 2020) meeting. The first option relied upon the legislation allowing remote meetings of the Synod to be in effect; this has not transpired. The second option allowed for some ambiguity but focused on the multiple remote meetings model. Those suggestions are taken up later in this report.
12. At the same meeting, the Standing Committee –
- (a) agreed to make a recommendation to the Archbishop at this meeting, regarding the timing of the next ordinary session of the Synod,
 - (b) requested that a report be provided to allow for a date to be deemed the first date of the 1st ordinary session of the 52nd Synod for the purposes of conducting elections tied to the 1st ordinary session, and
 - (c) asked for options to hold the 1st ordinary session of the 52nd Synod “in an under-cover venue (such as a stadium or other indoor venue), assuming large gatherings may be convened under health restrictions but social distancing rules remain in place during October to December 2020; to enable Standing Committee to consider making a recommendation to the Archbishop to preference holding the session in person in such a venue over holding the session through the proposed multiple remote sites using internet and other technologies method.”

Discussion

13. Since the Standing Committee meeting of 25 May 2020 (when the options to convene the 1st ordinary session of the 52nd Synod were last raised), some of the key factors in making a decision regarding Synod have progressed, others have not –
- (a) The Attorney General's office has indicated that any change to our Constitution is unlikely, prior to 2021; and otherwise has made no progress in our request.
 - (b) While Public Health Orders had removed entirely restrictions on maximum numbers of attenders at large gatherings, relying instead on the '4m²' rule, the NSW Premier has indicated that from 24 July 2020, corporate events (among others) will be limited to 150 people. It is anticipated that the Public Health order giving effect to this restriction may not be available until 24 July 2020. Due to the timing of this report and the Standing Committee meeting, I have assumed the content of the Public Health Order that will have effect from 24 July 2020 based on the stated intention of the Premier on 17 July 2020.
 - (c) It impossible to predict what the state of restrictions will be in October 2020.

Other Dioceses in New South Wales

14. As a matter of interest, we understand that the other dioceses within the Province intend to act as follows –
- (a) Armidale: intends to hold a Synod this year, but yet to formally decide.
 - (b) Bathurst: intends to hold a Synod this year, but yet to formally decide.
 - (c) Canberra & Goulburn: Not planning to hold a Synod this year, but Bishop and Registrar expect to tour the diocese to update parishes on diocesan matters.
 - (d) Grafton: Planning to hold their Synod (of about 130) in September in a school hall large enough to accommodate the 4m² rule.

- (e) Newcastle: Anticipates not being able to hold a Synod.
- (f) Riverina: Plan to hold their Synod on 20-21 November in the Cathedral, where there is expected to be sufficient space to satisfy the 4m² rule.

Key factors that influence the convening of Synod

- 15. There are a number of factors which must be weighed as we consider the convening of a session of Synod. In order to arrive at a reasonable set of decisions, key factors are set out in separate headings, and several options for the venue and timing of Synod are provided in the attachment.

Risk of infection

- 16. A primary consideration in any decision about gatherings during the time of a pandemic must be the risk of spreading infection. If the Synod meets and the virus is present in any member, even with social distancing, there would be the expectation that it would spread during Synod, with the attendant perhaps catastrophic impact upon the health of our members, families and communities; as well as the impact upon our ministries and reputation.
- 17. Consider also the demographic of Synod members. The 51st Synod had 812 members, of whom 138 were over the age of 70 during the last session. By age alone 138 members are in the 'at risk' category for COVID-19, let alone those who are 'at risk' resulting from medical conditions.
- 18. For this reason, if a session of Synod is to go ahead, provision will need to be made for temperature checks, records of attendance for contact tracing, and regular cleaning of seats and surfaces.
- 19. The current understanding of the nature of COVID-19 itself suggests that it is more likely to spread indoors than outdoors.

Social distancing

- 20. The 4m² rule is a critical consideration in any venue we choose and requires at least 4m² of space for each person on the premises. The Wesley Centre can accommodate 150 persons by this rule. A venue capable of holding 850 persons is roughly three times the size of Sydney Town Hall.

Accessibility of transport and meals

- 21. Along with Social Distancing requirements, consideration must be given to how members may travel to and from the venue, and find meals nearby – allowing for parking, public transport, meals, restrooms, etc; all with consideration to limiting crowds and exposure to others for the sake of infection control. The number of Synod representatives may overwhelm seating restrictions on public transport or at restaurants nearby, simply because of the size of the gathering.

Isolation requirements in the event of a confirmed case

- 22. Emerging as a critical consideration is the isolation requirements in the event of a confirmed or suspected case of infection with COVID-19. A person who is identified as a close contact of a person with a confirmed or probable (until proven otherwise) COVID-19 infection must isolate at home for 14 days after the last contact. This is enforceable under section 62 of the Public Health Act 2010.
- 23. 'Close contact' is defined as:
 - (a) face to face contact in any setting with a confirmed or probable case of COVID-19 for greater than 15 minutes cumulative over the course of a week, or
 - (b) sharing close space with a confirmed or probable case for a prolonged period (2 or more hours).
- 24. We need to be conscious that if any member who attends Synod is confirmed with COVID-19 during Synod, or is a probable case, every other person present at Synod at the same time as that person would be considered a close contact under paragraph (b), and accordingly would need to isolate at

home. The duration of isolation would be until a 'probable' case is ruled otherwise, or until 14 days have passed.

25. While not every member attends every session of Synod, we must consider the impact upon ministry and the function of the Diocese and its organisations if the majority of rectors and two involved lay persons from most parishes, not to mention the senior episcopal team, are forced to isolate for two weeks.

Ambiguity – for Synod members, Standing Committee and staff

26. The Standing Committee needs to form a view on the level of ambiguity it is willing to tolerate in convening a Synod, given the possibility of restrictions and rules changing with little notice, derailing a planned session. For example, we may choose to convene a Synod in a venue that meets the requirements of restrictions at the time, only to find that restrictions are tightened shortly before Synod resulting in the need to cancel.
27. As we have recently seen in Victoria, and now increasingly in New South Wales, there is also the possibility of a spike in infections leading to restrictions on certain postcodes. This raises the issue of whether Synod would proceed if a portion of its members were unable to attend due to restrictions. From a fairness perspective, could Synod proceed if for example, all of Wollongong were in lockdown but Sydney was not? The recent example of the deferral of Federal Parliament, given the inability for Victorian politicians to participate is a case in point.
28. If Synod were to go ahead, we may have even lower than normal turnout from Synod members, or members only attending the session during the consideration of the most critical matters in an effort to avoid venturing into the city.
29. Much of this ambiguity can only be mitigated to a small degree; and any cancellations are likely to result in financial loss. Selecting venue and timing options that anticipate possible tightening of restrictions should be taken up wherever possible, but in this pandemic environment there is no predicting what the state of restrictions will be in future months.

Planned and urgent business of the Synod

30. The upcoming session is the 1st ordinary session. In a normal Synod cycle, the 1st session would include consideration of budgeting principles and priorities, in order to inform the budget which is brought to the 2nd session. However, in light of the anticipated election of a new Archbishop, the Standing Committee in February 2020 agreed to a proposal from the Diocesan Resources Committee, to omit any budget considerations from the 1st session, bringing the principles and priorities to the 2nd session (planned for September 2021), and the budget itself (covering two years) to the 3rd session (2022). Accordingly, the forthcoming session was not expected to include a budget component. (Assuming an ordinary session may be held early in 2021, a 2nd ordinary session in September 2021 would allow the budget process to continue as planned.)
31. Elections are a significant component of the 1st ordinary session, however in line with the Standing Committee's request (May 2020), provision has been made to conduct the elections associated with the 1st ordinary session with a 'deemed' date of commencement of Synod, of 12 October 2020; along with Rules for contested elections to be determined by use of online ballot (rather than in person). If Standing Committee adopts this course of action, the elections will be administered separately to Synod's meeting, though in the same timeframe as would have been the case had Synod met as planned, with the consequence that any venue or timing, or even cancellation of Synod, would not impact the administration of elections.
32. The following is a list of matters already approved by the Standing Committee to be brought to the next ordinary session of the Synod –
 - (a) Amendment to the Governance Policy for Diocesan Organisations: Allowing Diocesan Organisations to align with the broader purposes of the Diocese
 - (b) Domestic Abuse Leave for Clergy: Responding to Domestic Abuse (23/18)
 - (c) Indigenous Ministry in the Diocese A Theological Framework for Reconciliation (22/18)
 - (d) Doctrine Commission report: On the Need of Children for a Mother and a Father

- (e) Various annual reports, including for example, the Anglican Church Property Trust Annual Report
33. The following is a list of matters that may be brought to the Standing Committee for the next ordinary session of Synod –
- (a) Standing Committee report to Synod
 - (b) Composition, purpose and role of Synod (43/17)
 - (c) Fixed term appointment for the Archbishop (64/19)
 - (d) Human Sexuality Pastoral Guidelines (29/19)
 - (e) New Safe Ministry Assessment process and timing (49/19)
 - (f) Review of the Standing Committee Ordinance (66/19)
 - (g) Safe Ministry Board annual report
 - (h) Stipends and Allowances for 2021
 - (i) Ministry Standards Ordinance review
 - (j) Review of the Archbishop of Sydney Election Ordinance (to provide for certain matters relating to the consecration of the successful candidate)
34. Of all the matters in the preceding two paragraphs, while some are significant, only the matter in paragraph (j) above is urgent (and may be dealt with during the special session, if needed). There may be additional matters that arise subsequent to the preparation of this report, however owing to the lead time to prepare for a Synod, the July meeting is the last reasonable date to make a decision regarding an October session.

Numbers and quorum

35. The exact number of Synod members fluctuates as a result of parish reclassifications, resignation of members, rector moves, and other factors. Approximately 25% of Synod members for the 52nd Synod have not yet been appointed or advised to the Registry. Accordingly, for the sake of understanding our numbers, this report will rely on the numbers of members associated with the 51st Synod.
36. The 51st Synod had 812 members, comprising 288 clergy and 524 lay members, plus the President. The largest number of Synod members in attendance for an ordinary session in recent history was in 2005 when 628 people attended. In addition, approximately 20 staff, technicians and security may be present in the theatre, and the public gallery. It is difficult to determine how many seats are required for the public gallery since the public's use increases with certain topics being discussed by the Synod, and many Synod members use the public gallery.
37. A quorum of the Synod is defined in clause 1.4 of the Schedule to the *Synod Standing Orders Ordinance 2019*, as follows –
- (1) When a motion about a proposed ordinance is being considered, one fourth of the members of each House is a quorum.
 - (2) Otherwise, 50 members of the House of Clergy and 100 members of the House of Laity is a quorum.
38. Accordingly, assuming any prioritised business of the Synod is likely to include an ordinance, a quorum should be considered to be 25% of each house, being approximately 72 clergy and 131 lay persons, 203 in total. Including the President and minimal staff, the bare minimum number for a quorum and ability to function, is therefore approximately 220. This number is beyond the anticipated maximum of 150 people allowed at corporate events (with effect from 24 July 2020).

Timing options for Synod

39. For the sake of this report, noting the lack of urgent and significant business as well as the significant health concerns, it is assumed that if Synod meets it will meet for one or two days (as opposed to five days).
40. Noting the unpredictability of the virus and the fluctuating intensity of restrictions, there seems little practical benefit in moving the session to December 2020, as there is no telling if restrictions may be

tighter at that time. Any remaining increased chance of a more favourable restrictions environment in December is offset by the inconvenience to members of meeting for Synod close to Christmas and at an unexpected time.

41. Given the assumed shortened length of the session, it may be worthwhile considering meeting during the day (rather than during the day and the evening) for one long day; or some other combination that maximises the use of time. However, given the relative lack of urgent business, and the desire to minimise time spent in large gatherings, this seems unnecessary.

Venue options for Synod

42. Included as an attachment to this report is a consideration of the types of characteristics that should be present in a location for Synod, as well as a consideration of four different types of venues –
 - (a) an indoor location (the International Convention Centre),
 - (b) an outdoor undercover location (a stadium such as ANZ Stadium at Homebush),
 - (c) multiple (satellite) centres, and
 - (d) Synod via webinar.

A summary table is also provided.

43. Each of the options outlined for hosting Synod is far from perfect. None of the realistic options address the risk of spreading the virus, and in the COVID-19 environment, none present a reasonable use of time and resources for meeting, given the relative lack of significant or urgent business. These factors alone are sufficient to form the view that Standing Committee should recommend that the Archbishop not convene a Synod in 2020.

Indoor or outdoor (undercover) venues

44. In addition to the significant concerns regarding a gathering as large as our Synod, it is anticipated that the Public Health Order to come into effect from 24 July 2020 will restrict corporate gatherings to 150 people or less. This is expected to make it unlawful for indoor meetings of the Synod or outdoor undercover meetings of the Synod to be convened. While the Public Health order may be relaxed in time for Synod, there is no way to predict when or if this will occur. The Summons would typically be sent in mid-August.

Venues with reduced numbers in each location and reliance upon technology to meet

45. The multiple (Satellite) centres option relies upon an amendment to the Constitution which is no longer expected to be implemented this year. Without the amendment, the option is not viable.
46. Holding Synod via webinar, with each member attending using their own connection, is not viewed as realistic, but is included only for the sake of completion.

Viable options for venues

47. From a pragmatic perspective, there are no viable options for Synod to meet in October 2020. However, a detailed consideration of the characteristics of the potential venues may be useful in formulating options for sessions of Synod at a time with significantly reduced concern over community transmission. Hence I have included this information as an attachment to this report.

Postpone until 2021 the 1st ordinary session of the 52nd Synod

48. The Standing Committee may recommend to the Archbishop that he not convene a session of the Synod in 2020. Such a recommendation is justified in summary by reference to the significant health concerns and the lack of any venue or format that significantly mitigates the risk of transmission.
49. Beyond these reasons to postpone the session until 2021, it is unforeseeable what the level of restriction will be in three months' time, and it is entirely possible in this environment that a significant

portion, perhaps even a majority, of Synod members would not wish to attend a large gathering; or may be prevented from doing so by Public Health Orders.

50. As a further concern, it is worth considering the potential impact upon Sydney and Wollongong, and upon the people and ministries of our Diocese if a person attends who is carrying the virus:
 - (a) Even if there was no transfer of infection, the very presence of someone with a confirmed *or likely* case will result in every member who had been present needing to isolate for two weeks or until the 'likely case' is confirmed negative.
 - (b) The potentially catastrophic scenario is if there is a transfer of infection during Synod. The geographically representative nature of Synod means that the rector and two senior lay people from most parishes are present (many of whom are 'at risk'), meaning that Synod could be an incredibly efficient means of spreading the virus all over Sydney, Wollongong and surrounds, with local focus areas in our parishes.
51. My recommendation is that the Standing Committee recommend to the Archbishop that he not convene a session of the Synod in 2020, owing to the significant health risks of convening a session associated with COVID-19, noting that under the current Public Health Order such a gathering would be unlawful.

Implications for elections associated with the 1st ordinary session

52. Each ordinary session of Synod includes elections to diocesan boards, councils and committees. The 1st ordinary session of each Synod is intentionally weighted to include the largest number of these elections. At the planned forthcoming session, there is expected to be 294 such elections.
53. At its meeting in May 2020, the Standing Committee received a report which, noting the possibility of delayed or cancelled session in October 2020, described the option to 'deem' a date to be the first date of the first session of the Synod for the sake of elections associated with the session. The Standing Committee requested a report with recommendations to provide for this option, to be brought to this (July 2020) meeting. Accordingly a report recommending a mechanism for the Archbishop-in-Council to 'deem' the date, while also directing that contested elections shall be determined by online ballot (rather than a physical ballot), is expected to be considered by the Standing Committee at this meeting.
54. As Standing Committee considers this approach, it is worth noting that the elections associated with a session of the Synod require a two month lead time for communications to members, call for nominations, publication of provisional results, opportunity for nominees to withdraw, and publication of the results of uncontested elections. If a session is to be held commencing 12 October 2020, or if the deeming date option is adopted, notices need to be sent to members by mid-August.
55. One benefit of the use of the 'deeming' option together with the use of online ballots rather than in-person ballots, is that it will allow the proper administration of elections regardless of whether the session is planned and then cancelled, or whether it is cancelled immediately. That is, it allows the elections to be conducted without the need to gather, and without the risk of interference from fluctuating levels of restriction.

Implications for the Election Synod

56. Having cancelled the Election Synod planned for August 2020 following the extension of Archbishop Davies' retirement age, it would be reasonable to assume that the responsibility to elect the next Archbishop would fall to the 52nd Synod, given that under normal circumstances the 52nd Synod would commence in October 2020 and the Election Synod is likely in the week of 19 April 2021. However, in accordance with subclauses 18(1) and 46(1) Of the *Synod Membership Ordinance 1995*, until the first ordinary session of the 52nd Synod is held, the 51st Synod remains the Synod that will be called upon to elect the next Archbishop.
57. In order to remove this cloud of uncertainty for all involved, measures may be taken to ensure that the 1st ordinary session of the 52nd Synod is held prior to the special session to elect an Archbishop. In order to achieve this end, the Standing Committee should recommend to the Archbishop that an ordinary session be convened immediately prior to the first day of the special session to elect the

next Archbishop. Aside from the need to meet for an ordinary session to address 'ordinary' matters, this will confirm that the 52nd Synod will be called upon to elect the next Archbishop. It is advantageous to convene the two Synods concurrently, as this will (as far as possible) ensure that one is not held without the other due to changing restrictions.

58. It seems unlikely that the Wesley Centre will be a viable venue for the Election Synod in April 2021. However, the terms of our booking allow cancellation two months prior with minimal financial penalty. The ICC is the preferred location for the Election Synod assuming that restrictions are still in place and the rates for the centre are reduced. Assuming a session of Synod is not held in 2020, the funds saved may be used to make up the shortfall for the Election Synod at the ICC.
59. To this end, the Standing Committee may –
- (a) agree in principle to recommend to the Archbishop that the Monday of the week of the planned 2021 special session to elect the next Archbishop comprise an ordinary session, then the Tuesday to Friday be set aside for the Archbishop's election, and
 - (b) authorise the Diocesan Secretary to take reasonable steps to secure the ICC for a suitable week for this purpose (assuming similar reduced rates as at present), while simultaneously holding a booking at the Wesley Theatre (in the event that restrictions ease).

Next steps

60. Assuming the Standing Committee agrees with the recommended actions in this report, the Diocesan Secretary will formally convey the recommendations and decisions of the Standing Committee to the Archbishop, and with his concurrence, the Diocesan Secretary will –
- (a) cancel the booking at Wesley Theatre for the planned ordinary session in October,
 - (b) attempt to progress a booking at the ICC for the Election Synod in April 2021 at the reduced rates,
 - (c) convey the planned actions to members of the 51st Synod and members of the 52nd Synod,
 - (d) provide updates as needed and a progress report to the Standing Committee by the time of its December 2020 meeting, with regard to the planned 1st ordinary and special sessions of the 52nd Synod.
61. In order to keep the Synod informed of the work of the Standing Committee and other diocesan organisations, the Standing Committee may wish to
- (a) provide an annual report in the same format as usual to the Synod, making it available to Synod members following the September Standing Committee meeting,
 - (b) make the reports and documents that would normally be tabled at Synod (including the relevant Standing Committee minutes) available for inspection by Synod members during the weeks of 12 and 19 October 2020 (by appointment), and
 - (c) make any reports and documents that the Standing Committee has authorised for printing for the next ordinary session of the Synod available online for Synod members.
62. In the absence of a session of Synod in October 2020, the Standing Committee may wish to schedule an additional meeting on 19 October 2020, to carry on its business. It is unclear whether this will be necessary. I recommend that the date be tentatively scheduled for a meeting with the matter to be decided at the September meeting, and members of Standing Committee be invited to advise the Diocesan Secretary of any business that would benefit being considered during October and any other considerations.

DANIEL GLYNN
Diocesan Secretary

20 July 2020

Venue options and requirements for Synod

1. At its session in October 2019, the Synod received a report entitled '14/17 Forum of Synod', outlining among other things, the key factors to consider in determining the location to convene a Synod. According that report, 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).
2. The requirements associated with the COVID-19 pandemic must be overlaid on top of those factors in determining a location for Synod.
3. There are a number of options for a venue for Synod, outlined below. In each, a description is given of the key considerations relating to that venue.

Synod in one indoor location – International Convention Centre, Darling Harbour

Most indoor venues unsuitable

4. Given social restrictions, the Wesley Centre is not a viable option for the October session of Synod. With the 4m² rule in place, the Theatre can only accommodate 150 persons (less than a quorum, let alone the full membership). Even if the official social distancing requirements are removed, it seems unlikely that we could reasonably expect our members to meet in such close proximity in the near future.
5. Several alternative options were considered, however most were immediately ruled out due to insufficient size (including St Andrew's Cathedral, the Sydney Town Hall and City Recital Hall).

The International Convention Centre

6. Ultimately, noting the desirability of hosting Synod near the city CBD for the reasons listed above (including access to transport, parking, meals and accommodation), the International Convention Centre (the **ICC**) at Darling Harbour is the logical remaining option, being able to scale to provide suitable social distancing.
7. The ICC has provided an interim quote to use its First State Super Theatre (the **FSS Theatre**) on Tuesday 13 and Wednesday 14 October 2020 (these were the available dates in the correct week), being 50% more expensive than we are used to, but within our capacity given we would likely only meet for two days.
8. Due to its location and normal purpose being for conventions, the ICC seems best suited to meet the operational needs related to running a 'normal' session of Synod. (For example, meals, transport options and accommodation [if needed], will be at least as available at and around the ICC as any other suitably sized venue in Sydney; while its proximity to the CBD and accessibility for train users make it the most attractive option.) Accordingly, this report will not dwell on the detail of operational considerations for meeting at the ICC.
9. Being indoors, there is the increased likelihood for transmission; and having all Synod members in one location maximises both the pool of people who may become infected if a person brings COVID-19 to Synod, and who must self-isolate for two weeks in that eventuality.

10. If the (anticipated) restriction on corporate gatherings larger than 150 people is removed, and Synod is to meet in one location, the ICC's FSS Theatre is the simplest option due to its proximity to the city, parking and public transport, and availability of restaurants – in addition to its ample space. The cost would be prohibitive if held over five days, however a 1-3 day session could fit within the original budget.

Synod in one outdoor (undercover) location – Sydney Olympic Park Arena

11. Another option is to use the undercover portion of a stadium. Both the ANZ Stadium at Sydney Olympic Park and Bankwest Stadium in Parramatta are available and the lease per day is surprisingly competitive. The Sydney Cricket Ground was contacted but did not respond to our request for a quote.
12. In either scenario, Synod members would be seated in the lower seating bowl, facing the field. A public address (**PA**) system and a small stage would be set on the arena sideline, facing members. For the sake of this report, ANZ Stadium is assumed to be the more attractive option of the two, given the availability of parking and transport solutions.
13. A significant benefit of the stadium option relates to social distancing and being outdoors. The Public Health Order that we have access to (in effect until 23 July 2020) is more generous with sporting facilities, provided that "(a) admission to the premises is by way of a ticket and each person has been assigned to a seating area, and (b) the total number of persons is the lesser of 25% of the capacity of the premises or 10,000 persons."
14. The parking and availability of public transport is fairly well provided for in either venue, however cafés and restaurants are limited. While the ANZ Stadium has capacity to cater to crowds significantly larger than the Synod, the meal venues are separated from the Stadium and just don't seem to be an attractive option for our needs. Accordingly, the availability of suitable food remains questionable.
15. An obvious risk with any stadium option is the possibility of inclement weather, being rain, wind or heat. The stage would need to be setup on the sideline, which is not undercover. Members would be able to be seated undercover, but with significant separation from the front stage if the weather is a factor (not to mention the imposition upon the President). An indoor stadium would remove the risk of inclement weather, while also removing the benefits of reduced transmission from being outdoors; so there would be little benefit in pursuing an indoor stadium as opposed to the ICC.
16. While logistical considerations such as placements of microphones and PA gear could be overcome, the stadium option remains a desperate solution. A stadium is intended for sporting events, and so will bring additional operational risk if attempted to be used for our 'business' purposes.
17. Until the Public Health Order is updated specifying the changes to take effect on 24 July 2020, it can only be assumed that the restriction on corporate gatherings will apply to corporate gatherings held at sporting stadiums.

Synod in multiple (satellite) locations

18. The multiple centre or 'satellite meetings' option was presented to Standing Committee in May 2020. The following is a revised and more detailed description of that option –
 - (A) Arrange 8-10 remote Synod meetings in large church buildings, each staffed by 1 or 2 SDS staff and 1-3 volunteers from the church. (The fewer locations, the easier to manage once the conference is setup; but the more locations, the safer we are from changes in restrictions and maximum sizes.)
 - (B) Synod members are summoned to a specific church building near them, gathering in groups of up to 100. (Note, for the purposes of restrictions, this is a private gathering, not a public gathering such as a worship service).
 - (C) Each satellite location has two Zoom conference links managed by the SDS staff in conjunction with the church –
 - The first is a large screen view of the conference (showing whoever is speaking currently) for all the members in the meeting to view. Any microphone on the members is muted all of the time (possibly unmuted for resolutions carried by acclamation).

- The second is in a separate room nearby, with a camera and screen feed to the conference, allowing members from that location (when called on) to speak to the conference, without distraction and without PA interference. (This to eliminate echo and the problems associated with 'hybrid' Zoom/in-person meetings)

...in this way, any member presenting will always be in a dedicated room with microphone, and be the only person in that room speaking. This should remove distractions, and assure equality of presence among all satellite meeting locations.

- (D) When a Synod member wants to speak, the staff use a shared digital list to add names of those who are 'standing'. The President is able to view the list in real time and see who is 'standing', and call them at his discretion (as is the case at a regular session).
- (E) Votes that are 'little more than a formality' may, with goodwill be taken on the absence of opposition (such as has become the practice at Standing Committee). For the majority of votes (including votes by houses and by secret ballot), conference voting technology would be required (see discussion below).
- (F) As to the location of the President and staff, there are two options –
- The President and staff may meet in a meeting room in St Andrew's house, without other Synod members present, so that there is no advantage for those members who happen to be in the 'head' location; however, this approach seems to disconnect the President and others from the members
 - The Wesley Centre (or other large meeting option) may be used as the primary location, with Synod members being given the option to attend Wesley using a registration system. With social distancing, the numbers in Wesley would be limited to 150, however it is conceivable that a sufficient number of Synod members would self-select to attend a local meeting, rather than the Wesley Theatre to make this viable.

Wesley Centre Satellite meeting support

19. The Wesley Centre offers a service to host and support satellite meetings. As part of this service, the Wesley Centre provides the central location (the Wesley Theatre, allowing as many members as possible), as well as the setup, support and responsibility for the technical aspects of the conference. This service includes –
- (a) venue hire for the Wesley Theatre,
 - (b) laptops and screens for the conference at the Wesley Theatre (not the satellite meetings),
 - (c) multiple cameras and operators (for the Wesley Theatre, not the satellite meetings),
 - (d) a technical team to tour the satellite meeting locations prior, to ensure technical setup, and
 - (e) (remote) technical support for the satellite meeting locations throughout the session.
20. If a satellite model is to be pursued, utilising the Wesley Centre's service is the preferred model, in order to reduce the risk of technical error or interruption, while allowing SDS staff to focus on the business of Synod, rather than its technical operation.

Flow of business

21. A significant problem with the satellite option is the flow of business across multiple centres. Even assuming the technology works flawlessly, there would still be a heavy reliance upon staff at each location; and expected delays due to video relay, additional procedures for indicating a desire to speak and attracting the President's attention, let alone efficiently and suitably debating an amendment or contested motion.
22. The counting of votes presents a particular problem. A regular session of Synod usually relies on voting on the voices, which would not be possible across multiple centres. Having sufficient camera quality and screen space to perform voting on the hands is unrealistic. The most promising solution is to utilise conference voting technology, allowing Synod members to use their own device to cast a vote (from anywhere with internet connection), immediately tallied for the President to report. The following considerations are relevant –
- (a) The software would need to prevent members from voting more than once in each ballot, and ensure only those present are able to vote.

- (b) It is anticipated that a small portion of members in each centre would not have a suitable device or may have connectivity issues preventing them from using their own device. These members (estimated to be 10-20 in each location) would need to sit in a location where their votes can be tallied by staff and submitted electronically.
 - (c) In this circumstance, the Synod may agree to pass motions that have 75% in favour with 75% of the votes cast, without the need to tally the device-less members (and vice versa for motions that are 75% opposed by 75% of votes cast).
 - (d) It would be expected that voting in this way would be less efficient (though more accurate) than voting on the voices, but significantly more efficient than votes by secret ballot.
23. Specific vote casting devices may be an option (such as were utilised at General Synod), however these devices tend to be designed for use within one local centre – not spread across the Diocese in multiples centres. They also bring additional cost and administrative burden to hand out and collect each day; and in the age of COVID-19 – to clean with each use. Accordingly, these devices are not recommended.

Logistical limitations

24. A preliminary investigation has identified churches in each region that could be utilised for the meeting. However, a sufficient number of churches that had sufficient size as well as parking and access to transport and meals were not able to be identified in each region. Accordingly, this option is not well suited to sessions of Synod that require meal breaks (such as ordinary sessions) – although it may be suitable for the session to elect the next Archbishop, trusting that members will arrive having eaten, so at least the lack of nearby food in some locations is addressed.
25. Assuming the satellite locations are church buildings, we would also need to organise cleaning of the premises, as well as suitable COVID-19 prevention measures such as onsite temperature checks, protections against sharing of food, etc.

Viability of convening in multiple locations

26. As noted previously, the Schedule to the 1902 Constitution, in subsection 1(2) anticipates a single location for Synod. Little progress has been made with the Attorney General's office in amending that provision to allow the use of technology and multiple sessions. Accordingly, the satellite option is not a viable option at present.

Synod via webinar

27. We may quickly rule out a session of Synod held entirely on individual access video conference, even using professional conference software.
28. Such a meeting would be prone to connection issues from members, and a significant minority would be expected to be unable to connect, participate and or vote, making this option unviable.
29. In addition, a meeting with 800 members, any of whom may speak, seems unreasonable for the President to chair effectively.

Summary Table

30. The table below provides a summary of key location-specific factors for ease of comparison.

Factor	ICC FSS Theatre	Sydney Olympic Park	Multiple satellite Locations
Measures to reduce risk of infection	✗ Indoors	✓ Outdoors	✗ Indoors ✓ Reduced risk, each location quarantined from others
Social distancing	✓ Capacity for 1,300 under 4m ² rule	✓ Capacity for thousands	✓ Capacity limited by building size
(Anticipated) 150 person maximum	✗✗ Unlawful if 150 max. is in place	✗✗ Unlawful if 150 max is in place, unless stadiums exempted	✓ Each location would be less than 150 persons.
Implications if COVID-19 present	✗ All attending would need to isolate	✗ All attending would need to isolate	✓ Only the portion attending the location affected would need to isolate
Accessibility of Meals	✓ Darling Harbour restaurants ✗ Pricey	✓ Cafes and restaurants nearby ✗ Limited options, possibly closed	✗✓ Some locations well catered for; others not within walking distance of food outlets.
Travel accessibility	✓ Parking ✓ Public transport from all Regions	✓ Parking ✗✓ Public transport, although difficult for some regions	✗✓ Some locations have sufficient parking, others do not. ✗✓ Some locations close to public transport; others are not.
Other factors	✓ ICC is 'for purpose' – should be easy to run a Synod, with minimal operational risk	✗ Dependent on the weather ✗ Is not 'for purpose' – brings operational risk. ✗ Awkward to sit in the stands and have front table on the sidelines.	✗ Multiple locations brings significant operational risk. ✗ Likely technical problems with at least one site. ✗ Relies on significant staff presence. Huge logistical operation brings risk. ✗✗ Without amendment to the Constitution, is legally questionable.

Standing Committee of Synod

Deeming the date of Synod for conduct of elections

Purpose

1. The purpose of this report is to address the request of the Standing Committee on 25 May 2020 for recommendations for a 'deemed' first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session of the 52nd Synod.

Recommendations

2. Standing Committee receive this report.
3. Standing Committee, under rule 8.2 of the Schedule of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he –
 - (a) determine that it is impossible or impracticable to conduct any elections at a session of the Synod during 2020, by reason of the health crisis created by the COVID-19 pandemic and ensuing restrictions on public gatherings; and
 - (b) deem 12 October 2020 as the first appointed day of the first ordinary session of the 52nd Synod for the purpose of elections conducted under the rules for that session.
4. Standing Committee, under rule 8.5 of the *Synod Elections Ordinance 2000*, recommends to the Archbishop that he make the regulations set out in the Annexure to this report for the effective conduct of elections held prior to the deemed first appointed day of the session.

Background

5. One of the key functions of the Synod is the election of persons to diocesan bodies. Currently, there are approximately 45 diocesan bodies to which Synod elects members. These include the councils of diocesan schools and other diocesan organisations, such as Moore Theological College, Youthworks and Anglican Community Services.
6. Under the terms of the relevant constituting ordinances, many board and committee positions in diocesan bodies fall vacant on the first day of the first ordinary session of each Synod. For instance, clause 10.2 of *Moore Theological College Ordinance 2009* states that the two longest-serving clergypersons elected by Synod to the College's Council are to retire on the first day of the first ordinary session of each Synod.
7. If Synod were to be held this year, it would be the first session of the 52nd Synod. The first appointed day of this 52nd Synod, which was scheduled to be 12 October 2020, would trigger certain vacancies in the membership of diocesan boards and committees.
8. However, the current social restrictions in place due to COVID-19 render it impractical (if not impossible legally-speaking) to hold a session of the Synod in 2020. It does not appear to be feasible to comply with these restrictions and to conduct Synod business effectively given the size of its membership.
9. Nonetheless, it is desirable for the business of diocesan boards and committees to proceed, including in relation to the conduct of elections. Accordingly, at its meeting on 25 May 2020, the Standing Committee resolved as follows:

“Standing Committee requests that a report with recommendations and, if appropriate, a Bill for an ordinance, be provided to a future meeting of the Standing Committee to

provide for a date to be deemed the first date of the first ordinary session of the 52nd Synod for the purposes of conducting elections tied to the first ordinary session.”

10. This report provides a recommended mechanism for the Standing Committee to ‘deem’ a commencement date for the first ordinary session of the 52nd Synod, allowing the elections tied to the first ordinary session to be administered regardless of whether a session is convened, and on the assumption that a session will not be convened as scheduled in 2020.

Discussion

Deeming the date of Synod for the conduct of elections

11. The *Synod Elections Ordinance 2000* (the **Ordinance**) sets out the processes for the conduct of elections by Synod members and for other matters. Specifically, the Schedule to the Ordinance sets out the ‘Rules for the Conduct of Synod Elections’.
12. Relevantly, rule 8.2 of the Schedule includes:
 - 8.2 Impossibility or impracticability etc of conducting an election**
 - (1) This rule applies:
 - (a) if the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of the Synod, or
 - (b) if, for any reason, an election does not take place at the session.
 - (2) The election is to be conducted in the same manner as an election is to be conducted under this Schedule prior to the first appointed day of a session except that, for the purposes of the election, the Archbishop-in-Council is to specify a date which is to be regarded as the first appointed day of the ordinary session for the purposes of applying the relevant rules in this Schedule.
13. Under rule 8.2, if the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of Synod, then that election is to be “conducted in the same manner” as an election that is conducted under the Schedule prior to the first appointed day of a session. This matter is discussed in more detail below.
14. For such an election to occur, the Archbishop-in-Council must also specify or deem a date as the first appointed day of the ordinary session for that purpose. It is sensible to propose 12 October 2020 as the deemed date, being the date that would be the first day of the session were it to be held.

Implication for Standing Committee membership

15. Subclause 1A(3) of the *Standing Committee Ordinance 1897* provides that –
 - (3) The election of the Elected Members is to be held during the first session of each Synod and, subject to this Ordinance, such persons hold office until the first day of the first session of the next Synod.
16. The *Standing Committee Ordinance 1897* defines Elected Members as ministers or lay persons who are members of Synod.
17. Relevantly, subclauses 18(1) and 46(1) of the *Synod Membership Ordinance 1995* impose time limits on Synod membership for parochial representatives and nominated lay persons, stating that Synod membership “continues...until the day before the first day of the first ordinary session of the next Synod”.
18. If the Standing Committee passes the resolutions recommended in this report, the election of Standing Committee members (i.e. Elected Members) will occur alongside all other Synod elections prior to 12 October 2020.

19. The effect of subclause 1A(3) of the *Standing Committee Ordinance 1897* is that Standing Committee members elected at the first session of the 51st Synod will only retire from office immediately prior to the first day of the first session of the 52nd Synod (expected to be in April 2021). This means the persons elected to Standing Committee may only take their position as Standing Committee members at the first Standing Committee meeting after that first session of Synod (expected to be in May 2021).

Making regulations to give effect to the Rules

20. Rule 8.5 provides as follows:

8.5 Regulations

The Archbishop-in-Council may make regulations to give effect to the rules in this Schedule, including to provide for any matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively.

21. The rules (specifically rule 8.2) provide for conducting an election in circumstances where it is impossible or impractical to conduct an election at or during a session of the Synod. Therefore it is competent for the Archbishop-in-Council to make regulations under rule 8.5 to provide for the effective conduct of elections that are not held at or during a session of the Synod.

Regulations for the conduct of uncontested elections

22. Rules 4.1 and 4.2 of the Schedule sets out the process by which uncontested elections are to be conducted.
23. In the case of an uncontested election, the only act that would be undertaken at a session of the Synod is the declaration that the relevant persons are elected to their respective offices (rule 4.1(2)). The proposed regulations therefore set out an alternative means for the Archbishop to declare the elections in a circumstance where no session of the Synod is held since this is a “thing” that is not provided for in the rules to ensure that an uncontested election can be conducted effectively.

Regulations for the conduct of contested elections

24. Under rule 8.2, the election is “to be conducted in the same manner as an election is to be conducted under this Schedule prior to the first appointed day of a session”.
25. There is no “manner” in the Schedule for the conduct of any such election which is contested. There had previously been such a manner in the form of rule 5.3, which dealt with postal ballots conducted before a session of Synod. Rule 5.3 was omitted by the *Synod Elections (Efficiency and Transparency) Amendment Ordinance 2013*.
26. Ideally rule 8.2 would have also been amended in 2013 to better facilitate the conduct of elections in situations where the Archbishop-in-Council determines that it is impossible or impracticable to conduct an election at or during a session of the Synod. The Standing Committee lacks the delegated power to amend the rules in the *Synod Elections Ordinance 2000* (see sections 4(1)(a) and 7(2) of the 1902 Constitution). Amendments thereto can only be made by the Synod itself.
27. Regardless, the absence of a “manner” for the conduct of a contested election is a “matter or thing not provided for in the rules which may be necessary for an election to be conducted effectively” that can be the subject of a regulation under rule 8.5. Rule 8.2 clearly provides for elections to be conducted other than at or during a session of the Synod, so it is competent for the Archbishop-in-Council to make regulations to give effect to that rule by specifying a process for a contested election.
28. It is proposed that contested elections be held as online ballots in accordance with the proposed amendments to the *Synod Elections Ordinance 2000* set out in the Appendix to the report of the Diocesan Secretary dated 19 May 2020 titled “66/19 Review of the Standing Committee Ordinance 1897”. The Standing Committee resolved to support those amendments in principle at its May meeting. The material in the Annexure replicate these proposed amendments in the form of regulations under rule 8.5 of the Ordinance.

ANNEXURE

Regulations made under Rule 8.5 of the *Synod Elections Ordinance 2000* for the effective conduct of elections held prior to the deemed first appointed day of the first ordinary session of the 52nd Synod

Interpretation

1. In these regulations:

Ordinance means the *Synod Elections Ordinance 2000*.

Rule means a rule in the Schedule to the Ordinance.

Schedule means the Schedule to the Ordinance.

2. Unless the context otherwise indicates, the definitions in rule 1.2 of the Ordinance apply to these regulations.

Administering the election process

3. The administration of the election process shall be conducted in accordance with Part 3 of the Schedule.

Regulations for uncontested elections

4. If, by 5.00 pm on the precis closing day, the number of persons nominated for election to an office does not exceed the number of persons to be elected –

- (a) the Returning Officer is to forthwith give notice to the President of:
 - (i) the offices for which the nominations were made, and
 - (ii) the names of the persons nominated,
- (b) as soon as practicable, the President is to declare elected to their respective offices the persons named in the notice in regulation 4(a), and
- (c) the Returning Officer is to post a copy of the notice indicating those persons who have been elected at the nominated website address.

Regulations for contested elections

5. If, by 5:00 pm on the Precis closing day, the nominees for election to an office is greater than the number of persons to be elected, a ballot is to be held in the following manner –

- (a) As soon as practicable, the Secretary is to send Synod Members a notice which specifies –
 - (i) the offices for which a ballot is to be conducted,
 - (ii) the name of each person nominated to those offices and the suburb or locality of their residence, along with their precis,
 - (iii) the names of the 2 members who signed the nomination in accordance with the Rules,
 - (iv) the date by which a link to the online ballot will be circulated (the 'ballot opening date', per regulation 5(c)), and
 - (v) the date on which the ballot will close (the 'ballot closing date', per regulation 5(d)).
- (b) The notice in regulation 5(a) is to include an invitation for Synod Members to submit material to the Secretary in support of the nomination of a nominee or nominees, to be hosted on an unadvertised but publicly accessible page on the SDS website, subject to –
 - (i) the material being provided by the Synod Member in completed form within four business days of the notice of contested election being posted,
 - (ii) the provision of the written approval of every person referred to in the material (where reasonable to do so), including any nominee and their nominators, whether referred to by name or not.

- (c) On the date (the 'ballot opening date') five business days after the notice sent under regulation 5(a), the Returning Officer shall send by email to each Synod Member –
 - (a) a unique link to an online ballot allowing the Synod Member to indicate the name of the person or names of each of the persons for whom the member wishes to vote, preserving as far as reasonable the anonymity of the Synod Member, while providing only one vote per Synod Member,
 - (ii) a statement of the ballot closing date (per regulation 5(d)),
 - (iii) a link to an unadvertised but publicly accessible page on the SDS website, containing any notices made in accordance with regulation 5(b).
- (d) The ballot shall close at 5:00 pm on the date (the 'ballot closing date') five business days following the ballot opening date (per regulation 5(c)).
- (e) As soon as practicable after 5:00 pm on the ballot closing date, the Returning Officer is to send to the President a report containing:
 - (i) a statement of the total number of ballot papers which were formal and informal under rules 5.6(2) and 5.6(3) of the Schedule, and
 - (ii) a complete list of the names of the nominees and the number of votes recorded for each nominee, with the names on the list to be arranged in the order of the number of votes recorded beginning with the highest, and
 - (iii) having regard to the number of persons to be elected and the list referred to in regulation 5(e)(ii) – a statement of the name or names of the person or persons to be declared elected.
- (f) As soon as convenient after receiving the Returning Officer's report, the President is:
 - (i) to declare elected the person or persons referred to in the statement required by regulation 5(e)(iii), and
 - (ii) to cause a copy of the Returning Officer's report to be sent to each Synod Member.

Application of these regulations

6. Recourse may be made to the provisions set out in rules 5.8, 5.9, Part 6 and Part 8 of the Schedule in order to settle a question about the application of these regulations.

A Theological Framework for Reconciliation, with special reference to the Indigenous Peoples of Australia

22/18 Indigenous Ministry in the Diocese

(A report from the Sydney Diocesan Doctrine Commission.)

A Resource Paper for the Indigenous Ministry Task Force

The following report has been written in response to Synod Resolution 22/18, which 'requests the Diocesan Doctrine Commission, in consultation with Indigenous Christian leaders' produce a report outlining 'a theological framework for reconciliation, with special reference to the Indigenous peoples of Australia'. The purpose of this report is to serve as a resource for the task force established by Synod, which, together with the Social Issues Committee, is to produce a further report 'detailing an appropriate out-working of the Bible's teaching on reconciliation, and providing recommendations as to how the Diocese as a whole, including organisations, parishes and individuals, might (i) acknowledge past failures in relationships with this nation's First Peoples, and (ii) find ways to become more intentionally involved with the ministry of the gospel to and with Indigenous peoples'.

Introduction and Overview

1. The word 'reconciliation' has been applied to many contemporary political situations around our globe. This includes our government's initiatives and policies concerning relationships between indigenous and non-indigenous Australians. Reconciliation is also a significant theme in Scripture. However, since we may run the risk of reading political ideas into scriptural ones, it is important to grasp the theological framework established by the biblical teaching, before we seek to apply this framework to address the very real and substantial issues we face in thinking about improving current relations and addressing past abuses.
2. In the Scriptures, 'reconciliation' has multiple dimensions, such as divine-human reconciliation, cosmic reconciliation, Jew-Gentile reconciliation and person-to-person reconciliation. It is important not to conflate these dimensions by, for example, assuming that the principles of divine-human reconciliation are identical to person-to-person reconciliation, or that the principles for restoring broken relationships at a person-to-person level are identical to the principles for restoring disordered relationships within and between groups of people.
3. In Section A, we trace out a theological portrait of reconciliation to demonstrate that there is both **asymmetry** and **analogy** between divine-human reconciliation and person-to-person forgiveness.
4. In Section B, we explore how divine-human reconciliation provides both the **shape** and **basis** of reconciliation in human relationships. We recognise that it is important to distinguish between human relationships that have been ruptured because of personal sin, and human relationships that have been disordered by past actions, attitudes and consequences that have caused estrangement in the present. Reconciliation is required in each case, but the steps towards reconciliation will differ.
5. In Sections C – E, we apply this framework to individual believers (Section C), to local church communities (Section D) and to broader organisational relationships (Section E), with special reference to the indigenous peoples of Australia.
6. In Section F, we move beyond the theological framework to explore some practical implications.
7. Finally, in Section G, we draw the threads of the discussion together and suggests the value of this theological framework for the report on reconciliation to be written by the Indigenous Ministry Task Force and the Social Issues Committee.

A) A Theological Portrait of Reconciliation

8. In common parlance or the ordinary contexts in which reconciliation is discussed, it is a term that depicts the transition of personal relationships from antagonism or alienation through restoration to communion or mutually beneficial community.
9. In Scripture, the word 'reconcile' (καταλλάσσω) occurs in a limited (although theologically very significant) number of passages in the Pauline epistles (Rom 5:7-12, 2 Cor 5:16-21, Col 1:16-22, Eph 2:14-17). However, the theme of reconciliation is much wider, and is connected to the restoration of peace and the right-ordering of relationships more broadly.
10. In Paul's usage of the term καταλλάσσω, he ranges across the cosmic to the vertical to the horizontal dimensions of reconciliation.

Cosmic reconciliation and its consequences

11. In Colossians 1, Paul reminds the Colossians that God has acted to bring them under the reign of his beloved Son, through whom and for whom he created all things (v. 16). With the rebellion of the man and the woman in the Garden (Gen 3), God's good creation was 'subjected to frustration' by him (Rom 8:20). The power of death was given to the devil (Heb 2:14) and thus a 'dominion of darkness' ensued (Col 1:13). The wonder of the gospel is that this subjection was in anticipation of the coming of the Son 'to reconcile everything to [the Father] ... by making peace through his blood shed on the cross' (Col 1:20).
12. The humility of the Son in taking 'the form of a slave' and 'becoming obedient to the point of death – even death on a cross' (Phil 2:7-8) was vindicated by God when he was made 'the head of the church' as 'the firstborn from among the dead' (Col 1:18). In designating him as the Son by the Spirit of holiness at his resurrection (Rom 1:4), God 'highly exalted him and gave him the name that is above every name' (Phil 2:9). In doing this, he made his 'enemies a footstool' (Ps 110:1; cf. Acts 2:34-35). This was God reconciling all things to himself through his royal and eternal Son.
13. The Father's action to reconcile everything to himself, revealed in the grace of our Lord Jesus Christ, creates the fellowship of the Holy Spirit (2 Cor 13:14). That is, God, in the power of the Holy Spirit (1 Cor 12:13), has constituted the church as a body of which Christ is the head (Col 1:18), and which displays the manifold wisdom of God (Eph 1:10; 3:10).
14. Revelation 7:9-10 explains how the eschatological outcome of this cosmic reconciliation is displayed in the new creation, where the redeemed from every nation, tribe, people and language will stand before the throne to worship God and the Lamb. Here we learn that reconciliation leads to a unified, although certainly not uniform, people, gathered to worship God for his saving work.
15. Thus, the concept of reconciliation is ultimately grounded in the triune life of God. This is not because the persons of the Godhead need reconciling to one another but because the perfect order of relations among Father, Son, and Spirit effects the order of right relations between God and humanity, as well as between persons. This is a work that has begun in the present age and will be perfected in the new creation.

Divine-human reconciliation

16. Romans 5:7-11 and 2 Corinthians 5:16-21 focus on the vertical reality between God and his people. Because human sinfulness puts people at enmity with God and provokes his wrath against them, reconciliation is necessary for salvation. God is the sole agent of reconciliation as he reconciles the world to himself in Christ (2 Cor 5:18). This is an expression of his great love for his enemies (Rom 5:8-10).
17. The propitiatory death of Christ lies at the heart of the message of reconciliation (2 Cor 5:18-21). God's self-giving love for the godless is seen, atonement for sin is made, and forgiveness of sin is possible. In this reconciliation a new and enduring relationship is established, whereby the reconciled believer is no longer subject to the wrath of final judgement but rather enjoys the hope of the glory of God (Rom 5:9-11).

18. People are deserving objects of God's wrath prior to reconciliation. Reconciliation is God's work from first to last. We do not reconcile ourselves to God; God reconciles us to himself and himself to us, at the cross. Nonetheless, in 2 Corinthians 5:20, Paul calls on his readers to 'be reconciled to God' as the right response to their reconciled relationship with God in their everyday lives.

Interpersonal reconciliation

19. Ephesians 2:11-22 points to the reconciliation of Jews and Gentiles in a new unified humanity, where previous sociological distinctions have lost their power to separate what has been brought together in Christ. Christians are called, therefore, to 'be eager to maintain the unity of the Spirit in the bond of peace' (Eph 4:3). This pushes us forward to a further level of unity: "unity in the faith and in the knowledge of the Son of God" (4:13). As we will see, this has significant implications for how we treat one another.
20. While the gospel provides this impetus towards reconciliation between people, it is debatable to what extent divine reconciliation provides a paradigm or pattern for our practice of reconciliation, given the **asymmetry** of the divine-human relation in the account given above. Reconciliation between God and humanity is not based on mutual agreement that has to be established first, but rather on a one-sided offer of peace where there was conflict. It is costly and requires withdrawing from attempts at retribution. The one who offers reconciliation is the one who pays the price for the renewal of the relationship. This may be possible to enact at an interpersonal level, but the complexities multiply once groups and social relations are involved.
21. Matthew 5:23-24 takes this further by pointing to the importance of reconciliation in the case of a believer who, while bearing no animosity towards another, becomes aware of the animosity of other towards him. Jesus urges the believer to take immediate action to be reconciled before performing an act of worship before God.

B) Divine Reconciliation as the Shape and Basis of Human Reconciliation

22. The Bible often connects the saving, reconciling work of God with the restored relationships that we should seek with each other. We may not be able to achieve reconciliation unilaterally in the way that God can, in his infinite power and grace, but the love of God in Christ provides the essential **shape** and **basis** of reconciliation in human relationships.
23. We see in God's reconciling work the **shape** of all true reconciliation—where the source of the enmity or hostility is accurately recognized as arising from human sin, where the cost and consequences of sin are dealt with, and where forgiveness and the restoration of relationship is thus made possible.
24. We also discover in God's reconciling love a new **basis** and motivation for reconciliation in human relationships. In Christ, God recreates us as new people (2 Cor 5:16-18), no longer trapped in the inwardness and selfishness of sin, but now forgiven and set free in the Spirit to walk in love (Gal 5:13-26). Christ is the mediator not only of reconciliation between us and God, but of reconciliation between alienated and hostile people.
25. This is frequently seen in the New Testament in the restoration of relationship between Jews and Gentiles. The hostility and division between these historically alienated groups is dissolved at the cross. In Christ, the two become one (Eph 2:11-22). A new humanity is created in which mutual love, gentleness, unity and peace are realities to be sought and maintained (Eph 4:1-3).
26. This God-given reconciliation—which Paul, in Colossians 1:20, describes as the 'reconciliation of all things to himself'—calls believers to a new life, in which they put off the 'old humanity' of malice, anger, envy and strife and put on the new Christ-like humanity of love, patience and forbearance, 'forgiving each other as the Lord has forgiven [them]' (Col 3:1-17).
27. This has an obvious application to personal relationships. If there is a rupture between two believers, the gospel drives us to reconciliation—to a repentant recognition and confession of the particular sin involved, to free forgiveness, and to a restoration of fellowship.

28. However, the example of the ancient division between Jews and Gentiles alerts us to the fact that relationships between individuals and groups can be ruptured not only by individual sins, but by a hostility that has its roots in something deeper and more historical. Sometimes, relationships are disordered not by particular sins in the present, but as a consequence of more far-reaching, longer-term expressions of humanity's sin—in this case, God's historical election of Israel for the sake of the nations, which was distorted by both Jews and Gentiles into a deep animosity.
29. This relationship between our own personal sin, and the broader, inescapable sinfulness of humanity after the fall, is seen at a number of other points in Scripture. We cannot escape the universal corruption that comes from being a child of Adam. We are both affected by this corruption and, in various ways, complicit in it (Rom 5:12-14). The consequences of corruption can run deep. "The sins of the parents are visited upon their children to the third and fourth generation" (Exod 34:7), and sins committed by past generations can irrevocably shape the lives of their descendants. Complicity takes the form of solidarity in sin with our ancestors. We may not be guilty of their particular sins, but we reap the fruits of their deeds and almost inevitably perpetuate the culture which their sins brought into being.
30. The distinction between our personal sins and the sins of our parents is useful for understanding reconciliation more deeply. Sometimes reconciliation will be needed because of a personal offence; because of something we have done (or not done) that has rightly offended our brother or sister. At other points, relationships may be disordered by historical, inherited factors—by past actions, attitudes and consequences that cause bitterness, hostility and alienation ('estrangement')—that also call for reconciliation.
31. It is worth teasing out what reconciliation looks like in these two kinds of relational breakdown. Let us describe them as 'personal enmity' and 'historical estrangement'. Although the overall shape and goal of reconciliation is the same in each case, the particulars are a little different.
32. In both cases, reconciliation first requires a clear-eyed **recognition of the cause of the relational problem**—whether of particular sinful actions, or failures to act, or indeed indifference, for which we are personally responsible; or of historical or inherited factors that generate and perpetuate estrangement.
33. Second, there is an **appropriate attitude** or stance towards the causes of the problem. Whether personal enmity or historical estrangement, the attitude should be one of godly sorrow, an acceptance of guilt for what we have done or failed to do, and a desire to set things right.
34. Third, this appropriate attitude should lead to **action**. In the case of personal enmity, the appropriate actions are to confess our sin to the one we have wronged, to seek (or grant) forgiveness, and to make (or accept) whatever restitution is possible. In the case of historical estrangement, there may be no personal sin to confess or seek forgiveness for, and no personal restitution to be made. However (and especially if there is), a loving desire to set things right will lead us to look for ways to do good to those from whom we are estranged, to show grace and generosity instead of animosity, and to retrieve as much justice and good as possible (Matt 5:23-24).
35. Fourth, and following from these first three steps, there is a **restoration of relationship**, which is the goal of all reconciliation. This restoration is expressed in peace and unity, and in a generous sharing of the good gifts God has granted us.

C) Applying gospel reconciliation between individuals

36. If individuals have been reconciled to one another through a repentant recognition and confession of sin, and the seeking and receiving of forgiveness, this means the hostility and hurt that distorted and disrupted the relationship has been resolved and removed. This enables a changed attitude toward one another and the reestablishment of relationship. Although the process may take time, the individuals are once again able seek the good of each other, through prayer and practical acts of love. They are able to work towards rebuilding friendship and experiencing true Christian fellowship. That fellowship, grounded in their unity in Christ, will be marked by generosity, compassion and a desire to serve one another.

37. If the kind of reconciliation described above isn't achievable (for example, when one of the individuals has died or, perhaps, due to domestic violence or physical distance), what is possible is the cultivation of a new attitude toward the other (Matt 18:35).
38. Where hurt, injury and hostility exists between indigenous and non-indigenous people because of racism, exclusion, indifference, ignorance or other personal affronts, how may they be reconciled? Ultimately, as with all other relational breakdown, reconciliation will require repentance, confession, and the giving and receiving of forgiveness. For the indigenous person this will include others' understanding and acknowledging the nature and scope of the hurt that has been caused, both by dispossession and the attendant and continuing violence. This will allow a relationship of trust to emerge, free from previous hurts, and a renewed unity and fellowship in Christ.

D) Applying gospel reconciliation at the level of the local church

39. Estrangement may exist both within and between local churches, arising from either recent events or from deep-seated historical factors.
40. Whether within or between local churches, unity in the gospel of Christ is fundamental to any pursuit of reconciliation. The call to live in good relationship with other local churches is demanded by the gospel itself, and so unity between faithful local churches is not created by them, rather it is the divinely created reality that local churches are called to recognise and express. Any predominantly non-indigenous church already shares a profound unity in Christ with any neighbouring indigenous church.
41. This unity in the shared experience of redemption transcends all social, demographic, cultural, and other barriers, and so entails the imperative to walk alongside other churches or Christian groups, regardless of their different cultural or historical expressions in living out the gospel. The gospel compels indigenous and non-indigenous churches in the same vicinity to seek out ways to walk with one another.
42. Healthy relationships between different local churches need not be expressed in organisational unity or by regular combined meetings. Rather reconciliation can be expressed in mutual prayer, shared evangelistic endeavour, partnership in social care in the local community, and collaboration on local issues. Only when structural unity or combined gatherings further such goals should they be pursued.
43. This should not involve the imposition of one church's culture and forms upon another, but rather a sincere agreement in foundational matters of life and doctrine, alongside a deepening appreciation for and continuation of diverse practices expressing Christian freedom and varying cultural forms. In particular, an indigenous church ought to be free to find culturally appropriate ways to express biblical faithfulness and Christian discipleship. Indigenous and non-indigenous churches in gospel partnership ought to seek ways to affirm and rejoice in one another's faithfulness, freedom and difference.
44. Where recent or historical sin impacts the expression of gospel unity among local churches, a willingness to understand the roots of such estrangement, a godly sorrow at such a breach in the body of Christ, whole-hearted public repentance from church leaders, and public expressions of Christian unity, will all be necessary steps on the path to reconciliation.
45. Such reconciliation not only expresses the underlying spiritual reality of unity in Christ, but also provides a clear witness to the wider society of the prospect of unity in diversity, even where deep historical divisions would seem to make such unity impossible. There is an opportunity for Christians to model genuine and deep reconciliation between indigenous and non-indigenous Australians.

E) Applying gospel reconciliation at the diocesan level

46. The Diocese is neither a church, nor simply a fellowship of churches. It is an institution of Christendom with an existence in law, the authority to create and govern social institutions, and a consequent set of social obligations. This straddling of domains makes the question of reconciliation

theologically complex, even before we remember that Christians acted against indigenous people who were outside of Christ.

47. Organisations are not persons. Nonetheless they contain persons who represent and empower their constituents to act, all of whom are moral agents. One might argue that reconciliation only involves the people in the organisation, as people. However, like other communities, organisations in the abstract have a continuity with the past which individual members do not, and this puts them in a position to take responsibility for the sins of the fathers, and make restitution for those who continue to suffer from past wrongs. The nation's government is chief among these organisations.
48. The organisation which concerns us here is the Anglican church or, more specifically, the Anglican Diocese of Sydney, which now spans Greater Sydney and the Illawarra. The ecclesiastical responsibility for this area has changed considerably over the centuries—1788–1813, Bishop of London; 1814–1836, Bishop of Calcutta; 1836–1847, Bishop of Australia; 1847–today, (Arch)bishop of Sydney. Sydney Anglicans today are multicultural and multinational, and may feel little or no personal connection to the nation's colonial history. Nevertheless, there is an institutional continuity of ministry and church governance that is unbroken, which forms a living connection to the past. Moreover, significant parcels of land now in the possession of the Diocese came from crown grants, which dispensed land taken (often by force) from its traditional custodians. Sydney Diocese is much smaller than it once was, but it still lies within the power of the Diocese through its Synod to act on behalf of the parishes that remain within its borders.
49. It is difficult to identify any indigenous Christian organisation from which the Diocese is estranged. In any case, indigenous Christian victims of historic oppression and violence suffered for being aboriginal, not for being Christian. Historically, the 'organisations' the colonisers dispossessed were aboriginal nations—but tragically, none of these survive as organisations. Indigenous communities exist today, both Christian and secular, but ironically their historical dispossession means that their 'organisational' connection to the past is fractured in a way that the Diocese's is not. An organisation that wishes to move forward in reconciliation must deal with isolated survivors of ancient communities, and newly-formed communities and organisations, both religious and secular.
50. Indigenous and non-indigenous believers are already reconciled in Christ, and the Diocese has a role in helping make that reconciliation a reality in relationships, whether inter-institutional or between the institution and families or individuals. The activity of ordering our relationships in a way that reflects the reality of our reconciliation to one another in Christ may be labelled 'practical reconciliation'. This can happen at two levels.
 - (1) Institutions enable people to act, and the Diocese has the motive, means, and opportunity to facilitate and resource 'practical reconciliation' between individuals and between church communities.
 - (2) Institutions themselves, though they are not personally culpable for the sins of those who have passed away (institutions are not persons), and though they may no longer be acting in oppressive ways from which their members need to repent, are nevertheless in a position to speak on behalf of those whose sins the institution once facilitated and resourced. Therefore, the Diocese as an institution is able to express repentance for its past actions as an institution, and has the capacity to set things right where possible. An institutional apology can be powerful precisely because of the real connection to the past which institutions can preserve.
51. When it comes to indigenous non-believers, God's offer of reconciliation is the ultimate gift we can offer, and one which the institution can support. However, non-believers are also victims of historical oppression, and the gift of God's reconciliation must not be offered without 'practical reconciliation'. This then becomes an enactment of the gospel, and a powerful demonstration of the truth and power of the message of the cross. However, if acts of restorative justice are to have any Christian meaning, they must be interpreted to their beneficiaries by the verbal explanation of the gospel.
52. On the basis of the above, the first steps toward reconciliation involving an institution might include (1) establishing the historical actions, either taken or enabled by the institution, which lie at the root of current estrangement; (2) establishing the identity of those groups and individuals who now suffer from those past actions; and (3) establishing the harms suffered then, and their enduring consequences.

53. The final step is to establish what is needed to retrieve as much justice and righteousness as possible for those still suffering the consequences of historical actions; and which of these needs the church can (and should) best meet, either with the government or, more significantly, in its own right.

F) Excursus: Justice, righteousness and the gospel

54. At this point, the theological framework for the issue is complete. In this excursus, we take the liberty of going beyond our brief to explore some of the practical ramifications of our thinking.
55. The words *justice* and *righteousness* are significant, because they refer in the Old Testament to the *political* expression in Israel of God's self-giving love. When God delivers justice and righteousness this refers to salvation and security; when Israel's king delivers justice and righteousness it refers to the right ordering of society. God 'defends the cause of the fatherless and widow' (Deut 10:18-19), and so when Josiah 'defended the cause of the poor and needy' he demonstrated 'what it means to know God' (Jer 22:16).
56. Israel was a political organisation in a way that churches are not. Because of the political nature of organisations, and the relationship the Diocese as an institution has to the wider indigenous community, as well as to the government, Israel provides a good model from which to begin thinking about justice for indigenous Australians. Of course there are differences—like the nature of Israelite society and its place in salvation history, as well as the nature of the oppression that marginalized people within Israel suffered—that we will need bear in mind.
57. A trio of classically vulnerable citizens—the foreigner, the fatherless, and the widow—permeates the book of Deuteronomy, because God's special love for them holds up a mirror to Israel, in which they see themselves when they were foreigners loved by God in Egypt (Deut 10:18-19). As a result, Israel is to feed them from their tithes (Deut 14:29), include them in their celebrations (Deut 16:11, 14), and apply the law to their benefit (Deut 24:17-22).
58. Christopher Wright identifies seven features of the Old Testament's treatment of the poor and needy: (1) 'The law insists that *poverty must be addressed*, and redressed, whatever the causes may be.' Leviticus 25 does not care about assigning blame. (2) 'The *kinship/family structure of society* [is] the key factor in preventing poverty and restoring people from it.' (3) Israel's law 'formed an impressive and systematic *welfare programme* for those who were truly destitute, that is, mainly the landless and familyless.' (4) The poor must be 'treated with *judicial equality* in the whole legal process.' (5) 'The law typically addresses not the poor themselves but *those who wield economic or social power*.' (6) The law builds 'a broad *moral and emotional ethos*' around its legislation. (7) The law 'makes care for the poor *the litmus test of covenant obedience*.'¹
59. Moving from ancient Israel to modern Australia, it is clear that the authority to dispense forensic justice, for example, lies in our government, not the church, and the relief of poverty and oppression is first of all the responsibility of every Australian through their government as well as privately. Nevertheless the church has been blessed with the resources to distribute many forms of justice, and the plight of Israel's powerless presents interesting parallels with our own indigenous citizens, Christian or otherwise, to whom the church as a social institution owes a debt. The presenting issue for Israel was poverty and powerlessness, but these ills flowed from the disruption of family groups, and this disruption flowed in turn from the loss of land. The fundamental injustice perpetrated against indigenous Australians was *dispossession*. But restoring a state of justice is no longer as simple as restoring land. The suffering which ensued is also the church's privilege to address; we write "also" because the fact of dispossession remains, and this must force us as an institution to ask what reparation might look like.
60. In particular, while indigenous Christians have a different relationship to land than their unbelieving neighbours, they remain bound to land as part of their identity in a way Westerners are not, and so caring for them as human beings requires that we recognise this. We also recognise that not all

¹ Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Nottingham: IVP, 2004), 172–75.

indigenous Australians are poor or oppressed, but every single one of them is dispossessed. What redressing this looks like in practice is a question for our indigenous brothers and sisters.

61. The New Testament church was an ordered community, but not a *polis*; it was under the authority of secular government. Nevertheless, the oneness of Jew and Gentile had social and economic implications. *koinōnia* touches possessions as well as relationships: Acts 4:34; Jas 1:27; Rom 12:13 (hospitality); 1 Tim 6:18 (generosity of the rich); Heb 13:16 (generosity of all); Rom 15:26 (aid = *koinōnia*). These activities will find their closest parallels in relations between churches (as per the Section D).
62. The details of the reconciliatory process of sorrow, retrieval, and restoration are not for this group to discern. But to the extent that what we own as an institution was wrongfully taken from others, it does not belong to us. In the absence of the originally displaced nations, we have the privilege of having indigenous brothers and sisters whose communities (Christian or otherwise) we can serve with the things we possess. It is by listening to those communities, and especially the Christians among them, that we will be able to express gospel grace and gospel unity with the greatest wisdom.
63. The main thing that this Doctrine Commission, an instrument of the diocesan organisation, can affirm on the institution's behalf is the centrality and uniqueness of gospel preaching in the reconciliation process. Preaching the gospel is the one act of justice no secular government can perform, an act with the power to transform whole communities in unique ways. When people whose earthly inheritance is irrecoverable receive an eternal inheritance in the new creation they are released from the chains of the past, if not from its sorrows. Indigenous ministry training and mission must always be our first priority, even though it should not be conducted in the absence of 'practical reconciliation'. How gospel preaching might be accompanied by acts of restorative justice requires further conversations.
64. The goal is to be in charity with one another at every level, both institutional and personal; to share all things as an expression of our unity in Christ; and to enjoy relationships of mutual self-giving and receiving, enriching one another in our service of Christ.

G) Conclusion

65. Reconciliation is a significant theme in both the Old and New Testaments. On the largest scale, God is at work reconciling the entire universe, bringing all things into their proper relation to Jesus Christ. The result is a new creation, a perfected environment where redeemed men and women from every nation, tribe, people and language are gathered around the throne of God and the Lamb. A little more specifically, God is at work reconciling his human creatures to himself and a key consequence of that activity is a call to reconciliation. Alienation, estrangement and wrath are overcome by what God has done in Christ—'God was in Christ reconciling the world to himself' (2 Cor 5:19)—and at the same time we hear the call to 'be reconciled to God' (2 Cor 5:20). Reconciliation is, in this way, both something accomplished (entirely God's work) and something to which we are directed (our response to God's work). A further and necessary consequence is the call to Christians to live in way which reflects that reconciliation in our dealings with each other.
66. Our report has considered this gospel reconciliation as it applies on three levels: between individuals, at the level of the local church, and at the diocesan level. At each level the ground and nature of reconciliation was explored. On the individual level, fellowship marked by generosity, compassion and a desire to serve one another, and grounded in our unity in Christ, is the goal (36). On the local church level, gospel unity within and between churches is a divinely created reality arising out of the gospel that local churches are called to recognise and express in tangible ways (40). At the diocesan level, we recognised that 'the diocese has a role in helping to make reconciliation a reality in relationships, whether inter-institutional or between the institution and families or individuals' (50).
67. The application of this theology of reconciliation to the question of the relationship between indigenous and non-indigenous inhabitants of this country raises important questions. It exposes the inadequacy of much that has been done in this area over the past two hundred years. Critical in the process of reconciliation is a genuine recognition of the need for reconciliation and a proper acknowledgment of the guilt that attaches not only to the actions of the past but to the benefit that continues to be enjoyed as a result of those actions in the present. Yet just as critically, this

reconciliation cannot be abstracted as a principle in isolation from the person and work of Jesus Christ. We love because we have first been loved by Christ. We forgive because we have first been forgiven a far greater debt by Christ. We repent because Christ's self-less sacrifice unmasks our self-interest in our dealings with the indigenous peoples of this land and all such dealings are inconsistent with the very heart of the gospel of the incarnate Word crucified for our sin.

68. While repentance and a willingness to forgive is required on both sides in the light of the complex history of the conflict between indigenous and non-indigenous Australians, those who have benefitted from the dispossession and violence perpetrated against others are not in a position to demand anything as a condition or a correlate of true reconciliation. Those who have the power (real or perceived) must deal humbly and gently with those who do not (once again, this might be real or perceived). They must be willing to bear the cost of reconciliation, whatever that might be. Such reconciliation remains the business of individuals, of local churches and of larger ecclesiastic units such as a diocese. We must live out the objective reconciliation that has occurred at the cross in a context where there is genuine hurt, severe loss, and continuing injustice. We must be willing to address the hurt, make reparation for the loss, and correct the injustice, pointing both sides to the person and example of Christ. This is how we commend the gospel in the Australia of the twenty-first century. We must never resile from the goodness of gospel as the only hope for all Australians, indigenous and non-indigenous alike.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

11 March 2020

Faith and Doctrine in the Constitution of the Anglican Church of Australia

(A report of the Sydney Diocesan Doctrine Commission.)

On 9 July, 2020, Archbishop Glenn Davies sent the following request to the chairman and secretary of the Sydney Diocesan Doctrine Commission: "It occurred to me that, given the Wangaratta submission to the Appellate Tribunal has tried to make a distinction between faith and doctrine, in terms of the Constitution, there would be value in the Doctrine Commission's reflection upon the merits of such a distinction." The following report is the result of that reflection.

Introduction

1. Part I of The Constitution of the Anglican Church of Australia (1961) begins with three Fundamental Declarations (Chapter I) and three Ruling Principles (Chapter II). The function of the Fundamental Declarations is to protect the essential elements of the Christian Faith, declaring such elements to be foundational to Australian Anglicanism. The Ruling Principles further declare that the Anglican Church of Australia (ACA) retains and approves the historical standards of doctrine and worship of the Church of England as the norm for all future development. This short report explores what is meant in the Constitution by 'faith' and 'doctrine'.

Faith

2. Although 'faith' is most commonly used in the Scriptures to refer to personal trust or belief, it is occasionally used with reference to that which is believed (i.e., the *content* of faith). For example, Paul narrates the report that 'The man who formerly persecuted us is now preaching *the faith* he once tried to destroy' (Gal 1:23). Luke recalls that as the word of God spread in Jerusalem 'a large number of priests became obedient to *the faith*' (Acts 6:7; see also Acts 13:8; 14:22; 16:5). Paul tells Timothy that deacons must keep hold of 'the deep truths of *the faith* with a clear conscience' (1 Tim 3:9). Jude urges his readers to 'contend for *the faith* that was once for all entrusted to God's holy people' (Jude 1:3). In each of these cases 'the faith' equates to essential Christian proclamation and teaching.
3. Section 1 of the Fundamental Declarations uses 'the Christian Faith' in a way that is resonant with this scriptural use. Its meaning cannot be reduced to the barest essentials of Christian teaching, nor is it exhausted by the Creeds. For if the Christian faith is that which is 'in particular' set forth in the Creeds, it cannot be reducible to the Creeds. This is further clarified in Section 2, where what is taught concerning the nature of the Scriptures is not explicit in the Creeds but is nevertheless affirmed as a tenet of the Christian Faith. Therefore, this Faith is declared to be that which has been 'professed by the Church of Christ from primitive times' (Section 1).
4. Section 2 of the Fundamental Declarations recognises that the rule and standard of this faith is the canonical Scriptures. This Section clearly alludes to and affirms Article VI of the *Thirty-Nine Articles*: 'Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation'.
5. Read in the light of Article VI, 'the faith' in the Constitution of the ACA means the things that are provable by Scripture and, therefore, such things as ought to be required to be believed as articles of the faith. This, as we have seen, is broader in scope than either the Creeds or merely the doctrine of salvation narrowly considered. The Article aims to establish the sufficiency of Scripture for the whole of the Faith.
6. Section 74 (1) of the Constitution further affirms that 'faith includes the obligation to hold the faith'. In this way, both corporate and personal faith are brought alongside the faith so defined. The corporate and personal faith of the members of the ACA must be in the Christian faith as defined in the canonical Scriptures.

Doctrine

7. Faith, doctrine and obedience are closely linked in the Scriptures. In 1 Timothy 1:10-11, 'sound doctrine' is that which conforms to the gospel. Obedience also flows from and is consistent with sound doctrine. So, among other things, sexual immorality, practising homosexuality, slave trading and lying are described as 'contrary to the sound doctrine that conforms to the gospel'. Later in 1 Timothy, Paul warns against anyone who 'teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness' (1 Tim. 6:3). In Romans 6:17, the 'pattern of doctrine' believers have received defines the moral choices they are to make as they live new lives set free from sin. Obedience is inseparable from the 'sound doctrine' that is 'in accordance with the gospel of the glory of the blessed God' (1 Tim. 1:11).
8. In Section 3 of the Fundamental Declarations, the Constitution commits the ACA to 'ever obey the commands of Christ', to 'teach His Doctrine', and to order the life of the Church accordingly, following and upholding 'His discipline'. This reference to Christ's doctrine is synonymous with 'the Christian Faith', as defined above.
9. In summary, 'the Christian Faith', the Scriptures as 'the ultimate rule and standard of faith' and 'His [Christ's] doctrine' are three different ways of referring to the same reality. As these expressions are all embedded in the Fundamental Declarations, the reality to which they refer is constitutionally unchangeable.
10. In the Ruling Principles, Section 4 locates the source of the doctrine of this Church in the *Book of Common Prayer* and the *Thirty-Nine Articles*. Section 74 (2) further clarifies that this means the 1662 *Book of Common Prayer* (inclusive of The Ordinal).
11. This doctrine is particularly and historically Anglican, although it must always be consistent with 'the Christian Faith', the canonical Scriptures and Christ's doctrine. The doctrine of the *Book of Common Prayer* and the Articles provide the Anglican Church of Australia with its long held and commonly agreed answers to questions raised by the Faith. Section 74 (1) defines doctrine as 'the teaching of this Church on any question of faith'. Furthermore, in Section 74 (4), it is clarified that 'unless the context or subject matter otherwise indicates, any reference to faith shall extend to doctrine'. Therefore, it is not possible to play off 'faith' and 'doctrine' against each other in either the Scriptures or the Constitution of the ACA.
12. The doctrine of this Church, as expressed in the *Book of Common Prayer* and the Articles, is a Ruling Principle rather than a Fundamental Declaration. As such, it is in theory revisable, so long as such revisions are 'consistent with the Fundamental Declarations' and do not 'contravene any principle of doctrine or worship' in the *Book of Common Prayer* and the Articles (Section 4). Any revision must be proved from the canonical Scriptures and so accord with the doctrine of Christ.

Conclusion

13. The Constitution commits the ACA to the Christian Faith of the Catholic Church, which is the doctrine of Christ as expressed in the canonical Scriptures. The doctrine of the ACA is grounded in an affirmation of the doctrinal statements embodied in the *Book of Common Prayer* and the Articles, which make explicit the relationship between faith, doctrine and obedience for Australian Anglicans.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

3 August 2020

On the Need of Children for a Mother and a Father

(A report from the Sydney Diocesan Doctrine Commission.)

1. On 6 May 2020, Archbishop Davies requested that the Sydney Diocesan Doctrine Commission “give their attention to the nature and practice of foster care and adoption, with respect to the expectation that children under either program would be placed within a family where the parents were a husband and wife.” Dr Davies noted the importance of theological reflection on this topic, “given current threats to the foundational character of family for human society, as God has revealed his intentions in the Scriptures.” He also noted that this work would be particularly relevant to Anglicare Sydney, so that it can be demonstrated that Anglicare’s practice is consistent with the doctrines, tenets and beliefs of the Diocese of Sydney. This report has been produced by the Doctrine Commission in response to this request. It is proposed that this report will be received and endorsed in due course by the Sydney Synod as a statement of the doctrine of our diocese.
2. This report is primarily addressed to situations where it is necessary for a child to be cared for outside the biological family, such as foster care and adoption. The principles that shape appropriate care in these situations are derived from God’s pattern for the nurture of all children, and the report begins with a brief overview of this pattern.

God’s pattern for the nurture of children

3. God created humanity with the capacity for **reproduction** – a male and female pair able to produce offspring through a sexual union. God created humanity with a capacity for **relationship** – made in God’s image to relate to him and to each other (Gen 1:27-28a). These capacities for reproduction and relationship are divinely intended to come together in the union of a man and a woman in marriage.
4. The one-flesh union of husband and wife is the biological and relational sphere in which children are rightly brought into the world and nurtured. The covenant of marriage is divinely intended to provide a stable and enduring context for the raising of children (Mal 2:15). Marriage does not necessarily result in offspring, but where there are offspring it is intended that this should occur in the context of a marriage. One of the purposes of marriage is that children may be raised by their biological mother and father – a mother and father who are committed to each other for life, and who love their child with a godly love.
5. God’s intent is that children experience the care and nurture of both mother and father (together representing God as his image bearers) who have made an exclusive, lifelong commitment to each other that unites the two biological sexes (male and female) from different genetic families. This is marriage. It is in this relational context that children are born and find a home in the world.
6. For children, growing up entails physical, intellectual, emotional and spiritual maturation. The Scriptures make clear that the responsibility to nurture children in each of these domains belongs to both mothers and fathers (e.g., Prov 29:3, 15, 17; Eph 6:1-4). For children, the experience of relating to parents of both the same and opposite sex is profoundly formative, especially as they discover and develop their own identity. In a context where both sexes are valued and celebrated, children also learn to appreciate and respect those of the opposite sex.
7. Parenthood involves taking on a God-given responsibility to nurture a child – physically, intellectually, emotionally and spiritually – from conception through to adulthood. Parenthood should be expressed in the giving of one’s self for the sake of the optimal care of the child, so that the child can grow to a maturity that embraces the full potential of their humanity.
8. God has established the family unit as the normative context for children to be born and raised. The family unit is one reflection of God’s special care of, and protection for, all humankind, especially the vulnerable. Parenthood is meant to be reflective of God’s relationship with humanity, as the one who both creates and sustains life.

Principles for the care of children outside the biological family

9. The Bible recognises that in our fallen world the experience of family does not always conform to the biblical pattern. For a range of reasons – whether birth outside of marriage, or the death, incapacity or extreme poverty of parents, or the breakdown of marital relationships, or neglect or abuse by parents – children are not always raised in a stable family with a mother and father. In this broken and sin-cursed world, the family experience of many children falls far short of the ideal.
10. Vulnerable children are precious to God. The Lord is “the father to the fatherless, a defender of widows [... who] sets the lonely in families” (Ps 68:5-6). The same divine concern is also seen in Jesus’ tender care expressed toward children: “Let the little children come to me and do not hinder them” (Matt 19:14). God’s compassion for vulnerable children is manifest in his commands to his people to look after orphans (e.g., Deut 10:18-19, 24:17, 19; Prov 23:10; cf. Ezek 22:1-2, 6-7; Jas 1:27). This is both an expression of our love for our neighbours and our love for God, who himself loves and helps the vulnerable (Ps 10:14). God’s people must seek to provide the best care possible when it is necessary for a child to be raised outside the context of their biological family unit.
11. Optimal care is modelled on the pattern described above – it involves intimate mothering and fathering in a domestic context (even if the ‘mother’ and ‘father’ are not the child’s biological parents), where physical, emotional, intellectual and spiritual nurture can occur. The welfare of the child must be paramount – the focus must always be a child’s need to have parents, not an adult’s need to be a parent.
12. This is not to deny that good can result from other forms of parenting – the Scriptures provide positive examples of single parents (e.g., 1 Kings 17). God is able to bring about good for children out of less than ideal circumstances, where there are no better alternatives. But where there are choices as to circumstances, we should not normally choose options which will deprive a child of the opportunity to be both fathered and mothered, so that they are able to grow in all the ways previously mentioned. A child who needs to be nurtured outside the biological family is already in a regrettable situation. Our aim must be to retrieve as much good as possible, and to minimise as much harm as possible, adhering as closely as possible to God’s pattern for family life. Therefore, when considering placements for foster care or adoption, optimal care will provide a child with the opportunity to be both well-fathered and well-mothered.

Cooperation between Christians and the state in relation to out of home care

13. Christians were pioneers in the establishment of orphanages (e.g., Constantinople, c. 350AD), long before governments took responsibility for the care and raising of children without parents. There is abundant evidence that the early Christian communities were a refuge for orphans and abandoned children.¹ Although in more recent times the state has taken up this responsibility, and the state’s involvement allows for the care of more orphans than the church could provide by acting alone, this does not negate or render unnecessary the ongoing involvement of the church. The people of God still have a duty to reflect God’s character of love and concern by caring for widows and orphans (Jas 1:27). Providing a new family and a stable domestic context for an orphaned or abandoned child, or a child in need of alternative parental care, remains a good that the church should engage in today. To that end, there remains a role for Christian organisations to partner with the state in the provision of fostering and adoption services.
14. Christians share common goals with the state. Both recognise that adoption must seek to provide optimal care for children, which entails a commitment to “the best interests of the child concerned, both in childhood and later life” (*Adoption Act 2000 (NSW) No.75, Chp.2, Sect.8*).

¹ As was noted by Lucian of Samosata as early as the second century AD (*De Morte Peregrini*, 12). Also, at the urging of Bishop Basil of Caesarea in 374, Emperor Valentinian outlawed infanticide as recorded in (*Codex Theodosius* 9.41.1). Rodney Stark, *The Triumph of Christianity: How the Jesus Movement Became the World’s Largest Religion* (New York: Harper Collins, 2013), 126ff.

15. For Christians, the Scriptures give authoritative guidance as to what that optimal care should entail. It is clear from the Scriptures that it is optimal for a child to be well-mothered and well-fathered. In circumstances where a child's own parents cannot provide this nurture, Christians can work in a constructive partnership with the state to provide a placement with a family where the child's need for both mothering and fathering can be met.

16. Christians have a duty to act on behalf of vulnerable children, out of love for the child, and for their best interest. We see in the Scriptures that every child, as a divine image-bearer, has inherent dignity and is of surpassing worth. Every child is worthy of love. Because it is God's desire that every child has a mother and a father, our love of the orphan will be expressed by seeking to provide new families for children in need of such a provision.

MARK D. THOMPSON
Chair, Diocesan Doctrine Commission

16 June 2020

Domestic abuse leave for clergy 23/18 Responding to Domestic Abuse

(A report from the Standing Committee.)

Key Points

- At its meeting of 29 June 2019, the Standing Committee resolved to appoint a committee to consider the matter of domestic violence leave for clergy, in time for the Standing Committee to make a recommendation to the ordinary session of the Synod in 2020.
- The committee recommends the Standing Committee agree that provision be made by parishes to provide leave to clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse.
- The committee recommends that this provision for domestic abuse leave for clergy be effected by way of a request from the Synod that the Standing Committee amend the annual 'Guidelines for the Remuneration of Parish Ministry Staff', with the changes effective 1 January 2021.

Purpose

1. The purpose of this report is to provide a recommendation regarding the matter of domestic violence leave for clergy.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved at a suitable ordinary session of Synod "by request of the Standing Committee" –

"Synod, noting the report 'Domestic abuse leave for clergy' –

 - (a) agrees in principle that provision be made by parishes to provide leave to members of clergy who are unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse; and
 - (b) requests the Standing Committee to amend its annual Guidelines for the Remuneration of Parish Ministry Staff to provide for domestic abuse leave for clergy on this basis, with the changes effective 1 January 2021."

Introduction

4. This report conforms to the use of the terminology of 'domestic violence' in the report to the preferred terminology of 'domestic abuse' where appropriate.

Background

5. At its meeting on 12 November 2018, the Standing Committee noted the policies and resolutions passed at the 2018 session of the Synod related to the area of domestic abuse and appointed a monitoring committee comprising Canon Sandy Grant and Archdeacon Kara Hartley (**Domestic Violence Response Monitoring Committee**).
6. One function of the Domestic Violence Response Monitoring Committee is to report to the Standing Committee on the progress of the implementation of these policies and resolutions.

7. At its meeting on 17 June 2019, the Standing Committee received a progress report from the Domestic Violence Response Monitoring Committee, and agreed to its various recommendations.
8. Relevantly, paragraph (d) of the report's recommendations requested that the Standing Committee –
 “agree 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 ordinary session of Synod in 2020, as detailed in paragraph 55.”
9. At its meeting on 29 July 2019, the Standing Committee noted its agreement to paragraph (d) of the report's recommendations and resolved to –
 - (a) appoint Archdeacon Kara Hartley (as Chair), the Rev Natalie Ray, the Rev Mark Tough, and Mr James Flavin (Chair of the Stipends and Allowances Committee) as a committee to consider the matter of Domestic Violence Leave for clergy, in time for Standing Committee to make a recommendation to the ordinary session of Synod in 2020; and
 - (b) request the committee to provide its recommendation to Standing Committee by 1 May 2020.”
10. In addition to the members specified in the above resolution of the Standing Committee, the committee (the **Committee**) includes Ms Susan Duc (Diocesan Legal Counsel).
11. The Committee met once, on 30 October 2019.

Context

12. At its meeting in May 2019, the Standing Committee received a report from the Stipends and Allowances Committee (the **Stipends Committee**) regarding its preparation of the annual Guidelines for the Remuneration of Parish Ministry Staff (**Remuneration Guidelines**).
13. Among other matters, this report noted the Stipends Committee had agreed to recommend to the 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”.
14. In the Diocese of Sydney, ordained ministry staff are ‘officeholders’ whose terms and conditions of office are set out in the ordinances and guidelines of the Diocese. Non-ordained ministry staff are ‘employees’ whose terms and conditions of employment are governed by federal and state legislation, including the *Fair Work Act 2009* (Cth) (the **Act**).
15. The Act sets out the National Employment Standards (the **NES**) which are the ‘minimum standards’ that apply to all employees, including an entitlement to family and domestic violence leave. Non-ordained ministry staff have access to the NES because they are employees. Ordained ministry staff do not have access to the NES because they are ‘officeholders’ and not ‘employees’.

NES entitlement to family and domestic violence leave

16. On 12 December 2018, changes to the Act took effect to provide an NES entitlement of five days’ unpaid family and domestic violence leave each year.¹ The entitlement is non-cumulative, and available in full (i.e. not pro-rated) to all full-time, part-time and casual employees.
17. The Act states that an employee may take unpaid family and domestic violence leave if:
 - (a) the employee is experiencing family and domestic violence; and

¹ Sections 106A(1) and (2) of the Act.

- (b) the employee needs to do something to deal with the impact of the family and domestic violence, and it is impractical to do so outside their ordinary hours of work.²
18. The Act defines ‘family and domestic violence’ as violence, threatening or other abusive behaviour by a close relative of an employee that seeks to coerce or control the employee, and causes the employee harm or to be fearful.³

Domestic abuse leave for clergy

Concept of ‘leave’ for clergy

19. Strictly speaking, ‘leave’ is not a concept relevant to clergy. Clergy hold office and have certain duties in relation to that office. Clergy are not ‘paid’ to work any set pattern of hours, but are entitled to payment of their stipend, allowances and other benefits for as long as they are licensed and appointed to the relevant office.⁴
20. There are ordinances which provide ‘entitlements’ to some forms of leave, such as annual leave and long service leave.⁵ The purpose of these ordinances is to manage expectations of the parish (and clergy) regarding these forms of absence by clergy from their parish, and to prevent the making of any complaints regarding the wilful neglect of duties by clergy who are absent for reason of annual leave or long service leave.⁶
21. In essence, the term domestic abuse ‘leave’ in relation to clergy is a construct, or legal fiction. Nonetheless, for convenience, this report will use the term domestic abuse ‘leave’ to refer to periods of absence by clergy who are unable to perform his or her duties because they are experiencing domestic abuse or dealing with the impact of domestic abuse.

Provision of domestic abuse ‘leave’ for clergy

22. Currently, there are 561 married clergy in the Diocese who are licensed to a parish. Nine of these are women. The Committee recognises that both men and women experience domestic abuse, but statistics indicate that in Australia, a significantly higher proportion of victims of domestic and sexual violence are women.⁷
23. Given the particular nature of domestic abuse and the availability of the NES entitlement to family and domestic violence leave for lay ministers, assistance should also be made available for clergy.
24. The provision of domestic abuse ‘leave’ for clergy would also be consistent with the Diocese’s domestic abuse policy⁸ (the **Policy**) and properly demonstrate the Diocese’s support of clergy experiencing domestic abuse.

² Section 106B(1) of the Act.

³ Section 106B(2) of the Act.

⁴ The Committee acknowledges the general assumption that clergy work a six-day week.

⁵ See clause 3 of the *Annual Leave Ordinance 1983*; Part VI of the Schedule to the *General Synod – Long Service Leave Canon 2010 Assenting Ordinance 2010* and clause 3(1) of the *Long Service Leave Ordinance 1973*.

⁶ Clause 2(3) of the *Offences Ordinance 1962* and clause 6(2)(a) of the *Ministry Standards Ordinance 2017*.

⁷ The Federal Government reports that 1 in 6 women and 1 in 16 men have experienced physical and/or sexual violence by a current or previous partner since age 15: see Australian Institute of Health and Welfare, ‘Family, domestic and sexual violence in Australia: continuing the national story, 2019’ at https://www.aihw.gov.au/getmedia/f34a0f82-e60c-4aec-a90b-3b23c009be31/Twitter_FDSV_2019_Main.jpg.aspx.

⁸ The Anglican Diocese of Sydney’s domestic abuse policy is entitled ‘*Responding to Domestic Abuse: Policy and Good Practice Guidelines*’ (dated 17 October 2018). It is available at <https://safeministry.org.au/wp-content/uploads/Responding-to-Domestic-Abuse-Policy-Guidelines-and-Resources.pdf>.

25. The Policy defines 'domestic abuse' as –

“1.1.2 **Domestic abuse** includes but is not limited to emotional, verbal, social, economic, psychological, spiritual, physical and sexual abuse. Such behaviour often seeks to control, humiliate, dominate or instil fear in the victim.”⁹

Approach to provide domestic abuse 'leave' for clergy

26. The Committee considered the following approaches to provide domestic abuse leave for clergy –

- (a) establishing a Diocesan 'fund' to which each parish would make a contribution by way of Parish Cost Recoveries (**PCR**);
- (b) enacting an ordinance to provide the framework for each parish to confer an entitlement to domestic abuse leave for clergy licensed to the parish, such as for parental leave;¹⁰ and
- (c) amending the Remuneration Guidelines to provide for domestic abuse leave as another form of 'leave' for clergy.

27. Apart from the NES entitlement to five days' unpaid family and domestic violence leave each year, the Committee is not aware of any current express policies or practices within the Diocese which provide domestic abuse leave to staff members.

28. For the reasons set out below, the preferred approach to provide domestic abuse leave for clergy is to amend the Remuneration Guidelines (see paragraph 26(c)).

29. The provision of domestic abuse leave for clergy should have regard to the NES entitlement to domestic violence leave, which is available to lay workers. Its view is that the NES entitlement is both compassionate for the victim and reasonable for the parish.

30. As the NES entitlement is unpaid and non-cumulative, it would be unhelpfully burdensome to impose a levy on parishes to create a fund to provide for domestic abuse leave for clergy (see paragraph 26(a)), and an unnecessary administrative complexity to enact an ordinance for the grant of such leave (see paragraph 26(b)).

31. As for the amount of domestic abuse 'leave' for clergy, it would not be appropriate to specify the amount of 'leave' that a parish is to provide to clergy licensed to that parish because clergy are not strictly entitled to leave.

32. The better approach is to enable each parish to discuss and agree with a member of clergy the amount of domestic abuse leave needed in their circumstances. This approach is consistent with the provision in the Remuneration Guidelines for sick and carer's leave for clergy.

Proposed amendments to the Remuneration Guidelines

33. The proposed amendments to the Remuneration Guidelines to provide for domestic abuse leave for clergy are included in the Annexure to this report.

34. The amendments are to take effect from 1 January 2021.

35. It is proposed that domestic abuse leave will be provided as part of 'Sick and Carer's leave and other special leave'¹¹ in the Remuneration Guidelines.

36. Any member of clergy who is unable to perform their duties because they are experiencing domestic abuse or dealing with the impact of domestic abuse, will be paid the agreed stipend and allowances during the period of domestic abuse leave, or until a course of action can be mutually agreed upon.

37. This approach mirrors the provision of leave for sickness or accident.¹²

⁹ An expansive description of 'domestic abuse' is set out in Appendix 1 of the Policy.

¹⁰ See *Parental Leave Ordinance 2016*.

¹¹ See paragraphs 14.1 and 14.2 of the Remuneration Guidelines.

¹² See paragraph 14.1 of the Remuneration Guidelines.

38. The period of domestic abuse leave is not specified in the Remuneration Guidelines. As stated above, the intention is to provide the individual parish and member of clergy with a framework to discuss and agree on the appropriate amount of leave which takes into account the needs of both parties.

For and on behalf of the Committee.

ARCHDEACON KARA HARTLEY
Committee Chair

16 March 2020

Amendments to the Guidelines for the Remuneration of Parish Ministry Staff

1. The annual Guidelines for the Remuneration of Parish Ministry Staff (the “Remuneration Guidelines”) are amended by –
 - (a) inserting the following new paragraph in the ‘Key points for 2021’ on the first page –

“Paragraph 14.1 dealing with ‘Sick and Carer’s leave and other special leave’ has been amended to provide leave for clergy who are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse.”
 - (b) amending paragraph 14.1 to include the wording set out in underlined text as follows –

“14.1 If a Rector or Assistant Minister is unable to perform their duties due to sickness or accident, or because they are experiencing domestic abuse or dealing with the impact of experiencing domestic abuse, the parish must continue to pay the agreed stipend and allowances during any period of leave taken by the rector or assistant minister, or until a course of action can be mutually agreed upon (eg, early retirement). In the case of prolonged illness (including that arising from the domestic abuse) financial assistance may be available to the parish through the Sickness and Accident Fund (refer section 16).”
2. The amendments to the Remuneration Guidelines contained herein are to take effect from 1 January 2021.

64/19 Fixed term appointment for the Archbishop

(A report from the Standing Committee.)

Key Points

- By resolution 64/19, the Synod requested the Standing Committee to provide the merits and difficulties involved in introducing a set term of appointment for the Archbishop, along with information on clergy tenure in other metropolitan dioceses.
- A set term of appointment (with opportunity for re-election) is intended to increase the likelihood of an Archbishop with a lengthy and strategically significant episcopate, while also broadening the pool of potential candidates at any Election Synod. However, significant difficulties arise upon consideration of the impact on the initial term of the Archbishop (e.g., decisions made to remain popular in light of 're-election'), and the political fallout of a re-election Synod (where any grievances aired against the sitting Archbishop may significantly hinder his second term), among others.
- Consideration is given to the Standing Committee's *extending* the term of the Archbishop at an earlier age than current. Such an extension is likely to allow a handful of Standing Committee members the power to block an extension of the sitting Archbishop, thereby introducing again the possibility of the Archbishop making decisions in an effort to remain popular in light of a vote to extend.
- All other metropolitan dioceses have all clergy retiring at 70 years of age. Brisbane, Melbourne and Perth have limited tenure for parish rectors, being periods of five or ten years, or tenure for only a portion of incumbents.

Purpose

1. The purpose of this report is to provide the known merits and difficulties of introducing a fixed term of appointment for the Archbishop of Sydney, as requested in the terms of resolution 64/19.

Recommendation

2. Synod receive this report.

Background

3. At its session in October 2019, the Synod passed an ordinance put forward by the Standing Committee amending the *Archbishop of Sydney Election Ordinance 1982* (the **Ordinance**). In the course of the debate, the Synod also considered a further amendment that would introduce a fixed term appointment for the Archbishop. The amendment proposed inserting the following new clause 42 in the Ordinance –

42. Term of Office

- (1) A person who has been elected Archbishop in accordance with this Ordinance holds office as Archbishop until the earlier of –
 - (a) the 12th anniversary of the date the person was last declared to be elected Archbishop in accordance with clause 40, and
 - (b) the date on which a vacancy in the See of Sydney arises for any other reason.
- (2) For the avoidance of doubt, a person is not prevented from being nominated for the office of the Archbishop again by virtue of having ceased to hold office under subclause 42(1)(a).'

4. Ultimately, the amendment was not passed and a fixed term was not introduced, however at the same session, the Synod passed resolution 64/19 in the following terms –

‘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.’

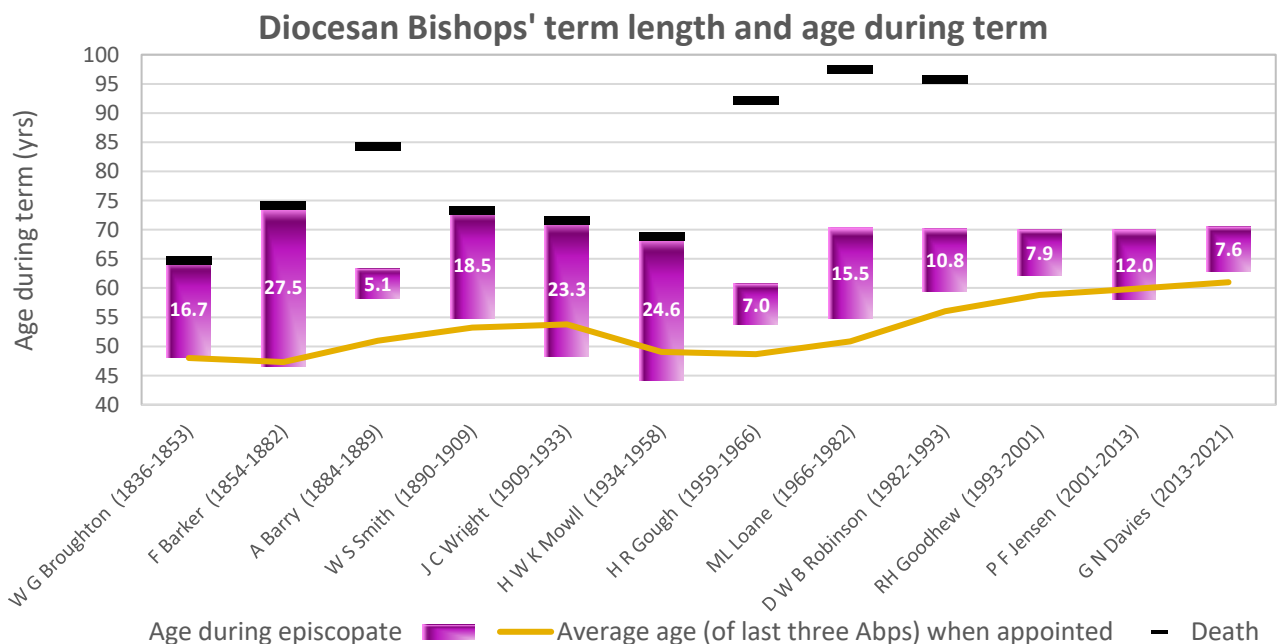
5. At its November meeting, the Standing Committee asked the committee that reviewed the *Archbishop Election Ordinance* in 2019, along with the mover of the Synod resolution (Mrs Stacey Chapman), to address the requests of the resolution and provide a report to the Standing Committee for promotion to the next ordinary session of the Synod. The full membership of the 2020 Committee is as follows –

- | | |
|---------------------------|---------------------|
| Dr Robert Tong AM (Chair) | The Rev Caitlin Orr |
| Mrs Stacey Chapman | The Rev Gavin Poole |
| Bishop Peter Hayward | Dr Laurie Scandrett |
| Mr Doug Marr | Dr Claire Smith |

6. Submissions were invited from all Synod members, and received from only two members of Synod, the Rev Dr Ed Loane and the Rev Anthony Douglas. A subsequent submission was received from Canon Sandy Grant.

7. In preparing for the discussion, the Committee reviewed the following material –

- Document provided to Synod in 2019 in support of original amendment, from the Rev Dominic Steele (attached as appendix 1)
- [Retirements Ordinance 1993](#)
- [Archbishop of Sydney Election Ordinance 1982](#)
- Report to Synod in 1999: [14/97 Synod Committee on Clerical Tenure \(1999\)](#)
- Report to Synod in 2000: [38/99 Clerical Tenure \(2000\)](#)
- The following chart, showing the relative duration of term of previous Diocesan Bishops of Sydney, along with their age of commencement.



Discussion

8. The *Retirements Ordinance 1993* governs the retirement age of the Archbishop of Sydney as follows –
 - (a) Subclause 4(2) provides that the Archbishop retire at 68 years of age.
 - (b) Subclause 5(1)(a) provides that after the Archbishop reaches 65 years of age, the Standing Committee by three-quarters majority of members present and entitled to vote in each house, may extend the retirement age of the Archbishop to 70 years.
 - (c) Subclause 5(3) provides that, “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”.
9. Accordingly, the initial retirement age of the Archbishop of Sydney is 68 years, but this may be extended to 70 or even 70 years and six months in certain circumstances.

Merits of a fixed term appointment

The principle that a lengthy episcopate is advantageous

10. The merits of a fixed term appointment rely on a principle that the Diocese will be better served by a single suitable Archbishop over a longer episcopate (giving plenty of time to shape the Diocese) than by two (or more) equally suitable Archbishops over the same period. The longer episcopate provides opportunity for the Archbishop to strategically shape the Diocese over a long term, ultimately also bringing lengthy experience to bear in his later years. One of the submissions received expressed the view that ‘the longest episcopacies (of Bishop Barker and Archbishop Mowll – both over 25 years) are generally thought to be the best’.
11. In contrast to the longer term, shorter episcopates remove the opportunity for a lengthy process of change towards a consistent goal, possibly making necessary change harder to achieve; and in these circumstances, the Diocese suffers from a succession of Archbishops unable to provide consistent strategic direction for the Diocese.
12. Assuming this principle to be true, it would be desirable to elect a candidate, say, in his late 40s or early 50s, allowing for an episcopate of 20 years or so.

Reluctance of Synod to appoint a younger candidate

13. A recurring feature of Archbishop Election Synods has been arguments made against a candidate based on his young age, warning that if he is ineffective or in some way unsuitable, or even incapacitated in the role of Archbishop, he will remain until he reaches 68 years of age.
14. Section 39 in the *Anglican Church of Australia Trust Property Act 1917* makes provision regarding the incapacity of a bishop of a diocese arising from illness and other causes; however the scenario is not unknown in Australia where a sitting diocesan bishop is incapacitated and remained in office until retirement.
15. A fixed term appointment for any Archbishop, for say 12 years, should have a mitigating effect on such concerns, allowing that an ‘unsuitable’ or incapacitated Archbishop would not have his term extended; while a suitable Archbishop would be granted an extension and continue in his strategic work, benefitting the Diocese.
16. Accordingly, a fixed term (with opportunity for extension) removes a key argument against the appointment of a younger candidate and provides greater likelihood of a younger appointment resulting in a lengthy, and strategically significant, episcopate.
17. As a further benefit, a fixed term and consequent increased likelihood of electing a younger candidate allows the Synod to select from a wider age-range of candidates, providing a greater pool from which to draw.

18. Younger candidates have been nominated, but recently (since Archbishop Loane's term) not elected. The claim that it was only those candidates' relative youth that prevented their election cannot be made without surveying the relevant election synod members, but goes against anecdotal evidence and requires a limited view of the Synod's ability to make wise and godly decisions in which age is just one factor.
19. Prayer has been a feature of past Archbishop elections. We ask for the election of the man who will be God's instrument to advance his kingdom, and once elected, we continue in prayerful dependence upon God to enable and equip the Archbishop to fulfil his ministry, including overcoming any perceived disadvantages of age.

Introduction of a decision point

20. A set term for an Archbishop introduces a 'decision point' whereby an Archbishop, prompted by the end of his term, may make a godly decision not to stand again. This may be related to failing health or energy, or other factors.
21. A younger nominee may be daunted by the expectation of a long episcopate and therefore be unwilling to stand. A set term would reduce his commitment to the length of the term, conceivably making it more likely that a younger nominee would stand for election.
22. While both of these factors are legitimately 'merits' of the fixed term, the current arrangements for the term of the Archbishop allow him to resign at any time, suggesting that the merit is not to be a strong consideration.

Difficulties of a fixed term of appointment

23. A fixed term of appointment as set out in the amendment put to the Synod in 2019 (paragraph 4 above) would result in a maximum term of 12 years for any Archbishop. At the end of the 12 year period, a special session of Synod would be called to elect a new Archbishop, at which he is able to be re-elected. This arrangement introduces a number of difficulties outlined below.

Undermining the first term

24. The Archbishop needs to be able to make both strategic and difficult (even unpopular) decisions. If the Archbishop is facing re-election it introduces the possibility (or *appearance* of the possibility) that he may be tempted to make such decisions with a view to whether he will lose support for re-election. Similarly, the Archbishop may be tempted to refrain from acting against the wishes of certain influential people or groups in order to avoid their opposition in a future (re-)election Synod.
25. Similarly, the strategic direction of a limited-term Archbishop is more likely to be undermined by anyone in the Diocese desiring to follow a different strategic direction, who may choose to ignore his leadership and thereby contribute to the likelihood that he would not be re-elected on the grounds that he lacks support.
26. A fixed term introduces the risk that every Archbishop will plan and lead (even subconsciously) as if he only has 12 years in leadership. This immediately stifles the opportunity to have a lengthy and strategically significant episcopate (which is one of the principal intentions of introducing the limited term of appointment); even if the Archbishop is extended, their strategic decisions would have been influenced by the thought of not being in 'power' or 'wishing to remain popular' for the election.
27. If the sitting Archbishop is not swayed in his decision-making by such considerations as desire to be re-elected, but in the course of his term must make one or more difficult and wide-reaching decisions (i.e., with an element of unpopularity), a fixed term would introduce the opportunity for such decisions to be used against him in re-election or for the election debate to function as a *de facto* referendum on those decisions – particularly if his rationale in making the decision(s) includes elements that are confidential and therefore unable to be shared. In listing this 'difficulty', we note that this consideration assumes that an Election Synod may include exaggeration or misrepresentation of the factors behind the difficult decision(s), or at the very least, that the Archbishop's rationale is not able to be explained to the Synod sufficient to preserve his position. Accordingly, if Synod contemplates introducing a set term for Archbishops, Synod members should consider carefully whether this type of politicking is likely to be an element in Election Synods.

Difficulty of standing for re-election

28. An Archbishop Election Synod is a difficult time for each nominee. In addition to any (understandable) hesitation to commit again to the stresses associated with being a nominee in an election Synod, it is entirely conceivable that an Archbishop may choose not to stand for re-election in any of the following circumstances –
- (a) out of a desire to avoid the critical commentary on his episcopate and the attendant likelihood of losing support in the Diocese as a result of aired grievances (even if re-elected),
 - (b) if he considers it possible that he would not be re-elected, to spare himself the embarrassment of being ‘voted out of office’,
 - (c) if there are standout nominees that he in humility does not wish to hinder from serving as Archbishop,
 - (d) similarly, if there are popular nominees that he does not wish to be seen to be preventing from election by standing for re-election, or
 - (e) if there is strong support for another nominee and he does not wish to see the Diocese divided on the issue.
29. While paragraph (c) and possibly (e) above could describe a godly reason for not standing again, it is worth noting that there is nothing in the present circumstances preventing Archbishops from resigning prior to their retirement. In the case of paragraph (e), the possible division would only arise as a result of a set term; suggesting that the positive aspects of (c) and (e) are available in the present system, while potential negative aspects are introduced with a set term.

Loss of current flexibility in retirement

30. Having a degree of flexibility in the term of the Archbishop has proved useful. As recently as this year, the Standing Committee was able to extend the term of Archbishop Davies by six months in order to, among other things, provide continued leadership for the Diocese during a time of unprecedented upheaval resulting from the COVID-19 pandemic. A fixed term would reduce flexibility.

Incongruity of a set term in order to increase term length

31. One of the key aims of the introduction of a set term length is to allow younger nominees to be elected, so that the Diocese can then enjoy the benefit of Archbishops with lengthy episcopates. However, there is a clear element of incongruity to introduce a set term in order to allow for longer terms.
32. It would be unfortunate to find that the introduction of set terms increases the likelihood of a younger nominee being elected on the one hand; while on the other hand introducing the possibility that the younger Archbishop who could otherwise have led for a lengthy period is limited to one term and fails in re-election. Conceivably, the introduction of a set term could increase the chances of electing a younger Archbishop while simultaneously decreasing the chances of a lengthy episcopate.

Disincentive for potential candidates

33. The incentive for other candidates to stand for election is significantly compromised if the Archbishop also stands in the election and is widely expected to be re-elected. The decision-making process to be nominated for election as Archbishop involves considerable disruption to family and ministry life, with much personal reflection and, once the decision is known publicly, the likelihood that existing pastoral responsibilities and parish relationships will be negatively impacted. Accordingly, the willingness of potential candidates to stand against an incumbent Archbishop would seem to rest on some significant level of discontent with his arch-episcopacy (and act as a filter for who would stand), as otherwise the risk and impost would not be considered justified.

Reflection of the Committee

34. While ‘on paper’ it appears reasonable and attractive to set a term limit after which the former Archbishop may stand for re-election, upon consideration such a process would likely undermine the first term while simultaneously reducing the likelihood that any sitting Archbishop would stand for,

and be successful in, re-election. The Committee considering this matter believes that overall this possibility would be counterproductive and unworkable.

Introduction of further extensions to the Archbishop's term

35. During the course of discussion the possibility of introducing earlier stages of extension was considered as an alternative to a term limit, as follows –
- (a) If an Archbishop is under the age of 50 when elected, following his 60th and prior to his 62nd birthday, his term may be extended to 68 years of age by special majority of the Standing Committee.
 - (b) If an Archbishop is over the age of 50 and under 55 when elected, following his 63rd and prior to his 65th birthday, his term may be extended to 68 years of age by special majority of the Standing Committee.
 - (c) If an Archbishop is over the age of 55 when elected, he will not require any extensions to remain in office until 68 years of age.
 - (d) The current extensions from 68 to 70 (and 70 years and six months) by special majority of the Standing Committee would remain.
36. A suggestion was considered in this scenario to restrict release of the quantitative result of the vote, limiting any report to the Standing Committee and beyond to a simple 'carried' or 'not-carried'. Restricting the publication of the number of votes for and against would preserve the possibility that the Archbishop enjoys unanimous support in the event that he is extended; while preserving the possibility that only 25% of one house did not support him if his term is not extended.

Merits of an 'extension' approach

37. The possibility of introducing further predefined points at which an Archbishop's term may be extended seems preferable to set term limits followed by an election Synod, primarily because the authority to extend an Archbishop rests with the Standing Committee, thereby avoiding much of the political devastation expected should a sitting Archbishop stand for re-election by the Synod.

Difficulties of an 'extension' approach

Beyond the reasonable authority of the Standing Committee?

38. While it seems appropriate for the Standing Committee to extend the Archbishop's retirement by two or two and a half years in the Archbishop's late 60s, extending a sitting Archbishop for ten or more years is an entirely different proposition and is questionable as to sitting rightly in the authority of the Standing Committee, without support from the Synod.
39. For illustration, according to subclause 5(3)(b) of the *Delegation of Powers Ordinance 1998*, any three members of Standing Committee can cause a proposed ordinance being considered by the Standing Committee to be referred to the Synod. If this occurs, Standing Committee may not pass the proposed ordinance. The extension of an Archbishop for such a significant length of time is surely of more importance than any ordinance; however any recourse to refer the extension to the Synod would become in effect a 're-election' Synod, undesirable and 'unthinkable' for the reasons outlined above.

Difficult to implement in any reasonable way

40. Should the Standing Committee be given the authority to extend an Archbishop at certain points during his episcopate, problems arise in relation to securing the extension.
41. Accepted wisdom and the current practice for extensions suggests that a super majority of the Standing Committee (75% of both houses) would need to support the extension so as both to demonstrate overwhelming support for the Archbishop if he is re-elected, while also not being a crushing indictment on his term if not extended. It would hardly be advantageous to have an Archbishop extended for a lengthy period having secured e.g., only 52% of the vote(!).

42. There are 24 clerical members of Standing Committee and 32 lay. If a super majority is required to extend the Archbishop, the corollary is that a handful of members could successfully oppose the extension. For example, seven clergy members voting against the extension would be enough to successfully oppose the extension – even if the other 47 members all voted for the extension. This assumes that all 54 members of Standing Committee are present. If even one member of clergy is absent from the relevant meeting, six clergy would be sufficient to oppose an extension. By the same reasoning, 9 lay persons could oppose an extension. Accordingly, requiring a super majority to support the extension seems unfairly opposed to the sitting Archbishop.
43. Instead of 75% of both houses being required to extend the Archbishop, a majority of 2/3rds in both houses, or even a simple majority could be considered, and in either of these scenarios the extension of the Archbishop would become more likely based on the numbers. However, a super majority decision of the Standing Committee to extend an Archbishop would have dispelled any suggestion that the Synod would have decided otherwise (while enjoying the benefit of the matter not going to Synod and encountering the problems listed above). A lower threshold however, would take some of the legitimacy out of any extension, suggesting that the Synod may not have extended the Archbishop had it had the opportunity.
44. In this way, the ‘threshold’ question highlights the problem of Standing Committee making a decision about a significant extension in place of the Synod: the Standing Committee is intended to make somewhat ‘routine’ decisions on the Synod’s behalf when the Synod is not in session; it is not intended to make significant decisions in place of Synod in order to avoid e.g., the pitfalls of an Election Synod.

Impact upon first term and ‘re-election’

45. Taking an ‘extension’ approach seems preferable to a term-limit approach, mainly because it reduces the political fallout and other problems expected with a ‘re-election Synod’, by limiting the decision within the forum of the Standing Committee. However, while limiting the impact of these difficulties, it does not remove them entirely, with many of the problems associated with an Election Synod remaining in some form in the ‘extension’ scenario.

Application of any amendments to the term of appointment to the sitting Archbishop

46. The resolution of the Synod requested ‘clarification on whether a change in ordinance would apply to the sitting Archbishop’.
47. In short, any ordinance passed by the Synod (or Standing Committee) does not come into force until assented to by the Archbishop or his Commissary, or the Administrator of the Diocese if the See is vacant. It is unlikely that an Archbishop would assent to an ordinance if it effectively removes himself from office or imposes upon him the types of hardships described earlier in the report associated with facing re-election. It may be assumed therefore, that such an amendment is unlikely to apply to the next Archbishop of Sydney, unless an amendment is passed at a session of Synod prior to his installation as Archbishop, to be assented to by the Administrator.

Tenure arrangements in other dioceses

48. In accordance with the last paragraph of the Synod’s request, the tenure arrangements in various dioceses for incumbents, assistant bishops and deans are described briefly below. In this context, ‘tenure’ is the term often used to refer to the ongoing right of a rector (or curate in charge, priest in charge etc) to whatever spiritual and temporal privileges and authority go with the office. Questions of removal from office in circumstances of incapacity, misconduct or offence are considered outside the scope of this report.

Retirement ages

49. The four metropolitan dioceses surveyed in accordance with the Synod’s request (Adelaide, Brisbane, Melbourne and Perth) each have a retirement age of 70 for all clergy. Officials from the dioceses of Brisbane, Melbourne and Perth each indicated that a review of their arrangements was expected in the coming year.

Tenure

50. In Adelaide, their 'Retirement Ordinance 1988' requires that all clergy, "upon reaching the ages of 63 and 68 years and upon being summoned by the Bishop to do so shall confer with the Bishop on the subject of the retirement of that member of the clergy, the pastoral care of that member of the clergy in retirement and any matters incidental to the retirement of that member of the clergy, and such conference shall take into account the views of such persons or bodies as are likely to be affected by such retirement."
51. In Brisbane, only incumbents appointed to a benefice have tenure; and the Archbishop has power only to appoint every third incumbent to a benefice. First time incumbents and ministers that have moved from another diocese are typically appointed a Priest in Charge (PIC) to non-benefice parishes. This can be upgraded to a Rector's licence after 3 years. A PIC licence may be suspended or revoked by the Archbishop for any cause which to him shall appear good and reasonable.
52. In Melbourne, clergy appointed as "priest in charge" to their first parish have an initial tenure of three years with the possibility upon review of a transition to incumbent. Once an incumbent (including the Dean), the clergy have a tenure of ten years with the possibility of extensions in five year intervals pending review (until retirement at 70).
53. In Perth, it is understood that the general practice is that licences for parish clergy are given on five year terms with opportunity for extension on review.
54. In Sydney, rectors, the Dean and the Archbishop have tenure until retirement. Assistant ministers do not, and assistant bishops may not (depending on the terms of their licence).
55. It is worth noting that the Bishop of Grafton has a fixed term of ten years, while the Bishop of Newcastle has no retirement age, subject to health checks.

For and on behalf of the Standing Committee.

DR ROBERT TONG AM
Chair of subcommittee

20 July 2020

Ordinances passed by the Standing Committee

(A report from the Standing Committee.)

Bankstown Trust Ordinance No 48, 2019
West Lindfield Trust Ordinance No 49, 2019
West Pennant Hills Trust Ordinance No 50, 2019
Macquarie Trust Ordinance No 51, 2019
Safe Ministry to Children Ordinance 2018 Further Amendment Ordinance No 52, 2019
Anglican Church Diocese of Sydney Grants Administration Fund Ordinance No 53, 2019
Endowment of the See Capital Ordinance 2012 Amendment Ordinance No 54, 2019
Endowment of the See Long Term Investment Ordinance No 55, 2019
Dundas/Telopea Trust Ordinance 2012 Amendment (Property Receipts Levy) Ordinance No 56, 2019
Bayside Trust Ordinance No 57, 2019
Barrenjoey Trust Ordinance No 58, 2019
Chester Hill with Sefton Trust Ordinance No 59, 2019
Fairfield with Bossley Park Trust Ordinance No 60, 2019
Greenwich (Akeroyd Estate) Variation of Trusts Ordinance No 61, 2019
Greenwich Trust Ordinance No 62, 2019
St George (Kogarah) Trust Ordinance No 63, 2019
Dundas/Telopea Mortgaging Ordinance No 64, 2019
Dural District Land Sale Ordinance No 65, 2019
St John's Parramatta Endowment Fund Land Sale and Variation of Trusts Ordinance No 66, 2019
Parramatta (Vesting of Property) Ordinance No 67, 2019
Parish Cost Recovery Charges and Levies (Intervals) Amendment Ordinance No 68, 2019
Synod Fund Further Application Ordinance No 69, 2019
Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance No 1, 2020
Anglican Church Growth Corporation (Pilot Program Enabling) Ordinance No 2, 2020
Parramatta Land Sale Ordinance 2017 Amendment Ordinance No 3, 2020
Wollongong Land Sale Ordinance No 4, 2020
Drummoyne Trust Ordinance No 5, 2020
Hoxton Park Trust Ordinance No 6, 2020
Lawson Trust Ordinance No 7, 2020
Lavender Bay Trust Ordinance No 8, 2020
Minchinbury Trust Ordinance No 9, 2020
Richmond Trust Ordinance No 10, 2020
St George North Trust Ordinance No 11, 2020
Toongabbie Trust Ordinance No 12, 2020
Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance No 13, 2020
Parish Administration Ordinance 2008 Amendment (Mental Incapacity Definition) Ordinance No 14, 2020
Sydney Diocesan Services Ordinance 2017 Amendment Ordinance No 15, 2020
Greenacre Trust Ordinance No 16, 2020
Hurstville Trust Ordinance No 17, 2020
Safe Ministry to Children Ordinance No 18, 2020
Safe Ministry to Children Transitional No 19, 2020
Campbelltown Anglican Schools Ordinance 1985 Amendment Ordinance No 20, 2020
Cost Recoveries Framework Ordinance 2008 Amendment Ordinance No 21, 2020

Doonside Trust Ordinance No 22, 2020
Parishes (COVID-19 and General Meetings) Ordinance No 23, 2020
South Sydney Trust Ordinance 2016 Amendment (Property Receipts Levy Exemption) Ordinance No 24, 2020
Surry Hills Mortgaging Ordinance No 25, 2020
Jannali Trust Ordinance No 26, 2020
Moorebank Trust Ordinance No 27, 2020
Sussex Inlet Trust Ordinance No 28, 2020
Campbelltown Trust Ordinance 2016 Amendment Ordinance No 29, 2020
St James' Sydney Phillip Street Property Ordinance 1962 Amendment Ordinance No 30, 2020
Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance No 31, 2020
Sutherland Trust Ordinance No 32, 2020
Pymble Trust Ordinance No 33, 2020
Westmead Trust Ordinance No 34, 2020
Anglican Youth and Education Diocese of Sydney Ordinance 1919 Amendment Ordinance No 35, 2020
Honorary Canons Ordinance 1911 Amendment Ordinance No 36, 2020
Mission Property (Worring Heights) Variation of Trusts Ordinance No 37, 2020
St John's Parramatta Endowment Fund Land Sale and Variation of Trusts Ordinance 2019 Amendment Ordinance No 38, 2020
Synod Funding Arrangements Amendment Ordinance No 39, 2020
Accounts, Audits and Annual Reports Ordinance 1995 Further Amendment Ordinance No 40, 2020
Cambridge Park Trust Ordinance No 41, 2020
Campbelltown Land Sale Ordinance No 42, 2020
Church Land Acquisition Levy (Leppington Project) Application Ordinance No 43, 2020
Endowment of the See Corporation Ordinance 2019 Amendment Ordinance No 44, 2020
Endowment of the See Long Term Investment Fund Variation of Trusts and Application Ordinance No 45, 2020
Glebe Administration Board Ordinance 1930 Amendment Ordinance No 46, 2020
Synod Fund (Growth Corporation) Application Ordinance No 47, 2020
Synod Fund (COVID-19 Assistance) Application Ordinance No 48, 2020
Castle Hill Trust Ordinance No 49, 2020
Kirribilli and Neutral Bay Variation of Trusts and Amendment Ordinance No 50, 2020
West Lindfield (ACPT Client Fund 0716) Variation of Trusts Ordinance No 51, 2020

For and on behalf of the Standing Committee.

DANIEL GYNN
Diocesan Secretary

15 September 2020

Anglican Church Property Trust Diocese of Sydney (ACPT)

(Report to 1st Ordinary Session of the 52nd Synod of the Diocese of Sydney.)

Introduction

As the Chair of the ACPT, and on behalf of the Board, I have pleasure in presenting the ACPT's 2019 annual report to the Synod.

While this report intentionally focusses on the 2019 year, as the ACPT is required to do, it is prepared against the backdrop of an intense bushfire season that impacted so many communities in the Illawarra/Shoalhaven, Southern Tablelands and Blue Mountains districts of the diocese and more recently, the COVID-19 pandemic that has touched the lives of everyone across the diocese. Therefore, I commence this report by acknowledging the impressive manner in which parishes across the diocese have risen to the challenges presented to look for novel ways to so effectively continue to engage with their local communities as they continue to present the good news of Jesus Christ. On behalf of my fellow board members and the SDS team that supports the ACPT, we say "thank you!" and assure you of our collective prayers.

Strategic Focus

As noted in previous annual reports to Synod, the role of the ACPT as defined by its constituent documents, an Act of the NSW parliament (1917) and an ordinance of the Synod (1965), continues to evolve from operating as a relatively passive trustee of church trust property to one that must respond to significantly more complex regulatory, legal, political and social environments. Board members may also be exposed to potential personal liability under legislation such as that relating to heritage and fire safety.

As complexity has continued to increase for parishes, so it has for the ACPT through 2019 as members continued to ensure that corporate and individual fiduciary duties are effectively discharged. The examples of where parishes and ACPT have needed to operate in a more highly complex environment are varied. Over 2019 some 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)
- increased obligations under the *Cemeteries & Crematoria Act 2013*
- operating in an increasingly litigious external environment with associated implications for insurance, reputation/risk and personal liability
- changes to NSW planning instruments
- more complex administration of the various Local, NSW and Commonwealth Government grant programs
- obligations 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 this regard, the following February 2014 Standing Committee resolution remains salient:

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 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.

Highlighted Activities during 2019

Since Synod 2019, as in previous years, ACPT, as the corporate trustee of the Diocese, operated across the full spectrum of diocesan activities. Some notable outcomes include –

- exercising oversight and administered 18 separate building) projects for amounts generally in excess of \$1 million, ranging from the construction of a relocatable ministry building at Wilton parish to the ongoing redevelopment of the Chapter House of St Andrew's Cathedral and redevelopment of the Manly Corso retail shops and ministry facilities at Manly parish and a new ministry centre at Stanhope parish.
- assisting parishes lodge over 200 applications under nine different NSW and Commonwealth Government grant programs and administered in excess of \$2.5 million in successful grant funding. This included the NSW Government's Community Building Partnership program (CBP) that resulted in 75 parishes being granted funding totalling \$1.5m and 12 parishes also received \$55,000 in total towards the installation of CCTV cameras on their church buildings to improve both security at church premises thereby enhancing the risk profile of the parish portfolio in the eyes of the insurer. The contribution to parish life that our Commonwealth and State Governments have made, is very much appreciated by not only the parish members but equally, the wider community.
- overseeing the investment, on behalf of parishes, of approximately \$112 million (31 December 2019) in the Diocesan Cash Investment Fund and a further \$73 million (31 December 2019) in the Long Term Pooling Fund in which some 95 parish unitholders are invested.
- concluding the 2019/2020 renewal of the Church Insurances Program (CIP) in what insurance professionals have termed the "hardest" insurance market experienced in Australia in over a decade. The cost of the CIP was able to be maintained at the level forecast to Synod at the beginning of the most recent PCR triennium. However, because the 31 August 2019 insurance renewal coincided with the expiry of a three year long term agreement struck at very competitive 2016 premium rates, which had provided parishes with an effective below market insurance cost over that time, it was decided that the ACPT would absorb approximately 23% of the actual cost of the CIP for the 2019/20 year. This was not an insignificant sum and based on actuarial modelling is not financially sustainable. Accordingly, the ACPT, under the oversight of the Standing Committee is investigating options for minimising the cost of the CIP to parishes for the 2020/2021 period. Realistically, unless a significantly higher level of self-insurance by parishes is accepted by the Standing Committee, with all of the associated potential downside implications, after the 31 August 2020 renewal is concluded, the associated PCR contribution to parishes will be significantly higher than the 2019 PCR contribution.
- establishing a "Major Works" sub-committee by appointing property and finance specialists who are all active in diocesan parishes to harness their professional skills and to bolster the ACPT's existing skills in these areas for the guidance of parishes and oversight of larger property projects. The Board thanks the sub-committee and the SDS staff for drawing up an effective Charter as well as policy, process and protocol documents that are assisting parishes mitigate risk and complete major property projects.

Synod's Governance Policy for Diocesan Organisations

The ACPT Board welcomes the Governance Policy for Diocesan Organisations that was approved by Synod 2019. The ACPT Board is seeking ways to adopt as many of the Governance Standards and Policy Guidelines that are included in the policy as are pragmatically possible for a trustee. The Board expects that the process will be iterative and will report progress in future annual reports to the Synod.

Acknowledgements

I take this opportunity to thank parish councils, the 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.

Summary by the Head of the Parish Property Services, Mr Greg Ellem

My colleagues, Penny Barletta, Judi Harrington, Scott Lincoln, Sally Satya, 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 a service level agreement that is negotiated annually and is reviewed during the year. In this ACPT report to Synod you will find –

- an Executive Summary,
- details of the ACPT's Constitution and purpose,
- a summary of major activities undertaken by ACPT during 2019, and
- contact details of the SDS insurance and parish property services team

1. Executive Summary

During 2019 the SDS management team supporting the ACPT in its corporate and trustee capacity as trustee for parishes and some diocesan organisations in the following areas –

- a) received, reviewed, signed and processed a record 535 separate documents for parishes (including development applications, building contracts, leases, licence agreements, contracts of sale, applications for grant funding, insurance claims, etc.). This compares with 506 documents processed in the 12 months to Synod 2018,
- b) implemented the quarterly "Property Matters" newsletter for parishes (Spring and Summer 2019) to enhance communication channels with parishes in respect to insurance and property-related matters,
- c) administered a record 152 Public Liability insurance notifications and 103 Industrial Special Risk (Property and Contents) insurance claims on behalf of parishes,
- d) project managed the triennial physical inspection of all parish, Moore Theological College and Anglican Youth Works buildings for insurance cost assessment purposes that are critical to ensuring that the declared values of property are accurate,
- e) prepared and issued 24 separate circulars to parishes about a range of policy/procedure matters such as the quarterly "About Your Invested Funds" circular to parishes and diocesan organisations on whose behalf the ACPT invests funds, quarterly "Property Matters" circular, grant funding from the NSW, Local and Commonwealth governments, advice in respect to cemeteries and columbaria, advice about using Anglican halls as polling places, as well various insurance related circulars, and
- f) co-ordinated meetings of the Christian Church Property Network (CCPN) which comprises 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.

As noted by the Chair, SDS staff were particularly busy during 2019 identifying grant opportunities for parishes and we are pleased that the aggregate value of the NSW Government's CBP program alone, has delivered aggregate financial support to parishes over the period 2010 – 2019 to \$14.3 million. The ACPT's executive team also 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 occurred during 2020.

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 the ACPT. Pursuant to the 1917 Act, the ACPT is the legal owner and trustee of church trust parish property within the Diocese of Sydney. As owner, the 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 2019

Strategic Land Acquisition and Construction on behalf of the Mission Property Committee (MPC)

The ACPT –

- a) 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
- b) commenced construction of a new 250 seat ministry centre at Stanhope Gardens with associated hall, amenities and car parking facilities (completed May 2020). A surplus land sale to the rear of the Stanhope Gardens site was also commenced to include provision of ministry housing for Stanhope Gardens parish and to realise funds for allocation towards other greenfield church projects.
- c) undertook planning and design and obtained a modified development consent for a future ministry centre at Leppington.
- d) secured physical commencement on a 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, Mission Property Committee, 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 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.

As noted in the report from the Chair, 2019 proved to be an extremely challenging year for insurance markets generally; the CIP was not immune, especially as the CIP was coming off a long term agreement in respect to the ISR insurance that, while enabling the CIP to be shielded from a rapidly rising insurance market since early 2018, unfortunately exacerbated the new normal significantly higher cost of insurance experienced last year. The Chair has indicated that the Board is seeking strategies for minimising the cost of the 31 August 2020 insurance renewal, and time will tell whether the cost of the CIP is able to be materially reduced in a prudent way by adopting some of those strategies. The Standing Committee will

play a key role in making those decisions as the appetite for taking on greater insurance risk is considered. I would like to call out the contribution that Mr Wayne Bramley has made to the negotiation of the very “hard” insurance market and in particular, his technical and negotiation expertise gained from almost 40 years in the industry.

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 activities of the ACPT

While the ACPT Board provides key strategic oversight of the Long Term Pooling Fund (LTPF), management is responsible for reviewing and developing/recommending policies 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 10 year period (commencing 1/7/2010), and
- 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 31/12/2019 was 7.47% pa, considerable above the real rate of return objective. During 2019 distributions aggregating \$2.5 million were made to beneficiary parishes and diocesan organisations.”

Quarterly reports are received from the investment and asset manager, Mercer Pty limited (Mercer) that demonstrated that ACPT’s ethical investment policy (EIP) was in compliance throughout the review period. ACPT’s EIP requires underlying fund managers to positively tilt their portfolios to ethical companies and to maintain carbon intensity exposures below that of equivalent market benchmarks within the actively managed listed asset classes. The EIP was initially adopted and implemented by the ACPT with the endorsement of the Standing Committee in 2016. The policy is subject to review during late 2020.

The EIP also retains the “negative screens” (that is, screening out “disapproved businesses”) such as businesses deriving income from alcohol, armaments, gambling, pornography and tobacco and stem cell research involving the destruction of embryos, abortifacients and elective abortions.

Overseas Shares are passively managed so there is no difference from the benchmark in terms of carbon intensity. The ACPT is well advanced in taking a similar approach to seeking a reduction in the carbon intensity of other parts of the portfolio in due course.

A copy of the ACPT’s EIP can be found at www.sds.asn.au.

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
- progress and acquittal 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) – (XI)	602	\$12,825,663
CBP 2020 (XII)	75	\$1,500,000
Total	677	\$14,325,663

* During 2019, an additional new NSW Government grant program was launched, known as “My Community Projects.” We are pleased to report that 17 parishes received a total of \$808,000 under this program.

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 and South Sydney regions)	pxb@sydney.anglican.asn.au	02 9265 1561
Judi Harrington, Team Associate	jxh@sydney.anglican.asn.au	02 9265 1578
Scott Lincoln, Manager Parish Property (Western , Georges River and Wollongong regions)	sxl@sydney.anglican.asn.au	02 9265 1633
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

GREGORY ELLEM
Head of Parish Property

June 2020

Ministry Spouse Support Fund Annual Report

(A 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.

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).

Use of the MSSF

4. During the reporting period one payment has been made to a ministry spouse, a historical victim of domestic abuse, in the sum of \$4,000.
5. The spouse who received this payment has conveyed her gratitude and thanks for the establishment of the fund. The payment on this occasion was for the provision of counselling support. 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 more payments in this calendar year.

For and on behalf of the Professional Standards Unit

LACHLAN BRYANT
Director of Professional Standards

4 September 2020

Regional Councils' Annual Reports for 2019

(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 2019 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 2019. 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. Updates were provided on the preparation for the Regional 2020 John 3:16 Mission.
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. It was decided that for the long term ministry and evangelism to women that Rev Powell specialises in, it would best for this ministry to come under the auspices of ENC. This was effected 1 January 2020.

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 185 people attended the one-day event, mostly clergy from the region. The theme of the conference was "Partnership: FAMILY, TEAM, CHURCH, REGION". The Rev Suz Gorham (Chaplain from Roseville College) was MC for the day. Bishop Edwards led a devotion and guest speakers spoke in the morning session –
 - Leisa Aitken spoke on "Partnership: Balancing Family and Church in Ministry",
 - Raj Gupta spoke on "Church Building", and
 - Kirsty Bucknell and Jillian Fulcher spoke on "Collaboration - Partnership Within & Between Churches".
11. In November, the Council funded a workshop for Wardens. The session was attended by 75 wardens/treasurers and was facilitated by Thesauros Consulting.
12. In accordance with its authority under relevant ordinances, the Council agreed to St Augustine's Church Neutral Bay amalgamation with Church by the Bridge Kirribilli.
13. At the October Synod, the Council (to the best of its knowledge) became the first Regional Council to exercise its right to amend an ordinance of the Synod. After much debate the Council's amendments, adding three (3) School Heads to the membership of Synod; and, to clarify the term of lay Synod membership were passed. The Council's recommendation that would result in all members of Synod signing a declaration of faith was not passed.

South Sydney Regional Council

14. 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. It also includes the parish of Norfolk Island and the Church of England on Norfolk Island.
15. The Council met once during the year as well as consultation by email and phone.
16. In 2019, the main activities of the Council either by way of report or action was as follows –
 - Receiving reports from, and providing approved funding for, the Church of England on Norfolk Island (\$24,000) and Living Water Indigenous Ministry (\$12,500).
 - Approved Grants for 2020 from the SSRC funds for the following:

Living Water	\$12,500
Norfolk Island	\$25,000
Parish of South Sydney	\$10,000
 - Resolved that the parish of Coogee should not become a provisional parish, on the basis that giving to the parish in 2018 was in excess of the Net Operating Receipts threshold, but the parish had failed to meet the revenue test for technical reasons.
 - Review progress on the appointment of clergy to vacant parishes and various property development proposals.

Western Sydney Regional Council

17. The main committees are the Executive Committee, the Ordinance Review Panel and the Architectural Panel.
18. The Council met on 1 occasion during 2019 at Pitt Town Anglican Church. The main areas of consideration included pastoral difficulties in parishes, parish vacancies and new appointments, NCLS data, building projects in the region – in particular the Council agreeing to loan the parish of Glenmore Park and Mulgoa a sum to assist with building a new ministry centre at Silverdale.

Wollongong Regional Council

19. The Wollongong Regional Council met three times during 2019 on the evenings of 12 March, 11 June and 10 September. The meetings were held in Wollongong with each meeting preceded by a meal.
20. Bishop Peter Hayward and the Regional Council worked closely to further support ministry across the Region. This included:
 - financial support for the ministries at 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 16 Parishes across the Region.
 - 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.
21. During 2019 funding from the Region's assets was allocated to the specific ministry in the South West growth sector.

Ministry	Purpose	Allocation	Total
Leppington	Church Plant	\$70,000	\$70,000

22. 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.
23. 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

23 September 2020

42/18 Reporting on the National Redress Scheme

(A report from the Standing Committee.)

Key Points

- By resolution 42/18 the Synod requested 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, including high level numbers and claim amounts averages.
- The requested information related to claims from 1 July 2018 to 30 June 2020 are provided in the report.

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.

Recommendation

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 strongly encouraged all diocesan organisations which could possibly have any responsibility for claims of child sexual abuse to become part of the scheme. The Standing Committee has been advised that all relevant organisations subject to the control of Synod, and all schools located in the Diocese of Sydney and known as Anglican, are participants in the NRS.
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.

6. The Director of Professional Standards has not received any formal notifications from diocesan organisations except for the following report from Sydney Anglican (National Redress Scheme) Corporation which covers the two years from 1 July 2018 to 30 June 2020 –
- (a) the number of applications for redress which have been received – 21
 - (b) the number and total and average amount of redress offers made (in addition to previous payments made by the diocese) – 10 offers made for a total of \$244,893.08 with an average amount of \$24,489
 - (c) the number and total and average amount of redress offers accepted (in addition to previous payments made by the diocese) – 7 offers accepted for a total of \$199,893.08 with average amount of \$28,556. In addition to the redress amounts the scheme operator has also specified a total of \$56,437.50 for counselling, administration and legal costs
 - (d) the number of persons to whom a direct personal response has been provided – Nil

LACHLAN BRYANT
Director of Professional Standards

10 September 2020

Safe Ministry Board and Professional Standards Unit Annual Report 2019-2020

(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 2019 to 30 June 2020 (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 (resigned August 2019), the Rev Gary O'Brien, the Rev Paul Sampson, the Rev Janine Steele, Dr Ruth Shatford AM and Mrs Jenny Yung.
5. The SMB met 9 times in the reporting period.

Professional Standards Unit (PSU)

6. There have been some changes to the PSU team over the reporting period.
7. The Rev Catherine Wynn Jones finished as PSU Chaplain (Manager, Pastoral Support and Education) after four and a half years in the role at the end of 2019. Cath's care and advocacy for survivors, pastoral concern for the welfare of those impacted by abuse in our churches, and her support of and contribution to the PSU team over her time in the role is greatly appreciated. We wish Cath well in her Navy Chaplaincy role.
8. Mrs Belinda Burn commenced in the PSU Chaplain role on 15 June 2020 after a thorough recruitment process.
9. Mrs Elenne Ford was engaged as Dispute Resolution Consultant for the PSU commencing 6 January 2020.
10. Mrs Stacie Pakula continues to serve as a Solicitor with the PSU, Mr Steve Coleman continues to serve as Assistant Director of Professional Standards, Mrs Kylie Williams as Training Consultant for Safe Ministry, Archdeacon 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.

11. 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.
12. 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*).
13. 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.
14. 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.
15. 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.

Archbishop's Meetings with Survivors

16. 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.
17. 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.

Safe Ministry Blueprint Policy Documents

18. The SafeMinistry website and the Safe Ministry Journey policy model were launched at Synod in 2015 (Resolution 24/15). 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/>.
19. In terms of the SafeMinistry website, during the reporting period there were an average of 4,000 unique visits per month.
20. New sections to the website were developed during the reporting period for Domestic and Family abuse, Partnering with parishes and the Safe Ministry Check.

Domestic Abuse

21. In 2018 Synod passed the Sydney Diocese's *Responding to Domestic Abuse: Policy and Good Practice Guidelines*. That same year the Standing Committee established the Ministry Spouse Support Fund (MSSF). Over the reporting period there was one payment made to a ministry spouse who was an historical victim of domestic abuse.

22. In October 2019 we launched a one page microsite to accompany a promotional campaign against domestic abuse run by Anglicare and the PSU. To date this site has seen a total of over 8,600 unique visitors. The microsite is available here: knowdomesticabuse.church.

Expansion of the NSW Reportable Conduct Scheme

23. In response to recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse, the NSW Government expanded the Reportable Conduct Scheme to include "faith based organisations" from 1 March 2020 under the *Children's Guardian Act 2019*.
24. On 28 February 2020 the PSU issued a Circular for Parishes which provided a summary of the new requirements of the Scheme and the expected impact of them in the church context. The circular was emailed to all Licensed Ministers, Authorised Lay Ministers and Safe Ministry Representatives in the Diocese. It is available here: <https://safeministry.org.au/wp-content/uploads/Circular-to-Parishes-re-Reportable-Conduct-SMTCO-Mandatory-Reporting.pdf>.
25. 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.

The onset of COVID-19 and its impact on our work

26. Issues created by COVID-19 since March 2020 have been many and varied.
- The need to cancel usual face-to-face training events, including safe ministry training and Faithfulness in Ministry conference for reasons of health and safety
 - Increased reliance on online training for safe ministry and greater provision for the extension of safe ministry training for those unable to undertake online training
 - Many ministries moving almost entirely online, resulting in increased risks in the online environment and making the formulation of new guidelines and policies for safe ministry necessary for these new contexts
 - Heightened anxiety, mental health needs and risk of abuse for many in the community including among the situations or persons where the PSU needs to engage
 - The effects of social isolation on staff working remotely, who are already more susceptible to vicarious trauma because of the inherent nature of much of the work of the PSU.
27. In response to the sudden lockdown of churches earlier this year, we developed a suite of resources to assist parishes to continue ministries online while adhering to good safe ministry practices. These included detailed recommendations on using Zoom/other video conferencing tools to run children's or youth ministries online.
28. The PSU engaged in many email and phone conversations and consultations in the early days of the lockdown period. The COVID-19 web pages on the SafeMinistry website have been well used by our churches, and some of the resources downloaded for use in other locations.

Screening of Lay Ministers

29. All paid lay church ministers in the Diocese are required to apply for the Archbishop's authority. This involves their completing a comprehensive screening and disclosure through the 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.
32. See the Safe Ministry to Children Ordinance 2020 heading below for details about the new Safe Ministry Check that must be completed by all volunteers in youth or children's ministry by 1 January 2021.

The Working With Children Check

33. 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.
34. As the term of a person's WWCC number expires 5 years after it is issued, a significant number of WWCC numbers were renewed during the reporting period.

Screening of Ministry/Ordination Candidates, Clergy and Authorised Lay Ministers

35. All candidates for ordination by the Archbishop are required to complete a comprehensive screening and disclosure through the Lifestyle Questionnaire. This is administered by Ministry Training and Development (**MT&D**) in consultation with the PSU. The Lifestyle Questionnaire is in the process of being updated following the introduction of the *Safe Ministry to Children Ordinance 2020*.
36. 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

37. 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.
38. The *Safe Ministry Essentials* course remains the mandated safe ministry training for the Diocese followed by the *Safe Ministry Refresher* course every 3 years.
39. 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).
40. 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>).
41. Over the reporting period the SafeMinistry Training website had on average 4,305 unique visits per month and almost 7,300 unique visitors in February 2020, the busiest month of the year for the website.

42. Apart from the website, the key contacts for safe ministry training inquiries are:
- Mrs Brenda Sheppard, Safe Ministry Training Administrator: brenda@safeministry.org.au.
 - Mrs Kylie Williams, Safe Ministry Training Consultant: kylie@safeministry.org.au.

Online Safe Ministry Training

43. The numbers of people who completed online safe ministry training over the reporting period are as follows:

Online safe ministry training	
Essentials	2,197
Essentials-Non Anglican	474
Sub Total	2,671
Refresher	2,958
Refresher-Non Anglican	141
Sub Total	3,099
Grand Total	5,770

44. Costs charged for online training increased on 1 January 2020. The current costs for Anglicans are \$20 for Essentials and \$15 for Refresher, and \$30 for Essentials and \$25 for Refresher for non-Anglicans.
45. Face-to-face training was offered at 16 locations across the Diocese in November and March 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	114
Refresher	246
Total	360

46. Due to COVID-19 restrictions the face-to-face training events planned for April and June were cancelled.
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 3 years prior to their licence being 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 Ministry (formerly "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 was scheduled for 2020 but was cancelled due to COVID-19 restrictions.

Safe Ministry for Junior Leaders Online Course

52. Our Safe Ministry Junior Leaders course for junior leaders in youth and children's ministry aged between 13 and 17 was completed by 167 junior leaders from parishes across the Diocese during the reporting period.
53. The course has been carefully structured with age appropriate language and content. A prerequisite of the course is for parents and the Rector 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. During the reporting period we introduced the Junior Leaders Group Management System to help make this process easier for the Training Mentor to manage junior leaders from their parish undertaking the course. The Management System streamlines the registration process and allows reports to be generated to track participants' progress.
54. The course has been transformative for many of the participants. Feedback is received from every participant as part of the course design. The course has been very well received overall. Following the introduction of the *Safe Ministry to Children Ordinance 2020*, the Junior Leaders Online Course will be mandatory for all leaders in youth and children's ministry aged between 13 and 17 years, commencing or continuing in such a role from 1 January 2021.
55. The course is offered free of charge to those ministering in the Diocese of Sydney. We are currently investigating the feasibility of opening the course up to other churches outside the Diocese.
56. For more information please visit <https://safeministry.training/junior-leaders-course/>.

Domestic Abuse Awareness, Response and Prevention Training Course

57. The Know Domestic Abuse online course was launched at Synod in October 2019 by the PSU Chaplain and Ms Lynda Dunstan, Anglicare Domestic Violence Adviser. Resources and awareness raising packs for responding to domestic abuse were provided to each church in the Diocese to coincide with the launch.
58. Initially course registration was limited to persons in leadership positions in the Diocese of Sydney but with the onset of COVID-19 earlier this year and increased interest in completing the course, the course was opened up to anyone. It is available free of charge.
59. The SMB encourages all persons interested in undertaking the Know Domestic Abuse course to do so. The course is particularly pertinent for clergy and church workers as it provides practical training and awareness in the complex area of responding appropriately to domestic abuse and will help them to comply with the Sydney Diocese's *Responding to Domestic Abuse: Policy and Good Practice Guidelines*.
60. There have been 128 enrolments in the course since it was launched last year.
61. For more information about the course, please visit <https://courses.safeministry.training/know-domestic-abuse-course/>.
62. For resources to help raise awareness of domestic abuse, visit: knowdomesticabuse.church

Translation of materials and resources

63. Over the last few years the PSU has been working on translating key safe ministry materials and resources into other language groups. So far this work has involved the following documents being translated into the following languages:
 - Faithfulness in Service code of conduct (Chinese)
 - Domestic Abuse – Flow Chart (Chinese, Korean, Arabic)
 - Domestic Abuse – An Expansive Description of Domestic Abuse (Chinese, Korean, Arabic)

- Domestic Abuse – Doctrine Commission on The Use and Misuse of Scripture with Regard to Domestic Abuse (Chinese, Korean, Arabic)
64. To access these materials visit: <https://safeministry.org.au/faithfulness-in-service-code-of-conduct/> and <https://safeministry.org.au/domestic-family-abuse/>.

Safe Ministry to Children Ordinance 2020

65. The *Safe Ministry to Children Ordinance 2020* was passed by the Standing Committee at its meeting on 27 April 2020. The Ordinance is intended to consolidate, simplify and contextualise the requirements for safe ministry to children in the Diocese of Sydney. Until recently, the provisions relating to safe ministry requirements for parishes, clergy and those working with children were included in the *Parish Administration Ordinance 2008* but these provisions have been removed and consolidated into the new Ordinance.
66. The PSU has worked closely with a sub-committee of Standing Committee to develop new screening practices for volunteer church workers serving in ministry to children and youth. These new screening requirements are aligned with practices being implemented across the Anglican Church of Australia in response to recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse. In particular the PSU has prepared new “Safe Ministry Check” forms that will be used as part of a Safe Ministry Assessment for all people aged 13 and above who are serving in ministry to children and youth. The PSU has also designed an online system to help Parishes with the administration of the new Safe Ministry Assessment process along with resources to help equip Rectors to consider and assess applications.
67. On 30 June 2020 a circular was emailed to all Licensed Ministers, Authorised Lay Ministers and Safe Ministry Representatives across the Diocese to advise them of the new screening requirements concerning volunteers engaging in ministry to children which come into effect from 1 January 2021. The circular provided updated information on this subject to what was communicated in the previous circular sent on 28 February 2020 and included links to new forms approved by Standing Committee and further resources to assist with the implementation of the new requirements. The circular pointed out the time limits for the completion of the new requirements and recommended that all Safe Ministry Assessments be completed by 4 December 2020 to allow for the Christmas holiday period.
68. For more information please visit: <https://safeministry.org.au/circular-new-safe-ministry-screening-requirements-2/>
69. The Safe Ministry Board Ordinance 2001 is being reviewed in the light of the new Safe Ministry to Children Ordinance 2020 and other developments.

Safe Ministry Representatives (SMRs)

70. The role of SMRs in parishes continues to be pivotal in ensuring parishes comply with safe ministry requirements. Archdeacon Neil Atwood, Parish Consultant for Safe Ministry, plays an invaluable role in supporting, resourcing and equipping SMRs in their role.
71. 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.
72. Since 2008 it has been mandatory for each parish to nominate an SMR.
73. As at the time of writing, the Registry has been notified of 279 SMRs appointed by parishes. This is an excellent result and indicates near total compliance. This leaves only two parishes that have either not appointed an SMR or have not notified the Registry that they have done so.
74. During the reporting period:
- (a) three 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 62 parishes were using it and 30 parishes from another diocese in regional NSW.

Safe Ministry Guidelines and Other Advice

- 75. The PSU continues to receive enquiries 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 enquiries per week and sometimes many more than this.

Frontline

- 76. In May 2020 we launched Frontline – a safe ministry podcast. This is designed to be another channel of communication to our churches and church workers. Mainly aimed at SMRs and ministry staff, Frontline allows for more detailed and nuanced presentation of material – especially for complex matters like the new Safe Ministry Check. For more information please visit the SafeMinistry website.

Care of Survivors of Abuse and Complainants

- 77. 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

- 78. Tears and Hope is a church service held each year for survivors of abuse on behalf of the Diocese at which the Archbishop regularly offers an apology. In 2019 it was held on 2 December and was hosted by St Barnabas Broadway for the first time, with the assistance of the PSU Chaplain. Dean Kanishka Raffel preached and the Archbishop also spoke. The service continues to be a significant event in the life of the Diocese.

Pastoral Care and Assistance Scheme

- 79. 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.
- 80. 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).
- 81. Between 1 July 2019 and 30 June 2020 there were four payments under the Diocesan scheme and six payments were funded under the SAHMS scheme.
- 82. 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 been incorporated into the Scheme.

National Redress Scheme

83. 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.
84. 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.
85. For more information about the NRS: <https://www.nationalredress.gov.au/> or call **1800 737 377**.
86. For more information about the National Anglican Participating Group visit: <https://anglican.org.au/our-work/national-redress-scheme/>.
87. 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

88. 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.
89. 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.
90. 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).
91. The Contact Persons meet four times a year with the Director and Chaplain for training and coordination of their roles.

Ministry Standards Ordinance

92. 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.
93. 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.

94. 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.
95. 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.
96. 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.
97. 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 the exercise of their 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

98. The Director received 12 new complaints under the Ordinance during the reporting period.
99. The Director made two complaints under the Ordinance during the reporting period.
100. The Professional Standards Committee met six times and considered 17 matters in the reporting period.
101. No matters were referred to the Professional Standards Board during the reporting period.

The Professional Standards Committee

102. 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.
103. This Committee meets as required and is currently scheduled to meet every second month.

Adjudicator

104. Four matters concerning unpaid lay respondents were referred to an Adjudicator for determination during the reporting period.

Dispute Resolution Consultant

105. Ms Elenne Ford, in her capacity as Dispute Resolution Consultant has been a very capable addition to the PSU team by helping to explore the resolution of disputes, and in appropriate cases,

allegations of bullying-type conduct that have made their way to the PSU. Elenne has assisted in reviewing the *Ministry Standards Ordinance 2017* and has made recommendations to the Ministry Standards Ordinance Review Committee to improve the way the Ordinance responds to such matters including provision of alternative pathways for resolution. Elenne has developed some resources for the PSU and is also considering what training and education needs that are required in this important area.

Parish Support Teams

106. Parish Support Teams (PST) (formerly 'Parish Recovery Teams') are generally available to assist parishes where allegations of abuse or misconduct by clergy or church workers have arisen. A PST works in a parish to deal with the complex pastoral issues that arise once these matters come to light. PSTs aid those members of the parish who are affected and work towards the healing of the parish as a whole.
107. Since 2007 Pastor Tim Dyer of John Mark Ministries has trained volunteers for our PSTs. There are currently 14 trained PST consultants.
108. There were no new PSTs deployed during the reporting period for new matters.
109. Following the commencement of the *Ministry Standards Ordinance 2017*, a number of complaints alleging bullying-type conduct have been lodged with the PSU. Tim Dyer has been training the PSTs in understanding the dynamics of bullying.

The Professional Standards Unit Oversight Committee

110. In November 2015, the Standing Committee approved of the establishment of a Professional Standards Unit Oversight Committee (PSUOC) which monitors the finances and operations of the PSU, and receives and considers complaints made about the PSU, among other things.
111. There are five members of PSUOC and the Chair of the Committee is Bishop Peter Lin.
112. PSUOC is required to meet a minimum of four times a year.

Cooperation with NSW Government Agencies and Other Churches

113. The Professional Standards Interdenominational Network (PSIDN) meetings continue to provide a helpful forum to discuss issues of safeguarding and to build relationships with Professional Standards Personnel from other Christian organisations across NSW and the ACT. Meetings have been well attended with as many as 17 different organisations being represented over the course of the reporting period. A key legislative change that has impacted churches in the area of child protection during the reporting period is the expansion of the NSW Reportable Conduct Scheme which brought churches and other religious organisations under the purview of the Scheme under the oversight of the Office of the Children's Guardian. Ms Elleker Cohen from the Office of the Children's Guardian has attended three meetings over the reporting period to provide updates and receive feedback in relation to the new scheme. Another key area of ongoing discussion for the PSIDN has been the National Redress Scheme. Organisations have been able to share their experience of managing requests for information under the scheme as well as the volume of applications and how matters have been determined. Sharing policy positions and practice is another key function of the PSIDN. This year the group has specifically discussed issues such as: the management of persons of Concern, psycho-sexual assessments and other screening tools, and the implementation of the Ten Child Safe Principles.
114. 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.

115. Over the reporting period the PSU has received a number of requests from other Dioceses, churches and organisations to utilise our training, resources or other materials. Some of these have included the Diocese of Ballarat, the Province of South Australia (Dioceses of Adelaide, The Murray and Willochra), the Diocese of Canberra & Goulburn, the Presbyterian Church NSW/ACT and the Church of Confessing Anglicans Aotearoa New Zealand. We are pleased to be able to assist and support other churches and organisations in these important areas.
116. The US Ethics and Religious Liberty Commission and the Southern Baptist Convention Sexual Abuse Advisory Group organised a National Conference themed Caring Well: Equipping the Church to Confront the Abuse Crisis, which was held in Fort Worth, Texas from 3 to 5 October 2019. The Diocesan Registrar, Mr Doug Marr, and the Director of Professional Standards attended the conference on behalf of the Diocese of Sydney. The conference featured survivors, experts, pastors, and advocates and was designed to equip Christians on the subject of abuse and related issues to empower their churches in the process of becoming safe for survivors and safe from abuse. The conference was a major event in the life of the Southern Baptist Convention and in its journey to confront and deal with sexual abuse, including child sexual abuse, across many of its churches. It was a privilege to meet and network with various leaders and experts at the conference, to learn from them and their experiences and also share some of the knowledge and resources of the Diocese of Sydney to support them in their work. We also arranged to visit leaders of the Anglican Church in North America as part of the trip to establish connections and share some safe ministry resources from the Diocese of Sydney.

Finances

117. The PSUOC receives and monitors accounting reports for the PSU. These accounts are included in the Synod Fund Reports provided to members of Synod.

Conclusion

118. 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

20 July 2020

LACHLAN BRYANT

Director

Professional Standards Unit

20 July 2020