

**Third Session of
52nd Synod**

(to be held on 10, 12-14 and 19-20 September 2022)

Book 5

(Pages 502 to 566)

**Supplementary
Reports and Papers**

Standing Committee of the Synod
Anglican Church Diocese of Sydney

Supplementary Reports and Papers for 2022

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2/05 Stipends, Allowances and Benefits for 2023

(A report from the Standing Committee.)

Key Points

- In August 2021 we discontinued the use of AWE as the benchmark for setting recommended minimum stipends for 2022 onwards and instead adopted fixed increase of 2.4% as from 1 July in each of the next 2 years.
- As a result we approved a recommended minimum stipend for a minister of \$71,182 from 1 July 2022 and \$72,890 from 1 July 2023.
- In August 2021 we also removed the recommended limitations on the types of exempt benefit that may be provided to a minister in recognition of the ATO's Ruling TR 2019/2 and renamed the MEA as the Minister's Discretionary Benefits Account (MDBA).
- 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. It is expected that the advice to ministers and wardens entitled "Guidelines for the Remuneration of Parish Ministry Staff for 2022-2023" (the **Guidelines**) will be published in September this year and will provide details of the recommended stipends, allowances and benefits for ministers, assistant ministers and lay ministers for 2023.

Recommended Minimum Stipends

3. In August 2021 Standing Committee noted that continuing the application of its policy to set the recommended minimum stipend at 75% of AWE would have resulted in a 3.7% increase applying from 1 January 2022 and agreed to discontinue the use of AWE as the benchmark for setting minimum stipends for 2022 onwards and instead adopt a fixed increase of 2.4% as from 1 July in each of the next 2 years.
4. In accordance with the new policy, in August 2021 Standing Committee set the recommended minimum stipend for a minister at \$71,182 pa from 1 July 2022 and \$72,890 from 1 July 2023.
5. Accordingly, for 2023 the recommended minimum stipend will be –

	% of Minister's Recommended Minimum Stipend	Jul'22 – Jun'23 Recommended Minimum Stipend \$ pa	Jul'23 – Jun'24 Recommended Minimum Stipend \$ pa
Minister	100	71,182	72,890
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma) –			
5 th and subsequent years	95	67,623	69,246
3 rd and 4 th year	90	64,064	65,601
1 st and 2 nd year	85	60,505	61,957

	% of Minister's Recommended Minimum Stipend	Jul'22 – Jun'23 Recommended Minimum Stipend \$ pa	Jul'23 – Jun'24 Recommended Minimum Stipend \$ pa
Youth and Children's Ministers (Diploma) – 7 th and subsequent years	85	60,505	61,957
4 th to 6 th year	75	53,387	54,668
1 st to 3 rd year	65	46,269	47,379

Remuneration Packaging

6. The maximum level of stipend that may be sacrificed to a Minister's Discretionary Benefits Account (MDBA) 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. There are now no limitations on the types of benefit that may be provided from the MDBA. Benefits, whether related to the minister's pastoral duties or of a private nature, 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 2022*. Superannuation for lay ministers is paid separately. As in previous years, the amount of the superannuation contribution is generally set at approximately 17% of the applicable minimum stipend, accordingly the annual contributions proposed for 2023 are –

	2023
Minister	12,246
Assistant Ministers, Lay Ministers & Youth and Children's Ministers (Theological degree or Advanced Diploma)– 7 th and subsequent years	12,246
1 st to 6 th year	11,022
Youth and Children's Ministers (Diploma) – 7 th and subsequent years	10,409
1 st to 6 th year	9,185

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 2023 is calculated in accordance with the following scale –
- a fixed component of \$8,047 (2022 – \$8,047) per annum to cover depreciation, registration, insurance etc, plus
 - a reimbursement at the rate of \$246 (2022 – \$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 a MDBA 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 –

	2023 \$
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 –

- (a) If the total return journey of the person taking the occasional service is 75 kilometres or less, a travelling allowance of 80 cents per kilometre should be paid (2022 – 80 cents). If further kilometres are travelled, the travel allowance should be negotiated.
- (b) Meals should be provided where necessary.
- (c) As pension benefits may be reduced according to other income received, the recommended rates are open to negotiation.
- (d) Where a minister is invited to take, or assist in, services in a church outside their parochial unit, any payment for services should be made to the parochial unit to which the minister is licensed, rather than to the minister.

Acting Ministers, Locum Tenens and part time pastoral workers

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 (2022 – 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.

Student Ministers

15. The recommended assistance for student ministers working one full day per week for 2023 is –

	% of Minister's Minimum Stipend	Jul'22 – Jun'23 \$ pa	Jul'23 – Jun'24 \$ pa
Studying for a degree	15.0	10,677	10,934
Studying for a diploma	12.5	8,898	9,111

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 –

- (a) Transport costs (whether private vehicle or public) should be paid by the parochial unit. Where extensive travel is involved consideration should be given to paying for the travel time.
- (b) Where a student minister serves for a half day in addition to a full day, account should be taken of the additional time and cost in travelling and care taken to ensure that the student minister is not disadvantaged by the additional expense.

- (c) Under the Fair Work Act 2009, since 1 July 2022 the national minimum wage for adults has been \$21.38 per hour. This means that the recommended stipend allows for no more than 9.6 hours work per week if studying for a degree, and 8.0 hours if studying for a diploma. The national minimum wage will be reviewed next on 1 July 2023.
- (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 (at a minimum of 10.5% from 1 July 2022) are payable on the stipends and salaries of all employees.
- (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.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Financial support for the Diocese of Bathurst

(A report from the Standing Committee.)

Purpose

1. To provide a mission update from the Diocese of Bathurst following the Diocese of Sydney's commitment of financial support; and to seek an extension of financial support for a further six years.

Recommendations

2. Synod receive this report.
3. Synod agree in principle to provide financial support of \$250,000 per year towards the costs of a Bishop and his registrar for the Anglican Diocese of Bathurst for a period of six years from 2025, subject to the Bishop of Bathurst during that time having the written support of the Archbishop of Sydney.

Background

4. At the Second Ordinary session of the 51st Synod, the Synod received a report from Bishop Michael Stead and passed the following resolution about financial support for the Diocese of Bathurst –

8/18 Financial support for the Diocese of Bathurst

Synod, noting the report Proposal to financially support the Diocese of Bathurst, agrees in principle to provide financial support of \$250,000 per year towards the costs of a Bishop and his registrar for the Anglican Diocese of Bathurst for a period of six years, subject to the Bishop of Bathurst during that time having the written support of the Archbishop of Sydney.

5. Synod's initial six year financial commitment covers 2019-2024. Mark Calder was elected bishop on 30 August 2019.
6. The Diocese of Bathurst has provided the **attached** report as a mission update on the impact of the support from Sydney. This will be supplemented by a short audio-visual presentation to the Synod.
7. The Sydney Synod will consider the *Funding Principles and Priorities* that will underpin Synod budgets for the next triennium at Synod next year (2023). By passing the suggested motion to agree in principle to continue to support gospel ministry in the Diocese of Bathurst, this commitment will be incorporated into the *Funding Principles and Priorities* that come to Synod next year.
8. A commitment for a further 6 years is sought, as this will provide time to consolidate the gains already made, implement the new Strategic plan, and provide certainty in the transition to the next Bishop of Bathurst. (Mark Calder reaches the statutory retirement age as Bishop in June 2029. A six year funding commitment from 2025 goes through until the end of 2030, giving an 18 month buffer after the appointment of the next Bishop of Bathurst). The proposed funding commitment has the same condition as the current commitment: ongoing funding is conditional on "the Bishop of Bathurst during that time having the written support of the Archbishop of Sydney." Bathurst's Bishop's Election Ordinance also replicates this same condition.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Diocese of Bathurst – with heartfelt thanks

With heartfelt thanks for your generous gift and a request that renewal of the gift might be considered

1. History

- (a) **Bathurst Diocese – ‘financially distressed’** – The General Synod Diocesan Financial Advisory Task Force lists only the Bathurst Diocese as ‘financially distressed’.¹ Due to unwise financial decisions in the past, the diocese was faced with a \$40M debt to the Commonwealth Bank (CBA). Settlement required the sale of all Diocesan schools and many significant properties – many of which had been income producing. Thankfully, the bank issued a deed of release, and we have no further obligation to the CBA. However, during this time, the Endowment of the See had also been run down to zero as the capital was spent. Tragically, redress payments have also cost the diocese \$6M to this point and claims continue to be made. Only the sale of further property can fund these payments.
- (b) **Bishop Palmer and Archbishop Glenn Davies** – Archbishop Raffel, in an interview with Bishop Calder recorded in February 2022, commented that a renewed relationship between Bathurst Diocese and Sydney Diocese, began when Bishop Ian Palmer and Archbishop Glenn Davies struck up a personal friendship which grew into a gospel partnership. Both bishops then worked with their own synods to see what might develop. Kanishka observed that the decision of the two bishops and the two synods to work together in this way was a work of God. You can see this section of the interview here: <https://youtu.be/cA24vBuqx4M?t=481>.
- (c) **A generous offer** – The Standing Committee and Synod of Sydney offered a generous gift to the Bathurst Diocese of \$250,000 a year for 6 years to fund our bishop and registrar/business manager. This is year 4 of that gift. Without such generosity, the future of the diocese would not have been viable.
- (d) **Subsequent change to the Bathurst Diocese bishop’s election ordinance** – it is significant to note that, without objection, Bathurst Diocese agreed to the request of the Sydney Synod, that their bishop’s election ordinance be changed to include the requirement that the Archbishop of Sydney must agree to the list of final nominees for Bishop of Bathurst, prior to the final election by the bishop’s election board. It is believed that this reflected not only the serious nature of the financial need, but a desire from the Synod, for a bishop who would assist in bringing a gospel-focused, Jesus- centred change to the diocese.
- (e) **Election of Mark Calder as bishop 30 August 2019** – Archbishop Glenn Davies indicated his approval of all the names on the final list which the election board considered. Subsequently, the Rev’d Mark Calder, rector of the parish of Noosa in the Diocese of Southern Queensland, was elected. Mark studied at Moore Theological College and served as Rector of St Andrew’s Roseville for 18 years prior to serving 10 years as Rector of Noosa.

2. COVID-19

- (a) **Delay in physically getting around the diocese** – just four months following Bishop Calder’s consecration and installation (21 and 23 of November 2019), COVID lockdown occurred. This severely limited Mark’s plans in getting around the diocese and getting to know people and observe ministry.
- (b) **Increased exposure across the diocese and in every church** – when lockdown began in late March 2020, only two parishes (out of 30 at the time), were able to offer any online ministry. Mark set about immediately to offer two complete pre-recorded services each week via his YouTube channel – one traditional and the other contemporary. This meant that for four months, most people across the diocese were watching Mark’s services and hearing him preach. The impact of this ministry is still being felt. It assisted many in the diocese to get to

¹ Report to Standing Committee of General Synod 12-13 November 2021.

know Mark. Many found the teaching in the weekly sermon inspiring and encouraging. Some became Christians. Others grew in their understanding of the gospel and became assured of their salvation. Some people who had attended traditional services all their life, found they preferred the contemporary service as they loved the fresh approach, the music and seeing young people involved. Mark still produces a sermon each week which is screened in the Sunday service of many parishes without clergy.

3. Return for investment

By the close of 2022, \$1M will have been given to Bathurst Diocese by the Sydney Diocese. How is it possible to measure the impact of such a gift? Without the gift, the parish levies necessary to support the bishop and business manager would have crippled local ministry. Instead, parishes are now able to put their limited resources into ministry at the coalface.

However, more significantly, the appointment of a Bishop with a charge from the election board to implement not just any change but Jesus-focused change has brought a greater emphasis on gospel proclamation, expository Bible teaching, ministry with a strategic intent and equipping each member so that members might use their gifts in the service of their church and community.

The appointment of a bishop with Sydney connections has also meant he has been able to recruit Bible college graduates for ministry in the West who are having their own profound effect in the parishes they serve.

- (a) **New clergy** – in 2½ years, Mark has ordained and/or appointed
1. Andrew Thornhill from SMBC to Coonabarabran
 2. Wally Cox from Moore College to Blayney
 3. Steven Klouth from SMBC to an assistant role at the cathedral
 4. Kevin Simington – an experienced pastor – as honorary ministry consultant in the diocese
 5. Roger and Sally Phelps from SMBC to Parkes
 6. James Daymond (Moore and SMBC) as deacon evangelist in Mudgee
 7. Bec Choi as an assistant in Blayney (currently studying through Ridley College)
 8. Ben Mackay from SMBC to Parkes
 9. David Blackmore (an experienced minister ordained in Newcastle) to Cudal-Molong
 10. Matthew Brooks-Lloyd from Sydney Diocese to Rylstone-Kandos in Cudgegong Valley parish
 11. Cathy Brooks-Lloyd to youth and children's work in Rylstone-Kandos
 12. Andy Martin from Oak Hill College UK, to Holy Trinity Orange (starts Oct 2022)
 13. Tim Smith from Moore College to Grenfell (starts 2023)

Appointments pending

14. An appointment to Cowra of a Moore College graduate (in partnership with BCA)
15. Jonny Lush – location under discussion – will be ordained in December - a graduate of the Brisbane School of Theology
16. Pending – location under discussion – another graduate from Moore College

Mark is also in discussion with another 4-5 ministers or students considering ministry in the diocese.

- (b) **Renewed leadership** – we are thankful that there is renewed leadership in the following boards and positions:
- i. Bishop-in-council (BiC); Anglican Property Trust (APT); and Bishop's election board
 - ii. Business manager/registrar
 - iii. Office administration

- (c) **Parish partnerships** – we are grateful that several Sydney parishes have formed partnerships with parishes in our diocese for the purposes of mutual support, financial assistance, and the possibility of doing mission together. For example:
- i. Norwest and Blayney – doing an Easter mission with SU next year
 - ii. Lithgow and Coonabarabran – pulpit exchange, prayer points, possible mission team visiting Coonabarabran
 - iii. St Andrew's Roseville and St Philip's South Turramurra providing financial support for the Rev'd Bec Choi in Blayney parish. Bec has visited, and the bishop has preached at both parishes in recognition of the partnership
 - iv. Springwood and the 10am service at the Cathedral – prayer, preaching, possible mission
- (d) **Bishop-in-council taskforces** – following the Synod in September last year, Bishop Calder was instrumental in the establishment of the following task forces of bishop-in-council:
- i. **Strategic planning** – to work towards formulating a strategic plan for the diocese which would be capable of adoption by each parish by adapting the plan for their own context. The plan was launched on 30 July 2022 at the annual diocesan conference.
 - ii. **Recruitment pathways** – to investigate and target people at all different stages to recruit as gospel workers in the diocese: those we can send to college to return to minister here; those in various Bible colleges at present; those already serving in ministry elsewhere. Bishop Calder, for each of the last two years, has visited and either preached or led seminars and met with students at Moore College, SMBC, Ridley, Queensland Theological College, and Brisbane School of Theology. We are excited by the possibility of working with Bishop Rod Chiswell in Armidale Diocese who is keen to help funnel trained curates via Armidale to Bathurst Diocese for appointment. Our inability to supply training roles for graduates, with the necessity they move directly into leading a parish, means that some do not feel able to consider serving here directly from college.
 - iii. **Financial sustainability** – the initial focus of this taskforce is to obtain a clear picture of the current financial position of our parishes and determine possible ways towards financial sustainability for both parishes and the diocese in the future. The work of this task force is continuing, however, in the end, we recognise that the only way to long term financial sustainability is good gospel proclamation and Bible teaching ministry in our parishes which brings growth and generosity.
 - iv. **Ordinance review** – this taskforce is currently working through our administration ordinance with a view to achieving greater clarity, removing inconsistencies, and reflecting a deeper gospel focus on the purpose and intent of our parish and diocesan administration.
- (e) **A strategic plan for the diocese launched 30 July** (see appendix) – with the catch phrase, '*SHARING JESUS for LIFE*', the plan reflects our desire to inspire and equip our people to become disciples who are so focused on, and enlivened by the Lord Jesus that they cannot help but share the news of the life we have through him with others. Members of the strategic planning taskforce will make themselves available between now and the end of 2022 to consult with each parish to assist with implementing 3-4 ideas from the plan immediately, and work towards longer term implementation over the next 3-4 years.

The bishop's keynote address from the launch may be viewed here:

<https://youtu.be/sMvIPyuQm-4>

4. The present

We have 28 parishes, 14 without clergy. Many are unable to support full-time clergy; some are unable to support any.

Here are our parishes with stipendiary clergy:

	Parish	Clergy	Full time/part time	Comment
1.	Cathedral	Dean James Hodson Phil Howes Steven Klouth (BCA)	5 days Full time Full time	Phil established a contemporary service which is growing. Phil is funded by donors
2.	Kelso	Canon Tim Fogo	5 days	Tim is our Ministry Development officer, 1 day a week.
3.	Blayney	Wally Cox Bec Choi	4 days 3 days	Funded by Sydney parishes
4.	Forbes	Roger and Sally Phelps	4 days between them	Deacon team leaders
5.	Parkes	Ben Mackay	5 days	Newly ordained
6.	Dubbo	Brett Watterson	Full time	Has some assistance from honorary clergy
7.	Cudgegong Valley	Jono Williams Matthew-Brooks-Lloyd James Daymond (BCA)	Full time 3 days 5 days – evangelist	Takes in Mudgee, Gulgong, and Rylstone-Kandos
8.	Holy Trinity Orange	Andy Martin	Full time	Starts October
9.	St Barnabas Orange East	Bob Cameron	4 days	
10.	Canowindra	Joy Harris	4 days	Cooperating parish – UCA
11.	Cudal-Molong	David Blackmore	4 days	
12.	Coonabarabran	Andrew Thornhill	Full time	
13.	Grenfell	Tim Smith	Full time	Starts 2023, fundraising 40% of his stipend
14.	Wellington	Carl Palmer	Part time	Deacon - honorarium

Here are our parishes *without* clergy:

	Parish	Future	Full time/part time	Comment
1.	Cowra	Appointment pending	Full time – due to BCA	Thanks BCA
2.	West Wyalong	Hopeful of appointment	Full time – due to BCA	Thanks BCA
3.	Cobar	Hopeful of appointment	Full time – due to BCA	Thanks BCA
4.	Narromine	No one in pipeline	Bishop wants full time	Will need help
5.	Gilgandra	No one in pipeline	Bishop wants full time	Will need help
6.	Oberon	Hopeful of appointment	Outside funding pledged	Very thankful/hopeful
7.	Coonamble	May afford two days a week No one in pipeline	Bishop wants full time	Will need generous help
8.	Nyngan	May afford two days a week No one in pipeline	Bishop wants full time	Will need generous help
9.	Coolah-Dunedoo	Currently has house-for-duty minister	Bishop wants full time	Will need generous help
10.	Cumnock	May afford a day a week No one in pipeline	Needs to be linked	And will need help!

	Parish	Future	Full time/part time	Comment
11.	Trundle	Can afford a day a week No one in pipeline	Bishop wants full time	These two parishes may be able to work together with someone working full time across both parishes
12	Condobolin	Can afford a day a week No one in pipeline	Bishop wants full time	
13.	Bourke/Brewarrina	Can afford a day a week No one in pipeline	Bishop wants full time	Will need generous help
14.	Warren	Might afford a day No one in pipeline	Perhaps link to Nyngan	Will need generous help

More generally, we are currently reviewing our property portfolio to identify more properties to sell; finalising new arrangements regarding levels of insurance for various parish buildings; recommending a new stipend and allowances package; ensuring our safe ministry screening and practices are in line with policies; working with Bishop Chiswell to create pathways to serve in Bathurst via Armidale, and preparing for Synod on 16-17 September.

5. The future

Under God, we feel that the future is very encouraging. We have a bishop who is committed to teaching God's word and proclaiming the Gospel. We are seeing more people coming to minister in the West and enquiring about the same. We have a strategic plan in place to give direction and practical help to parishes to reach our lost generations. We are seeing growth in some parishes with new families joining us. We have leadership in BiC and APT committed to good governance and wise stewardship, and who are also gospel focussed and Jesus centred. We have a business manager who is working to identify greater efficiencies in all that we are doing.

However, we know that turning around a diocese and its parishes is hard, slow work. By the end of 2024, we will not be in a position to replace the Sydney gift either from our own parishes nor anywhere else. To expect our parishes to double their current Synod contributions would cripple ministry at the coal face. To re-establish the Endowment of the See would require at least a \$5M capital injection, which would be needed to provide the equivalent of the gift via interest.

It is with great thanks to God for all that has occurred so far for the good of gospel ministry; and with dependence on God and trust in his sovereign hand, that we ask you to consider renewing your generous gift for a further six years.

2024 is the final year of the Synod's six-year funding commitment. We understand that the Sydney Synod in 2023 will consider and approve the *Funding Principles and Priorities* that will underpin the Synod budgets for the next triennium. We humbly ask the Synod to indicate its desire to continue its commitment to supporting gospel ministry in the Diocese of Bathurst at Synod this year, so that this can be included in the *Funding Principles and Priorities* that come to the Synod next year.

The Synod's first six-year commitment has led to a renewal of gospel focussed ministry in our diocese. A commitment for a further 6 years will undoubtedly consolidate the transformation currently underway, as gospel proclamation and clear Bible teaching releases the lost from sin and death, prepares the saints for works of service, and builds up the body of Christ until we are unified in the faith and in the knowledge of the Son of God and become mature, attaining to all the measure of the fullness in Christ.

Signed with heartfelt thanks,

The Rt Rev'd Mark Calder
Bishop

Dr Warwick Baines
Business Manager and Registrar

Canon Tim Fogo
Ministry Development Officer



SHARING JESUS *for* LIFE

Sharing

Jesus

Life

VISION

A **MISSIONAL** church that is lovingly connecting with their community and effectively sharing Jesus.

A **JESUS - CENTRED** church where Jesus is worshipped in spirit and truth and the Bible is clearly taught.

A **DISCIPLING** church producing life-long disciples of Jesus who are trained and equipped for ministry.

SERVICES

- Church services that are welcoming, engaging and compelling
- Minimising formality and ritual to effectively communicate the Gospel to a contemporary world

- Church services in which Jesus is central, and God's Word is preached clearly and applied powerfully
- Clear, relevant prayers, Bible readings and songs that are Jesus-centred and Gospel focused

- Church services that involve and develop the gift ministry of believers
- Preaching which transforms and equips believers for life-long discipleship

BIBLE STUDIES

- Regular courses for introducing people to Jesus and the Christian faith
- Effective discipleship of new Christians

- Develop a growing number of ongoing Bible study groups that are Bible-based and Jesus-focused
- Co-ordination of Bible studies with the preaching program

- All church members encouraged to join a Bible study group
- Structure and content of Bible study groups facilitate personal growth in all aspects of discipleship

POSSIBLE PROGRAMS & STRATEGIES

- Develop an invitational culture
- Occasional non-threatening social events for inviting friends
- Occasional Gospel events and/or evangelistic services for inviting friends
- Effective welcoming and follow up of newcomers
- Effective advertising and promotion of the church within the community
- More effective connection with existing contacts (baptisms, confirmations, weddings, etc)
- Special annual services to honour and pray for key community groups (RFS, local council, etc)
- Develop a needs-based outreach ministry providing practical care in Jesus' name
- Develop age-appropriate ministries (eg, children, seniors, young mothers)
- Training courses to equip believers to share Jesus simply and effectively
- Develop appropriate pathways and resources for evangelising and discipling

- Foster dependence upon Jesus by a commitment to regular corporate prayer that underpins and upholds all church programs and ministries
- Encourage obedience to Jesus by the intentional pursuit of personal and corporate holiness
- Reflect the love of Jesus by the intentional pursuit of love, forgiveness, unity and hospitality within the church
- Revel in the grace of Jesus through the joyful and reverent celebration of Baptism and the Lord's Supper.
- Honour Jesus through the generous, sacrificial giving of time, talents and money by church members
- Faithfully serve Jesus through wise governance of the church and good stewardship of resources
- Model Jesus by the establishment and nurturing of godly leaders who are led by the Spirit of Christ and reflect Jesus to the church.

- Develop and promote resources to facilitate personal daily Bible reading and prayer
- Encourage and facilitate personal prayer partners, for the purposes of mutual encouragement, accountability and support in walking with Jesus.
- Train and equip Bible study leaders
- Train and equip pastoral carers
- Train and equip lay service leaders
- Train and equip Bible readers and pray-ers for church services
- Train and equip a welcoming team for services and events
- Train and equip people to disciple others
- Train, equip and develop a growing team of preachers and teachers
- Develop and resource age-appropriate ministries (such as children, youth, young adults, retirees, young mothers, etc)
- Encourage and facilitate participation in conferences, seminars and online courses for people wanting to go deeper in their faith

INDICATORS

- New people coming into relationship with Jesus and incorporated into the church family
- Practical care provided to the community in the name of Jesus
- Growth of the church's favourable reputation in the community

- ↑ understanding of the Gospel
- ↑ number of Bible study groups
- ↑ obvious love and unity
- ↑ hospitality in each other's homes
- ↑ people attending prayer meetings
- ↑ people attending services regularly
- ↑ health of finances and resources

- ↑ trained leaders for ministries
- ↑ people in Bible study groups
- ↑ number of ministries
- ↑ people involved in ministries
- ↑ number of people across all ages and backgrounds within the church

CHALLENGES

ISSUES:

1. Ageing buildings requiring high maintenance
2. Parishes spread thinly between multiple worship centres
3. Ageing congregations with limited energy
4. Limited finances in many parishes
5. Many parishes without clergy
6. Too many worship services in some churches

CONSIDER:

1. Renovate or sell and relocate, either buy or rent
2. Close smaller worship centres and combine for ↑ impact and ↑ efficiency of resources
3. Pray for young families and create an environment to attract them (contemp. service)
4. Seek financial advice from Diocese re: priorities and possible steps forward
5. Utilise occasional locum ministries and short-term missions.
6. Consolidate services to enhance unity and maximise resources

Domestic Violence Response Monitoring Committee: Progress Report

(A report from the Domestic Violence Response Monitoring Committee.)

Purpose

1. To provide a progress report to the Synod from the Domestic Violence Response Monitoring Committee, on behalf of the Standing Committee.

Recommendation

2. Synod receive this progress report from the Domestic Violence Response Monitoring Committee.

Background

3. On Monday 21 June 2021, Standing Committee resolved as follows:

Standing Committee –

- (a) notes the recent publication of the *National Anglican Family Violence Project Research Report Top Line Results* from the General Synod's National Anglican Family Violence Working Group,
 - (b) refers the report, including the *Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia*, to the Domestic Violence Response Monitoring Committee (comprising Canon Sandy Grant and Archdeacon Kara Hartley),
 - (c) requests the Committee to provide a report to the Standing Committee to be promoted to the forthcoming session of Synod with initial observations on how the national study interacts with the work of the Diocese in this area, with a link in the Synod papers to the Top Line Results, the Ten Commitments paper, and the other research reports of the National Anglican Family Violence Working Group, and
 - (d) requests the Committee (or a subsequently appointed committee) to bring a further report –
 - (i) on how the findings of the National Anglican Family Violence Project Research Reports, and the Ten Commitments document intersect with policy and practice in Sydney,
 - (ii) identifying any gaps in current policy and practice, and
 - (iii) providing any recommendations,to the Standing Committee by March 2022, for promotion to the 2022 ordinary session of Synod.
4. The Domestic Violence Response Monitoring Committee (hereafter 'Monitoring Committee') met via teleconference to begin its work on Monday 28 June 2021.
 5. We agreed to seek advice about obtaining the earliest possible access to the full research papers foreshadowed by the National Anglican "Top Line Results" research report. This report includes the sad 'headline' finding that Anglican church attenders appear to be more likely than members of the general public to have experienced domestic violence over a lifetime, and as likely within the last year.
 6. We note these limitations to the research noted by the NCLS researchers themselves: The prevalence study methodology was a carefully weighted *non-probability* survey utilising samples drawn from online panels. However this limitation means one cannot confidently generalise about

- the Australian population or about Anglicans overall. Another limitation is that to get a large enough sample size for statistically significant inferences to be drawn, the study had to define ‘church-attending Anglicans’ as those who indicated that ‘they attended religious services at least several times a year’, which includes highly irregular attenders alongside weekly attenders.
7. Dean Grant published a preliminary personal response to the research along with a ‘potted history’ of Sydney Anglican engagement with the issue, via interview with Murray Campbell, at the website of The Gospel Coalition – Australia, entitled “Responding to Family Violence – The Anglican Example”¹.
 8. Archdeacon Hartley and Dean Grant, along with Mrs Belinda Burn (PSU Chaplain) and Mrs Lynda Dunstan (Anglicare Domestic Violence Advisor) attended the Anglican Church of Australia’s “Family Violence Prevention, Next Steps Working Conference” held on 10-11 August 2021 via video conference (due to COVID restrictions), where the full research papers were released, and the “Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia”² were discussed.
 9. The final National Anglican Family Violence Project (hereafter “NAFVP”) research releases comprised 4 papers:
 - “National Anglican Family Violence Research Report” (overview of the three studies)³,
 - “NAFVP Prevalence Study Report” (prevalence of intimate partner violence among Australians who identify as Anglican)⁴,
 - “NAFVP Experience Study Report” (the nature of experiences of family violence for those with a connection with Anglican churches, particularly victims and survivors)⁵, and
 - “NAFVP Clergy and Lay Leaders Study Report” (Anglican clergy and lay leader attitudes, beliefs, knowledge and practices regarding intimate partner violence)⁶.
 10. Archdeacon Hartley was able to present at the conference on progress in the area of preventing and responding to domestic violence in our Diocese, with a special focus on the Ministry Spouse Support Fund set up by our Synod. We also indicated areas requiring further work and a willingness to engage with the “Ten Commitments”.
 11. We were also able to confirm with NCLS researchers at the conference that the NAFVP research did not address the question of the prevalence of *perpetrators* in our churches, let alone whether they are also over-represented. This is because the study asked about people’s experience of IPV in terms of being a victim. The NCLS researchers did note that their other regular NCLS research shows that of those who are married present in our churches, a majority say they attend with their spouse.
 12. It is noteworthy that among the regularly attending Anglicans (i.e., those who attend “several times a year” or more), when asked to identify with up to two church tradition descriptors, 37% selected Anglo Catholic or Catholic, 17% selected Evangelical or Reformed, 17% selected Traditional, 15% selected Liberal or Progressive”, and 18% said they did not identify with such descriptors.
 13. In addition, the research methods did not determine whether the views of respondents (or alleged perpetrators), in regard to gender roles and marriage, could be characterised as complementarian/conservative, or egalitarian/progressive, or otherwise.
 14. Most Ministers would know that some victims of IPV are sadly abused by church-attenders (some of whom may attend very regularly), who conceal their misconduct, and continue to attend. But other abusers, once exposed, cease coming to church. Still other victims are married to non-Christian spouses, some of whom are abusive. And some victims come into our church fellowships to find support and healing and, hopefully, faith in Jesus, after previous abuse in entirely non-religious settings.

¹ <https://au.thegospelcoalition.org/article/responding-family-violence-the-anglican-example/>

² <https://anglican.org.au/wp-content/uploads/2021/06/Ten-Commitments-April-2021.pdf>

³ <https://anglican.org.au/wp-content/uploads/2021/08/1.-NAFVP-Research-Report.pdf>

⁴ <https://anglican.org.au/wp-content/uploads/2021/08/2.-NAFVP-Prevalence-Study-Report.pdf>

⁵ <https://anglican.org.au/wp-content/uploads/2021/08/3.-NAFVP-Experience-Study-Report.pdf>

⁶ <https://anglican.org.au/wp-content/uploads/2021/08/4.-NAFVP-Clergy-Lay-Leaders-Report.pdf>

15. Nevertheless, it would be both a pity and a critical mistake to focus solely on definitional or methodological debates over the prevalence studies and how they are reported in the media.
16. Perhaps a safe working assumption is that people attending Anglican churches, sadly, are as likely to experience domestic abuse as those from the general population. This should motivate our continued repentance and other further action as church members and leaders.
17. The Monitoring Committee notes that the Anglican Diocese of Sydney's response began well in advance of this research. Since 2017, we have taken the following steps (sometimes even world-first), initiatives to ensure support and care of victims, alongside expert training and equipping for our clergy –
 - Established the Domestic Violence Task Force which brought a comprehensive report to Synod
 - Listened to survivors and identified key themes and experiences
 - Issued an apology to survivors and victims (and encouraged the General Synod to do likewise)
 - Adopted a Domestic Violence Policy and Good Practice Guidelines (possibly the first of its type among Australian Anglican Dioceses)
 - Established the Domestic Violence Response Monitoring Committee to oversee the ongoing implementation of our Domestic Violence Policy and related commitments
 - Provided Domestic Violence leave for clergy
 - Established the Ministry Spouse Support Fund through Synod for the support of ministry spouses impacted by domestic violence or other serious misconduct by a clergyperson or church worker to whom they are or were married
 - Produced resources online and in print for survivors, clergy and lay contact persons, including in some languages other than English (e.g., Chinese, Korean and Arabic)
 - Provided training at the compulsory triennial *Faithfulness in Ministry* seminars for all clergy and paid lay ministry workers on identifying, assisting and referring survivors of family abuse
 - Liaised with Professional Standards Unit, Moore College, Ministry Training and Development, and Youthworks reviewing the adequacy of screening of ordinands and of the education for those currently training in ministry in regard to this matter
 - Welcomed Anglicare's appointment of a Family and Domestic Violence Advisor and encouraged clergy responding to Domestic Violence to seek advice from her
 - Produced, via the cooperation of Anglicare with our PSU, an online training course, *Know Domestic Abuse*, for clergy and church workers
 - Noted the joint effort of Anglicare and Youthworks in publishing a 4 week 'primary prevention' program, *"Before it Starts"*, involving Bible study and other activities for use in our schools and youth groups.
18. The Monitoring Committee is also able to report the following about recent engagement with diocesan resources, as at mid 2022:
 - Four people (all women) have accessed the Ministry Spouse Support Fund, since its inception. We are aware of others who may be seeking payments from the fund.
 - 150 participants have completed our online training Know Domestic Abuse, with another 95 in progress.
 - The services of Anglicare's Family and Domestic Violence Advisor been accessed for advice on approximately 150 occasions by parish ministers or other persons.
 - The Family and Domestic Violence Advisor has run training seminars regarding domestic violence for churches and ministry teams on approximately 40 occasions.
 - Information and training sessions for ministry wives have been conducted by the Archbishop's wife, the Family and Domestic Violence Advisor, the Chaplain of the PSU, and the Archdeacon for Women's Ministry.
19. We have begun reviewing our own diocesan policy "Responding to Domestic Abuse: Policy and Good Practice Guidelines" in light of the NAFVP research. We are also engaging with the national "Ten Commitments" adopted and recommended by the General Synod and its Standing Committee. We anticipate possible points of critique and also recommendations as to areas we can learn from and suggestions to adopt or adapt.

20. We adopted the following two-part approach for the review, utilising the assistance of the Diocesan Researcher at the time, Dr Laurel Moffatt:
- Invite a panel of relevant stakeholders to assist in the review
 - Request written feedback on our Policy and Guidelines document from a panel of relevant stakeholders, in light of the NAFVP research and “Ten Commitments”
 - Review feedback themes via a roundtable discussion with stakeholders.
21. The review stakeholders included the following persons:
- Anglicare’s Family and Domestic Violence Advisor
 - The PSU’s Chaplain
 - A person representing victims and survivors (located via the PSU Chaplain)
 - A parish clergy person
 - A ministry wife
 - A Christian of another Bible-believing denomination with relevant experience
 - A Christian medical practitioner with relevant experience
 - The CEO of ADM (whose Project Officer also joined us)
 - The Principal of Youthworks College
 - A representative of SDS Legal
 - (Moore College was unable to nominate a representative at the time).
22. Extensive written feedback on the existing Policy and Guidelines was received from all stakeholders and was collated by the Diocesan Researcher. We then reviewed feedback and discussed key themes emerging via roundtable video conference in November 2021, with most stakeholders in attendance.
23. Without pre-empting final recommendations, a number of wider key themes were identified, though not all will fit neatly into a policy document, for example:
- (a) Our Diocese likely needs to be more intentional about continuous professional development for ministry workers in the areas both of prevention and response.
 - (b) Our Policy and Guidelines needs to integrate concepts and language that have become more prominent in recent years, such as “coercive control”.
 - (c) Our flow chart may need improvement and even greater, hence earlier, prominence in our policy documents.
 - (d) We may need to become more “trauma informed” regarding IPV, and also to grow in awareness of the impact of IPV on children.
 - (e) We need to understand better the very non-linear, “long road out”, not only for victims and survivors, but also often for carers who walk with them.
 - (f) We may benefit from greater education or training in the areas of picking up cues related to domestic violence and in spotting “grooming” behaviour.
 - (g) We probably need to increase our efforts in primary prevention, for example with our youth and in teaching on marriage and in marriage preparation.
 - (h) We may need to better address male victims and survivors of IPV (who are a minority group).
 - (i) We have further work to do with people from culturally and linguistically diverse (CALD) backgrounds, people from our Aboriginal and Torres Strait Islander communities, and among people living with disabilities.
 - (j) We could improve our cooperation with local agencies (e.g., DV services and shelters) noting that local councils and libraries can be good repositories of local service contacts. Parishes could be encouraged to appoint a ‘local champion’ to be a contact point and to research local services.
24. However, at this stage, we do not consider that the best way forward for the Diocese of Sydney is to simply adopt the national “Ten Principles” and somehow ‘bolt them on’ to our already extensive policy and guidelines. Instead as we review our policy we will give consideration as to how these “Ten Principles” might sit within our own work or inform our review.

25. However, one immediate response to the stimulus of the “Ten Commitments” has been for the Monitoring Committee to meet with members of the Sydney Anglican Indigenous People Ministry Committee (SAIPMC) in May 2022, at their ministry centre in Wedderburn. We began by making an apology to SAIPMC for not contacting them earlier in the process of either producing or reviewing diocesan domestic abuse policy. They graciously forgave this failure.
26. From a wide-ranging discussion, two themes emerged for the Monitoring Committee's consideration:
 - (a) Training in prevention and response to domestic abuse from an Indigenous perspective, would need to come via a more relaxed discussion and relational approach than an online or seminar-based delivery method approach.
 - (b) Significant cultural differences in responding to the issues of abuse and violence include the history of Indigenous Peoples' interactions with government authorities and agencies, including mistrust and concerns over the removal of children; this means finding the right places for referral is more complex.
27. Like many other ministry leaders, Indigenous ministry leaders experienced under-resourcing and were often struggling with being reactive to abuse rather than proactive in prevention. However, the Monitoring Committee observed great practical insight and attitudes present into the issues they face, such as the value of the “aunties”, the challenge of absent fathers, and courage creating churches as safe spaces even if it means the difficult step of excluding an abusive person.
28. Therefore we look forward, in liaison with SAIPMC and Anglicare's Family and Domestic Violence Advisor, in seeing guidelines and training develop in this area.
29. The Monitoring Committee notes that when the diocesan Policy and Guidelines were adopted in 2018, Synod authorised the Standing Committee to make amendments to the Policy provided any amendment made by the Standing Committee is made in consultation with the Professional Standards Unit and the Anglicare Domestic Violence Advisor (unless such proposal to amend is referred to Synod by any 3 members of the Standing Committee).
30. The Monitoring Committee also notes that at that time, Synod asked Standing Committee to review the Domestic Abuse Policy and Good Practice Guidelines after four years' operation and provide a report on the outcome of the review to the first ordinary session of the 53rd Synod in 2023.
31. The Monitoring Committee is now turning its mind towards considering both the detailed suggestions for amending of the existing policy documents and the wider themes identified by the review, with a view to bringing recommendations to Standing Committee in time for the first ordinary session of Synod in 2023.

ARCHDEACON KARA HARTLEY
DEAN SANDY GRANT

22 August 2022

Holding surplus ministry assets in trust for the purposes of the Diocese

(A report from the Standing Committee.)

Key Points

- The Archbishop's Property Forum recommended that, in the situation where ministry has ceased in a parish and it is to be amalgamated with another parish, surplus ministry assets should be held in trust for the purposes of the Diocese.
- Surplus ministry assets on amalgamation should be held in the Mission Property Fund/Ministry Infrastructure Development Fund, and a policy of the Standing Committee has been adopted by the Standing Committee subject to the endorsement of the Synod.

Purpose

1. The purpose of this report is to seek the Synod's endorsement of a policy of the Standing Committee in relation to surplus ministry assets on amalgamation.

Recommendations

2. Synod receive this report.
3. Synod, noting this report, endorse the attached Standing Committee policy on Variations of Trusts after Parish Amalgamation.

Background

4. In 2021, Archbishop Kanishka Raffel established the Archbishop's Property Forum (**APF**), in recognition that property issues were significant barriers to future ministry, both in the Greenfields, in terms of lack of sites, and in existing suburbs, by way of inadequate or substandard facilities.
5. Recommendation 10b of the APF was that surplus ministry assets arising when ministry ceased in a parish should be held in trust for the purposes of the Diocese. The explanation given by the APF for the recommendation in its report of 24 October 2021 to the Standing Committee was as follows –

Historically, when ministry in a parish has diminished to the point of non-viability, or has ceased entirely, that parish has been amalgamated with a neighbouring parish. The property assets are thenceforth held on trust for the purposes of the new, combined parish, and its wardens and parish council become the key decision makers as to the strategic use and development of these assets. Continuing to pursue this approach will result in property that remains concentrated in the same geographic locations in the Diocese, with little opportunity to consider whether surplus assets in one location would be better redeployed elsewhere.

We should explore the feasibility of surplus ministry assets in such a scenario being held on trust for the wider purposes of the Diocese, and for the Standing Committee (on advice from the ACGC) to be the key decision maker in relation to the strategic use and development of these assets. The Standing Committee should have the flexibility to explore different options over time. For example, the assets could be put to the use for the amalgamated parish for a time, to see if ministry can be reinvigorated, but this would not preclude a different strategy in the future, should ministry not revitalise.

If feasible, a policy should be developed and put to Synod for adoption, so that the Synod collectively can give its approach to this new approach. It will probably be necessary to “grandfather” existing arrangements, and only have this policy apply prospectively to new amalgamations.

Legal considerations in implementing the recommendation

6. Amalgamations and boundary changes under the *Parishes Ordinance 1979* do not change the trusts of the church trust property in the affected parishes. Any variation to the trusts would need to be effected by an ordinance passed under section 32 of the *Anglican Church of Australia Trust Property Act 1917* (NSW).
7. Section 32 makes it lawful for the Synod to declare by ordinance other trusts for the use, benefit or purposes of the Anglican Church within the Diocese if it is of the opinion that, as a result of circumstances subsequent to the creation of the current trusts, it has become impossible or inexpedient to carry out or observe the current trusts.
8. Section 32 also includes the following proviso on the power to vary trusts:

Provided that such property shall be dealt with and applied for the benefit of the [Anglican Church] in the parish or parishes (if any) for the benefit of which such property was immediately before such ordinance held in trust, and for the same purposes as nearly as may be as the purposes for which such property was immediately before such ordinance held unless the synod of such diocese shall by ordinance declare that by reason of circumstances, subsequent to the creation of the first mentioned trusts, it is, in the opinion of the synod, impossible or inexpedient to deal with or apply such property or some part thereof for the use or benefit of such parish or parishes or for the same or the like purposes, in which case such property or such part thereof may be dealt with and applied for the use and benefit of the [Anglican Church] for such other purposes and in such other parish or parishes in the said diocese or otherwise as shall be declared by ordinance of the synod of the said diocese.
9. Currently, the usual practice of the Standing Committee is to pass an ordinance to vary the trusts of the property of both former parishes so it is held on trust for the purposes of the newly amalgamated parish. The master trust ordinance of the primary parish is amended to accommodate this change and the master trust ordinance of the secondary parish is repealed. This form of variation falls within the first limb of the proviso since the property is held for the purposes of the same (albeit expanded) parish and for purposes that are as nearly as may be the purposes for which it was formerly held.
10. The Standing Committee could instead vary the trusts of the church trust property of the secondary parish using the second limb of the proviso so it is held for some other purpose of the Anglican Church in the Diocese of Sydney. However, to do so the ordinance will need to include a further declaration that it is not only impossible or inexpedient to carry out the current trusts but also “impossible or inexpedient to deal with or apply such property or some part thereof for the use or benefit of such parish or parishes or for the same or the like purposes”.
11. Such ‘double declaration’ variations of trust are not uncommon. For example, they are the means by which a proportion of sale proceeds or property income is applied for non-parish purposes under the Large Receipts Policy.
12. Each trust requires an Australian Business Number and registration with the Australian Charities and Not-for-Profits Commission or else the income of the trust will be subject to tax, among other implications.
13. Surplus parish assets could be added to an existing trust (such as the Mission Property Fund/Mission Infrastructure Development Fund) or a new trust could be created to hold the assets. If a new trust is required, it may be possible to continue to use the ABN and charity registration of the ACPT as trustee of a parish that is being amalgamated with another parish since only one ABN will be needed for the newly amalgamated parish. That fund could then be used to hold surplus parish assets from

other sources in the future. The master trusts ordinance of the parish would be amended or replaced as the trust instrument for the fund.

Summation

14. On this basis, surplus ministry assets should be held in the Mission Property Fund/Ministry Infrastructure Development Fund, rather than in a recycled Master Trust ordinance.
15. Notwithstanding the suggestion in the report from the APF that “a policy should be developed and put to Synod for adoption”, this matter should be a policy of the Standing Committee (rather than the Synod), since it is the Standing Committee that passes ordinances to vary trusts in relation to specific parish property. If this matter is regulated by a policy of the Standing Committee, the Standing Committee retains the flexibility to vary the policy or to depart from the policy in particular circumstances.
16. Accordingly, at its meeting on 22 August 2022, the Standing Committee conditionally adopted the policy at **Attachment 1** of this report: ‘Variations of Trusts after Parish Amalgamation’. In order to ensure alignment with the Synod, the policy requires the endorsement of the Synod before it comes into effect.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Variations of Trusts after Parish Amalgamation (A policy of the Standing Committee, subject to the endorsement of the Synod)

1. An amalgamation of parishes occurs by means of a resolution for amalgamation passed under clause 10(1) of the *Parishes Ordinance* 1979 by a Regional Council (acting on behalf of the Standing Committee). For this to occur, the minister and parish councils of the parishes involved must give approval for the amalgamation.
2. An amalgamation changes parish boundaries, but it does not alter the trusts on which the church trust property of the former parish was held. This requires an ordinance of the Standing Committee. The purpose of this policy is to articulate the principles and guidelines that the Standing Committee has adopted for determining the extent to which the church trust property is to be used for the purposes of the amalgamated parish and the extent to which it should be used for purposes beyond the boundaries of that parish.

Principles and Guidelines

3. Parishes seeking to amalgamate should prepare a “ministry and evangelism plan” (MEP). The MEP should articulate how the church / residences / other property of the combined parish will be used to support the ministry of the parish. In addition, where the ministry activity in one or more of the ministry sites had declined such that the local offertories are below the Net Operating Receipts threshold for ongoing viability, the ministry and evangelism plan must include measures which have the potential to revitalise ministry, including a weekly service, at the site/in the former parish, unless scenario 4 below is considered the appropriate path forward. The Regional Council should not proceed with an amalgamation unless the ministry and evangelism plan is approved by the Regional Bishop.

Scenario 1 – Continuing Ministry at a Site

- Church trust property is held on trust for the beneficial use of a particular local parish. Where the MEP demonstrates that ongoing Anglican ministry is planned to continue **at that ministry site** beyond amalgamation, Standing Committee should vary the trusts so that the church trust property is held for the benefit of the parish unit (or recognised church) that will have the responsibility for ministry on that site. The trust ordinance will include a clause that requires the parish to bring a report to Standing Committee three years hence (or a longer period if, in the view of the Regional Bishop, this is warranted by the MEP), so that the Standing Committee can review progress against the goals set out in the MEP. In the event that Anglican ministry subsequently ceases at the site, the Standing Committee will have regard to the principles of this policy in any subsequent application to it in relation to the property.

Example: *Parish B has a church (St Barnabas) and a rectory. Parish A and parish B amalgamate. As per the prepared MEP, services at St Barnabas continue after amalgamation, with the assistant minister who leads this congregation living in the associated rectory. On amalgamation, Standing Committee varies the trusts of Parish B to transfer the beneficial use of church and rectory to parish A. At the three year review, the report from the parish indicates that the revitalisation milestones set out in the MEP have not been reached, but that there is still prospect for this to occur. Standing Committee extends the review date for another three years.*

However, five years after amalgamation, the amalgamated parish decides to cease Anglican ministry at St Barnabas. Any subsequent application to Standing Committee in relation to the church of St Barnabas or its rectory will be treated in line with the policy principles below (i.e., Standing Committee will “remember” that these assets arose from the former parish B and that parish A does not have an a priori right to use those assets for purposes unrelated to the continuation of the ministry at St Barnabas.) The amalgamated parish still has the option of continuing ministry on a newly developed site (scenario 2), pausing ministry (scenario 3) or ceasing ministry altogether (scenario 4).

Scenario 2 – Continuing Ministry, but at a newly developed site

- Where the intention is that Anglican ministry will not continue at a church site, but that church's congregation will continue meeting at a new site to be developed, then the Standing Committee should direct the first portion of the proceeds from sale to the *reasonable property needs* for ministry in the new location. The *reasonable property needs* should be set out in the MEP prepared by the parish, in accordance with advice from the ACGC and as approved by the Regional Bishop. Any portion remaining after the reasonable property needs of the parish should be directed to other property purposes outside the parish.

Example: *Parishes A and B each have parish churches that are inadequate. The parishes plan to amalgamate and sell both parish churches so that they can build a new, appropriate church centre for their combined congregations to meet in. In conjunction with the Regional Bishop and the ACGC, the parish develops an MEP that takes into account the combined size of the new congregation, the population projections for the area and the number and state of other nearby churches to determining the appropriate scale of the new church facilities (and hence the reasonable property needs). On the basis of an MEP supported by Regional Bishop and the ACGC, the Standing Committee allocates the first portion of the proceeds from sale to reasonable property of the parish, and the remainder allocated to the NCNC to fund the construction of a church in (say) South West Sydney.*

Scenario 3 – Uncertainty as to Continuing Ministry

- In this scenario, Anglican ministry is not continuing at a site immediately after amalgamation, but there is some potential for a continuing ministry on that site in the future. In conjunction with the Regional Bishop, the parish prepares an MEP for this site which articulates a pathway (with milestones) towards the revitalisation of viable ministry at this site. At the point of amalgamation, the trusts are varied so that the assets are transferred to the ACGC to be held on trust in support of the development of new properties for ministry, but assigned for the exclusive use of the parish for a period of three years (or a longer period if, in the view of the Regional Bishop and the ACGC, it is warranted by the MEP). This exclusive use allows the parish to receive the income generated from the church trust property, and also obligates the parish to maintain the church trust property. The purpose of this arrangement is to allow the ACGC to use this church trust property as security for loans, but not otherwise to deal with the property. In other respects, the local parish has both the use of, and responsibility for, the property.

After the three year (or longer) period, the progress towards revitalisation will be assessed with reference to the milestones established by the parish in the MEP. If ministry on the site is progressing towards viability, the Standing Committee can either extend the current arrangement for a further three years, or (in the event that vibrant, continuing ministry has been restored) alter the trusts so that the property is held on trust for the beneficial use of the parish.

If there is a mortgage over the property when it is transferred to the parish, the ACGC will continue to be responsible for all aspects of servicing the mortgage. In the event that Standing Committee approves the parish using the property as security for another mortgage, the Standing Committee will direct the ACGC to refinance the original mortgage so that it is secured against other assets in the ACGC portfolio.

Scenario 4 – No Continuing Ministry

- Where Anglican ministry is to cease at a church site and there is no "successor" ministry for the congregation formerly meeting on that site, the church trust property should be transferred to ACGC, to be held on trust in support of the development of new properties for ministry (rather than a particular parish). Any proposal for the sale or other dealings with the property requires the approval of the Standing Committee, based on advice received from the Regional Bishop and the ACGC, which should consider the reasonable property needs of

ministry in that location, weighed against the reasonable property needs elsewhere in the Diocese. This should include a consideration of the opportunity cost of actions now and in the future, and considerations of the potential for escalation in property values over time.

Example: *Parish A amalgamates with Parish B. The MEP demonstrates that the amalgamated parish needs the old rectory from Parish B for its ministry to the (larger) amalgamated parish, but does not need (or want) the church from parish B, because it is not a suitable site for ministry (now or in the future). The trusts are varied so that the amalgamated parish gains the rectory and the old church is transferred to the ACGC.*

3/19 Implementation of the Recommendations of the Royal Commission into Institutional Child Sexual Abuse

(A report from the Standing Committee.)

Key Points

- The Synod has requested the Standing Committee to provide a report in relation to the actions set out in its 2019 report concerning implementation of the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.
- This report provides an update on the actions that have been taken to the recommendations of the Royal Commission that apply to the Anglican Church Diocese of Sydney.

Purpose

1. The purpose of this report is to respond to Synod Resolution 3/19 by providing an update on the implementation of the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse (the **Royal Commission**) that are applicable to the Anglican Church Diocese of Sydney.

Recommendation

2. Synod receive this report.
3. Synod request the Standing Committee to provide a further update to the next session of the Synod in relation to implementation of the actions set out in the table to the report.

Background

4. Synod resolved as follows at its 2019 session concerning implementation of the recommendations of the Royal Commission –

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

 - (a) endorses implementation of the Royal Commission's Child Safe Standards by all institutions of the Diocese of Sydney that have contact with children in conducting their operations,
 - (b) requests the Standing Committee to provide a report to the next session of the Synod in relation to implementation of the actions set out in the report, and
 - (c) pending Standing Committee's report to Synod in 2020 (and except as otherwise addressed at the 2019 session of Synod) –
 - (i) refers questions of draft ordinances or policies required to facilitate their implementation to Standing Committee, and
 - (ii) requests the Standing Committee to bring recommendations on funding to enable implementation of the actions set out in the report for approval by Synod.
5. The Royal Commission made 58 recommendations to 'religious institutions' and 'religious organisations'. Of these, 28 relate to institutions and organisations generally and 5 recommendations relate directly to the Anglican Church of Australia. The remainder relate to other specific religious institutions and organisations.

6. For the purposes of the Royal Commission's recommendations, the Diocese of Sydney is an 'institution', an 'organisation' and an 'affiliated institution' as defined by the Royal Commission. This follows because:
 - (a) The Royal Commission defines a 'religious institution' as "an entity that operates under the auspices of a particular religious denomination and provides activities, facilities, programs or services of any kind that provide the means through which adults have contact with children". It lists 'dioceses' as an example of a religious institution.
 - (b) The Royal Commission defines a 'religious organisation' as "a group of religious institutions from a particular religious denomination or faith that coordinate and/or organise together". The Anglican Church of Australia is a 'religious organisation' for this purpose.
 - (c) The Diocese of Sydney is an 'affiliated institution' for the purposes of some recommendations because of its relationship to the General Synod.

7. This report considers those recommendations of the Royal Commission that apply to the Anglican Church Diocese of Sydney in these various capacities.

Discussion

8. The table in the Appendix –
 - (a) lists each of the 33 recommendations of the Royal Commission that apply to the Diocese of Sydney (in columns 1 and 2);
 - (b) indicates whether or not the recommendation has been implemented (in column 3); and
 - (c) sets out the actions that have been undertaken in relation to the recommendations (in column 4).

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Implementation of the recommendations of the Royal Commission addressed to the Anglican Church Diocese of Sydney

Key



= full or substantial implementation.




= partial implementation.





Note: Compliance with some recommendations is dependent on legislation being passed at the 2022 session of Synod. This is indicated in the 'Action Taken' column where applicable. The report assumes that the legislation will be passed to achieve compliance.

1 Framework Recommendations concerning the Child Safe Standards

No.	Recommendation	Compliance	Action Taken
16.31	All institutions that provide activities or services of any kind, under the auspices of a particular religious denomination or faith, through which adults have contact with children, should implement the 10 Child Safe Standards identified by the Royal Commission.		<p>By resolution 3/19, Synod endorsed implementation of the Royal Commission's Child Safe Standards by institutions within the Diocese of Sydney.</p> <p>The Child Safe Scheme in the <i>Children's Guardian Act 2019</i> (NSW) requires religious bodies in NSW to implement the Child Safe Standards through systems, policies and processes.</p> <p>The Standards are implemented through many of the actions indicated below.</p>
16.32	Religious organisations should adopt the Royal Commission's 10 Child Safe Standards as nationally mandated standards for each of their affiliated institutions.		The recommendation for adoption is superseded by the Child Safe Scheme under the <i>Children's Guardian Act 2019</i> (NSW), which is mandatory for religious bodies.
16.33	Religious organisations should drive a consistent approach to the implementation of the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.		The Bill for the <i>Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022</i> (Page 153, Book 2) will, if passed, make it a function of the Safe Ministry Board to "to ensure the Child Safe Standards are implemented and maintained by Church bodies through systems, policies, and processes, including promotion of child safety, prevention of abuse and complaint handling" (cl. 6(c)).
16.34	Religious organisations should work closely with relevant state and territory oversight bodies to support the implementation of and compliance with the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.		The Bill for the <i>Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022</i> will provide for the Safe Ministry Board to have a consultation role with government and non-government bodies, including the Office of the Children's Guardian.

No.	Recommendation	Compliance	Action Taken
16.35	Religious institutions in highly regulated sectors, such as schools and out-of-home care service providers, should report their compliance with the Royal Commission's 10 Child Safe Standards, as monitored by the relevant sector regulator, to the religious organisation to which they are affiliated.		The Bill for the <i>Ministry Standards and Safe Ministry Amendment Ordinance 2022</i> (Page 163, Book 2) will, if passed, amend the Accounts, Audits and Annual Reports Ordinance 1995 to require organisations to provide reports to the Safe Ministry Board if it is required to report to a regulator regarding the Child Safe Standards or is the subject of a report concerning them.

2 Child Safe Standard 1: Child safety is embedded in institutional leadership, governance and culture


No.	Recommendation	Compliance	Action Taken
16.36	Consistent with Child Safe Standard 1, each religious institution in Australia should ensure that its religious leaders are provided with leadership training both pre- and post- appointment, including in relation to the promotion of child safety.		This recommendation is under consideration by the Safe Ministry Board for inclusion within the 'Faithfulness in Ministry' training course or as a separate course of training.
16.37	Consistent with Child Safe Standard 1, leaders of religious institutions should ensure that there are mechanisms through which they receive advice from individuals with relevant professional expertise on all matters relating to child sexual abuse and child safety. This should include in relation to prevention, policies and procedures and complaint handling. These mechanisms should facilitate advice from people with a variety of professional backgrounds and include lay men and women.		The Bill for the <i>Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022</i> will, if passed, include as a function of the Safe Ministry Board to "provide assistance, advice and education to Church bodies in relation to the prevention of and response to abuse of children and vulnerable persons" (cl. 7(a)). Clause 10(2) of the Bill addresses the requirement for variety of in the composition of those providing advice.
16.38	Consistent with Child Safe Standard 1, each religious institution should ensure that religious leaders are accountable to an appropriate authority or body, such as a board of management or council, for the decisions they make with respect to child safety.		<i>Safe Ministry to Children Ordinance 2020.</i> <i>Ministry Standards Ordinance 2017.</i>
16.1	The Anglican Church of Australia should adopt a uniform episcopal standards framework that ensures that bishops and former bishops are accountable to an appropriate authority or body in relation to their response to complaints of child sexual abuse.		The Episcopal Standards (Child Protection) Canon 2017 was adopted in 2017 and has force in the Diocese of Sydney. A Bill to adopt the <i>Episcopal Standards (Child Protection) (Amendment) Canon 2022</i> will be considered at the 2022 session of Synod.

No.	Recommendation	Compliance	Action Taken
16.39	Consistent with Child Safe Standard 1, each religious institution should have a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse. The policy should cover all individuals who have a role in responding to complaints of child sexual abuse.	✓	Conflicts of interest that may arise in relation to the role of director of professional standards, members of the PSC and PSB and Adjudicators were addressed by the Synod in 2019 via amendments to the <i>Ministry Standards Ordinance 2017</i> . The Bill for the <i>Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022</i> will, if passed, address any conflicts of interest that may arise in the work of the Safe Ministry Board.
16.2	The Anglican Church of Australia should adopt a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse, which expressly covers: a. members of professional standards bodies; b. members of diocesan councils (otherwise known as bishop-in-council or standing committee of synod); c. members of the Standing Committee of the General Synod; and d. chancellors and legal advisers for dioceses.	✓	Part a. of the recommendation overlaps with recommendation 16.39 and has been addressed through the measures outlined above. The Senior Legal Counsel has developed a statement of principles concerning the management of actual or perceived conflicts of interest in relation to the engagement of lawyers and any advice from the staff of SDS, the Chancellor or a Deputy Chancellor in respect of child sexual abuse matters. The Standing Committee has a 'Disclosure of Conflicts of Interest' regulation, which it made on 26 May 2014 under cl 6(5) of the Standing Committee Ordinance 1897. It is proposed that the scope of this regulation be reviewed following the General Synod passing <i>Rule to amend Rule II – Standing Committee (Conflict of Interest) 2022</i> .
16.49	Codes of conduct in religious institutions should explicitly and equally apply to people in religious ministry and to lay people.	✓	The <i>Faithfulness in Service</i> code of conduct applies to church workers who are both clergy and lay people. Compliance with the 'children's standards' under the Code is required by the <i>Safe Ministry to Children Ordinance 2020</i> .
16.3	The Anglican Church of Australia should amend <i>Being together</i> and any other statement of expectations or code of conduct for lay members of the Anglican Church to expressly refer to the importance of child safety.	✓	See comment above regarding <i>Faithfulness in Service</i> , which applies to lay members who are church workers. The <i>Being Together</i> statement is not in use in the Diocese of Sydney. The <i>Safe Ministry Check</i> that is required of those who undertake ministry to children includes a pledge concerning conduct relating to children. The Safe Ministry Board is considering whether 'community' or 'lay member' based safe ministry training should be developed as part of a layered approach to safe ministry training in the Diocese.





3 Child Safe Standard 2: Children participate in decisions affecting them and are taken seriously

No.	Recommendation	Compliance	Action Taken
16.40	Consistent with Child Safe Standard 2, wherever a religious institution has children in its care, those children should be provided with age-appropriate prevention education that aims to increase their knowledge of child sexual abuse and build practical skills to assist in strengthening self-protective skills and strategies. Prevention education in religious institutions should specifically address the power and status of people in religious ministry and educate children that no one has a right to invade their privacy and make them feel unsafe.		The Safe Ministry Board has Protective Behaviours Training for children under consideration. It will also be a topic for the Faithfulness in Ministry conference for clergy in 2023.

4 Child Safe Standard 3: Families and communities are informed and involved

No.	Recommendation	Compliance	Action
16.41	Consistent with Child Safe Standard 3, each religious institution should make provision for family and community involvement by publishing all policies relevant to child safety on its website, providing opportunities for comment on its approach to child safety, and seeking periodic feedback about the effectiveness of its approach to child safety.		<p>Safe ministry policies and procedures are published at safeministry.org.au. The website also includes the following statement:</p> <p>FEEDBACK</p> <p>Our aim is to support parishes and church workers to provide care and protection for everyone by building a culture of safe ministry. Any feedback to help us review and improve is welcome. Please email your feedback to the address below</p> <p>feedback@safeministry.org.au</p> <p>Feedback is also invited in published documents and in the course of Safe Ministry Training.</p>

5 Child Safe Standard 5: People working with children are suitable and supported

No.	Recommendation	Compliance	Action
16.42	Consistent with Child Safe Standard 5, each religious institution should require that candidates for religious ministry undergo external psychological testing, including psychosexual assessment, for the purposes of determining their suitability to be a person in religious ministry and to undertake work involving children.		The <i>Safe Ministry to Children Ordinance 2020</i> requires an assessment of the "personal, social and sexual maturity of a candidate". This is a broader definition that widens the scope of the inquiry beyond an exclusively psychosexual focus. In 2021 MT&D, in consultation with the PSU and the consultant screening psychologists, piloted a semi-structured interview process for selected candidates, tailored to address the broader definition.
16.43	Each religious institution should ensure that candidates for religious ministry undertake minimum training on child safety and related matters, including training that: <ul style="list-style-type: none"> a. equips candidates with an understanding of the Royal Commission's 10 Child Safe Standards b. educates candidates on: <ul style="list-style-type: none"> i. professional responsibility and boundaries, ethics in ministry and child safety; ii. policies regarding appropriate responses to allegations or complaints of child sexual abuse, and how to implement these policies; iii. how to work with children, including childhood development; iv. identifying and understanding the nature, indicators and impacts of child sexual abuse. 		All students at Moore College must complete safe ministry training which is offered at the College, and participate in four modules of PSU training which addresses much of the subject-matter listed in the recommendation. The Child Safe Standards and preventative strategies for adherence are the subject of two 4th year lectures. Youthworks College teaches a "Foundations of children's and youth ministry" unit (DE037-512) and TOUR unit (PC076-512i) which covers this subject matter in components on "how to work with children" and "childhood development". All participants in the Ministry Development Program run by MTD, which consists primarily of newly ordained ministers, complete three units on Safe Ministry conducted by the PSU.
16.4	The Anglican Church of Australia should develop a national approach to the selection, screening and training of candidates for ordination in the Anglican Church.		This is met by the <i>Safe Ministry to Children Ordinance 2020</i> (and related <i>Safe Ministry to Children Canon 2017</i>) in relation to screening and training. The selection aspect of this recommendation is also under consideration by the General Synod Ministry and Mission Commission. The Diocese will contribute to its consultation process.
16.44	Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, are subject to effective management and oversight and undertake annual performance appraisals.		The Standing Committee has appointed a subcommittee to 'bring a proposed course of action in relation to Recommendation 16.5(c) ...for all people in religious or pastoral ministry to "undergo regular performance appraisals"'.



No.	Recommendation	Compliance	Action
16.45	Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, have professional supervision with a trained professional or pastoral supervisor who has a degree of independence from the institution within which the person is in ministry.	✓	The Standing Committee has approved a 12 month pilot program of pastoral consultation. See the separate report to the Synod – <i>Pastoral Consultation (Professional Supervision) Recommendation</i> .
16.5	<p>The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):</p> <ul style="list-style-type: none"> a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety b. undertake mandatory professional/pastoral supervision c. undergo regular performance appraisals. 	✓	The Archbishop's Faithfulness in Ministry (FiM) conference is run triennially. Its frequency, content and format are regularly reviewed by the Safe Ministry Board. The FiM conference in 2023 will include components on part a. of the of the recommendation. Parts b. and c. of the recommendation are addressed under 16.44 and 16.45.
16.46	Religious institutions which receive people from overseas to work in religious or pastoral ministry, or otherwise within their institution, should have targeted programs for the screening, initial training and professional supervision and development of those people. These programs should include material covering professional responsibility and boundaries, ethics in ministry and child safety.	✓	<p>A person from overseas – whether clergy or a lay person undertaking ministry to children - is subject to the requirements in the <i>Safe Ministry to Children Ordinance 2020</i>.</p> <p>This includes the same requirements applying to all such clergy and lay workers in relation to screening and training, but also includes additional requirements if the person is from another Province of the Anglican Church – most particularly a 'church ministry assessment', which involves obtaining information about the person from an authority in the other Province.</p> <p>People from overseas will also be included in the pilot program of pastoral consultation if they meet the applicable criteria.</p>

6 Child Safe Standard 6: Processes to respond to complaints of child sexual abuse are child focused


No.	Recommendation	Compliance	Actions
16.51	All religious institutions' complaint handling policies should require that, upon receiving a complaint of child sexual abuse, an initial risk assessment is conducted to identify and minimise any risks to children.	✓	This was addressed by the Synod in 2019 via amendments to the <i>Ministry Standards Ordinance 2017</i> to require a risk assessment if a complaint relates to children.
16.52	All religious institutions' complaint handling policies should require that, if a complaint of child sexual abuse against a person in religious ministry is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated.	✓	This was addressed by the Synod in 2019 via amendments to the <i>Ministry Standards Ordinance 2017</i> to require suspension if the Director is satisfied that – <ul style="list-style-type: none"> (a) the complaint or the substance of the complaint involves allegations of serious child-related conduct, (b) the complaint is not false, vexatious or misconceived, and (c) there is a risk that the respondent may come into contact with children in the course of their functions as a church worker.
16.53	The standard of proof that a religious institution should apply when deciding whether a complaint of child sexual abuse has been substantiated is the balance of probabilities, having regard to the principles in <i>Briginshaw v Briginshaw</i> .	✓	This was addressed by the Synod in 2019 via amendments to the <i>Ministry Standards Ordinance 2017</i> (see cl 29(4) and associated footnote).
16.54	Religious institutions should apply the same standards for investigating complaints of child sexual abuse whether or not the subject of the complaint is a person in religious ministry.	✓	This was addressed by the Synod in 2019 via amendments to the <i>Ministry Standards Ordinance 2017</i> concerning the investigation of complaints referred to Adjudicators.
16.55	Any person in religious ministry who is the subject of a complaint of child sexual abuse which is substantiated on the balance of probabilities, having regard to the principles in <i>Briginshaw v Briginshaw</i> , or who is convicted of an offence relating to child sexual abuse, should be permanently removed from ministry. Religious institutions should also take all necessary steps to effectively prohibit the person from in any way holding himself or herself out as being a person with religious authority.	✘	<p>The General Synod has passed the <i>Constitution Amendment (Mandatory Suspension) Canon 2022</i>, the <i>Constitution Amendment (Mandatory Disposition) Canon 2022</i> and the <i>Safe Ministry Legislation Amendments Canon 2022</i> to provide for mandatory suspension and deposition.</p> <p>The constitutional amendments have not been brought to the Synod for assent in 2022 as the Synod rules require 3 months' notice to members for constitutional amendments.</p> <p>The <i>Safe Ministry Legislation Amendments Canon 2022</i> amends a number of canons, not all of which are in force in the Diocese of Sydney. Some are in force in the form of mirror ordinances and the changes cannot be affected by simply adopting the canon. More time is needed to work through the amendments to determine what is required.</p>

No.	Recommendation	Compliance	Actions
16.56	<p>Any person in religious ministry who is convicted of an offence relating to child sexual abuse should:</p> <ol style="list-style-type: none"> a. in the case of Catholic priests and religious, be dismissed from the priesthood and/or dispensed from his or her vows as a religious b. in the case of Anglican clergy, be deposed from holy orders c. in the case of Uniting Church ministers, have his or her recognition as a minister withdrawn d. in the case of an ordained person in any other religious denomination that has a concept of ordination, holy orders and/or vows, be dismissed, deposed or otherwise effectively have their religious status removed. 	*	See comment immediately above.
16.57	<p>Where a religious institution becomes aware that any person attending any of its religious services or activities is the subject of a substantiated complaint of child sexual abuse, or has been convicted of an offence relating to child sexual abuse, the religious institution should:</p> <ol style="list-style-type: none"> a. assess the level of risk posed to children by that perpetrator's ongoing involvement in the religious community b. take appropriate steps to manage that risk. 	✓	The <i>Safe Ministry to Children Ordinance 2020</i> requires compliance with a <i>Person of Concern</i> Policy in these instances, which includes a risk assessment.
16.58	Each religious organisation should consider establishing a national register which records limited but sufficient information to assist affiliated institutions identify and respond to any risks to children that may be posed by people in religious or pastoral ministry.	✓	A national register has been in force in the Anglican Church of Australia since 2007.

7 Child Safe Standard 7: Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training

No.	Recommendation	Compliance	Action
16.47	Consistent with Child Safe Standard 7, each religious institution should require that all people in religious or pastoral ministry, including religious leaders, undertake regular training on the institution's child safe policies and procedures. They should also be provided with opportunities for external training on best practice approaches to child safety		The <i>Safe Ministry to Children Ordinance 2020</i> requires all people undertaking ministry to children to undertake Safe Ministry Training on commencing to undertake than ministry and thereafter at 3 yearly intervals. This requirement has been in force for many years and was previously contained in the <i>Parish Administration Ordinance 2008</i> .
16.50	Consistent with Child Safe Standard 7, each religious institution should require all people in religious ministry, leaders, members of boards, councils and other governing bodies, employees, relevant contractors and volunteers to undergo initial and periodic training on its code of conduct. This training should include: <ol style="list-style-type: none"> a. what kinds of allegations or complaints relating to child sexual abuse should be reported and to whom; b. identifying inappropriate behaviour which may be a precursor to abuse, including grooming; c. recognising physical and behavioural indicators of child sexual abuse; d. that all complaints relating to child sexual abuse must be taken seriously, regardless of the perceived severity of the behaviour. 		<p>This recommendation needs further consideration by the Standing Committee. Potentially it could involve:</p> <ol style="list-style-type: none"> 1. Amending the <i>Parish Administration Ordinance 2008</i> (with suitable transitional arrangements) to – <ol style="list-style-type: none"> (a) extend the Safe Ministry Training requirements in Chapter 7 to parish councillors and wardens, (b) make it a qualification for election or appointment as a parish councillor or warden that a person must have completed Safe Ministry Training (clauses 2.6 and 2.12), and (c) provide that a person's office as a parish councillor or warden becomes vacant if they do not maintain the currency of their Safe Ministry Training in compliance with Chapter 7 (clauses 2.8 and 2.14). 2. Amending the definition of 'Qualified Person' in the <i>Synod Membership Ordinance 1995</i> to include a requirement that the person has undertaken Safe Ministry Training.

8 Child Safe Standard 8: Physical and online environments minimise the opportunity for abuse to occur

No.	Recommendation	Compliance	Action
16.48	Religious institutions which have a rite of religious confession for children should implement a policy that requires the rite only be conducted in an open space within the clear line of sight of another adult. The policy should specify that, if another adult is not available, the rite of religious confession for the child should not be performed.		There is no rite of confession for children in the Diocese of Sydney.

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 2022 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.

Recommendations

2. Synod receive this report.

Background

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

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

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

Discussion

4. The National Redress Scheme (**NRS**) commenced on 1 July 2018 and is scheduled to continue for 10 years until 30 June 2028. The Standing Committee has 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 received formal reports from 18 out of 25 relevant diocesan organisations. These figures cover the four years from 1 July 2018 to 30 June 2022 –
 - (a) the number of applications for redress which have been received – 104.
 - (b) the number and total and average amount of redress offers made (in addition to previous payments made by the diocese) – 68 offers made for a total of \$3,267,394.99 with an average amount of \$48,049.93.
 - (c) the number and total and average amount of redress offers accepted (in addition to previous payments made by the diocese) – 64 offers accepted for a total of \$3,379,699.99 with an average amount of \$52,807.81.
 - (d) the number of persons to whom a direct personal response has been provided – 6.
7. It is noted that there was no requirement for an organisation to report to the Director of Professional Standards in the event that no claims were made. Therefore, it is understood that organisations who did not make a report, or did not include data from earlier financial years in their report, did not have claims in the relevant periods.
8. It is noted that some diocesan organisations included provisions for counselling and administrative/legal costs in their reporting figures while other organisations did not.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Toward the Development of a Diocesan Property Strategy

(A report from the Standing Committee.)

Key Points

- On advice from the Archbishop's Property Forum and the Diocesan Property Directions Committee, the Standing Committee recommends the development of a diocesan-wide ministry-directed property strategy that encourages fellowship in the mission in the whole Diocese in relation to property decisions.
- Our Synod and parishes have a long and commendable history of giving generously to establish new churches in new communities (e.g., Vision for Growth in the 1980's and 1990's). More recently, the Synod has enacted mechanisms to enable parishes to contribute to ministry property needs across the diocese, such as the 2% Church Land Acquisition Levy and the Property Receipts Levy.
- The purpose of this report is to advise the Synod that the Standing Committee intends to develop a diocesan-wide ministry-directed property strategy, to be brought to the next session of the Synod. The Standing Committee seeks to develop this in consultation with members of the Synod, and invites all members of Synod to provide feedback on this report.

Purpose

1. To advise the Synod about the development of a diocesan-wide ministry-directed property strategy, and to invite members of the Synod to be involved in a consultation process in the development of the report.

Recommendations

2. Synod receive the report *Toward the Development of a Diocesan Property Strategy*.
3. Synod note that the members of Synod have been invited to contribute to the development of a diocesan-wide ministry-directed property strategy that will encourage fellowship in the mission in the whole Diocese in relation to property decisions, and that they can send their feedback on the report to the Diocesan Secretary (DiocesanSecretary@sydney.anglican.asn.au) by 31 December 2022.
4. Synod ask the Standing Committee to prepare a diocesan-wide ministry-directed property strategy for the next session of the Synod, having taken into account the feedback from synod members.

Background

5. In 2021, Archbishop Kanishka Raffel established the Archbishop's Property Forum (**APF**), in recognition that property issues were significant barriers to future ministry, both in the Greenfields, in terms of lack of sites, and in existing suburbs, by way of inadequate or substandard facilities.
6. In relation to Greenfields sites, the APF recognised that we are at a crucial strategic moment for the work of the gospel in the Diocese, because sites for future churches in the Greenfields will not be available once an area has been developed. However, purchasing appropriate sites is not the only issue. The cost of construction of a new church in a new community is well beyond the capacity of an emerging new congregation. We cannot provide new churches in new communities without substantial support from other parishes. One of the recommendations of the APF was to develop a diocesan-wide ministry-directed property strategy that encourages fellowship in the mission in the whole Diocese in relation to property decisions. The Standing Committee has endorsed this recommendation, on advice from an ad-hoc sub-committee (the Diocesan Property Directions Committee).

7. There is currently no consolidated diocesan property strategy. There are various guidelines, directions, policies and strategies relating to buildings and property that have been developed by Standing Committee, the Anglican Church Property Trust (**ACPT**), the Growth Corporation, Anglicare, Moore College and The Anglican Schools Corporation (**TASC**). Parishes can pursue and implement their own local buildings and property initiatives without any awareness of wider strategic ministry needs.
8. This has resulted in some uncertainty about how to best utilise buildings and property to support and facilitate ministry and evangelism across the Diocese and a likely duplication of effort across organisations. It also means there is a lack of connectivity between strategies and potentially lost opportunities and value.
9. There is a Scriptural basis for the sharing of parish property income: where there are churches who are in circumstances of “plenty”, it is appropriate to encourage them to share this blessing with those who are in need elsewhere.
10. Parishes in the Diocese have a long history of working cooperatively in relation to diocesan-wide property decisions (e.g., Vision for Growth in the 1980’s and 1990’s). More recently, the Synod has enacted mechanisms to enable parishes to contribute to ministry property needs across the Diocese, such as the 2% Church Land Acquisition Levy and the Property Receipts Levy. These initiatives were implemented because the Synod recognised the impossibility of new churches purchasing land and constructing new buildings on their own.
11. The principle of considering the interests of the whole Diocese when making decisions about church trust property has also been reflected in policies of the Standing Committee, such as –
 - (a) a Large Property Sale Receipts Policy, whereby if the anticipated net proceeds of the sale of parish property exceed the expected cost of the intended application(s) of those proceeds, 50% of the ‘excess’ should be shared outside the parish,
 - (b) a Property (Lease, Licence and Investment) Receipts Policy, whereby all property receipts (i.e., lease, licence and investment income) should be subject to the Property Receipts Levy, or otherwise provide at least an equivalent matching amount to be shared with the Diocese, and
 - (c) an Urban Renewal Support Contribution policy, whereby parishes participating in the Growth Corporation’s Urban Renewal Pilot Program will return some of the surplus generated from the development to the Ministry Infrastructure Development Fund (**MIDF**) for the benefit of the wider property needs of the Diocese.
12. The Standing Committee has also –
 - (a) agreed as a matter of policy that the biblical principles of gospel partnership, manifested in generosity and sacrifice, should guide the thinking of both the parish and the Standing Committee with respect to the application of sale proceeds and property income, and
 - (b) adopted procedures in relation to any proposed sale of parish property, including an assessment of the strategic value of retaining the property for the purposes of mission in the whole Diocese.
13. The Standing Committee recognises that as we continue to move forward in this direction, it is imperative that the Synod continues to embrace and endorse the principle of fellowship in mission across the Diocese. The Standing Committee recommends that this be expressed in a diocesan-wide property strategy that is developed in consultation with the members of the Synod.
14. The Anglican Church Growth Corporation (**Growth Corporation**) has also done preparatory work to understand the property challenges facing the diocese. The Growth Corporation, in partnership with the Sustainable Development Group, commissioned a strategic planning study from SGS Economics. The intent of the research was to review the Department of Planning’s population projections out to 2056 and apply a Diocesan and parish lens to provide base information for strategically assessing the need for, and adequacy of, ministry and evangelism infrastructure across the Diocese.
15. This information has enabled a data-driven assessment of where in the Diocese we are ‘over-served’ or ‘under-served’ by ministry infrastructure from a population growth perspective. There are other important lenses needed to assess the appropriate actions we need to take to optimise our

property and built-form resources for the Kingdom, but the information has raised a number of important questions that require discussion across the Diocese.

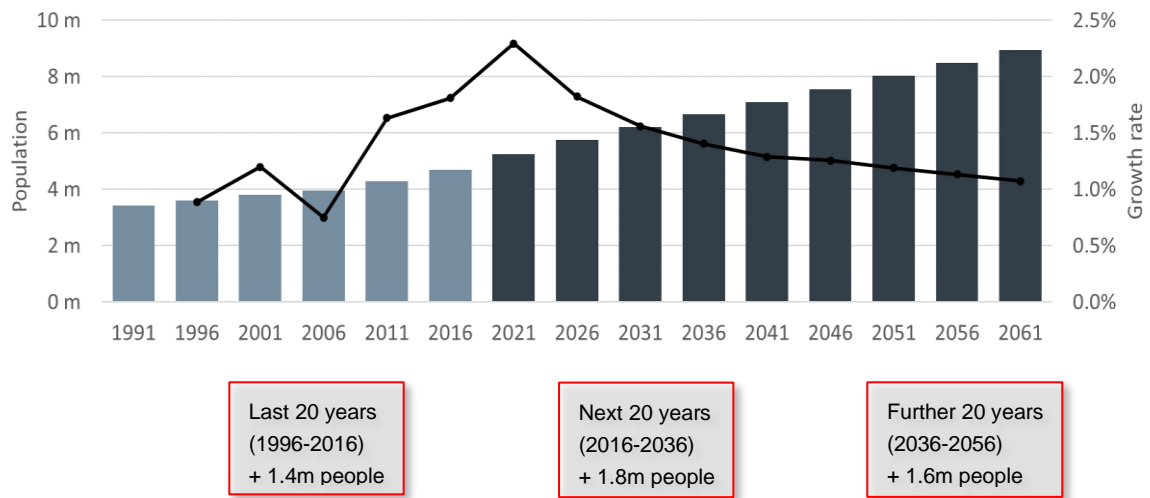
16. This report identifies three key issues on which the input of Synod members is sought. This feedback will be used to frame the development of a diocesan-wide ministry-directed property strategy that will be brought to Synod for approval in 2023.

Discussion

Issue 1 – Responding to the changing demography of Sydney

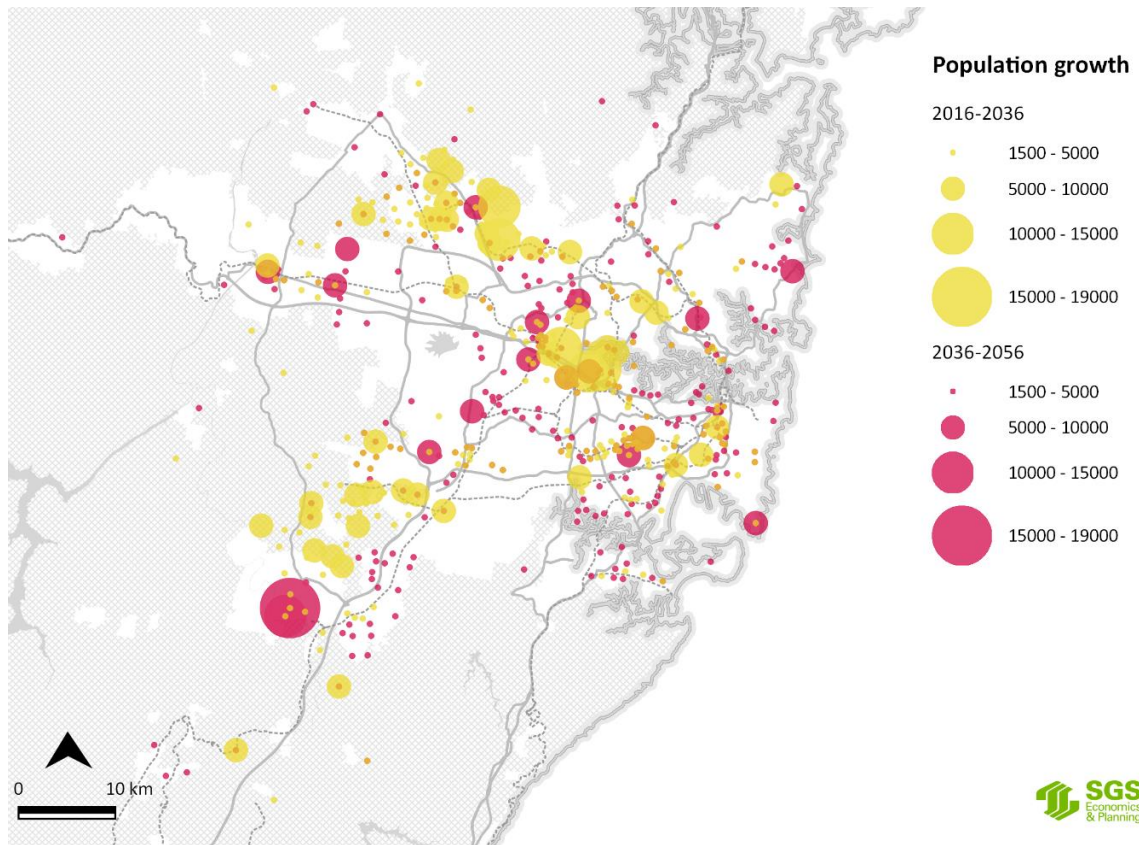
17. The first issue is the demographic changes in Sydney. Australia has become increasingly urbanised over the last 30 years, and growth has concentrated in the east coast cities of Sydney and Melbourne. Sydney has experienced dramatic growth and, as it continues to do so, will become a global mega city. By approximately 2056, 50% of the population of Greater Sydney will live west of Parramatta.
18. By 2056 there are projected to be more than 8.5 million people in Sydney’s Greater Metropolitan Area. Population growth is forecast to increasingly occur in the western and south-western parts of the city, particularly in new land release areas (approximately 50 per cent of future growth). Concurrently, established areas will experience significant growth in urban renewal areas and in town centres, particularly around transport hubs, like train stations. Medium and long-term growth forecasts are illustrated in **Figure 1** and **Figure 2** below.

Figure 1: Greater Sydney Population Growth, 1991 to 2061



Source: SGS Economics and Planning 2020

Figure 2: Distribution of population growth

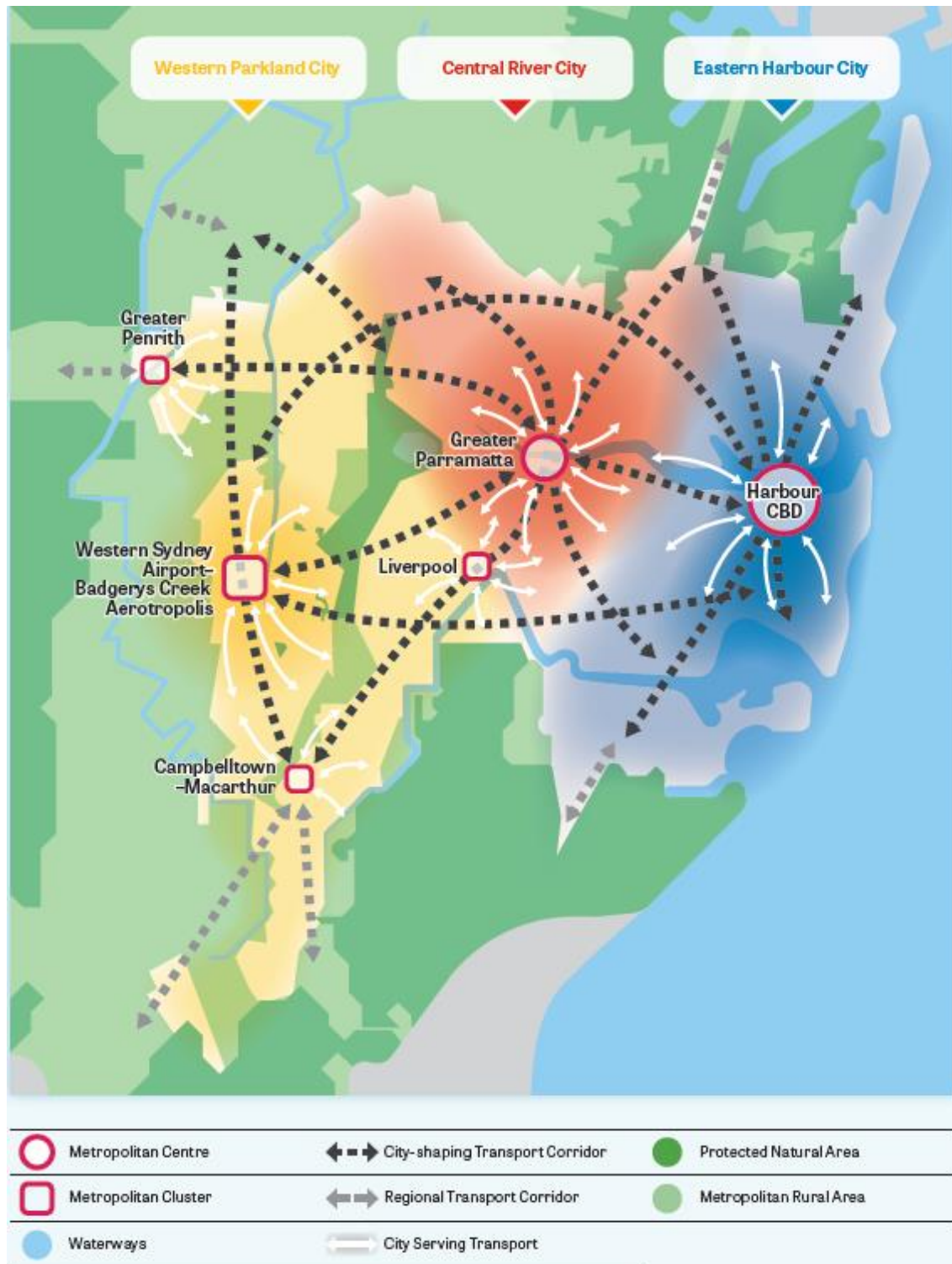


Source: SGS Economics and Planning 2020

19. The Greater Sydney Commission (**GSC**) developed a plan for Greater Sydney in 2017. It positions Parramatta as the new geographic centre of Sydney, and at the heart of the Central River City. The 40-year vision is for Greater Sydney to become a metropolis of three connected cities, (the Western Parkland City, the Central River City and the Eastern Harbour City), by 2056. The boundaries of these three cities have been intentionally kept vague.

20. The GSC identified five districts across Greater Sydney. The five district plans are a pathway to implementing the *Greater Sydney Region Plan - A Metropolis of Three Cities*. The GSC three cities are shown in **Figure 3**. The five districts cover greater Metropolitan Sydney and planned growth areas in the South. They do not include Wollongong or townships and villages in the Royal National Park south of Sydney. The five districts are:
 - (a) Western City District which includes Katoomba and Penrith,
 - (b) Central City District which includes Blacktown and Parramatta,
 - (c) North District which includes Hornsby and North Sydney,
 - (d) Eastern City District which includes the CBD, and
 - (e) South District which includes Sutherland Shire.

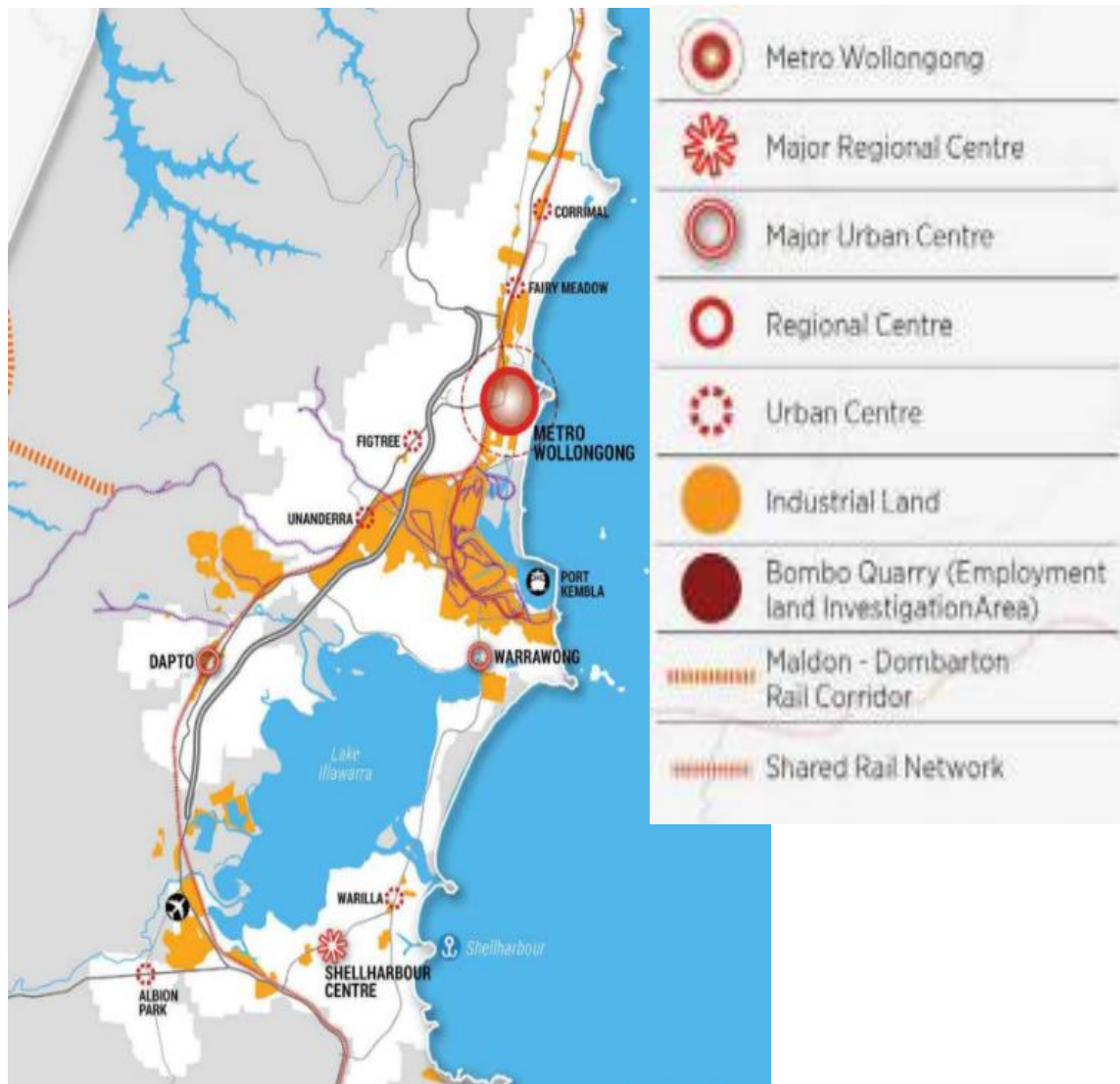
Figure 3: The Metropolis of three cities, and five GSC districts



Source: Greater Sydney Commission 2018

- Most of the Wollongong Region is covered by the State Government's Illawarra Shoalhaven Regional Plan. This plan has a vision to grow Metro Wollongong as a centre for jobs and housing, to transform Port Kembla into an international trade gateway and to drive economic growth across the region as shown in **Figure 4**. Areas further south such as Shellharbour and Kiama are affected by Local Environment Plans prepared by local councils.

Figure 4: Wollongong and surrounds



Source: NSW Government, 2015

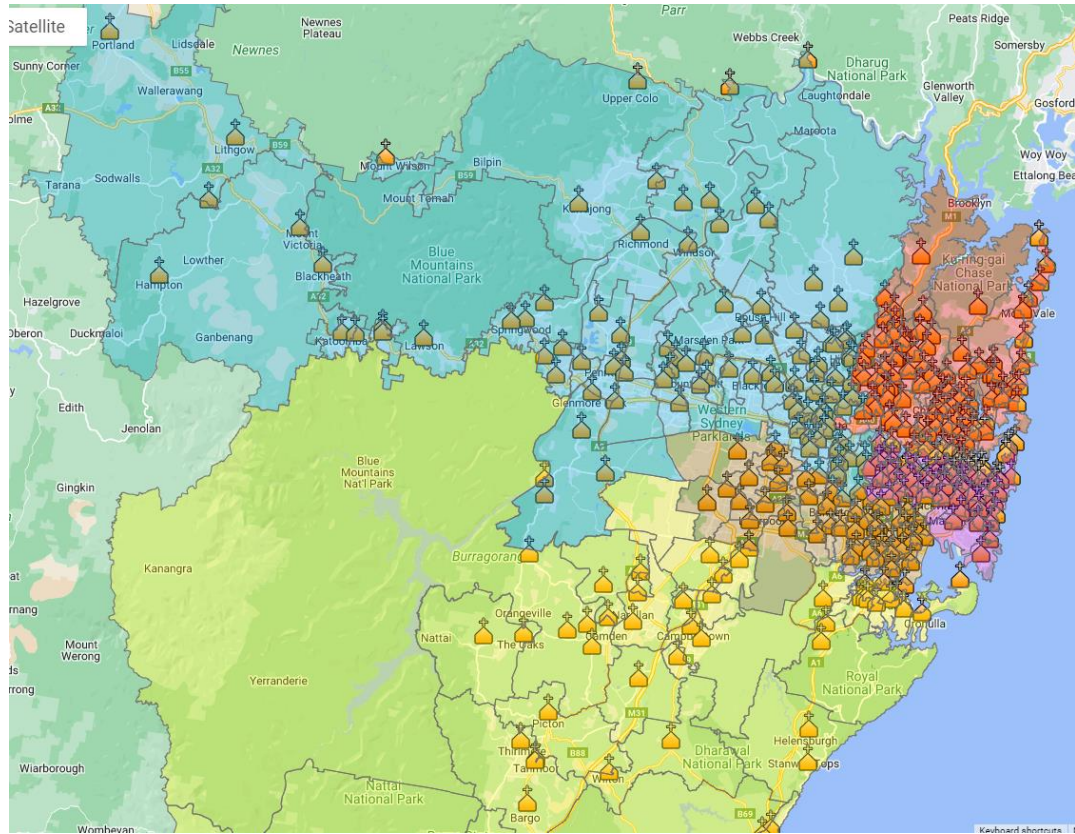
Feedback sought

22. The Synod has already indicated its commitment addressing the changing demography in Sydney and recognised the importance of church planting in Greenfields areas, as demonstrated by its commitment to the 2% Church Land Acquisition Levy over the last 10 years.
23. A diocesan-wide mission strategy is predicated on church planting in Greenfields areas continuing to be a strategic priority. To test the mind of the Synod on this, the Standing Committee has brought an ordinance to this Synod to seek a 10-year commitment to the Church Land Acquisition Levy. In addition to the outcome of that debate, the Standing Committee seeks further input from members of the Synod about a strategy which seeks to anticipate the demographic changes to come across the diocese.

Issue 2 – Location of ministry assets across the diocese

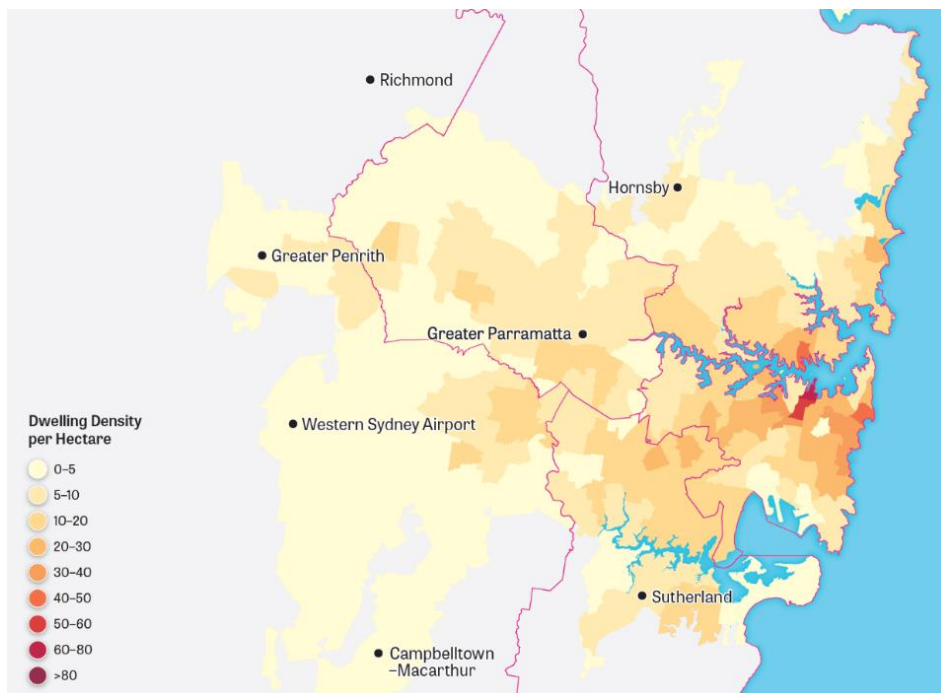
24. As noted above, it is projected that 50% of the population of Greater Sydney will live west of Parramatta by approximately 2056. However, as can be seen in **Figure 5**, approximately 70% of the Diocesan parish assets (in particular, church buildings) are located east of Parramatta.

Figure 5: Distribution of ministry infrastructure in Greater Sydney



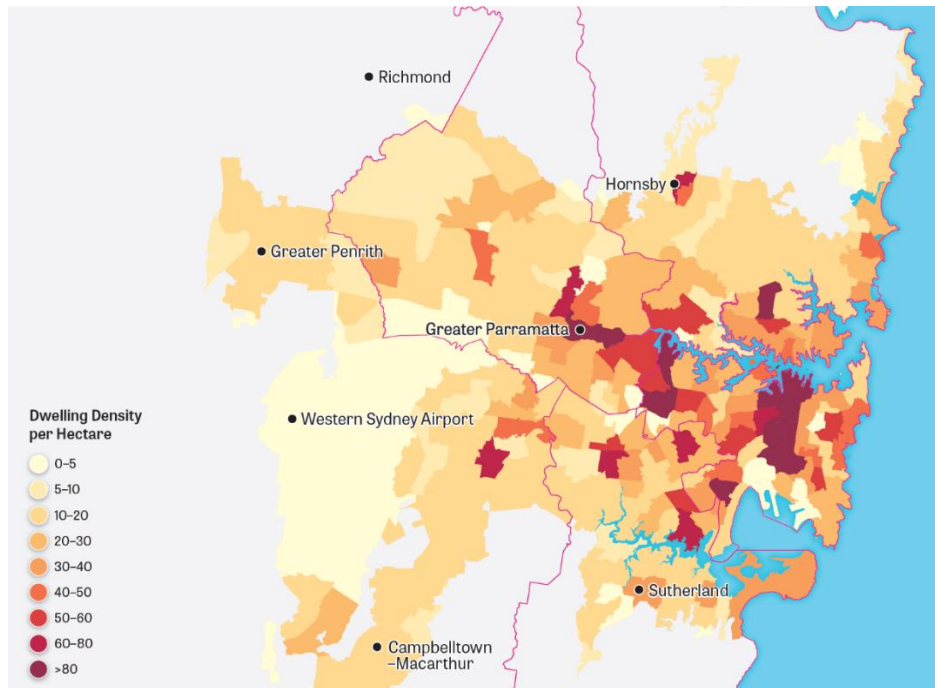
25. There is an increasing mismatch between the location of our churches and where the population of Sydney is and will be located.
26. The number of parishes in our diocese (approximately 270) not changed materially over the past 25 years. However, the population density has changed markedly, and this is predicted to continue to 2056 and beyond. For example, the following two figures (see **Figure 6** and **Figure 7**) contrast the urban density of Sydney in 1996 and 2036.

Figure 6: Urban density in 1996



Source: Greater Cities Commission

Figure 7: Urban density by 2036



Source: Greater Cities Commission

Feedback sought

27. The Standing Committee is seeking the Synod’s feedback on how to determine the reasonable property needs of a parish for ministry, and how to assess if there are surplus assets that could be shared outside the parish, for use in developing areas. The Standing Committee has already taken some steps towards this, with a proposed policy entitled Variations of Trusts after Parish Amalgamation, which is being presented for endorsement by the Synod. That paper proposes –
 - (a) Where there is uncertainty as to continuing ministry at a site, following a parish amalgamation, the trusts are varied so that the assets are transferred to the ACGC to be held on trust in support of the development of new properties for ministry, but assigned for the exclusive use of the parish for a period of three years, and
 - (b) Where Anglican ministry is to cease at a church site and there is no “successor” ministry for the congregation formerly meeting on that site, the church trust property should be transferred to ACGC, to be held on trust in support of the development of new properties for ministry (rather than a particular parish).

28. The debate on this policy will provide Synod members the opportunity to provide their response to this initiative. However, the Standing Committee also seeks further feedback about whether to consider further measures to better align the location of our ministry assets with the location of ministry, and if so what those measures might be.

Issue 3 – Assessing the future property needs of parishes

29. The previous discussion has identified that there is already, and will increasingly be, a growing imbalance between where the population is located and where our ministry assets are located. However, there is no simple mechanism to relocate ministry assets from one region to another.

30. It is recognised that decisions have been made in the past to sell church sites in developed areas of the city, which we have come to regret. While we are loath to repeat the mistakes of previous generations, as a Synod we must recognise that there is an opportunity cost for doing nothing in the present. A decision to maintain an existing church site which has little or no ministry at present and little prospect of vibrant ministry in the future comes at the cost of initiating ministry in growing areas of Sydney. We must distinguish between being risk averse and being good stewards. Jesus does not commend the servant who buries his Talent in the ground.

31. To minimise the risk of poor decisions about selling property, the Standing Committee has adopted a policy for assessing the strategic mission value of retaining parish property. The policy requires that Growth Corporation provide a recommendation as to whether the retention of the property has strategic value for the purposes of the mission of the Diocese.
32. In assessing the strategic value of retaining property, the Growth Corporation is to have regard to the following –
- any strategic recommendations that have been made previously by the Growth Corporation in relation to the locality of the property,
 - the most recent population data and projections for the parish catchment,
 - the existing and likely future population catchment,
 - whether the property is contiguous with other church property and the potential for any disposal of property impacting on the long-term potential for growth in ministry,
 - other diocesan land-holdings in the vicinity, whether in the parish or adjoining parishes,
 - the strategic nature of the property location (centrality in relation to population, visibility, community profile, travel habits of population),
 - accessibility to the property (vehicular access from all directions to major road network, car parking),
 - suitability and impact of adjoining property uses,
 - land size and whether the ability of the church to expand and provide reasonable flexibility for ministry strategies which might be adopted in the future will be impeded,
 - zoning development controls that are suitable,
 - site constraints including heritage, environmental and developmental, and
 - the strategic value of any alternative use proposed by the parish council of the parish concerned for the capital or income from the proceeds of sale.
33. An issue that is not addressed by the current policy is what level of future population we should be planning for in our churches. This has an obvious impact on the size and scale of development, both in existing church developments and in new parishes.
34. The Growth Corporation has developed three models to project the impact of demographic growth on the need for churches in the various regions of the diocese. In summary, these are –
- adult attendance of each parish remains at its current % of the population (Table 1),
 - adult attendance of each parish equal to 1% of the projected population of the parish (Table 2),
 - adult attendance of each parish equal to 2% of the projected population of the parish (Table 3).
35. Table 1 is based on the assumption that parish will maintain its current “reach” as a percentage of the population over time – that is, a church that currently reaches 0.5% of the parish population will continue to do so, so as the population in the parish grows, the church will grow at the same rate.

Table 1: Church attendance - each parish maintains its current reach % of parish population

		2020	2026	2036	2046	2056
South Western Region	Population	1,274,739	1,431,245	1,716,127	1,994,642	2,273,129
	Attendance	6,457	7,208	8,870	10,376	11,882
Northern Region	Population	1,045,430	1,128,066	1,221,375	1,313,270	1,405,128
	Attendance	13,838	14,849	15,999	17,173	18,346
South Sydney Region	Population	1,066,522	1,163,141	1,295,749	1,405,642	1,515,503
	Attendance	7,602	8,186	9,330	10,152	10,973
Western Region	Population	1,416,938	1,658,640	2,012,339	2,296,644	2,580,923
	Attendance	10,191	11,722	14,004	15,623	17,761

		2020	2026	2036	2046	2056
Wollongong Region	Population	730,308	771,342	821,574	869,891	918,190
	Attendance	8,108	8,555	9,108	9,629	10,151

36. Table 2 is based on the assumption that the adult attendance of each parish is equal to 1% of the projected population of the parish.

Table 2: Church attendance – each parish has adult attendance = 1% of parish population

		2026	2036	2046	2056
South Western Region	Population	1,431,245	1,716,127	1,994,642	2,273,129
	Attendance	14,312	17,161	19,946	22,731
Northern Region	Population	1,128,066	1,221,375	1,313,270	1,405,128
	Attendance	11,281	12,214	13,133	14,051
South Sydney Region	Population	1,163,141	1,295,749	1,405,642	1,515,503
	Attendance	11,631	12,957	14,056	15,155
Western Region	Population	1,658,640	2,012,339	2,296,644	2,580,923
	Attendance	16,586	20,123	22,966	25,809
Wollongong Region	Population	771,342	821,574	869,891	918,190
	Attendance	7,713	8,216	8,699	9,182

37. Table 3 is based on the assumption that the adult attendance of each parish is equal to 2% of the projected population of the parish

Table 3: Church attendance – church adult attendance = 1% of parish population

		2026	2036	2046	2056
South Western Region	Population	1,431,245	1,716,127	1,994,642	2,273,129
	Attendance	28,625	34,323	39,893	45,463
Northern Region	Population	1,128,066	1,221,375	1,313,270	1,405,128
	Attendance	22,561	24,428	26,265	28,103
South Sydney Region	Population	1,163,141	1,295,749	1,405,642	1,515,503
	Attendance	23,263	25,915	28,113	30,310
Western Region	Population	1,658,640	2,012,339	2,296,644	2,580,923
	Attendance	33,173	40,247	45,933	51,618
Wollongong Region	Population	771,342	821,574	869,891	918,190
	Attendance	15,427	16,431	17,398	18,364

38. Table 3 (based on 2% of population) projects adult attendance of 173,857, which is approximately four times the 2020 figures. The maximum church capacity of all of our existing buildings (assuming 3 services per Sunday) is approximately 158,000, which is not too far off the mark.

39. However, the problem is that our supply of churches is “lumpy” – In 2056, we will have an excess of capacity in some areas of the Diocese, and a deficit in others. When we drill down in the above analysis to the parish level, it is apparent that there are a number of areas where we will have a

significant undersupply of church capacity. For example, the population in the parish of Narellan is projected to grow from 76,153 in 2020 to 194,572 in 2056. 1% of their 2056 population is 1,945 people, and 2% is 3,891 people. However, Narellan Anglican Church currently has a maximum Sunday capacity across 3 services of 900 people.

40. Our priorities for both Greenfield development and infill development across the diocese need to be informed by demographic projections, so that we can be wise stewards of the resources entrusted to us.

Feedback sought

41. The direction that the Standing Committee intends to take is to assume attendance of 1% of the population (per Table 2) to determine the size of initial church buildings in Greenfields areas, with buildings designed in such a way that they can be extended beyond this. Similarly, an assessment of the future property needs of existing parishes would be assessed against the 1% benchmark.
42. The Standing Committee seeks feedback from members of Synod as to whether these are appropriate, and what other factors (if any) the Growth Corporation should take into account in assessing the reasonable property needs of a parish.

Development of a diocesan-wide ministry-directed property strategy

43. In light of the change that has already occurred, and is predicted to occur, in our Diocese, now is the moment for us as a Synod to prayerfully pause and assess how to be good stewards of the resources entrusted to us. We should adopt a diocesan-wide property strategy that will shape how we maximise the use of the buildings and property assets that previous generations have, under God, provided.
44. The key issue is to enable an appropriate re-distribution of the ministry infrastructure and resources to areas under resourced for gospel ministry. These sorts of structural shifts cannot be done at the parish level and require a coordinated diocesan-wide approach to meet this mission challenge on our doorstep. This challenge needs collaboration across parish boundaries and diocesan organisations. If we keep doing what we have been doing, we will be too slow in establishing a meaningful presence in growth areas, and too cumbersome in enhancing ministry infrastructure in infill areas.
45. The Standing Committee recommends the development of a diocesan-wide ministry-directed property strategy that encourages fellowship in the mission in the whole diocese in relation to property decisions.
46. If we are to meet the challenge of our strategic moment, and reach the lost in every part of the Diocese, we will all need to commit to working together, with a focus that extends beyond the boundaries of our individual parishes.
47. It should be noted that nothing in this strategy is intended to overturn the primacy of ministry in the local parish or the need for appropriate property resources to support the ministry in the parish. The purpose of a diocesan-wide strategy is not to prioritise a central strategy at the expense of a local strategy, but rather to ensure that part of our local strategy is to participate together in a fellowship in ministry in the Diocese. That is, each local church's commitment to this strategy is a reflection of their commitment to the spread of the gospel in this city and beyond.

For and on behalf of the Standing Committee.

DANIEL GLYNN
Diocesan Secretary

22 August 2022

General Synod – Episcopal Standards (Child Protection) (Amendment) Canon 2022 Adopting Ordinance 2022

Explanatory Statement

Purpose of the bill

1. The *Episcopal Standards (Child Protection) Canon 2017* was adopted by the Synod of the Diocese of Sydney on 1 November 2017. The Canon sets out an episcopal standards regime for diocesan bishops (and former diocesan bishops) in relation to child abuse and related forms of examinable conduct.
2. The purpose of the bill is to amend the *Episcopal Standards (Child Protection) Canon 2017* in order to implement recommendation 16.52 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to complaints handling processes.
3. The main effect of the amendment is to provide for the mandatory suspension of a Bishop against whom a plausible complaint involving a sexual offence relating to a child is made.

Recommendations

4. Synod receive this report.
5. Synod pass the Bill as an ordinance of the Synod.

Evidence Given

6. The evidence for this Bill is set out in the explanatory memorandum that was provided to the General Synod. The Explanatory Memorandum is included as an Appendix to this report.

For and on behalf of the Standing Committee

DANIEL GLYNN
Diocesan Secretary

22 August 2022

Episcopal Standards (Child Protection) (Amendment) Canon 2022

Explanatory Memorandum

General Background: The Royal Commission into Institutional Responses to Child Sexual Abuse

1. In January 2013, the Royal Commission into Institutional Responses to Child Sexual Abuse was established and its terms of reference include “what institutions ... should do to better protect children against child sexual abuse and related matters in institutional contexts in the future”.
2. In March 2017, the failure to achieve a nationally consistent approach to child protection in this Church was highlighted by the Royal Commission at its public hearing in Case Study 52 inquiring into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse. Leaders of this Church appearing before the Royal Commission in Case Study 52 committed to core national minimum standards for safe ministry to children.
3. In September 2017, the General Synod passed the Episcopal Standards (Child Protection) Canon 2017 which is designed that effective action to protect the members of the church and the public can be taken against a current or former diocesan bishop against whom a complaint of child abuse has been made.
4. In December 2017, the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse made the following recommendation to all religious institutions on their complaint handling processes which are relevant to the amendments in this canon:

16.52 – All religious institutions’ complaint handling policies should require that, if a complaint of child sexual abuse against a person in religious ministry is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated.

5. Since 2018, this Church has been publicly accountable on its progress towards implementing the recommendations from the Royal Commission into Institutional Child Sexual Abuse through an annual report to the National Office of Child Safety. By passing this canon this Church will implement this recommendation.

Object of the canon

6. The object of this canon is to amend the Episcopal Standards (Child Protection) Canon 2017 in order to implement recommendation 16.52 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to complaints handling processes.

Main provisions of the canon

7. This canon provides for the mandatory suspension of a Bishop against whom a plausible complaint involving a sexual offence relating to a child is made.

Notes on clauses

- | | |
|----------|---|
| Clause 1 | states the title of the canon. |
| Clause 2 | states the purpose of the canon. |
| Clause 3 | provides that once the Episcopal Standards Commission has commenced an investigation of a complaint involving a sexual offence relating to a child by a person who is a Bishop, and the complaint is plausible, that Bishop must be suspended from their duties of office and is deemed to be on paid leave and to be absent from the jurisdiction of the office. |

General Synod – Episcopal Standards (Child Protection) (Amendment) Canon 2022 Adopting Ordinance 2022

No , 2022

Long Title

An Ordinance to adopt Canon 9, 2022 of the General Synod of the Anglican Church of Australia.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the General Synod – Episcopal Standards (Child Protection) (Amendment) Canon 2022 Adopting Ordinance 2022.

2. Adoption of Canon No 9, 2022

The Synod adopts Canon No 9, 2022 of the General Synod of the Anglican Church of Australia, the text of which is set out in the Schedule.

Schedule

The General Synod prescribes as follows:

Title

1. This Canon may be cited as the Episcopal Standards (Child Protection) (Amendment) Canon 2022.

Purpose

2. The purpose of this Canon is to amend the Episcopal Standards (Child Protection) Canon 2017 in order to implement certain recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

Action following risk assessment

3. The *Episcopal Standards (Child Protection) Canon 2017* is amended as follows:
 - (a) in section 13(1), for “At any time after the ESC has commenced or caused to be commenced an investigation of information under this Part in circumstances where it considers” substitute “Subject to section 14A, where at any time after the ESC has commenced or caused to be commenced an investigation of information under this Part it considers”;
 - (b) after section 14 insert:

“14A.	This section applies if, at any time after it has commenced or caused to be commenced under this or any other Canon an investigation of a complaint, the ESC forms the opinion that – <ol style="list-style-type: none">(a) the complaint involves a sexual offence relating to a child by a person who is a Bishop; and(b) the complaint is plausible.
14B.	<ol style="list-style-type: none">(1) If section 14A applies, the ESC must recommend to the President of the Board that the person be suspended from the duties of office.(2) Where the ESC makes a recommendation under sub-section (1), the President of the Tribunal must suspend the person from the duties of office.(3) A person suspended under sub-section (2) from the duties of a paid office, or a person to whom section 14A applies who voluntarily stands aside from performing the duties of office, is deemed to be on paid leave and to be absent from the State or Territory in which the duties of office would otherwise be performed.
14C.	<ol style="list-style-type: none">(1) A person suspended from the duties of office under section 14B(2) remains suspended until –

- (a) the ESC decides to refrain from further investigation under one or both of –
 - (i) paragraphs (a), (b) or (c) of section 19 of the Special Tribunal Canon 2007; or
 - (ii) paragraphs (a), (b) or (c) of section 10 of this Canon—
and there are no other investigations in relation to that person to which section 14A applies; or
- (b) the conclusion of an investigation or legal proceedings referred to in section 19(b) of the Special Tribunal Canon 2007 or section 10(b) of this Canon when there are no other investigations to which 14A applies; or
- (c) the person has been deposed from Holy Orders, prohibited from functioning in an order of ministry, or relinquished the exercise of some or all Holy Orders under the Constitution or a canon of the General Synod; or
- (d) the ESC brings a charge of a sexual offence relating to a child against the person –
whichever occurs first.”

(c) in section 15(1), for “section 13” substitute “sections 13 or 14A”.

Coming into force by adoption

4. The provisions of this Canon affect the order and good government of this Church within a diocese and do not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

Primate’s appointment when the canon shall come into force [SO63(19)]

I appoint the 9th May 2022 as the date on which this canon shall come into force.

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

Chair of Committee

I Certify that this Ordinance was passed by the Synod of the Diocese of Sydney on 2022.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2022

Newmarch House 2020 COVID-19 Outbreak

(A report from Anglican Community Services, t/as Anglicare Sydney.)

Introduction

1. On 11 April 2020, a staff member at Anglicare Sydney's Newmarch House residential aged care home was diagnosed with COVID-19. By the time the COVID-19 outbreak at Newmarch House was declared over on 15 June 2020, 37 of the 97 residents (38%) and 34 staff members had tested positive. 19 residents of Newmarch House passed away in connection with the outbreak. The staff members recovered.¹
2. The outbreak was the subject of a number of reviews and inquiries, including by the Royal Commission into Aged Care Quality and Safety (the **Royal Commission**). The Royal Commission conducted a public hearing in Sydney, with Anglicare Sydney executives and others giving evidence. The final report of the Royal Commission is publicly available, as are other reports commissioned by federal and state health departments (see below).
3. The reviews are ongoing, with a coronial inquest underway. Anglicare Sydney executives and staff are witnesses at the coronial inquest at a hearing over three weeks in late July and early August. As a result, the matter is *subjudice*.
4. Anglicare Sydney has acknowledged with deep gratitude the compassion and dedication of our staff, the support provided by agency staff who joined the Anglicare Sydney team and many agencies that provided guidance and direction in dealing with the unprecedented impacts of the pandemic at Newmarch House. These included the Commonwealth Department of Health, NSW Health, the Aged Care Quality and Safety Commission, the Nepean Blue Mountains Local Health District, BaptistCare, St Vincent's Health and other organisations from the aged and health care sectors.

The Lessons Learned

5. Anglicare Sydney's Chairman, Mr. Greg Hammond OAM, on behalf of the Board and Anglicare Sydney, has acknowledged the tragic loss of life and the distress experienced by residents, their families and friends, and apologised for the communication failures that amplified the trauma for those concerned.² Anglicare Sydney's former Chief Executive Officer, Mr. Grant Millard, has also expressed his regret in relation to the failures in communication during the early days of the outbreak.³
6. Anglicare Sydney publicly acknowledged before the Royal Commission that there have been many lessons learned from the COVID-19 outbreak at Newmarch House⁴. Lessons learned include recognising the emotional toll on residents, families and staff, and the need for more responsive communications and staff training.

What Happens Next?

7. Anglicare Sydney expects that it may take some time before the Deputy State Coroner reports. When all inquiries and legal matters are resolved, Anglicare Sydney desires to be able to report in more detail to the Synod and Standing Committee.

¹ Royal Commission into Aged Care Quality and Safety (2020), *Aged care and COVID-19: a special report* p.5 available at <https://agedcare.royalcommission.gov.au/sites/default/files/2020-12/aged-care-and-covid-19-a-special-report.pdf>

² Anglican Community Services (2020), *Chairman's Message: Anglicare Annual Review 2020* p.4 available at <https://www.anglicare.org.au/media/7361/anglicare-2020-annual-review.pdf>

³ Anglican Community Services (2020), *CEO's Message: Anglicare Annual Review 2020* p.5 available at <https://www.anglicare.org.au/media/7361/anglicare-2020-annual-review.pdf>

⁴ Anglicare Sydney (2020), *Some Lessons Learned – A Pandemic And Residential Aged Care*, Submission to the Royal Commission available at https://agedcare.royalcommission.gov.au/system/files/2020-08/ANG.500.007.3067_0.pdf

8. In the meantime, Synod representatives who wish to obtain further information can consult the publicly available reports at the links below.

GREG HAMMOND OAM
Chairman, Anglican Community Services

18 July 2022

Links to Publicly Available Reports

Anglicare Sydney (2020), *Some Lessons Learned – A Pandemic And Residential Aged Care* Submission to the Royal Commission available at https://agedcare.royalcommission.gov.au/system/files/2020-08/ANG.500.007.3067_0.pdf

Gilbert, Lyn and Lilly, Alan (2020), *Newmarch House COVID-19 Outbreak [April-June 2020] Independent Review Final Report* available at <https://www.health.gov.au/sites/default/files/documents/2020/08/coronavirus-covid-19-newmarch-house-covid-19-outbreak-independent-review-newmarch-house-covid-19-outbreak-independent-review-final-report.pdf>

NSW Ministry of Health, COVID-19 Public Health Response Branch (2020), *Summary Report on Anglicare's Newmarch House, Kingswood* available at <https://agedcare.royalcommission.gov.au/sites/default/files/2020-09/NDH.0020.0002.0001.pdf>

Royal Commission into Aged Care Quality and Safety (2020), *Aged care and COVID-19: a special report* available at <https://agedcare.royalcommission.gov.au/sites/default/files/2020-12/aged-care-and-covid-19-a-special-report.pdf>

Ministry Spouse Support Fund Annual Report for 2021

(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 (**MSSF**).

Recommendations

2. Synod receive this report.

Background

3. At its meeting on 15 April 2019, the Standing Committee, among other things, asked that –
 - (a) a report be provided regarding the Ministry Spouse Support Fund (MSSF) to the Standing Committee by June each year (commencing in 2020) detailing the total amount distributed from the MSSF and the number of ‘cases’ involved in the previous calendar year; along with an indication of the ongoing suitability of the level of funding and any additional commentary felt useful, and
 - (b) a preliminary report be provided to the Standing Committee in July 2019 indicating the initial use of the MSSF in its first six months (for promotion to the Synod).

Use of the MSSF

4. During the reporting period, the calendar year of 2021, no payments were made from the MSSF.
5. 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.
6. To the end of the reporting period, payments totalling \$69,956.82 have been made from the fund since its inception. All of the spouses who have received payment to date have been women.
7. Additionally, since the end of the reporting period, further payments totalling \$33,530 have been made.

For and on behalf of the Professional Standards Unit.

BELINDA BURN
Chaplain

3 August 2022

Safe Ministry Board and Professional Standards Unit Annual Report 2021 – 2022

(A report from the Safe Ministry Board and Professional Standards Unit.)

Introduction

1. This report is provided under the *Safe Ministry Board Ordinance 2001 (cl 17)* and the *Ministry Standards Ordinance 2017 (cl 86)* for the period 1 July 2021 to 30 June 2022 (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 Board 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. The Ordinance was under review during the reporting period with the support of the Board.
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 Tom Hargreaves, the Rev Gary O'Brien, the Rev Paul Sampson, Dr Ruth Shatford AM, Ms Beth Teuben (appointed 20 December 2021) and Mrs Jenny Yung (resigned 9 March 2022).
5. The SMB met 8 times in the reporting period.

Professional Standards Unit (PSU)

6. There was change in the PSU team during the reporting period with Mrs Annelie Singh resigning as Personal Assistant to the Director and the Unit's Administrator in March 2022 after 15 years. Annelie made a significant contribution to the work of the PSU over the years and will be greatly missed. Ms Rosemary Angus was appointed to the newly created role of PSU Team Administrator and commenced on 6 June 2022.
7. The PSU team consists of Mr Lachlan Bryant as Director of Professional Standards, Mr Stephen Coleman as Assistant Director of Professional Standards, Mrs Belinda Burn as PSU Chaplain, Mrs Stacie Pakula as Legal Officer/Executive Assistant to the Director, Ms Rosemary Angus as PSU Team Administrator, 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, Ms Elenne Ford as Dispute Resolution Consultant and Mr Austin Irwin and Ms Naomie Nguyen as Legal Assistants.
8. 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.
9. 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*).

10. 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.
11. 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**), a National Register check and a "Safe Ministry Check," also referred to in this context as the Confidential Lifestyle Questionnaire (**CLQ**), which is now mandatory for all church workers being licensed or authorised for ministry. (See paragraphs 21-26 below for further information about Screening of clergy and other church workers.) The PSU provides ongoing support and advice to office holders, parishes and organisations in this regard.
12. Anglicare administers responses to historic child abuse claims for both the Church of England Homes Committee and Sydney Anglican Home Mission Society Council. 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, or other Out of Home Care services, who have complained of abuse or mistreatment during their time at these Homes and placements. The Case Manager, Mrs Angela Ferguson, works from Anglicare's Telopea office, alongside the Rev Dr Andrew Ford, Executive General Manager Mission and Partnerships.

Archbishop's Meetings with Survivors

13. Throughout the reporting period Archbishop Kanishka Raffel made himself available to meet with complainants, to listen to them and relate to them pastorally and provide an apology on behalf of the Diocese as appropriate. There was one of these meetings during the reporting period.
14. 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 Website and Blueprint Policy Documents

15. The [Safe Ministry website](#) and the Safe Ministry Blueprint 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.

The Working With Children Check

16. 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.
17. 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.

The NSW Reportable Conduct Scheme

18. 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*.

19. On 28 February 2020 the PSU issued a Circular for Parishes which provided a summary of the new requirements of the Scheme and the 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. The circular is available [here](#).
20. Members of the clergy and church workers should ensure that they are both familiar and compliant with the reporting requirements of the Scheme 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. There were a small number of these matters that the PSU dealt with during the reporting period.

Screening of Lay Church Workers

21. 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.
22. 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.
23. See the *Safe Ministry to Children Ordinance 2020* heading below for details about the Safe Ministry Check that must be completed by all volunteers in youth or children's ministry from 1 January 2021 onwards.

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

24. All candidates for ordination by the Archbishop are required to complete a comprehensive screening and disclosure through the Confidential Lifestyle Questionnaire (**CLQ**). This is administered by Ministry Training and Development (**MT&D**) in consultation with the PSU. The CLQ was updated following the introduction of the *Safe Ministry to Children Ordinance 2020*.
25. 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.
26. 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 CLQ with the applicable Regional Bishop or his representative.

Safe Ministry Training – Safe Ministry Essentials/Refresher

27. The *Safe Ministry Essentials* course remains the mandated safe ministry training for the Diocese for all adult persons working with children or youth, followed by the *Safe Ministry Refresher* course every 3 years. These courses are available online (*Essentials Online* and *Refresher Online* respectively).
28. The Diocese is a member of the National Council of Churches' Safe Church Program (formerly the Safe Church Training Agreement). There are 36 independent churches and other dioceses who are signatories to the Safe Church Training Agreement across Australia.

29. A significant revision of the Safe Ministry online courses (including information about the *Safe Ministry to Children Ordinance 2020*, the Child Safe Standards, and updated scenarios) was made available in July 2021.
30. The numbers of people who enrolled in online safe ministry training over the reporting period are as follows:

Online Safe Ministry Training	
Essentials	2,287
Essentials – Non-Anglican	325
Sub Total	2,612
Refresher	2,570
Refresher – Non-Anglican	208
Sub Total	2,778
Grand Total	5,390

31. The current costs charged for online training for Anglicans are \$20 for Essentials and \$15 for Refresher, and \$30 for Essentials and \$25 for Refresher for non-Anglicans.
32. Due to COVID-19 restrictions during the reporting period, there was limited opportunity for face-to-face training and planning these events became more challenging. All of our planned face-to-face training events for September and November 2021 were cancelled.
33. Face-to-face training was offered at 17 locations across the Diocese in the first half of 2022. 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	46
Refresher	124
Total	170

34. 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.
35. For more information please visit the [Safe Ministry training website](#).
36. 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.

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

37. 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.
38. All licensed clergy and authorised lay ministers in the Diocese 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.

Safe Ministry for Junior Leaders Online Course

39. Our Safe Ministry Junior Leaders course, for junior leaders in youth and children's ministry aged between 13 and 17, was completed by 34 junior leaders from parishes across the Diocese during the reporting period. There were 154 junior leader enrollments during the reporting period where the course is in progress.
40. 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, involving a Training Mentor, while the course is being conducted. The Junior Leaders Group Management System introduced during the last reporting period has been highly successful in helping Training Mentors manage the registration process and to track participants' progress through the course. There are now 260 of these groups in place in parishes across the Diocese (some parishes have multiple groups).
41. Following the introduction of the *Safe Ministry to Children Ordinance 2020*, the Junior Leaders Online Course is mandatory for all leaders in youth and children's ministry aged between 13 and 17 years.
42. The course is offered free of charge and is only available to those ministering in the Diocese of Sydney. Follow this [link](#) for more information.

Domestic Abuse Awareness, Response and Prevention Training Course

43. The Know Domestic Abuse online course was launched at Synod in October 2019 by the PSU Chaplain and Ms Lynda Dunstan, Anglicare Domestic Violence Advisor. Resources and awareness raising packs for responding to domestic abuse were provided to each church in the Diocese to coincide with the launch.
44. 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. The course will help clergy and church workers to understand and comply with the Sydney Diocese's *Responding to Domestic Abuse: Policy and Good Practice Guidelines*. The course is available free of charge.
45. There have been 161 enrolments in the course during the reporting period.
46. See this [link](#) for more information about the course.
47. For resources to help raise awareness of domestic abuse, visit the [Know Domestic Abuse website](#).

Translation of Materials and Resources

48. 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)
49. To access these materials visit [here](#) (for Faithfulness in Service) and [here](#) for domestic abuse materials.

Safe Ministry to Children Ordinance 2020

50. The *Safe Ministry to Children Ordinance 2020* introduced the new Safe Ministry Assessment and consolidated existing requirements for safe ministry to children in the Diocese of Sydney. The Assessment involves the completion of the Safe Ministry Check by all volunteers engaging in ministry to children, including junior leaders aged 13-17, from 1 January 2021.
51. The PSU has implemented an online system to help Parishes with the administration of the Safe Ministry Assessment process along with resources to help equip Rectors and their Authorised Delegates to consider and assess applications. Since the online adult volunteer SMC form was launched more than 8,000 people have completed and submitted forms. The requirements of the *Safe Ministry to Children Ordinance 2020* appear to be widely understood by ministers and SMRs and there is a general level of compliance.
52. For more information see the [Safe Ministry website](#).

Safe Ministry Representatives (SMRs)

53. Since 2008 it has been mandatory for each parish to nominate an SMR. 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 service in supporting, resourcing and equipping SMRs in their role.
54. As at the time of writing, the Registry has been notified of 287 SMRs appointed by parishes (including ENC churches). This is pleasing, however 4 of those parishes have the Rector acting as the SMR, which is not ideal. We are following up these 4 parishes to seek for this to be rectified.
55. During the reporting period:
 - (a) four Zoom training sessions were run, aimed at new or recently appointed SMR's called "SMR 101 workshops";
 - (b) two Zoom workshops were run for SMRs and ministers around implementing secure, long term storage strategies for Safe Ministry Records;
 - (c) one Zoom workshop was run for parishes interested in using Backblaze cloud backup software for their local Safe Ministry Records;
 - (d) three parish-based audits were undertaken with an SMR and their Rector; and
 - (e) the use of PSU's centralised safe ministry database Safe Ministry Records Online (SaMRO) (which has been available to parishes through the Safe Ministry website from early 2016) has increased slightly, and at the end of the reporting period 99 parishes were using it as well as 31 parishes from another diocese in regional NSW.

Communication with Parishes

56. 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.
57. Inquiries about the requirements of the *Safe Ministry to Children Ordinance 2020* continued throughout the reporting period but this has reduced down now to a few inquiries a week.
58. Frontline, a safe ministry podcast, 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 [Safe Ministry website](#).
59. In late 2020 we started a closed Facebook Group just for SMRs. It currently has 107 members and is another useful channel of information and discussion. In more than a few cases, it has acted as a 'self-help' group with more experienced SMR's helping newer ones with advice and information.

Care of Survivors of Abuse and Complainants

60. 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.

Domestic Abuse

61. 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 were payments made to one ministry spouse through the Fund.
62. During reporting period, the PSU Chaplain, Belinda Burn, together with the Anglicare Domestic Violence Advisor, Lynda Dunstan and Archdeacon Kara Hartley, presented at six seminars for Ministry Wives, one including Moore College Women, on the topic of Domestic Abuse. These seminars were well attended by Ministry Wives from across the Diocese.

Hope and Healing Service

63. The Hope and Healing service (formerly 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. Unfortunately, it was cancelled during the reporting period due to COVID restrictions but was rescheduled to occur just after the end of the reporting period in July 2022.

Pastoral Care and Assistance Scheme

64. 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 designed to be different to litigation, which can be a protracted and harrowing process for survivors. The Scheme includes a mechanism for external assessment if necessary.
65. 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).
66. Between 1 July 2021 and 30 June 2022 there were no payments under the Diocesan scheme and three payments were funded under the SAHMS scheme.
67. 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

68. 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. 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 which have opted in to the Scheme.

69. The PSU provides information, advice and support services to the Sydney Anglican National Redress Scheme Corporation, which is the entity through which the Diocese of Sydney has opted into the NRS as part of the National Anglican Participating Group.
70. For more information about the NRS visit <https://www.nationalredress.gov.au/> or call **1800 737 377**.
71. For more information about the National Anglican Participating Group visit this [link](#).
72. Opting into the NRS does not preclude the operation of the Diocesan Pastoral Care and Assistance Scheme which continues to operate as another 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

73. Since 1996 the Diocese has used an established protocol for receiving complaints and allegations of child abuse or sexual misconduct by clergy or church workers. All Contact Persons are trained counsellors who may be contacted through an abuse report line (**1800 774 945** or reportabuse@sydney.anglican.asn.au). Reports can also be submitted via the [Safe Ministry website](#). The Contact Persons provide information and support to callers as they consider their options. The Contact Persons can then assist in the documenting and reporting of allegations or complaints of abuse or misconduct.
74. Any complainant identifying possible criminal behaviour is encouraged to make a report to the NSW Police. The Contact Person or another appropriate person from the PSU is able to assist the complainant in reporting the matter to the Police.
75. There are now seven Contact Persons servicing the Diocese. Five of them are spread across regions: Ms Jane Thomas (Illawarra), Ms Nicky Lock (Northern Beaches), Ms Rosemary Royer (Northern Suburbs), Mr Rob Carroll (Southern Suburbs) and Ms Sandy Morrison (appointed 5 October 2021) (Western Suburbs). Two of the Contact Persons, Ms Sarah Piper (appointed 5 October 2021) and Mr Richard Elms are not fixed to any one regional area.
76. The Contact Persons meet four times a year with the Director and Chaplain for training and coordination of their roles.

Ministry Standards Ordinance

77. 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.
78. 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 has not already made that report.
79. 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.

80. 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.
81. 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.
82. 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

83. The Director received 15 new complaints under the Ordinance during the reporting period.
84. The Director made one complaint under the Ordinance in his own right under clause 9 during the reporting period.
85. The Professional Standards Committee met 7 times and considered 22 matters in the reporting period.
86. No matters were referred to the Professional Standards Board during the reporting period.

The Professional Standards Committee

87. 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.
88. This Committee meets as required and is currently scheduled to meet every second month.

Adjudicator

89. One matter concerning an unpaid lay respondent was referred to an Adjudicator for determination during the reporting period.

Dispute Resolution Consultant

90. Ms Elenne Ford, in her capacity as Dispute Resolution Consultant has been a welcome 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 are required in this important area.

Parish Support Teams

91. 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.
92. Since 2007 Pastor Tim Dyer of John Mark Ministries has trained volunteers for our PSTs. There are currently 11 trained PST consultants.
93. There was one new PST deployed during the reporting period for a new matter.

The Professional Standards Unit Oversight Committee

94. 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.
95. There are five members of PSUOC and the Acting Chair of the Committee is Ms Nicola Warwick-Mayo.
96. PSUOC is required to meet a minimum of three times a year.

Cooperation with NSW Government Agencies and Other Churches

97. The Professional Standards Interdenominational Network (PSIDN) continues to provide a helpful forum to discuss common issues and topics relevant to safeguarding across Christian denominations and provides valuable relationship building opportunities that facilitate cooperation across denominations. The Network includes ongoing attendance by representatives of NSW Police and the Office of the Children's Guardian. Highlights during the reporting period included attendance and a presentation by the Children's Guardian, Janet Schorer, on the Child Safe Scheme and presentations from the NSW Department of Communities and Justice about the Joint Child Protection Response Program and the Information Access and Exchange Unit. Other agenda items included: peer-to-peer sexual behaviour, investigating and managing serious allegations in the absence of cooperation from the victim, changes to NSW Consent laws and vicarious trauma and its impact upon professional standards personnel.
98. The National Network of Directors of Professional Standards from Anglican Dioceses across Australia meets together each quarter. These meetings are still mainly held online due to COVID-19 restrictions. 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.

Royal Commission recommendations and Child Safe Standards

99. The PSU and SMB are continuing to monitor and implement several key Royal Commission Recommendations. Particular areas for ongoing consideration include age-appropriate protective behaviours training for children, professional supervision (or 'pastoral consultation') for pastoral ministry staff and ongoing professional development for pastoral ministry staff.

100. The Child Safe Standards are now enshrined in legislation under the Child Safe Scheme as the primary framework to guide child safe practice for child safe organisations. This means that child safe organisations (which include religious organisations who engage in work with children) are required to implement the Child Safe Standards through systems, policies and processes. In line with Standard 9 the Safe Ministry Board and PSU will continue to review existing policy and processes to ensure that implementation of the Child Safe Standards is continuously reviewed and improved.

Finances

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

New Safe Ministry Board

102. The Standing Committee is bringing a proposal to Synod in September 2022 to amend the *Safe Ministry Board Ordinance 2001* in order for the SMB and PSUOC to be combined to become one entity. If the Synod adopts the proposal, a new Safe Ministry Board will be constituted, which will bring the current SMB arrangements to an end after 21 years. We are thankful to all those who have served on the existing SMB since its inception and the consistent and unwavering efforts of the SMB to develop, promote and enhance safe ministry policy and practices across the Diocese over the years. We are also thankful for the leadership and direction provided by PSUOC since 2015. We look forward to the improvements and renewal envisaged in the revised and updated governance arrangements proposed by the Standing Committee.

On behalf of the Safe Ministry Board and Professional Standards Unit.

THE REV DR KEITH CONDIE
Chair
Safe Ministry Board

21 July 2022

LACHLAN BRYANT
Director
Professional Standards Unit

21 July 2022