

Second Session of 53rd Synod

(to be held on 14, 16-18 and 23-24 September 2024)

Book 1

(Pages 2 to 325)

**Annual Report of the
Standing Committee and
Other Reports and Papers**

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

2024 Report of the Standing Committee and other Reports and Papers

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Purpose and priorities for the Diocesan Fellowship

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

‘We’re For Jesus’

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

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

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

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

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

Our **highest priorities** are:

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

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

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

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

July 2023

Report of the Standing Committee to the Second Session of the 53rd Synod

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1. Introduction

This report provides information on the Standing Committee's work for the period August 2023 to July 2024.

1.1 Charter

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

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

1.2 Access

Meetings are usually held in the Diocesan Hub, Level 2, St Andrew's House. Mail should be addressed to "The Diocesan Secretary, Standing Committee of the Synod, PO Box Q190, QVB Post Office NSW 1230" (telephone (02) 9265 1555; email DiocesanSecretary@sydney.anglican.asn.au). Office hours are 9 am to 5 pm.

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

1.3 Meetings and members

From August 2023 to July 2024, we have met 10 times. The names of the members as at 30 June 2024 are listed below.

The President
Archbishop Kanishka Raffel

The Chancellor
The Hon Justice Michael Meek

The Regional Bishops
Bishop Chris Edwards
Bishop Peter Hayward
Bishop Gary Koo
Bishop Peter Lin
Bishop Michael Stead

The Archbishop's Executive Officer
Archdeacon Simon Flinders

The Diocesan Secretary
Mrs Briony Bounds

The Archdeacons
Archdeacon Anthony Douglas
Archdeacon Kara Hartley

Dean of St Andrew's Cathedral
Dean Sandy Grant

The Principal of Moore Theological College
The Rev Dr Mark Thompson

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

Ministers Elected by Northern Regional Electors
The Rev David Mears
The Rev Craig Schafer

Ministers Elected by South Sydney Regional Electors
The Rev Dr Andrew Katay
The Rev Dominic Steele

Ministers Elected by South Western Regional Electors
Canon Phillip Colgan
The Rev Joe Wiltshire

Ministers Elected by Western Sydney Regional Electors
The Rev Roger Cunningham
The Rev Dr Raj Gupta

Ministers Elected by Wollongong Regional Electors
The Rev Jodie McNeill
The Rev Dr Gavin Perkins

The CEO of Sydney Diocesan Services
Mr Robert Wicks

Laypersons Elected by Whole Synod
Mr Michael Easton
Ms Michelle England
Ms Evelyn Horton
Mr John Pascoe
Dr Laurie Scandrett
Dr Claire Smith
Dr Robert Tong AM
Mrs Melinda West

Laypersons Elected by Northern Regional Electors
Miss Jenny Flower
Mr Greg Hammond OAM
Mr Mark Streeter
Ms Nicola Warwick-Mayo

Laypersons Elected by South Sydney Regional Electors
Dr Jean Ashton
Ms Karen Calayag
Mr Gavin Jones
Dr Karin Sowada

Laypersons Elected by South Western Regional Electors
Mr James Flavin
Mrs Jeanette Habib
Dr Ian McFarlane
Dr David Nockles

Laypersons Elected by Western Sydney Regional Electors
Mr Jeremy Freeman
Mr Stephen Hodgkinson
Mr Malcolm Purvis
Dr Andrew Tong

Laypersons Elected by Wollongong Regional Electors
Mr Rowen Atkinson
Mrs Stacey Chapman
Mr Adam Darvell
Mr Jeffrey Reilly

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

- Archdeacon Emeritus Neil Atwood ceased being a member *ex officio* upon his retirement.
- The following members did not stand for re-election at the Synod elections held in September 2023, and consequently retired from Standing Committee on 11 September 2023: Mr Clive Ellis, Mrs Patricia Jackson, Mrs Emma Penzo, and the Rev Zac Veron.
- The following people were elected at the Synod elections held in September 2023, and formally commenced their membership of the Standing Committee on 11 September 2023: Mr Adam Darvell, Ms Michelle England, Ms Evelyn Horton, and the Rev Jodie McNeill.

1.4 Management and structure

Our permanent subcommittees are –

Archbishop's Committee for Portraits, Plaques & Photographs	Ordinance Reviewers and Panels
Diocesan Resources Committee	Religious Freedom Reference Group
Finance Committee	Service Review Committee
General Synod Relations Committee	Social Issues Committee
Ministry in Marginalised Areas Committee	Stipends and Allowances Committee
Minute Reading Committee	Work Outside the Diocese Committee

The terms of reference and the membership of our permanent subcommittees are posted at www.sds.asn.au.

Other committees are appointed from time to time for special tasks. We thank God for the faithfulness and expertise of the people who serve on our committees.

1.5 Chair of the Ministry Standards Committee

We noted that the Archbishop had appointed Mr Matt Bond as Chair of the Ministry Standards Committee and congratulated him on his appointment.

We also thanked Mrs Jacqueline Dawson for her service as Chair since 2014 (originally of the Professional Standards Committee).

1.6 Chair of the Council of William Branwhite Clarke College

We noted the retirement of Mr Philip A Bell as Chair of the Council of the William Branwhite Clarke College and thanked him for his service as Chair over the past 14 years.

We also congratulated Mr Alan Moran on his election as Chair of the Council.

1.7 Chair of the Council of The King's School

We noted that Mrs Rosemary Abrahams retired as Chair of The Council of The King's School on 31 August 2023 and thanked her for her 10 years of service as a member of the Council, including five years as Chair.

We also congratulated Mr Ken Chapman on his election as Chair of The Council of The King's School.

1.8 Mr Philip Bryson

We noted with sadness the death of Mr Philip Bryson on 31 July 2023. Mr Bryson served as founding Headmaster of William Clarke College from 1987 to 2002. His vision for the school and tireless effort established firm foundations that have enabled the school to flourish in subsequent decades. Mr Bryson also served as a member of the Synod of the Diocese of Sydney from 1996 to 2008. Mr Bryson had an extensive and distinguished career in education, including 15 years at The King's School prior to his appointment to William Clarke College, and in subsequent years at St Andrew's Cathedral School, and as a member of the Arden Anglican School Council.

We gave thanks to God for the life and service of Mr Bryson and assured his children of our prayers for them in their time of loss.

1.9 Chair of the Anglican Church Property Trust

We noted that Mr Richard Neal stepped down as Chair of the Anglican Church Property Trust Diocese of Sydney (**ACPT**) on 11 August 2023 and expressed our appreciation for Richard's diligence, expertise, and generous and prayerful leadership of the ACPT over the past 6 years, and welcomed his continued contribution as a member of the ACPT.

We also congratulated Mrs Melinda West and the Rev Andrew Schmidt, respectively, on their election as Chair and Deputy Chair of the ACPT.

1.10 Provisional parish of Balmain

We noted that on 28 September 2023, the South Sydney Regional Council resolved that the provisional parish of Balmain shall continue indefinitely, pursuant to the provisions of the *Parishes Ordinance 1979*.

1.11 Chair of the Sydney Anglican Loans Board

We noted the retirement of Mr Mike Jones as Chair, and as a member, of the Sydney Anglican Loans Board at the September 2023 session of the Synod and thanked him for his service to the Board over the past 14 years, including four years as Chair of the Board.

We also congratulated Associate Professor Alan Kilgore on his election as Chair.

1.12 Chair of The Council of Abbotsleigh

We noted the retirement of Mr Paul Fontanot as Chair, and as a member, of the Council of Abbotsleigh and thanked him for his service to the Council as a member since 2012, and as Chair for the past six years.

We also congratulated Ms Linda Ellis on her election as Chair, commencing 25 October 2023.

1.13 Chair of the Living Faith Council

We noted the retirement of the Rev Dominic Steele as a member, and as inaugural Chair, of the Living Faith Council, and thanked Mr Steele for his service to, and advocacy for, gospel ministry to persons who wish to stay true to the historic Christian faith and who experience same-sex attraction or gender incongruence.

We subsequently noted the election of Bishop Michael Stead as Chair of the Living Faith Council on 29 November 2023, and congratulated Bishop Stead on his election, assuring him of our prayers for his work in leading the Council.

1.14 Chair of Sydney Church of England Grammar School Council (Shore)

We noted the retirement of Mr Bay Warburton as Chair, and as a member, of the Sydney Church of England Grammar School Council (**Shore**) on 23 October 2023 and thanked him for his service to the Council over the past seven years, including three years as Chair of the Shore Council.

We congratulated Ms Jennifer Lambert on her election as Chair of the Shore Council, having commenced on 24 October 2023, and subsequently noted her retirement on 3 February 2024.

We subsequently congratulated Mr Robert Clarke on his election as Chair of the Shore Council on 3 February 2024.

1.15 Chair of St Andrew's Cathedral School Council Chair of St Andrew's Cathedral Gawura School Council

We noted the retirement of Mr Ray Jarratt as Chair, and as a member, of St Andrew's Cathedral School Council and St Andrew's Cathedral Gawura School Council on 7 November 2023 and thanked him for his service to the Council over the past 19 years, including as Chair of the Council for the past two and a half years.

We also congratulated Mr Michael Winram on his election as Chair of St Andrew's Cathedral School Council and St Andrew's Cathedral Gawura School Council, having commenced on 8 November 2023.

1.16 Chair of Anglican Community Services

We noted a media release from the Board of Anglican Community Services regarding the impending retirement of its Chair, Mr Greg Hammond OAM.

1.17 Chair of Social Issues Committee

We noted the resignation of the Rev Dr Chase Kuhn as Chair and as a member of the Social Issues Committee, following his induction as Rector of Centennial Park on 8 February 2024 and thanked him for his service as a member of the Social Issues Committee since 2016, and as Chair of the Committee for the past three years.

1.18 Appointment to the Industrial Court of NSW

We congratulated Ms Jane Paingakulam, a member of the Parish of Centennial Park, on her appointment as the Deputy President of the restored Industrial Court of NSW, and assured her of our prayers.

1.19 Attendance at Standing Committee

We invited the Rev Brett Hall, Assistant to Bishops Stead and Edwards, and the Rev Gary Haddon, Assistant to Bishops Lin and Koo, to attend and speak at meetings of the Standing Committee from time to time as required, but not vote.

1.20 Sports Chaplaincy Australia

We noted –

- (a) that Sports Chaplaincy Australia (**SCA**) had been put into voluntary insolvency and therefore into the hands of a liquidator,
- (b) 506 Sports Chaplains were supported across Australia by SCA before the liquidation, and
- (c) at least 20 Sydney Anglicans either serve as Sports Chaplains or support Sports Chaplaincy, and prayed this ministry, under God's sovereignty, will persevere.

1.21 Chair of SCECGS Redlands Limited

We noted the retirement of Ms Glenda McLoughlin as Chairperson of the Board of Directors of SCECGS Redlands Ltd on 1 June 2024 and thanked her for her service as Chairperson over the past six years.

We also congratulated Professor Glenn Wightwick on his election as Chairperson of the Board of Directors of SCECGS Redlands Ltd.

1.22 Dean of Rockhampton

We noted the installation of the Rt Rev Ross Nicholson in St Paul's Cathedral, as ninth Dean of Rockhampton, on Saturday 20 July 2024, and congratulated Bishop Ross and Mrs Jenny Nicholson and prayed for God's blessing on their future ministries.

2. Actions with the Archbishop

2.1 Pastoral Supervision Policy

Upon our recommendation, the Archbishop adopted the Pastoral Supervision Policy (see item 7.31).

2.2 Diocesan Retirements Board

Upon our recommendation, the Archbishop appointed Bishop Chris Edwards (Chairman), Bishop Gary Koo (Deputy Chairman), the Rev Timothy Booker, the Rev Leanne Burns, the Rev Dr Ken Simpson, the Rev Malcolm York, Dr Katherine Bruce, Ms Kathryn Cook, and Dr Sylvia Steel to the Diocesan Retirements Board (see item 3.4(14)).

2.3 Ministry Standards Committee

Upon our recommendation, the Archbishop appointed the following persons to the Ministry Standards Committee –

- (a) Mrs Sonja Daly to the casual vacancy created following the resignation of Mrs Jacqueline Dawson in August 2023 (see item 1.5),
- (b) Mrs Helen Blake, Mr Matthew Bond, Mrs Sonja Daly, the Rev Timothy St Quintin, and Mr David Wright-Smith, upon their retirements at the first meeting of the Standing Committee following Synod, and
- (c) the Rev Ben Gray to the casual vacancy created upon the Rev Timothy St Quintin ceasing to be a member in April 2024.

2.4 Elections associated with the second and third ordinary session of the 53rd Synod

Upon our recommendation, the Archbishop –

- (a) determined, under Rule 8.2(1)(a)(ii) of the Schedule to the *Synod Elections Ordinance 2000 (the Ordinance)*, that it is impracticable to conduct an election at the ordinary session of the Synod in September 2024 and September 2025, and
- (b) specified the date of 14 September 2024 to be regarded as the first appointed day of the second ordinary session of the 53rd Synod for the purposes of the election, pursuant to Rule 8.2(3) of the Ordinance, and
- (c) specified the date of 15 September 2025 to be regarded as the first appointed day of the third ordinary session of the 53rd Synod for the purposes of the election, pursuant to Rule 8.2(3) of the Ordinance, the effect of which was to enable the elections to be conducted by online ballot.

2.5 Parishes of Glebe and Greystanes – Merrylands West

The parishes of Glebe and Greystanes – Merrylands West became vacant during 2023 and the Archbishop was unable to declare that the parishes had complied with clause 6 of the *Nominations Ordinance 2006 (the Ordinance)*. Upon our recommendation, the Archbishop determined that, in the circumstances, neither parish should have the benefits under the Ordinance.

3. Financial and Property Administration

3.1 *Accounts, Audits and Annual Reports Ordinance 1995*

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

Commencing in 2024, certain organisations must also report to the Synod annually a summary of the steps they have taken in pursuit of the broader charitable purposes of the Diocese (see item 3.4(9)). Diocesan schools are also encouraged to report this information pursuant to resolution 21/23 (see item 7.25).

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

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

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

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

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

These reports are printed separately.

3.3 Ordination Training Fund

In 2024, the Ordination Training Fund (**the Fund**) received a Synod allocation of \$43,000 (2023: \$41,000) which it used to provide a book allowance to first year candidates studying through Moore Theological College or Youthworks College for ordination in Sydney, and to meet a number of specific costs associated with preparing candidates for ordination, including psychological testing and conference costs. In exceptional cases the Fund may also provide bursaries or financial assistance to some of the candidates.

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In 2024, the Fund also received \$12,000 to cover the cost of external professionals interviewing ordination candidates in relation to domestic abuse, \$28,000 to cover the cost of psychological testing prior to ordination as a presbyter, \$20,000 for the first year set up costs of the pastoral supervision program and \$100,000 for the ongoing cost of the pastoral supervision program.

3.4 Ordinances

The following table shows the number of ordinances passed and assented to in 2019 to 2023, and in 2024 up to July –

	2019	2020	2021	2022	2023	2024
Standing Committee	62	69	56	44	51	15
Synod	7	0	4	9	8	0
	69	69	60	53	59	15

A separate report lists the ordinances passed by us since August 2023. There are 14 ordinances of particular interest, listed below in order of assent.

(1) The *Safe Ministry to Children Ordinance 2020 Amendment Ordinance 2023* amended the *Safe Ministry to Children Ordinance 2020* to maintain parity with the *Safe Ministry to Children Canon 2017* as amended by the *Safe Ministry Legislation Amendments Canon 2022*, including by: requiring a church ministry assessment where a person was previously authorised for ministry in an institution that is not a province, diocese, or denomination; ensuring all forms of authorisation or permission that may be used in provinces, dioceses, denominations and institutions are included when determining if a church ministry assessment is required; and providing an exemption from auditing in circumstances where an equivalent audit or an audit of compliance with the Child Safe Standards is required by law.

(2) The *Recognised Churches Ordinance 2000 Amendment Ordinance 2023* amended the *Recognised Churches Ordinance 2000* to provide a process for a provisional recognised church to become a recognised church with the approval of the regional bishop and regional council.

(3) The *Anglican Church Property Trust Diocese of Sydney Ordinance 1965 Amendment Ordinance 2023* amended the *Anglican Church Property Trust Diocese of Sydney Ordinance 1965* to bring its governance arrangements into conformity with the Synod's Governance Policy for Diocesan Organisations, with modifications to account for its role as Corporate Trustee of the Diocese and the requirements of the *Anglican Church of Australia Trust Property Act 1917* (NSW), by addressing issues including: term of office of members; the circumstances in which a casual vacancy arises; duties of members; allowing members to consider the broader purposes of the Diocese in decision making provided any decision is consistent with the trusts on which the property affected by the decision is held; requirement to sign the Statement of Personal Faith in the form set out in the Synod Governance Policy from time to time; provisions for a Chair, Deputy Chair, and Secretary; delegation of powers; requiring compliance with Synod ordinances and policies; and indemnity for members.

(4) The *St Catherine's School Waverley (Temporary Arrangements) Ordinance 2023* deemed certain amendments to the *St Catherine's School Waverley Ordinance 1922* until the end of the ordinary session of the Synod in 2026 in accordance with resolution 54/23, to: extend the term of office for the current Chair of the Council of St Catherine's School; and allow the Head of the School to sign a different Statement of Personal Faith to the one required under the constituting ordinance of the School, subject to meeting other requirements concerning Christian faith and character (see item 7.33).

(5) The *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023* –

- (a) deemed certain amendments to the *Anglican Church Growth Corporation Ordinance 2018*, *Anglican Church Property Trust Diocese of Sydney Ordinance 1965*, and *St Andrew's House Corporation Ordinance 2018* to facilitate a common board membership on a transitional basis and to align the governance arrangements of the organisations, and
- (b) amended the *Sydney Diocesan Services Ordinance 2017* to empower Sydney Diocesan Services to formulate group governance policies for bodies which centrally administer and manage the affairs of the Diocese.

(6) The *Anglican Church Growth Corporation Amending Ordinance 2023* amended the *Anglican Church Growth Corporation Ordinance 2018*, the *Anglican Church Growth Corporation (Pilot Program Enabling) Ordinance 2020*, the *Anglican Church Growth Corporation (Pilot Program Enabling No 2) Ordinance 2020*,

and the *Anglican Church Growth Corporation (Pilot Program Enabling No 3) Ordinance 2022* to clarify the Anglican Church Growth Corporation's ability to raise funds utilising property in the Urban Renewal Pilot Program (**URPP**) as security and to apply those funds for the costs and expenses of the redevelopment of property in the URPP.

(7) *The Relay Anglican Aid Endowment Ordinance 2023* established a trust which will be held for the purpose of the Anglican Church of Australia in the Diocese of Sydney to make distributions to Anglican Aid's Overseas Ministry Fund for the purposes of the Grassroots Theological Education program.

(8) *The Archbishop of Sydney's Anglican Aid Ordinance 2011 Amendment Ordinance 2023* amended *The Archbishop of Sydney's Anglican Aid Ordinance 2011* to provide for the receipt of funds by Anglican Aid from a private ancillary fund.

(9) *The Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 2024* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to require all Category Two and Category Three diocesan organisations, except for schools, to report annually a summary of the steps they have taken in pursuit of the broader charitable purposes of the Diocese, in accordance with Synod Resolution 21/23.

(10) *The Interpretation Ordinance 1985 Amendment Ordinance 2024* amended the *Interpretation Ordinance 1985* to provide for the reprinting of ordinances with references to the previous trustee of the Long Term Pooling Fund, and to define the Long Term Pooling Fund.

(11) *The Glebe Administration Board (Constituting Ordinances) Amendment Ordinance 2024* amended the *Glebe Administration Board Ordinance 1930* to reduce the required size of the Glebe Administration Board to a total of six to eight members; and amended the *Long Term Pooling Fund Ordinance 2012* to require the trustee of the Long Term Pooling Fund (**LTPF**) to set a timeframe and methodology for preserving the real value of the property of the LTPF, and to authorise the trustee of the LTPF to delegate its investment powers to one or more asset consultants or investment managers.

(12) *The Affiliated Churches Ordinance 2005 Amendment and Repeal Ordinance 2024* repealed the *Affiliated Churches Ordinance 2005* in accordance with Synod Resolution 5/23; and amended the *Safe Ministry Board Ordinance 2001* to provide that the Office of the Director of Safe Ministry may provide support to bodies approved by the Standing Committee, such as former affiliated churches. (see item 7.20)

(13) *The Evangelism and New Churches Ordinance 2010 Amendment Ordinance 2024* amended the *Evangelism and New Churches Ordinance 2010* to bring its governance arrangements into conformity with the Synod's Governance Policy for Diocesan Organisations, by addressing issues including: allowing the organisation to pursue its purposes in a manner which advances the broader purposes of the Diocese; the Archbishop's entitlements as President; tenure limit for members; aligning the Statement of Personal Faith with the form set out in the Synod Governance Policy from time to time; the circumstances in which a casual vacancy arises; duties of members; conflicts of interest; requiring compliance with Synod ordinances and policies; and not for profit and winding up provisions.

(14) *The Retirements Ordinance 1993 Amendment Ordinance 2024* amended the *Retirements Ordinance 1993* to reduce the size of the Retirements Board by two Ministers and two lay members, to remove the position of Deputy Chair, and to define the term 'Communicant member of the Anglican Church of Australia'.

3.5 Parochial cost recoveries – arrears

As at 30 June 2024, no parishes were in arrears with their payment of cost recovery charges.

3.6 Annual financial statements from parishes

Under the *Parish Administration Ordinance 2008*, parochial units are required to lodge their audited financial statements within seven days after their annual general meeting of parishioners.

By mid-June 2024, SDS had received and processed the 2023 financial statements from every parochial unit.

3.7 Local revenues test for parish status

As at 30 June 2024, the parishes of Coogee, Concord and Burwood, and Darling Street had local revenue below the requisite amount in 2023. The parishes have been advised of the importance of ensuring their 2024 and future revenues meet the relevant threshold figures in order to retain their parish status.

3.8 Stipends, allowances, and benefits for 2025

In August 2023, we endorsed a series of Stipend Determination Imperatives and agreed to apply the proposed methodology for determining the recommended minimum stipend, being stipend increases targeting 75% of the projected November 2025 Average Weekly Earnings.

We resolved to set the recommended minimum stipend at \$76,170 from 1 January 2024, \$79,293 from 1 January 2025, and \$82,465 from 1 January 2026.

It is anticipated that a report about this matter will be printed separately.

3.9 Work Outside the Diocese

In the six months to 30 June 2024, the Work Outside the Diocese Committee applied \$349,101 to support gospel ministry outside the Diocese from a total Synod allocation in 2024 of 416,000 (4.5% of the total funds available to Synod). It is expected that further amounts will be applied during the six months to 31 December 2024 from the balance of the 2024 allocation, and the opening reserves of \$169,182.

In addition, in the six months to 30 June 2024, \$120,000 has been applied towards funding for the Diocese of Bathurst from a special Synod allocation of \$250,000 for that purpose. The balance of \$130,000 will be applied in the six months to 31 December 2024.

A report about this matter is printed separately.

3.10 Recommended distribution from the Diocesan Endowment for 2025

We noted the advice of the Glebe Administration Board, for the purposes of clause 6(1) of the *Diocesan Endowment Trust Ordinance 2016*, that a distribution of \$3,940,000 can prudently be provided in 2024 from the Diocesan Endowment for spending by the Synod in 2025 (2024: \$3,648,000), and a distribution of \$4,050,000 is forecast for spending in 2026.

3.11 Distribution from Synod – St Andrew's House Fund 134

We noted that a distribution of \$3,220,000 will be available from the Synod – St Andrew's House Fund 134 in 2024 for appropriation and allocation by Synod in 2025 (2024: \$2,965,000).

3.12 Stipend Continuance Insurance

As part of the renewal process for the Stipend Continuance Insurance (**SCI**) in 2022 we were able to obtain a 3 year rate guarantee period. The rate guarantee will conclude on 31 December 2024. A renewal tender for the provision of SCI will be undertaken in Q3 2024. Due to the uncertainty about the renewal terms, the cost of SCI in 2025 cannot be estimated at the date of this report. The SCI to be recovered as part of the Ministry Cost component of the Parochial Cost Recovery charge in 2024 is \$4,737 p.a. for each Category 1 member (rectors) and \$1,757 p.a. for each Category 2 member (assistant ministers).

3.13 Synod Appropriations and Allocations for 2025-2027

Under clause 3 of the *Synod Estimates Ordinance 1998* we are required to prepare for the 2nd ordinary session of the 53rd Synod a Bill for an ordinance which contains estimates for 2025, 2026, and 2027 of –

- (a) the amount required for meeting the cost of sittings of the Synod, the maintenance of Diocesan offices and the expenses of such other Diocesan activities and commitments as, in our opinion, should be supported, and
- (b) the amount which, in our opinion, should be granted to organisations under the control of Synod or to other organisations, and
- (c) the amount of income available from endowments or other trusts for meeting the amounts referred to above in the relevant financial year.

A bill and an accompanying explanatory report about this matter are printed separately.

3.14 Parochial cost recoveries for 2025-2027

Under clause 5 of the *Cost Recoveries Framework Ordinance 2008*, we are required to prepare for the 2nd ordinary session of the 53rd Synod an ordinance which specifies the cost recoveries charge in respect of ministry costs and parochial network costs to be paid by each parochial unit in 2025, 2026, and 2027.

A bill and an accompanying explanatory report about this matter are printed separately.

3.15 Triennial review of Standing Committee subcommittees

We reviewed the Terms of Reference of our permanent subcommittees and agreed to do so in future at our first meeting following the first session of each Synod. We agreed to discontinue the Royal Commission Steering Committee and the Affiliated Churches Committee.

3.16 Pastoral Supervision Pilot Program

We received a report from Ministry Training and Development evaluating the Pastoral Supervision Pilot Program. While it was a relatively small group of people in the pilot program, 96% of those participating in the program reported Pastoral Supervision was beneficial to their ministry practice. The findings of the Pilot informed our consideration of the Pastoral Supervision Policy (see item 7.31).

3.17 Parishes without a full complement of wardens

We received correspondence from a Synod member regarding parishes without a full complement of wardens. We noted that the *Parish Administration Ordinance 2008* requires each parish to elect two wardens and the minister of each parish to appoint one warden, and that this is a requirement rather than an ideal.

3.18 Ministry Spouse Support Fund

The Ministry Spouse Support Fund (**MSSF**) provides interim financial support for spouses of clergy and lay ministers who have been, or will be, left in financial hardship as a result of their need to separate from their spouse due to domestic abuse or personal moral failure.

We resolved that allocations from the MSSF may also be made to spouses of clergy and lay ministers who have been, or will be, left in financial hardship due to the death of their spouse.

It is anticipated that a report about this matter will be printed separately.

3.19 Glebe Administration Board's Ethical Investment Policy

We approved a revised form of Ethical Investment Policy (**EIP**) for the Glebe Administration Board as trustee of the Long Term Pooling Fund (**LTPF**) and Diocesan Cash Investment Fund (**DCIF**). The EIP requires the GAB to monitor and report compliance with the prohibited activity provisions against the securities of each non-cash asset class in which the LTPF and DCIF are invested. The amended form of EIP permits compliance reporting on an aggregated basis for the LTPF and DCIF, noting that monitoring of these provisions (with appropriate corrective action to ensure compliance) will continue for each non-cash asset class.

3.20 Publication of the Diocesan Year Book

We authorised the application of up to \$40,000 from the 2024 Synod Fund Contingencies for the publication and distribution of the 2022-2023 Year Book.

3.21 Synod in the Greenfields of the Northwest of Sydney

We noted that the Archbishop intends to convene the second session of the 53rd Synod for the Presidential Address on Saturday 14 September 2024 at Rouse Hill, with Synod business resuming Monday 16 September, and authorised a budget of up to \$14,000 for the purpose of venue hire, audio-visual requirements, and staff associated with the Synod service and Presidential Address planned to be held on 14 September 2024.

We also authorised up to \$4,000 from Synod fund contingencies towards the costs associated with the Synod in the Greenfields bus tours and lunch.

3.22 Sydney Diocesan Sickness and Accident Fund Ordinance 1969

We agreed, in accordance with clause 11 of the *Sydney Diocesan Sickness and Accident Fund Ordinance 1969*, that an incapacity caused by the sudden death of someone for whom the Person is the primary carer (if the circumstance is confirmed in writing by the regional bishop) is a circumstance “within the spirit and intent of the Ordinance”.

3.23 Online provision of annual reports to Synod

We reviewed the arrangements for tabling annual reports to the Synod under clause 14 of the *Accounts, Audits and Annual Reports Ordinance 1995*. We agreed that from 2025 onwards, in addition to being tabled physically, such reports would be published electronically for Synod via a secure portal, subject to any specific arrangements as may be agreed by the Standing Committee for an organisation from time to time.

3.24 Amalgamation of the Parish of Concord and Burwood and the Parish of Croydon

We noted that the South Sydney Regional Council approved the amalgamation of the Parish of Concord and Burwood with the Parish of Croydon, under clause 10 of the *Parishes Ordinance 1979*, effective from 1 July 2024. The new parish is to be known as Croydon, Burwood and Concord.

3.25 Change of parish name

We noted that the Archbishop had approved the name change for the Parish of Ingleburn to now be the Parish of Ingleburn with Glenquarie, from 25 June 2024.

3.26 Change of church name

We noted that the Archbishop had approved the church name change of St John’s Keiraville in the Parish of Keiraville to now be Keiraville International Church, from 25 June 2024.

3.27 Review of the *Living Faith Ordinance 2020*

We determined for the purposes of clause 24 of the *Living Faith Ordinance 2020* that it is not practicable to review the ordinance until the Standing Committee meeting on 18 November 2024, at which time it is anticipated that the Anti-Discrimination Board of NSW will have released guidance about the implementation of the *Conversion Practices Ban Act 2024 (NSW)*.

4. General Administration

4.1 Elections

The appointment of persons to serve on committees etc. continued to be a major part of our business. Some appointments are to fill casual vacancies among Synod appointees, while others are made by the Standing Committee in its own right.

From August 2023 to June 2024, 111 such positions were filled. This figure does not include those positions filled by others upon the recommendation of the Standing Committee, such as to SCECGS Redlands, SCEGGS Darlinghurst, the Diocesan Doctrine Commission, the Ministry Standards Committee and the Sydney Anglican Indigenous Peoples’ Ministry Committee.

4.2 Reports from Regional Councils

Under clause 9 of the *Regions Ordinance 1995* each regional council must give us an annual report for inclusion in our report to the Synod. This year the annual reports will be printed as a compilation. Any reports for reclassification of provisional parishes under the *Parishes Ordinance 1979* will be printed separately.

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

We confirmed that SDS had satisfactorily provided services to the Synod and the Standing Committee under the Service Level Standards document for the period between October 2022 and October 2023.

4.4 Ministry in Marginalised Areas Committee

The Ministry in Marginalised Areas Committee (**MIMAC**) comprises the following members –

Bishop Peter Hayward (Chair)	Mrs Josie Seto
The Rev Joanne Gibbs	The Rev Mark Tough
Mr Peter Kell AM	The Rev Joseph Wiltshire
The Rev Neil Scott	

We approved updated terms of reference for MIMAC on 14 August 2023, including an increase in the number of members, from four to seven. We elected the Rev Joanne Gibbs, the Rev Neil Scott, and Mrs Josie Seto as members of MIMAC on 23 October 2023. Since the expansion of MIMAC in October 2023 MIMAC has met six times.

We have agreed that Anglican Community Services (**ACS**) and Evangelism and New Churches (**ENC**) be invited to appoint a principal contact person for their organisations to facilitate the work of MIMAC, whose objects include providing coordination of the various Anglican agencies that provide resources in marginalised areas. These positions are currently held by the Rev Roger Green (for ACS), and Mr Peter Jones (for ENC). We have delegated to MIMAC the responsibility to consult annually with ACS as required under cl23A of the *Anglican Community Services Constitution Ordinance 1961*.

MIMAC is the central assessment and resourcing body promoting and advancing gospel ministry in marginalised areas of the Diocese. On 14 August 2023 we approved a new object for MIMAC, to ‘authorise the expenditure of funds received on behalf of the Diocese to fund the Ministry in Marginalised Areas Committee *The Well Training (TWT)* and to report to the Standing Committee annually’. This object is closely connected to other MIMAC objects, including encouraging and promoting the recruiting and training of suitable ministry leaders to lead churches in marginalised areas, and developing appropriate education and training for those who live in marginalised areas. Staff from TWT who regularly attend MIMAC meetings include Dr Coz Crosscombe (Project Director) and the Rev Craig Hooper (Coaching Director).

MIMAC formally invited SDS to commence managing financial arrangements for TWT from 1 January 2024. MIMAC had oversight of the transfer of responsibility for TWT from ENC to SDS. MIMAC approves the budget for TWT, approves intern recommendations (including the total number of interns), and makes recommendations to TWT relating to the program’s policies and processes. MIMAC also applied for ongoing Synod funding for TWT Moore Theological College bursaries.

Other objects of MIMAC include understanding and identifying the nature of social disadvantage in the Diocese of Sydney so as to enable the continuation and development of suitably coordinated and sustainable ministry in these areas, and developing a network of support among local churches so ministry in marginalised areas can be assisted with personnel and other resources.

In February 2024, MIMAC received a detailed presentation from Dr John Bellamy, Senior Researcher at Anglicare’s Social Policy and Research Unit on the September 2023 report, ‘Disadvantaged Areas in the Anglican Diocese of Sydney’, which included updated information on which parishes overlap with the most socially disadvantaged areas of the Diocese. In April 2024, the Chair wrote to the Rectors of 30 parishes identified in the report to provide information about MIMAC (and the research report) and invite further consultation.

4.5 Ministry in Marginalised Areas Committee annual consultation regarding Anglicare’s delivery of welfare services

Clause 23A of the *Anglican Community Services Constitution Ordinance 1961* requires the Board of Anglican Community Services (**Anglicare**) to consult with the Standing Committee at least annually regarding its community services object to “to further the work of the Anglican Church of Australia, Diocese of Sydney by promoting and proclaiming the gospel of the Lord Jesus Christ while undertaking works of public benevolence that reflect the love of God as shown in Christ including ... welfare and support services for the vulnerable, the marginalised, the disabled and those in necessitous circumstances”.

Anglicare’s community services work may be divided into two parts: “Anglicare funded work” (relying on bequests, gifts, and donations) and “Funded work” (consisting of Government sponsored activities such as food and financial assistance, and affordable housing; and client-funded activities such as Child and family services, and Op Shops).

Our subcommittee, the Ministry in Marginalised Areas Committee, consulted with Anglicare on our behalf, and noted their satisfaction that Anglicare continues to honour its commitment to community services work on behalf of the Diocese.

4.6 Membership of SDS Legal Limited

We endorsed a proposed change in the structure of the Board of SDS Legal Limited, a public company limited by guarantee whose sole member is SDS. Under the revised structure, the members of SDS from time to time are the directors of SDS Legal, with the addition, if necessary, of one other person to act as the Authorised Principal.

4.7 SDS website refresh and Diocesan Gateway

We received a report about a refresh of the SDS website. The Sydney Anglicans website will become the new 'Diocesan Gateway', providing a home page for the Diocese, retaining its current gospel and mission focus while adding suitable navigational links for services and activities undertaken across the diocesan network.

We endorsed SDS developing a secure online platform where select, sensitive information for Synod members may be published, if required, and agreed that secure publication of Synod materials only be in limited circumstances by resolution of the Standing Committee.

5. Relations with Government

5.1 Social Issues Committee

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

The Rev Dr Andrew Errington	Professor Jonathan Morris AM
Dean Sandy Grant	Dr Darren Mitchell OAM (Acting Chair)
Mrs Jeanette Habib	The Hon John Ryan AM
The Rev Dr David Höhne	Ms Simone Sietsma

During the past year, there have been several membership changes –

- (a) We elected Mrs Jeanette Habib as a member of the SIC on 23 October 2023.
- (b) The Rev Dr Chase Kuhn resigned as Chair, and as a member of the SIC, on 8 February 2024. SIC members expressed their thanks and appreciation for Chase's service as a member since 2016, and for his wise and faithful leadership as Chair since 2021.
- (c) We elected the Rev Dr David Höhne on 22 April 2024, as a current member of the Moore Theological College faculty.
- (d) Associate Professor Megan Best resigned from SIC on 30 April 2024, and members expressed their thanks and appreciation for her contribution as a member for over 22 years.
- (e) A vacancy continues to exist for a member who is also a member of the Standing Committee, as required by the terms of reference.

Since its last report in July 2023, the SIC has met six times, including for an extended planning session in February 2024, and a meeting with the Archbishop in March 2024. The SIC provides advice to the Archbishop on issues which are referred by him. It also provides advice on issues we refer to it or at the request of the Synod. When resources allow, the SIC also identifies and initiates the study and discussion of social issues and matters of public policy among Anglicans in the Diocese and interacts with Government and other external organisations through submissions to parliamentary and public inquiries. The Diocesan Research Officer, the Rev Dr Danielle Treweek, attends each meeting of the SIC and provides a significant depth of research and analysis.

By resolution 2/23, the Synod noted the report *Consumption of alcohol in the parish context: update to the 2009 report* and requested that it be sent to all parish ministers and wardens, with a reminder of the policy adopted by the Synod in 2009 and an encouragement to wardens to implement a parish policy on alcohol.

The SIC noted with deep regret the commencement of Voluntary Assisted Dying in NSW on 28 November 2023. A major project of the SIC in the past year was the *Voluntary Assisted Dying in NSW: Pastoral Guidance for Sydney Anglican Diocesan Ministry Workers*, which we received with thanks on 20 November 2023, and approved for publication and distribution to all clergy, chaplains and church workers in the Diocese.

The SIC was briefed by the Hon John Ryan AM on the recently concluded Royal Commission into Violence, Abuse, Neglect and Exploitation of People with Disability, and the SIC recommended that the Diocesan leadership team also be provided with an opportunity to receive a briefing on the outcomes of this Royal Commission.

The SIC has continued engaging significantly in matters related to Indigenous Australians. Representatives from the SIC met with the Archbishop about an Indigenous History Project in November 2023 and March 2024. Members of the SIC have subsequently developed 'A Proposal for a Listening Strategy', presented to the Archbishop in June 2024.

The SIC has focused on housing policy as a major area of current interest, and prepared a detailed research paper *Overview of Housing and Housing Affordability* in consultation with Sydney Anglican Property. The SIC is currently working on resources focusing on a Biblical view of housing.

The SIC continues to actively monitor current concerns, including new Environmental Social Governance reporting requirements, gambling, and state conversion practices legislation. The SIC endorsed a guide prepared by Dean Sandy Grant to assist individuals in responding to the survey process associated with the Equality Legislation Amendment Bill.

5.2 Social Issues Committee – “Voluntary Assisted Dying in NSW: Pastoral Guidance for Sydney Anglican Diocesan Ministry Workers”

We –

- (a) received a resource from the Social Issues Committee, 'Voluntary Assisted Dying in NSW: Pastoral Guidance for Sydney Anglican Diocesan Ministry Workers', prepared in response to the commencement of the *Voluntary Assisted Dying Act 2022 (NSW)* on 28 November 2023,
- (b) approved the publication and distribution of a suitable form of the resource to all clergy, chaplains and church workers in the Diocese,
- (c) noted advice from the Social Issues Committee that its pastoral guidance is intended to be an initial resource that may be improved, expanded or supplemented over time, and
- (d) thanked members of the Social Issues Committee for their work on this resource, especially the Rev Dr Andrew Errington, together with the Diocesan Research Officer, the Rev Dr Danielle Treweek, as its leading authors and editors.

5.3 Online gambling

We respectfully requested that the Archbishop write to the Prime Minister a second time on the matter of online gambling, including –

- (a) thanking him for the initial response given on his behalf by the Assistant Minister to the Prime Minister dated 4 October 2023,
- (b) noting the steps already committed to by the Government to reduce the harms done by online gambling providers,
- (c) again requesting the Prime Minister and the Government he leads to enact promptly the unanimous bipartisan recommendations of the "You win some, you lose more: Online gambling and its impacts on those experiencing gambling harm" report,
- (d) specifically requesting a timeline for when a decision on the matter may be expected and for when implementation may occur, insofar as the Government intends to implement the recommendations.

We subsequently noted a response from the Hon Patrick Gorman MP, Assistant Minister to the Prime Minister.

5.4 Productivity Commission Draft Report on Philanthropy within Australia

We noted a submission dated 22 January 2024 made on behalf of the Diocese by Bishop Michael Stead as Chair of the Religious Freedom Reference Group to the Productivity Commission Draft Report on Philanthropy.

5.5 Submission to the Review of Section 93Z of the New South Wales Crimes Act 1900

We noted a submission dated 21 April 2024 made on behalf of the Diocese by Bishop Michael Stead as Chair of the Religious Freedom Reference Group to the NSW Law Reform Commission.

We subsequently noted a submission dated 27 June 2024 made on behalf of the Diocese by Bishop Michael Stead as Chair of the Religious Freedom Reference Group to the NSW Law Reform Commission's Options Paper on Serious racial and religious vilification.

5.6 Submission on the Equality Legislation Amendment (LGBTIQA+) Bill 2023

We noted a submission dated 13 April 2024 made on behalf of Freedom For Faith, which was written by Bishop Michael Stead, to the NSW Parliamentary Committee on Community Services.

6. The International, National and Provincial Church

6.1 Global South Fellowship of Anglican Churches

We gave thanks to God for –

- (a) the long relationship and deep gospel fellowship that has existed and continues to exist between the Diocese of Sydney and the churches of the Global South, now the Global South Fellowship of Anglican Churches (**GSFA**), and
- (b) the commitment of GSFA to promote and defend both the Gospel of Jesus Christ, revealed in the Bible and the authority of the Bible in the life and ministry of Christ's Church,

and requested that the Archbishop and the Bishop for International Relations –

- (a) continue to foster close relationships between the Diocese of Sydney and the GSFA and its member Churches,
- (b) make every effort to see that the Diocese is represented at GSFA meetings and assemblies when the Diocese is invited to send observers, and
- (c) assure the leaders of the GSFA of our prayers and our deep desire to continue in strong Gospel partnership.

6.2 New Assistant Bishops of the National Church

We noted that –

- (a) the Rt Rev Sarah Plowman was ordained as the Bishop for the Northern Region of the Diocese of Brisbane on 21 June 2024,
- (b) the Ven Sophie Relf-Christopher is to be ordained as an Assistant Bishop in the Diocese of Adelaide on 15 August 2024, and
- (c) the Ven Vanessa Bennett is to be ordained as Assistant Bishop in the Diocese of Canberra and Goulburn on 24 August 2024.

6.3 General Synod Ministry & Mission Commission's HOPE25 Mission

We noted a report about the General Synod Ministry & Mission Commission's HOPE25 Mission, and encouraged the Work Outside the Diocese Committee to make a financial contribution to the Mission. The Mission proposes a season of prayerful preparation in Lent 2025 followed by a season of intentional gospel proclamation in every parish of every diocese with a theme of 'Jesus brings hope in an uncertain world'.

6.4 Diocesan Doctrine Commission Report: The Anglican Communion and the Anglican Church of Australia

We requested the Diocesan Doctrine Commission prepare a report on the doctrinal meaning of the term 'communion' in section 6 of the Constitution of the Anglican Church of Australia.

We commended the report from the Diocesan Doctrine Commission for consideration by the Synod.

A report about this matter is printed separately.

7. Sydney Synod Matters

7.1 Review of the *Archbishop of Sydney Election Ordinance 1982*

We reviewed the process to nominate and elect the Archbishop of Sydney and agreed to propose to Synod changes to the *Archbishop of Sydney Election Ordinance 1982* and the *Consecration of the Archbishop of Sydney Ordinance 2021*.

Bills and an accompanying explanatory report about this matter are printed separately.

7.2 Review of the central organisational structures of the Diocese

We reviewed the central organisational structures of the Diocese, in consultation with stakeholders and based on a series of agreed design principles.

We subsequently agreed to recommend to Synod that three main central diocesan boards be established –

- (a) Sydney Anglican Services,
- (b) Sydney Anglican Property, and
- (c) Evangelism and Ministry Partnerships.

A report about this matter is printed separately (see item 3.4(5)).

We requested a bill to align the quorum for meetings of the ACPT with the Governance Policy for Diocesan Organisations and to address what appeared to be inadvertent gaps in the delegations given by the Synod to the Standing Committee to make changes in the quorum, name, and temporary investment powers of the ACPT body corporate.

A bill and an accompanying explanatory report about this matter are printed separately.

7.3 *Synod Standing Orders Ordinance 2019*

We requested that a bill to amend the *Synod Standing Orders Ordinance 2019* be promoted to the Synod.

A bill and an accompanying explanatory report about this matter are printed separately.

7.4 *Synod Membership Ordinance 1995*

We requested that a bill to amend the *Synod Membership Ordinance 1995* be promoted to the Synod.

A bill and an accompanying explanatory report about this matter are printed separately.

7.5 Shaping Parish Structures for Mission

We received a report regarding the three formal categories of church and parish within the Diocese: Recognised Churches, Provisional Parishes, and Parishes. We agreed in principle that the categories should be adjusted, while maintaining the parish system overall, and agreed to seek feedback from the Synod on the proposed changes.

A report about this matter is printed separately.

7.6 Synod presentations

We reviewed the arrangements for considering requests for presentations to the Synod under Rule 3.6(2) of the *Synod Standing Orders Ordinance 2019*.

We adopted the following principles –

- (a) presentations will not be considered for scheduling unless the intending presenter has indicated to the Secretary of the Synod prior to the penultimate meeting of the Standing Committee before the session –
 - (i) what the missional importance of the presentation is,
 - (ii) what the proposed time limit is,
 - (iii) what action is desired from Synod members, and

- (iv) why it is that Synod members need to receive the information this way, and not by some other means (for example, by regular notice of motion, or by SDS website access available to Synod members).
- (b) presentations should usually be limited in time (including any prayers or ancillary comments) to no more than ten minutes and preferably to five or less,
- (c) a notional total time for presentations of 45 minutes for organisations, not all of which needs to be allocated, and 60 minutes for parishes should be allocated each session,
- (d) the Regional Bishops are each invited to nominate one parish from their region (inclusive of any provisional parishes seeking reclassification under the *Parishes Ordinance 1979*) to present to the Synod each year,

and requested that those determining the order of business of Synod prioritise presentations from organisations in the following order – Sydney Diocesan organisations, other Anglican organisations, then other organisations.

7.7 27/18 Voluntary Relinquishment of Incumbency

By resolution 27/18, the Synod, among other things, requested the Standing Committee conduct a review of the Voluntary Relinquishment of Incumbency Policy (**the Policy**) after three years or after the 10th relinquishment, whichever comes sooner. In October 2021, we agreed to defer the review of the Policy until 2024 or after the 5th relinquishment, whichever comes sooner.

We noted that the Archbishop's Senior Staff had conducted a review of the Policy and accepted their recommendation that no changes were required at this time. We also agreed to review the Policy again in 2029 or after the 5th relinquishment, whichever occurs sooner.

7.8 62/19 Gender representation on Diocesan boards and committees

By resolution 62/19, the Synod, among other things, requested that SDS provide annual statistics to the Standing Committee regarding gender composition on Diocesan boards and committees established by resolution or ordinance of the Synod. We received the statistics for the year ended 30 June 2024, as follows –

- (a) for appointments made by the Synod, the Standing Committee, or the Archbishop, the total female representation was 30.4% at the end of the reporting period (2023: 28.7%).
- (b) for all appointments on Diocesan boards and committees (i.e. also including ex officio members and appointments made by the entity itself or an external body), the total female representation was 28.2% at the end of the reporting period (2023: 26.4%).

Further detail is included at Attachment A.

7.9 7/21 Ministry to all Australians, regardless of educational qualifications

By resolution 7/21, the Synod, among other things, noted that only 35% of the Australian adult population have a bachelor's degree or higher qualification and requested that the Strategy and Research Group consider conducting research into the effectiveness of our parishes and diocesan organisations in engaging the 65% of Australians without a bachelor's degree or higher qualification, focusing in particular on the following questions –

- (i) In what ways are we reaching these Australians with the gospel of grace? Where are there needs and opportunities to grow this ministry?
- (ii) In what ways are we welcoming and valuing these Australians as members of our churches? Where are there needs and opportunities to grow this ministry?
- (iii) In what ways are we discipling these Australians to live new lives in light of the gospel of grace? Where are there needs and opportunities to grow this ministry?
- (iv) In what ways are we equipping these Australians to share the gospel of grace and build up others in that gospel? Where are there needs and opportunities to grow this ministry?

We initially referred the request of the resolution to the Strategy and Research Group (**SRG**). The SRG noted that MIMAC had commissioned a research report regarding ministry in socio-economically disadvantaged communities. The full report has been circulated to the Standing Committee and senior leaders in the Diocese.

We subsequently referred the request of the resolution to the Archbishop's senior staff team for further consideration. The team has not yet completed its work.

7.10 8/21 Episcopal Standards Ordinance

By resolution 8/21, the Synod requested the Standing Committee to prepare a Bill for an Episcopal Standards Ordinance for promotion to the second ordinary session of the 52nd Synod.

The Committee we appointed to undertake the request of the resolution has not yet completed its work.

7.11 11/22 Adequacy of clergy superannuation contribution rates

By resolution 11/22, the Synod requested the Standing Committee to report on the adequacy of the current clergy super contribution rates.

We referred this request to the Stipends and Allowances Committee. The Committee has not yet completed its work.

7.12 15/22 Toward the development of a Diocesan Property Strategy

By resolution 15/22, the Synod, among other things, requested the Standing Committee to prepare a diocesan-wide ministry-directed property strategy for the next session of the Synod, having taken into account feedback received from Synod members.

Members of the Synod were invited to contribute to the development of this strategy by sending their feedback on the report to the Diocesan Secretary.

We referred this request, and the feedback received from Synod members, to the Anglican Church Growth Corporation. The Corporation subsequently determined to prepare regional strategies rather than a diocesan-wide strategy and as such has completed its work on this resolution.

A report about this matter is printed separately.

7.13 22/22 Indigenous Ministry in the Diocese of Sydney

By resolution 22/22, the Synod, among other things –

- (a) noting the importance of ongoing and appropriate capital support for Indigenous ministry in the Diocese in order to purchase further suitable properties in the future, requested the Standing Committee to –
 - (i) consider and prioritise the needs of the Sydney Anglican Indigenous Peoples' Ministry Committee (**SAIPMC**) in the allocation of funds for purchase of properties for new ministry infrastructure, and
 - (ii) report back to Synod in September 2023 with proposals to identify suitable property priorities to progress Indigenous ministry, along with the identified funding sources, for inclusion in the overall ministry infrastructure planning for the Diocese, and
- (b) requested that a review of the action outcomes from this report be brought to the Synod in 2024.

We referred the request of paragraph (b) to the Anglican Church Growth Corporation, in consultation with SAIPMC.

A report about this matter is printed separately.

7.14 38/22 Request for Diocesan Doctrine Commission report on the relationship between church and state, in the absence of religious freedom

By resolution 38/22, the Synod requested the Diocesan Doctrine Commission to prepare a report for the 2023 session of Synod which considers, among other things –

- (a) the relationship of church and state, and in particular the extent to which Christians and church leaders are beholden to obey government directives that are contrary to the word of God and Christian conscience, and
- (b) what responsibilities does the wider Christian community have in defending believers who, in Biblical conscience, have made costly decisions to disobey directions to limit Christians' freedom to assemble, and freedom to speak and assert Biblical truths.

We commended the report from the Diocesan Doctrine Commission for consideration by the Synod and agreed it would not be published until it had been received by the Synod as the requesting body.

A report about this matter is printed separately.

7.15 39/22 Relational distress in the ministry workplace

By resolution 39/22, the Synod requested –

- (a) the Standing Committee to consider ways to resource those experiencing relational difficulty causing distress in a ministry workplace, so they can be empowered to take action to navigate this relational difficulty soon after they experience any such distress, and
- (b) a report to be provided to the next session of the Synod on any action taken by the Standing Committee and thereafter for a suitable form of the report to be provided to all church workers in the Diocese.

We referred this request to the Parish HR Partner, in consultation with the episcopal team and the Director of Safe Ministry. The work has not yet been completed.

7.16 52/22 Approach to meetings of, and financial contributions to, the General Synod

By resolution 52/22, the Synod, among other things, requested the Standing Committee to consider our future approach as a Diocese to meetings of the General Synod, and report on the outcomes of this consideration prior to the nineteenth session of the General Synod.

We referred this request to the General Synod Relations Committee (**GSRC**). The GSRC has not yet completed its work.

7.17 54/22 Ministry Wellbeing and Development

By resolution 54/22, the Synod, among other things, requested the Standing Committee to establish a committee to develop proposals for a system of mandatory professional development for licensed and stipendiary or paid clergy, and stipendiary or paid lay church workers providing pastoral care or service including any proposed legislation and policies, and to report to the 1st ordinary session of the 53rd Synod.

The Committee we appointed to undertake the request of the resolution has completed its work.

A report about this matter is printed separately.

7.18 3/23 Response to Newmarch House 2020 COVID-19 Outbreak

By resolution 3/23, the Synod, among other things, requested that, when all inquiries and legal matters are resolved, the Board and executive team of Anglicare Sydney prepare a report to the Standing Committee on the steps and actions that have been taken to address the specific and broader issues and challenges revealed by the COVID-19 outbreak at Newmarch House in 2020.

The inquiries and legal matters are not yet resolved.

7.19 4/23 Diocesan Doctrine Commission's terms of reference

By resolution 4/23, the Synod, among other things, encouraged the Standing Committee to approve suitable Terms of Reference for the Diocesan Doctrine Commission, reflecting the recommendations of the Synod.

We adopted revised Terms of Reference for the Commission in the form that was noted by the Synod.

7.20 5/23 Discontinuation of the Affiliated Churches Program

By resolution 5/23, the Synod noted that following discussion with and support from current Affiliated Churches, the Standing Committee intended to discontinue the Affiliated Churches Program in 2024.

We repealed the *Affiliated Churches Ordinance 2005* (see item 3.4(12)), repealed the Procedures for Affiliation and terminated the Affiliate Agreements.

We made provision for formerly affiliated churches who requested accordingly to receive services provided by SDS and the Office of the Director of Safe Ministry for up to one hour for free subject to capacity, and thereafter at rates determined in agreement with the relevant body.

7.21 9/23 Ministry Standards Ordinance 2017

By resolution 9/23, the Synod requested the Standing Committee to investigate the complaints processes of the Office of the Director of Safe Ministry, including, among other things –

- (a) the impact of the processes on those involved,
 - (b) the adequacy of support arrangements,
 - (c) whether the processes are achieving the intended objectives, and
 - (d) the role of processes apart from the *Ministry Standards Ordinance 2017*,
- and report its findings and recommendations to the 2024 session of Synod.

The Committee we appointed to undertake the request of the resolution has not yet completed its work, given the scope and sensitivity of the request. The Committee is currently conducting a survey of people with first-hand experience of the complaints process to inform its investigation.

7.22 10/23 Leadership of Indigenous Ministry in the Diocese

By resolution 10/23, the Synod, among other things, requested the Standing Committee to explore how best to implement the recommendation of the SAIPMC for the recognition and appointment of an Indigenous person (or persons) to lead and represent Indigenous ministry in our Diocese.

The Committee we appointed to undertake the request of the resolution has completed its work.

A report about this matter is printed separately. A bill and an accompanying explanatory report about this matter are also printed separately.

7.23 12/23 Implementation of recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse

By resolution 12/23, the Synod requested the Standing Committee to provide a further update to the next session of the Synod in relation to implementation of recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

It is anticipated that a report about this matter will be printed separately.

7.24 15/23 Funding for Work Outside the Diocese

By resolution 15/23, the Synod requested the Standing Committee to work towards appropriation bills that return to the policy of applying 5% of available income for Work Outside the Diocese in future years.

We referred this request to the Diocesan Resources Committee, which reflected this request in the proposed Synod Appropriations and Allocations Ordinance 2024 (see item 3.13).

7.25 21/23 Diocesan Organisations pursuing the broader charitable purposes of the Diocese

By resolution 21/23, the Synod, among other things, required certain diocesan organisations to annually report to Synod a summary of the steps they have taken in pursuit of the broader charitable purposes of the Diocese. The Synod also encouraged all schools to annually report such a summary to the Synod.

We amended the *Accounts, Audits and Annual Reports Ordinance 1995* to enact this requirement for diocesan organisations (see item 3.4(9)).

We also reviewed our policies to update references from ‘the Diocesan Mission’ to ‘the broader charitable purposes of the Diocese’ in accordance with the resolution.

7.26 24/23 South Western Region buildings and property strategy

By resolution 24/23, the Synod, among other things, requested the Standing Committee to –

- (a) consider approving the South Western Region Buildings and Property Strategy, having taken into account the feedback from Synod members, and
- (b) prepare the remaining four Regional strategies and an over-arching Diocesan-wide property strategy in support of ministry and report back to the next session of the Synod.

We referred this request, and the feedback received from Synod members, to the Anglican Church Growth Corporation.

It is anticipated that the South Western Region Buildings and Property Strategy will be considered in August 2024.

A report about the matter at paragraph (b) is printed separately (see item 7.12).

7.27 28/23 Questions during debates on motions

By resolution 28/23, the Synod, noting that –

- (a) Part 4 – Resolutions of the *Synod Standing Orders Ordinance 2019 (the Ordinance)* provides no clear permission for questions to be asked during debate on motions, and
 - (b) it is often desirable for questions to be asked during debate on motions,
- requested Standing Committee to consider whether the Ordinance should be amended, and if so, to bring any amendment to a forthcoming Synod.

Having considered feedback on this matter, we agreed to maintain the current arrangements as follows –

- (a) If a question, other than a question about procedure, is asked during debate, the President may –
 - (i) invite the mover to address the question in their speech in reply (Rule 4.11), or
 - (ii) exercise his discretion to permit the question to be answered forthwith (Rule 4.7(1)(b)).
- (b) No member may speak more than once on the same motion (4.7(1)). Accordingly, in the absence of a ‘time for questions’, a question must form part of a member’s speech about a motion.
- (c) A procedural motion passed by the Synod may vary these arrangements with approval of the Synod (Rule 6.5), such as to specifically provide for a time for questions after the mover’s and seconder’s speech in the case of a complex matter or set-piece debate.

A bill and an accompanying explanatory report about this matter are printed separately.

7.28 32/23 Performance Appraisals of Ministry Workers

By resolution 32/23, the Synod, among other things, requested the Standing Committee to implement arrangements for regular performance appraisals for all ministry workers, having taken into account feedback received from Synod members. Members of Synod were invited to provide feedback on the proposed arrangements to the Diocesan Secretary.

The Committee we appointed to undertake the request of the resolution, considering the feedback received from Synod members, has not yet completed its work. We also referred, or intend to refer, the following matters to this Committee –

- (a) the part of resolution 52/23 which requested ‘a holistic consideration of the whole suite of expectations on ministry workers’ time’ (see item 7.31), and
- (b) outcomes of the Synod’s consideration at this session of 54/22 Ministry Wellbeing and Development (Professional Development) (see item 7.17).

The key operating principles for the Committee’s work include the need to maximise the benefits of all three practices (Pastoral Supervision, Professional Development, and Performance Appraisals) for ministry workers beyond mere compliance with the recommendations of the Royal Commission, the need for systems that complement each other, and the need for systems that work flexibly and effectively in the wide variety of parishes and churches in the Diocese.

7.29 33/23 Review of the Governance Policy for Diocesan Organisations

By resolution 33/23, the Synod, among other things, requested that a further revised form of the Governance Policy for Diocesan Organisations be brought back to the Synod in 2024 incorporating, as appropriate, comments and feedback from Synod members, churches, schools and organisations to which the policy is proposed to apply.

The Committee we appointed to undertake the request of the resolution, considering the feedback received from Synod members, has completed its work.

A report about this matter is printed separately.

7.30 48/23 Non-Disclosure Agreements

By resolution 48/23, the Synod, among other things, requested that the Committee established by the Standing Committee to review the use of Non-Disclosure Agreements and Non-Disparagement Clauses in the Diocese report to the next session of the Synod with a recommendation concerning the use of such agreements in our Diocese.

The Committee has completed its work. A report about this matter is printed separately.

7.31 52/23 Pastoral Supervision in the Diocese of Sydney

By resolution 52/23, the Synod, among other things, requested –

- (a) the Archbishop-in-Council to approve a Pastoral Supervision Policy as provided for by the *Pastoral Supervision Ordinance 2023*, including consideration of –
 - (i) a review date in five years' time,
 - (ii) exempting assistant ministers and other church workers undertaking the Ministry Development program,
 - (iii) costless or low-cost forms of pastoral supervision, and
 - (iv) confidentiality,
- (b) the Standing Committee to consider facilitating professional research to evaluate the effect of the policy during the review period, and
- (c) the Standing Committee to conduct a holistic consideration of the whole suite of expectations on ministry workers' time (with regard to training, support and development).

We recommended that the Archbishop adopt the Pastoral Supervision Policy, having been satisfied that the Synod's requests outlined in paragraph (a) above had been addressed (see item 2.1).

We received correspondence regarding the development of the Pastoral Supervision Policy and responded to advise of our decision on these matters. We also updated the Guidelines for the Remuneration of Parish Ministry Staff to enact the requirements of the Policy.

We referred the request in paragraph (b) to Ministry Training & Development.

The Committee we appointed to address the request in paragraph (c) has not yet completed its work. As mentioned at item 7.28, the 'holistic consideration' will proceed once feedback from Synod members has been sought and received regarding 54/22 Ministry Wellbeing and Development (Professional Development), in order to ensure that the response is appropriately comprehensive.

7.32 53/23 General Synod Long Service Leave Fund

By resolution 53/23, the Synod, among other things, requested the Standing Committee to –

- (a) consider whether the circumstances have changed so much over the last 60 years that it may be wise to establish a Sydney Long Service Leave Fund which could have the flexibility to reflect modern ministry arrangements.
- (b) consult with the Board of the General Synod Long Service Leave Fund, former members of the Board and others as appropriate, and take whatever action it considers to be in the best interests of the ongoing ministry both in the Diocese of Sydney and the wider Australian church.

We referred this request to the General Synod Relations Committee (**GSRC**). Upon the GSRC's advice, we subsequently agreed to discontinue the request of the resolution at this time, noting that the Standing Committee or Synod may at any time request the reconsideration of the matter.

7.33 54/23 Temporary arrangements for diocesan schools

By resolution 54/23, the Synod, among other things, encouraged the Standing Committee to consider approving appropriate temporary arrangements for Diocesan schools based on the proposed 'Christian

faith and character' model, provided that the temporary arrangements also require a signed Statement of Personal Faith in the form currently required by ordinance from the majority of Diocesan schools, and to report progress to each future session of Synod until these arrangements are no longer required.

We passed an ordinance to provide 'appropriate temporary arrangements' for St Catherine's School, Waverley at the request of the Council of St Catherine's School (see item 3.4(4)). We also noted other schools that wish to pursue 'appropriate temporary arrangements' should contact SDS Legal to request an ordinance.

7.34 56/23 Partnership with Anglican Schools

By resolution 56/23, the Synod, among other things, requested the Standing Committee to form a suitably qualified committee, including current Anglican School principals and ordained chaplain(s), to circulate the draft statement on Reformed Anglican Education to School Principals and ordained chaplains for comment, and prepare a statement for adoption by the Synod in due course.

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

7.35 57/23 Training opportunities for Anglican educators

By resolution 57/23, the Synod, among other things, recommended the Standing Committee –

- (a) request SDS to include instructional training that provides contextual information about the Diocese and its structures in conjunction with SDS supported AICD governance courses, and to offer this training or an alternate version to diocesan school staff,
- (b) request the Archbishop's delegate to –
 - (i) consult and work collaboratively with suitably qualified chaplains and heads of Christian Studies to determine time- and cost-effective models and pathways for inter-school Christian Professional Development for Christian teachers, including proposals for suitable tertiary institutional engagement (if any), and
 - (ii) develop partnerships with university Christian fellowships in order to promote training opportunities and access to tertiary courses with cross-institutional credit which train teacher education students in distinctively Christian teaching.

We referred the request of paragraph (a) above to SDS and the request of paragraph (b) above to the Archdeacon to the Archbishop, as the Archbishop's delegate.

SDS has offered instructional training that provides contextual information about the Diocese and its structures in conjunction with the SDS-hosted Australian Institute of Company Directors' 'Foundations of Directorship' course since 2022 and will continue to do so.

The Archbishop's delegate has, and will continue to, engage with schools and organisations about training opportunities for Anglican educators along the lines contemplated in the resolution.

7.36 64/23 Attendance Patterns and Mission in the Diocese

By resolution 64/23, the Synod, among other things, requested the Standing Committee to initiate an analysis of average attendance trends, and an assessment of the likely impact of social changes upon average attendance, and report back to Synod in 2024.

The Committee we appointed to address the request of the resolution has completed its work.

A report about this matter is printed separately.

7.37 Resolutions made by the First Session of the Synod in 2023 and not mentioned in this report

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

7.38 Ordinances for this session

The bills for ordinances for this session of the Synod are printed separately, together with accompanying reports or explanatory statements.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

62/19 Gender representation on Diocesan boards and committees

As at 30 June 2024

Board / Committee / Council *	Organisation type	Members elected or appointed by Synod, Standing Committee, the Archbishop, or Archbishop-in-Council		Other members (including ex-officio members)		Total		
		Female	Male	Female	Male	Female	Male	Total
The Council of Abbotsleigh	Dio. school	3	6	5	1	8	7	15
Anglican Aid	Dio. organisation	3	6	0	0	3	6	9
Anglican Church Property Trust Diocese of Sydney	Dio. organisation	5	9	0	1	5	10	15
Anglican Community Services (Anglicare)	Dio. organisation	2	6	0	1	2	7	9
Anglican Media Council	Dio. organisation	2	5	0	2	2	7	9
Anglican National Superannuation Board	Dio. organisation	1	6	0	0	1	6	7
Anglican Schools Corporation	Dio. organisation	4	6	0	1	4	7	11
Council of Anglican Youth and Education Diocese of Sydney (Youthworks)	Dio. organisation	3	6	1	0	4	6	10
The Archbishop's Committee for Portraits, Plaques and Photographs	Dio. committee	1	1	0	3	1	4	5
Architectural Panels	Dio. committee	2	6	0	0	2	6	8
Arden Anglican School Council	Dio. school	5	6	0	0	5	6	11
The Council of Barker College	Dio. school	4	4	2	4	6	8	14
Board of Enquiry	Dio. committee	0	5	0	0	0	5	5
Campbelltown Anglican Schools Council	Dio. school	2	2	0	4	2	6	8
Camperdown Cemetery Trust	Other	3	2	0	0	3	2	5
Diocesan Doctrine Commission	Dio. committee	2	8	0	0	2	8	10
Diocesan Ordinance Review Panel	Dio. committee	0	3	0	0	0	3	3
Diocesan Representatives on General Synod	Other	23	50	0	1	23	51	74
Diocesan Representatives on Provincial Synod	Other	2	8	0	0	2	8	10
Diocesan Resources Committee	Dio. committee	1	4	0	0	1	4	5
Diocesan Retirements Board	Dio. committee	4	3	0	0	4	3	7
Diocesan Tribunal	Dio. committee	4	6	0	0	4	6	10
Endowment of the See Corporation	Dio. organisation	2	3	0	2	2	5	7
Evangelism and New Churches	Dio. organisation	4	4	0	1	4	5	9
Finance Committee	Dio. committee	1	5	0	0	1	5	6

Board / Committee / Council *	Organisation type	Members elected or appointed by Synod, Standing Committee, the Archbishop, or Archbishop-in-Council		Other members (including ex-officio members)		Total		
		Female	Male	Female	Male	Female	Male	Total
General Synod Relations Committee	Dio. committee	1	10	0	0	1	10	11
Glebe Administration Board	Dio. organisation	3	4	0	0	3	4	7
Council of Living Faith	Dio. organisation	1	4	0	0	1	4	5
Macarthur Anglican School Council	Dio. school	3	5	0	1	3	6	9
Ministry in Marginalised Areas Committee	Dio. committee	2	5	0	2	2	7	9
Ministry Standards Committee	Dio. committee	2	3	0	0	2	3	5
Ministry Training and Development	Dio. organisation	2	6	0	3	2	9	11
Minute Reading Committee	Dio. committee	3	1	0	0	3	1	4
Moore Theological College Council	Dio. organisation	1	7	0	1	1	8	9
Nomination Board	Dio. committee	1	5	0	0	1	5	6
Northern Regional Council	Dio. committee	1	5	0	2	1	7	8
Ordinance Reviewers	Dio. committee	2	4	0	0	2	4	6
Panel for the Ministry Standards Board	Dio. committee	4	4	0	0	4	4	8
Parish Relationships Ordinance Appeal Group	Dio. committee	1	9	0	0	1	9	10
Parish Relationships Ordinance Licensing Review Group	Dio. committee	5	5	0	0	5	5	10
Parish Relationships Ordinance Panel	Dio. committee	1	3	0	0	1	3	4
Religious Freedom Reference Group	Dio. committee	0	6	0	0	0	6	6
Safe Ministry Board	Dio. organisation	3	3	1	2	4	5	9
St Andrew's Cathedral Chapter	Dio. organisation	3	5	1	5	4	10	14
St Andrew's Cathedral School	Dio. school	2	0	2	9	4	9	13
Council of St Catherine's School, Waverley	Dio. school	4	7	1	0	5	7	12
St John's Regional Cathedral Parramatta Chapter	Dio. organisation	0	3	0	8	0	11	11
St Michael's Regional Cathedral Wollongong Chapter	Dio. organisation	1	3	1	9	2	12	14
Service Review Committee	Dio. committee	1	2	0	0	1	2	3
Social Issues Committee	Dio. committee	2	6	0	0	2	6	8
South Sydney Regional Council	Dio. committee	1	6	0	2	1	8	9
South Western Regional Council	Dio. committee	3	6	0	2	3	8	11
Standing Committee of Synod	Dio. committee	11	31	2	12	13	43	56

32 Reports & Papers for the Second Session of the 53rd Synod

Board / Committee / Council *	Organisation type	Members elected or appointed by Synod, Standing Committee, the Archbishop, or Archbishop-in-Council		Other members (including ex-officio members)		Total		
		Female	Male	Female	Male	Female	Male	Total
Stipends and Allowances Committee	Dio. committee	2	5	0	0	2	5	7
Sydney Anglican (National Redress Scheme) Corporation	Dio. organisation	1	1	0	1	1	2	3
Sydney Anglican Indigenous Peoples' Ministry Committee	Dio. committee	3	9	0	1	3	10	13
Sydney Anglican Loans Board	Dio. organisation	1	7	0	0	1	7	8
Sydney Church of England Grammar School (Shore)	Dio. school	2	10	0	6	2	16	18
Sydney Diocesan Services	Dio. organisation	2	4	0	0	2	4	6
Synod (Part 8) Nominated Lay Persons	Dio. committee	15	12	0	0	15	12	27
Synod Pool	Dio. committee	8	15	0	0	8	15	23
Council of Tara Anglican School for Girls	Dio. school	3	6	1	1	4	7	11
Tertiary Education Ministry Oversight Committee	Dio. committee	1	6	0	0	1	6	7
The Council of The Illawarra Grammar School	Dio. school	1	7	2	0	3	7	10
The Council of The King's School	Dio. school	2	8	1	5	3	13	16
Council of Trinity Grammar School	Dio. school	2	10	1	5	3	15	18
Western Sydney Regional Council	Dio. committee	3	7	0	2	3	9	12
William Branwhite Clarke College	Dio. school	2	7	1	3	3	10	13
Wollongong Regional Council	Dio. committee	2	7	0	4	2	11	13
Work Outside the Diocese	Dio. committee	2	7	0	0	2	7	9
		199	456	22	107	221	563	784
		30.4%	69.6%	17.1%	82.9%	28.2%	71.8%	

Figures based on Annual Election Returns, excluding any vacancies.

* Includes Diocesan Boards, Committees, and Councils established by ordinance or resolution of the Synod. Does not include companies limited by guarantee, incorporated associations, board subcommittees, or entities comprised entirely of ex-officio members.

Synod Funds – Amalgamated

Annual Financial Report – 31 December 2023

Incorporating:

Fund 127	Work Outside the Diocese Fund
Fund 128	Mission Areas Fund
Fund 129	Synod Appropriation and Allocation Fund
Fund 130	Sydney Representative at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund (Risk Reserve)
Fund 132	Social Issues Committee Fund
Fund 133	Diocesan Research Fund
Fund 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Office of the Director of Safe Ministry
Fund 189	Ordination Training Fund

Discussion and Analysis report for the year ended 31 December 2023

The Synod Funds (**the Fund**) Discussion and Analysis report provides an overview of the Fund's financial activities for the year ended 31 December 2023. The Discussion and Analysis should be read in conjunction with the unaudited annual report for the same period, and the notes thereto, beginning on page 35.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2023, the Synod Funds comprised of 11 funds (2022: 11 funds) –

Fund 127	Work Outside the Diocese Fund
Fund 128	Mission Areas Fund
Fund 129	Synod Appropriation and Allocation Fund
Fund 130	Sydney Representatives at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund (Risk Reserve)
Fund 132	Social Issues Committee Fund
Fund 133	Diocesan Research Fund
Fund 135	Ministry Spouse Support Fund
Fund 136	Parish Human Resources Partner Fund
Fund 153	The Office of the Director of Safe Ministry
Fund 189	Ordination Training Fund

The main sources of funds during 2023 were distributions from the Diocesan Endowment (**DE**), and the Synod – St Andrew's House Fund. The distribution from the DE was a higher amount of \$3,401,000 (2022: \$3,345,000). The distribution from the Synod – St Andrew's House Fund was lower at \$2,400,000 (2022: \$2,477,000). Distributions under various parish ordinances totalled \$1,287,054 (2022: \$1,509,259). The Fund also received contributions under the Parochial Cost Recoveries (**PCR**) Ordinance to support the Office of the Director of Safe Ministry, the Safe Ministry program and the costs associated with membership of the Anglican Church in Australia, the Province of New South Wales and the NSW Council of Churches.

Interest is earned on surplus cash held on deposit with the Diocesan Cash Investment Fund. The interest earnings have increased due to the recovery in the interest rate environment 2023.

The Fund's total revenues increased by \$413,881 or 4.78% to \$9,078,011 (2022: \$8,664,130).

The application of funds is divided between:

- grants appropriated by the Standing Committee in the *Synod Appropriations and Allocations Ordinance 2018*,
- grants as appropriated under the delegations of the various committees of the comprising funds, and
- administrative and Care and Assistance Scheme expenses of the Office of the Director of Safe Ministry.

The Fund's total outgoings increased by \$1,160,842 or 13.54% to \$9,736,291 (2022: \$8,575,449). This reflects slightly higher grants.

The Net Assets of the Fund decreased by 24.41% to \$2,038,479 (2022: \$2,696,760). The assets of the Fund are composed mainly of cash and receivables. Liabilities of the Fund represent accrued expenses and provisions for staff leave entitlements.

The net assets of the Synod Risk Reserve (Fund 131) are within the policy limit of twice the average payment from the fund over the last three years.

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

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

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

Redress Scheme Contingent Liabilities Disclosure

The Standing Committee of the Synod of the Anglican Diocese of Sydney has elected to participate in the *National Redress Scheme for People who have Experienced Child Sexual Abuse (the Scheme)*. The Diocese is responsible for satisfying its financial liabilities to the Scheme, should such liabilities occur. There are no such known liabilities as at 31 December 2023.

There are no matters that have arisen since 31 December 2023 which are likely to have a significant effect on the Fund.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of the Synod on 8 May 2024.

Standing Committee of Synod – Synod Funds

Income Statement for the 12 months ended 31 December 2023

	Fund 127	Fund 128	Fund 129	Fund 130	Fund 131	Fund 132	Fund 133	Fund 135	Fund 136	Fund 153	Fund 189	Elimination	Total	Actual 12 Months ending 31 December 2022
	Work Outside the Diocese Fund	Mission Areas Fund	Synod Approp. & Alloc. Fund	Sydney Reps. General Synod Fund	Sydney Diocesan Synod Fund (Risk Reserve)	Social Issues C'tee Fund	Diocesan Research Fund	Ministry Spouse Support Fund	Parish Human Resources Partner Fund	The Office of the Director of Safe Ministry	Ordin. Training Fund			
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Income	Note													
Distributions - Diocesan Endowment		-	-	3,401,000	-	-	-	-	-	-	-	-	3,401,000	3,345,000
Distributions - Synod - St Andrew's House - Fund 0134		-	-	2,400,000	-	-	-	-	-	-	-	-	2,400,000	2,477,000
Distributions - Anglican Church Property Trust	2	-	-	1,287,054	-	-	-	-	-	-	-	-	1,287,054	1,509,259
Interest		11,631	3,538	92,973	4,978	25,351	1,081	1,282	6,029	1,188	8,418	3,211	159,680	45,370
PCR Contributions		-	-	-	-	-	-	-	-	1,152,932	-	-	1,152,932	1,106,445
Synod Grants		597,000	-	700,000	50,000	250,000	-	-	-	21,828	100,000	(1,718,828)	-	-
Other Income		-	-	-	-	310,962	-	-	-	366,463	(80)	-	677,345	181,056
Total income		608,631	3,538	7,881,027	54,978	586,313	1,081	1,282	6,029	1,188	1,549,641	103,131	(1,718,828)	9,078,011
Expenses														
Interest		-	-	-	-	-	-	-	-	1,010	-	-	1,010	600
Staff & Related		-	-	-	-	-	36,966	-	-	876,097	-	-	913,063	830,445
Professional Fees		-	-	16,440	-	9,148	-	-	-	290,445	2,520	-	318,553	217,949
SDS Fees		-	-	1,076,964	-	-	6,996	-	-	78,804	-	-	1,162,764	1,151,496
Computer & Software		-	-	-	-	-	-	-	-	69,159	-	-	69,159	39,403
Insurance		354	-	-	-	-	-	-	-	916	-	-	1,270	1,100
Rent & Occupancy		-	-	822	-	-	-	-	-	80,136	95	-	81,053	49,436
Printing & Stationery		-	-	5,681	-	-	-	-	-	4,074	-	-	9,755	18,348

continued...

continued...	Fund 127 Work Outside the Diocese Fund	Fund 128 Mission Areas Fund	Fund 129 Synod Approp. & Alloc. Fund	Fund 130 Sydney Reps. General Synod Fund	Fund 131 Sydney Diocesan Synod Fund (Risk Reserve)	Fund 132 Social Issues C'tee Fund	Fund 133 Diocesan Research Fund	Fund 135 Ministry Spouse Support Fund	Fund 136 Parish Human Resources Partner Fund	Fund 153 The Office of the Director of Safe Ministry	Fund 189 Ordin. Training Fund	Elimination	Total	Actual 12 Months ending 31 December 2022
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
	Note													
Entertainment & Travel	-	-	151	-	-	-	-	-	-	75,832	5,116	-	81,099	10,356
Depreciation	-	-	-	-	-	-	-	-	654	11,882	-	-	12,536	4,579
Advertising	-	-	-	-	-	-	-	-	-	7,975	-	-	7,975	10,420
Office	1,432	-	-	-	-	-	-	-	-	7,858	-	-	9,290	9,710
Miscellaneous	-	-	-	-	299,808	-	-	-	574	44,199	-	-	344,581	43,428
Grants	694,709	611	6,551,665	-	869,507	-	-	18,754	-	227,622	80,143	(1,718,828)	6,724,183	6,168,179
Bad Debts (Recovery)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Fund reserves	-	-	-	-	-	-	-	-	-	-	-	-	-	20,000
Total expenses	696,495	611	7,651,723	-	1,178,463	-	43,962	18,754	1,228	1,776,009	87,874	(1,718,828)	9,736,291	8,575,449
Net surplus/(deficit)	(87,864)	2,927	229,304	54,978	(592,150)	1,081	(42,680)	(12,725)	(40)	(226,368)	15,257	-	(658,280)	88,681
Transfer from current year surplus/(deficit)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Net available surplus/(deficit) after transfer to reserve	(87,864)	2,927	229,304	54,978	(592,150)	1,081	(42,680)	(12,725)	(40)	(226,368)	15,257	-	(658,280)	88,681

Standing Committee of Synod - Synod Funds

Balance Sheet as at 31 December 2023

	Fund 127	Fund 128	Fund 129	Fund 130	Fund 131	Fund 132	Fund 133	Fund 135	Fund 136	Fund 153	Fund 189	Elimin- ation	Total	Actual 31 December 2022	
	Work Outside the Diocese Fund	Mission Areas Fund	Synod Approp. & Alloc. Fund	Sydney Reps at General Synod Fund	Sydney Diocesan Synod Fund (Risk Reserve)	Social Issues C'tee Fund	Diocesan Research Fund	Ministry Spouse Support Fund	Parish Human Resources Partner Fund	The Office of the Director of Safe Ministry	Ordination Training Fund				
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Assets	Note														
Cash		166,603	94,857	572,858	139,975	618,349	30,984	16,236	160,665	- 299	214,303	71,065	-	2,085,596	2,754,681
Receivables		2,571	1,082	14,586	1,598	7,509	354	247	1,834	299	5,626	872	-	36,578	49,299
Fixed Assets		-	-	-	-	-	-	-	-	-	64,878	-	-	64,878	7,487
Other		7	-	1,154	-	-	-	-	-	-	1,961	180	-	3,302	4,931
Total assets		169,181	95,939	588,598	141,573	625,858	31,338	16,483	162,499	-	286,768	72,117	-	2,190,354	2,816,398
Liabilities															
Payables		-	-	13,800	-	-	-	-	-	-	12,976	2,679	-	29,455	21,826
Provisions - Employee Benefits	4	-	-	-	-	-	-	-	-	-	122,420	-	-	122,420	97,812
Other		-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total liabilities		-	-	13,800	-	-	-	-	-	-	135,396	2,679	-	151,875	119,638
Net assets		169,181	95,939	574,798	141,573	625,858	31,338	16,483	162,499	-	151,372	69,438	-	2,038,479	2,696,760
Funds															
Capital	5	-	-	-	-	985,000	34,186	-	-	-	-	-	-	1,019,186	1,019,186
Reserve		-	-	-	-	-	-	-	-	-	70,100	-	-	70,100	150,100
Accumulated Funds		257,045	93,012	345,494	86,595	233,008	(3,929)	59,163	175,224	40	307,640	54,181	-	1,607,473	1,438,793
Current year		(87,864)	2,927	229,304	54,978	(592,150)	1,081	(42,680)	(12,725)	(40)	(226,368)	15,257	-	(658,280)	88,681
Total Funds		169,181	95,939	574,798	141,573	625,858	31,338	16,483	162,499	-	151,372	69,438	-	2,038,479	2,696,760

Notes to the financial report for the year ended 31 December 2023

1. Summary of significant accounting policies

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

(a) Basis of preparation

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

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

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

Historical cost convention

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

(b) Revenue recognition

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

Grants and donations

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

Disposal of plant and equipment

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

Distributions

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

Interest

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

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Acquisitions of assets

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

(e) Cash and cash equivalents

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

Cash includes amounts loaned to the Diocesan Cash Investment Fund (**DCIF**). These loans are at call. DCIF pays interest quarterly.

(f) Receivables

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

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

(g) Fair value estimation

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

(h) Plant and equipment

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

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

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

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

(i) Payables

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

(j) Provisions

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

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

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

(k) Reserves

Appropriate reserves are created to enable the Office of the Director of Safe Ministry (**ODSM**) to meet projected Domestic Violence Task Force expenditure. A reserve within Synod Appropriation and Allocation Fund has been established in 2017 to partly compensate for loss of income under *St Matthew's Manly*

Ordinance 2018. Work Outside the Diocese Fund has established reserves towards support for the Church of Confessing Anglicans Aotearoa New Zealand in 2020.

(l) Employee benefits

Wages, salaries, annual leave and personal leave

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

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

Long service leave

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

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

(m) Goods and Services Tax (GST)

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

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

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

(n) Income tax

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

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

	2023	2022
	\$	\$
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	463,027	525,474
Church Hill Trust (No1 York Street)	137,196	272,299
St James Hall	598,474	623,500
Narellan (Elderslie) Land Sale Ordinance 1980	23,970	23,988
Wollongong Parish Leasing and Licensing Property Fund	25,764	25,698
Bondi Trust Ordinance	27,456	17,089
St Georges Paddington Leasing Ordinance	1,418	7,466
South Sydney Variation of Trusts Ordinance 50/97	76	5,461
St Philip's Sydney Ordinance Amendment Ordinance 1983	4,953	5,032
Miranda Leasing Ordinance	3,985	3,805
Surry Hills Trust	30	704
Retained net income from ACPT Fund 0400	704	(1,257)
	1,287,054	1,509,259

3. Current liabilities – Provisions

	2023	2022
Current	\$	\$
Employee benefits - annual leave	75,037	43,230
Employee benefits - long service leave	6,256	30,402
	<u>81,293</u>	<u>73,632</u>

4. Non-current liabilities – Provisions

	2023	2022	
(a) Non-current	\$	\$	
Employee benefits - long service leave	41,127	24,180	
(b) Provisions	Note	2023	2022
		\$	\$
Provisions - Current	3	81,293	73,632
Provisions - Non-current	4(a)	41,127	24,180
Balance 31 December		<u>122,420</u>	<u>97,812</u>

5. Funds - Capital

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

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

6. Contingencies

Under the *Sydney Anglican (National Redress Scheme) Corporation Ordinance 2018* the Synod Funds have an obligation to provide funding to the Sydney Anglican (National Redress Scheme) Corporation to meet a share of ongoing administrative expenses of the Corporation and also claims that derive from defunct bodies.

7. Events occurring after the end of the reporting period

In April 2024 a payment of the \$113,500 was made from Fund 131 Synod Risk Reserve in a settlement of a claim on behalf of the Sydney Anglican (National Redress Scheme) Corporation.

The financial statements were authorised for issue on 8 May 2024 by the Finance Committee of the Standing Committee.

MEMBERS DECLARATION

The members of the Finance Committee of the Standing Committee of the Synod declare that the financial statements and notes set out on pages 35 to 41 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2023 and of its performance for the year ended on that date.

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

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

Assurance Procedures

The Finance Committee engaged Grant Thornton to undertake a range of "Agreed upon procedures" to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by Grant Thornton in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

MARK ROBINSON
Member

8 May 2024

Synod Funds Amalgamated

Agreed-upon Procedures Report on Funds of the Synod of the Anglican Church Diocese of Sydney

To the Members of the Finance Committee of the Standing Committee

Purpose of this Agreed-Upon Procedures Report and Restriction on Use

Our report is solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in its assessment of the validity, accuracy, and authorisation of the selected transactions for the Funds as to satisfy the objective of the procedure as per the agreed-upon procedures engagement letter and may not be suitable for another purpose. As required by ASRS 4400, use of this report is restricted to the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney. Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

Responsibilities of the Engaging Party and the Responsible Party

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney has acknowledged that the agreed-upon procedures are appropriate for the purpose of the engagement.

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney is responsible for the subject matter on which the agreed-upon procedures are performed.

Practitioner’s Responsibilities

We have conducted the agreed-upon procedures engagement in accordance with the Australian Standard on Related Services ASRS 4400, *Agreed-Upon Procedures Engagements*. An agreed-upon procedures engagement involves our performing the procedures that have been agreed with, and reporting the findings, which are the factual results of the agreed-upon procedures performed. We make no representation regarding the appropriateness of the agreed-upon procedures.

This agreed-upon procedures engagement is not an assurance engagement. Accordingly, we do not express an opinion or an assurance conclusion.

Had we performed additional procedures, other matters might have come to our attention that would have been reported.

Professional Ethics and Quality Control

We have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board *Code of Ethics for Professional Accountants (including Independence Standards)* (the Code) and the independence requirements in Part 4A of the Code.

We apply Australian Standard on Quality Management ASQM 1, *Quality Management for Firms that Perform Audits or Reviews of Financial Reports and Other Financial Information, or Other Assurance or Related Services Engagements*, which requires us to design, implement and operate a system of quality management including policies or procedures regarding compliance with ethical requirements, professional standards and applicable legal and regulatory requirements.

Procedures and Findings

We have performed the procedures described below [*not reproduced here*], which were agreed upon with the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in the Agreed Upon Procedures dated 15th January 2024.

Grant Thornton Audit Pty Ltd Chartered Accountants

James Winter
Partner – Audit & Assurance

Sydney, 23 May 2024

Parish Funds – Amalgamated

Annual Financial Report – 31 December 2023

Incorporating –

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

Discussion and Analysis report for the year ended 31 December 2023

The Parish Funds Discussion and Analysis report provides an overview of the Parish Funds financial activities for the calendar year ended 31 December 2023. The Discussion and Analysis should be read in conjunction with the financial report for the same period beginning on page 46.

The Parish Funds is a group of funds amalgamated in 2006 to administer clergy entitlements under the oversight of the Finance Committee of the Standing Committee of the Synod.

This is a special purpose financial statement that has been prepared for the sole purpose of providing amalgamated financial information to the Synod and for distribution to the members of Synod and must not be used for any other purpose.

At 31 December 2023, the Parish Funds amalgamation is comprised of 5 funds (2022: 5) –

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

The source of funds during 2023 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. Certain Diocesan organisations are also levied Long Service Leave and Stipend Continuance Insurance charges for ordained staff. A distribution is received from Anglican Church Property Trust (**ACPT**) Fund Moorebank Estate for the purposes of the Clergy Removal Fund. Interest is earned on loans to the Diocesan Cash Investment Fund (**DCIF**). Significant monies are also received from the Long Service Leave Fund and the Stipend Continuance Insurer in respect to individual claims.

The Parish Funds total revenues increased by \$994,962 or 4.35% to \$23,876,140 (2022: \$22,881,178). This increase was mainly from Parochial Network Cost Recoveries.

Claims on insurers via the Stipend Continuance Fund decreased by \$174,591 or 25.13% to \$520,097 (2022: \$694,688). At 31 December 2023 there were 10 clergy receiving stipend continuance claims (2022: 10).

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

Under the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018* parochial network costs during 2023 were principally comprised of –

- the property and liability insurance program,
- the parish related work of the Office of the Director of Safe Ministry
- the parish risk management program,
- the safe ministry training program,
- the Ministry Spouse Support and Clergy Assistance programs,
- the ACPT management fee payable by all parishes with property, and
- the contribution towards the costs of the Diocesan archives.

Funds were also applied to expenses such as Sydney Diocesan Services administration fees. The Parish Funds total outgoings increased by \$1,515,002 or 6.66%, to \$24,251,999 (2022: \$22,736,997).

The Net Assets of the Parish Funds decreased by \$375,859 or 14.39% to \$2,236,178 (2022: \$2,612,037). The assets of the Parish Funds are composed of deposits with DCIF and receivables. Liabilities of the Parish Funds represent accrued expenses and other payables.

The Funds of each Parish Fund represents accumulated surpluses from operations which are retained to provide working capital for the operations of each Fund.

There are no other matters that have arisen since 31 December 2023 which are likely to have a significant effect on the Funds.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of the Synod on 8 May 2024.

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-22 TOTAL
continued...	\$	\$	\$	\$	\$	\$	\$	\$
Interest on cash	81,193	10,685	19,526	18,918	4,276	-	134,598	45,673
Moorebank Estate - Distribution	-	-	-	-	33,818	-	33,818	27,566
Receipt of prior year PCR charges	-	-	-	-	-	-	-	-
TOTAL INCOME	21,231,802	2,249,823	2,750,369	78,390	38,094	(2,472,338)	23,876,140	22,881,178
EXPENSES								
Parochial Network Costs								
PCR Insurance	7,493,019	-	-	-	-	-	7,493,019	6,782,963
Office of the Director of Safe Ministry	947,228	-	-	-	-	-	947,228	894,958
Parish Risk Management Program	258,626	-	-	-	-	-	258,626	253,767
Safe Ministry Training Program	155,853	-	-	-	-	-	155,853	160,271
Accounting & Secretarial	226,440	57,924	57,924	14,748	6,324	-	363,360	354,492
PCR Administration Fee	273,374	-	-	-	-	-	273,374	-
PCR Archives Charges	76,429	-	-	-	-	-	76,429	74,985
PCR Clergy Assistance Program	68,555	65,846	-	-	-	(68,555)	65,846	76,196
PCR Ministry Spouse Support Fund Program	-	-	-	-	-	-	-	79,985
PCR ACPT Management Fee	987,887	-	-	-	-	-	987,887	723,271
PCR Replenish Synod Risk Reserve	49,851	-	-	-	-	-	49,851	47,306
PCR Property Receipt Levy	587,862	-	-	-	-	-	587,862	340,000
Sundry Parishes and Organisations	10,525	-	1,741,232	-	-	-	1,751,757	6,400
Parochial Network Costs Sub-total	11,135,649	123,770	1,799,156	14,748	6,324	(68,555)	13,011,092	9,794,594
Clergy Support Cost contributions								
PCR Superannuation	5,679,679	-	-	-	-	-	5,679,679	5,560,092
PCR LSL	850,936	-	-	-	-	(850,936)	-	(928)
LSL - Payments to the Anglican LSL Fund	-	-	897,790	-	-	-	897,790	869,381
PCR Stipend Continuance	1,493,457	-	-	-	-	(1,493,457)	-	(47,549)
Stipend Continuance Insurance Expense	-	1,598,884	-	-	-	-	1,598,884	1,478,989
PCR S&A	59,390	-	-	-	-	(59,390)	-	-
Clergy Support Cost contributions Sub-total	8,083,462	1,598,884	897,790	-	-	(2,403,783)	8,176,353	7,859,985
Church Land Acquisition Levy	2,453,987	-	-	-	-	-	2,453,987	2,732,198
Claims Paid	-	533,562	-	26,093	16,984	-	576,639	2,324,614
Audit Fees	14,760	-	-	-	-	-	14,760	13,800
Bad Debts Expense	18,868	-	-	-	-	-	18,868	11,506
Operating Costs	300	-	-	-	-	-	300	300
Sundry Expenses	-	-	-	-	-	-	-	-
TOTAL EXPENSES	21,707,026	2,256,216	2,696,946	40,841	23,308	(2,472,338)	24,251,999	22,736,997
NET SURPLUS/(DEFICIT)	(475,224)	(6,393)	53,423	37,549	14,786	-	(375,859)	144,181

Consolidated Balance Sheet as at 31 December 2023

	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-22 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
Assets								
Cash	1,096,296	335,513	547,261	528,865	125,883	-	2,633,818	3,178,816
PCR Receivables - Parishes	-	-	-	-	-	-	-	-
Organisations Receivable	-	-	-	-	-	-	-	-
Other receivables	162,003	150,223	26	5,950	9,977	-	328,179	272,391
TOTAL Assets	1,258,299	485,736	547,287	534,815	135,860	-	2,961,997	3,451,207
Liabilities								
LSL Fund Payable	473,105	-	225,000	-	-	-	698,105	-
Other Payables	27,100	-	614	-	-	-	27,714	839,170
TOTAL Liabilities	500,205	-	225,614	-	-	-	725,819	839,170
Net Assets	758,094	485,736	321,673	534,815	135,860	-	2,236,178	2,612,037
Funds								
Accumulated Surplus - Prior Year	1,233,318	492,129	268,250	497,266	121,074	-	2,612,037	2,467,856
Net Surplus/(Deficit) - Current Year	(475,224)	(6,393)	53,423	37,549	14,786	-	(375,859)	144,181
TOTAL Funds	758,094	485,736	321,673	534,815	135,860	-	2,236,178	2,612,037

Notes to the financial report for the year ended 31 December 2023**1. Summary of significant accounting policies**

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

(a) Basis of preparation

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

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

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

fund is joining the amalgamated accounts a credit to equity is generally recognised to record the net assets that have been included in the amalgamated accounts.

Historical cost convention

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

(b) Revenue recognition

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

Grants and donations

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

Distributions

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

Interest

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

Recoveries

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

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

Recognition is on an accruals basis.

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Cash and cash equivalents

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

In addition to cash and cash equivalents balances the Parish Funds have adopted a policy which includes short-term investments as a cash and cash equivalent balance. These investments are lodged with the Diocesan Cash Investment Fund (**DCIF**). The loans to DCIF are at call.

(e) Receivables

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

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

(f) Fair value estimation

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

(g) Payables

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

(h) Provisions

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

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

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

(i) Goods and Services Tax (GST)

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

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

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

(j) Income tax

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

2. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2023.

The financial statements were authorised for issue on 8 May 2024 by the Finance Committee of the Standing Committee of the Synod.

MEMBERS' DECLARATION

The members of the Finance Committee of the Standing Committee of the Synod declare that the financial statements and notes set out on pages 46 to 50 –

- (a) comply with the accounting policies set out in note 1,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2023 and of its performance for the year ended on that date.

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

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

Assurance Procedures

The Finance Committee engaged Grant Thornton to undertake a range of “Agreed upon procedures” to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by Grant Thornton in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

MARK ROBINSON
Member

8 May 2024

Synod Funds Amalgamated

Agreed-upon Procedures Report on Funds of the Synod of the Anglican Church Diocese of Sydney

To the Members of the Finance Committee of the Standing Committee

Purpose of this Agreed-Upon Procedures Report and Restriction on Use

Our report is solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in its assessment of the validity, accuracy, and authorisation of the selected transactions for the Funds as to satisfy the objective of the procedure as per the agreed-upon procedures engagement letter and may not be suitable for another purpose. As required by ASRS 4400, use of this report is restricted to the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney. Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

Responsibilities of the Engaging Party and the Responsible Party

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney has acknowledged that the agreed-upon procedures are appropriate for the purpose of the engagement.

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney is responsible for the subject matter on which the agreed-upon procedures are performed.

Practitioner’s Responsibilities

We have conducted the agreed-upon procedures engagement in accordance with the Australian Standard on Related Services ASRS 4400, *Agreed-Upon Procedures Engagements*. An agreed-upon procedures engagement involves our performing the procedures that have been agreed with, and reporting the findings, which are the factual results of the agreed-upon procedures performed. We make no representation regarding the appropriateness of the agreed-upon procedures.

This agreed-upon procedures engagement is not an assurance engagement. Accordingly, we do not express an opinion or an assurance conclusion.

Had we performed additional procedures, other matters might have come to our attention that would have been reported.

Professional Ethics and Quality Control

We have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board *Code of Ethics for Professional Accountants (including Independence Standards)* (the Code) and the independence requirements in Part 4A of the Code.

We apply Australian Standard on Quality Management ASQM 1, *Quality Management for Firms that Perform Audits or Reviews of Financial Reports and Other Financial Information, or Other Assurance or Related Services Engagements*, which requires us to design, implement and operate a system of quality management including policies or procedures regarding compliance with ethical requirements, professional standards and applicable legal and regulatory requirements.

Procedures and Findings

We have performed the procedures described below [*not reproduced here*], which were agreed upon with the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in the Agreed Upon Procedures dated 15th January 2024.

Grant Thornton Audit Pty Ltd Chartered Accountants

James Winter
Partner – Audit & Assurance

Sydney, 23 May 2024

Synod – St Andrew’s House Fund

Annual Financial Report – 31 December 2023

Statement of comprehensive income for the year ended 31 December 2023

	Notes	2023 \$	2022 \$
Revenue from continuing operations			
Interest		50,460	12,824
Distributions from St Andrew's House Trust		3,000,000	2,750,000
Total revenue from continuing operations		<u>3,050,460</u>	<u>2,762,824</u>
Expenses from continuing operations			
SDS Management fee		94,788	92,472
Payments under ordinance to the Anglican Church Growth Corporation		-	11,095
Total expenses from continuing operations		<u>94,788</u>	<u>103,567</u>
Share of net profit/(loss) of investments	5	(17,646,697)	1,118,616
Surplus/(deficit) for the year		<u>(14,691,025)</u>	<u>3,777,873</u>
Other comprehensive income			
Funding of provision for distribution	6	(3,225,000)	(2,400,000)
Total comprehensive income/(deficit) for the year		<u>(17,916,025)</u>	<u>1,377,873</u>

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

Statement of financial position as at 31 December 2023

	Notes	2023 \$	2022 \$
ASSETS			
Current assets			
Cash and cash equivalents	3	2,232,148	1,691,186
Receivables	4	20,855	6,145
Total current assets		2,253,003	1,697,331
Non-current assets			
Investment in St Andrew's House Trust	5	94,675,053	112,321,750
Total non-current assets		94,675,053	112,321,750
Total assets		96,928,056	114,019,081
LIABILITIES			
Current liabilities			
Provisions	6	3,225,000	2,400,000
Total current liabilities		3,225,000	2,400,000
Net assets		93,703,056	111,619,081
FUNDS			
Capital	7	78,945,046	78,945,046
Reserves	8	4,695,794	3,671,250
Accumulated surplus		10,062,216	29,002,785
Total Funds		93,703,056	111,619,081

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

Statement of changes in equity for the year ended 31 December 2023

	Notes	Capital	Reserves	Accumulated surplus	Total
		\$	\$	\$	\$
Balance at 1 January 2022		78,945,046	3,671,250	27,624,912	110,241,208
Surplus/(Deficit) for the year		-	-	1,377,873	1,377,873
Total comprehensive income for the year		-	-	1,377,873	1,377,873
Transactions with beneficiaries:					
Share of SAHT’s movement in reserves	8	-	-	-	-
		-	-	-	-
Balance at 31 December 2022		78,945,046	3,671,250	29,002,785	111,619,081
Surplus/(Deficit) for the year		-	-	(17,916,025)	(17,916,025)
Total comprehensive income for the year		-	-	(17,916,025)	(17,916,025)
Transactions with beneficiaries:					
Share of SAHT’s movement in reserves	8	-	1,024,544	(1,024,544)	-
		-	1,024,544	(1,024,544)	-
Balance at 31 December 2023		78,945,046	4,695,794	10,062,216	93,703,056

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

Statement of cash flow for the year ended 31 December 2023

	Note	2023	2022
		\$	\$
Cash flows from operating activities			
Interest received		35,749	6,825
Distributions received		3,000,000	2,750,000
Payments to suppliers (SDS Management fee)		(94,787)	(92,472)
Net cash inflow from operating activities		2,940,962	2,664,353
Cash flows from financing activities			
Payments under ordinance to the Anglican Church Growth Corporation		-	(11,095)
Distributions paid to EOS Expenditure Fund		825,000	(77,000)
Capital paid out		(3,225,000)	(2,400,000)
Net cash (outflow) from financing activities		(2,400,000)	(2,488,095)
Net change in cash held		540,962	176,258
Cash at the beginning of the period		1,691,186	1,514,928
Cash at the end of the period	3	2,232,148	1,691,186

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

Notes to the annual financial report for the year ended 31 December 2023

1. Purpose

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

The purposes of the Trust are:

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

2. Summary of significant accounting policies

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

(a) Basis of preparation

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

Historical cost convention

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

Critical accounting estimates

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

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

(b) Investment in St Andrew’s House Corporation

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

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

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

(i) Lease income

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

(ii) Investment property

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

Valuation basis

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

An independent valuation of the Tower, the St Andrew’s House car park and Town Hall Square Arcade has been undertaken by Jones Lang LaSalle. For valuation purposes, St Andrew’s House is considered to be a single asset and its separate parts not independently realisable. The values provided for the Tower, Car Park and Town Hall Square Arcade are notional assessments of the value of the separate parts of the building.

The capitalisation rates adopted by the valuer are as follows:

	2023	2022
	%	%
Tower and Car Park	6.75	5.75
Town Hall Square Arcade	6.25	6.00

The valuation is as follows:

	2023	2022
	\$	\$
Tower and Car Park	147,000,000	177,500,000
Town Hall Square Arcade	28,000,000	35,000,000
	175,000,000	212,500,000

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

(iii) Sinking fund

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

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

(iv) Reserves

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

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

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

(c) Revenue recognition

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

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

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

(d) Income tax

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

(e) Acquisitions of assets

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

(f) Impairment of assets

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

(g) Cash and cash equivalents

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

Cash includes amounts loaned to the Diocesan Cash Investment Fund (**DCIF**). These loans are at call. DCIF pays interest quarterly.

(h) Receivables

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

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

(i) Payables

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

(j) Goods and Services Tax (GST)

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

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

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

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

(k) Capital

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

3. Current assets – Cash and cash equivalents

	2023	2022
	\$	\$
Current account with Sydney Diocesan Services	-	2,322
Diocesan Cash Investment Fund (DCIF)	2,232,148	1,688,864
	2,232,148	1,691,186

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

4. Current assets – Receivables

	2023	2022
	\$	\$
Diocesan Cash Investment Fund interest receivable	20,855	6,145
	20,855	6,145

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

	Note	2023	2022
		\$	\$
Beneficial interest in the St Andrew’s House Trust		94,675,053	112,321,750
Movements in carrying amounts of investment in associate			
Carrying amount at 1 January		112,321,750	111,203,134
Share of net (deficit) surplus of investments		(17,646,697)	1,118,616
Carrying amount at 31 December		94,675,053	112,321,750
Comprised of:			
Capital invested		4,714,615	4,714,615
Future rental costs reserve	8	842,500	1,310,000
Non-sinking fund capital works reserve	8	3,853,294	2,361,250
Strategic projects reserve	8	-	-
Accumulated surplus		85,264,644	103,935,886
		94,675,053	112,321,751

(a) Summarised financial information of associates

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

	Ownership	Synod - St Andrew's House's share of:			
	Interest	Assets	Liabilities	Revenues	Surplus/(Deficit)
	%	\$	\$	\$	\$
2023					
St Andrew's House Trust	50	95,336,873	661,820	7,103,245	(14,646,697)
2022					
St Andrew's House Trust	50	113,270,317	948,567	6,615,156	3,868,616

(b) Share of capital commitments

	2023	2022
	\$	\$
Share of capital commitments of St Andrews House Trust	101,977	73,396

6. Provisions

	2023	2022
	\$	\$
Current		
Provision for distribution to the Synod Appropriations Fund	3,225,000	2,400,000

7. Capital

	2023	2022
	\$	\$
Balance 31 December	78,945,046	78,945,046

Capital has been contributed by variations of the trusts declared in the *St Andrew's House Trust Ordinance 2015*.

8. Reserves

	2023	2022
	\$	\$
Share of SAHT’s future rental costs reserve	842,500	1,310,000
Share of SAHT’s future non-sinking fund capital works reserve	3,853,294	2,361,250
Share of SAHT’s strategic projects reserve	-	-
	<u>4,695,794</u>	<u>3,671,250</u>
Movements:		
Future rental costs reserve (a)		
Balance at 1 January	1,310,000	1,310,000
Share of increase in SAHT’s future rental costs reserve	(467,500)	-
Balance at 31 December	<u>842,500</u>	<u>1,310,000</u>
Future non-sinking fund capital works reserve (b)		
Balance at 1 January	2,361,250	986,250
Share of increase in SAHT’s future non-sinking fund capital works reserve	1,492,044	1,375,000
Balance at 31 December	<u>3,853,294</u>	<u>2,361,250</u>
Strategic projects reserve (c)		
Balance at 1 January	-	1,375,000
Share of increase in St Andrew’s House Corporation’s strategic projects reserve	-	(1,375,000)
Balance at 31 December	<u>-</u>	<u>-</u>
Total Reserves	<u><u>4,695,794</u></u>	<u><u>3,671,250</u></u>

Nature and purpose of reserves**(a) Future rental costs reserve**

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

(b) Future non-sinking fund capital works reserve

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

(c) Strategic projects reserve

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

9. Events occurring after the balance sheet date

The members are not aware of any other events occurring after reporting date that impact on the financial report as at 31 December 2023.

The financial statements were authorised for issue on 12 June 2024 by the Finance Committee of Standing Committee.

MEMBERS' DECLARATION

The members of the Finance Committee of the Standing Committee of the Synod declare that the financial statements and notes set out on pages 53 to 61:

- (a) comply with the accounting policies set out in note 2,
- (b) give a fairly presented view of the Fund's financial position as at 31 December 2023 and of its performance for the year ended on that date.

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

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

Assurance Procedures

The Finance Committee engaged Grant Thornton to undertake a range of "Agreed upon procedures" to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by Grant Thornton in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

MARK ROBINSON
Member

12 June 2024

Synod – St Andrew's House Fund

Agreed-upon procedures report to the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney

To the Members of the Finance Committee of the Standing Committee

Purpose of this Agreed-Upon Procedures Report and Restriction on Use

Our report is solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in its assessment of the validity, accuracy, and authorisation of the selected transactions for the Funds as to satisfy the objective of the procedure as per the agreed-upon procedures engagement letter and may not be suitable for another purpose. As required by ASRS 4400, use of this report is restricted to the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney. Accordingly, we expressly disclaim and do not accept any responsibility or liability to any party other than the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney for any consequences of reliance on this report for any purpose.

Responsibilities of the Engaging Party and the Responsible Party

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney has acknowledged that the agreed-upon procedures are appropriate for the purpose of the engagement.

The Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney is responsible for the subject matter on which the agreed-upon procedures are performed.

Practitioner’s Responsibilities

We have conducted the agreed-upon procedures engagement in accordance with the Australian Standard on Related Services ASRS 4400, *Agreed-Upon Procedures Engagements*. An agreed-upon procedures engagement involves our performing the procedures that have been agreed with, and reporting the findings, which are the factual results of the agreed-upon procedures performed. We make no representation regarding the appropriateness of the agreed-upon procedures.

This agreed-upon procedures engagement is not an assurance engagement. Accordingly, we do not express an opinion or an assurance conclusion.

Had we performed additional procedures, other matters might have come to our attention that would have been reported.

Professional Ethics and Quality Control

We have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board *Code of Ethics for Professional Accountants (including Independence Standards)* (the Code) and the independence requirements in Part 4A of the Code.

We apply Australian Standard on Quality Management ASQM 1, *Quality Management for Firms that Perform Audits or Reviews of Financial Reports and Other Financial Information, or Other Assurance or Related Services Engagements*, which requires us to design, implement and operate a system of quality management including policies or procedures regarding compliance with ethical requirements, professional standards and applicable legal and regulatory requirements.

Procedures and Findings

We have performed the procedures described below [*not reproduced here*], which were agreed upon with the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in the Agreed Upon Procedures dated 15th January 2024.

Grant Thornton Audit Pty Ltd Chartered Accountants

James Winter
Partner – Audit & Assurance

Sydney, 23 May 2024

Sadleir: Proposal to change the status of the provisional parish to a parish

(A report of the South Western Regional Council.)

Purpose

1. The purpose of this report is to propose that the Provisional Parish of Sadleir be classified as a parish.

Recommendations

2. Synod receive this report.
3. Synod assent to the classification of Sadleir as a parish with effect from 1 November 2024.

Support of the South Western Regional Council

4. On 6 June 2024, the South Western Regional Council resolved to support the request that the Provisional Parish of Sadleir be classified as a parish under the *Parishes Ordinance 1979*.

Parish information

5. The ministry of the gospel first arrived in the socially marginalized Green Valley area in 1963. Over this period of more than 60 years, there have been ministry centres at Ashcroft, Busby, and Sadleir. The Ashcroft and Busby sites have both been sold over the years (the proceeds of the latter going towards Hoxton Park Anglican Church). The current building at Sadleir was opened in 1968 and was made possible by a generous donation from St Luke's Liverpool. The generosity of St Luke's is one of several examples of gospel generosity from outside of the parish. Similarly, Sadleir's former branch church of St Clement's Busby was warmly supported financially by St Clement's Mosman, and most recently St Faith's Narrabeen have been extremely generous in helping with some significant property maintenance costs. During this time, the ecclesiastical district has never held full parish status.
6. Sadleir along with neighbouring suburbs Miller, Busby, Ashcroft, Cartwright, and Heckenberg are clustered together to the west of Liverpool. All of these suburbs are within the parish, along with some parts of Green Valley. The 2168 postcode (in which all of these suburbs are found) is home to 46,052 residents. The area is more religious than the average Australian, or NSW, Local Government Area, but while it is home to a significant number of Roman Catholics, Buddhists, and Muslims, those claiming Anglican affiliation are low in number; less than 7% of the population identify as Anglican.

Religious affiliation, top responses	2168. NSW	%	New South Wales	%	Australia	%
All people						
Catholic	10,563	23.5	1,807,730	22.4	5,075,907	20.0
Islam	8,254	18.3	349,240	4.3	813,392	3.2
No Religion, so described	6,160	13.7	2,644,165	32.8	9,767,448	38.4
Buddhism	5,066	11.3	222,770	2.8	615,823	2.4
Not stated	3,483	7.7	548,340	6.8	1,751,052	6.9

7. St Mark's currently has approximately 80 adult members, and 30 under 18s (including 8 babies and toddlers).

8. Being in a marginalised area, finances have always been tight, and the Lord has constantly been kind in providing in various ways. There are several individuals from outside of the parish who support them financially, collectively called 'the Friends of St Mark's'. The provisional parish are likewise very thankful for Engadine/Heathcote, and Newtown/Erskineville parishes who have committed to supporting them financially. They have also been deeply thankful for Anglicare's employment of a community chaplain, who serves as a member of their staff team, with a strong focus on sharing help for today, and hope for tomorrow with the local community. Furthermore, they give thanks to God for St Faith's Narrabeen. The provisional parish's properties were in poor condition, and while they were able to afford some of the repairs, St Faith's stepped in at the end of 2022, giving them a wonderful hand up in taking on a number of these repairs themselves. If not for the help of St Faith's, their properties would be in too poor a state of repair for them to apply for full parish status.
9. The paid staff include a rector, the Rev Dave Morgan, and Mrs Erin Bennett (Part time administrator).
10. The provisional parish are very thankful that Anglicare funded Mr Beejai Abrahams as a community chaplain from November 2020 to April 2024 and are very thankful for Anglicare's ongoing support of the parish as they together seek a new community chaplain to commence in early 2025.
11. The provisional parish provides a range of other ministries including –
 - (a) Mobile Community Pantry (in partnership with Anglicare).
 - (b) An outreach playgroup.
 - (c) Special Religious Education in Ashcroft, Busby, Miller, and Sadleir Public Schools.
 - (d) Several weekly Small Group Bible Studies.
 - (e) Semi regular courses including Christianity Explained, Christianity Explored, First Steps, Sorted (Men's Holistic Life Skills), and Grief Share.
 - (f) A Community Chaplain, accredited by the Department of Communities and Justice to facilitate Working Development Orders, through which tens of thousands of dollars of fines have been paid.
 - (g) A Friday night youth group is held, with 10 or so year 6-11s attending regularly. Many of these are from unchurched homes. Only a small number of these attend Sunday services regularly. Children's programs are run at both of the Sunday services.

Criteria for Parish Status (clause 6) as stated in the *Parishes Ordinance 1979*

12. In accordance with clause 6 of the *Parishes Ordinance 1979*, the wardens certify that over the last 3 years –
 - (a) Local revenue exceeded minimum threshold.
 - (b) The Rector was paid the necessary stipends and allowances and provided with a residence.
 - (c) All cost recovery charges were paid.
 - (d) A residence approved as suitable by the Archbishop is available for the Minister.
 - (e) There are buildings available in the parish for use by a congregation meeting for worship and other purposes.
 - (f) These buildings are in good condition and suitable for purpose, and title is vested in the Anglican Church Property Trust.
 - (g) The parish is able to service all its debts.
 - (h) The parish is in a sound financial condition.

Particulars of all church trust property

13. Details of property held by the Anglican Church Property Trust upon trust for the Provisional Parish are as follows. The buildings used for worship and the rectory are in good condition, and the property at 29 Heckenberg Ave has just had its kitchen replaced and other repairs made. The Provisional Parish is currently partnering with the Sustainable Development Group, and Integricare to convert the old rectory into a Christian preschool run by Integricare as an expression of care for local children and a sharing the gospel with them and their families. The funding for this is assisted by a NSW

government grant of \$2.3 Million and construction is anticipated to commence in July 2025 with the preschool opening on the old rectory site in 2026.

Property	Value of Land	Value of Building (at IRV)	Value of Contents (at IRV)
Church/Hall	1,107,000	2,382,200	114,800
Old Rectory	553,000	619,400	5,330
Rectory	597,000	903,900	30,350
29 Heckenberg Ave	577,000	377,500	2,610
Total	2,834,000	4,283,000	153,090

* All information taken from 2023 audited Financial Statement

Summary of consolidated receipts and payments

14. A summary of the financial position over the past three years.

	2021	2022	2023
Income			
Offerories and Donations	220,655	264,062	249,618
Grants	0	5,900	0
Property Income	56,915	21,350	25,600
Other Income	11,521	27,330	35,321
Total Income	289,091	318,624	310,539
Operating expenses			
Ministry staff	191,059	185,200	196,225
PCR	22,404	20,266	25,450
Resources and Ministry	9,405	19,811	18,161
Missions	22,228	23,685	22,450
Parish Administration	9,401	4,628	7,199
Property Expenses	24,662	87,131	38,735
Total Expenses	279,159	340,722	308,220
Surplus / (Loss)	9,932	(22,080)	2,319

15. Summary of assets and liabilities as of end of fiscal year 2023 –

Assets	
Total Current Assets	86,107
Total Non-Current Assets	7,270,090
Total Assets	7,356,107
Liabilities	
Total Current Liabilities	41,735
Total Liabilities	41,735
Net Assets	7,314,372

For and on behalf of the South Western Regional Council.

Sussex Inlet: Proposal to change the status of the provisional parish to a parish

(A report of the Wollongong Regional Council.)

Purpose

1. The purpose of this report is to propose that the Provisional Parish of Sussex Inlet be classified as a parish.

Recommendations

2. Synod receive this report.
3. Synod assent to the classification of Sussex Inlet as a parish with effect from 1 January 2025.

Support of the Wollongong Regional Council

4. On 12 March 2024, the Wollongong Regional Council resolved to support the request that the Provisional Parish of Sussex Inlet be classified as a parish under the *Parishes Ordinance 1979*.

Parish information

5. Sussex Inlet has been a parochial unit within the Diocese since 2009, when Archbishop Peter Jensen created it as a provisional parish from a portion of the Parish of Ulladulla. It serves a small coastal community, and has maintained a steady ministry for the last 15 years. With the help of a bequest, the provisional parish was able to purchase the rectory, previously leased from the Wollongong Regional Council, in 2022.
6. This completed all the criteria for parish status under the *Parishes Ordinance 1979*, and the parish council has now voted to seek recognition as a full parish.

Particulars of all church trust property

7. Details of property held by the Anglican Church Property Trust upon trust for Sussex Inlet are as follows, all of which are in good condition –

Property	Value
Land (8 Iverison St)	300,000
Church and Hall	346,000
Rectory (12 Seaberry St)	450,000
Total	1,096,000

8. The rectory is at 12 Seaberry St, and meets the diocesan standards for such a dwelling.

Estimate of Anglican Affiliation within the Parish

9. St Mark's Church is based in the town of Sussex Inlet which had a population of 3,888 people (2021 census), of which 25% claim an affiliation with the Anglican Church. Two other smaller villages fall within the parish boundaries, giving a total population of 4,694, with 24.5% claiming Anglican affiliation.

10. This population consists of 2,087 households: 1,280 families, 755 lone persons, and 52 group households.

Estimate of Congregation Size

11. There are two congregations, meeting on Sundays at 9.30am and 5.30pm. In 2023, Sunday attendance averaged 39 and 18 respectively.

Summary of Financial Standing

12. A summary of the Statement of Comprehensive Income from the audited accounts for 2023:

	2022	2023
Income		
Offertories	137,760	153,175
Other Income	42,894	24,626
Total Income	180,654	177,801

Operating expenses	2022	2023
Ministry staff	85,827	86,983
PCR	30,466	32,031
Resources and Ministry	804	1,126
Parish Donations	9,263	10,719
Parish Administration	2,523	4,183
Ministry Property Expenses	11,846	17,707
Trading Activity Expenses	-	-
Other	31,987	10,933
Total Expenses	172,716	163,682
Surplus / (Loss)	7,938	14,120

13. A summary of the Statement of Financial Position from the 2023 audited accounts:

	2023
Assets	
Current assets	126,078
Non-current assets	1,142,849
Total Assets	1,268,927

Liabilities	
Current liabilities	207,689
Non-current liabilities	125,304
Total Liabilities	332,993

Net Assets	935,934
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14. The parish held a balance of \$126,078 in its bank accounts at the end of 2023.
15. The parish has taken out a \$250,000 loan to purchase the rectory. They anticipate repaying this from specific donations and general offertory over the next 12 years. Once this mortgage is repaid, a condition of the sale ordinance to the parish creates a small debt owing to the Wollongong Regional Council, which will be managed as appropriate at the time.

Criteria for Parish Status (clause 6) as stated in the *Parishes Ordinance 1979*

16. In accordance with clause 6 of the *Parishes Ordinance 1979*, the wardens of the parish certify as follows –
- (a) Local revenue in 2023 exceeded minimum threshold.
 - (b) The Rector was paid the necessary stipends and allowances, and provided with a residence.
 - (c) All cost recovery charges were paid.
 - (d) A residence approved as suitable by the Archbishop is available for the Minister.
 - (e) There are buildings available in the parish for use by a congregation meeting for worship and other purposes.
 - (f) These buildings are in good condition and suitable for purpose, and title is vested in the ACPT.
 - (g) The parish is able to service all its debts.
 - (h) The parish is in a sound financial condition.

For and on behalf of the Wollongong Regional Council.

PETER HAYWARD
Bishop of Wollongong

3 May 2024

64/23 Attendance Patterns and Mission in the Diocese

(A report of the Standing Committee.)

Key Points

- Over the period 2013-2023, total Sydney Anglican adult attendance declined 7%, or 14% against population.
- Adult attendance declined at approximately two-thirds of Sydney Anglican comparable church centres¹, and only one-third of church centres recorded an increase in attendance.
- The proportion of adult newcomers as measured by the National Church Life Survey (**NCLS**) has been steadily declining: from 12.4% in 2001 to 5.4% in 2021. With fewer new people joining churches, the churches that are growing are primarily growing at the expense of churches that are declining.
- After a period of stability 2013-2017 a noticeable decline in attendance was recorded in 2018-2019, especially in the most rapidly secularising parts of our Diocese (the Northern and Wollongong regions).
- The issues are not just external. There are denominational and congregational factors also at play. Northern and Wollongong regions had the lowest number of newcomers. These regions also recorded results below the Diocesan average on the key internal mission indicators (as selected from the NCLS for Mission 2020), and other NCLS indicators relating to congregational character and leadership.
- There are now fewer large churches, and the large churches declined at a greater rate than medium and small-sized churches.
- Following the temporary decline associated with the COVID-19 pandemic, attendance has 'bounced back' to a level higher than the trajectory of decline that was recorded in 2017-2019. Nevertheless, the final adult attendance figure for 2023 recorded a slight decline from the 2019 figure.

Purpose

1. The purpose of this report is to respond to the request in Synod resolution 64/23, paragraph (e), that the Standing Committee "initiate an analysis of average attendance trends, and an assessment of the likely impact of social changes upon average attendance, and report back to Synod in 2024".

Recommendations

2. Synod receive this report.
3. Synod, noting the report '64/23 Attendance Patterns and Mission in the Diocese', request the Standing Committee to consider the recommendations of the report (paragraphs 111-130), take appropriate steps to enact those recommendations it chooses to prioritise, and bring a report to the next session of the Synod with an update on progress.

Background

4. Synod passed resolution 64/23 in the following terms –

'Synod –

¹ A "church centre" is defined as a specific geographical location where Anglican worship regularly occurs. Many parishes will have multiple centres, as these can include such centres as a branch church, or an aged care facility where Anglican services are held.

- (a) gives thanks to the Lord for –
 - (i) the faithful Anglican ministry efforts of both laity and clergy since 1788,
 - (ii) the crucial work of Moore Theological College, Anglicare, Youthworks, diocesan schools and other ministry organisations, in supporting the ministry of the Diocese’s churches,
 - (iii) the visionary and theological leadership of archbishops, past and present, and
 - (iv) the property and financial resources which facilitate the ministry of the Word,
which have all contributed to almost 40% of the national Anglican Church’s weekly attendance being within the geographical boundaries of the Diocese of Sydney,
 - (b) therefore encourages all Sydney Anglicans to pray for the lost, so that the Lord would open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in Christ (Acts 26:19),
 - (c) notes –
 - (i) the baby boomer generation, which constitutes a large percentage of the average attendance per week, has begun its progression to glory,
 - (ii) the population within the boundaries of the Diocese is booming and is projected to include an additional one million people by 2041,
 - (iii) the majority of that net population growth is expected to reside within the brownfield areas of Sydney, and
 - (iv) the challenges of ministering with ageing and often inadequate infrastructure within those brownfield areas,
 - (d) further notes the external, forthcoming government-imposed challenges to overcome, that may adversely affect the impact of our ministries, and
 - (e) requests the Standing Committee to initiate an analysis of average attendance trends, and an assessment of the likely impact of social changes upon average attendance, and report back to Synod in 2024.’
5. In response to the request in paragraph (e) of Synod resolution 64/23, on 11 December 2023 the Standing Committee appointed an Attendance Patterns Committee (**the Committee**) comprising the Rev Geoff Bates (Chair), Ms Karen Calayag, Miss Jennifer Flower, the Rev Dominic Steele, the Rev Andrew Bruce, the Rev Mike Doyle, and the Rev Dr Stephen Shead, to initiate an analysis of average attendance trends, and an assessment of the likely impact of social changes upon average attendance, and report to the Standing Committee by July 2024. The Committee elected the Rev Dominic Steele as Deputy Chair, who acted as Chair during the Rev Geoff Bates’ long service leave.
 6. The Committee met on the following eleven occasions: 6 February 2024, 21 February 2024, 6 March 2024, 20 March 2024, 3 April 2024, 30 April 2024, 9 May 2024, 28 May 2024, 27 June 2024, 2 July 2024, and 10 July 2024.
 7. The Committee benefited greatly from the wise counsel and significant expertise of Dr John Bellamy, Senior Researcher with Anglicare’s Social Policy and Research Unit, who served as a coopted member of the Committee. John’s expertise in providing analysis based on National Church Life Survey (**NCLS**) data was especially valuable. The Committee wishes to thank John for his contribution to its work.
 8. The Committee also wishes to thank the Diocesan Registrar, Mrs Catherine Rich, and the Registry team, for their assistance in compiling the raw data upon which this analysis is based. The Registry also actively engaged with the Committee to explain the past history and current processes involved in the collection, storage, and analysis of attendance statistics. The Committee is also grateful for Registry efforts in following up parishes who had not submitted attendance data in a timely manner.
 9. The Committee had access to a considerable suite of resources in its work, including the report of the Committee on Church Growth presented to the Synod in 1991, various reports and papers prepared for the former Strategy and Research Group, and more recent work in this field, such as Andrew Heard’s *Growth and Change: The danger and necessity of a passion for church growth*

(Matthias Media, 2024). The Committee also commissioned research from Dr John Bellamy, and conducted its own research, especially in the area of the intersection of attendance statistics and census statistics.

Doctrinal context

10. The analysis of church attendance needs to be carefully framed by our own theological convictions on the purpose of church, the expectation of growth and the desire for growth. Jesus in His great commission calls on His disciples to make disciples of all nations. It is our desire as disciples to see more and more people around us growing in trust and obedience to Jesus (to grow in numbers and depth).
11. We rejoice in the hope of the great commission and the right desire given to all Christians to see more people accept Jesus as Lord and Saviour. Our ministry efforts are for more people to be saved, and be established among the saints in a local church.
12. While we hope and pray that churches would grow, there is very little exegetical or theological evidence to suggest that all churches, in all locations and all ages will always grow. There are lots of things that make up a healthy church. Growth in numbers is potentially one of them. Growth on its own is not a sign of a healthy church, and lack of growth on its own is not evidence that a church is not healthy.
13. We reject the tacit accompanying idea that 'good ministers' will always see growth and lack of growth is always proof of 'poor ministry.' Jeremiah and Isaiah, and even Paul, conducted 'good ministry' but this was not always met with numerical growth. While church numerical growth is in a sense the easiest metric to measure, there are a complementary range of other focuses to improve the spiritual health of our churches.
14. The LORD will bring His harvest and so we are to labour faithfully (and indeed wisely, even shrewdly) in His field, as we have been given both the opportunity and responsibility. It is the LORD who gives the growth, we as his servants are called to sow generously and tirelessly. It is appropriate to also hold fast to Jesus' warnings about being a faithful and trustworthy worker who is ready and awaiting his Lord's return. The goal of our investigations has been to help us reflect and consider the nature and quality of our labours past, so as to shape and enthuse our ministry labours going forward.

Current questions and debate

15. A number of questions have been posed by Synod members regarding attendance statistics. Some of the contributing questions are:

Accurate figures

Are we growing, or shrinking, and if so, by how much?

Future expectations

Are we heading towards a further significant decline in attendance numbers, and why?

Causes of growth and decline

How much growth is genuine non-church arrivals (real newcomers, possibly conversions), and how much is transfer growth – from Anglican churches, or switcher growth from other denominations?

Is our lack of growth (if there is one) mainly due to issues of 'leadership skills / ministry strategy' or the 'soils' in which we are ministering?

What other patterns can we observe? For example: geography / culture, Non English Speaking Background (**NESB**) congregations, church styles (e.g. 'stole' parishes), church size, church conflict, church culture and leadership gifts, NCLS measures (e.g. 'newcomers', 'much growth in faith', 'invited someone to church in the last 12 months').

Has some of our preaching and ministry failed to equip our members to think biblically in the face of cultural change and to effectively connect/relate with the people we hope might come to our churches?

Specific questions about large versus small churches

Is there a difference in growth or decline between larger and smaller churches, and why?

Has the viability line for a parish changed?

The impact of, and recovery from, the COVID-19 pandemic (Covid)

To what extent have churches ‘bounced back’, and what does it say about the broader picture of growth/decline?

Are larger churches ‘bouncing back’ numerically better than smaller churches?

Finally, perhaps the most contentious questions in the background to the issue of attendance patterns are those related to ministry philosophy and diagnosing our current situation

Do our senior ministers and church leadership have an issue of ‘head’, ‘heart’ and ‘hands’?

Are there systemic issues in our Diocesan ecosystem affecting growth?

Is there a lack of cohesion in ministry and evangelistic endeavour between the ministry team and the lay members of the congregation?

Conversely, are we responding to the numerical decline with unhelpful alarmism and/or prayerless activism? Should our instinct be to change what we are doing, or to trust God with the biblical essentials of ministry and devote ourselves to prayer?

Should we think of growth in terms of “success” and decline as “failure”?

Are we resting on our laurels by focusing only on inputs to ministry and neglecting the harder process of assessing outcomes to consider whether we can do things in a more effective way? Is that a valid and needed diagnosis or a concerning shift?

Methodology, structure and approach

Four key factors

16. The growth and decline of congregations is the result of the interplay of a great many factors. These have been grouped into four main categories (See table below). The first two categories (national and local community factors) cover external factors related to the wider society while the second two categories cover factors internal to church life (denominational, leadership and congregational factors). This structure is drawn from ‘*Church Attendance Growth: Australian research on growth factors*’, John Bellamy, Peter Mayrick and Ioan Hastie, a report received by the Standing Committee on 20 March 2017.

National factors	Denominational factors
Local community factors	Congregational factors

Source: Hoge & Roozen, 1979.

17. **National factors** These are external factors or trends operating in the whole society that may affect church participation. These factors include social or cultural trends, such as changes in the values and beliefs of the wider population.

18. **Local community factors** As cities grow and develop, local communities often undergo significant change. Population shifts in the number of kinds of people who make up a local community can significantly affect the make-up of local congregations.
19. **Denominational factors** This set of internal factors include the structure, polity, theological orientation and approach to mission of denominations, which can affect the shape of ministry at the local congregational level.
20. **Congregational factors** The characteristics of a congregation such as its resources, group life, leadership and identity, may significantly impact upon attendance.

Colours

21. A consistent form of colour coding has been adopted. Throughout this report, **dark red indicates a drop of 20% or greater**, **medium red a drop of 10-19%**, **pink a drop of 0-9%**, **light green an increase of 0-9%**, **darker green an increase of 10-19%**, **bright green an increase of greater than 20%**

Church size categories

22. This report uses Tim Keller church size categories. They are: 'House' (1-39), 'Small' (40-199), 'Medium' (200-399) and 'Large' (400+). Keller also has a category of 'Very Large' (800+), but this was merged into the 'Large' category as there is only one centre in the Diocese that has an average adult weekly attendance above 800.

Data sets used and how prepared

23. Three sources of data were used in this report. Diocesan attendance statistics, analysed at the level of individual church centres, from 2013 to 2023; census data from 2016 and 2021; and NCLS data from 2016 and 2021.

Diocesan statistics

24. Over the ten year period (2013-2023) data from 436 different church centres has been analysed², ranging in size from small aged care facility congregations meeting monthly, to centres holding five services on a Sunday.³
25. In this report "**church centre**" is defined as a geographic ministry centre. Whilst the majority of parishes will have one ministry centre (the main church building), many parishes operate out of several different centres (for example, an amalgamated parish may have two or more physical church buildings separated in different suburbs and run a church service in a local school and aged care facility. In this example they would operate four centres. The NCLS records results by church centre (rather than, for example, aggregated by parish).
26. In this report, our analysis is based on **adult** attendance figures collected annually by the Registry. Of the 436 church centres for which attendance data was collected over the period 2013 to 2023, a total of 336 church centres recorded attendance in both 2013 and 2023. 29 church centres for which attendance data was recorded in 2023, did not exist in 2013. 55 church centres that recorded attendance data in 2013 had closed by 2023. There were 16 other church centres which began recording attendance after 2013, but had closed by 2023.
27. Complete diocesan statistics for 2016 were not available. Figures from 2020 and 2021 were so compromised due to Covid (e.g. impact of lockdowns, incomplete data, some parishes including livestream figures, and others not) that they have been left out of this analysis.

² As at 26 June 2024, 11 parishes had not submitted data for 2023 and estimates have been used for their centres.

³ This work principally focused on **adult attendance** (total "Weekly Average Service Attendance" as calculated by the Registry, for adults only). Early analysis focused on all attenders (i.e. including children). Ultimately, a thorough analysis of under-18 attendance was not undertaken, due to the significant change in 2019 to the way under-18 data was collected, as noted on page 129 of the 2020-2021 Year Book. It is not possible to compare under-18 attendance data pre-2019 with 2019 and subsequent years.

Understanding discrepancies

28. There are slight discrepancies in some cases between figures published in this report and figures found in past year books or in answers to Synod questions. There are simple and logical explanations for these discrepancies. A number in a Year Book or a Synod answer is correct at the time it was compiled. It is not unusual for parishes to submit data after a publication cut-off. Where data is not submitted an estimate has been used. This report uses the average of the previous and following year for estimates, and has used 2022 figures as an estimate for 2023 where a parish has not provided data. In some cases, these estimates vary from Registry estimates (for example, the Registry estimates for 2023 are an average of 2021 and 2022). In the course of this investigation, various transcription errors were discovered and corrected, such as the accidental reversal of adult and children figures for a centre. Some parishes occasionally submit data which clearly includes an error, or which misses a service or fails to distinguish accurately between different centres. Some parishes only submit combined adult and children data. If a parish changes its service time during the year there have been cases where 'double counting' has been uncovered. These are some examples of reasons for small discrepancies in published figures. Registry records will be progressively updated to correct any errors uncovered in the preparation of this report.

Census data

29. In order to try to identify trends in the state of the spiritual "soils" of the broader communities in which we are ministering, a comparison has been made of statistics from the 2016 and 2021 censuses, broken down into various geographical areas: Local Government Areas (**LGAs**), mission areas, and Diocesan regions. The census boundaries for these areas were derived from Anglicare's work in mapping parishes to 2021 census statistical areas. These were then retrofitted to the 2016 census in order to maintain the same areas for analysis. The statistics for a number of demographic categories were examined: religion, country of birth, language spoken at home, and index of relative socioeconomic disadvantage.

NCLS data

30. NCLS summary charts by region were provided for 2016 and 2021. Anglicare Researcher Dr John Bellamy also analysed diocesan attendance data for individual centres in 2017 and 2022 with the data provided by the 70% of parishes that took part in the NCLS in 2016 and 2021, in order to provide a table showing what correlations could be observed between church centre growth and decline and the makeup of members, mission indicators, and congregational and leadership characteristics.

Adjusting for population change

31. The expression "adjusted for population change" is used at points in this report. While attendance figures have shown growth and decline, the overall population of the Diocese of Sydney has grown significantly over the period under consideration, and it is helpful to take this growth into account. This report analyses Census data from 2016 and 2021 to calculate the total population of mission areas, local government areas, and regions. Attendance data (for adults) has been calculated as a percentage of the total adult population with 2013 attendance aligned to the 2016 adult population, and 2023 attendance aligned to the 2021 adult population. Although it is not possible to exactly align the years, the general trend is clear. Using as an example the Ryde Mission Area, there was a 2.8% increase in average adult weekly attendance from 2013 to 2023. The total adult population of the Mission Area increased by 12.7% from 2016 to 2021 – clearly attendance growth did not keep pace with population growth. When average adult weekly attendance (2013 and 2023) was expressed as a percentage of the total adult population (2016 and 2021), it showed a decline of 9% over time. This is what is meant when the report refers to a 9% decline "adjusted for population change".

Summary of results (2013 – 2023)

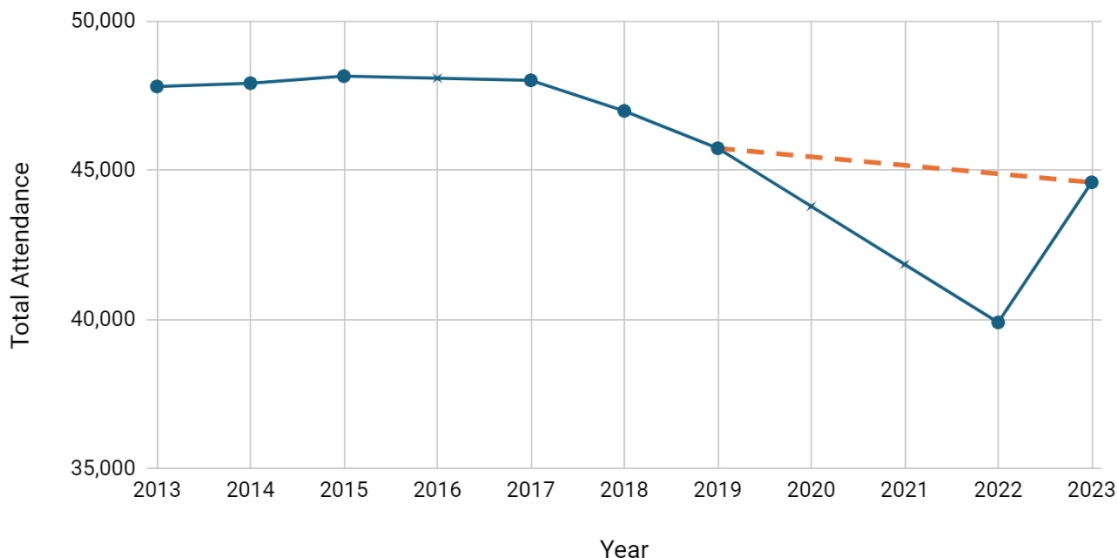
Diocesan results

32. Between 2013 and 2023, average weekly attendance for adults in the Diocese of Sydney declined by 3,209 persons, or 6.7%.

33. The Diocese experienced wafer thin growth between 2013 and 2017. Total attendance figures against the 2013 baseline were up in 2014 (+109), 2015 (+345) and 2017 (+206). Attendance numbers then began to decline sharply. Total attendance against the 2013 baseline declined progressively through 2018 (-819 or 1.7%) and 2019 (-2,069 or 4.3%), to a post Covid low in 2022 (-7,898 or 16.5%). In 2023 we have experienced some recovery in attendance against the 2013 baseline (-3,209 or 6.7%).

Diocesan Attendance 2013 - 2023

Figures for years 2016, 2020 & 2021 not available: see para. 27



34. However, when adjusted for population change, the decline over the ten year period is 14.4%, that is, the percentage of the wider community who are in Anglican churches has fallen by 14.4%. (Note that the population figures used were from the 2016 census and the 2021 census, respectively; population growth will have been even greater between 2013 and 2023.)

2013 Adult Attendance	2023 Adult Attendance	Change	%	Adjusted for Population Change
47,801	44,592	-3,209	-6.7%	-14.4%

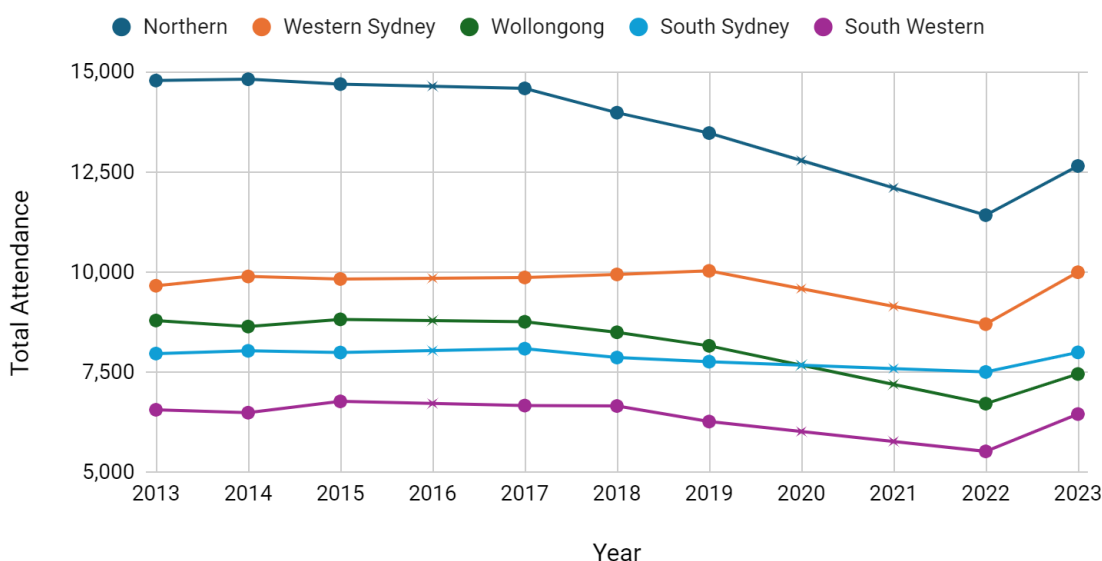
Results by Region⁴

35. Attendance changes have not been uniform across the five diocesan regions. The biggest declines in attendance have been in the Northern (-2,134, or -14.4%) and Wollongong (-1,336, or -15.2%) regions. There has been a slight decline in the South Western Region (-107, or -1.6%). The Western Sydney (+338, or +3.5%) and South Sydney (+30, or +0.4%) regions grew slightly.

⁴ For the purposes of consistent analysis **current** regional boundaries and mission areas are used throughout this report.

Regional Attendance 2013 - 2023

Figures for years 2016, 2020 & 2021 not available: see para. 27



36. When adjusted for population change, the figures for Wollongong (-22%), Northern (-20%) and South Western (-12%) regions are even more stark. In the Western Sydney (-9%) and South Sydney (-3%) regions, while raw numbers went up, the percentage of the total adult population in our churches went down.⁵

Region	2013 Adult Attendance	2023 Adult Attendance	Change	%	Adjusted for Population Change
Northern	14,793	12,659	-2,134	-14.4%	-20%
Western Sydney	9,667	10,005	338	3.5%	-9%
Wollongong	8,799	7,463	-1,336	-15.2%	-22%
South Sydney	7,973	8,003	30	0.4%	-3%
South Western	6,569	6,462	-107	-1.6%	-12%

Results by Mission Area⁶

37. Only four mission areas in the Diocese grew in attendance against population. Attendance grew in the Outer Inner West by 17% against population, in the Blue Mountains by 7%, and in both the Hills and Blacktown mission areas by just 1%. In addition, in raw numbers, we have seen growth in a further three mission areas: Macarthur (+353), Ryde (+54) and Sydney City (+14), though the Macarthur Mission Area has experienced a population explosion in that time (29%, second only to the 34% population growth in the Hills Mission Area). In Wollongong Region every mission area declined, although Southern Highlands (-12% population adjusted) fared better than the other four mission areas, with Wollongong South worst impacted (-33% population adjusted).
38. In the Northern Region, three (Lower North Shore, Upper North Shore and Warringah) of the four mission areas declined. In the Western Sydney Region, despite the population increases, attendance has declined in the Hawkesbury, Parramatta and Penrith mission areas. In the South Western Region, while Macarthur has grown (up 353 or +19% in raw terms), the growth has not kept pace with the population (adjusted for population -7%). In South Sydney Region, there has been a decline in the Inner West (-249), a rise in the Outer Inner West (+319), while the other parts of the region have been reasonably steady.

⁵ For more see: Appendix B available on the Synod webpage.

⁶ Analysis of attendance has also been undertaken by Local Government Area. See: Appendix A available on the Synod webpage.

Mission Area	2013 Adult Attendance	2023 Adult Attendance	Change	%	Adjusted for Population Change
Outer Inner West	1,297	1,616	319	25%	17%
Blue Mountains	1,375	1,501	126	9%	7%
Blacktown	1,534	1,626	92	6%	1%
Hills	2,465	3,309	844	34%	1%
Eastern Suburbs	2,304	2,263	-41	-2%	-4%
Sydney City	2,198	2,212	14	1%	-4%
Ryde	1,918	1,972	54	3%	-9%
St George West	796	736	-60	-8%	-12%
Macarthur	1,872	2,225	353	19%	-7%
Bayside	404	400	-4	-1%	-11%
Southern Highlands	1,070	1,051	-19	-2%	-12%
Inner West	1,770	1,521	-249	-14%	-12%
St George	1,506	1,357	-149	-10%	-14%
Lower North Shore	3,174	2,756	-418	-13%	-16%
Liverpool	1,483	1,300	-183	-12%	-19%
Wollongong	2,034	1,695	-339	-17%	-20%
Bankstown	912	837	-75	-8%	-15%
Shoalhaven	935	788	-147	-16%	-23%
Upper North Shore	6,957	5,792	-1,165	-17%	-22%
Hawkesbury	723	594	-129	-18%	-25%
Parramatta	2,118	1,784	-334	-16%	-25%
Penrith	1,452	1,191	-261	-18%	-26%
Sutherland	3,171	2,671	-500	-16%	-21%
Warringah	2,744	2,120	-624	-23%	-27%
Wollongong South	1,589	1,192	-397	-25%	-33%

Results by parish / centre

39. For confidentiality reasons this report does not include information that can be used to identify individual parishes.⁷
40. Analysis of centres that existed in both 2013 and 2023 (excluding those with adult attendance below 20) shows that 189 centres have declined while 110 have grown. And of those that have declined, the majority (126) have declined by more than 20% over ten years. Of those that have grown, over half (68) have grown by more than 20% over ten years.

Region	Grow 20+%	Grow 10-19%	Grow 0-9%	Decline 1-9%	Decline 10-19%	Decline 20+%
Northern	15	1	8	10	6	34
South Sydney	19	3	4	6	3	25
South Western	9	11	4	2	6	19
Western Sydney	14	4	3	8	5	25

⁷ A more detailed table of parish results (with the names of centres removed) has been prepared, for all 436 church centres. See Appendix B available on the Synod webpage.

Region	Grow 20+%	Grow 10-19%	Grow 0-9%	Decline 1-9%	Decline 10-19%	Decline 20+%
Wollongong	11	2	2	10	7	23
Total	68	21	21	36	27	126
Overall		110			189	

Analysis by church centre size: Tracking how the centres of each category in 2013 changed in size and attendance⁸

41. Of the 21 large centres (400+) in 2013, while 10 are still large centres, 11 have declined below the 400 attendance mark (as the table below shows).
42. Of the 50 medium centres (200-399) only 3 have grown to become large centres, 23 have declined below the 200 adult attendance figure.
43. 10 of the small centres (40-199) have broken through the 200 barrier, while 13 small centres have declined below the 40 mark. A further 15 small centres have closed.
44. Of the 107 'house churches' (1-39) that were operating in 2013, 40 have closed, 51 are still operating as 'house churches', and a further 16 have grown above the 40 mark.
45. Since 2013, we have seen 45 centres commence (some are fully fledged church plants, but the table also includes Sunday aged care facility services recorded by the Registry). 16 of these have subsequently closed. 13 recorded less than 40 adult attendance ('house churches'), 12 have grown to be small centres (40-199), while four have grown to over 200.
46. The complete results are shown in the table below.

Centre attendance – changes in size category (adult attendance)

Centre size	Number in 2013	Where are the 2013 centres in 2023?				
		Not Meeting	House (1-39)	Small (40-199)	Medium (200-399)	Large (400+)
Was Not Meeting	45	16	13	12	4	0
House (1-39)	107	40	51	16	0	0
Small (40-199)	213	15	13	175	10	0
Medium (200-399)	50	0	0	23	24	3
Large (400+)	21	0	0	0	11	10
Total	436	71	77	226	49	13

47. We have also tracked, for the centres in each size category in 2013, how their aggregate adult attendance changed over the subsequent 10 years.

Centre Size	2013	2023	Raw Change	% Change
House (1-39)	2,216	1,791	-425	-19%
Small (40-199)	21,341	19,153	-2,188	-10%
Medium (200-399)	13,302	12,066	-1,236	-9%
Large (400+)	10,942	9,251	-1,691	-15%

⁸ A more detailed analysis of results by centre size is available. Please refer to Appendix C available on the Synod webpage.

48. It should be noted that the table above tracks the change in 2013 centres to 2023, so the aggregate figure for 2023 does not equal total adult attendance in 2023 (i.e. it excludes 2,331 adult attenders in centres that have commenced since 2013).
49. Centres that were considered 'house' churches in 2013 had the greatest percentage decline in attendance over the 10 year period. They declined by 425 adults attending, or a total decline of 19%.
50. Large centres had the next greatest loss, declining 15% in attendance (-1,691 adults).
51. Small (-9%) and Medium (-10%) centres saw adult attendance decline by similar proportions (-2,188 and -1,236, respectively).
52. Importantly, the greatest increase in attendance is in new centres, where there were 2,331 adults meeting in church centres in 2023 that did not exist in 2013. It is important to note that total adult attendance in 2013 in the 55 centres that had closed by 2023 was 1,667. This shows a significant net increase (+664) in adult attendance between new centres and closed centres. There is no data available to indicate what percentage of those meeting in new centres had transferred from other centres.

Covid impact and partial recovery

53. In 2023 there has been a strong increase in attendance figures⁹ compared with the low of 2022. It is encouraging that, although the 2023 figures are still below those from 2019, we have bounced back to a much shallower trajectory of decline than 2018-2019.
54. The figures for 353 comparable centres show that, in 2023, two-thirds of centres (235) increased in attendance against 2022 (+5,849 adults). However, concerningly, 83 centres recorded a decline in attendance from 2022 to 2023 (-1,248 adults). The other centres recorded no change in adult attendance, or have not yet reported their attendance data. There is a particular concern for the 42 centres that recorded significant decline over the 10 years and also experienced no post Covid bounce back between 2022 and 2023.
55. We give praise to God that between 2019 and 2023 (i.e. over Covid), raw attendance numbers (adults) declined by only 1,140 or 2.5%. Overall, from anecdotal evidence, it seems we have come out of Covid less impacted than many comparable church networks (although there are significant regional differences).

2019 Adult Attendance	2023 Adult Attendance	Change	%
45,732	44,592	-1,140	-2.5%

56. The regional breakdown from the last four years shows again that the Wollongong Region and the Northern Region declined more rapidly. Attendance in the South Sydney and South Western regions has risen slightly, meaning there are now more adults attending Anglican churches in the South Sydney Region than in the Wollongong Region.

Region	2019 Adult Attendance	2023 Adult Attendance	Change	%
Northern	13,481	12,659	-822	-6%
Western Sydney	10,039	10,005	-34	0%
Wollongong	8,166	7,463	-703	-9%
South Sydney	7,771	8,003	232	3%
South Western	6,275	6,462	187	3%

⁹ At the time of writing, 11 parishes have yet to submit their 2023 attendance data. From those outstanding centres a slight net improvement in raw numbers is expected. It should be noted, however, that a substantial minority of centres did not record an increase in adult attendance from 2022 to 2023.

57. When examining change in average weekly adult attendance by region during Covid, whilst the Northern and Wollongong regions changed (more or less) in line with the general change over 10 years, the South Sydney Region grew 3% (against a change of 0% over the 10 year period), and Western Sydney recorded 0% (against a change of +3.5% over the 10 year period). The South Western Region recorded a 3% growth in adult attendance from 2019 to 2023, even though over the 10 year period attendance declined by 1.6%.

Region	% change (2013-2023)	% change (2019-2023)
Northern	-14.4%	-6%
Western Sydney	3.5%	0%
Wollongong	-15.2%	-9%
South Sydney	0.4%	3%
South Western	-1.6%	3%

58. The table below gives a broad-brush picture of the resilience and recovery of centres of different sizes through the Covid pandemic. The table tracks all the centres in each category in 2019, to show their change in attendance to 2023. Overall, from 2019 to 2023, larger centres had a greater decline in adult attendance than smaller centres. The decline in overall numbers increases from the smallest category ('House church' size: declined by 1%) through to the largest category ('Large' centre: declined by 9%).

Church Centre Size	2019 Adult Attendance	2023 Adult Attendance	Raw Change	% Change
House (1-39)	1,599	1,584	-15	-1%
Small (40-199)	22,425	21,605	-820	-4%
Medium (200-399)	11,795	11,344	-451	-4%
Large (400+)	9,913	8,985	-928	-9%

59. It should be noted that the aggregate adult attendance for 2023 in the table above only includes centres that recorded data in 2019 and 2023 (i.e. it excludes 1,074 adults attending centres in 2023 that did not exist in 2019).

Indigenous attendance

60. Aggregate adult attendance for the five Indigenous congregations in the Diocese were as follows: 74 (2018), 78 (2019), 77 (2022), 89 (2023). Attendance data collected by the Registry includes Macarthur Indigenous Church (Campbelltown Parish), Mount Druitt Indigenous Church (Minchinbury Parish), and Shoalhaven Aboriginal Community Church (Nowra Parish). Sunday attendance data for Scarred Tree Indigenous Ministries (within Glebe Parish) was provided directly by the parish. In addition, Evangelism and New Churches (**ENC**) was able to provide attendance data for Living Water Church Redfern, which is a "New Church", noting that the Living Water congregation is not exclusively Indigenous, and ENC congregations are not included in data collected by the Registry.
61. According to the 2021 NCLS, Indigenous persons comprised 1.0% of Sydney Anglican church attenders aged 15 years or more. Based on the adult attendance figures in the report for 2022, this would be approximately 400 adult attenders across the Diocese each week. In the wider community in the Diocese, the 2021 Census revealed that 1.8% of the population were Indigenous, or 95,267 people across the Diocese. A comparison of the NCLS and census data suggests that Indigenous attendees are under-represented in Sydney Anglican congregations, relative to their proportion in the wider community. It may be tentatively suggested that the total adult attendance across our five Indigenous congregations may account for around 20% of the persons who identified as Indigenous in all congregations across the Diocese.

Factors contributing to decline and growth

62. What follows is an analysis of factors that have potentially contributed to the changes outlined above. We look first at the external factors (National and Local Community) then at the internal factors (Denominational and Congregational).

A) National factors: the overall increase in secularisation of Australia

National factors	Denominational factors
Local community factors	Congregational factors

Source: Hoge & Roozen, 1979.

63. Historically, the number of Australians identifying as Christian has declined dramatically over the last 100 years. This can be traced through responses to the census religious affiliation question. In 1911, 96% identified as Christian. In 1971, 86% identified as Christian. The decline accelerated greatly, and in 2021 only 43.9% identified as Christian.¹⁰
64. There is no doubt that there is a relationship between the decline in church attendance and religious affiliation as measured in the census. However, the census figures mostly reflect a decline in nominal adherence, rather than in active practice, meaning that the trajectory of decline in practice has been shallower than the decline in adherence.
65. The rise in secularism is accompanied by a series of other significant social changes such as migration and globalisation, legal access to gambling, pornography, abortion, voluntary assisted dying, increased gender fluidity especially among youth, increased testing of religious freedoms, and the mainstreaming of LGBTIQ+ lifestyles.
66. Recent social changes also include extraordinarily rapid changes in technology (easy availability of information online, AI and the associated ethical issues along with cyberbullying) and economic shifts (growing financial discrepancy between owners and renters, the 24/7 work culture, loss of traditional jobs, high housing costs and rising homelessness, relationship breakdown and single parent families).
67. Additionally, some parishes may not have been as active as others in effectively pastorally addressing complex contemporary issues including child sexual abuse, family and domestic violence, identity issues and divorce and remarriage.
68. The graphs for both Diocesan and regional attendance year-by-year (paragraph 33, and paragraph 35) show that the most significant pre-Covid decline of recent years was recorded in 2018 and 2019, especially in the Northern and Wollongong regions. It may be possible that the Royal Commission into Institutional Responses to Child Sexual Abuse, the same-sex marriage plebiscite, a lack of biblical teaching on human sexuality and the accompanying public debate may have had impacts on church attendance, especially in the parts of the Diocese that were simultaneously experiencing the greatest increase in secularism or non-religion (see local community factors below).

¹⁰ The census question on religion has changed over time. While always being an optional question, in 1971, for the first time, the form said "If no religion write none" and, unsurprisingly, the "no religion" category jumped from 0.8% in 1966 to 6.7% in 1971. Even the relatively minor change in 2021, moving the "No religion" box from the end of the page to the top of the list, clearly contributed to at least some of the increase in No Religion. These methodological changes should be noted when comparing census data over long periods of time. For further information please see this [link](#).

B) Local community factors: the impact of changes in religious affiliation, disadvantage and ethnicity on church attendance by region and mission area¹¹

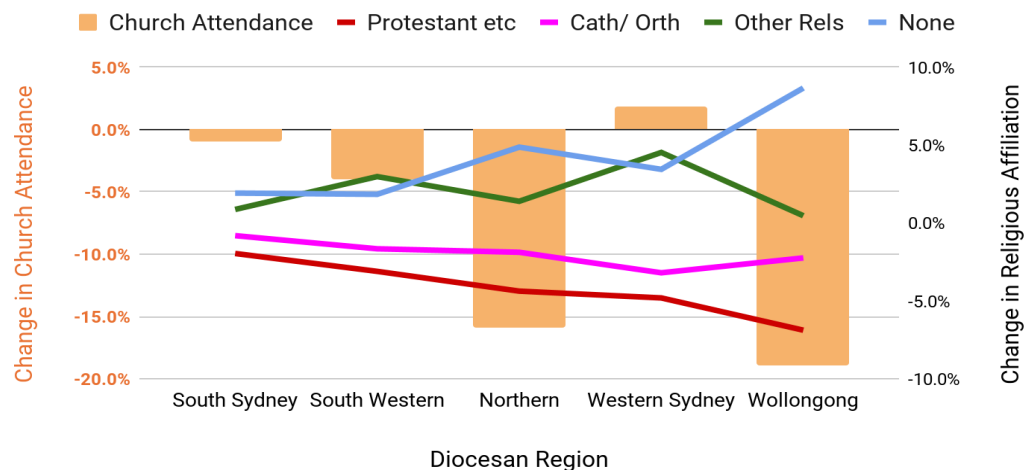
National factors	Denominational factors
Local community factors	Congregational factors

Source: Hoge & Roozen, 1979.

- 69. There seems to be a very rough correlation between decline in church attendance, decline in Protestant (and/or broader Christian) affiliation, and increase of secularism ('No Religion'). The rise of secularism has been most marked in the Wollongong Region, followed by the Northern Region.¹²
- 70. The Wollongong Region is still the most Protestant, and most broadly Christian, region in the Diocese. However, it has had the most dramatic decline in Protestant adherence (-6.9% to 26%) and rise in secularism (+8.7% to 43%).
- 71. The Northern and Western Sydney regions are similar in terms of overall Protestant and Catholic/Orthodox percentages, and have had similar reductions in Protestant adherence (-4.8% to 19% in the Western Sydney Region and -4.4% to 22% in the Northern Region). However, the Western Sydney Region has had by far the greatest rise in Other Religions (+4.5% to 23%), whereas the Northern Region has had a larger rise in secularism (+4.9% to 45%); this is the second-largest rise in the 'No Religion' response, after the Wollongong Region.
- 72. The South Sydney Region remains the least Protestant (11.5%) and least broadly Christian region, and the most secular region (47.9%). It didn't shift as far in religious affiliation as the other regions, but its starting point was far less "Christian". The South Western Region is the least secular region (only 26.4% 'No Religion'), but also the second-least Protestant (15%). It has the highest proportion of both Catholic/Orthodox adherents and non-Christian religions, especially Islam.

Church Attendance vs. Census Religious Affiliation

Change from 2013-2023 (Diocesan Regions) and 2016-2021 (census)



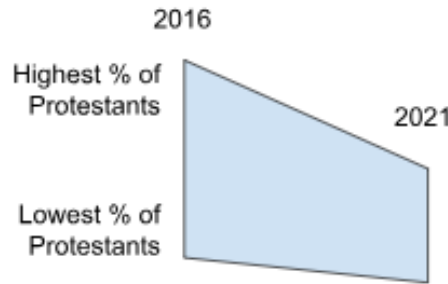
¹¹ While the breakdown of church attendance vs religious affiliation can be seen in the graphic at para. 72, a more detailed analysis is available. See Appendix D available on the Synod webpage.

¹² The Religious Affiliation charts group census data into two Christian categories ("Protestant etc." and "Catholic/Orthodox"); "Other Religions", and "None." The "Protestant etc." category is effectively all non-Catholic/Orthodox adherents who ticked some Christian or pseudo-Christian option (like JW's and Mormons); but it is broadly Protestant. "None" includes both those who selected "Secular Beliefs" and those who did not state their religious affiliation.

73. In assessing the religious composition of the Diocese, it is not enough to consider *change* in religious affiliation without noting the starting state of the "soil." For example, Sydney City Mission Area has only a slight increase in 'No Religion' (+1.1%), and the Inner West Mission Area a moderate increase (+3.6%); but in absolute terms, they are by far the most secular mission areas (each 59.4%). It is a similar story for the entire South Sydney Region. Some of these areas did not decline markedly in Anglican church attendance, but perhaps that is not entirely surprising – they were hard soil to begin with.

Changes in religious affiliation by Mission Area

74. Generally speaking, an analysis by mission area shows the mission areas with the greatest decline in Protestant adherence were the most strongly-Protestant areas to begin with. That is, there has been a general "shrinking" of the range of Protestant adherence (as in the not-to-scale diagram below).

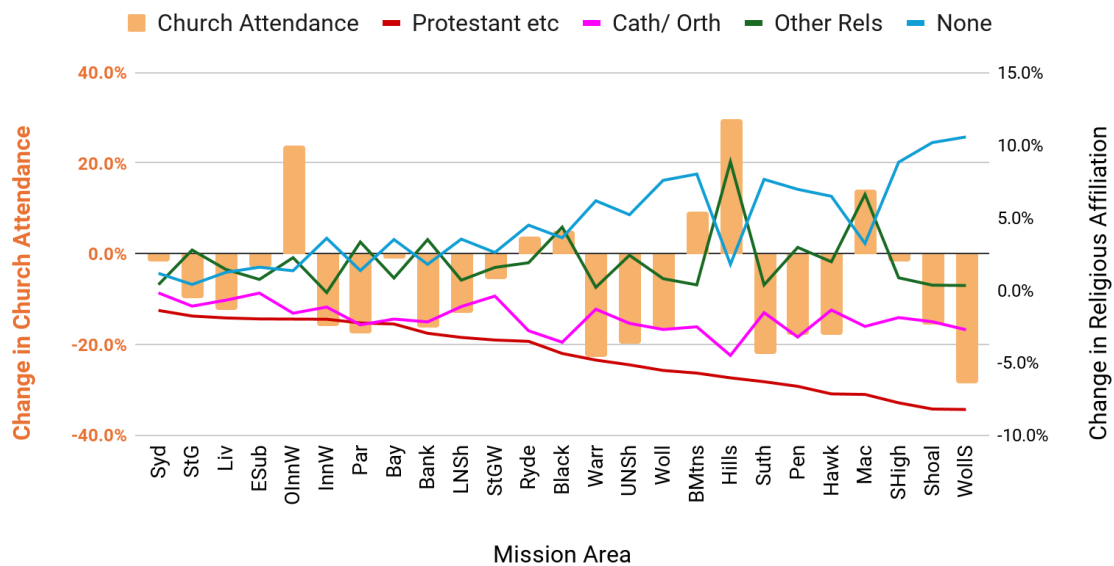


75. The three mission areas with the largest rises in "Other Religions" (Hills, Macarthur and Blacktown) have all seen growth in church attendance – though other mission areas with significant "Other Religions" growth have not (Bankstown, Parramatta, etc.).

76. At first glance, the diagram below is a little hard to follow. Note the **red** line shows the decline in Protestant adherence while the bars indicate the change in attendance: both by all 25 mission areas. For most mission areas there is a relationship: mission areas with a greater decline in Protestant adherence tend to record a greater decline in attendance. However, there are exceptions. It should be noted that the attendance increase in Outer Inner West can be attributed to one parish's significant growth, while the rises in Hills and Macarthur are related to population increase.

Church Attendance vs. Census Religious Affiliation

Change from 2013-2023 (Mission Areas) and 2016-2021 (census)



77. In general, mission areas with a sharp increase in secularism ("Secular", "No Religion" or "Not Stated" >5%) have also seen a sharp decline in both Christian affiliation and church attendance.

78. A notable exception to the potential correlation between church attendance and Christian affiliation, is the Western Sydney Region, where Christian affiliation has plummeted, but church attendance has not. This is also the region with the greatest growth in other religions, particularly Hinduism. The most significant contributor to this is the Hills Mission Area, which had the highest rise in other religions and the second-highest rise in church attendance; Blacktown Mission Area had a similar, if less marked, trend, as did the Macarthur Mission Area in the South Western Region. While the pattern is not repeated everywhere there was significant growth in other religions, this may support the thesis that secularism is “harder soil” than those of non-Christian religious belief.
79. A different type of exception is the Blue Mountains Mission Area, where Christian affiliation has also plummeted, due not to an increase in other religions but in secularism – yet church attendance has increased. In the Blue Mountains, it seems there has not been the sharp attendance decline that has been seen elsewhere, and a few have seen standout growth. Church planting has not played a part in this growth.
80. For a further breakdown of the “Other Religions” data, the table on the following page shows all mission areas that had a >1.5% rise in either Hinduism or Islam between the 2016 census and the 2021 census:

Mission Area	Region	Hinduism rise	Islam rise
St George	South Western	1.9%	0.8%
Liverpool	South Western	-0.2%	1.7%
Parramatta	Western Sydney	2.8%	0.9%
Bankstown	South Western	0.1%	3.5%
Blacktown	Western Sydney	1.8%	1.3%
Upper North Shore	Northern	1.6%	0.5%
Hills	Western Sydney	5.8%	2.0%
Penrith	Western Sydney	1.5%	0.9%
Macarthur	South Western	2.6%	3.2%

Changes in the Index of Relative Socioeconomic Disadvantage (IRSD)

81. Along with individual census topics, the Australian Bureau of Statistics also produces various indexes that combine socioeconomic data, in order to rank areas of the country according to relative socioeconomic advantage and/or disadvantage. These indexes are called Socio-Economic Indexes for Areas (**SEIFA**).
82. We have examined the SEIFA Index of Relative Socioeconomic Disadvantage (**IRSD**) for Diocesan regions and mission areas. Overall, the most socioeconomically disadvantaged mission areas are in the South Western, Western Sydney, and Wollongong regions.¹³
83. In terms of trends, while the IRSD of most mission areas fell between the 2016 and 2021 censuses (i.e., they became more socioeconomically disadvantaged), the exception is the Wollongong Region, where the IRSD rose for every mission area except Sutherland.
84. Thus, while the Wollongong and Northern regions underwent the most rapid rise in secularism, in the Wollongong Region this has been accompanied by a relative alleviation of disadvantage (life becoming somewhat “better”).

¹³ Further detail on attendance patterns and socioeconomic disadvantage may be found at Appendix E available on the Synod webpage.

C) Congregational factors

National factors	Denominational factors
Local community factors	Congregational factors

Source: Hoge & Roozen, 1979.

Regional breakdown of mission lead indicators

85. The key NCLS mission lead indicators for 2016 and 2021 show that both the Northern and Wollongong regions recorded average results below the Diocesan average for both 2016 and 2021. There is a potential relationship between these results and the biggest declines in attendance, which were also in the Northern and Wollongong regions.
86. The NCLS provides the opportunity to gauge church life and mission. Data from the NCLS provides an opportunity to identify characteristics of church centres that have been growing or declining in attendance. The 2021 NCLS was delayed as parishes sought to return to normality before participating in the survey; consequently, most parishes in the Diocese undertook the survey between March and July 2022. This is helpful as it makes analysis that compares “2021” NCLS data with 2022 attendance data more relevant.
87. The table below shows Sydney Anglican results for 2021 NCLS compared with 2016 NCLS by region. In this table, green indicates above the Diocesan average, and red indicates below the Diocesan average.

Key Mission Indicator	NCLS YEAR	Diocese	REGION				
			Northern	South Sydney	South Western	Western Sydney	W'gong
Measure		Overall					
Members talking intentionally about faith with others	2016	19%	17%	19%	22%	20%	18%
	2021	21%	19%	22%	24%	20%	20%
Members who invite others to church	2016	39%	37%	43%	42%	40%	38%
	2021	32%	31%	36%	33%	33%	29%
Newcomers	2016	8%	7%	10%	9%	8%	7%
	2021	5%	5%	8%	5%	5%	5%
Much growth in faith among members	2016	46%	43%	47%	51%	48%	46%
	2021	39%	36%	40%	41%	41%	37%
Devotions every day/most days	2016	43%	42%	42%	44%	42%	45%
	2021	47%	47%	45%	49%	45%	49%
Use of gifts and skills encouraged	2016	25%	22%	25%	29%	26%	23%
	2021	25%	23%	27%	29%	25%	22%
Level of NESB attenders	2016	18%	17%	24%	32%	20%	7%
	2021	17%	16%	21%	20%	22%	5%
Retention of member's children	2016	63%	63%	61%	62%	64%	64%
	2021	64%	63%	62%	63%	66%	64%

88. Mission 2020 identified a number of things that were important to the Diocese as headline indicators for the four priority areas. They are the indicators shown on the table above, taken from the Diocesan Mission Indicators NCLS 2021 Update.¹⁴
89. It should be noted that 2021 South Western Region data is compared with 2016 Georges River Region data.
90. The table shows that, across the Diocese, the percentage of people talking intentionally about their faith has slightly increased (20.5% in 2021 vs 19.1% in 2016), while the percentage of members who invited others to church in the previous 12 months has declined substantially from 39.3% to 32.1%. The percentage of those reporting much growth in faith has decreased from 46.4% to 38.6%.
91. Regarding the differences between regions in 2021, for instance, the highest levels in relation to members intentionally talking about their faith, were in the South Western Region (23.7%) and the lowest levels in the Northern Region (19.2%). This was similar to 2016, when the Georges River Region (now South West Region) indicated (22.4%) and the lowest levels were recorded in the Northern Region (17.1%).
92. South Sydney Region's newcomer figures are fascinating. With an average of 10% in 2016 and then 8% in 2021, South Sydney's mean newcomer levels have been substantially higher than in other regions. This goes some way to explaining why South Sydney Region has outperformed the other regions in church attendance change over the last ten years, since the inflow of newcomers into church life is one of the key components of increasing church attendance. Another factor may be the increasing gentrification of the South Sydney Region. People who traditionally would have moved to the suburbs and start a family have moved to the city for work and stayed more often even when raising a family.

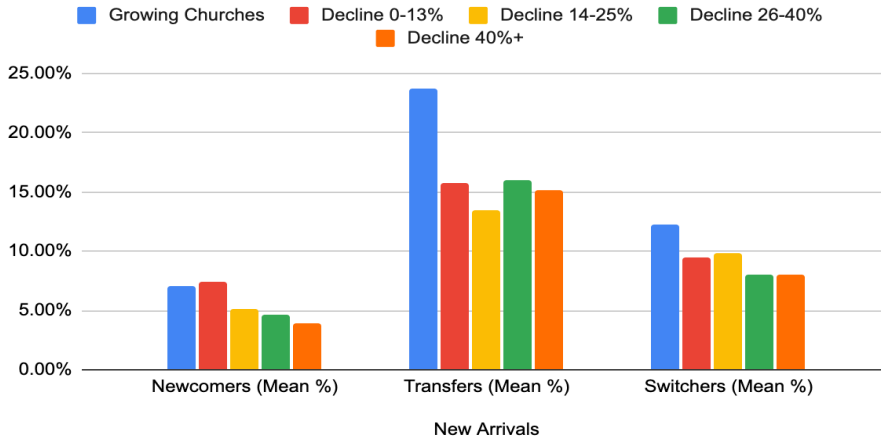
Correlations between growing and declining church centres and internal characteristics

93. Using NCLS data, the internal characteristics of centres that were growing were compared with those centres that were declining. A five-year change in attendance per church centre was calculated from Diocesan attendance data for 2017 and 2022. Since attendances at most centres were still recovering from Covid, most centres had declined in that period. Five attendance change categories were created of roughly equal size which reflect this: one Growing category and four Decline categories: Decline 0-13%, Decline 14-25%, Decline 26-40% and Decline 40%+. A centre that recorded a 0-13% decline in the period from 2017 to 2022 could be regarded as most likely to be an otherwise-growing centre experiencing a temporary Covid-related pause in growth. Conversely, a centre that recorded a 40%+ decline from 2017 to 2022 could be regarded as likely on a declining trajectory, regardless of Covid.
94. By linking the change in attendance at church centres for 2017-2022 to 2021 NCLS data Anglicare researcher Dr John Bellamy was able to provide a report showing correlations between attendance change from 2017 to 2022, and changes in selected NCLS indicators from 2016 to 2021.¹⁵ Using the NCLS data, it is possible to identify the size and composition of inflows into each centre. Unsurprisingly, growing centres have a higher number of people arriving than leaving. Arrivals to a centre (shown on the graph below) are **newcomers** (i.e. with no previous church involvement or returnees to church life), **transfers** (from other Anglican churches), and **switchers** (from other denominations).

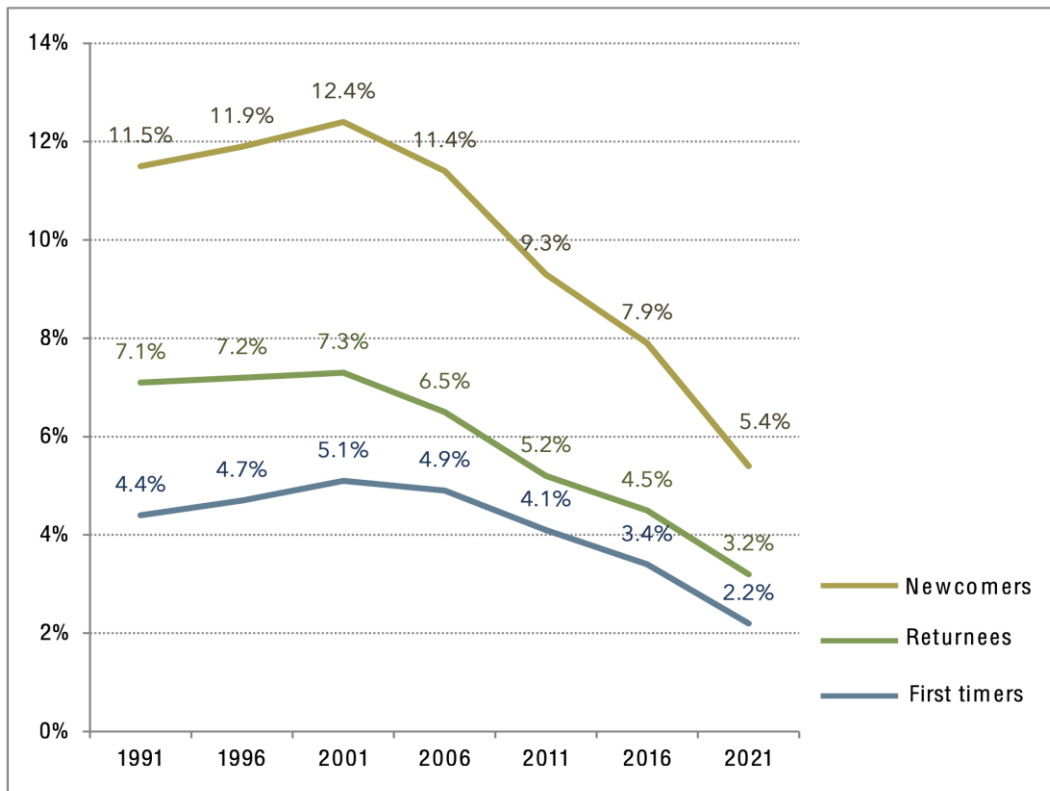
¹⁴ The full report, which was prepared for the Committee by Dr John Bellamy in March 2024, is available. Please refer to Appendix F available on the Synod webpage.

¹⁵ A detailed table of correlations is available. Please refer to Appendix G available on the Synod webpage.

New Arrivals



95. The largest external input into churches has been transfers from other Anglican churches. The chart above shows this to be true of our church centres generally but particularly among *growing* centres. The percentage of people transferring (23.7%) or switching (12.2%) into an individual *growing* centre was substantially higher than for centres that declined by more than 40% (15.1% and 8.0%). The level of transfers in growing centres was on average four times greater than the level of newcomers and twice as great as the inflow of denominational switchers. While growing centres tended to be more successful in attracting newcomers than most categories of declining centres, they were still dependent upon receiving transfers from other Anglican churches for much of their growth.
96. The inflow of newcomers into our churches is a critical indicator of how well our churches are drawing people into church life from the wider community. Unlike transfers and denominational switchers, newcomers include those who have never been regularly involved in a church and those who are returning to church life after an absence of years. However, the chart below (NCLS data) shows a steady decline in the percentage of newcomers from over 12.4% in 2001 to 5.4% by 2021, both among first-timers and returnees.

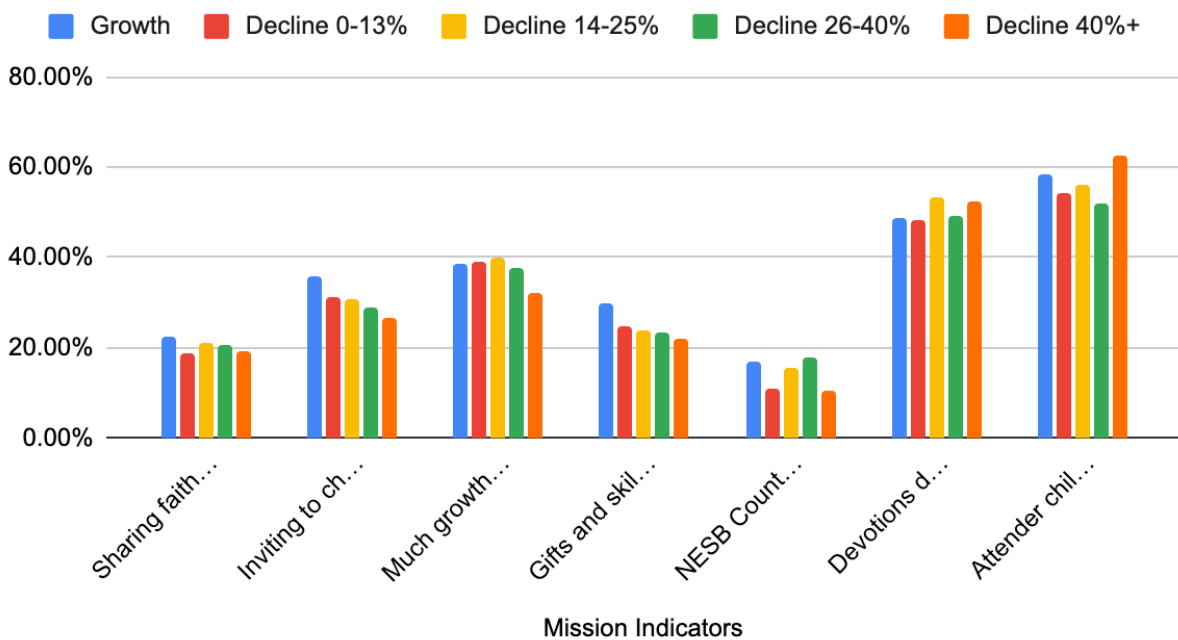


- 97. Given that average weekly adult attendance declined by 6.7% between 2013 and 2023 and that newcomers are an important component in church growth, the NCLS data indicates a significant factor in our declining church attendances is the cumulative impact of declining levels of newcomers.
- 98. There is a significant concern that we are rapidly approaching an attendance cliff, given that average age across our Diocese (of attenders 15 years or more) has jumped sharply from 49 in 2016 to 52 in 2022. The NCLS correlational data shows that congregations with older age profiles are less likely to be growing in attendance.

Key indicators used in Mission 2020

- 99. There is some association between attendance change and the NCLS missional indicators used in Mission 2020 particularly with the percentage of attenders who have invited people from outside church life to attend a church service or other activity and attenders saying that their gifts and skills are encouraged by leaders to a great extent (as the chart below shows).

Mission Indicators



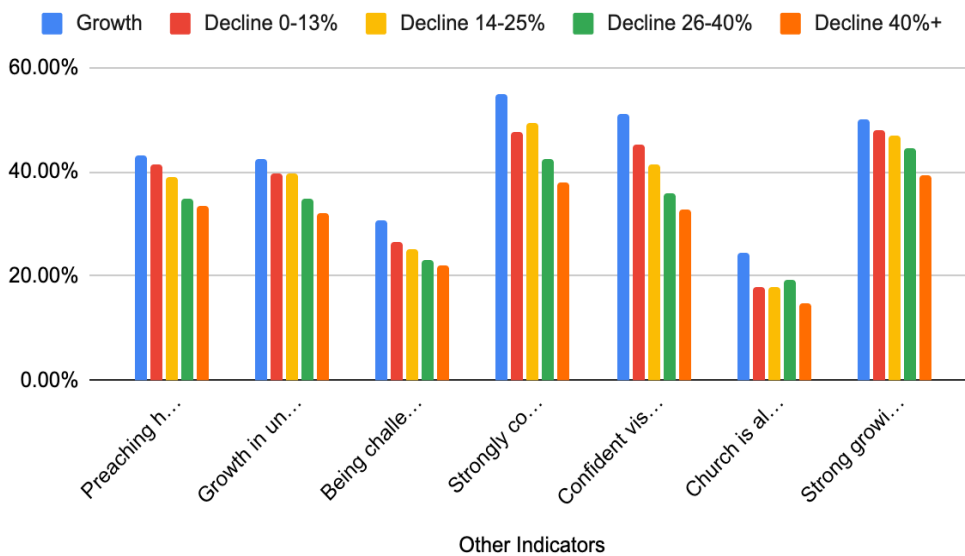
Key: "Sharing faith intentional (Mean %)"; "Inviting to church (Mean %)"; "Much growth in faith (Mean %)"; "Gifts and skills – great extent (Mean %)"; "NESB Country of birth (Mean %)"; "Devotions daily/most days (Mean %)"; "Attender children 15yrs+ going to church (anywhere) (Mean %)".

- 100. The DNA of growing congregations is more focused on sharing faith (22.4% vs 19.1%), inviting others to church (36% vs 26.7%) and attenders feeling their gifts and skills are valued to a greater extent (29.8% vs 22%). A weaker association was detected between attendance change and attenders saying that they grew much in faith in the past year.

Growth indicators

- 101. The data shows that internal characteristics of growing church centres are a clear vision which is communicated to and owned by the congregation; clear, faithful and challenging Bible teaching; a willingness to try new things; and a strong sense of belonging.

Growth indicators



Key to Growth indicators: "Preaching helpful to life (Mean %)"; "Growth in understanding of God at church – Always (Mean %)"; "Being challenged to take action through church – Always (Mean %)"; "Strongly committed to church's vision/goals (Mean %)"; "Confident vision/goals are achievable (Mean %)"; "Church is always ready to try something new – Strongly agree (Mean %)"; "Strong growing sense of belonging (Mean %)".

102. Some of the most predictive indicators of church attendance growth from the NCLS figures indicate that on average, attenders at growing centres compared with strongly declining centres were much more likely to indicate:
 - (a) A strong sense of belonging (50% growing centres vs 39% centres declining by more than 40% over ten years),
 - (b) Confidence that the vision/goals are achievable (51% vs 33%),
 - (c) Experiencing preaching that is helpful to life (43% vs 33%),
 - (d) Growth in understanding of God at church (42% vs 32%),
 - (e) Always being challenged to take action through church (30% vs 22%),
 - (f) Being strongly committed to the church's vision/goals (55% vs 38%),
 - (g) Their church is always ready to try something new (24% vs 15%).

103. The relationship between attendance change and a strong sense of belonging dovetails with the observation that when parish attendance data was examined, every parish that had experienced a significant conflict or moral failure in the leadership (that was known to members of the Committee) also experienced an attendance decline.

104. Significant increases in attendance were noted in parishes where there had been conflict or moral failure in other churches (whether Anglican or non-Anglican) nearby, suggesting that individual parish growth is often transfer or switcher growth not gospel growth.

D) Denominational factors

National factors	Denominational factors
Local community factors	Congregational factors

Source: Hoge & Roozen, 1979.

105. What follows are reflections of the Committee as it has analysed the data.
106. We have dropped the ball when it comes to tracking, reporting and analysing numbers. There has been no recent transparent high level watch or analysis of overall Diocesan attendance and salvations. Regular reporting of growth in the Diocese has relied on questions in Synod, rather than there being a culture within our Diocese of genuine willingness to track and assess the data to enable us to assess how we are going and whether we are doing things well in regards to people becoming Christians / newcomers and attendance.
107. Reporting on kids and youth attendance is even worse. In our assessment we restricted our work to adults because the significant change made in 2019 to the way in which under 18s data was collected and recorded meant that it was not possible to compare results before and after that year and data for kids and youth has been inconsistently recorded year to year and parish to parish.
108. Skills and the load on senior ministers: While the essential skills of Christian ministry haven't changed (preaching and prayer) the practical skills for senior ministers needed to manage the complexities and compliance issues of Anglican parishes have changed massively over the last twenty years.
109. Senior ministers are no longer expected to just be preachers, but team-leaders, vision-casters, managers, event coordinators, fundraisers, change agents, and evangelists, serving in a context where one's customers are also shareholders. This related to social changes such as two income families, dropping volunteerism, a shift from 'corner store mentality' to 'full service department store' expectations, increasing compliance burdens, long term assistants and team ministry along with increasing congregational expectations. Additionally, conflict in churches and on ministry teams, high workloads, cumulative stress, grief, poor physical health, changing ministry demands (including the use of multimedia and social media),¹⁶ has led to significant mental health problems,¹⁷ a higher rate of senior ministers dropping out of their roles, churn and instability.
110. Sustainability or Viability: the effective line for sustainability or viability of a parish has changed. More research needs to be done to determine the actual minimum level of parishioners and offertory that is required in 2024 for a parish to be sustainable.

Recommendations from the Committee

Overall

111. **Giving thanks to God.** We should give thanks to God for the substantial recovery in attendance post-Covid and for the diligent and faithful service of senior ministers, staff teams, parish council and church members, putting us in a better position post-Covid than many other ministries.
112. **Repentance and Prayer.** We recommend an earnest humble campaign of repentance where we have collectively been distracted and haven't given sufficient priority, attention and resources to see the lost of Sydney and the Illawarra saved and for more earnest prayer for growth in faith among our members.
113. **Fresh priority.** Noting the increased complexity of leading a parish which consists of only a small percentage of its local community, we need to pursue a laser-like focus on growing disciples in depth and numbers. A fresh priority is required on winning newcomers/converts to Jesus and our churches. We need to change the ongoing diocesan conversation, so we focus on people being saved (genuine newcomers, not only switchers and transfers). Synod should request a further report on attendance data for all ages (once attendance data can be accurately determined for all ages). This report should be updated for the first session of each synod triennium.

¹⁶ NCLS Leader Survey: Summary Report for the Diocese of Sydney (2023) discloses that for those in senior roles, identified as local church leaders: 35% of senior clergy rated themselves as highly stressed, and 42% said they found it hard to cope during the pandemic. (53rd Synod of the Diocese of Sydney, First Session, Answers to Questions asked on Tuesday 12 September 2023.)

¹⁷ See "The stark reality of clergy stress and burnout" in the May-June 2023 edition of *Southern Cross*.

114. **Diocesan bodies.** Mission areas, regional councils, training colleges and diocesan organisations (Anglicare, schools etc), senior ministers, parishes and bishops to refocus their efforts on how they can align to the purpose of contributing to seeing sinners saved and growing the number of newcomers in local churches, as well as how they can collaborate to that effect.
115. **Funding.** Noting we only have finite resources, every “yes” is an implicit “no” to something else. Synod, the Standing Committee, the Endowment of the See and Episcopal team need to resolutely focus on promotion of mission and maturity.

Parishes

116. **Focus on evangelism over transfer growth.** Growing churches need to examine whether their growth is by conversion or transfer/switchers and if it is the latter there should not be complacency but rather an increased focus on evangelism.
117. **Newcomer pathways.** Senior Ministers to focus on ensuring effective entry and evangelistic pathways are developed. Senior Ministers and parishes to collaborate and seek internal and external help in doing this from organisations consistent with our theological stance.¹⁸
118. **Rigorous theology in the face of changing values.** Senior ministers encouraged and empowered to biblically equip members to strengthen and defend their faith in the face of increasing secularism and cultural shifts, and to work to relevantly connect/apply preaching with those we pray might visit our churches.
119. **Public Face.** Churches to review their external focus improving social media/communications management (especially Instagram for under 40s), webpages, advertising, promotions, to appeal to newcomers. Regional councils to consider how they could assist churches here.
120. **Supporting senior ministers.** Synod, episcopal team, regional councils and parishes to consider what can be done to support and ease the senior minister’s burden in addressing administrative overhead, compliance complexity, high workload, cumulative stress, management skills, change management and potential poor mental and physical health. Part of this solution might include coaching, supervision and counselling.
121. **Parish Collaboration.** Parishes to consider collaboration to ease the administrative and compliance burden, sharing expertise and resources. Synod, episcopal team and regional councils to help facilitate such partnerships.

Greenfields and Urban renewal

122. **Church plants in the southwest and northwest.** While celebrating that our new parishes have grown in the Macarthur and Hills mission areas, we have not kept up with the population growth in Greenfields areas, therefore ENC and Sydney Anglican Property should refocus on the raising of church planters and the priority of opening new Greenfields parish facilities.
123. **Urban renewal.** Noting that State Government policies to increase population in urban areas especially around metro and train stations means a recasting of key parishes which might be expected to grow, regional councils and Sydney Anglican Property should focus on what population variations are expected and what church plants and facilities should be developed.

Understanding decline and growth

124. **Celebrating and Monitoring.** Synod should ask the Standing Committee to report to the Synod in 2025 on a proposed new system for celebrating sinners saved. This would be part of a necessary new diocesan-wide approach to reporting on attendance, newcomers, adult and child baptisms, confirmations, child and youth attendance and retention, broken down by region, mission area and parish.

¹⁸ e.g. Centre for Ministry Development, Reach Australia, ENC etc.

125. **Support for declining parishes.** Regional councils and the Synod to consider funding parish consultations¹⁹ for centres that have declined by +20% or more than 100 over 2013-2023, and for the results of these consultations to be reported to the Synod in 2026 (with a progress update in 2025). Standing Committee to research the minimum level of parishioners and finances required in 2024 for a parish to be sustainable/viable.
126. **Learning from growing and declining parishes.** Synod to ask the Standing Committee to report to the Synod in 2025 on measures taken by 20 centres with high attendance growth and 20 with high attendance decline on key factors contributing to growth and decline and what the Diocese can do in order to help more parishes grow and fewer decline.
127. **People leaving our churches.** Parishes to focus on growth of understanding of God, clarifying vision and goals, growing a strong sense of belonging among members and encouraging members to be committed to the church's vision and goals, and leaders growing pastoral care.

Further research

128. **Better use of the NCLS.** Noting that new and powerful insights about mission effectiveness and congregational health have been brought to light by reconciling NCLS data with parish attendance data, the Synod should ask for a fresh, more detailed report after each NCLS survey showing any correlations with our attendance trends including newcomer figures. Standing Committee to give input to NCLS on new questions to assist us in growing newcomers and maturity.

Ethnic ministries

129. **Reaching people from other cultural and language backgrounds.** Parishes should develop ministry capacity to people from other cultural and language backgrounds (as appropriate). This should include resourcing and development of a wider number of specific language ministries. Synod to explore alternative pathways to raise up, recruit, and licence ministry workers from different language and cultural backgrounds.

Next steps

130. Synod to ask the Standing Committee to bring a report to the next session of the Synod on actions taken and progress made on reversing the attendance decline.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

¹⁹ from an organisation such as Reach Australia.

The Anglican Communion and the Anglican Church of Australia

(A report of the Sydney Diocesan Doctrine Commission.)

Introduction

1. In February 2023 the following request was received from Standing Committee:

Standing Committee requests the Doctrine Commission to provide a paper on the doctrinal meaning of the term 'communion' in section 6 of the Constitution of the Anglican Church of Australia and how this understanding impacts ecclesial relationships in the Anglican context, both locally and internationally.
2. This brief report is prepared as a companion piece to the Diocesan Doctrine Commission report produced in 2017 in response to following resolution of the Synod:

25/14 Theology of Communion and Catholicity

In the light of the Primate's Address at the 16th General Synod of the Anglican Church of Australia in Adelaide and recent comments by the Archbishop of Canterbury on what constitutes membership of the Anglican Communion (in an interview with the editor of the *Church of Ireland Gazette*), this Synod requests the Sydney Diocesan Doctrine Commission to prepare a report on the theology of communion and catholicity with special reference to contemporary Anglicanism in Australia and to report back to the next session of this Synod.

The comments of the Archbishop of Canterbury, Justin Welby, referred to in the 2014 Synod request, were made in an interview with Canon Ian Ellis of the *Church of Ireland Gazette* on Friday 3 October 2014. The most noteworthy comment is this: 'virtually everywhere I've gone the analysis is that the definition of being part of the Anglican Communion is being in communion with Canterbury.'

Key Elements of our 2017 Report¹

3. In the Bible, the word *communion* has two key senses; first, it refers to 'the *fundamental truth* of our fellowship in the Spirit of Christ'; second, it is used to describe 'the *practical expression* of that fellowship among a group or groups of believers in terms of a gospel-shaped common life'. A third extra-biblical use of the term refers to 'structures for representing that fellowship between groups of believers'. This is a 'derivative institutional application' of the core biblical senses of communion and is of value only insofar as it reflects and supports that essential fellowship in Christ and His gospel.
4. The unity Christ forges in His Church goes beyond simply having a shared faith. We share in spiritual union with Christ, for the agent of our unity is the Spirit, who binds us together in Christ (John 14:23). Communion arises as a fruit of the gospel and ought to be highly valued. It is a God-given, Christ-created, Spirit-empowered reality with a missional dimension. 'Maintaining our unity' thus refers to acting in a way that faithfully expresses what we are in Christ through showing the fruit of the Spirit, expressing Christ-like love, and together learning to live out the truth of the gospel of Christ. However, although our unity, being grounded outside of us, cannot be broken by our failure to maintain it in love, or even by divisions of cultural or theological opinion, it is not inviolable. Communion is lost when the gospel is lost, when a person or a church 'deserts the one who called you by the grace of Christ' (Gal 1:6).
5. The Thirty-nine Articles of Religion did not envisage a global phenomenon of Anglicanism. However, as England's (and then Great Britain's) worldwide colonial empire grew, it took with it the shape and essential character of the English church. In this sense the idea of an Anglican communion arose *incidentally*. The churches which grew in these colonies were bound by historical association, a common creed and more or less common liturgical practices. In their formative years, leadership was provided by the English church.

¹ The 2017 Doctrine Commission report, 'Catholicity and Communion', is available in full here: <https://www.sds.asn.au/catholicity-and-communion-report-04-april-2017>.

6. In 1867, the Archbishop of Canterbury called together the bishops from around the world for the first Lambeth Conference. Although the motions put forward were not resolutions binding on all the member churches, a sense of fellowship and common mission, and, in particular, close ties with the Archbishop of Canterbury, were strengthened by the conference. The Lambeth Conference has continued as an *expression* of connection and a means of mutual encouragement and advice, and is now treated as an *instrument of unity*. However, in recent decades the conference has been overshadowed by considerable disagreement on ethical and theological issues. The idea of a common mission has been put under considerable strain as it has become clear that resolutions of the Lambeth Conference can and will be disregarded by those national churches who disagree with them.
7. The notion of an Anglican Communion has arisen as a product of historical development, not by divine mandate. As it is an historical and organisational structure, there is a danger of overreach in the claim to 'communion' in the use of the title 'the Anglican Communion'. Institutional approaches to communion may have their own legal validity in terms of 'the Anglican Communion', but they cannot determine the reality of either Anglican identity or Christian fellowship (gospel communion).
8. There will be times when, because of disagreements over issues of either life or doctrine, fellowship will be impaired or broken—particularly when it is recognised that essential elements grounding the communion are not held in common. Dissociation may be at the level of congregations, groups of congregations, or perhaps even entire denominations. Nevertheless, because unity is so highly valued, any process entertained in this respect will, of necessity, be careful, transparent, evidence-based, documented, and, to some eyes, protracted. And yet, it must always hold out the possibility of repentance, mutual agreement, and reconciliation.
9. Since the 2017 report, it has become increasingly evident that the so-called *instruments of communion* (the Archbishop of Canterbury, the Lambeth conferences, the Anglican Consultative Council, and the Primates' meetings) have failed to function as *instruments of unity*. This was evident in 2023 when both the Global South Fellowship of Anglican Churches (**GSFA**) and Gafcon issued statements withdrawing recognition of the Archbishop of Canterbury's leadership of the Anglican Communion and calling for a resetting of the communion.

Communion in the Constitution of the Anglican Church of Australia

10. Section 6 of the Constitution of the Anglican Church of Australia (**ACA**) states:

This Church will remain and be in communion with the Church of England in England and with churches in communion therewith so long as communion is consistent with the Fundamental Declarations contained in this Constitution.

Those Fundamental Declarations are as follows:

I. The Anglican Church of Australia, being a part of the One Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.

II. This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

III. This Church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry.

11. The Doctrine Commission has been asked to comment on the *doctrinal meaning* of the term *communion* in section 6 of the Constitution of the ACA. The Constitution, however, does not rely upon a *doctrinal definition* of the term but upon a *legal definition* (or, as described in our 2017 report, a 'derivative institutional application' of the term), by which the Church of England possesses the authority to determine those with whom our Church is in communion.

12. Nevertheless, the ACA Constitution does envisage the possibility that the Church of England in England could cease to remain faithful to our Fundamental Declarations. If, for example, the Church of England rejected the Scriptures as 'the ultimate rule and standard of faith' or if they ceased to 'obey the commands of Christ and teach His doctrine', then the ACA would automatically cease to be in communion with the Church of England or any other 'churches in communion therewith'. This, however, would require a determination by the Appellate Tribunal that communion with the Church of England had become inconsistent with our Fundamental Declarations. Until that occurs, the ACA remains in communion with the Church of England in the legal and constitutional sense of the word. In addition, the ACA has no legal power to declare whether it is in or out of communion with any other church in the communion, other than the Church of England.
13. Nevertheless, serious breaches of gospel communion do exist within the Anglican Communion, and 'impaired communion' or 'broken communion' accurately describes this *doctrinal reality*. However, it may or may not be accurate to apply such language to the *legal relationships* between the ACA, the Church of England, and other parts of the Anglican Communion. When there is a risk of confusion, it would be more helpful to use the language of 'impaired fellowship' or 'broken fellowship'.
14. Finally, it is important to note that breaches of gospel communion at a diocesan or provincial level do not prevent continuing communion between those Anglican parishes and networks throughout the world that continue to uphold the word of God and teach the doctrine of Christ. Such continuing communion ought, as far as is possible, to find appropriate expressions.

For and on behalf of the Sydney Diocesan Doctrine Commission

MICHAEL STEAD
Acting Chair, Sydney Diocesan Doctrine Commission

4 February 2024

The Relationship of Church and State and Religious Freedom

(A report of the Sydney Diocesan Doctrine Commission.)

Synod Resolution 38/22

Given the impact of the COVID-19 governmental restrictions on church gatherings, weddings and funerals, and in light of changing attitudes in society to free speech, especially on issues of sexuality, compelled by our Lord's call that all people come to repentance and faith, Synod requests a Doctrine Commission report be brought to the 2023 session of Synod which considers –

- (a) the relationship of church and state, and in particular the extent to which Christians and church leaders are beholden to obey government directives that are contrary to the word of God and Christian conscience, particularly those concerning –
 - (i) the conduct of church gatherings,
 - (ii) the exclusion of a person from our public gatherings,
 - (iii) the removal of, or the prohibition of, an otherwise suitable person to ministry positions, and
 - (iv) forced compliance with certain forms of speech,
 including consideration of when it would be right and proper to disobey such directives, and
- (b) what responsibilities does the wider Christian community have in defending believers who, in Biblical conscience, have made costly decisions to disobey directions to limit Christians' freedom to assemble, and freedom to speak and assert Biblical truths.

Further, Synod invites any Synod members who wish to make submissions to the Doctrine Commission on the above, for consideration by the Doctrine Commission, to do so by 31 January 2023.

Executive Summary

- Christians are called to love their neighbours as themselves, to seek to live peaceably with all, and to submit to the governing authorities.
- God's people fulfill the creational mandate (Gen 9:1–7) by working alongside their fellow humans to order society with justice, punish evil, and restrain the effects of sin. Governments are answerable to God for societies whose good order enables people to 'seek God and perhaps find him' (Acts 17:27).
- The kingdom of God can never materialise among an unsaved people, who twist justice and righteousness towards self-worship. But neither can it fully materialise in the church, which lacks the promised land that a true society requires. God's plan for human society will not be fulfilled until its citizens rule with the risen Christ over a new creation.
- In the meantime, God's kingdom is realised spiritually in Christ's church. As his people live by the Spirit they fulfil the law and create communities whose righteousness and holiness reflect the character of God, in stark contrast to the world around.
- In the overlap of the ages Christ's people live in tension with this world. Even hostile governments have been instituted by God and operate under his authority. However, the obedience Christians owe to those with earthly authority is not absolute but is relativised by a prior and higher allegiance to Christ and his word.
- Every Christian is subject to the human laws of outward government, but such laws can never bind the conscience, which has been set free in Christ.
- Because our consciences are free, we can submit to the binding of our outward actions by secular rulers in matters upon which salvation does not depend. Our consciences are not sure guides in themselves; they need to be trained according to the word of God.
- The 'church' is not only a spiritual body held together by word and Spirit; it is a temporal organisation that to some extent governs the outward behaviour of its members.
- Secular rulers have a God-given authority over many temporal aspects of life in which the church and its members are involved. The more active the church is in the public sphere, the more its activities will rightfully fall under the jurisdiction of civil governments.

- The church is not called to govern alongside the state, though Christians can and should seek secular office; but the church should call upon the government to fulfil its responsibility to God to uphold justice and righteousness.
- When faced with government directives contrary to the word of God, the church must distinguish commands we *must* disobey from those we *may* disobey, and wisely consider the latter in the light of the priority of gospel proclamation.
- The stance of the follower of Jesus in a hostile world is marked by patient endurance and faithful testimony to Jesus.

1. Introduction

- 1.1. As Christians we are called to live out our discipleship in allegiance to Christ and with a responsibility to our neighbours. Our citizenship is in heaven (Phil 3:20) but we live on earth. Our responsibility to love our neighbour is wide-ranging (Luke 10:25–37). We are not only called upon, so far as it depends on us, to ‘live peaceably with all’ (Rom 12:18), but also to ‘be subject for the Lord’s sake to every human institution’ (1 Pet 2:13). In the time of the New Testament, this second aspect included the instruction to ‘honour the emperor’ (1 Pet 2:17), even though the emperors of that time were hostile towards Christians and in particular their prior and supreme loyalty to Christ. In such an environment, the question of the relationship of church and state was complex, and the answers are no more simple or straightforward today than they were then.
- 1.2. In addressing the Synod resolution, this report has also extended its scope beyond the precise wording of the resolution in order to identify the theological issues that must be considered before one draws conclusions about what makes for right and wrong responses to government directives. For example, we have gone beyond the scope of point 1 of the resolution (‘directives that are contrary to the word of God’) because it presumes a conclusion without establishing it and restricts the request for advice to a narrow set of circumstances. Similarly, we have not limited our examination of conscience to the specific examples listed, but have engaged in a broader theological examination of conscience as it pertains to those examples.

2. Methodological issues

- 2.1. When approaching a subject as complex as this, and one that has such widespread implications, it is important to be clear on our method of approach. Since the Scriptures as God’s word are given to direct our lives as Christian disciples, we willingly submit our moral reasoning to them. In Scripture God has not only made known himself—his character, his purpose, and his saving action in the world—he has also made known the truth about us as his created, fallen and yet redeemed people. He, then, must show us how we ought to live as recipients of his grace in a fallen and rebellious world.
- 2.2. Within this broad theological framework, the practice of determining how the Bible guides and governs our actions and intentions is the main business of Christian ethics. It is the work of the Spirit to conform our moral reasoning (our ethics) to the teaching of the Lord Jesus in the Scriptures. In this process, we need to be sensitive to differences in context. For while the meaning of God’s word remains constant, the application of its meaning may differ from one context to the next. So, for example, there are important differences to appreciate between Israelite life under King Solomon in the Promised Land, or under Roman occupation, and our experience of living in a modern Western-style (secularised) democracy. At the same time, we must recognise that God’s word transcends historical limitations and that ‘whatever was written in former days was written for our instruction’ (Rom 15:4).
- 2.3. With these considerations in mind, we will briefly survey a biblical theology of church and state. This will establish a broad framework for further thinking about Christian political engagement, including the role of conscience and the contemplation of civil disobedience. The varying ways in which the Reformers applied the Bible to their own context provide a useful aid to considering how our own times are both similar to and different from ages past. There have been many approaches to constructing a contemporary political theology. The Appendix summarises the main ones, and provides a rationale for the approach taken by the present report.

- 2.4. A preliminary definition of the key terms ‘church’ and ‘state’ will be helpful at this point. In the New Testament, the word ‘church’ is most often used for the people of God gathered in a particular place (e.g., Acts 8:1; 1 Cor 16:9; 2 Cor 1:1; Col 4:15; Phil 4:15), a local and physical manifestation of the gathering of all believers around Christ in heaven (Eph 2:67; Heb 12:22–23). This is why the New Testament is able to refer to ‘the churches’ in the plural (e.g., 1 Cor 16:19; 2 Cor 12:13; Gal 1:22). Sometimes, though, the word appears to be more like a collective noun for ‘Christians’ (1 Cor 10:32), without any hint of physical gathering or institutional structure. It is in the second sense that this report will generally use the word; the exceptions will be evident from context. The word ‘state’ can likewise have a number of meanings, but in contemporary political theory it is typically defined as a centralised political organisation that makes and enforces laws that direct the lives of those within a particular jurisdiction.

3. Biblical survey

- 3.1. Christian civic engagement has long taken as its foundation the words of Jesus, ‘Render to Caesar the things that Caesar’s, and to God the things that are God’s’ (Matt 22:21). Faithfulness and civic responsibility are not mutually exclusive. There are legitimate obligations to the government just as there are legitimate obligations to God for followers of Christ. The same words, though, make a distinction between ‘the things that are Caesar’s’ and ‘the things that are God’s.’ Confusing these things is potentially as dangerous as placing them in absolute opposition to one another. The precise relationship between these two spheres is a fundamental question of political theology, a question with which Christians have long wrestled. Our task in this report is to consider that question in the light of the Scriptures and this particular moment in Australian history.
- 3.2. As we turn to the Scriptures, our treatment will inevitably be selective even as we attempt to be appropriately comprehensive. Just as the subject of Christian engagement with the secular world is a vast one, so also there are vast resources in Scripture to guide us. The best service this report can offer is to discern what is necessary and sufficient to ground and guide our thinking on the issue, and to present it as concisely as possible. At the same time, given the danger of basing a political stance on just one or two isolated biblical texts, it is important that we reflect the full breadth of Scripture’s teaching to avail ourselves of the whole counsel of God.
- 3.3. The approach we have chosen is a combination of biblical-theological survey and thematic study. We begin by sketching the story of human society across the Bible, a story of conflict between the rival cities of Babel/Babylon and Jerusalem. Then we sketch the story of Israel, a ‘kingdom of priests’, designed to model God’s perfect society but which was ultimately swallowed up by Babylon. Finally, we consider the way in which the kingdom of Christ resolves both stories, as Jesus creates a new Israel around himself, and reigns as king over every nation in the heavenly Jerusalem. To conclude the biblical survey, we turn to the church as it lives in the overlap of the ages, to note the ways in which it relates to secular rulers.

The creation of human society and the ‘Two Cities’

- 3.4. *Creation.* As the opening chapter of the Bible makes clear, God is the creator and ruler of all that exists. The creation mandate given to humankind is to exercise the Creator’s dominion as his royal image-bearers by subduing and ruling the creation with his wisdom (Gen 1:26–28; Prov 8). The basic pattern for human rule is established in Genesis 2: human beings live under the rule of God, who dwells in their midst, and the life that flows from God brings life not only to humankind but to the far corners of the earth. Although Eden as an ideal will play a major role in biblical typology, Eden itself is neither city nor nation; only two people live there.
- 3.5. *Fall.* Exercise of the creation mandate happens in the shadow of the Fall. Not only are nature and humanity in a state of mutual enmity (Gen 9:2–3), but fallen humans treat one another violently and corruptly (Gen 6:11–12). The first time we see the creation mandate expressed in social form, that is, as possessing social, cultural, and (by implication) political structures, it is already clouded by violence (Gen 4:17–24). In his covenant with Noah, God promises to preserve life on earth, and makes humans responsible for protecting human life on his behalf. The language of Genesis 9:5–6 implies divine authorisation to pursue commensurate retributive justice for acts of violence up to and including murder (cf. Lev 24:20). This requires the development of an organised society and systems of justice.

- 3.6. *Babylon*. The Noahic covenant is violated by the nations, who fill the earth with violence. The inevitable consequence of this violation will be God's negation of his promise to preserve the earth (Isa 24:1–5). Thematically, the city of Babel/Babylon represents human society organized around the goal of self-worship (Gen 11:4; Rev 18). The result is a culture of violence, directed ultimately against God. God will use Babylon's violence as an instrument of his judgment (Jer 25:8–11; Ezek 21), before finally destroying the wicked city (Isa 14:12–15; Jer 25:12–14). At the same time, the destruction of Babylon will be instrumental in the salvation of God's people (Isa 48:17–22; Jer 50–51).
- 3.7. *Jerusalem*. Standing over against Babylon is the Edenic ideal of Jerusalem. Zion, at the heart of the land of Israel, was the place of God's earthly dwelling. Only in such a place and under such a rule was it ever possible for humankind and creation to be fruitful as intended (Deut 4:6–8). However, Israel, too, spurned God's lordship and fell under his judgment, and Jerusalem was destroyed by Babylon (see below). Zion was to remain an unrealised ideal, described in the Psalms rather than the historical books (Pss 2; 9; 48; 62; etc.).
- 3.8. *New creation*. Jerusalem in prophetic thought became the eternal city from which judgment will spread across the earth and blessing fill the land (Joel 3:14–21); the city from which God's law will one day spread out to bring justice to the nations and to which the nations will stream (Mic 4:1–5; Zech 2:10–13). In Ezekiel's vision of a new temple in a new Eden (Ezek 47:1–12), the garden watered by the four rivers is an ideal land of Israel, and the ideal city at its heart is named 'The LORD Is There' (Ezek 48:35; cf. Zech 14:8–9). The ideal land, in which Jerusalem stands as the eternal home of God's people, will be no less than 'a new heavens and a new earth' (Isa 65:17–25; Rev 21:1–4). But before this future can be realised, Babylon must fall (Jer 50–51; Rev 18–19).
- 3.9. *Preliminary implications*. As we await the descent of the new Jerusalem from heaven, we live in an age where dominion over creation and the government of human society is a task given to all who bear the divine image. This task originates from our Creator, not ourselves. He binds all humans by covenant, making all of us responsible to exercise dominion in a manner that 'glorifies him as God' (Rom 1:21). God's people therefore fulfill the creational mandate by working alongside their fellow humans to order society with justice, punish evil, and restrain the effects of human sinfulness. It is beyond the power of any human government to do this faultlessly or fully. Although everyone has been given the knowledge of God that they need in order to rule creation to his glory (see Rom 1:19–20), they suppress this knowledge. We all work together to make creation flourish, but Christians do so knowing that our efforts are subject to futility and that Babylon will ultimately fall.

The rise and fall of the Kingdom of Israel

- 3.10. *The Law*. God's plan to remedy the situation outlined in Genesis 3–11, a plan foreshadowed in Genesis 3:15, took the form of promises to Abram (Gen 12:1–3). This led eventually to the rescue of the people of Israel from Egypt and its God-defying ruler (Exod 5:2). Israel was uniquely constituted as a holy nation through the Sinai covenant. In the law, God provided a framework for the wise ordering of society, whose benefits would extend to the reordering of creation itself (Deut 4:6–8; 26:1–15; 28:1–14; Jer 8:4–9). Although the wisdom of God's law was intended to make Israel the envy of the nations (1 Kgs 4:34; 10:1–9), the benefits of the law were inseparable from undivided allegiance to the LORD. When Israel forgot the LORD and went after other gods, it was inevitable that injustice and oppression quickly followed. Conversely, when through Israel's prophets God held foreign nations to account for crimes against humanity, which were universally recognised to be wrong, they were not held to account for breaches of the Mosaic law (cf. Amos 1:3–2:3; 2:4–8).
- 3.11. *The King*. Although the LORD was Israel's king, God's intention had always been to make Israel a nation, not just a people (Gen 17:6). A 'people,' or kinship group, is bound by natural ties; but a nation's unity is not natural; it arises from a common investment in the benefits of nationhood. National identity under the Davidic covenant was focused around the king, who secured Israel's welfare by mediating God's kingship. The human king's role was to look to God in humility, imitate his righteousness, and emulate his wisdom. Josiah demonstrated 'what it means to know me' when he 'defended the cause of the poor and needy' (Jer 22:16), because God 'defends the cause of the fatherless and widow' (Deut 10:18–19). True royal wisdom is the wisdom to know the LORD who exercises justice and righteousness (Jer 9:24; 23:5). The nation his rule creates is distinguished by

the experience and memory of *salvation*; a society marked by *justice and righteousness*; and the possession of a *land* within which this social order could be realised.¹

- 3.12. *Idolatry*. Israel's monarchy failed when the nation, led by its kings, withdrew their loyalty from the LORD and gave it to the gods of the nations (2 Kgs 21:7–15). The consequence was the devastation of God's defiled land (Lev 26:34–35) and the exile of his idolatrous people (Deut 29:22–28).
- 3.13. *Exile*. Exile was the nation's death, an experience whose sole purpose was to recreate them inwardly, making them obedient at heart (Isa 43:14–44:5; Jer 24:5–7; 29:10–14; Ezek 36–37). The experience of exile taught Israel the lesson of Solomon's prayer (1 Kgs 8:46–53): that the LORD is Lord over every nation and all of history, a present help to those who call on him in prayer (Ezek 1; Dan 9). However, neither kingship nor the just society it enabled could be realised without a land. During their years in Babylon, Jeremiah famously instructed the exiles to 'seek the welfare of the city' and 'pray to the LORD on its behalf' (Jer 29:7). The goal was to keep Babylon healthy so that the exiles might emerge from it healthy when the time came for its destruction (Jer 50:17–20). There was nothing missional about these activities; no expectation that Babylonians might repent and believe. Just as Israel's exile was a unique historical event, so God's promise that 'in its welfare you will find your welfare' was also unique to Israel in exile.
- 3.14. The book of Daniel complements the message of Jeremiah 29. Forced into servitude, Daniel uses God-given wisdom to convince the authorities to accommodate his dietary requests and to interpret the king's dreams in the name of his God. His friends choose death over disloyalty to God, and Daniel himself makes no attempt to hide his private religious activities when they are made illegal. God uses Daniel's faithful and shrewd witness to assert himself forcefully as the king of kings. Daniel's life bears witness, but it is not 'missional' in the sense of seeking the conversion of pagans or the reformation of society. His posture towards God is one of mourning, and his attitude to his Babylonian situation is one of shame. His exhortation to the king in Daniel 4:27 is not a word of prophecy calling on him to worship Israel's God. It is offered as wise 'counsel': if the king renounces the universally-recognised 'sins' of unjust and ruthless rule, his chances of a long reign will improve. Daniel considers himself and his people to be under curse in a foreign land over which God is sovereign but from which, in an important sense, God remains distant (Dan 9:3, 7, 11, 19).
- 3.15. *Return*. After the fall of Babylon, Israel regained land but not kingship. In a deep sense their exile was unended (Neh 9:1–37). The failure of the historical return to live up to the prophecies of a second exodus pointed to a fulfilment of God's plan beyond history as we know it (Dan 2:44). The true end of exile began with the resurrection and ascension of King Jesus to 'a better homeland' (Heb 11:14–16). As Christ's people wait to join him, we live in Babylon not as exiles under judgment but as *parepidēmoi*, 'foreigners' (1 Pet 1:1, NLT), members of a holy nation who have received our inheritance in the heavenly Jerusalem (1 Pet 1:4; 2:9).² Moreover, this new people of God is comprised of both Jews and Gentiles, called and joined together in a common citizenship through faith in Christ (Rom 9:22–24; Eph 2:11–22). It is thus no longer circumcision but new creation in Christ that constitutes the 'Israel of God' (Gal 6:15–16). The names of both the tribes of Israel and the twelve apostles of the Lamb, which are inscribed on the heavenly city (Rev 21:12–14), confirm that the new creation is the place where the kingdom of Israel is perfectly realised for the first and final time.
- 3.16. *Preliminary implications*. The Sinai covenant laid out a social charter for Israel that depended entirely for its success upon faithful allegiance to the LORD from king and people. The fact that its law lays out principles, derived from the Decalogue, that could be applied to make any society more just and righteous, offers both opportunities and temptations to Christians who engage in secular politics. Elements of Israel's law have commended themselves to many societies, even those without a Jewish or Christian heritage, because they reflect our God-given sense of what is just and right. Israel's law can be a source of wisdom that informs the contribution of Christian members of society as they work alongside others. However, the Sinai covenant binds only those whom the LORD rescued from slavery in Egypt (Exod 20:1). In societies where citizens are free to do so (cf. Acts 16:37), Christians are able to campaign as *citizens* for God-honouring laws. Such laws will increase

¹ Oliver O'Donovan, *Desire of the Nations: Rediscovering the Roots of Political Theology* (Cambridge: CUP, 1996), 36–46, modified by the critique of J. G. McConville, *God and Earthly Power: An Old Testament Political Theology* (London: T&T Clark, 2006), 81–83, 170–71.

² The Greek word *parepidēmoi* means *foreign residents* (so Heb 1:13 and contemporary usage), not *exiles*—a translation introduced by the RSV. The Hebrew word translated by *parapidēmoi* in the LXX is *tôšāb*, *foreign resident* (see the allusion in 1 Pet 2:11 to Gen 23:4).

the 'welfare of the city,' but they will not save it, and neither are they necessary for the 'welfare' of the heavenly city from which we are not exiled, though we are temporarily living abroad. On the wisdom of campaigning for such laws, see §§5.2, 6.2 below.

- 3.17. However, many interpreters—particularly those in nations where the church, historically, has been close to the centre of power (e.g., where the church has been 'established' by the state)—succumb to the temptation to read the Old Testament directly onto modern society. It is more faithful to the biblical material to recognise that the three elements of Israel's nationhood—salvation, justice and righteousness, and land—are inseparable, so that their proper fulfilment is to be sought in the church, rather than the world. Interpreters in times or places where the church lies on the margins of society have, again historically, been more sensitive to this truth, seeing Israel's kings as typological antecedents of church leaders, and focusing application on abuses of power within the church. The challenge of this latter approach is deciding how to treat Old Testament civil laws in view of the fact that the church is not a *polis*, or civic society, because it possesses *salvation* but not *land*.

The Kingdom of Christ

- 3.18. *Birth*. Luke traces Jesus's genealogy through his legal father Joseph to Solomon's brother Nathan and then back not just to Abraham but to Adam (Luke 3:23–37). Here is a rightful son of David, but his claim is not only to the throne of Israel (Luke 1:32–33; Matt 2:6); as the incarnate 'son of God' (Luke 3:37), Jesus represents and will reign over the entire human race (Matt 16:27–28; 24:30–31; 28:18–20). Jesus therefore comes as the true king who exercises God's rule over the nation of Israel, and the true human who exercises dominion over creation.
- 3.19. *Life*. Jesus comes to Zion as its eschatological king (Matt 21:5). For this reason, all who recognise his lordship enjoy full citizenship in his kingdom, while all who reject him will themselves be rejected (Matt 21:41; Rom 9:33; 1 Pet 2:4–10; Rev 14:1). However, because Jesus's kingdom is not of this world, he will not identify it with any political state, nor will he attempt to establish it by the sword (John 18:36). Nevertheless, in terms of both his teaching and his practice, Jesus recognised the temporary legitimacy of earthly government and so taught submission toward the civil authorities (Matt 17:27; 22:15–21).
- 3.20. *Death*. Through his death Christ triumphed over the powers of death, freeing the world from their grip. Christ reigned from the cross both as king of the Jews (John 19:19), and as the one into whose hands the Father has put all things (John 13:3). The absolute sovereignty of God's reign over the earth is revealed as he bends the rebellion of the nations to the will of his Messiah that their punishment for insurrection should become the means of his royal triumph (Acts 2:23; cf. Ps.2:1–4). The kingdom of God means no more and no less than every knee bowing at the name of Jesus; and it was finally achieved not by the faithfulness of God's people, but solely by Jesus's obedience to the point of death on a cross and God's exalting of him to the highest place (Phil 2:8–11).
- 3.21. *Resurrection and ascension*. Christ's bodily resurrection was followed by his ascension to a place, 'higher than all the heavens' (Eph 4:10), where he stands 'at the centre of the throne', the Lamb who was slain, to receive the worship of the elders and the angels and all who have washed their robes in his blood (Rev 5; 7:9–17). That place is the realm where we have our true citizenship (Phil 3:20). It is the place Christ is preparing for his people, and from which he will return to take us to be with him (John 14:1–4).
- 3.22. *Session*. In the meantime, Christ is our place, to whom we are joined by the Spirit. In the power of his Spirit, Christ rules from 'the right hand of God', constituting a new people of God, even as the Father works in the same Spirit to make that church a revelation to the powers and principalities of the mystery of his will for the world (Eph 3:8–10). The church in its social organisation can therefore provide a partial realisation of Israel's national ideals (Acts 4:32–35; 6:1; cf. Deut 15:4; 14:28–29; Eph 6:1–4; Jas 5:1–6). The church offers a foretaste of Christ's kingdom, in which the righteousness that will characterise the new creation may be glimpsed (2 Pet 3:11–13).
- 3.23. *Return*. God's intentions for Israel and his intentions for humanity were realised together in Jesus, who is both Messiah and Second Adam. What this means will one day be disclosed to the world, which will be forever changed in consequence. Christ our King will descend as ruler of the Holy City and Lord of the new heavens and the new earth (Rev 21–22). God's plan for human society will be finally fulfilled when its citizens gather bodily around the king and rule with him over the new creation (Rev 5:10; 22:5).

- 3.24. What is true of Christ as king applies equally to Christ as second Adam. The gift that came through the man Jesus is for us to 'reign in life' (Rom 5:17), referring to the heavenly life of resurrection bodies in the new creation (1 Cor 15:45–49); only then and there will humans truly fulfil their creation mandate (Ps 8; Heb 2:6–8; see §3.4).
- 3.25. *Preliminary implications.* The kingdom of God does not arrive through social reform or through the rule of Christian princes, but there are opportunities within Christian communities to order collective life in ways that anticipate the justice and righteousness of Christ's coming kingdom. The original vehicle of this justice and righteousness was Israel's law. Building on the Decalogue, the Sinaitic legislation encompassed criminal law, family law, case law, cultic law, and compassionate law. All these laws are fulfilled spiritually in Christ (Matt 5), and shape Christian community in a variety of ways. But there are clear limits to the church's ability to constitute itself as a society. For example, while Christians should involve themselves where possible in the *formation* of laws, it is for the state, not the church, to *administer* criminal and family law, which have never been private matters.
- 3.26. In essence, Christ's Spirit empowers each member of the body to 'live a life of love, just as Christ loved us' (Eph 5:2). To live by the Spirit is to fulfil the law (Gal 5:13–26), creating a community whose righteousness and holiness reflects the character of God, in stark contrast to the world around (Eph 4:17–24; Phil 1:11). Most of the New Testament's instructions to believers concern the nature of relationships within church gatherings and Christian households. These relationships are visible to the wider world (John 13:34–35; 1 Cor 14:24–25). The apostles also provide believers with instructions about how to relate to those outside the Christian community—e.g., secular rulers, hostile neighbours, unjust masters and unbelieving spouses (Rom 12:17–13:7; 1 Pet 2:11–3:7).
- 3.27. Furthermore, because Christ's people care for one another in all of life, there are points where our collective behaviour is not just visible to the world but overlaps with it. This is especially the case when the church draws wisdom from Israel's compassionate and case law, as the early church did in caring for widows and orphans (1 Tim 5:16; Jas 1:27), selling property and redistributing the proceeds (Acts 4:34–37), or donating for famine relief (2 Cor 8:13–15)—actions focused on the welfare of fellow believers, but not restricted to them (Gal 6:10).

Relating to government in the New Testament period

- 3.28. Christ's people now live in the overlap of the ages as they await the final fulfilment of what has begun in Christ. Consequently, they live in tension with this world. One of these tensions is expressed in the relationship of Christ's people to earthly powers and authorities. The classic texts for thinking about this are Jesus' response to the question in the temple regarding paying taxes to Caesar (Matt 22:15–22 and parallels); Paul's words in Romans 13:1–7; Peter's in 1 Peter 2:13–17; and the response of Peter and John to the Jewish Council in Acts 4:19 and 5:29.
- 3.29. A framework for thinking about these texts can be found in Acts 17:26–27, which presents the establishment of nations (and, by implication, their political structures) as instituted by God to allow people to reach out and search for him (see §3.5). This is expressed more explicitly by Paul when he urges Timothy to ensure that prayers are offered for kings and those in authority, with a view to the salvation of all people (1 Tim 2:1–4).
- 3.30. As the New Testament reveals, the actual governments with which the early church had to deal were relatively hostile, with Rome as the dominating power. And yet each of the passages in Matthew, Romans and 1 Peter is positive about human government to the point of encouraging submission or subjection to all human authorities established by God as part of his plans for this present age. There is no encouragement to oppose or overthrow earthly authorities despite the hostility they might direct to God's people. Instead, the imperial government of the first century was to be respected as a mechanism for punishing evil and commending good (1 Pet 2:14).
- 3.31. Four types of response to Roman government are worth noting, since each of them has relevance to our contemporary context. The first, already noted, is to 'render unto Caesar': pay taxes, eschew wrongdoing, respect and submit to authority. The second, which underlies the first, is to recognise not only that God has established human government, but that he rules over it. The third response is to warn against emulating Roman government. When Jesus commends the way of servant leadership in his kingdom to his disciples (Matt 20:24–28 and parallels), he is also being critical of the pagan exercise of power. In his trial before Pilate, Jesus explicitly contrasts the non-violent

methods of his kingdom with the violence of worldly kingdoms. His kingdom is one where the chief weapon 'wielded' is the truth (John 19:33–38).

- 3.32. The fourth response is to commend faithful witness and patient endurance in the face of opposition and suffering. Notwithstanding the positive elements of Luke's, and Paul's presentations of worldly government, John warns his disciples in the book of Revelation about the twin dangers of seduction by the world and persecution from the world. An alliance of hostile political government and acquiescent false religion stands opposed to God's purpose and the people saved by the Lamb's self-sacrifice (Rev 13). In the face of these things the saints are called to 'patient endurance' (2:3, 19; 3:10; 13:10) seen in keeping 'the commandments of God and their faith in Jesus' (14:12). This is the testimony they bear before the nations (Rev 1:2, 9; 12:11, 17), and they will be saved even in the face of the most intense opposition (6:9–11; 7:13–17). Christ's victory over evil brings the nations to worship God and the Lamb (5:6–14), which happens as his followers participate in his victory by 'the word of their testimony' and by not loving their lives 'so much as to shrink from death' (12:11).
- 3.33. *Preliminary conclusions and further questions.* God desires governments to keep the peace in a way that allows the church to survive and grow. As the allusion to Jeremiah 29:7 in 1 Timothy 2:2 suggests, praying for the authorities along these lines is how Christians 'seek the welfare of the city'. However, when imperial governments abused their power by persecuting Christians, they were called to endure and bear witness rather than fight back. 'Bearing witness' includes living as God commands: loving without hypocrisy, hating what is evil, and clinging to what is good (Rom 12:9). The church's mission is not to make society more just, although this may be a by-product as it bears witness to the truth about Jesus (Eph 3:10; 1 Pet 2:9).
- 3.34. We live among God-defying neighbours, under the rule of God-defying leaders. What they most need is neither our moral censure, nor our withdrawal from them, but to be reconciled to the God who loved them to the point of sending his Son to die. Christ's first followers used coins stamped with the idolatrous image of Caesar, and many ate meat that pagans had dedicated to their gods. Some of Christ's followers today use emails stamped with idolatrous company messages; others work in health facilities that actively promote voluntary assisted dying. Our actions in the world cannot be neatly disentangled from the actions of those who are without God and without hope. And yet our actions, including the words we speak on our own behalf, must always be truthful, loving, and obedient to God, even if this entails us doing what civil authorities command us not to do, or refusing to do what they command us to do. When Christians suffer as a result, we are to remember those who are mistreated as if we ourselves were suffering (Heb 13:3).
- 3.35. These are largely negative conclusions, and they leave a number of important questions unanswered—in particular, questions concerning 'the church' conceived of as a community of believers:
- Humans—Christians included—have a mandate to govern God's creation. But does the church have a responsibility to guide rulers in their task?
 - The church gives visible expression to the invisible reign of Christ. Does the truth of the gospel determine a 'social space'³ for the church as a community? If so, what is the extent of the space that counts as gospel territory, over which we resist government authority?
 - What is the extent of the 'secular space' in the church over which government has rightful authority?

These are questions whose answers are, to some extent, context-dependent. Our own context has been shaped by two millennia of church–state interactions. The biblical reflections of the Reformers bring these questions into sharp focus.

4. Biblical application in the context of a Christian state

- 4.1. Christ's people in New Testament times lived in 'Babylon' as often-persecuted citizens of the heavenly Jerusalem. However, the miraculous success of the church's mission to pagan society, driven by the preaching of the gospel and the blood of the martyrs (Rev 6:9), laid the groundwork for the downfall of pagan rulers (Ps 2). The conquest of rulers 'from below', by stealing the loyalty of

³ The term is borrowed from O'Donovan, *Desire of the Nations*, 208.

their subjects, implies what O'Donovan calls 'the missionary order': the gospel first transforming a society, and only then affecting its government.

- 4.2. During the period we call Christendom (AD 313–c. 1800), spiritual and secular government often overlapped as rulers who professed Christian faith sought to create temporal societies shaped by the reign of Christ. The Church (or more precisely the Papacy), appealing to the "two swords" of Luke 22:38, claimed that it had the right to exercise both temporal and spiritual authority. The Pope crowning Charlemagne in AD 800 was symbolic of this claim, and a long struggle between a succession of Holy Roman Emperors and Popes echoed throughout Europe in the eleventh to thirteenth centuries. The fullest expression of the papal claim came in the bull *Unam Sanctam* (1302), which spoke of a 'plenitude of power in matters temporal and spiritual'. Just over twenty years later, Marsilius of Padua published his critique, *Defensor Pacis* (1324), in which he warned the church against usurping secular governments and drew attention to Jesus' words to Peter in the Garden of Gethsemane: 'Put your sword back into its place. For all who take the sword will perish by the sword' (Matt 26:52; John 18:11; *Def. Pac*, II.24). Marsilius was declared a heretic for his trouble. The relations of the two kinds of authority remained a contested question right up to the time of the Reformation.
- 4.3. Luther's original solution (expounded in his *Temporal Authority: To What Extent it Should be Obeyed*, 1523) was to recognize that God's rule over all is exercised in the world by way of two kingdoms. The kingdom of his left hand is the temporal government, where the goal is external peace and the prevention of evil, the means employed is the law, and the ultimate sanction is the sword. The kingdom of God's right hand is the spiritual government, where the goal is righteousness, the means employed is the gospel and the agency of the Holy Spirit, and the ultimate sanction is the withdrawal of fellowship. Every Christian lives in and belongs to both kingdoms. Both forms of government are necessary. But each operates differently and with a different purpose (*Luther's Works* 45:92). Luther reconciled two seemingly contrary propositions, 'the sword can have no place among Christians' and 'you are under obligation to serve and assist the sword by whatever means you can', by insisting that 'at one and the same time you satisfy God's kingdom inwardly and the kingdom of the world outwardly'. 'In what concerns you and yours, you govern yourself by the gospel and suffer injustice toward yourself as a true Christian; in what concerns the person or property of others, you govern yourself according to love and tolerate no injustice toward your neighbour' (*Luther's Works* 45:96). In his later writing on the subject, and in the wake of the rejection of the faith by some German princes, and the Peasants' Revolt, Luther would put a greater stress on the Christian expectation of suffering in the world. He insisted that it is better to suffer tyranny than to contribute to the devil's work of rebellion and anarchy (*Against the Robbing and Murdering Hordes of Peasants*, 1525).
- 4.4. Calvin, too, spoke of two kingdoms (*Institutes*, III.xix.15). He distinguished the 'spiritual' jurisdiction—'whereby the conscience is instructed in piety and in reverencing God'—from the 'temporal' jurisdiction—'whereby man is educated for the duties of humanity and citizenship that must be maintained among men'. It is in this context that Calvin makes the following critical observation: 'Through this distinction it comes about that we are not to misapply to the political order the gospel teaching on spiritual freedom, as if Christians were less subject, as concerns outward government, to human laws, because their consciences have been set free in God's sight; as if they were released from all bodily servitude because they are free according to the spirit'. Calvin did not believe this was 'very obscure or involved' but acknowledged others found this difficult 'because they do not sharply enough distinguish the outer forum, as it is called, and the forum of conscience.' Therefore, Calvin did 'commit to civil government the duty of rightly establishing religion'. That was not without proper limits, though. Calvin wrote, 'when I approve of a civil administration that aims to prevent the true religion which is contained in God's law from being openly and with public sacrilege violated and defiled with impunity, I do not here, any more than before, allow men to make laws according to their own decision concerning religion and the worship of God' (*Institutes*, IV.xx.3).
- 4.5. The early English Reformers, and those who put together the religious settlement under Elizabeth, esteemed Luther and Calvin but were more influenced by the work of Heinrich Bullinger. Bullinger spoke of one kingdom considered in two ways (*Decade 4, Sermon 7, 276*):

And this kingdom of God is verily but only one; for there is but one God only, one king Christ only, one church, and life everlasting. But this one kingdom of God is considered two ways: first, according to the omnipotency of God; for he, since he is the highest and omnipotent, hath and executeth over all creatures, visible and invisible, most just rule and equal power, nill they or will they be obedient: secondly, according to his Spirit,

whereby he reigneth in his elect. And so the kingdom of God is again two ways considered: for either it is earthly, and is called the kingdom of grace; or else it is heavenly, and is called the kingdom of glory.

Henry VIII insisted that England was one commonwealth under the rule of the king. Under Edward VI, the English church would be established by law and every citizen of the realm was a member of the church. According to the *Articles of Religion*, 'The King's Majesty hath ... the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil' by which they meant that 'godly Princes ... should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers'. Nevertheless, 'we give not to our Princes the ministering either of God's Word, or of the sacraments' (Art. 37).

- 4.6. The Articles do not consider how the church should respond when the prince is not Christian and has no desire to protect the church, the preaching of the gospel, or 'outward worship.' They do not envisage a national church that was not established by law, let alone a pluralist liberal democracy in the modern sense. Nor do they seek to define a 'space', apart from the ministry of God's word and the administration of the sacraments, where the authority of the minister should prevail rather than that of the prince. The answer of the Reformers in general to these questions emerges from their reflections on conscience and 'matters indifferent'.
- 4.7. Conscience is a foundational concept for the Reformed doctrine of the two kingdoms, and Calvin carefully defines its New Testament meaning, where *conscience* is the inward conviction of sin brought about by the gospel. Only Christ can convict a person's conscience, and only by faith in Christ's atoning sacrifice can conscience be cleared. Calvin thus defines a good conscience as 'inward integrity of heart', and concludes that 'a law is said to bind the conscience when it simply binds a man without regard to other men, or without taking them into account' (*Inst.*, iii.19.16). So when Paul, having explained that secular rulers are God's servants (Rom 13:1–4), instructs believers to submit to them 'not only to avoid God's wrath but also for the sake of conscience' (Rom 13:5), he does not mean that civil laws bind the conscience (*Inst.*, iii.19.15). Rather, he is identifying conscience as the internal counterpart to the external threat of divine wrath in the form of civil punishment (v. 4). It is precisely because our consciences are free that we can submit to the binding of our outward actions by the magistrate 'in matters indifferent'.
- 4.8. The authority of human rulers is God-given and yet provisional. Most fundamentally, they do *not* have authority to command anyone to render to other gods the service due to God alone. Citizens of the heavenly city must disobey this command, even if it costs them their lives (Augustine, *City of God*, xix.17; cf. Dan. 3; 6; Rev. 13:15). But defining what human rulers *do* have authority to command proved more difficult, and one way of doing that was through the concept of 'matters indifferent', or *adiaphora*. *Adiaphora* has been defined as matters upon which salvation does not depend. Such matters may potentially fall under human authority, because on these matters such authority can bind Christians' behaviour without binding their consciences.
- 4.9. As the Reformation progressed, however, the question of *adiaphora* became contentious. Which doctrines taught in Scripture, if any, were not matters of salvation? Should sanctification be considered a matter of indifference, since it flows out of our salvation but is not something on which our salvation depends? Are we free to set aside a doctrine because we do not see it as a matter of salvation? And what about matters of order? As the range of necessary matters expands and the range of *adiaphora* contracts, the authority of secular rulers contracts with it and is replaced by the authority of church leaders. The same is true in the other direction: as the range of *adiaphora* expands, the authority of secular rulers expands with it while the authority of church leaders contracts. Yet, as Richard Hooker insisted, the distinction between some things necessary and some things accessory must be maintained because it is grounded in Christ's own teaching (in Matt 23:23) about 'the greater and weightier matters of the law' (*Laws of Ecclesiastical Polity*, III.4).
- 4.10. By excluding only 'all things necessary to salvation' from *adiaphora*, the Reformers preserved the distinction between Christ's direct spiritual rule over the human heart and his humanly-mediated temporal rule over human behaviour. The freedom of conscience from all human law was also upheld. This granted a wide scope to human rulers to regulate Christians' outward behaviour. But it did not define a line between the jurisdictions of *civil rulers*, with their broad powers of coercion and punishment, and *ecclesial rulers*, with their narrow powers of exhortation and discipline. Different systems and philosophies of government have led to different levels of state control being exerted over the visible church.

- 4.11. With the passing of Christendom, the liberal democratic state's protection and regulation of religion(s) no longer stems from a desire to mediate the reign of Christ, but rather to champion human autonomy. On the one hand, the church is afforded much greater freedom to organise itself as an institution; on the other hand, the social consensus about justice and righteousness arises from idolatry and self-worship, and the church has less freedom to proscribe ungodliness.⁴
- 4.12. A more recent flashpoint over these issues arose in Germany during the 1930s in what became known as the *Kirchenkampf*. Within a few months of the Nazi party coming to power in 1933, the Protestant Federation in Germany had agreed to write a new constitution and form a new national church which would work closely with the new regime as part of the *Gleichschaltung* or Nazification of all aspects of German society. The forced election of Hitler's adviser as bishop in the new church, the rigging of church elections, the inclusion of 'the Aryan Paragraph' which required the removal of clergy of Jewish descent, the removal of 'non-German' elements in religious services, insistence on the Nazi salute, and even a proposal to remove the Old Testament from German Bibles, all demonstrated that the new church leadership served the agenda of Hitler and his government. Christian opposition to Hitler, led first by Martin Niemöller, and then by Dietrich Bonhoeffer and Karl Barth, produced, in May 1934, the Barmen Declaration. It began (after quoting John 14:6 and John 10:1, 9) with the words 'Jesus Christ, as he is attested to us in Holy Scripture, is the one Word of God whom we have to hear, and whom we have to trust and obey in life and in death'. For this and other acts in defiance of the Nazi regime, Barth was escorted out of Germany in 1935, Niemöller was imprisoned in Sachsenhausen and Dachau concentration camps from 1938, and Bonhoeffer was imprisoned first at Tegel Prison and then Flossenbürg concentration camp, where he was executed in April 1945. As it was in the days of Augustine, so in our own time: when human rulers demand to share the honour that is due to Christ alone, Christians must disobey, even if it costs them their lives.

5. Implications for our post-Christian society

- 5.1 *Implication 1. The Australian church is free to confront the government.* One line of contemporary thought equates our situation today with that of the church before Constantine. As then, so now, we must follow the missionary order: win back society by faithful witness, and wait for godless rulers to fall. However, the intervening centuries of Christendom have left the church in a very different relationship to government. The institution of the church remains protected by the state while no longer being invited to guide its policies. The church's works of service are relied upon by the state while the gospel they bear witness to is spurned. Thanks be to God, the Australian church still enjoys broad freedoms and special privileges. These allow the church both to subject itself to the governing authorities, and also to call upon civil rulers to fulfil their God-given responsibilities—not only to uphold justice and righteousness, but to 'cherish and protect the outward worship of God'.
- 5.2 *Implication 2. The church is not authorised to govern alongside the state.* Every Christian is called, as a temporary resident in Babylon, to join in the human project to make the world fruitful; but the church, mediating the eternal reign of Christ in the age to come, is not. The church confronts temporal rulers, but is not called to rule alongside them.⁵ When the church involves itself in government, acquiring the power to make a space for itself in society, it is doing something at best ambiguous and at worst destructive of its mission. It is when churches look most government-like that these ambiguities are most perilous. Synods are denominational organisations that legislate on matters temporal, so as to assist in the building up of the church and the betterment of society. They must consider their public activity carefully, lest the watching world sees the exercise of political power rather than the declaring of Christ's lordship, the commending of justice and righteousness, and the equipping of the saints for works of service.
- 5.3 *Implication 3. Christians are authorised to participate in government.* The church can play an important role equipping individual Christians to take their place alongside fellow humans in the task of ruling creation under God. Wherever people come together to work for peace, truth and justice, Christians who make common cause with them can bring the wisdom of Christ to bear on every area of government and in every kind of political organisation. Christians involve themselves in the affairs of this world not simply for the sake of the common wealth, but to demonstrate virtuous citizenship,

⁴ There are some partial exceptions to this, such as England, where the establishment of the church persists in the structures of government. However, even in such nations the government is no longer bound to heed the voice of the church.

⁵ From time to time, governments have invited the church to share in government. History shows both the value of the church's guidance and the danger of the church's rule.

so that 'though the pagans accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us' (1 Pet 2:12). Working for justice may also involve working against injustice, and here also Christ's wisdom should guide believers as they consider the form that this should take, even up to the point of civil disobedience. The biblical examples of civil disobedience (e.g. Exod 1:15–22; Josh 2:4; 1 Kgs 18:3–4; 2 Kgs 11:2) concern state-sanctioned killing; but their appropriation is complicated by the fact that in each case redemption history is involved, not humanitarian concerns *per se*.

- 5.4 *Implication 4. The government has authority to command the church as an earthly institution.* Christ reigns over the visible organisation of the church not only through church leaders, but through the mediation of civil rulers, by whose permission it operates publicly. The state must never declare itself to be the way of salvation. States that cross that line are antichrists. Neither does the state have authority to silence gospel preaching. Believers are to continue to bear faithful witness whatever the cost (Matt 10:18, 28; Mark 8:38; Acts 4:18–20; 5:29). However, when the state issues individual and collective commands to Christians that can be classified as 'matters indifferent,' we are not disobeying God when we comply, even if those commands are unjust, intrusive, or otherwise displeasing to God. Naturally, we do not comply personally by using the state's licence to disobey God with immoral or unjust behaviour; and in God's kindness we live in a society where we can express the Lord's opposition to such commands. But there is a very significant difference between the command, 'you shall not pray', and the command, 'you shall not pray aloud in public places'. Both commands are displeasing to God, but Scripture only requires us to disobey the first of them. Likewise, the government is not authorised to issue the command, 'you shall condone adultery,' but it may legitimately command, 'you shall not picket a brothel in your street'.
- 5.5 *Implication 5. The church's protected space is spiritual.* The space occupied by the church is both secular and spiritual. Unlike a natural family, a church family is outwardly a voluntary organisation, and liberal democracies will normally treat churches as such, granting them comparable rights and responsibilities. This is the 'secular space' of the church over which the state has God-given authority. Rights we share with others are God's gifts to us (e.g., freedom of assembly, freedom of association, freedom to own property, etc.). In his sovereignty, he may allow these to be withheld. The 'spiritual space' which belongs to Christ, which is not the state's to order, is the space created by the preaching of the gospel. This space is the network of Christian relationships, characterised by faith, hope and love, which are the work of the Spirit. By regulating the secular space of the church, the state can squeeze its spiritual space (for example, by forbidding public assembly), but it can never enter or alter that space, which has its true location in the heavenly city.
- 5.6 *Implication 6. The church's 'service' organisations are secular in the sense that they are of this age.* The services they typically provide to society—education, health and aged care, charity—are gifts of common grace that both increase the general welfare of society, and also bear witness to the gospel with works and words of love. Yet none of these services are themselves the church's mission, which is to make known 'the manifold wisdom of God' to 'the rulers and authorities in the heavenly places' (Eph 3:8–12). In other words, the church's public service organisations are fundamentally *secular*, that is, of this age; they are 'hows', not 'whats', of its mission. They are vehicles of mission that exist and operate at the pleasure of the government, which acts as it does by the permission of God. The more active the church is in the public sphere, the more its activities will rightfully fall under the jurisdiction of civil governments. This means, for example, that government commands which transgress their God-given authority, may result in individual refusal. However, a Christian organisation operating in the secular sphere may ultimately have to submit – or stop operating – given the authority of the state to regulate the church's instruments of public service. If the state makes it impossible to advance the gospel through Christian service organisations, we must either comply for the sake of society's temporal welfare, or redirect our energies toward other forms of gospel proclamation and welfare provision.
- 5.7 *Implication 7. Conscience guides behaviour but must be trained.* Today, conscience is typically understood as referring to a person's inner moral compass. It is therefore frequently appealed to in discussions about the freedom and rights of individuals, especially in relation to the State. However, the Bible speaks of conscience as an individual's inner conviction of sin and righteousness, arising from their awareness of God as divine judge (see §4.7 above). Hence, in Romans 13:1–5, Paul presents 'conscience' not as a reason for Christians to engage in civil disobedience, but indeed as a reason why 'one must be in subjection' (v. 5). Conscience here is predicated on the knowledge that, because the state is God's servant, to resist its authority is to incur God's judgment.

This biblical understanding of conscience does not negate the Christian's responsibility to engage in faithful deliberation on ethical matters, including the limits of submission to the authorities. An example contemplated by the Synod resolution is forced compliance with certain forms of speech, such as a Christian being commanded to lend their assent to a statement which declares 'it is good' about something that God has declared 'not good'. If God's word has convicted this person that to give the type of assent commanded (e.g., by silence, tolerance, or affirmation) would be to act sinfully, then this may well be an occasion when their conscience should be considered decisive. First and foremost, such a 'conscience stand' is a necessary manifestation of personal righteousness rather than a matter of one's individual rights and freedoms. However, just like every other human faculty, the conscience remains a fallible feature of humanity's fleshly nature, and one which is open to corruption by both sin and Satan. Because the conscience can be 'weak', 'defiled', and even 'seared' (1 Cor 8:7–13; 1 Tim 4:2), its moral judgments are not always reliable. It needs to be trained by the word of God, through the Spirit, within the fellowship of the saints.

It is therefore the rightness of a Christian's public stand, not its basis in their conscience, that might draw public support from the church. Certainly, the church family must provide care, comfort, and compassion to believers who have taken a costly stand, irrespective of the rightness of their action. At the same time, the church has a responsibility to provide faithful discernment about the wisdom of such a stand, and indeed how it might be wisely taken. And in those instances when a 'conscience stand' is not righteous or not biblically warranted, it is the church's responsibility to correct the individual with great patience and careful instruction (2 Tim 4:2).

6. Conclusion

- 6.1. In centuries past, wide-spread profession of Christian faith empowered governments to write laws that sought to closely emulate the ethics of the kingdom of God. Today, as the proportion of Australians who profess faith in Christ has shrunk to a minority, the social consensus has shifted, and continues to shift, away from a belief in the truths of the gospel and the value of the church to society. Nevertheless, our society continues to be shaped by the values and freedoms that it has received from its Christian heritage. These values may be twisted towards self-worship, but for the time being they allow the church the freedom to bear witness.
- 6.2. This leaves the church with a certain latitude as it is confronted by government directives that are contrary to the word of God—a latitude defined by the space between commands that we *must* disobey and those that we *may* disobey. The best path will not always be clear. The choices we make in any given case will be a matter of Christian wisdom, guided by the absolute priority of gospel proclamation. When our choices bring us into confrontation with the state, the secular authorities may choose to punish or protect us. We can be grateful to God for our current situation in Australia, recognising that in other times and places he allows tyrannical governments to rule, and calls his church to bear witness through faithful suffering. Even if our circumstances change, our task remains the same; namely, to glorify God in our individual and corporate lives, and to call all people to submit to the lordship of the risen Christ. Either way, Babylon has fallen, and we have a promise from the risen and reigning Christ Jesus that 'to the one who is victorious and does my will to the end, I will give authority over the nations' (Rev 2:26).
- 6.3. The obedience that Christians individually and collectively owe to those placed in authority over them in the state is genuine but not absolute. We are to seek to live at peace with all, as far as it depends on us, but we must not compromise our testimony to Jesus. We honour the emperor, but Jesus is Lord. Aware of the dangers of individualism and an uninformed conscience, we pursue wisdom as we are taught by the word of God and encouraged in the faith by the fellowship of God's people. The church is not a natural enemy of the state, but neither is it a servant of the state, acquiescent in the face of encroachment upon that loyalty which belongs to Christ alone.

MICHAEL R. STEAD
Acting Chair, Sydney Diocesan Doctrine Commission

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Appendix: The Contemporary Landscape of Political Theologies

- A. In the 21st century, evangelical and Reformed Christians are exposed to a range of biblically-based and philosophically literate political theologies. Their conclusions about the extent and nature of the church's role in the secular sphere, and of the government's authority over the church, vary significantly. The backdrop of political thought in the Reformation period (§§4.3–6) is a helpful lens through which to consider the range of positions that Reformed evangelicals variously hold today. In the interests of brevity, we have divided various views into three loose groups. Not every view fits neatly into its 'group,' and the boundaries between groups are blurred. Overall, however, the groups depict a spectrum from maximal to minimal engagement of church with state. There is much of value to be found in the work of theologians from across this spectrum.
- B. At one end are those who prioritise the concept of *one divine kingdom* and advocate for *maximal engagement of the church in the state*. They include theologians, Christian nationalists and, more moderately, Kuyperians who develop Reformed two-kingdom theology towards the idea of a single divine kingdom containing different spheres, in which Christians mould the life of the state and strive to 'take every thought captive for Christ.'

With a few exceptions (e.g., some liberation theologies), one-kingdom theologians do not imagine that the church's mission is to transform this world into the kingdom of God. It is more a matter of placing the world (or our part of it, at any rate) under the wise ordering of its creator, both as a good end in itself and in order to acculturate the populace to truth, and ultimately to gospel truth.

However, even if this were the mission of the church—and we have argued that it is not—the attempt to Christianise culture fatally confuses the message of the gospel with its potential effects.

- C. At the other end are those who prioritise the concept of *two divine kingdoms* and advocate for *minimal engagement of the church in the state*. They include those such as John Howard Yoder and Stanley Hauerwas, who believe that Christians should not involve themselves in civil government, and who advocate for the 'theological politics' of the church: Jesus's salvation as a politics that is meant as an alternative to all social life that does not reflect God's glory. Others, like Rod Dreher, advocate a retreat to the Benedictine Option of withdrawing children from state schools and relocating away from

urban centres. Strictly speaking, such thinkers would resist the idea of ‘two divine kingdoms,’ because they would only attach the label ‘divine’ to the church.

The idea of ‘two divine kingdoms’ belongs more naturally to the ‘Reformed Two-Kingdom’ school of thought. David VanDrunen is an influential representative of this school among those who apply a biblical-theological hermeneutic to Scripture.

VanDrunen builds on Augustine’s two cities—not church and state, but two peoples marked by different loves—with the help of Turretin’s version of two-kingdoms theology, in which Christ rules as God over the natural kingdom and as the incarnate God-Man over the mediatorial kingdom. This is the kingdom of the age to come, which has its present-day expression in the church. However, while VanDrunen recognises the mixed nature of the church, he balks at the role Turretin gave magistrates in ordering the outward church, and so he draws on Kuyperian ideas of common grace, the Noahic covenant, and sphere sovereignty to divide the two kingdoms along covenantal lines. Hence, God rules a common kingdom temporally by the Noahic covenant, in which all humans participate by common grace to preserve this fallen world. God also rules a redemptive kingdom spiritually by the new covenant. It is in this community that we explore the distinctive moral life of the new creation; ‘Babylon’ cannot be redeemed. Christians should act politically in Babylon as any humans should, by applying Natural Law for the common good. Civil resistance is the task of individuals, not the Church, and the laws we should be resisting are breaches not only of the divine law but of the Natural Law. Natural Law trumps legislated law.

VanDrunen favours this typically Presbyterian view over that of Luther and Hooker (see below), because he judges that ‘Scripture presents God’s rule over creation in its various aspects in terms of *covenant*’.⁶ However, a covenantal separation of God’s rule begs the question of the unity of the kingdom of God, whose redemptive history achieves God’s creational goals. A covenantal reading of Scripture does not require us to imagine distinct common and redemptive kingdoms.⁷

- D. In the middle are those whose interpretation of two-kingdoms theology prioritises *one divine rule but two distinct ages*, and who advocate for *moderate engagement of the church in the state*. The two ages in question are the temporal and the spiritual, and we live in the period of their overlap. The one God reigns in both domains, and Christians live in both domains, being ruled *inwardly* by God through the gospel and *outwardly* by God through the law. Luther spoke of this twofold inward (spiritual) and outward (temporal) rule in terms both of God’s two ‘kingdoms’ and of God’s two ‘reigns’.

The practical expression of these ‘moderate engagement’ views is affected by ecclesiology and political context.

- a. An American Reformed Baptist version of this approach is advocated by Jonathan Leeman, who argues that the local church is an embassy on earth of the heavenly kingdom. Like VanDrunen, Leeman’s work is strongly covenantal and biblical-theological. Against Kuyper, Leeman does not give the task of acting politically as Christians to the institution of the church, but to its members. When we act as citizens alongside other citizens we act as ‘delegates’ of Jesus. But when our actions become distinctively ‘Christian,’ we—as individuals or groups of Christians—represent Jesus as a ‘deputy.’ At this level, a church can become politically active when it ‘tie[s] the name of Jesus Christ to some political position’ (*Political Church*, 377). Leeman’s view on the independence of the institutional church from government is attractive to those who want the government excluded from decisions about the conduct of church gatherings. The roots of his theology lie in the anabaptist movement, not in seventeenth-century non-conformity, for no non-conformist fighting for religious tolerance would have denied that the state could legitimately make rules that could regulate churches and their public worship.

Leeman’s argument has a number of difficulties.

⁶ David VanDrunen, *Politics after Christendom: Political Theology in a Fractured World* (Grand Rapids: Zondervan Academic, 2020), 41 n. 5.

⁷ For VanDrunen, Christ’s future rule over the redemptive kingdom through the covenant of grace is shown in texts like Revelation 11:15. However, he argues that texts like Matthew 28:18, Ephesians 1:20–21, Colossians 2:10, and Revelation 1:5 point to Christ’s rule in the present age through the Noahic covenant. See, for example, David VanDrunen, *Living in God’s Two Kingdoms: A Biblical Vision for Christianity and Culture* (Wheaton: Crossway, 2010), 117–19.

- With respect to the political independence of the church, his insistence that religious tolerance is necessary for the legitimacy of a secular government uses an argument from silence; namely, that the Noahic covenant does not authorise human beings to prosecute crimes against God.
 - Leeman adapts Presbyterian *jure divino* (divine right) models of church government to extend the spiritual power of elders beyond preaching into church discipline and church courts. He rejects a division between visible actions in the church (assent, and church discipline) and the invisible work of Christ in the heart. However, in contrast to Leeman himself, the models he adapts are explicit that church judgments do *not* bind consciences.
 - Leeman rightly recognises that, though Christians ‘possess a duty to be faithful to their consciences, ... they possess a higher duty to be right’ (93); however, he does not seem to acknowledge the Reformers’ distinction between conscience and conduct (§4.7). Against Luther and Calvin, he argues that if a government compels us to act in ways we might feel are wrong it has bound our conscience. By overlooking the freedom of the Christian’s conscience from human condemnation, Leeman brings our consciences into the public arena, as things that may be damaged by unbelievers and must be protected from them. Hence Leeman believes that the government binds our conscience when it makes judgments about our inner person—e.g., by punishing intentional crimes more harshly than accidental ones. And he concludes that we should pit our Christian conscience against the consciences of others over moral (abortion) and even economic (taxation) issues, rather than taking our stand on the rightness or wrongness of these things.
 - As a result of these views, Leeman believes that a Christian’s role *as a Christian* in wider society should be expanded from proclaiming the gospel to enforcing the moral behaviour that the Noahic covenant exists to protect. Most problematically, Leeman’s rule of thumb for deciding that something might require the church’s collective civil disobedience is that it must be a matter that would require church discipline. This means that a Christian should by conscience be bound to join in the church’s collective act of civil disobedience, or else have their conscience bound by the state, finding themselves excluded from the church and, presumably, under the judgment of God. This grants a power to the church (or the state) that only God possesses.
- b. Finally, the version of this approach represented in the Reformed English or Anglican tradition is advocated by Oliver O’Donovan in the UK and, in our own context, D. B. Knox (§§4.5–10). It is unsurprising that this is the approach most closely reflected in the present report, albeit not uncritically. An argument was built on the breadth of Scriptural testimony using a biblical-theological hermeneutic; and in moving from theology to application, the Reformation was selected as a context from which to examine our own culture from the outside. This report has sought to articulate the political theology that most accurately reflects Scripture when read in this way and within this interpretive tradition. Like Leeman, it argues for moderate engagement of the church in the state, but unlike Leeman, it gives weight to the reality that the church is simultaneously a secular and a spiritual institution, and falls under both forms of divine rule, just as individual Christian do.

The final factor shaping the report’s conclusions is the modern Australian context—a far cry from the 16th century—within which political theology must become concrete. Applying an unchanged political theology to a changed and changing relationship between state and church is an ongoing task. The final sections of the report have offered just a few applications to specific issues. The issues have been chosen as indicative examples of theological principles put into practice. The ongoing task to which our churches must strive to apply their collective wisdom is the principled application of carefully considered theology.

In short, the present report argues from the Scriptures for an Anglican way of being the church in the world, in its Australian setting, that is both theologically sound and the proper expression of church in our political context.

10/23 Leadership of Indigenous Ministry in the Diocese

(A report of the Standing Committee.)

Key Points

- For the last 18 years, the Diocese has been providing funding for Indigenous ministry that has been managed and utilised by the Sydney Anglican Indigenous Peoples' Ministry Committee (**SAIPMC**). While SAIPMC has been able to make some progress in ministry to Indigenous people over this period, there is now a clear need for leadership that is formally integrated into Diocesan structures.
- Such leadership could provide both a ministry development function to ensure the ongoing growth of Indigenous ministry, and a representative function (inside and outside the Diocese). A person who is able to understand Indigenous culture and the Anglican context could be involved in recruitment, leadership development and training of the next generation of Indigenous leaders while assisting people and parishes to understand Indigenous culture theologically.
- It is therefore recommended that the Synod create an office of a Director of Indigenous Ministry who would seek to fulfill the ministry development responsibilities. Given the additional representative function of such a role, the Director (if a member of the clergy) could be a Canon, Archdeacon, or Bishop, while noting that issues of timing and designation are a matter for the Archbishop.
- The role of the Director of Indigenous Ministry should be funded by an increase from 1% to 1.5% in the amount of the total available income for Synod that is applied to the Indigenous Peoples' Ministry Trust Fund.

Purpose

1. The purpose of this report is to provide the Synod with a recommendation for the recognition and appointment of an Indigenous person to lead and represent Indigenous ministry in the Diocese, in response to the requests in Synod resolution 10/23 Leadership of Indigenous Ministry in the Diocese.

Recommendations

2. Synod receive this report.
3. Synod, noting the report '10/23 Leadership of Indigenous Ministry in the Diocese' –
 - (a) agree to the creation of a position known as the Director of Indigenous Ministry, to be appointed by the Sydney Anglican Indigenous Peoples' Ministry Committee with the concurrence of the Archbishop,
 - (b) agree that the role of the Director of Indigenous Ministry should be funded through an increase from 1% to 1.5% in the amount of the total available income for Synod that is applied to the Indigenous Peoples' Ministry Trust Fund,
 - (c) agree that the Director of Indigenous Ministry should be an ex officio member of the Synod as an additional Nominated Indigenous Representative, and an ex officio member of the Standing Committee,
 - (d) request the Standing Committee to amend the *Sydney Anglican Indigenous Peoples' Ministry Ordinance 2002* as required to give effect to the creation of the Director of Indigenous Ministry.
4. Synod pass the Bill for the Leadership of Indigenous Ministry in the Diocese Amendment Ordinance 2024 as an ordinance of the Synod.

Background

5. A report entitled “Leadership of Indigenous Ministry in the Diocese” was presented by the Standing Committee to the ordinary session of the Synod in 2023. This report recommended that an Indigenous person (or persons) be appointed to lead Indigenous ministry in our Diocese, and that Synod should ask the Standing Committee to appoint a committee to determine how best to progress this matter from in-principle support towards implementation.
6. Synod passed resolution 10/23 in the following terms –
 - ‘Synod, noting the report “Leadership of Indigenous Ministry in the Diocese” –
 - (a) expresses its gratitude for the work of the volunteers who serve on the Sydney Anglican Indigenous Peoples’ Ministry Committee (**SAIPMC**),
 - (b) notes the report from the SAIPMC that Indigenous ministry in the Diocese is hampered because a committee of volunteers is not able to lead and drive the vision for Indigenous ministry (and true gospel reconciliation) across our Diocese and beyond,
 - (c) expresses in-principle support for the recommendation of SAIPMC for the recognition and appointment of an Indigenous person (or persons) to lead and represent Indigenous ministry in our Diocese,
 - (d) requests the Standing Committee to appoint a committee to explore how best to implement the recommendation of SAIPMC. The committee should consider –
 - (i) the scope of the role,
 - (ii) whether this role should be full time or part time, and/or a possible staged implementation,
 - (iii) whether there should be Indigenous representation on the Standing Committee,
 - (iv) the appropriate form of appointment (e.g., Canon, Archdeacon or Bishop), and
 - (v) the funding of this role, and
 - (e) requests, to the extent that the recommendations of the committee require ordinance changes, that such changes be brought to the next session of the Synod for consideration.’
7. At the meeting of the Standing Committee on 11 December 2023, the Standing Committee appointed a committee comprising the Rev Nigel Fortescue (Chair), Bishop Michael Stead, Ms Larissa Minniecon, the Rev Michael Paduch-Duckett, the Rev Simon Gillham, and the Rev Andrew Bruce, to address the request of paragraphs (d) and (e) of Resolution 10/23, and report to the Standing Committee by July 2024.
8. The Committee met on four occasions, and during those meetings gave priority to ensuring the views and opinions of both the Indigenous members of the Committee and SAIPMC were heard and understood. In addition to the material contained in the Synod report and resolution, the Committee received a submission from SAIPMC dated 3 April 2024, providing additional information regarding the appointment of an Indigenous person to lead Indigenous ministry in our Diocese. The Committee also received feedback from the Standing Committee.

A recent history of Indigenous ministry in the Diocese and why a fresh approach to leadership is needed, by the Rev Michael Duckett

9. As Chair of SAIPMC, I am thankful for the way the Diocese has seen fit to provide for Indigenous ministry over the last 18 years. We have been able to make progress in our mission and ministry but the time has come for clearer leadership and a stronger integration of Indigenous ministry and representation into the Diocese. The primary reason for this is that the opportunities are plentiful but complex and without the strategic appointment of a leader who can represent and drive ministry forward, we remain on the fringe of decision making (and sometimes without any power to make decisions).

10. On numerous occasions, members of SAIPMC have been left feeling saddened and discouraged by the lack of recognition given to Indigenous people and ministries in the Diocese. One significant example of this was the sale of Crossroads Indigenous ministry space in Redfern, that continues to have ramifications among Indigenous Anglicans today. Indigenous leadership and ministry brings unique challenges as we seek to reach the most displaced and disadvantaged people in our country and without cultural support, guidance and mentoring, ministries have and will continue to struggle.
11. Amidst the difficulties, we are thankful to God for raising up and enabling the training and ordination of Nathaniel Naden, and for having a young Indigenous man training at Youthworks attached to Living Water Church Redfern. I am also thankful for my own training and ordination and the current employment and training underway with Brendon Garlett at Nowra.
12. Since the formation of the SAIPMC in 2002 most of the Indigenous leadership issues and questions in the Diocese have fallen largely on the Committee and we struggle to do justice to the issues as each member is voluntary and the ministers involved work full time in their churches. Sadly, we are often consulted on matters, but no member of SAIPMC is present in the room when decisions are made.
13. SAIPMC may exist in the Diocese but we have very little influence or power when it comes to decision making regarding Indigenous ministry. If we are going to drive this ministry forward, we need to have clarity in the leadership and direction for Indigenous ministry.
14. Hence SAIPMC believes it is crucial to appoint a Bishop to begin raising, responding and steering the urgent needs of Indigenous ministry. A Bishop will be able to provide culturally safe ministry counsel whilst complying with biblical and theological principles in complex cultural practices like smoking ceremonies and welcome to country in our churches and Anglican organisations.
15. The appointment of a Bishop will take the pressure off and responsibility from myself and others who are seeking to drive Indigenous ministry more broadly while also pastoring our churches full-time. I allocate approximately three days a week to Diocesan tasks as I believe my responsibility is not just to chair our meetings but also to maintain meaningful relationships with our Indigenous members so that I can provide relevant leadership in a relational and culturally safe manner.
16. I have regular connections with the community of Indigenous leaders in a variety of ways (including visits and phone calls) to maintain and strengthen these relationships. I have also provided administrative support to these ministries as another key focus of my role as Chair of SAIPMC:

Brendon Garlett Nowra (Shoalhaven Aboriginal Community Church)	I provide mentoring and support to Brendon in his ministry life and housing search including his studies with the Well program.
Rick Manton Mount Druitt Indigenous Church	I provide support in ministry and site management as the property comes under our committee. I have also provided support as we look to the future for building modifications.
Ray Minniecon Glebe Scarred Tree Indigenous Ministries	I have been working on developing a stronger connection with Uncle Ray to strengthen our support of the Indigenous ministry in Glebe.

17. In addition to this ministry support, I (and other members of SAIPMC) provide:
- cultural education and advice to Anglican schools,
 - cultural education and visitation at nursing homes,
 - cultural education and advice to parishes spread throughout the Diocese, and
 - consultations for groups in the Diocese.
18. By having a designated leader who provides a structured approach to Indigenous ministry, there would be clarity and support for Indigenous leaders in the Diocese. Indigenous ministry could change from survival mode into strategic planning into the future of church planting and succession planning for existing ministries. Soon, new church leaders will need to be appointed at Mount Druitt and Glebe Indigenous churches to ensure the ongoing work of those existing ministries. We are also looking at

potential new church plants and pathways to strengthen partnerships in Wollongong and Redfern. A leader focussed on developing supported training pathways for Indigenous ministry will begin to fill the void of Indigenous leaders into the future

Discussion

19. By resolution 10/23, the Synod expressed in-principle support for the recommendation of SAIPMC for the recognition and appointment of an Indigenous person (or persons) to lead and represent Indigenous ministry in our Diocese.
20. SAIPMC proposed that a suitable person be recognised, authorised and set apart to progress the work, and that the role would include coordination of such areas as –
 - (a) training pathways for Indigenous ministry in the Diocese,
 - (b) development of financial and accountability structures for Indigenous churches,
 - (c) enhancing cultural awareness and guidance in sensitive matters within the Diocese,
 - (d) Indigenous ministry succession,
 - (e) Indigenous church planting proposals, and
 - (f) providing resources and educational material.
21. In addition, a suitable person appointed to this role could also participate in national and international Indigenous Anglican contexts.
22. It is necessary to have an Indigenous person who is able to direct and lead ministry among Indigenous people in Indigenous churches. A person who is able to understand Indigenous culture and the Anglican context is required to recruit, lead, develop and train the next generation of Indigenous leadership. There is only a small circle of Indigenous leadership in the Diocese at this time and there are not enough leaders or people recognised as leaders to be able to maintain current ministries and support future Indigenous ministry. The development of training pathways for Indigenous people has never been more urgent as senior Indigenous leaders in Glebe and Mount Druitt begin to move towards retirement. The harvest is indeed plentiful but the workers are very few.
23. In the course of responding to resolution 10/23, the question arose, “Why is Indigenous ministry not able to fit inside the established patterns and structures of the Diocese for ministry training and development?” What became clear is that there are significant differences between the way current Sydney Anglican leadership, representation and training provides for the majority of churches and how it needs to be provided for Indigenous churches. Particularly, the relational nature of ministry and the impact of difference in culture, education, socioeconomics, history and pedagogy make the necessity of Indigenous leadership clear. If the current Indigenous churches are to grow and develop and new ones are to be planted and established, Indigenous leadership that understands Indigenous people and the Indigenous context is essential.
24. Consideration was given as to whether the appointment of such a leader would create a division in the ministry of the Diocese contrary to the expectations of Ephesians 2:11-18. A Director of Indigenous Ministry would have responsibility for a portion of the ministry within the Diocese and for ensuring that such ministry is more and more integrated into the life of the Diocese rather than separating it from the life of the Diocese. A focused leader would also be able to take responsibility for establishing and maintaining partnerships with other churches and ensuring a leadership pipeline for Indigenous persons into leadership in the Diocese. Ideally, a growing Indigenous ministry should be able to provide clergy and church workers for both Indigenous and non-Indigenous churches in the future.
25. However, the Diocese is in somewhat of a conundrum with regard to Indigenous leadership: there is currently a lack of both Indigenous church workers, clergy and candidates to be clergy and without clear leadership it is unlikely that the work of Indigenous ministry and church worker development will be able to flourish. While this places the Diocese in a difficult position, an office for a Director of Indigenous Ministry should be created, even if it takes some time to appoint a person to that office.

Funding

26. Since 2006, 1% of the total available income for Synod has been applied as a capital addition to the Indigenous Peoples' Ministry Trust Fund. This appears as an annual line item in the Synod Appropriations and Allocations Ordinance. The committee that recommended this in 2003 suggested that the percentage should reflect the Indigenous population of Sydney and Australia. As at the 2021 Census, 1.8% of the population of the Greater Sydney area identify as Aboriginal and/or Torres Strait Islander.¹ SAIPMC gives directions about the application of the income from the capital of the Fund. The Fund currently generates about \$75K for distributions annually, used to support Indigenous ministry in several locations.
27. Funding an Indigenous leader will have flow-on implications; it is recognised that any change in one part of the system will require a commensurate change elsewhere, and while the funds available for ministry are large, the needs are larger. However, the principle applied in 2006 regarding Synod funds was based on a recognition that a large proportion of Diocesan funds came from the sale of land that was originally under the custodianship of Indigenous people. Moreover, while the size of the Indigenous population, and the opportunities for, and complexity of, Indigenous ministry have grown, the amount given to fund Indigenous ministry work has not.
28. With this in mind, the following sources of funding were considered:
 - (a) redirecting 0.5% of the 5% allocated to funding Work Outside the Diocese,
 - (b) a distribution from funds earned through the Property Receipts Levy,
 - (c) transferring a proportion of the Diocesan Endowment to the capital of the Indigenous Peoples' Ministry Trust to provide for greater earnings,
 - (d) adding a new position to the responsibility of the Endowment of the See,
 - (e) encouraging SAIPMC to source funding through grants and donations,
 - (f) increasing the annual Synod budget contribution.
29. It is recommended that the distribution from Synod income applied to the Indigenous Peoples' Ministry Trust Fund be increased from 1% to 1.5%. It will remain the responsibility of SAIPMC to decide how the total pool of funds will be spent between the appointment of a person and support of current ministries, but it is expected that this 0.5% increase will initially generate sufficient income for a new position to be half-funded.
30. Appropriate consideration will need to be given by SAIPMC and SDS as to how to provide administrative support to SAIPMC as they take on employment and oversight responsibilities of the person or persons in these new roles.
31. An increase of 0.5% will not provide for a full-time leader and ongoing support of Indigenous ministry in the Diocese. SAIPMC will still need to seek funding through grants, donations and parish partnerships in order to achieve what is best for strategic leadership and support of Indigenous churches.

Representation

32. It is the clear view of SAIPMC that the only appropriate form of appointment is that of Bishop. At its meeting on 1 April 2024, SAIPMC unanimously resolved as follows –

The SAIPMC requests the Standing Committee to draft a Motion to be presented to the next meeting of Synod whereby the Anglican Church Diocese of Sydney determines a way ahead to invite an Australian Indigenous person with suitable Christian and cultural experience to fill the leadership vacuum as Indigenous Bishop within the Sydney Diocese.
33. When considering the needs of Indigenous churches and Indigenous ministry, there are two distinct purposes for an Indigenous leader in the Diocese; in addition to ministry development, there is also the matter of representation.

¹ The figure of 1.8% of the population of the Diocese of Sydney, or 95,267 persons, was provided by Anglicare's Social Policy and Research Unit.

34. It is essential that an Indigenous person who is recognised and appointed to lead and represent Indigenous ministry in the Diocese is given every opportunity to contribute at the highest level of decision making in the Diocese. Having an opportunity to speak into significant Diocesan decisions and policies will have a series of positive impacts –
- (a) It will help create trust in an environment where the hurts of the past are still very real. The Committee heard stories of the past where it is possible that hurt and trauma could have been alleviated if an Indigenous representative was involved in decision making or consulted before decisions were made. It is likely that an Indigenous Bishop will be able to provide a focus for Indigenous people to be involved afresh with ministry in the Diocese of Sydney.
 - (b) It will help create confidence that the church is listening to Indigenous perspectives as it seeks to take action on reaching new generations of Indigenous people. To effectively grow the Indigenous church and reach new generations of Indigenous people we will need a reinvention of what an Indigenous church is and such a leader will be able to lead this work in connection with senior Diocesan leadership.
 - (c) It will provide a focal point for clergy and parishes who are seeking to enhance their cultural awareness of Australia's Indigenous Christian history and who are seeking guidance on sensitive theological matters within parish ministry including the place of acknowledgement of country, smoking ceremonies and other common Indigenous activities.
 - (d) It will provide an opportunity for our Diocese to join collaboratively with Indigenous bishops and leaders from other dioceses to be involved in and impact decision making for Indigenous people at a governmental level and Indigenous ministry at a national level.
35. In our Diocese, the Archbishop can use appointments to various roles and the use of titles to appropriately qualify those persons for the roles in which they serve, including in national and international contexts. Appointments such as an Honorary Canonry on the CEO of Youthworks or Anglican Aid, an Archdeacon for Women's Ministry, or Bishop for International Relations, are all examples of appointments made with representational considerations in mind.
36. The representational role of the office of bishop specifically was comprehensively addressed in the 2018 Doctrine Commission report "An Evangelical Episcopate", which drew attention to the position of the Bishop as "a public office which has provided an important link between the churches and the wider community... Though this public, representative role is not explicitly referenced in either the New Testament or in the Anglican Ordinal, it stands in continuity with the actual practice of bishops in the early church and at the time of the Reformation".² The report goes on to describe, as a priority of the role, "to represent the Diocese in various national and international bodies, to the government, and generally to the community".³ The Committee believes that the role of Director of Indigenous Ministry could be fulfilled by an individual who, as a Bishop for Indigenous Ministry, would be able to fill an important representative role.
37. Nevertheless, it is acknowledged that it is not for the Standing Committee or the Synod to direct the Archbishop how he should utilise these designations. While recognising the strong desire of SAIPMC that the role of Director of Indigenous Ministry should be held by a bishop, it is left to the Archbishop to determine a suitable response at a time of his choosing. The requirements of the *Assistant Bishops Ordinance 1947* are noted, including with regards to the title of Assistant Bishops and the procedure for obtaining the Standing Committee's approval for their appointment. There would be an appropriate point in the future for the Standing Committee to have input into such an appointment.

Conclusions

38. It is recommended that an office titled "Director of Indigenous Ministry" be established with responsibility for the ongoing work of ministry development among Indigenous people and the Indigenous churches in a way that is culturally and contextually appropriate.
39. The Director of Indigenous Ministry would seek to fulfill the responsibilities set out above and should be appointed by SAIPMC with the concurrence of the Archbishop. It is recommended that the

² "An Evangelical Episcopate" (2018), paragraph 40

³ "An Evangelical Episcopate" (2018), paragraph 48

Archbishop and SAIPMC ensure that an Indigenous person is always appointed to the role of Director of Indigenous Ministry.

40. The role of the Director of Indigenous Ministry should be funded by an increase from 1% to 1.5% in the amount of the total available income for Synod that is applied to the Indigenous Peoples' Ministry Trust Fund.
41. The appointment of a Director should be completed expeditiously but with careful reference to the current state of Indigenous ministry in the Diocese. To this end, we commend to the wisdom of SAIPMC the decision as to whether the appointment be initially full-time, part-time or have a staged introduction.
42. The Director of Indigenous Ministry should be a member of the Synod as an additional Nominated Indigenous Representative and an ex-officio member of the Standing Committee. A Bill to amend the *Synod Membership Ordinance 1995* and the *Standing Committee Ordinance 1897* is printed separately.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Ordinances passed by the Standing Committee since its last report

(A report of the Standing Committee.)

The following ordinances were passed by the Standing Committee in the period August 2023 to July 2024 –

- Safe Ministry to Children Ordinance 2020 Amendment Ordinance No 26, 2023
- South Western Region (Belfield Proceeds) Ordinance 1998 Amendment Ordinance No 27, 2023
- Strathfield and Homebush Variation of Trusts and Amendment Ordinance No 28, 2023
- Croydon Land Sale Ordinance No 29, 2023
- Anglican Church Growth Corporation (Pilot Program Enabling 2) Ordinance 2020 Amendment Ordinance No 38, 2023
- Church Land Acquisition Levy (Leppington Project) Application Ordinance 2020 Amendment Ordinance No 39, 2023
- Recognised Churches Ordinance 2000 Amendment Ordinance No 40, 2023
- Riverwood-Punchbowl Variation of Trusts Ordinance No 41, 2023
- Campbelltown Land Sale Ordinance No 42, 2023
- Ryde Trust Ordinance 2013 Amendment Ordinance No 43, 2023
- St Mary's Balmain Trust Ordinance No 44, 2023
- Anglican Church Property Trust Diocese of Sydney Ordinance 1965 Amendment Ordinance No 45, 2023
- St Catherine's School Waverley (Temporary Arrangements) Ordinance No 46, 2023
- Ryde Trust Ordinance 2013 Amendment Ordinance No 47, 2023
- Kensington Eastlakes Land Sale Ordinance No 48, 2023
- Roseville Trust Ordinance No 49, 2023
- Sydney Anglican Property (Provisional Restructuring) Ordinance No 50, 2023
- Anglican Church Growth Corporation Amending Ordinance No 51, 2023
- The Relay Anglican Aid Endowment Ordinance No 52, 2023
- The Archbishop of Sydney's Anglican Aid Ordinance 2011 Amendment Ordinance No 53, 2023
- Synod Fund Application Ordinance No 54, 2023
- Parramatta Variation of Trusts and Amendment Ordinance No 55, 2023
- Parramatta Trust Ordinance 2017 Amendment Ordinance No 56, 2023
- Moss Vale Variation of Trusts and Land Sale Ordinance No 57, 2023
- Surry Hills Land Sale and Variation of Trusts Ordinance No 58, 2023
- Ingleburn with Glenquarie Trust Ordinance 2001 Amendment Ordinance No 59, 2023
- Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance No 1, 2024
- Interpretation Ordinance 1985 Amendment Ordinance No 2, 2024
- Epping Trust Ordinance No 3, 2024
- Windsor Trust Ordinance No 4, 2024
- Glebe Administration Board (Constituting Ordinances) Amendment Ordinance No 5, 2024
- Affiliated Churches Ordinance 2005 Amendment and Repeal Ordinance No 6, 2024
- Blacktown Variation of Trusts and Amendment Ordinance No 7, 2024
- Helensburgh and Stanwell Park Land Sale and Variation of Trusts Ordinance No 8, 2024
- Kellyville Trust Ordinance No 9, 2024
- Robertson Trust Ordinance No 10, 2024
- Evangelism and New Churches Ordinance 2010 Amendment Ordinance No 11, 2024

Retirements Ordinance 1993 Amendment Ordinance No 12, 2024

Glenhaven Land Sale Ordinance No 13, 2024

Miscellaneous Amendments Ordinance No 14, 2024

Croydon, Burwood and Concord Variation of Trusts and Amendment Ordinance No 15, 2024

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

56/23 Partnership with Anglican Schools

(A report of the Standing Committee.)

Key Points

- Synod noted a draft statement on Reformed Anglican Education in 2023 and asked that it be presented to Diocesan School heads and chaplains with an invitation for their comments, feedback and suggestions.
- The draft statement on Reformed Anglican Education was presented to heads and chaplains of Diocesan schools in April 2024 and diverse and detailed feedback was received.
- Synod asked that, once Schools had provided their feedback, a committee be appointed to prepare a second draft for adoption by the Synod in due course.
- However, in light of the feedback received, it is recommended that a better way forward would be to revise the Diocesan Policy Statement on Education, which can be amended to incorporate key insights and principles from the draft statement on Reformed Anglican Education, rather than publishing the Statement as a separate document or new policy.

Purpose

1. The purpose of this report is to respond to certain requests made by the Synod in resolution 56/23, and to propose a way forward that appropriately expresses Synod's desire to partner with schools in their mission and ministry.

Recommendations

2. Synod receive this report.
3. Synod, noting the report '56/23 Partnership with Anglican Schools' –
 - (a) note that the draft statement on Reformed Anglican Education has been presented to heads and chaplains as requested by the Synod, and thanks heads and chaplains for their thoughtful engagement with the statement and for their detailed feedback,
 - (b) reaffirm the Synod's acknowledgement of, and thanks for, Anglican Schools, as partners in the mission and ministry of the Diocese,
 - (c) request the Standing Committee to form a suitably qualified committee to review the Diocesan Policy Statement on Education, to report back to the next ordinary session of the Synod in 2025, and provide the committee with all of the feedback received on the draft statement on Reformed Anglican Education,
 - (d) request that the revision of the Diocesan Policy Statement on Education address (among other things) the specific areas raised in the report,
 - (e) request that the revised Diocesan Policy Statement on Education incorporate key insights and principles contained in the draft statement on Reformed Anglican Education, and
 - (f) request the Diocesan Secretary communicate the substance of this resolution to heads and chaplains of Diocesan schools, including a copy of the Diocesan Policy Statement on Education, and expressing Synod's commitment to continuing dialogue with schools regarding these matters.

Background

4. By resolution 30/22, the Synod, reflecting on "the termination of EdComm and in the absence of any diocesan body to undertake the important work of resourcing and advocacy for and oversight of education in the Diocese", requested, amongst other things, the Standing Committee to establish a

suitably qualified committee to bring to the next Synod a clear diocesan statement on what Reformed Anglican Education is. A draft statement was duly prepared and included within the [report of the Education Committee to the 2023 session of the Synod](#), available on the SDS website.

5. Synod passed resolution 56/23 in the following terms –
 - ‘Synod, noting the report “Recommendations from the Education Committee” –
 - (a) acknowledges and thanks Anglican Schools for their work as partners in the mission and ministry of the Diocese,
 - (b) requests the draft statement on Reformed Anglican Education be presented to School Principals and ordained chaplains for their consideration and comment, particularly with reference to the nature and purposes of Anglican Schools within the larger context of Reformed Anglican Education,
 - (c) requests the Standing Committee to form a suitably qualified committee, including current Anglican School principals and ordained chaplain(s), to prepare a draft statement for adoption by the Synod in due course, and
 - (d) encourages participation by Anglican School staff in mentoring, professional development and networking through diocesan associations and professional bodies.’
6. On 11 December 2023, the Standing Committee appointed the Partnership with Anglican Schools Committee (**the Committee**) as envisaged in paragraph (c) of resolution 56/23, with the following members: Bishop Chris Edwards (Chair), the Rev Tim Bowden (Principal), the Rev Polly Butterworth (Chaplain), Mr Peter Fowler (CEO, The Anglican Schools Corporation), Dr Rahmi Jackson (Deputy Principal), the Rev Mark Schroder (Chaplain), the Rev Dr Michael Jensen (Rector), Canon Craig Roberts (CEO, Youthworks), and Ms Deb Magill (Principal). The Committee was also tasked by the Standing Committee with carrying out the request in paragraph (b) of resolution 56/23.
7. The Committee met on three occasions; 20 February 2024, 5 March 2024, and 8 May 2024.
8. The draft statement on Reformed Anglican Education was presented to heads and chaplains of all Diocesan schools (and the Blue Mountains Grammar School, an Anglican School whose Directors include a majority of persons appointed by Synod or the Standing Committee) on 8-9 April 2024. The Committee also formally invited feedback from the Sydney Anglican Schools Heads Association (**SASHA**), and the Sydney Anglican Schools Ministry Association (**SASMA**) whose membership is comprised of chaplains and Christian Education teachers.
9. In presenting the draft statement to heads and chaplains, the Committee drew attention to the text of Synod resolution 56/23 and the work with which the Committee had been tasked. The request for feedback included the following explanatory comment: “The Statement seeks to define Reformed Anglican Education for the purpose of strengthening Synod’s good governance of its schools and the consideration of opportunities to further support Anglican schools and educators. The word ‘Reformed’ is a broad term which indicates the Anglicanism of the Protestant Reformation, and emphasises the authority of Scripture and justification by grace through faith alone”.
10. Feedback was received from 11 heads, and from 11 chaplains. Nine heads provided individual feedback, and nine chaplains provided individual feedback. Two schools provided a submission jointly signed by the Head and the Chaplain.
11. Particular thanks are given to the Diocesan Registrar, the Anglican Schools Corporation, and SASMA for their assistance in compiling a list of chaplains for this purpose.

Discussion

The draft statement

12. In early April 2024, the Committee presented the draft statement on Reformed Anglican Education to heads and chaplains of all schools operated by the Anglican Schools Corporation (18 schools), the Campbelltown Anglican Schools Council (**CASC**) (the Executive Head, and the CASC Chaplain,

as well as the heads and chaplains of Broughton Anglican College and St Peter's Anglican Grammar/St Peter's Heart), and 13 individual schools constituted by an ordinance of the Synod (including distinct heads and chaplains for St Andrew's Cathedral School, and Gawura School Sydney). The Committee also resolved to present the statement to the head and chaplain of the Blue Mountains Grammar School, which while not a Diocesan school, mimics the governance of Diocesan schools in having a majority of Directors appointed by the Synod or the Standing Committee.

13. Two Anglican Schools Corporation schools (Leppington Anglican College, and Marsden Park Anglican College) are parochial schools and therefore, in accordance with the *Anglican Schools Ministry Ordinance 2016*, the rectors of the local parishes are the chaplains to those schools. In the case of these schools the statement was only presented to heads. It was noted that not all schools have a staff member with the title 'chaplain', and it appears that not all chaplains or equivalent staff have the requisite licence (if ordained) or authority (if lay) provided for in the *Anglican Schools Ministry Ordinance 2016*, which impacts the ability of the Registry to maintain accurate records.
14. Feedback was received from a total of 14 schools, either from the head, or the chaplain, or both – individually or jointly. Much of the feedback included helpful drafting suggestions designed to improve and strengthen the statement. Detailed and thoughtful submissions on the draft statement on Reformed Anglican Education were provided by a broad range of heads, chaplains, and other school leaders.
15. In the feedback, widely divergent opinions were expressed with regards to the draft statement. Some respondents were content to see the statement adopted with little or no change from the draft. The following comments are a sample of this line of thinking. "I think it is an excellent document and I do not have any suggestions for improvement". "I am very supportive of the positions and statements in this paper". The draft statement "in its current form – is a largely useful document". "I found the document extremely encouraging and reassuring". "...for the most part I am in full agreement with the statement". "We commend those responsible for the draft statement and in principle support the adoption of the statement across our Diocese".
16. Conversely, other respondents raised significant issues with some or all aspects of the document, of which the following are representative comments. "I don't think the document has a convincing idea of Anglican education". "I feel some of the language and terminology is likely to reinforce some of the negative stereotypes". "...there is no clear theology of education in this document". "...we hold very strong concerns about many elements". "...the draft statement is fundamentally flawed as it is reductionist in its theology, and it represents a deficit model of education, focusing too much on what Anglican Education should not be and too little on what it is or could be... the style is reactionary and combative".
17. Still other respondents welcomed the draft statement, while urging that it be amended in a more prescriptive direction. These suggestions are represented in the following comments. The draft statement would benefit from the addition of a "statement of faith (with a particularly Reformed shape)". "...all child-facing appointments must agree to a Reformed statement of faith". It is "not acceptable to employ people who simply agree to the 'ethos' but do not practice a Reformed Christian faith". The statement should "...clearly state that schools carrying the 'Anglican' name have an obligation to conform their theology to that of the Diocese". The statement should "affirm the necessity of employing Reformed Christian staff for leadership and teaching roles".
18. Evidently, no revision of the draft statement could be produced that would satisfactorily accommodate the sharp divergences of opinion raised in the feedback, and in fact a redrafted statement would significantly disappoint some schools, regardless of the direction in which it is amended.
19. In the course of preparing the draft statement for presentation to heads and chaplains, the lack of clarity around the purpose and intended use of the statement was noted. In the words of one response, "there is no clear statement of purpose in the statement itself. It would be helpful if the statement indicated its intended use, as this will inform the way in which it is received and used by chaplains, who are already utilising School Ministry Plans". As noted above, the genesis of the statement was a request from the Synod in 2022, and the draft presented to the Synod in 2023 was noted, with a request that it be presented to heads and chaplains and a new draft be prepared for adoption by the Synod "in due course", which does not suggest a particular urgency on the part of the Synod.

20. Another consistent theme from the feedback related to questions about the relationship of the draft statement to the existing Diocesan Policy Statement on Education (**DPSE**), of which the following are a sample. “I was wondering why such a document is being drafted given that there is already a DPSE... it seems to be re-inventing or duplicating a document already in existence”. “There is also already a DPSE... it is not clear why this new document is needed”. “...there is already a DPSE... I see no reason for double up”. This is an important matter for consideration, but the feedback at times indicated a lack of awareness of the existence of the DPSE in some Diocesan schools.
21. In determining a potential way forward, consideration should be given to the broader diocesan context of an ongoing revision of the Governance Policy for Diocesan Organisations, which could have significant implications for Diocesan schools. In arriving at the recommendations in this report, it is recognised that the conversation about the governance of diocesan organisations is yet to be concluded.

The way forward

22. It would be better for the Synod to strengthen an existing policy rather than create a new, stand-alone document/policy that may have an uncertain relationship with the existing DPSE. Therefore, it is recommended that the current DPSE be revised. It is worth noting that the last revision of the DPSE was more than seven years ago (1 May 2017) and much has changed in that time and so a review at least is due. Considerable work was done in the past in creating (and amending) the DPSE, and the DPSE’s principles are sufficiently sound to continue to be useful. It is recommended that any revision should be an update to the existing work rather than a substantial change in direction.
23. An appropriate way to recognise the helpful and valuable aspects of the draft statement identified by respondents would be by incorporating key insights and principles of the draft statement into a revised and updated DPSE. It is acknowledged that the draft statement focuses on schools only, whereas the DPSE addresses the whole field of education as Christian mission. The many valuable suggestions for amendments to the text of the draft statement by respondents would provide a helpful guide to a future committee tasked with revising the DPSE in this way. The feedback the Committee received will be provided to a future committee.
24. A revision of the DPSE should include, but not be limited to, the following areas –
- (a) updating the ‘Diocesan Mission’ to reflect the Archbishop’s ‘Purpose and Priorities for the Diocesan Fellowship’,
 - (b) updating various other terms (e.g. ‘Board of Studies’ to ‘NSW Education Standards Authority’),
 - (c) addressing changes that have occurred since 2017 in the legislative and regulatory environment in the area of education,
 - (d) incorporating changes in Diocesan policy since 2017, including expected updates to the Diocesan Governance Policy, and
 - (e) incorporating updated approaches in the area of child protection, such as through implementation of the Child Safe Standards recommended by the Royal Commission into Institutional Responses to Child Sexual Abuse.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

25 June 2024

Professional Development for Ministry Workers

54/22 Ministry Wellbeing and Development

(A report of the Standing Committee.)

Key Points

- Professional Development, which is sometimes called ministry development, is the intentional maintenance and enhancement of the knowledge, expertise, and competence of ministers throughout their ministry to faithfully minister to the glory of God's name and the benefit of His church.
- Implementing minimum expectations for Professional Development promotes the health and effectiveness of ministers, is in line with secular expectations of people who work closely with other people, and is consistent with the Diocese's necessary response to the Royal Commission into Institutional Responses to Child Sexual Abuse.
- It is proposed to require ministry workers to undertake –
 - 12 hours over a rolling 3 years – compulsory components,
 - 10 hours per year – variable self-directed components, and
 - A minimum of 6 hours per year – Pastoral Supervision.

Purpose

1. The purpose of this report is to propose a system of mandatory professional for all licensed clergy and authorised ministry workers in the Diocese who are in a substantially full-time parish ministry position (hereafter referred to as **ministry workers**).

Recommendations

2. Synod receive this report.
3. Synod, noting the report 'Professional Development for Ministry Workers' –
 - (a) invite members of the Synod to provide feedback to the Diocesan Secretary by 31 December 2024 on the proposed arrangements for all ministry workers in the Diocese to undertake mandatory, regular Professional Development as contemplated in the report, and
 - (b) request the Standing Committee to implement arrangements for Professional Development for all ministry workers having given regard to any feedback received.

Background

4. Recommendation 16.5 of the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse (**the Royal Commission**) is as follows –

'The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):

- (a) undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety
- (b) undertake mandatory professional/pastoral supervision
- (c) undergo regular performance appraisals.'

5. Synod passed Resolution 54/22 in the following terms –
- ‘Synod –
- (a) notes –
 - (i) recommendations 16.5, 16.44 and 16.45 for national mandatory standards for professional development, professional/pastoral supervision and performance appraisals of bishops, clergy, and lay personnel of the Anglican Church of Australia in any form of ministry of pastoral care or service in the final report of the Royal Commission into Institutional Responses to Child Sexual Abuse,
 - (ii) the resolution of the General Synod on 9 May 2022 encouraging dioceses to fully implement the Ministry Wellbeing and Development policy, guidelines and resources document to enhance the wellbeing and professional development of clergy and some paid church workers,
 - (iii) the [report entitled] ‘Pastoral Consultation (Professional Supervision) Recommendation’ dated 27 July 2022 tabled at this session of the Synod (the Recommendation), and
 - (iv) the lifelong ministry resources developed by Ministry Training & Development,
 - (b) affirms the importance of implementing a mandatory system for the professional development, professional/pastoral supervision and performance appraisals of clergy and lay church workers providing pastoral care or service to enhance their ministry wellbeing and development,
 - (c) notes the subcommittees of the Standing Committee referred to in paragraphs 8 and 139 of the Recommendation are developing proposals for a system of mandatory professional/pastoral supervision and performance appraisals for licensed and stipendiary or paid clergy, and stipendiary or paid lay church workers providing pastoral care or service including any proposed legislation and policies, and requests a report be provided to the 1st ordinary session of the 53rd Synod, and
 - (d) requests the Standing Committee to establish a committee with a gender balance and appropriate expertise –
 - (i) to develop proposals for a system of mandatory professional development for licensed and stipendiary or paid clergy, and stipendiary or paid lay church workers providing pastoral care or service including any proposed legislation and policies, and
 - (ii) to report to the 1st ordinary session of the 53rd Synod.’
6. At its meeting in November 2022, the Standing Committee resolved to form the committee requested by paragraph (d) of Synod resolution 54/22 as follows –
- ‘Standing Committee appoints a committee comprising Mrs Kirsty Bucknell, Mrs Stacey Chapman, Bishop Chris Edwards, the Rev Mike Hastie, the Rev Dr Andrew Katay, Ms Vikki Napier, the Rev Gary O’Brien, the Principal of Moore Theological College or his delegate, a female member of the clergy to be co-opted by the committee in consultation with the Archdeacon for Women’s Ministry, and Miss Caroline Spencer (chair to be elected from amongst the members), subject to their consent, to –
- (i) develop proposals for a system of mandatory professional development for licensed and stipendiary or paid clergy, and stipendiary or paid lay church workers providing pastoral care or service including any proposed legislation and policies, and
 - (ii) report to the Standing Committee, in time for it to report to the first ordinary session of the 53rd Synod,
- as per Synod Resolution 54/22.’
7. The Committee met five times from October 2023 to April 2024. The Principal of Moore Theological College nominated the Rev Jason Veitch as his delegate. The Archdeacon for Women’s Ministry nominated the Rev Lauren Mahaffey to the Committee. The Committee also invited the Rev Belinda Burn, Chaplain (Office of the Director of Safe Ministry), to its meetings.

8. The Committee's Terms of Reference were limited to 'stipendiary or paid' church workers; however, the Committee considered ministry workers not covered by this definition should also be able to participate on a voluntary basis.

Discussion

Professional Development in a ministry context

What is Professional Development?

9. "Professional Development" is the term which was applied to ministers in the recommendations of the Royal Commission which points to the ongoing development of ministry workers. The term Professional Development is widely used and recognised in the community, and Professional Development is expected of people working in many professions.
10. The General Synod Safe Ministry Commission (**GSSMC**) defines Professional Development as –

'Professional Development, which is sometimes called ministry development, means the maintenance and enhancement of the knowledge, expertise, and competence of ministers throughout their vocation, according to a plan which has been developed with regard to the needs of the minister, the church and society'.
11. Using this definition as a starting point, the Committee refined it further by –
 - (a) omitting the reference to "according to a plan...", as this relates to *how* Professional Development is undertaken rather than *what* it is,
 - (b) changing the word 'vocation' to 'ministry',
 - (c) including the word 'intentional', and
 - (d) articulating a desired outcome for undertaking Professional Development and why this is important, using words from the Ordinal (the service for The Ordering of Priests, *An Australian Prayer Book*).
12. The Committee also discussed whether the definition should include the word 'theological', given all we do in ministry ought to be theologically based, but noted that the intent of Professional Development is to enhance skills rather than character and conviction and ultimately decided not to use the word.
13. Following this discussion, the Committee agreed to adopt the following definition –

'Professional Development, which is sometimes called ministry development, means the intentional maintenance and enhancement of the knowledge, expertise, and competence of ministers throughout their ministry to "faithfully minister to the glory of God's name and the benefit of His church".'

Principles of Professional Development

14. Professional Development in a ministry context is underpinned by the following principles. It is –
 - (a) Consistent with the Scriptures (e.g., 1 Tim 4:16 NIV - Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.)
 - (b) Designed to help the minister and the ministry. This includes an interplay between character, convictions and competencies.
 - (c) Planned. A minister should create a minister's development plan for the year, and annually review their development and progress in the ministry. Learning should be recorded in writing.
 - (d) Accountable. A minister's progress should be discussed with a suitable person, such as a mentor, ministry peer or Pastoral Supervisor.
 - (e) Self-directed. The minister should take ownership of creating the content of their own minister's development plan, in discussion with others.

Benefits of Professional Development

15. This proposal is designed to encourage ministers to set aside time to develop both themselves as the minister and the ministries they lead in an intentional way using a minister's development plan. Its goal is to promote health and vitality in ministers and the congregations they serve.
16. Implementation of minimum expectations for Professional Development amongst ministers is in line with secular expectations of people who work closely with other people (for example, teachers, nurses and psychologists) and therefore potentially reduces barriers raised against gospel ministry. Further, the content of the compulsory components of Professional Development is consistent with our necessary response to the Royal Commission and reflects the godly desire to be 'above reproach' in these matters moving forward.
17. It is acknowledged that many ministers currently do in excess of 20 hours a year of Professional Development (or ministry development). It is hoped that other ministers who have not been able to invest in their development, for a variety of reasons, will benefit from this minimal mandatory framework.
18. While this proposal provides for compulsory components, there is significant scope for variable components. This is because ministers serve in many different contexts (social, demographic and economic), have different responsibilities (different congregations, people groups and ministry portfolios), and have different gifts and skills.

Existing Professional Development practices in the Diocese*Required Professional Development*

19. In reviewing the existing mandatory Professional Development practises in the Diocese, it was noted –
 - (a) the Professional Development already required for the core role for ministry workers is not onerous. It includes –
 - (i) Ongoing familiarity and compliance with the Diocesan Faithfulness in Service Code of Conduct for ministry workers,
 - (ii) Attendance of Faithfulness in Service Conference (6 hours every 3 years),
 - (iii) Safe Ministry compliance (3 hours every 3 years),
 - (iv) Pastoral Supervision (currently rolling out with a required minimum of six one-hour supervision sessions per annum), and
 - (v) Engagement in the Diocesan mandated framework for Performance Appraisals (as it applies in a particular worker's role; yet to be rolled out),
 - (b) compliance with many of these elements (listed above) is required in order to hold a licence or authority in the Diocese, and
 - (c) a proportion of ministry workers already have additional mandatory training and development requirements associated with their governance roles by virtue of their positions on various diocesan boards and councils.
20. Whilst many ministry workers are voluntarily engaging in a range of additional Professional Development opportunities, there are some ministry workers that find little opportunity for further development given the demands of their particular roles.

Lifelong Ministry Development

21. The Diocese has an existing tool for ministers undertaking Professional Development – Lifelong Ministry Development (**LMD**) administered by Ministry Training and Development.
22. In December 2023, the Committee conducted an online survey of those who subscribed to LMD including both those who used this tool and those who subscribed but did not use it. 133 people provided feedback. The survey found –
 - (a) LMD guides users through an annual cycle, integrating Professional Development with an annual review (including a performance appraisal) and peer consultation.

- (b) LMD is integrated into the three year Ministry Development (**MD**) program for new assistant ministers. However, most people don't continue to use it when they have finished the MD program (i.e. once it is no longer required to complete the course).
- (c) Respondents saw the value in having a planned approach to ministry development.
- (d) The web based system is fit for purpose. Nonetheless, some users reported that they found its functionality cumbersome. If LMD was mandated as *the* recording tool for use in the Diocese, it would require substantial upgrades and redesign, including, for instance, an app version.
- (e) There are many other tools and platforms which people may prefer to use in recording Professional Development, including manual records. Rather than try to integrate LMD with other platforms (which would be expensive), participants could be allowed to choose their own recording method(s), and LMD simply be one of the available options.
- (f) The principles in the design of LMD are adequate and it is possible to build on the work already done. The key principles are –
 - (i) Conducting an annual review of how the minister and ministry is going (this could incorporate a “performance appraisal”).
 - (ii) Creating some ‘focus areas’ for development for the year ahead, these can relate to both the minister and ministry.
 - (iii) Defining the ‘outcomes’ that are anticipated for each focus area.
 - (iv) Outlining what ‘activities’ will help achieve these outcomes.
 - (v) Recording the learning of each development activity to bring clarity.
 - (vi) Discussing the progress of the ministry development with a trusted person like a Pastoral Supervisor or mentor to provide encouragement and accountability.

Proposed system of Professional Development

- 23. It is recommended that ministry workers be required to undertake a minimum of 60 hours of Professional Development over a three year cycle, comprising –
 - (a) 12 hours over a rolling 3 years – compulsory components
 - (b) 10 hours per year – variable self-directed components, and
 - (c) a minimum of 6 hours per year – Pastoral Supervision.

Minimum 60 hours Professional Development over each 3 year cycle		
12 hours	48 hours	
Compulsory components 12 hours / 3 years	Variable components 10 hours / year	Pastoral supervision Min. 6 hours / year
Addressing each of the following: <ul style="list-style-type: none"> • Professional responsibility and boundaries • Ethics in ministry • Child safety • Domestic and family violence 	Such as: <ul style="list-style-type: none"> • Conferences, seminars, workshops • Web-based courses • Further academic study • Professional reading/ listening/ viewing • Committee/taskforce work • Other professional development 	Refer to the Pastoral Supervision Policy, which requires a minimum of six one-hour supervision sessions per annum

Compulsory Professional Development components

- 24. The Royal Commission recommended that the Professional Development undertaken by ministry workers include three compulsory components – professional responsibility and boundaries, ethics in ministry, and child safety.
- 25. The GSSMC further recommended an additional compulsory component in recognising and responding to Domestic and Family Violence. The GSSMC also recommends that a minimum of

three years per triennium be spent on each of the four compulsory components (i.e., a total of 12 hours).

26. The suite of Safe Ministry requirements in the Diocese are sufficient to address the four compulsory components. This includes the Faithfulness in Ministry conference (one day each triennium), Safe Ministry Training (three to six hours Introductory/ Refresher courses), and the Know Domestic Abuse course (four to five hours). Regional Conferences and Mission Area meetings may also address these components.
27. Professional Development on the compulsory components undertaken in other contexts and by other providers should also be recognised towards the total hours. This can best be achieved by leaving it to the judgement of the participants rather than maintaining a list of approved/accredited courses.
28. It is proposed to require 12 hours over a rolling three years in the four compulsory components recommended by the GSSMC. This means that participants would be required to declare they have progressed towards the three-yearly total on an annual basis.

Variable Professional Development components

29. What people do for the variable component of Professional Development cannot and should not be mandated; however, it can be scaffolded by suggested categories/competencies that assist people in considering what type of Professional Development to undertake. These should be identified in a Minister's Development Plan at the outset of each year.
30. To that end, it is suggested that the variable components of Professional Development might cover development activities focused on –
 - (a) character,
 - (b) conviction, and/ or
 - (c) competency (see below),
 including theological engagement with each area.
31. Suggested competencies include –

Suggested Self-identified Competency Focus Areas	Possible training areas related to this competency
Leadership incl. deciding on and initiating a course of action, leading others to achieve an outcome, supervising others' actions, fostering spiritual growth within the ministry	Coaching, delegation, two-way communication, giving constructive feedback, recruitment, change management
Relating and Pastoring incl. building relationships within and beyond the ministry, caring for others and engaging them with the gospel	Interpersonal skills, conflict management, teamwork, dealing with difficult people, caring for those with mental health needs
Preaching and Teaching incl. interpreting the Bible, presenting the Bible faithfully, considering audience, persuading and influencing others, equipping others for growth	Preaching, intercultural understanding, evangelism
Creating and Strategising incl. considering matters from a variety of perspectives, developing options, formulating vision and strategy	Strategic planning
Planning and Delivering incl. planning, managing time, delivering on plans, achieving objectives	Time management, project management, SMART goal setting, governance, risk management
Coping and growing incl. adapting to change, coping with stressors and demands, developing diverse skills	Wellbeing, resilience, emotional regulation, transition management, trauma intervention, self-care

32. The GSSMC highlights the need for a 'mixed methods' approach to Professional Development activities that utilise a variety of learning contexts to meet a range of learning styles and needs. Aligning to the Minister's Development Plan, activities might consist of:
- (a) attendance at seminars, workshops, or conferences,
 - (b) participation in web-based programs,
 - (c) reading, listening, or viewing,
 - (d) researching and writing a book or article for publication in a ministry journal,
 - (e) teaching other ministers in an academic institution, conference, or course,
 - (f) undertaking further academic studies in a relevant discipline, or
 - (g) serving on a committee, working group, or governing body of a Diocesan or ministry-related organisation.
33. It is recommended that variable component activities in any year be comprised of at least two of these development methods.

Recording and reflecting

34. A written reflection should be required for each hour of development activity. Based on the findings about the existing LMD tool, it is not proposed to prescribe a particular method or platform for recording a person's Professional Development.
35. Participants should discuss the learning gained from development activities with their pastoral supervisor or other suitable person (such as a coach, mentor, rector, etc.)
36. The Professional Development Resources provided in the GSSMC's Ministry Wellbeing and Development report, including templates for a Professional Development Plan and recording of Professional Development (see 3.27), as well as guides to the creation of a Professional Development Plan, and a written reflection (see 3.28).

Compliance and reporting

37. It is proposed that participants be required to declare annually the following –
- 'This year I –
- created an annual Minister's Development Plan (**MDP**),
 - recorded my learning and a written reflection for each hour of activity,
 - discussed my learning with a pastoral supervisor (or other suitable person),
 - completed at least one hour accruing to towards completion of 12 hours over a rolling three years of Professional Development addressing the compulsory components (i.e., professional responsibility and boundaries, ethics in ministry, child safety, and domestic and family violence), accruing towards completion of 12 hours over a rolling three years, and
 - completed a minimum of 16 hours per year of Professional Development (including a minimum of six hours of Pastoral Supervision and 10 hours of variable components from my MDP).'
38. Such a declaration could be made online via the Registry Portal. This could be the same place where ministry workers will be required to report their compliance with Pastoral Supervision requirements.
39. It is not recommended that participants' Professional Development be randomly audited, as is the case in other professions.

Other matters

40. Additional work will be required to determine the implementation of mandatory Professional Development in the Diocese, particularly –
- (a) the timing of the implementation,
 - (b) whether the implementation should be staged,

- (c) the communication and education that will be required,
 - (d) whether and how Professional Development should be legislated in the Diocese.
41. These matters will be considered following feedback from Synod members on the system of mandatory Professional Development outlined above.
42. Standing Committee has established a separate committee to –
- (a) provide recommendations to the Standing Committee about how implementation of Pastoral Supervision, Performance Appraisals, and Professional Development may be coordinated,
 - (b) consider a holistic consideration of the whole suite of expectations on ministry workers' time with regard to training, support and development to determine if there are redundancies that can be eliminated to make up for the added time imposition of pastoral supervision, including but not limited to Mission Areas and a consideration of the whether assistant ministers in the Ministry Training and Development program should be excluded from pastoral supervision requirements for that period.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

20 May 2024

Property priorities to progress Indigenous ministry 22/22 Indigenous Ministry in the Diocese of Sydney

(A report of the Standing Committee.)

Key Points

- Sydney Anglican Property (**SAP**) Management has continued to work with the Sydney Anglican Indigenous Peoples' Ministry Committee (**SAIPMC**) to develop suitable buildings and property solutions in the Tregear/Mount Druiitt and Shoalhaven areas.
- The current preferred solutions would enable ministries to be retained at the current Tregear site and secure sufficient land to co-locate both a purpose-built ministry facility and staff housing in the Shoalhaven.
- SAP Management will continue to progress these initiatives in close partnership with SAIPMC.

Purpose

1. The purpose of this report is to provide the Synod with an update on –
 - (a) the allocation of funds for the purchase of properties for new ministry infrastructure to support Indigenous ministries, and
 - (b) Sydney Anglican Property's support and assistance to the Sydney Anglican Indigenous Peoples' Ministry Committee to find suitable buildings and property solutions to advance Indigenous ministries in the Tregear/Mount Druiitt and Shoalhaven areas.

Recommendation

2. Synod receive this report.

Background

3. By resolution 22/22, the Synod, among other things –
 - (a) noting the importance of ongoing and appropriate capital support for Indigenous ministry in the Diocese in order to purchase further suitable properties in the future, requested the Standing Committee to –
 - (i) consider and prioritise the needs of the Sydney Anglican Indigenous Peoples' Ministry Committee (**SAIPMC**) in the allocation of funds for purchase of properties for new ministry infrastructure, and
 - (ii) report back to Synod in September 2023 with proposals to identify suitable property priorities to progress Indigenous ministry, along with the identified funding sources, for inclusion in the overall ministry infrastructure planning for the Diocese, and
 - (b) requested that a review of the action outcomes from this report be brought to the Synod in 2024.
4. This request was referred to the Anglican Church Growth Corporation (**ACGC**) in consultation with the SAIPMC.
5. Accordingly, actions to support the allocation of funds for the purchase of properties for new ministry infrastructure to support Indigenous ministries were included in the then ACGC's 2023-2025 Strategic Plan.

Discussion

6. In November 2022, the Standing Committee passed an ordinance promoted by the Parish of Church Hill that transferred \$2,000,000 from its additional distributions from the 1 York Street lease to the ACGC, “towards the purchase and development of property for use in Indigenous ministry with not more than \$1,000,000 to be spent on any given property”.
7. In discussions with SAIPMC, the limiting factor in future property investment for Indigenous ministries was the lack of trained Indigenous ministers available to progress such ministries. It was agreed to focus resources on Tregear/Mount Druitt, and the Shoalhaven area, where Indigenous ministers were available.

Tregear/Mount Druitt

8. In liaising with SAIPMC, it became clear that the preferred solution for the Tregear/Mount Druitt area was to remain at the existing Tregear site but to enhance the existing church and rectory and address the existing security concerns around the laneway at the rear of the property.

Shoalhaven

9. After numerous meetings during 2023 with SAIPMC to progress the land identification and purchases in the Shoalhaven and Mount Druitt areas, in Q4 2023, Sydney Anglican Property (**SAP**) management met with the Rev Michael Duckett (Chair of SAIPMC) and Mr Brendon Garlett (local Indigenous ministry leader in Nowra) to confirm their land and buildings requirements for the Shoalhaven land acquisition.
10. In Q1 2024, SAP management engaged property consultants Bellcorp to commence a site search to locate suitable sites for SAIPMC’s consideration. It should be noted that Bellcorp was funded using the interest accrued on the funds held for SAIPMC.
11. SAP’s Senior Manager, Strategy and Development, met with Bellcorp and Mr Brendon Garlett on a fortnightly basis from late March 2024 to support Mr Garlett’s review of potential properties. A site was identified in Falls Creek and preliminary due diligence commenced.
12. Through the due diligence process, a suitable opportunity was identified on the outskirts of Culburra Beach. If this opportunity is finalised, it will provide a significant tract of land and a residence at little or no cost due to the current owner being committed to Indigenous ministries.

Next steps

13. The preferred arrangements for both Tregear and Shoalhaven would mean that most of the \$2M allocated for property purchase would not be required for that purpose.
14. Any ordinance amendment that may be required will be pursued by SAP in partnership with SAIPMC and with the approval of the parish of Church Hill, to enable the funds to be used for –
 - (a) The building and property upgrades and enhancements required for the Tregear property.
 - (b) Any building requirements for the Shoalhaven property.
 - (c) Further property purchases proposed by the SAIPMC.

With any remaining funds being used for:

- (i) fee assistance/scholarship for Indigenous ministry candidates, and
- (ii) allocation of funds to other Indigenous ministries (e.g. in areas such as Redfern).

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Review of the central organisational structures of the Diocese

(A report of the Standing Committee.)

Key Points

- The central structures of the Diocese exist to serve the ministry and mission of the Diocese.
- The last significant review of central diocesan structures occurred in the early 1970s. Since then, new entities have been created in response to particular issues, but without any overarching plan. This has led to a degree of unnecessary complexity, increased cost and reduced effectiveness of these structures. In December 2022, the Standing Committee instituted a review of central diocesan structures, which has resulted in an overarching plan to address these issues.
- As the first part of the plan, the Standing Committee formed a transitional Sydney Anglican Property (**SAP**) board from 1 January 2024 (through the appointment of a common board membership for the Anglican Church Property Trust, Anglican Church Growth Corporation, New Churches for New Communities and St Andrew's House Corporation) to address an immediate need to better coordinate the central management of diocesan property interests. The Synod will be asked to ratify the formation of SAP at its session in September 2024.
- The second part of the plan involves the proposed reconstitution of Sydney Diocesan Services (**SDS**) from 1 January 2025 as Sydney Anglican Services (**SAS**) with a purpose, functions, structure and membership to better support the Standing Committee in the central administration and governance of the Diocese. The Synod will be asked to approve the formation of SAS at its session in September 2024.
- The third part of the plan involves the proposed formation of Evangelism and Ministry Partnerships (**EMP**), by bringing together as a single entity Evangelism and New Churches (**ENC**), Ministry Training and Development (**MT&D**) and Anglican Media Council (**AMC**) with a purpose, functions, structure and membership to better support parishes and other ministries in the multiplication of Christians, leaders, churches and our gospel witness. The Synod will be asked to approve in principle the formation of EMP at its session in September 2024.
- It is proposed that progress on implementing this restructure be reported to the Synod in 2025, and that a comprehensive review of the central structures of the Diocese should then take place at least every 10 years, so as to address any similar issues of complexity, cost and ineffectiveness that may arise in these structures over time.

Purpose

1. The purpose of this report is to seek from the Synod –
 - (a) endorsement of the initial steps taken by the Standing Committee to establish a transitional board structure for Sydney Anglican Property (**SAP**), and approval to further consolidate SAP to realise the full benefit of its formation, and
 - (b) approval to restructure other parts of the central operations of the Diocese to ensure they effectively and efficiently support the mission and ministry of the Diocese.

Recommendations

2. Synod receive this report.
3. Synod pass the following motion in relation to the formation and further consolidation of the Sydney Anglican Property (**SAP**) board structure –

‘Synod, noting –

 - (i) the initial steps taken by the Standing Committee outlined in the report “Review of the central organisational structures of the Diocese” to form

Sydney Anglican Property (SAP) with effect from 1 January 2024 through the appointment of a common transitional board membership for –

- (A) Anglican Church Property Trust Diocese of Sydney,
 - (B) Anglican Church Growth Corporation,
 - (C) New Church for New Communities, and
 - (D) St Andrew’s House Corporation, and
- (ii) the metrics approved by the Standing Committee outlined in the report by which progress in consolidating the central property undertaking of the Diocese will be measured,
- (a) endorses the initial steps taken by the Standing Committee in forming SAP,
 - (b) approves in principle the reduction in the number of bodies corporate operating in the SAP structure,
 - (c) encourages the Standing Committee to consider and, as appropriate, to take this and such further steps it considers necessary or desirable to realise the full benefit of the consolidation, and
 - (d) requests the Standing Committee to report progress to the next ordinary session of the Synod in 2025.’

4. Synod pass the following motion in relation to the 14 members of Anglican Church Property Trust, Anglican Church Growth Corporation and St Andrew’s House Corporation who retired as members of those boards as a consequence of the formation of SAP from 1 January 2024 –

‘Synod noting that, as a consequence of the formation of the transitional Sydney Anglican Property (SAP) board on 1 January 2024, the following 14 former members of the Anglican Church Property Trust, St Andrew’s House Corporation, and Anglican Church Growth Corporation did not continue as members of the SAP board –

The Rev Canon Christopher Allan	Mr Richard Neal
Mr Howard Bellchambers	Mr David Nelson
Mr Andrew Buckley	Mr Trevor Ratcliff
Mr Marcin Firek	Mr Peter Rusbourne
Mr Robert Freeman	The Rev James Sneddon
The Rev Dr Raj Gupta	Dr Robert Tong AM
Mr Peter Janssen OAM	The Rev Phil Wheeler,

- (a) acknowledges the collective 133 years of service represented by those 14 former members, and
- (b) thanks each of them for their contribution to the wise stewardship of these organisations over many years.’

5. Synod pass the following motion in relation to the formation of the Sydney Anglican Services (**SAS**) board structure –

‘Synod, noting the proposal to form Sydney Anglican Services (SAS) outlined in the report “Review of the central organisational structures of the Diocese” approves –

- (a) the formation of SAS from 1 January 2025 with the purpose, functions, structure and membership in or to the effect of those outlined in the report,
 - (b) the Glebe Administration Board continuing as a separate specialist board but as part of the broader SAS structure with its membership appointed by SAS, and
 - (c) the loans function currently administered by the Sydney Anglican Loans board being administered by SAS with appropriate input from clergy at board level, and requests the Standing Committee to –
- (i) implement these outcomes and take such other associated action it considers necessary or desirable to realise, as far as possible, the full benefit of SAS’s formation as the corporate body through which the Synod supports and regulates the central governance and administration of the affairs of the Diocese under the oversight of the Standing Committee, and

- (ii) report progress, with any further recommendations, to the next ordinary session of the Synod in 2025.’
6. Synod pass the following motion in relation to the formation of the Evangelism and Ministry Partnerships (**EMP**) board structure –
- ‘Synod, noting the proposal to form Evangelism and Ministry Partnership (EMP) outlined in the report “Review of the central organisational structures of the Diocese” –
- (a) approves in principle the formation of EMP with the purpose, functions, structure and membership in or to the effect of those outlined in the report,
 - (b) requests the Standing Committee to continue to consult with the boards of Evangelism and New Churches (ENC), Ministry Training and Development (MT&D), the Anglican Media Council (AMC) and other entities to be included in the new entity, to determine the optimal structure and transition timing for this new entity, and to consult with specialists in organisational design and change management as necessary, and
 - (c) requests the Standing Committee to take such other steps it considers necessary or desirable to achieve this outcome and report progress to the next ordinary session of the Synod in 2025.’
7. Synod pass the Bill for the Anglican Church Property Trust Diocese of Sydney (Delegation of Powers and Quorum) Amendment Ordinance 2024 as an ordinance of the Synod.

Background

Case for change and Design Principles – December 2022 to June 2023

8. In December 2022, the Standing Committee constituted a committee (the **Review Committee**) comprising Canon Phillip Colgan, Mrs Emma Penzo, Dr Laurie Scandrett, Bishop Michael Stead (Chair) and Mr Robert Wicks to review the central organisational structures of the Diocese, including the current constitution and functions of Sydney Diocesan Services (**SDS**), to identify any changes that should be made to ensure these structures best serve the purposes of the broader Diocese.
9. In June 2023, the Standing Committee affirmed the case for change presented by the Review Committee (Attachment 1) and approved **Design Principles** for the purpose of developing a proposal to streamline the central organisational structures of the Diocese (Attachment 2). The Design Principles were developed with the advice and input from an external specialist in church and corporate governance structures.

Endorsement of direction of proposed restructure and recognition of pressing operational need in relation to property governance and management – November 2023

10. In November 2023, the Standing Committee agreed that an initial restructure proposal prepared by the Review Committee would give material effect to the Design Principles, and endorsed the overall direction of the proposed restructure while requesting the Review Committee to continue to refine, in consultation with stakeholders, the proposal.
11. The Standing Committee also –
- (a) noted the pressing operational need to streamline and coordinate the governance and management of the property and related functions currently undertaken by the Anglican Church Property Trust (**ACPT**), Anglican Church Growth Corporation (**ACGC**), New Churches for New Communities (**NCNC**) and St Andrew’s House Corporation (**SAHC**), and
 - (b) agreed in principle, as a first step towards implementing the restructure, to establish Sydney Anglican Property (**SAP**) with effect from 1 January 2024, initially on a transitional basis, through a common membership for the boards of the ACPT, ACGC (with NCNC) and SAHC.

Formation of transitional board for SAP – December 2023

12. In December 2023, the Standing Committee formed the SAP board structure with effect from 1 January 2024 by passing the *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023* and by electing a transitional board of 14 members.
13. The Standing Committee acknowledged the collective years of service (over 130 in total) represented by the retiring members who did not continue as members of their respective organisations, namely the ACPT, SAHC, and ACGC, and thanked each of them for their contribution to the wise stewardship of these organisations over many years.

Metrics to measure the success of the SAP consolidation – March 2024

14. In March 2024, the Standing Committee approved six metrics for measuring the success of the SAP consolidation, including 2023 baseline measures and annual targets (Attachment 3). The Standing Committee requested that similar metrics be prepared for Sydney Anglican Services (**SAS**) and Evangelism and Ministry Partnerships (**EMP**) upon their formation.

Refined proposals for SAS and EMP for Synod – April and June 2024

15. In April and June 2024, the Standing Committee considered refined proposals for the balance of the restructure involving the reconstitution of –
 - (a) the central administrative and governance support structures of the Diocese through the formation of SAS, and
 - (b) the central evangelism and ministry support structures of the Diocese through the formation of EMP,and requested that motions by which the Synod could endorse the formation of SAP and approve the implementation of the balance of the organisational restructure be moved at the Synod.

Overview of restructure proposal

16. The refined restructure proposal is shown diagrammatically in Attachment 4. This includes the 3 main central diocesan board structures called SAS, SAP and EMP.
17. Initially, the purpose and functions of SAP have comprised the purpose and functions of its constituent corporate bodies “stapled” together by a board with a common membership. In due course, the SAP board would be expected to review and seek to rationalise its inherited purposes and functions as part of the move towards a further consolidation of the SAP structure.
18. The purpose and functions of SAS and EMP will reflect a reformulation and clarification of the purpose and functions of the bodies consolidated within the SAS and EMP structures. As contemplated by the Design Principles, the judicious use of board committees and suitable delegations to management will be essential for good governance under the restructure proposal. The board committee structure and delegations given to management will be a matter for each board. However, typically, board committees are constituted to assist the board with finance, audit, risk, and nominations.
19. The proposal contemplates that the SAS, SAP and EMP staff teams will each be led by a Chief Executive Officer (or equivalent).
20. It is important that the CEOs of SAS, SAP and EMP work collaboratively to achieve common interest outcomes for the central group and that suitable arrangements are put in place to ensure this happens. For example, while it is proposed that the current work of Evangelism and New Churches (**ENC**) in supporting church planting will sit within the broader EMP structure, EMP and SAP must continue to work closely with one another to ensure church planting and staffing are coordinated with the acquisition and construction of new ministry facilities.

21. Progress in implementing the restructure will be monitored through regular reporting by SAS, SAP and EMP to the Standing Committee, and through metrics developed (or to be developed) for measuring the success of the restructure and gaining insights into lessons learned. See metrics for SAP in Attachment 3.

Sydney Anglican Property

Structure, purpose, functions and membership of SAP

22. In November 2023, the Standing Committee agreed that there was an immediate need to form SAP on a transitional basis with effect from 1 January 2024.
23. The urgency in forming a transitional SAP board arose, in part, from the need for a common board membership for the ACPT and ACGC to better coordinate their respective functions, particularly in relation to the implementation of the Urban Renewal Pilot Program. There was also a need to ensure that the necessary staff changes associated with the proposed formation of the SAP structure were implemented in a timely manner.
24. The Standing Committee formed SAP on 11 December 2023 by passing the *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023 (SAP Constituting Ordinance)* and by electing the following 14 persons as members of a transitional SAP board (comprising six former ACPT members, six former ACGC members and two former SAHC members) –
- | | |
|------------------------|---------------------------------|
| Mr Philip Bell OAM | Mr Ian Pike |
| Mr Wayne Bramley | The Rev Andrew Robson |
| Mr Ewen Crouch AM | The Rev Andrew Schmidt |
| Mr Peter Hicks (Chair) | Ms Margaret Stuart |
| Mrs Sally Manion | Mr Caleb Teh |
| The Rev David Ould | Mrs Melinda West (Deputy Chair) |
| Mrs Maureen Peatman | Ms Marianne Yacoel |
25. Under the SAP Constituting Ordinance, the ACPT, ACGC (with NCNC) and SAHC are “stapled” together through a common board, with the size of the board to be reduced from 14 to nine members over a three year transition period.
26. Initially, the purpose and functions of SAP will comprise the purpose and functions of its constituent “stapled” corporate bodies. In due course, the SAP board would be expected to review and seek to rationalise its “inherited” purposes and functions as part of the move towards a further consolidation of the SAP structure.
27. An organisational chart showing the current structure of SAP in detail is set out in Attachment 5.

SAP’s progress since 1 January 2024

28. As at the date of this report, the SAP board has met on 3 occasions, and each of its board committees have met at least once.
29. At the Standing Committee meeting on 25 March 2024, the Chair of the SAP advised SAP’s Q2 2024 milestones and Synod 2024 targets. Progress against these milestones and targets, and an indication of the early efficiencies already achieved through the formation of SAP, is set out in Attachment 6.

Synod’s endorsement of SAP and approval of further consolidation

30. A motion be moved to seek the Synod’s endorsement of the formation of the transitional SAP board and approval for the Standing Committee to take such further steps it considers necessary or desirable to realise the full benefit of the consolidation.

31. The motion contemplates that, in due course, one way in which the full benefit of the consolidation will be realised is for the assets and functions of SAP to be held and undertaken by a single body corporate (ACPT), rendering the continued use of the ACGC, NCNC and SAHC bodies corporate unnecessary. It is recommended that the Synod pass this motion.
32. It is also recommended that the Synod pass the Bill for the Anglican Church Property Trust Diocese of Sydney Amendment Ordinance 2024. This standardises the quorum required for meetings of the ACPT and addresses what appears to be inadvertent gaps in the delegations given by the Synod to the Standing Committee to make future changes to the ACPT's quorum, use of its common seal, name, and investment powers.
33. If the Synod does not wish to endorse the establishment of the transitional SAP board, then it has the option of directing the Standing Committee to repeal the SAP Constituting Ordinance. This would have the effect of restoring the ACPT, ACGC and SAHC as distinct boards with separate memberships (albeit with members needing to be elected).

Sydney Anglican Services

Background: development of central diocesan administrative structures

34. The last significant review of the central structures of the Diocese occurred in the early 1970s, following the Synod's consideration of the report "Looking into the Parish". The principal outcomes of this report insofar as it concerned the central administration the Diocese were –
 - (a) the establishment of SDS in 1973, initially with the same membership as the Standing Committee, to act as the Standing Committee's corporate agent, particularly in contractual matters, and
 - (b) progressively between 1975 and 1979 the unification of the central diocesan staffing arrangements under SDS in one location (consolidating the employment of staff previously operating within a number of separate departments including the Diocesan Secretary's Department, Administrative Officer's Department, Glebe Administration Board and Accounts Department, and a proposed Investments Department).
35. In 1977, SDS's membership was changed to 12 persons appointed by the Standing Committee, and the members of the reconstituted SDS also became the members of the GAB and a now inoperative body corporate called Sydney Anglican Church Investment Trust (**SACIT**). Initially this shared membership structure was to have included the ACPT, however a decision on this was deferred and not subsequently acted upon. The changes in 1977 were seen to be "in the best interests of providing more efficient and economic services" and to "provide for the more efficient co-ordination of property and other investments" (1978 Year Book, page 283).
36. The "Three Corporations" structure continued for many years until the winding-up of SACIT in 2003 and the re-separation of the SDS and GAB membership in 2016. Since 2016, additional and separately governed incorporated bodies have been created (e.g., ACGC, NCNC, Sydney Anglican National Redress Scheme Corporation (**SANRSC**), SDS Legal and the Endowment of the See Corporation (**EOSC**)).
37. As indicated in the Case for Change (Attachment 1), these changes to the central structures of the Diocese emerged over time, with new entities created to respond to particular issues, without an overarching plan.
38. The formation of SAP represents the first part of an overarching plan to better coordinate the central management of Diocesan property interests. The second part of the plan involves the proposed reconstitution of SDS as SAS to better support the Standing Committee in the central administration and governance of the Diocese.

Design of Sydney Anglican Services

39. Overall, the design of SAS seeks to recapture some of the initial rationale for creating SDS in 1973 as the “corporate agent” of the Standing Committee, adjusted to reflect the contemporary context. This is reflected in Design Principle 12 as follows –

(12) *The membership and functions of the body corporate currently known as Sydney Diocesan Services should be brought into closer alignment with the Standing Committee to enable it to provide the Synod with a more direct corporate capacity to regulate the central governance and administration of the affairs of the Diocese under the oversight of the Standing Committee.*

40. Design Principles 7 and 13 also provide as follows –

(7) *There should be common policies and principles of governance established for all incorporated bodies within the central structures of the Diocese.*

(13) *The central structures of the Diocese should be subject to review at least every 10 years having regard to the Design Principles.*

41. To give effect to these Design Principles, SDS should be reconstituted as SAS with the following purpose, functions and membership –

Purpose

To advance the purposes of the Anglican Church in the Diocese of Sydney by providing the Synod with the corporate capacity to regulate and support the central governance and administration of the affairs of the Diocese under the oversight of the Standing Committee.

Functions

1. *Formulate, in consultation with the boards of central Diocesan bodies, group governance policies for those organisations.**
2. *Keep under review and recommend to the Standing Committee changes to the central and broader organisational structures of the Diocese.*
3. *Employ all staff for central group organisations, and line manage those which provide shared services across that group.*
4. *Provide cost recovered shared services to central Diocesan bodies and to the broader Diocesan network, including parishes.*
5. *Act as a corporate member of any company with which the Diocese is associated (and which is nominated by the Standing Committee for this purpose) and discharge the powers and functions of that membership in accordance with any direction or policy of the Standing Committee.*
6. *Undertake such other functions to regulate the central governance and administration of the affairs of the Diocese as are prescribed or delegated by the Standing Committee from time to time.*

* *SDS was given this function on 11 December 2023 as part of the transitional arrangements for SAP’s formation.*

Membership

Nine members comprising –

- (a) *Eight persons elected by the Standing Committee (of whom at least five must be Standing Committee members and at least two must be clergy), and*
- (b) *One person appointed by the Archbishop.*

Consolidation of SAL and SDS Legal within SAS board structure

42. Design Principle 2 provides as follows –

(2) *The number of bodies comprising the central structures of the Diocese should be no more than is necessary to pursue the purposes and manage the assets of the*

Diocese, with no more than one body within the central structures responsible for pursuing a distinct purpose or managing a distinct asset class on behalf of the Diocese.

43. In accordance with this Design Principle, it is proposed that the members from time to time of SAS will also be the members of the unincorporated body, Sydney Anglican Loans (**SAL**).
44. It is not considered necessary to maintain a separate board membership for SAL. SAL's loan functions can be appropriately discharged through suitable delegations to management, with any significant or more complex lending matters being referred to a SAS Finance Committee (or dealt with directly by the SAS board itself). Such referrals will enable the continuation of appropriate input from clergy on loans with significant implications for parish ministry – noting that at least two clergy are required on the SAS board in accordance with the Synod's governance policy.
45. SDS Legal, a company limited by guarantee, already forms part of the broader SDS/SAS structure since the members of SDS from time to time are the directors of SDS Legal – with SDS acting as the sole corporate member of the SDS Legal company.
46. Consideration was given to consolidating the membership of the body corporate SANRSC with the SAS board. SANRSC's purpose is to act on behalf of the Diocese and certain other institutions in respect to the provision of redress for applicants under the National Redress Scheme through membership of the Anglican Participating Group. On balance, SANRSC's purpose is more closely aligned with that of the Safe Ministry Board. Accordingly, the proposal provides that SANRSC will, as far as possible, function as part of the broader Safe Ministry structure, including through the adoption of common board governance arrangements. The possibility of the Safe Ministry Board appointing SANRSC members, or for Safe Ministry and SANRSC boards to share a common membership as a further step to streamlining these central operations in accordance with the Design Principles, may also be considered.

Continuation of GAB as a specialist board as part of broader SAS structure

47. Despite the ideals expressed in Design Principle 2, the proposal provides that the Glebe Administration Board (**GAB**) continues as a separate specialist board, but that, as far as possible, it be treated as part of the broader SAS structure with a view to achieving some of the efficiencies contemplated by the Design Principles.
48. The reasons for continuing the GAB as a separate specialist board are –
 - (a) to ensure that specialist members of the GAB are retained and remain responsible at board level for the performance of the GAB as trustee of the Long Term Pooling Fund (**LTPF**) (including the Diocesan Endowment (**DE**)) and the Diocesan Cash Investment Fund (**DCIF**), and
 - (b) to ensure there continues to be a suitable separation between the GAB (as the board that recommends the level of distributions from the DE to the Synod) and the board of SAS (as a recipient of Synod funding for its services).
49. As a result of work undertaken by the GAB in recent years, GAB's business is now focussed on strategy rather than technical implementation: GAB's purpose with regard to the LTPF (and DE) is to maintain the real value of these funds (over the longer term at an acceptable level of probability) and, in so doing, comply with the Synod's ethical investment policy. The primary method by which the GAB fulfils this purpose is by setting a suitable strategic asset allocation and by appointing and holding to account an external investment manager to implement this allocation. The purpose of the DCIF is similar, although implementation of the asset allocation for DCIF is largely undertaken internally by SDS.
50. In order to realise some of the restructure benefits contemplated by the Design Principles, the GAB's functioning as a board should, as far as possible, focus on its specialist work as a trustee of invested funds and its broader functioning should, as far as possible, be supported as part of the broader SAS structure. In practice this will mean –
 - (a) GAB and SAS boards being invited to adopt the same group governance policies (for board functioning),
 - (b) GAB members being appointed by SAS,
 - (c) GAB continuing with a reduced membership size of between six to eight,

- (d) GAB typically meeting quarterly, and
 - (e) GAB's quarterly reporting to the Standing Committee being consolidated with SAS's quarterly reporting.
51. However, as the GAB will retain its status as a separate board, the GAB is expected to continue to provide certain bespoke reports directly to the Synod and the Standing Committee, including an annual report to the Synod and an annual report to the Standing Committee recommending the level of distributions from the DE to the Synod.

Other SAS functions delegated or prescribed by the Standing Committee

52. Design Principle 11 provides as follows –
- (11) *Duplication of the functions between the committees of the Synod/Standing Committee and the bodies/board committees of the central structures of the Diocese should be eliminated as far as possible and opportunities for consolidating such functions considered.*
53. In accordance with this Design Principle, the Standing Committee intends considering which, if any, of the functions currently delegated to its subcommittees should be reallocated to SAS. Any delegated functions reallocated to SAS would need to advance SAS's purpose as the corporate body through which the Synod supports and regulates the central governance and administration of the affairs of the Diocese under the oversight of the Standing Committee.

Evangelism and Ministry Partnerships

54. To help our churches keep their focus on local gospel ministry, our Synod has created, and funds, various corporate entities to do collectively what individual parishes do not have the resources to do alone – for example, minister training and development (through the Ministry Training and Development Council), evangelism training, and church planting (ENC) and communications (Anglican Media).
55. There are also a number of other entities (some incorporated, some committees of the Standing Committee and some neither of the above), which support specialist areas of ministry, for example: ministry in marginalised communities, Indigenous ministry and various cross-cultural ministries. These likewise allow us to collaborate as a diocese to do what most parishes cannot do effectively by themselves (e.g., it would be a duplication and waste of resources for every parish to start up a Nepalese ministry from scratch). At present, some (but not all) of these ministries are co-ordinated through or supported by ENC.
56. The Archbishop's Statement of Purposes and Priorities for the Diocesan Fellowship was presented at Synod in 2023. It states –
- We seek God's work amongst us to **multiply Christians, multiply churches, and multiply leaders**. To these ends, we long to see our fellowship marked by healthy **communication, collaboration, and coordination**.
57. The Statement recognises that our churches are “the foundation of our Diocesan fellowship and have unique opportunity and responsibility for the work of making disciples”. As a fellowship of churches and other Diocesan organisations, we partner together to multiply Christians, multiply churches, and multiply leaders.
58. However, at present, different Diocesan entities are responsible for “multiplying leaders” and “multiplying churches”, with an unclear overlap especially in relation to the raising up of church planters.
59. This paper proposes that the ministries that we do collectively as a diocese should be brought together into a single entity: “Evangelism and Ministry Partnerships” (**EMP**).

60. The purpose of the proposed restructure is ministry effectiveness, not just structural efficiency. It arises out of the thirteen Design Principles agreed by the Standing Committee in June 2023 (set out in Attachment 2).

Our Current Structures

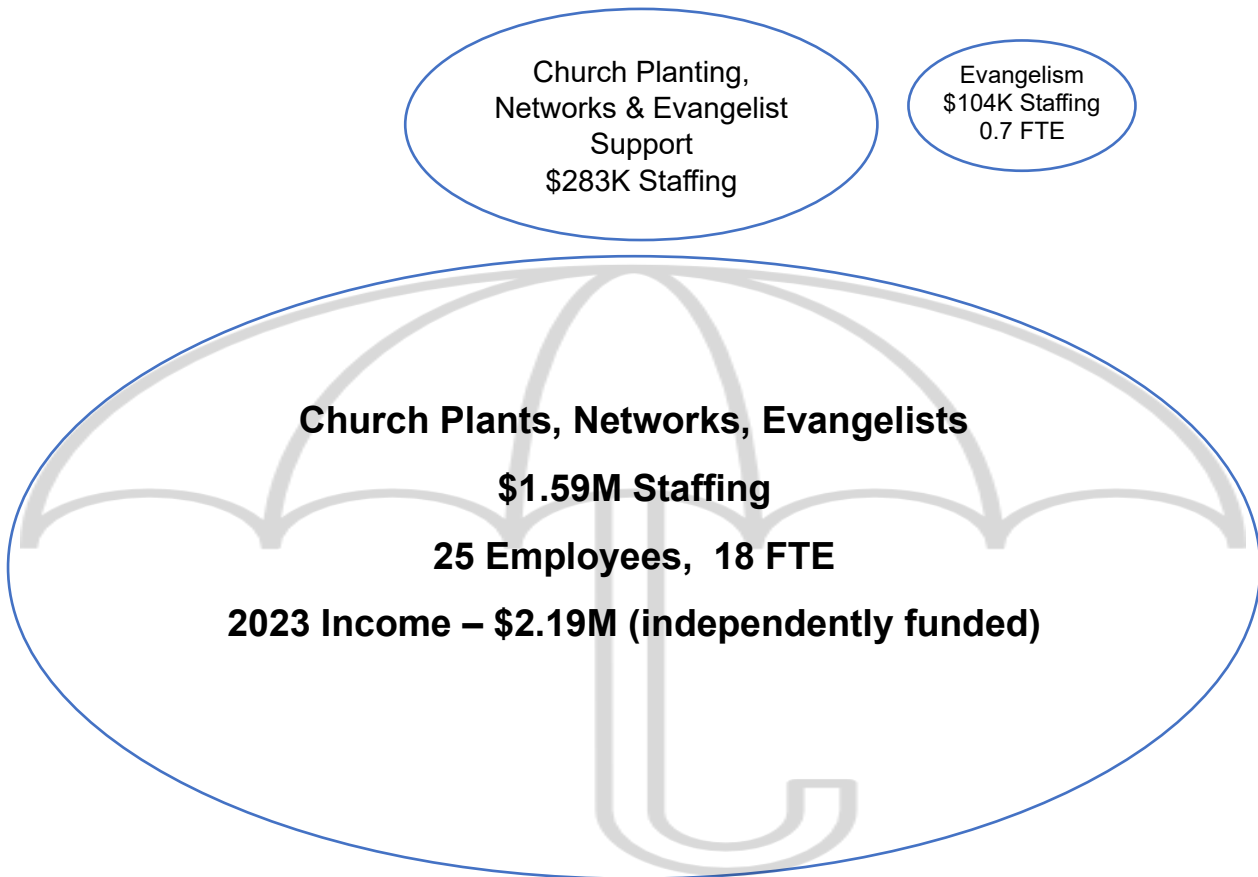
61. It is good governance to periodically review the corporate structures of the Diocese. Our practice over decades has been to create bespoke entities to address a particular situation at that point in time, but we do not have a practice of reviewing these structures to ensure that they continue to be fit for purpose. The *Ministry Training and Development Ordinance 1989 (MT&D Ordinance)* was passed 35 years ago, the *Anglican Media Council Ordinance 1993 (AMC Ordinance)* was passed 31 years ago and the *Evangelism and New Churches Ordinance 2010 (ENC Ordinance)* was passed 14 years ago. As the analysis that follows will demonstrate, the Synod has tasked these three entities with massive responsibilities, but only provided a modest budget.
62. Evangelism and New Churches (**ENC**), Ministry Training and Development (**MT&D**) and Anglican Media Council (**AMC**) each have an annual income of between \$500,000 and \$600,000. From this income, each entity employs 5 or less FTE staff. Each organisation has a CEO or equivalent, who reports to a board or council of between 10 and 14 people. Each entity is required to comply with the legislative and administrative requirements of being a corporate body (audit, annual report, ACNC returns etc).
63. The case for change is not driven by criticism of the staff or boards/councils of these three entities. They have done good work with the limited resources at their disposal. But now is an opportunity to ask whether we can achieve more with a better allocation of resources in a streamlined and co-ordinated structure.

Evangelism and New Churches (ENC)

64. The budget for ENC in 2024 is \$569,000, the majority of which (\$365,000) is provided by a Synod grant. As at 31 December 2023, ENC had cash reserves of \$275,928. ENC provides a support structure (an “operating umbrella”) that provides governance, accounting, payroll, HR and fundraising support for Church Plants, Networks and Evangelists. The income and expenses of these supported ministries are not included in the Profit & Loss for ENC. In 2023, the combined income from these ministries was \$2.19M. As at 31 December 2023, ENC held \$1.05M on trust for these ministries. ENC is the legal employer of 25 people connected with these ministries. In 2024, the employment expenses for these ministry workers is budgeted to be \$1.57M. ENC Head Office staff costs for 2024 are –

		People	FTE
Director, Admin, Accounting, Fundraising	282,777	6	2.8
Evangelist and Chaplains	<u>105,403</u>	3	0.7
	\$ 388,180		

65. The Synod grant in 2024 is \$365,000. Synod funding for ENC supports its head office function, primarily in providing support for the church plants, networks and evangelists under the ENC umbrella. This support is both administrative (accounting, payroll, HR, fundraising, databases, communication tools, websites etc.) and ministry-related (coaching, pastoral care, support, training, church governance). Its HR processes are well-developed, and include performance reviews, grievance procedures, coaching and mentoring structures. The following diagram depicts the relationship between the different aspects of the work of ENC, with the size of the circles proportional to the employment expenditure of each aspect.



66. Viewed through the lens of income/employment, the primary focus of ENC's current operations is a "people" function – finding and supporting people in a range of gospel ministries. This "people" function overlaps with MT&D, which has the primary responsibility for recruiting, training and appointing people for ministry.
67. The purpose of ENC, as defined by the ENC Ordinance, is to "advance the evangelistic purposes of the Diocese, including through the planting of new congregations and fellowships in the Diocese" [by] –
 - (a) resourcing churches and parishes to evangelise, including through the planting of new congregations in the Diocese, and
 - (b) identifying, training, supporting and appointing suitably gifted persons to evangelise, including through the planting and leading of new fellowships in the Diocese.
68. What is now ENC was created in 2010 by reconstituting the Department of Evangelism. When the reconstituting ordinance came to Synod that year, the proposed name for the new entity was the "New Churches Board", and the objects were as set out in the preceding paragraph, except that the words "including through" (underlined above) originally read "especially through". Concerns were expressed that the proposed special focus on "New Churches" would lead to a loss of priority on evangelism more broadly, and the ordinance was successfully amended to reinsert the word "Evangelism" in the entity name, and to wind back "especially through" to "including through".¹
69. Notwithstanding these changes to the ordinance, ENC's operations over the past 15 years have been dominated by a subset of its purposes – the "NC" (New Churches) in the name has overshadowed the E ("Evangelism"). The primary way that ENC has fulfilled its evangelistic purposes has been to raise up church planters, fellowship and networks. This is not intended as a criticism of ENC, but simply to recognise that limited Synod funding limited what ENC could do. It has only been since Synod provided additional funding to employ John Lavender (2020 to 2023) and Dave Jensen (part-time in 2024) that ENC has been able to have a staff member dedicated to "resourcing churches and

¹ https://www.sds.asn.au/sites/default/files/2016-12/26.DeptEvangelism.NewChurches.Reconstitution.Ord10.Rep_.pdf

parishes to evangelise” and “identifying, training, supporting and appointing suitably gifted persons to evangelise” (as per its ordinance).

70. Synod set up ENC in 2010 to support new “fellowships”. The role of the Board of ENC was to “act as a kind of nursery for their establishment until such time as they become viable ministries in their own right and can look to transition to one of the existing parish ministry structures within the Diocese”.² Our context has evolved since then, and ENC has (rightly) recognised the gospel potential of networks and community chaplains, which are not ministries intended to transition to existing parish ministry structures but rather will remain housed in ENC for the long term. In terms of 2023 income, ENC Fellowships made up 37% of the total. The remaining 63% was raised in support of other ministries.

Ministry Training and Development

71. The 2024 budgeted income for MT&D is \$493,500, largely comprising a synod grant of \$413,000 and \$71,500 from fees for training provided to assistant ministers. Budgeted staff costs for 2024 are \$339,170, employing 4 people (2.7 FTE). As at 31 December 2023, MT&D had cash reserves of \$180,110.
72. The MT&D Ordinance states that –
- ‘(2) The objects of the Council are –
- (a) in fellowship with Moore Theological College and Anglican Youthworks College, to recruit, select, train and develop Anglican ministers for the Diocese of Sydney and make recommendations concerning ordination candidates to the Archbishop, and
- (b) to further the continuing spiritual and professional development of ministers, with particular focus on the post-ordination Ministry Development program.
- (3) The objects in subclause (2)(b) shall extend to full-time or part-time lay ministers and to their spouses and the spouses of ordained ministers.’
73. In a consultation meeting, the Chair and Director of MT&D acknowledged that it does not have the resources to meet its mandate under the Ordinance. For example, MT&D currently is not able to provide continuing development for all lay ministers and the spouses of all clergy and lay ministers, in accordance with subclause (3). Because of limited resources, MT&D focusses on the selection of ordination candidates (deacons and presbyters) and their post-ordination training. The training of rectors is outsourced to the Centre for Ministry Development (**CMD**) and independent providers, and the selection and training of lay ministers is left to rectors. However (as discussed below), there has been a proliferation of authorised lay ministers in recent years, with many having significant leadership roles in congregations, but without appropriate training or assessment.
74. During consultation, it was also acknowledged that the current governance arrangements are far from ideal. In matters of recruiting, selecting, training and developing Anglican ministers, the Director of MT&D is accountable to the Archbishop – not the Council – because the Archbishop sets the ordination and minister-related policies for the Diocese. This leaves the Council with a truncated role, primarily overseeing the finances of MT&D (which SDS administers) and providing counsel to the Director. The Council consists of 12 people plus the Archbishop as President, several of whom are ex officio, representing another organisation. The Council is too large and unwieldy for its role.

Anglican Media Council

75. The budgeted income for AMC in 2024 is \$586,400, largely comprising a Synod Grant of \$360,000 and \$210,000 in revenue from advertising/*Southern Cross*. Staff costs are budgeted at \$548,200 (5 FTE). As at 31 December 2023, AMC had accumulated cash reserves of \$406,629, a further \$424,804 in LTPF investments, and a strata interest in a building in Parramatta. AMC made an operating loss in 2022 (\$142,083) and 2023 (\$217,075). The 2024 budget projects a deficit of \$215,850. A similar deficit in 2025 would more than exhaust the cash reserves.

² https://www.sds.asn.au/sites/default/files/2016-12/26.DeptEvangelism.NewChurches.Reconstitution.Ord10.Rep_.pdf

76. The purpose of Anglican Media, as defined by the AMC Ordinance, is “to use and to promote the use of the media as a means of presenting the Christian message”. Its functions are listed as –
- (a) release news statements and information concerning church affairs,
 - (b) publish books, periodicals, pamphlets and other literature of a Christian nature,
 - (c) facilitate the researching, writing, creating, production and distribution of items and programs through the electronic media,
 - (d) acquire electronic media based items and programs from sources whether inside the Diocese or otherwise,
 - (e) maintain and operate a library of electronic media based materials,
 - (f) assist, train and advise other persons or organisations in the creation and production of printed and electronic media based materials and programs, and
 - (g) and co-operate with any other body or bodies with similar or associated functions and contribute to any such body which carries on the whole or part of its activities in the Diocese.
77. Our context has changed significantly over the three decades since 1993. AMC has not been able to address most of the functions assigned to it for many years, and even its current areas of operation are not sustainable.

What is Wrong with the Current Structure?

78. The current three-entity structure produces overlaps, gaps and silos, which undermine our ministry effectiveness.

Multiplying Ministers

Overlap – Two entities that recruit, train and appoint

79. Both MT&D and ENC are people-focussed entities. ENC is tasked with “identifying, training, supporting and appointing suitably gifted persons to evangelise, including through the planting and leading of new fellowships in the Diocese.” MT&D’s role is to recruit, select, train and develop Anglican ministers. ENC has “partnered with Mary Andrews College, Anglicare, Sydney Missionary and Bible College and Moore Theological College”³ to establish its own pathway to accredit community chaplains. “To be authorised by the Anglican Diocese of Sydney as an Anglican Community Chaplain, you need a Community Chaplaincy Award, issued by the Centre for Ministry Development.”⁴

Gap – Lay minister training and development

80. While we recognise that the local parish is rightly the place where we recruit and train lay volunteers for ministry, we have – and need – central diocesan structures to recruit, select, train and develop Anglican ministers (both ordained and lay). There should be a single entity co-ordinating this – but there is not. The Diocese does not have any structure that recruits, selects, trains and develops lay ministers.
81. In 2007, the Synod made a significant structural change, by ordaining people to a “permanent diaconate.” The hope was that this mechanism would allow us to recognise and support a wider range of people in full time ministry in the Diocese, allowing those already serving as authorised lay ministers to be ordained as deacons. On this basis, one might have expected that the number of authorised lay ministers would drop over time, as people transitioned from lay to diaconal ministry. But instead, the number of authorised lay ministers has ballooned: the 2007 Year Book listed 175 authorised lay ministers. Currently, there are 649 authorised lay ministers. To make these figures comparable, we should deduct 18 Chaplains and 128 Student Ministers from the 649, because these roles were typically not authorised in 2007. But that still leaves 503 authorised lay ministers – 183 full time and 320 part-time, almost three times as many compared to 2007. In recognition of the significant and growing number of lay ministers in the Diocese, Synod passed the *Authorisation of Lay Ministry Ordinance 2015*.

³ <https://encministries.org.au/ministry/community-chaplains/>

⁴ <https://cmd.moore.edu.au/training-courses/community-chaplaincy/>

82. However, most of these authorised lay ministers are wholly outside the MT&D processes to recruit, select, train and develop Anglican ministers - notwithstanding the fact that many of them have significant leadership roles in Anglican congregations. As noted above, MT&D leaves the recruitment, selection, training and development of lay ministers to the local rector. Lay people are authorised for parish ministry on the basis of an application form completed by their rector on the understanding that lay ministry is local to that parish. This process does not involve any formal Diocesan assessment of character, conviction or competence. Because MT&D is not involved with lay ministers, it is structurally disconnected from the pool of people likely to be suitable for ordained ministry in the future.

Gap – Ministry Pipeline

83. ENC has developed a “ministry pipeline” that tracks people (both lay and ordained) who might be suitable for leading an ENC fellowship or network. However, this only tracks potential church planters and evangelists. MT&D does a good job with candidates in the *pre-ordination through ordination to post ordination* training phase, but has little involvement with potential candidates until they apply for ordination candidacy. Neither organisation has the resources to focus on broad-based recruiting for gospel ministry, nor to work in conjunction with Youthworks to identify and develop emerging leaders. Nor is there a mechanism to encourage those in lay ministry who envisage a lifetime in vocational ministry to consider further training and ordination.
84. As a Diocese, we are seeking to multiply ministers, and an integrated recruiting strategy and ministry pipeline is a vital, but missing, element. Despite our best efforts, we are not raising up the number of church planters that we envisaged or that we need. Many church planters who have been trained through Moore Theological College have chosen to church plant in other places and/or with different denominations rather than pursue an Anglican church plant in their own diocese.
85. Feedback from both ENC and MT&D has included that, while it is appropriate for parish-based local training for lay volunteers, the Diocese should have a co-ordinated approach to the recruitment, selection, training and development of Anglican ministers (both ordained and lay).

Multiplying churches

86. There have been 15 ENC Fellowships created since ENC’s inception.⁵ Four have ceased to exist and three are likely to remain under the ENC umbrella for the long term. We celebrate the creation of all these fellowships, and not just those that have thrived; however, the reality is that most of the church planting that has occurred in the Diocese in the last 14 years has been either a local (parish-based) initiative, or a diocesan initiative. ENC has been supportive of these other church plants (where invited to do so) but has seldom been at the heart of it.
87. Although it is no longer the case, at its inception ENC was intentionally established to be able to operate independently of episcopal oversight and diocesan structures/boundaries. For example, the ENC Ordinance permits ENC fellowships to be planted without the permission of the Archbishop, regional bishop or the rector of the local parish. ENC does not function in this way any longer, but the perception remains that ENC is only needed/relevant for church planting that is outside the usual diocesan structures. As a result, the wider Diocese fails to tap into the expertise and experience of ENC in church planting. If we are to multiply churches, we need the work that ENC presently does to be at the centre of our efforts, rather than the back-door workaround to our normal approach.

Multiplying support for local ‘mission’

Gap – ENC’s administrative and ministry-related support is only for ENC initiatives

88. As noted above, a key aspect of ENC’s operation is to provide significant administrative and ministry-related support for the church plants, networks and evangelists. This is an excellent initiative, but it is only provided to those under the ENC umbrella. There are a range of other Synod-supported ministries that require similar support; for example, The Well Training, Living Faith and Sydney Anglican Indigenous Peoples’ Ministry Committee (**SAIPMC**), which currently cannot be supported by ENC because these entities are not an initiative of ENC under its direction.

⁵ Newlife (Oran Park), Vine Church (Surry Hills), ShACC (Nowra), Soul Revival Church, Berkeley Life Centre, Soma Church (Macquarie), Living Water, Ropes Crossing, Grace City Church, Hope (Leppington), Park Rail, Wollondilly, Grace Willoughby, Lake Illawarra, Cornerstone (Box Hill).

89. ENC and the Ministry in Marginalised Areas Committee (**MIMAC**) have put a joint proposal for the establishment of a local mission agency, which would provide ministry and administrative support for a range of gospel ministers and ministries that operative locally (i.e., within the Diocese). However, the great support work that ENC does should be expanded to include other ministry initiatives endorsed by the Synod. Addressing this issue requires a new governance approach, to allow these ministries to operate with specialist advisory committees (see further below).

Overlap – Duplicate Administration

90. MT&D, ENC and AMC have their own websites, databases, donor management and communications tools and strategies. ENC has their own payroll and HR, MT&D use the central diocesan payroll and HR, and AMC have their approach. Each entity has its own arrangements for accounting. ENC and AMC use different auditors.

Gap – Internal and External Communications

91. Effective communication is necessary for us to work collectively as a diocese. As the Archbishop's Statement says, "...we long to see our fellowship marked by healthy communication, collaboration, and coordination". We need to redefine the "media and comms" function of the Diocese, and have it operate as part of a single structure which has its purpose multiplying Christians, churches, and leaders.
92. Our "comms" has both an "internal" aspect (communicating with our congregations etc.) and an "external" aspect (engaging the world at large with the gospel). This external aspect includes, but is by no means limited to, a public engagement role. For this reason, the proposed Director of Communications (see paragraph 99 below), and the Diocesan Researcher who reports to the Director, should support the work of the Social Issues Committee and the Religious Freedom Reference Group. Having the Communications arm of the Diocese in the same entity as ENC and MT&D will enhance our ability to publicise the good news stories of multiplying churches and leaders (and potentially to fundraise from this to further the work).
93. We recognise that the "media and comms" function does not have the same people-in-ministry focus that is central to both ENC and MT&D, and so could conceivably be located in a different corporate entity. However, locating media within EMP (rather than SAS, for example) is deliberate, ensuring that our media and communications remain intimately connected to ministry, not administration.

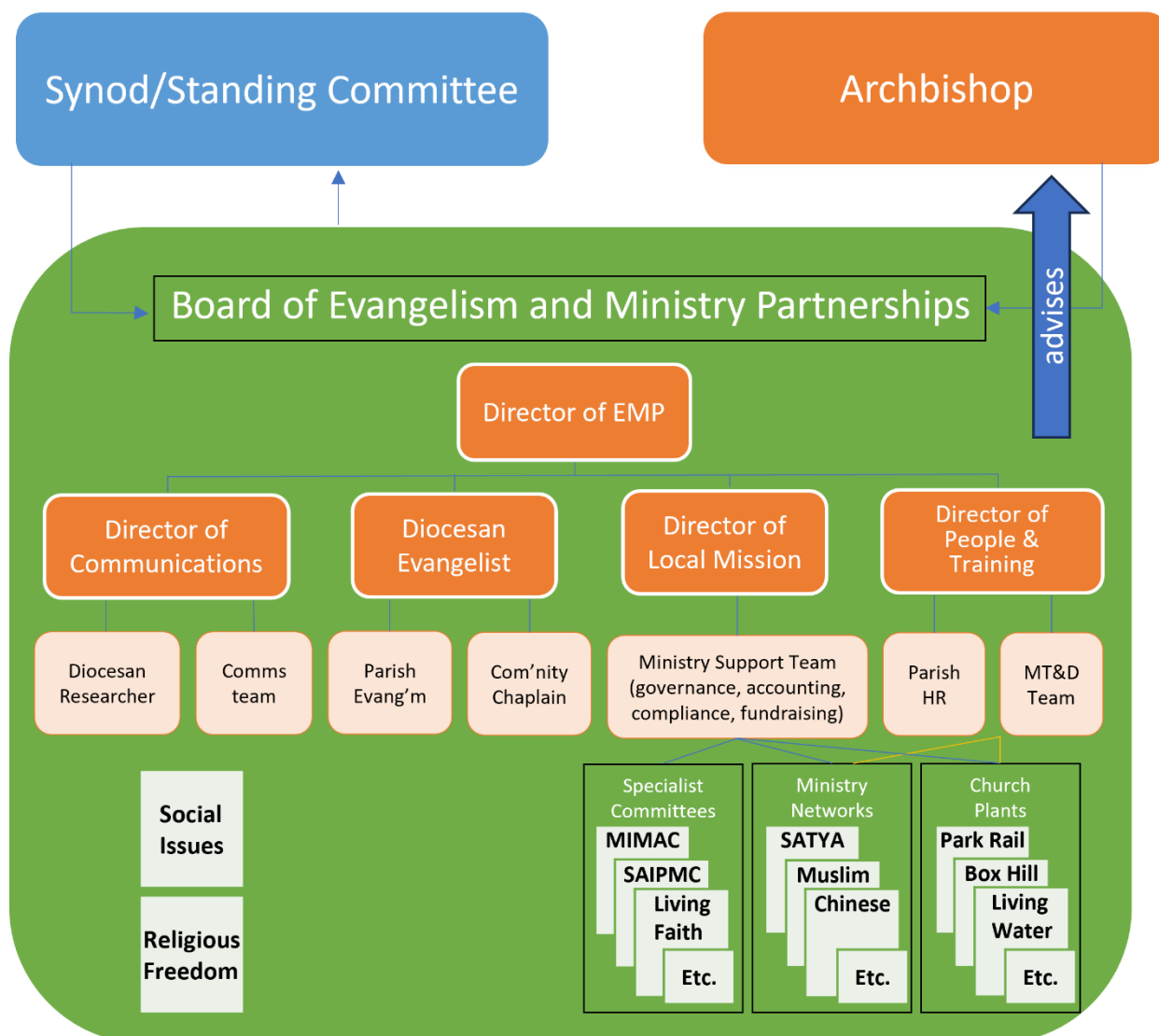
Ministry effectiveness to multiply Christians, Churches and Leaders

94. The current three-entity structure is not consistent with a number of the Design Principles. For example, having our "people" function and our "ministry partnership" function siloed in two different entities (ENC and MT&D), overseen by two different boards (who are appointed by the same Synod and funded by the same Synod) is hampering ministry effectiveness. Uniting these three entities would create a single body that is responsible for the ministry and ministry support we do collectively as a diocese to **multiply Christians, multiply churches, and multiply leaders**.

Purpose, functions, structure and membership of Evangelism and Mission Partnerships

95. The ENC corporate entity should be reconfigured into a new entity, EMP. EMP's mission is to multiply Christians, multiply leaders, multiply churches and multiply our gospel witness, by doing collectively what an individual parish cannot do.
- (a) It will *multiply Christians* by fostering evangelism in our parishes, and more broadly across the Diocese. The Department of Evangelism will be led by the Diocesan Evangelist or the Director of Evangelism.
- (b) It will *multiply leaders* by overseeing the recruitment, selection, training and development of lay and ordained Anglican ministers, including the leaders of specialised ministries. This will be led by the Director of People and Training. The Director of People and Training will report directly to the Archbishop in matters relating to ordination and training policies of the Archbishop (see further below). It is anticipated that the Parish HR Partner, presently part of the SDS corporate structure, would become part of the team reporting to the Director of People and Training.

- (c) It will *multiply churches and other gospel fellowships* by planting new congregations and establishing and supporting specialist gospel ministries. This will be led by the Director of Local Mission.
- (d) It will *multiply our gospel witness*, using media to proclaim the gospel and foster healthy communication, collaboration, and coordination of our gospel ministries. This will be led by the Director of Communications. It is anticipated that the Director of Communications and the Diocesan Researcher would also support the public engagement role of the Social Issues Committee and the Religious Freedom Reference Group.



- 96. The Board of EMP will be constituted in a similar manner to the current entities, with the majority of members elected by the Synod, and other members appointed by the Archbishop. Additionally (although it is in partial tension with Design Principle 8 regarding representative membership), the provision in the MT&D ordinance should be continued, that the Board include ‘the Principal of Moore Theological College or, as an alternate, an Anglican senior faculty member of Moore Theological College, appointed by the Principal’. This will help to ensure the continued close partnership and synergy between the ‘people and training’ work of EMP and Moore Theological College.
- 97. The Board of EMP will need a new membership which reflects responsibilities which are significantly different and wider than those of the existing ENC board. It will be crucial to ensure that the Board of EMP membership reflects this and accordingly, it should not be assumed that all or any existing ENC board members will automatically become members of the Board of EMP.
- 98. The diagram above shows one possible configuration of the personnel engaged by EMP. The Director of EMP is a new role. In recognition that a diocese is episcopally led and synodically governed, the Director of EMP should be appointed by the Board with the concurrence of the

Archbishop, to ensure that there is not a misalignment between the mission priorities of EMP and the mission priorities of the Archbishop. The Review Committee anticipates that this role could be filled by a bishop, archdeacon or another senior member of clergy, aligned with the Archbishop. The Director of EMP would be responsible for ensuring that all the activities of EMP are co-ordinated, especially in relation to functions such as church planting. The Director of EMP would chair any Church Planting committee (see below).

99. The diagram above shows four ministry-area directors, who each report to the Director of EMP. Depending on the skill sets of the personnel involved, it may be that the Director of EMP is also responsible for a ministry area as well (i.e., the Director of EMP may have three direct reports, not four). The funds now used by ENC to employ its director and assistant director could be reallocated to employ the Director of Local Mission and the Diocesan Evangelist. The funds now used by MT&D to employ its director could be reallocated to employ the Director of People and Training. The funds now used by Anglican Media to employ its CEO could be reallocated to employ the Director of Communications. Any of the five “director” roles could potentially be full-time or part-time – it is perhaps unnecessary for an entity that employs less than 15 FTE staff to have five full-time directors.
100. Consideration was given to making the Endowment of the See Corporation (**EOSC**) a part of this structure but ultimately this is not recommended. Instead, it recommends a restructure of the EOSC, such that its property portfolio is transferred to SAP, and the EOSC reconfigured to be an unincorporated committee that reviews and approves the annual budget. Managing that budget will continue to be the responsibility of the Archdeacon to the Archbishop.

A Governance Structure that is Fit-For-Purpose

101. EMP needs a governance structure that it is fit for purpose. Diocesan entities are not identical with other not-for-profit (or for-purpose) entities, because we are episcopally led and synodically governed. For example, the Board of EMP cannot determine or vary the ordination policies of the Diocese, because these are set by the Archbishop. Nor should the Board of EMP have liberty to decline to support a local mission initiative if the Synod has set up this ministry to be supported. This special relationship between EMP and the Archbishop and the Synod will be set out in the purposes of the entity.
102. The Objects clause of the new entity will state that one of the purposes of EMP is “to prepare candidates who are suitable for ordination in the Diocese of Sydney in accordance with the policies of the Archbishop”. The Board of EMP retains its autonomy to set its own policies as to how it will achieve this purpose. It could even, in theory, disregard the Archbishop’s ordination policies. However, there would be little point in doing this, because the Archbishop would then choose not to ordain those candidates. The Archbishop remains external to EMP and is not a shadow director of the Board of EMP, but his ordination policies shape one part of EMP’s work.
103. The Objects clause of the new entity will also state that one of the purposes of EMP is –

‘...to provide administrative and ministry support to local ministry initiatives, both those established by the Board of EMP and those established by ordinance of the Synod or the Standing Committee. If a specialist ministry is constituted with its own purposes and subcommittee, the role of the Board of EMP is to hold the specialist committee accountable against those purposes.’

This purpose statement will allow the Synod or Standing Committee to establish a specialist ministry, as well as set the purposes of that ministry and the membership of its specialist subcommittee. The Board of EMP will be fulfilling its purpose by supporting that speciality ministry and holding that specialist committee accountable against the purposes set by the Synod.

104. An Ordinance establishing EMP (**EMP Ordinance**) will provide a mechanism for the Board of EMP to establish its own specialist committees. These will be established at the discretion of the Board. The Board could establish, for example, a Church Planting Committee (to co-ordinate and develop the mixed-economy of church plants in the Diocese e.g., ENC fellowships, MIMAC fellowships, transplants and re-pots) and a “Ministry Pipeline” Committee (to improve our recruitment into ministry, including by working more closely with Youthworks to identify and encourage emerging leaders).

105. The EMP Ordinance will re-establish the Department of Evangelism as a core ministry of the Diocese. Although all the ministries of EMP are directed at multiplying the gospel, the lesson of the experiment of the past 15 years has demonstrated that we need to foreground our priority for evangelism. By elevating its importance, this new structure will help to ensure that there is no loss of evangelistic momentum in the Diocese going forward.
106. The Board of EMP will probably need to meet monthly between February and December, which is more frequently than the current quarterly or bimonthly cycle of MT&D, ENC and AMC.
107. Metrics to assess the outcome of the merger will be developed and agreed by the Standing Committee as part of the process to implement the structural changes. As with the SAP metrics, the new Board of EMP (once appointed) will be consulted in developing these metrics.

Benefits of the Single Structure, assessed against the Design Principles

108. The proposed entity should lead to greater ministry effectiveness as we work together to multiply Christians, churches, and leaders; by consolidating into a single body the ministries that the Synod seeks to undertake collaboratively. It will reconnect the recruiting, training and appointing of people with the ministry opportunities in which they will serve, as well as provide a better mechanism to identify and encourage those suitable for specialist ministries. It will enhance communication, collaboration and coordination (Design Principle 1).
109. The proposed changes will reduce the number of incorporated bodies involved in central ministry support from four (including EOSC) to one, and will reduce the number of board members from 40 to nine (assuming an EMP board membership of nine, and not counting the Archbishop who is President of all four current entities), freeing up 31 directors to focus on other ministry. A rewritten ordinance will ensure that the board has sufficient authority to fulfil its purpose. (Design Principles 2, 4, 5 and 8).
110. Having these functions in the one proposed entity will reduce the silo, gaps and overlap problems of our current structures. (Design Principle 3).
111. In our current structure, people who join specialist ministry subcommittees do so because they are passionate about a particular ministry; but find the agendas dominated by governance matters. The proposed entity provides a mechanism for effective board committees (Design Principle 6), accommodating the agility of our current specialist subcommittees, while alleviating them of governance burdens –
 - (a) The EMP Ordinance will ensure that, where the Synod/Standing Committee has established a specialist ministry with its own purposes, the subcommittee of that ministry will be responsible to the Board of EMP to fulfill that purpose. This will, for example, allow SAIPMC and MIMAC committees to pursue the direction set by their ordinance or terms of reference, and the Board of EMP will not be at liberty to set new purposes for these ministries.
 - (b) At the same time, it will reduce the governance and compliance responsibilities of the specialist subcommittees and allow them to focus on their specialist area of ministry; meaning that those with a passion for a particular ministry may focus their subcommittee time on ministry, rather than governance matters (which are handled by the board).
112. The proposed changes enable a better distribution of resources by making Synod funding more efficient. There will be less wastage in duplicated reserves and duplicated functions, and it allows better management of over- and under-utilisation caused by fluctuating demands.
113. The proposed consolidation will provide an opportunity to redefine the purpose and functions of what was formerly Anglican Media in light of the changes that have occurred over the past 30 years in the media and communications space, while addressing the problem that Anglican Media cannot sustain its current loss-making operating model.
114. The proposed consolidation also provides an opportunity to refine how we recruit, train, select and develop people for ministry, both lay and ordained. The responsibility for recruiting church planters will shift from ENC, and will be broadened to include leaders of other types of ministries, in line with the priorities articulated by the Archbishop: the "...recruitment of new ministry leaders, both women and men, including but not limited to: (a) leaders for particular kinds of churches (church plants; larger

(or “hub and spoke”) parishes and (b) leaders of ministry in particular communities (Indigenous; cross-cultural; blue collar; marginalised areas)”.

Funding the New Structure

115. The Synod budget for 2024 for these entities was a total of \$1,152,000, comprising:

ENC \$365,000 MT&D \$413,000 AMC \$374,000.

116. Applications were received from these entities for funding in 2025 for:

ENC \$385,000 MT&D \$560,000 AMC \$570,000.

117. The MT&D allocation includes an additional \$104,000 for the supervision of professional supervision. The AMC amount includes an additional amount to allow AMC to cover its structural deficit. The total of these three amounts for 2025 is \$1,515,000.

118. If the three entities were consolidated, and the responsibility for the Diocesan Researcher was transferred from SDS to EMP, including the associated funding, the key financial metrics for 2025 would be as follows (assuming status-quo operations):

Synod grant:		\$1,565,000
Income from other sources		
ex-AMC other income	\$220,000	
ex-MT&D other income	\$75,000	
ex-ENC other income	<u>\$213,000</u>	<u>\$508,000</u>
		\$2,073,000
<u>Assets (as at 1 Jan 2025)</u>		
Cash reserves		\$625,000
LTPF investment (market-aware estimate)		\$450,000
Strata interest - 10/2 O'Connell Street Parramatta		\$2,000,000

119. If two of the five EMP directors were part-time and the DRC allocation for 2025 is as set out above, the Synod grant could be reallocated in such a way that the staffing of the new structure would be cost neutral. This costing assumes that all staff currently employed would remain so. While it is anticipated that there will be efficiency gains from the consolidation, we do not expect that this will lead to a reduction in FTE staffing. Rather, we would expect that the expanded operations of EMP will use any excess capacity resulting from the efficiency gains.

120. Once the Synod has given in principle approval to proceed, there will be further consultation with ENC, MT&D, AMC and other entities to be included in the new entity, to determine the optimal structure and transition timing. In consultation with specialists in organisational design and change management as necessary, a transition project plan will be developed. This plan will seek to ensure both appropriate care for all impacted groups (including staff, volunteers, clergy and laity), and the realisation of the benefits outlined above.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

24 June 2024

Central Organisational Structures – the Case for Change

Key Points

- The central organisational structures of the Diocese exist to serve the ministry and mission of the Diocese.
- The existing structures have emerged over time, with new entities created to respond to particular issues, and without an overarching plan. This has inevitably led to a degree of unnecessary complexity, redundancy and cost.
- There is a compelling case for streamlining the central organisational structures of the Diocese to enable them to more effectively and efficiently serve the ministry and mission of the Diocese.

Purpose

1. To provide the reasons why the central organisational structures of the Diocese should be streamlined.

Discussion

2. If one were starting with a blank sheet of paper, it is highly unlikely that the current complex structure of interrelated entities would have emerged as the most efficient or effective way to arrange the central administrative functions of the Diocese. Our current arrangements have emerged over time, with new entities created to respond to particular issues, and without an overarching plan. This has inevitably led to a degree of unnecessary complexity, redundancy, and increased cost.
3. The purpose of this paper is to identify the key problems with our current structures, and to make the case that these issues *should* be addressed (without at this stage determining *how* this will be done).
4. A diagram showing the current central organisational structures of the Diocese is shown in the Annexure. Excluding the structures associated with the Synod and Standing Committee, these central organisational structures –
 - (a) Comprise 17 boards and 13 board committees governed by about 220 members,
 - (b) Require 12 annual reports to be provided to Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*,
 - (c) Require the preparation of 22 sets of annual accounts (including 8 fully audited and 6 with Agreed Upon Procedures, based on categorisation in the *Accounts, Audits and Annual Reports Ordinance 1995*).
5. Our historical and continuing practice has been to create additional and separately governed bodies in response to changing circumstances and opportunities. For example, in the past decade we have created the following entities –
 - (a) Anglican Church Growth Corporation (**ACGC**),
 - (b) New Churches for New Communities (**NCNC**),
 - (c) Sydney Anglican National Redress Scheme Corporation (**SANRSC**),
 - (d) SDS Legal,
 - (e) the Endowment of the See Corporation (**EOSC**), and
 - (f) Living Faith.
6. The issues arising from the current structure can be summarised under the following headings. We have also postulated the tangible and intangible benefits that may result from simplifying and streamlining our structure.

Overlap in function between entities

7. In some cases, there are multiple organisations performing similar functions – e.g., Major Works Subcommittee of the Anglican Church Property Trust (**ACPT**) and the ACGC, and more broadly Moore College and Youthworks College. The recent consolidation of the Mission Property Committee (**MPC**), NCNC and ACGC was a move in the right direction but the three structures remain in place. The transfer of the trusteeship of the Long Term Pooling Fund (**LTPF**) to the Glebe Administration Board (**GAB**) will consolidate the investment oversight function in a single body is also a welcome move in the right direction. Nonetheless, we should consider how we got into these situations in the first place, so that we don't repeat the mistakes of the past. The number of organisations with overlapping functions are a reflection of past thinking, or evidence of side-stepping and work arounds in reaction to presenting issues.
8. A different but related issue is where this is an overlap between internal and external entities, such as the work of Ministry Training and Development (**MT&D**) and Centre for Ministry Development (**CMD**). We don't have established criteria to decide what activities should be done by an internal entity, and what is better outsourced.

Scale

9. Corporate entities have been created where, arguably, there is insufficient scale to warrant a cost and complexity of a corporate structure. For example,
 - (a) MT&D has 4 staff, and total 2021 revenue \$0.5m,
 - (b) Sydney Anglican Loans (**SAL**) has 1 staff member, and total 2021 revenue \$0.5m,
 - (c) Living Faith has 2 part time staff members (1 FTE), and total 2021 revenue \$0.1m.
10. Each entity requires a board or council and secretarial support, many require audited accounts or agreed-upon-procedures. It raises the question of whether the scale of an entity justifies the creation of an incorporated body, or indeed whether the scale of operation justifies the creation of a separate entity at all.
11. Arguably, the same ministry outcomes could be achieved by a committee (focused on the ministry of the entity), which is part of and reports to an overarching entity that looks after finances, compliance, and risk.

Cost

12. Unnecessary complexity contributes to cost. The nine boards supported by SDS (ACGC, ACPT, EOSC, GAB, SDS Legal, SAHC, SAL, SANRSC, Safe Ministry Board) and their board committees had 104 meetings during 2022. For 2023, meetings for these boards and committees are expected to require approximately 6,500 hours of corporate secretarial support at an approximate annual cost of \$626,000.
13. The central entities require the preparation of 22 sets of annual accounts (including 8 fully audited and 6 with Agreed Upon Procedures), which costs the group \$400,000. Typically, the same auditors attend multiple meetings to discuss the same accounting (e.g., the audits for SAHC, EOSC and the Synod Fund all focus on the SAH asset).

Shortage of Suitable Volunteers for Boards

14. As noted above, our current structure requires filling 220 positions (156 board seats and 62 for board committees). Allowing for reasonable board rotation requires 20 or more new people every year to add to the volunteer pool. Moreover, this is only enough to cover the central boards in the diagram, and does not include the Standing Committee or its subcommittees, nor school boards etc. We face a perennial shortage of qualified people to serve on boards. There is increasing pressure on professionals to find time during the day to serve on volunteer boards, and there is a question whether those who cannot make such time have the requisite qualifications required for our boards.

Inefficiency – A – duplicated operational reserves

15. Each organisation is its own financial entity, for which the respective board establish buffers, contingencies and reserves to sustain its ongoing operations. E.g., ENC, MT&D and AMC had combined cash reserves of \$862,000 as at 31 December 2023.

Inefficiency – B – delays in boards referring matters to other boards that meet infrequently

16. Special-purpose boards only need to meet periodically to carry out their limited functions. For example, EOSC meets quarterly as does the St Andrew's House Corporation (**SAHC**). In 2022, EOSC wrote to SAHC about its financial situation, and it took more than 6 months to get a substantive response, in part because of timing of scheduled meetings. The infrequency of board meetings does not make for nimbleness in decision making!

Inefficiency – C – Duplicated governance functions

17. Boards and their subcommittees (e.g., finance and risk, nominations etc.) spend a considerable amount of time on organisational matters, replicating the same activities carried out by other boards. At times the complexity is caused by duplications with slight variations between organisations. For example, SDS maintains a 5 x 5 risk matrix for SDS and a 4 x 4 matrix for the GAB.

Potential misalignment of purpose / silo-ing

18. Each board focusses on its purposes, as articulated in its ordinance or other constituting document. Although we have now made it possible for boards to consider and align with the broader purposes of the Diocese (where the organisation's ordinance has been so changed), there is still considerable possibility that each entity will continue to operate in its own silo.

Our structures are the product of institutional over-governance

19. It is arguable that some entities have been created in order to reflect and entrench the division between "Synod" and the "Archbishop", or to create a system of checks and balances to place limits on power. For example, starting with a blank sheet of paper, it would have made sense for MT&D to be a ministry of the Archbishop, and for the Synod to have simply directed funds from its budget for this purpose. Prior to the creation of MT&D, an Archdeacon was responsible for many of the functions now performed by MT&D, and this role was funded by EOS. When MT&D was created in 1989, why was a new structure created? Arguably, so that Synod could retain control over the functions that it is funding. There is a view that we do not have the luxury of operating like this in the current climate.
20. This is not to suggest that checks and balances are not required, and in fact our robust doctrine of sin has led us to develop a strong system of accountability. A commitment to efficiency should not reduce suitable checks and balances, and any revised board structure would still have accountability to Synod and its Standing Committee. In fact, Synod may find it easier to hold a smaller number of bodies accountable.
21. Part of the problem may have its origin in taking an appropriate view of the theology of the local church, and mis-applying it to central organisational structures, creating inefficiencies that make it harder to support the mission and ministry of the Diocese.

'The size of the prize' – benefits of a streamlined and simplified structure

22. The benefits of a streamlined and simplified structure are both tangible (reduced costs) and intangible. While it is not possible to quantify the benefits until there is clarity on what the future structure looks like, we expect that that, in addition to a range of broader direct benefits (described below), material cost savings should be achievable in the following areas –
 - (a) Staff costs: SDS is already a lean operation that has a strong cost consciousness. Irrespective of central Diocesan structure changes, many of the support functions will remain unchanged because the nature of their work is unchanged (e.g., parish support, property management, investments and treasury, legal, IT). While some direct staff cost savings should be expected, the greater benefit in this area will be assisting a (currently over-stretched) staff group focus

on delivering improved financial and other outcomes in their support of the ministry and mission of the Diocese. See further below on other direct benefits.

- (b) Audit fees: Material savings should be expected if a number of entities no longer existed and did not require auditing. For example, the EOS, SAHC and Diocesan Endowment (**DE**) cost \$150k to audit.
 - (c) Insurance costs. Material savings should be expected if there are fewer entities, boards and committees to be covered for Directors & Officers and other insurances.
23. Although not a direct cost saving, a further substantial benefit lies in the value of time saved in volunteer hours where fewer members are required for boards, councils and committees. If we were to hypothesize that a simplified and streamlined structure reduced by 30% the number of volunteers, this would equate to more than 1000 hours of volunteer time, which could be perhaps more usefully employed in parish-related ministry.

Other direct benefits

24. Other direct benefits are many and varied. Although these are impossible to quantify at this time, there is no doubt that a simpler and more streamlined structure will deliver positive financial outcomes and, more importantly –
- (a) Improved collaboration and cooperation - fewer entities means that it is easier for people to work together and agree on shared or broader goals.
 - (b) Improved accountability and alignment because there are fewer decision makers.
 - (c) Greater nimbleness and responsiveness – for example, something as simple as changing the group auditor would not require the agreement of 8 separate entities.
 - (d) Fewer members required for boards, with attendant opportunity to increase experience and expertise among board members.
 - (e) A reduction in the number of volunteers required for boards, councils and committees, will enable lay people to be released for more ministry work in parishes and other areas.
 - (f) Less complexity – the group's structure would be less impenetrable, with less movement of funding between multiple entities, with a reduced risk of error due to complexity.
 - (g) Staff and management can be more focused on delivering better outcomes for the Diocese instead of being on a treadmill of relentless reporting. Transforming their roles into value-adding focused positions will enable better staff attraction and retention.
 - (h) Staff would deliver deeper, quicker and more accurate insights, particularly financial insights.
 - (i) Improved governance practice – a common set of governance policies would remove the significant replication of effort currently involved in each board creating and maintaining their own set of governance policies and is likely to result in better thought out and more effective governance practice.

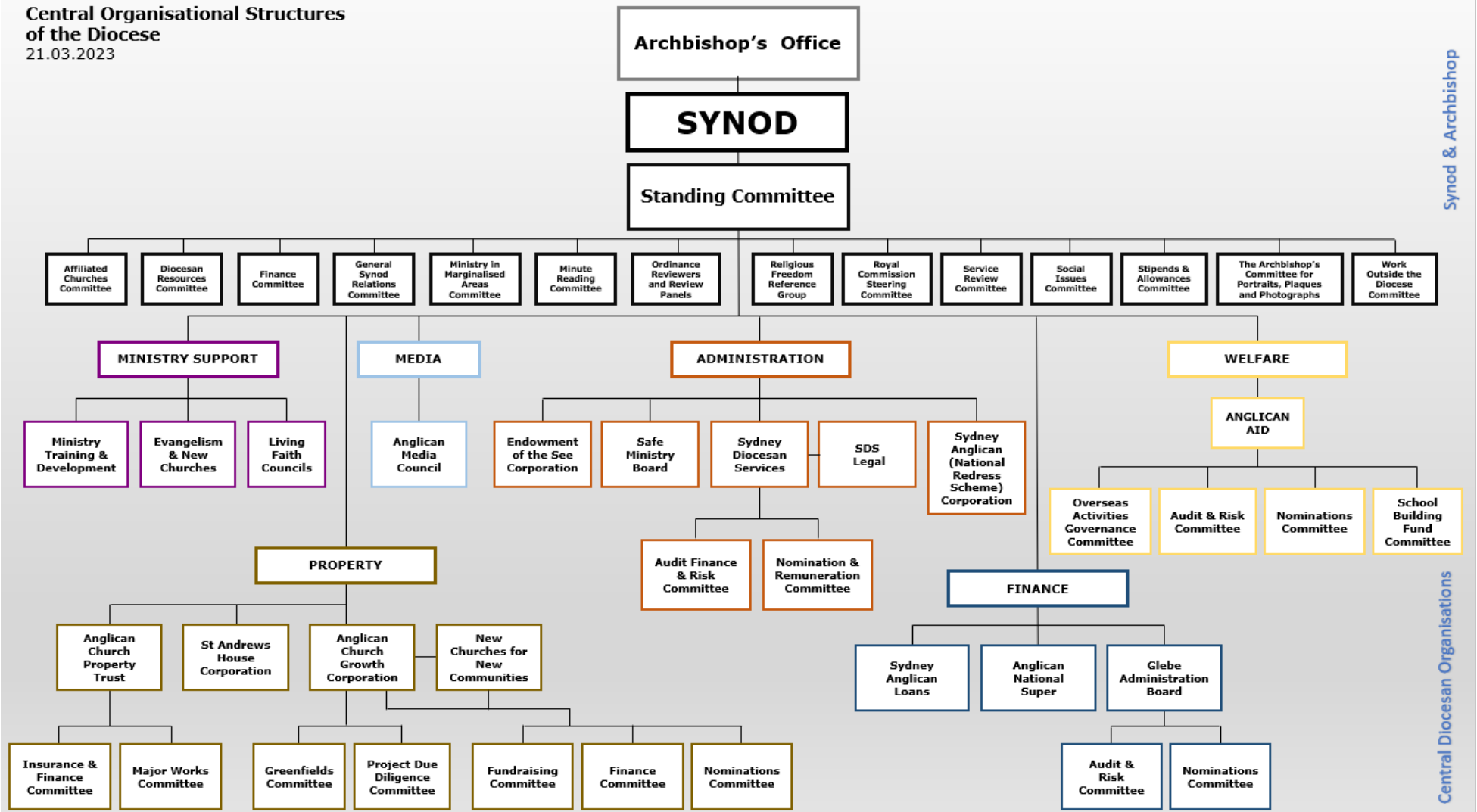
For and on behalf of the Review Committee

MICHAEL STEAD
Chair

5 June 2023

Central Organisational Structures of the Diocese

21.03.2023



Synod & Archbishopship

Central Diocesan Organisations

Design principles

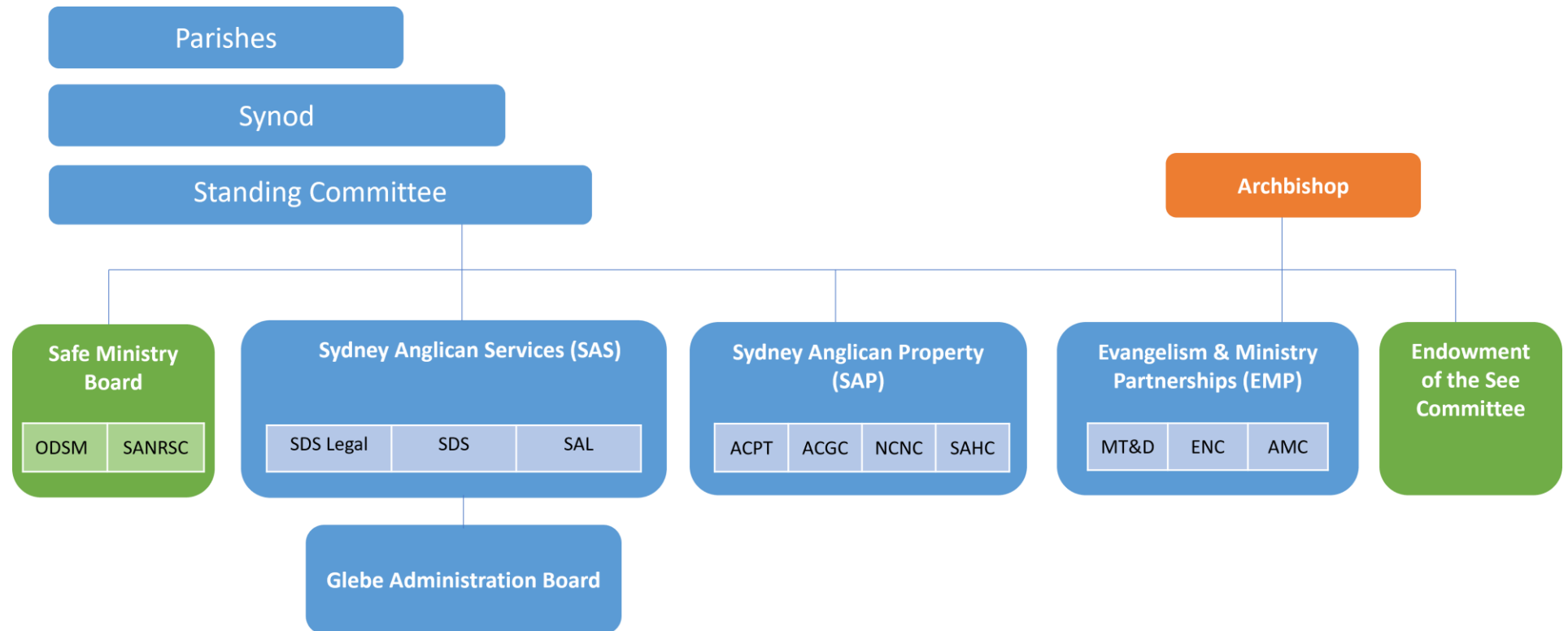
- (1) The central structures of the Diocese should be aligned around its purposes rather than its funding sources.
- (2) The number of bodies comprising the central structures of the Diocese should be no more than is necessary to pursue the purposes and manage the assets of the Diocese, with no more than one body within the central structures responsible for pursuing a distinct purpose or managing a distinct asset class on behalf of the Diocese.
- (3) The purpose or asset class for which a diocesan body is responsible (and the functions to be undertaken to discharge that responsibility) should be clearly defined to avoid duplicated or conflicted responsibility with other bodies.
- (4) The bodies within the central structures of the Diocese should be given sufficient power and authority to discharge their responsibilities and should have a level of accountability commensurate with those responsibilities.
- (5) Incorporated bodies should be used within the central structures of the Diocese only if required by statute/law or warranted by the scale/complexity of the assets and/or operations for which they are responsible.
- (6) Board committees should be used to assist the boards of incorporated bodies in specialised areas of governance and/or with the provision of specialist advice, and should be suitably empowered to exercise delegated authority in relation to distinct operational areas for which the incorporated body is (or becomes) responsible.
- (7) There should be common policies and principles of governance established for all incorporated bodies within the central structures of the Diocese.
- (8) The membership of bodies within the central structures of the Diocese should avoid representative membership and be no larger than is necessary to discharge the responsibilities assigned to the body.
- (9) The bodies of the central structures of the Diocese should not undertake activities which conflict with or do not advance the purposes of the Diocese.
- (10) The bodies of the central structures of the Diocese should manage the assets and operations for which they are responsible in a manner which most effectively and/or efficiently advances the purposes of the Diocese.
- (11) Duplication of the functions between the committees of the Synod/Standing Committee and the bodies/board committees of the central structures of the Diocese should be eliminated as far as possible and opportunities for consolidating such functions considered.
- (12) The membership and functions of the body corporate currently known as Sydney Diocesan Services should be brought into closer alignment with the Standing Committee to enable it to provide the Synod with a more direct corporate capacity to regulate the central governance and administration of the affairs of the Diocese under the oversight of the Standing Committee.
- (13) The central structures of the Diocese should be subject to review at least every 10 years having regard to these design principles.

SAP Consolidation Success Metrics

	Measure	Why this measure?	Baseline 2023	2024		2025		2026	
				Target	Actual	Target	Actual	Target	Actual
1.	Maintain % of rectors, wardens and other parish officers (on diocesan property mailing list) who – (i) have interacted with diocesan property staff over the last 12 months, and (ii) indicate that, overall, the interactions have been positive in terms of their support of the parish's mission.	QUALITY of services provided by SAP to parishes	91.3	90		90		90	
2.	Reduce % of SDS staff costs relative to total of SDS and SAP staff costs	COST efficiency of SDS serving SAP	24.5	25.2		24		23	
3.	Reduce total # SAP board and committee meetings	TIME and COST associated with preparing for SAP board and committee meetings	57	43		28		28	

	Measure	Why this measure?	Baseline 2023	2024		2025		2026	
				Target	Actual	Target	Actual	Target	Actual
4.	Reduce total # of persons acting as board and committee members within the SAP structure	COST and COMPLEXITY of governing SAP's undertaking	40	30		28		26	
5.	Reduce total # of incorporated bodies operating within the SAP structure (excluding subsidiary companies)	TIME, COST and COMPLEXITY	4	4		3		1	
6.	Maintain % of SAP staff who agree or strongly agree that, overall, they are satisfied working in SAP	QUALITY of staff satisfaction	92	90		90		90	

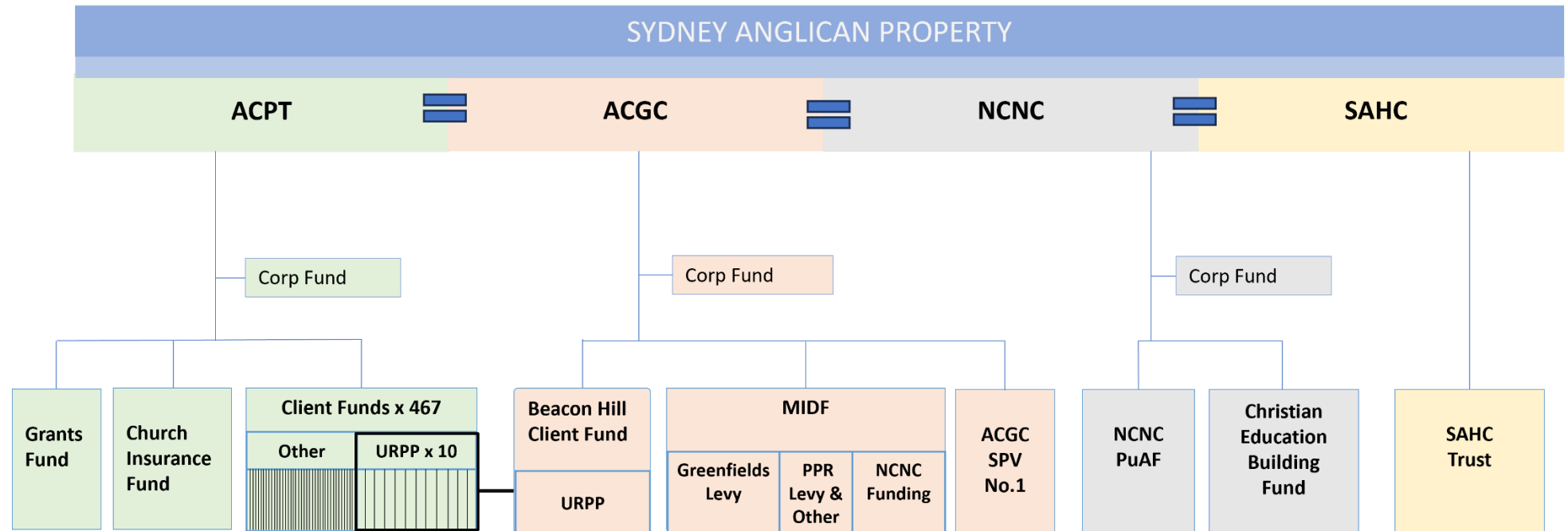
Proposed Central Diocesan Structure



Key:

ACGC – Anglican Church Growth Corporation; ACPT – Anglican Church Property Trust; AMC – Anglican Media Council; ENC – Evangelism & New Churches; MT&D – Ministry Training and Development; NCNC – New Churches for New Communities; ODSM – Office of the Director of Safe Ministry; SAL – Sydney Anglican Loans; SANRSC – Sydney Anglican (National Redress Scheme) Corporation; SDS – Sydney Diocesan Services.

SAP Current Structure



Key:
 ACGC – Anglican Church Growth Corporation; ACGC SPV No.1 – Anglican Church Growth Corporation Special Purpose Vehicle No.1; ACPT – Anglican Church Property Trust; MIDF – Ministry Infrastructure Development Fund; NCNC – New Churches for New Communities; PuAF – Public Ancillary Fund; PPR Levy – Parish Property Receipts Levy; SAHC – St Andrew’s House Corporation; URPP – Urban Renewal Pilot Program.

SAP Q2 2024 Milestones	
(a) Complete South Western strategy and advance Western and Northern strategies	<ul style="list-style-type: none"> • The final version of the South Western Buildings and Property Strategy has been approved by the SAP Board and will be reviewed by Standing Committee at its August meeting. • Western and Northern Region strategies are progressing according to the program.
(b) All board committees operating with agreed charters and delegations	<ul style="list-style-type: none"> • The Board and all committees have Board approved charters. • Delegations have been amended as required. A full review of all delegations is in progress for review and approval at the July SAP Board meeting.
(c) Beacon Hill development opened and a commencement event at Box Hill	<ul style="list-style-type: none"> • The Beacon Hill Specialist Disability Accommodation (SDA) houses were opened by the Archbishop on 28 March 2024. • The commencement of ministry service was held at the Box Hill property on 18 May 2024.
(d) CBD lunch celebration of Hope Church Leppington	<ul style="list-style-type: none"> • The event was held on 27 June 2024. It is also an opportunity to re-engage lapsed NCNC donors.
(e) Housing Australia Future Fund (HAFF) applications submitted	<ul style="list-style-type: none"> • Comprehensive applications for 11 projects to provide upgraded ministry facilities and ~1,000 affordable housing units was submitted on time in March 2024. • Housing Australia expects to confirm in August 2024 the projects going through to the financial close phase. • The bid process and any subsequent projects that are approved by Housing Australia provide an excellent example of SAP/Anglicare collaboration. • If projects aren't approved, they will revert to the Urban Renewal Pilot Program (URPP). However, if they are approved, it will accelerate multiple URPP projects that would have found financing problematic in the current economic climate.
(f) Substantial progress for Five Dock (DA submitted) and Lane Cover projects	<ul style="list-style-type: none"> • A comprehensive Planning Proposal was submitted to Canada Bay Council at the start of 2024 to enable a height increase on the Five Dock site. It was expected that Council would not be supportive of the proposed height limits in the Planning Proposal. • As a result, this has now been escalated to the State Government via a re-zoning application in accordance with SAP's planning pathways strategy. • The Lane Cove project is supported by Council. DA documentation is well advanced. • Both projects will provide upgraded ministry infrastructure and annuity income for parish and the Ministry Infrastructure Development Fund in the year after completion of construction. These projects will be debt free.

<p>(g) Significant funds raised through NCNC end of financial year fundraising</p>	<ul style="list-style-type: none"> • At the time of writing, pre-end-of-financial year fundraising was well ahead of expectations. Over the full 2023 calendar year, NCNC raised just under \$1M. At 15 May, \$737K had been raised.
<p>(h) Continue to build SAP management team to ensure all vacancies filled</p>	<ul style="list-style-type: none"> • At the time of writing, all positions had been filled, other than the Commercial Leasing Manager. SAP Management is in advanced discussions with a candidate to take on that role. • This has been a major achievement as some of the positions in the Parish Property Services team had been unfilled for over 12 months.
<p>SAP 2024 Synod Targets</p>	
<p>(j) To have conducted a full board strategic retreat and developed and published the SAP strategic plan to guide our activities over the next 3 years</p>	<ul style="list-style-type: none"> • A draft of the strategic plan will be the focus of the Board Strategic Retreat in August 2024. • The outcome will be a 2025-2027 SAP Strategic Plan. This has been common practice for the former Anglican Church Growth Corporation, with a similar process proposed to develop the SAP Strategic Plan.
<p>(k) To have built the foundation of a new relationship with parishes for property services</p>	<ul style="list-style-type: none"> • A number of initiatives are being implemented over 2024 to provide platforms to enable SAP to enhance services to parishes, including: <ul style="list-style-type: none"> ○ Implementing a formal parish triage process to effectively log, manage and close out parish enquiries. This will involve parishes dealing first with the Regional Parish Property Managers who will allocate enquiries to the correct SAP staff member and follow-up until issue is closed out. ○ Reviewing and reducing process “hoops” parishes need to go through regarding property and/or insurance. ○ Changing development and compliance processes to put ourselves in the shoes of a warden/rector. ○ Developing interactive web-based flows to provide a one-stop-shop for parishes, giving access to the whole process/timing a parish needs to go through regarding particular enquiries, any tools/forms they need to complete, who they can get help from when they need assistance. ○ Developing a collaborative Warden platform (Wiki) to share useful tools and mechanisms for managing the property components of parishes. ○ Additional initiatives will be added as better collaboration with parishes identifies additional needs.

SAP Increased Efficiencies

The formation of SAP has resulted in the following early efficiencies. Further efficiencies will be achieved should Synod go down the path of reducing the number of entities remaining that oversee buildings and property in the Diocese –

- Information is now shared seamlessly between SAP Management. Previously, simple information requests required Board approvals, adding time and effort for Management staff and extending project timeframes.
- Document signing for URPP developments is now seamless once the Board has approved a project to proceed. This alone saves time previously taken up with interaction between Boards.
- Staff interaction and collaboration is working well with opportunities being taken for utilising staff across teams for peaks/troughs in workload.
- All SAP staff are on the same page regarding the collaboration agreement and practices with Sustainable Development Group (**SDG**). This has made SDG's work more efficient by reducing timeframes for information and approvals.
- Now that all teams have visibility of responsibilities, it is clear that there was significant duplication of effort. With the removal of organisational siloes, there is now a consistent approach to addressing key issues.
- External organisations and donors have given feedback supporting the rationalisation of property-related organisations. It provides greater clarity for them regarding Diocesan property stewardship.
- Rationalisation of business systems as we move to consistent platforms to maximise customer service.
- Increased communication through the business as there is now one leadership team leadership for all Diocesan property-related matters.
- Resource allocation: greater depth of staff capacity to direct to different needs of the business.
- Broader capability: staff with different skill bases are now working together on projects.
- Easier to attract higher quality talent from the market as the roles are now more diverse and broad.
- Shared learnings in best practice and processes for building and development projects between former ACPT and ACGC staff provides better value and project outcomes for parishes.
- Larger team allows cover for persons on leave with dealing with parish payments and enquiries avoiding delays when serving parishes.
- A singular Board now deals with issues avoiding previous delays and differing views between boards in relation to risk, policy and executing parish documents.

Shaping Parish Structures for Mission

(A report of the Standing Committee.)

Key Points

- The Diocese provides three formal categories of church and parish within the Diocese: Recognised Church, Provisional Parish and Parish.
- There are sound reasons for maintaining a 'parish system' that allows for different types of churches. However, the categories warrant review to ensure they meet the emerging needs of churches within the Diocese. Further, the relationships between categories of church are poorly defined at present.
- A proposal to realign the categories has been agreed in principle by the Standing Committee. Care will be required to ensure the new categories are clearly distinguished and the system well-defined.
- Synod members are invited to comment before the Standing Committee undertakes the work necessary to implement the proposed changes.

Purpose

1. The purpose of this report is to outline a proposed adjustment of the categories of churches within the diocesan network.

Recommendations

2. Synod receive this report.
3. Synod, noting the report 'Shaping Parish Structures for Mission' –
 - (a) invite members of the Synod to provide feedback to the Diocesan Secretary by 30 November 2024 on the proposed changes as contemplated in the report, and
 - (b) request the Standing Committee to implement the proposed changes in light of feedback received.

Background

4. Under the *Recognised Churches Ordinance 2000*, there is presently no mechanism for a recognised church to plant other churches. In the anticipation that the Diocese will need to plant churches from new recognised churches planted in the southwest growth corridor in the coming years, it is prudent to consider such arrangements at the present time.
5. Standing Committee constituted a committee to consider suitable amendments to the *Recognised Churches Ordinance 2000*, the *Parishes Ordinance 1979*, and any other ordinances that may be affected by the proposed amendments to the *Recognised Churches Ordinance 2000*.
6. The Committee consists of Archdeacon Anthony Douglas (Chair), the Rev Stuart Crawshaw, Mr James Flavin, Bishop Gary Koo, the Rev David Mears, Mrs Catherine Rich and the Rev Philip Wheeler. Mr Daniel Glynn serves as the Secretary.
7. The following discussion, prepared in light of the report from the Doctrine Commission, "A Theological Reflection on the Parish System", and the Committee's own work, has advanced to a sufficient point to seek feedback from the Synod prior to the work of implementation.

Discussion

The background to the parish system

A feature of historic Anglicanism

8. The parish system has been a part of Anglican ecclesiology since the earliest days of the Church in England, and is well-embedded in our episcopally-structured denomination.
9. At first, parishes represented an area served by a particular church, and did not spread seamlessly across the map. However, the tight integration between church and state in the English context meant that many of the functions of civil government were devolved to the parish level, creating an impetus to see the parish system responsible for every part of the land – albeit in an organic and spontaneous fashion.
10. This comprehensiveness has come to be perceived as a virtue: every single person is to be seen as worthy of and entitled to ministry from a church, as image-bearers included under the Great Commission. The parish system has come to symbolise a commitment to local mission that is owned at the local level.
11. Likewise, the non-uniform expression of parochialism in England lends itself to a felt freedom to tailor a parish's ministries for its own context, at least to some degree.

The purpose of a parish system

12. Fundamentally, some kind of parish system is a corollary of the growth of any hierarchical denominational structure. A single church will always have a growth boundary beyond which it is impossible to function as a meaningful Christian community, and as related churches multiply, they will necessarily have different contexts within which they operate. What a 'parish' would be understood as may vary, but it will represent a subdivision of the churches' task.
13. As a consequence, a parish system should aim to facilitate ministry and mission, in both directions: each parish church should have ready access to reach out within their community, and each individual should have regular opportunities to hear the gospel through their local church and be saved, and then grow in fellowship.
14. Furthermore, such a system should enable cooperation between parishes, without needless constraint of each or any church's ministries. At this point, it is important to recognise that modern society is highly mobile, and a simple geographic division of territory cannot automatically be presumed to achieve the objectives of a parish system. Indeed, poor structures may inhibit cooperation and introduce inefficiencies.

The parish system within the Sydney Diocese

15. Anglican ministry within the Diocese has operated using a parish system since the establishment of the Diocese of Australia in 1836, with ordinances (since the establishment of a Synod in 1866) refreshing the administrative procedures every few decades. The current *Parishes Ordinance* dates from 1979, though it has been amended well over a dozen times. The most significant adjustments were affected by the move towards regionalisation in the 1980s and 1990s, but the essentials of the system can be traced back into the late 19th century.
16. In recent years, there have been two substantial changes made indirectly to our parish structures. Firstly, the *Recognised Churches Ordinance 2000* was created to enable existing churches outside the denomination to join the Diocese. Secondly, the *Department of Evangelism (New Churches) Reconstitution Ordinance 2010* saw the Department both empowered and commissioned to plant new churches, known as fellowships, extra-parochially.
17. In the years since these ordinances came into operation, there has been no method provided to integrate these three types of church structures or to clearly define their interrelationships. From time to time churches have been moved from one category to another, largely by withdrawing from one

category, and being created within another in a legal sense. This process has been needlessly cumbersome.

18. The abovementioned report from the Doctrine Commission concludes that the parish system “will continue to play a significant role”, but also that “it is desirable for parishes to be complemented by other churches”, and there is “no theological reason why these ... systems could not exist alongside each other as parallel strategies for reaching the lost and providing pastoral care within the Diocese”.
19. As we look to the future, it is reasonable to anticipate that the proportion of churches that are not established under the *Parishes Ordinance 1979* will grow, meaning that all three categories (the parish church, the recognised church and the fellowship) will not only need to relate to one another, but also to churches within the same type. Our current ordinances provide minimal clarity for this, and only between parishes.

Current types of churches – key features

The parish

20. The ordinary parish within the Diocese is generally characterised by –
 - (a) ownership of (at least) a church building and rectory,
 - (b) one or several church sites,
 - (c) geographically-defined boundaries,
 - (d) a presbyter as rector, with tenure, and the right of nomination for his successor,
 - (e) Synodical representation,
 - (f) wardens and parish council arrangements, with financial independence, and
 - (g) the possibility of provisional status, with established procedures for transition to and from that status.

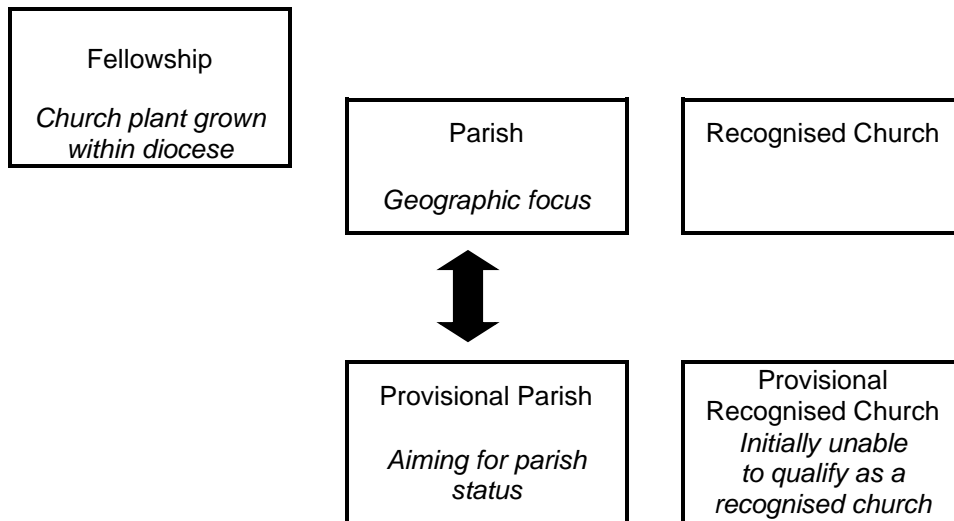
The recognised church

21. In addition, there are a handful of recognised churches, which function in as similar a manner as possible to a parish, but ordinarily –
 - (a) do not own a church building.
 - (b) do not meet in multiple sites,
 - (c) may or may not have geographically-defined boundaries (and by default do not), and
 - (d) otherwise share the same governance and licencing characteristics of an ordinary parish, including the possibility of provisional status.

The ENC fellowship

22. Evangelism and New Churches (**ENC**) includes as one of its objectives the planting of fellowships, which are extra-parochial and operate as ministries of the Board of ENC. They typically –
 - (a) do not own a church building (although ENC may),
 - (b) do not meet in multiple sites,
 - (c) do not have geographically-defined boundaries,
 - (d) may be led by either clergy or lay ministers, and
 - (e) are governed and administered under such arrangements as are put in place by ENC.
23. Although not explicitly required, there is an expectation that ENC fellowships, as they mature, will transition into parishes or recognised churches. However, there is no single defined pathway preferred to determine how this should take place.

Diagrammatic representation of these types and their relationships



Advantages and limitations of the present usage of a parish system

Locus of HR and financial administration

24. Within the Diocese, the administrative processes associated with the existence of a church as a legal entity are normally devolved to the parish (or recognised church) level. Parish treasurers and wardens manage financial and employment matters, and the wardens are also responsible for the management of the parish's properties. This gives the local church the flexibility to arrange its affairs as best suits its circumstances.
25. These administrative burdens can be significant, leaving parishes with the challenge of recruiting suitable men and women to such positions. As the number of parochial units increases, such volunteer resources can become harder to find.
26. Even when administrative matters are not completely left to individual parishes – as, for example, in relation to the ownership of property by the Anglican Church Property Trust – diocesan governance practices tend to give parishes veto control of decisions.
27. ENC fellowships differ from parishes and recognised churches in this respect, where ENC provides much of the administrative support centrally. This can be very helpful in a fellowship's early life, but potentially increases the complexity of a fellowship 'leaving the nest' and setting up on its own.

Focus of local mission activity

28. While from time to time, churches have worked together in mission activities (from the level of diocesan-wide campaigns like Connect09 to more localised efforts coordinated by mission areas, like Wollongong's 'Jesus Is__' missions), the default is for each church to feel the responsibility to evangelise in its local area. Such outreach may occur in focused activities, but also shapes the regular ministries of each church.
29. This accords with the theological expectation that believers will naturally seek to share their faith with those around them. Activity at a local level can support them in this: providing training to assist in personal evangelism, enabling events with an evangelistic focus, and offering church services that see the gospel explained (both in special evangelistic services and in the regular services of each parish).
30. There are a couple of potential disadvantages to be alert to. Firstly, each church will need to ensure that they have the right balance between evangelism at a personal level and evangelism through church activities. Secondly, a narrow focus on the geographical delineation of parish boundaries risks obscuring other relational connections within the broader community and thus missing opportunities.

Cooperation at diocesan level

31. The Diocese retains a substantial body of staff who provide their expertise in service of the churches centrally. There are numerous areas that require complex and involved oversight that could not be sustained by a single church, and so the parishes have benefited from a shared services model for many years, providing assistance in areas such as property management and insurance, financial services including loans and investment, legal services and more. These central operations are funded by the Synod making use of investments held for such purposes.
32. As well as such instances of administrative cooperation, the churches together through the Synod establish and hold oversight of large service organisations such as Anglicare, and Youthworks. Their activities, while obviously benefiting parishes, also operate beyond the scope of parish ministries. They are an instance of gospel generosity, where parishes together are able to be more effective than they could hope to be alone.
33. There are risks associated with such larger organisations, particularly in critical mission-related areas. Any large organisation can become institutionalised, forgetting its *raison d'être*, resulting in poorer service to parishes, and a lessened sense of ownership amongst the churches. Larger organisations also carry momentum and find it harder to adjust and change with agility. Finally, should an organisation fail, the impact is widespread and may be damaging to the whole denomination.

Autonomy and flexibility to adapt to local context

34. In most instances, churches possess sufficient autonomy to govern their affairs and shape their ministries to suit their local context. While the Diocesan structures shape the operating environment of churches to a degree (through ordinances and policies, and also through the range of services offered to churches), there is a strong commitment to the principle of local church self-governance. Furthermore, the parish-based representation within the Diocesan Synod ensures that this autonomy is secure, enabling confidence in longer-term planning.
35. At the same time, there is much that is in common between each church; individuality should not be considered a good end in itself. Churches will benefit from sharing ideas when their contexts align sufficiently, and so good mechanisms for communication and partnership are vital.

Mission Areas and neighbourliness

36. Such was the intent behind the establishment of mission areas. The impact that they have had in promoting cooperation has no doubt been blunted by the unfortunate timing of the global financial crisis soon after their creation, and it is likely that different mission areas have done better or worse for various reasons, including size, geographical spread, demographic coherence, and theological alignment. Nevertheless, the principle of cooperation is worth pursuing.
37. The Diocese, having grown up with a parish system, has made use of parish boundaries in various pragmatic arrangements. Special Religious Education, for example, is formally the responsibility of the parish that students live in. This becomes impossibly difficult when students may travel across multiple parish boundaries for secondary schooling. Functionally, parishes have tended to take a common-sense approach, working out amongst themselves who is best placed to take up such mission responsibilities.
38. If, however, the context shifts so that most churches do not operate with parish boundaries, such arrangements become less clear, and a better method for ensuring missional effectiveness needs to be developed.

A future for the parish system

39. With no theological reason why the Diocese should move away from a parish-based system, and sufficient advantages to such a system as explored above, it remains to work out what weaknesses arise in the Diocese's current implementation of a parish system, and how they might be addressed or mitigated.

Clarity of categories and their purpose

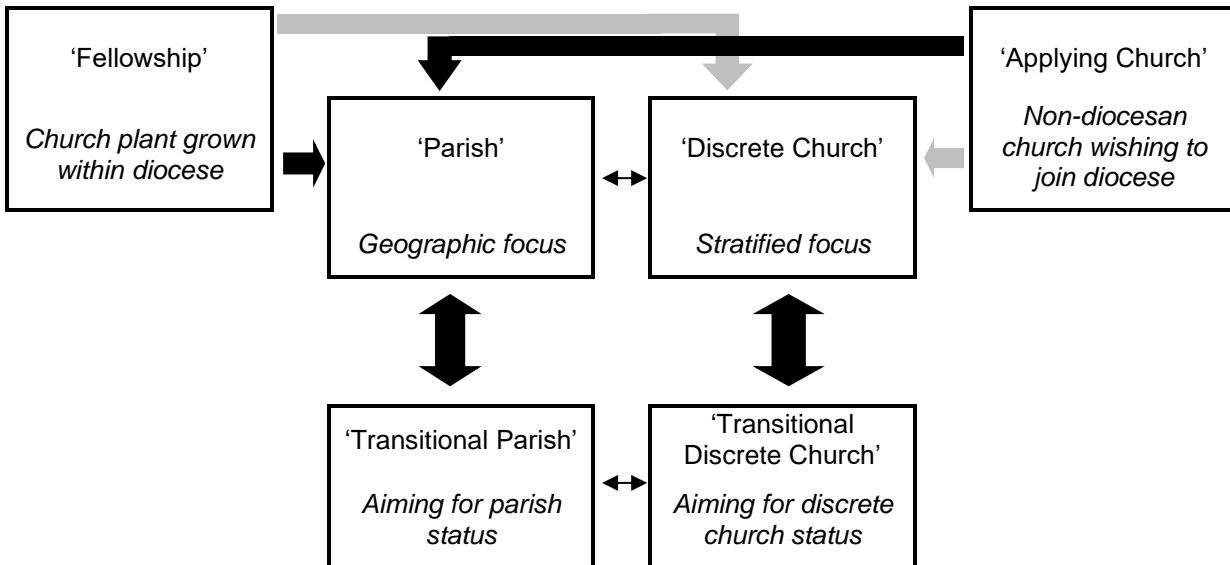
40. It is readily apparent that the three categories of churches in the Diocese are oddly defined. The concept of the recognised church was initially created to enable the absorption of an already existing church into the Diocese's parish system, but has come to be used for churches that don't own property. The current crop of recognised churches are thus defined by a fuzzy combination of historical and financial features. ENC fellowships are distinguished as being newly-planted churches, but over the passage of time this descriptor is no longer appropriate.
41. If the purpose of any system is to provide pastoral care and reach the lost, these ends should determine the usefulness of categorisation. Obviously, any church will provide pastoral care to those within the body, so the pertinent question is how to use any categories to enhance missional effectiveness.
42. Once that point is observed, it is clear that the *possession* of property is largely irrelevant. Certainly, property ownership provides a stable foundation, and will keep a church more grounded within a particular location – but every church will be gathering somewhere, and reaching out to the community it gathers within.
43. Even more clearly, the historical origin of a particular church has negligible significance for its evangelism. Granted, a small proportion of the population will feel a loose connection to their 'family church' – but not all church buildings will have such a connection, and in any case such connections have been weakening in recent years.
44. What is more meaningful is whether a church is seeking to reach the lost within a particular geographic area ('Geographic focus'), or within a particular demographic stratum (such as ethnic background, occupation, or family structure, for example) ('Stratified focus'). The former will naturally have a stronger connection to place, and the latter will likely draw more widely.
45. It follows that it is worth considering the virtue of distinguishing two different categories of churches. The more common would operate within a particular area, and therefore have a parish boundary – and would most likely own property, or seek to own it over time. The other category might work more broadly, and would be encumbered if such churches had to care for a specific local area also.
46. In passing, it may be worth noting that the 1972 report 'Looking into the Parish' had already begun to notice the likely desirability of excising some contexts and communities from the work of the ordinary parish. It is no longer controversial to see chaplains at work in schools, hospitals and prisons, for example, but the scale of such things was only beginning to be grasped half a century ago.

Sub-classifications worthy of consideration

47. Our current ordinances include a second dimension within the parish system: the concept of 'provisionality'. For parishes, provisional status can result from a parochial unit being newly created by the Archbishop, or it can reflect a full parish that has been through extended financial difficulties. While these represent two very different scenarios, the common feature is a degree of fragility, and consequent uncertainty over whether the provisional parish will be able to grow to security, or need to be folded back into a neighbouring parish. A similar approach applies to recognised churches, though in that instance provisional status is considered at the point where a church has applied to be recognised.
48. The concept of provisional status is capable of being both negative and positive in impact. Negatively, it could be perceived as an existential threat hanging over the church's independence; positively, it could serve as a flag to draw additional support (of many different possible kinds) intended to give the church what it lacks in order to grow. There is value in retaining the concept for this positive goal. It may be that the system would be better served by replacing the term 'provisional' with something like 'transitional' to make the intention clearer.
49. The ownership of property has been used at times as a de facto distinguishing characteristic between standard parishes and recognised churches. While the distinction remains a necessary consideration when it comes to certain aspects of diocesan services – insurance costs, for example – it is likely that it will become increasingly unhelpful if used as a marker of a particular church's missional intentions.

Principles for future arrangements

50. Consequently, a realignment of the current structure that provides greater clarity for the future needs of the Diocese would look like the following diagram. The darker arrows represent more likely *types* of movement between the different types, and the size of the arrows represents the likely *frequency* of such movements taking place.



51. This structure provides for –
- parishes to move back and forth to a 'transitional' status as needed,
 - Discrete churches to likewise move back and forth to a 'transitional' status,
 - new churches grown within the diocese under ENC to mature to parishes, or in some cases, to discrete churches,
 - new churches wishing to join the diocese 'from outside' to be placed in the category most suited to their current mission focus – most usually, as parishes, and
 - the rare situation of a church shifting between parish and discrete church, if the way that its membership and ministry grows suggests such a change is appropriate.
52. There are a number of tasks that follow on from this realignment –
- define clearly the different types of churches,
 - outline the process for transition between each of the types of churches, including triggers, oversight and timeframes,
 - specify the distinctions in governance, ministry oversight, and financial responsibilities for each type of church, including relationships with Diocesan bodies,
 - describe the nature of the relationships between churches of each type (both same type, and different type) to ensure clear communication and appropriate cooperation, and
 - identify consequences for Diocesan systems and ordinances that may need adjustment and funding.
53. It is anticipated that the Standing Committee will proceed with this work in the light of feedback from members of the Synod.

For and on behalf of the Standing Committee.

15/22 Toward the development of a Diocesan Property Strategy

(A report of the Standing Committee.)

Key Points

- Sydney Anglican Property (**SAP**) Management has completed the consultation program associated with the South Western Region Ministry-led Buildings and Property Strategy. At the time of writing, it was expected that Standing Committee would consider approving the strategy in August 2024.
- It is intended to release draft versions of the Northern and Western Region strategies at a similar time to the 2024 Synod session, although these will not be part of the Synod papers. A similar level of consultation will be undertaken on these strategies before they are amended and submitted to the Standing Committee for endorsement in 2025.
- Drafts of the Wollongong and South Sydney Region strategies are scheduled for release for consultation in 2025 before consultation, amendment and finalisation for Standing Committee endorsement in 2026.

Purpose

1. The purpose of this report is to provide the Synod with an update on the progress to develop a Ministry-led Diocesan-wide Buildings and Property Strategy.

Recommendation

2. Synod receive this report.

Background

3. By resolution 15/22, the Synod acknowledged the need for a Diocesan-wide, ministry-led buildings and property strategy. The Standing Committee tasked the then Anglican Church Growth Corporation (**ACGC**) with coordinating the preparation of the strategy.
4. In early 2023, ACGC decided to initially prepare a draft strategy for one region to act as a prototype for further regional strategies. The South Western Region was chosen as the subject of the initial strategy.

Discussion

South Western Region Ministry-led Buildings and Property Strategy

5. The Draft South Western Region Ministry-led Buildings and Property Strategy (**the Strategy**) was provided to the Synod in 2023. Members of the Synod were invited to provide comment. 21 detailed submissions were received and individual meetings with a majority of those who provided a submission were held in Q4 2023 and Q1 2024.
6. In April 2024, Sydney Anglican Property (**SAP**) published a *Response to Submissions Report* in response to the feedback on the Strategy. A copy of this report was provided to every person who made a submission to the Strategy.
7. The *Response to Submissions Report* summarises –
 - (a) The consultation process undertaken in association with the Strategy (Section 1).
 - (b) The key themes and questions raised in the submissions (Section 2).

- (c) SAP's response to the key questions raised (Section 3).
 - (d) How the final Strategy has been improved by this consultation (Section 4).
 - (e) The steps to finalising the Strategy (Section 5).
8. The final Strategy was improved as a result of this consultation process. The final strategy now includes –
- (a) More detail to explain how the underlying metrics have been calculated and applied.
 - (b) Clearer assurance that the recommendations of the Strategy are not related to any assessment of the current performance, congregation size or health of a church.
 - (c) Simpler language that makes the recommendations more transparent. For example, 'augmentations' are now 'upgrades' and 'parish partnerships' are now 'parish amalgamations'.
 - (d) A commitment to more proactive engagement with other Anglican organisations to receive their input into the Strategy.
 - (e) A commitment to write directly to the Board of Evangelism and New Churches (**ENC**) to seek greater input on questions relating to viable church planting models in the Diocese.
9. Additionally, SAP has identified lessons learned through this pilot strategy process and has amended the delivery plan for subsequent strategies to –
- (a) provide the draft strategy directly to rectors, wardens and members of the Synod, rather than including it in the Synod papers. The Synod will therefore only be asked to 'note the public exhibition of the Strategy and encourage all members to make a submission'.
 - (b) Formalise the individual meetings with senior SAP staff and those who provide submissions in all future consultation programs. This phase proved to be valuable and was greatly appreciated by submitters.
10. At the time of writing, it was expected that the South Western Regional Strategy would be considered for approval by the Standing Committee in August 2024.

Other regional strategies

- 11. SAP intends to release draft strategies for comment for Northern and Western Regions to coincide with the 2024 Synod session. It is intended that 'Response to Submissions Reports' be prepared for these two regions before the strategies are finalised for endorsement by the Standing Committee in 2025.
- 12. SAP intends to follow the same process in 2025 in the development of the Wollongong and South Sydney Regional Strategies for completion in 2026.
- 13. Implementation of all of the strategies will be reported on by SAP, in close consultation with regional mission areas. The implementation status will be reported to the Archbishop's Purpose and Priorities Panel.
- 14. It is intended that these strategies will provide a strategic context for future development of new and existing churches across the Diocese.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Use of Non-Disclosure Agreements in the Diocese

48/23 Non-Disclosure Agreements

(A report of the Standing Committee.)

Key Points

- A review has been conducted into the use of Non-Disclosure Agreements (**NDAs**) (and the like) in the Diocese. While NDAs and similar instruments have been used in various ways in the Diocese, the present review focused on their use in employment contexts.
- This report offers theological (and other) principles which ought to guide the use of NDAs in the Diocese.
- There are certain circumstances in which the limited ongoing use of NDAs is appropriate. However, it is recommended that NDAs ought not to be used in any way that contravenes the principles articulated in this report.

Purpose

1. The purpose of this report is to provide the outcomes of a review of the use of Non-Disclosure Agreements (**NDAs**) in the Diocese and recommend that all parishes, diocesan organisations, and schools adopt the principles articulated in relation to the future use of NDAs.

Recommendations

2. Synod receive this report.
3. Synod, noting the report 'Use of Non-Disclosure Agreements in the Diocese' (**the Report**) –
 - (a) endorse the principles articulated by the Report,
 - (b) endorse the recommendations made at paragraphs 36, 37, and 38 of the Report,
 - (c) encourage all parishes, diocesan organisations, and schools to –
 - (i) adopt a policy in relation to the use of Non-Disclosure Agreements (**NDAs**) which reflects the principles of the Report and the recommendations made at paragraphs 36, 37, and 38, or
 - (ii) make a public “pledge” in relation to the use of NDAs which reflects the principles of the Report and the recommendations made at paragraphs 36, 37, and 38,
 - (d) encourage all parishes, diocesan organisations, and schools to consider whether they have used NDAs in the past which contravene the principles and recommendations of the Report; and, if they have done so, to welcome approaches from those who may have been subject to such NDAs with a view to considering the offer of an apology for the use of such NDAs, and, the offer of a formal (written) release from the terms of the NDA, and
 - (e) agree to consider a motion at the next session of the Synod by which the Synod will apologise to all those who have, historically, been subject to NDAs which contravene the principles and recommendations of the Report.

Background

4. At its meeting on 22 August 2022, the Standing Committee appointed a committee to conduct a review of the use of non-disclosure agreements, confidentiality clauses, non-disparagement clauses and suchlike in the Diocese. The Non-Disclosure Agreements Committee (**the Committee**) was asked to examine the following questions –

- (a) Are NDAs (or similar) used in parishes, or Diocesan organisations, and if so, when and how often?
 - (b) Are any of them recommended by the Professional Standards Unit, SDS Legal, SDS HR, or HR departments of diocesan organisations, and if so, why?
 - (c) What theological and practical reflections might we have on their use in regards to –
 - (i) promoting or preventing transparency, truthfulness, accountability, reconciliation and restored relationships,
 - (ii) promoting or preventing privacy, confidentiality and protection of reputation,
 - (iii) promoting or preventing healing and the general welfare of parties, especially for victims in abuse situations,
 - (iv) promoting or preventing whistleblowing, the duty to report, and ‘victim silence’, and
 - (v) any other factor that Christian churches and organisations ought to consider.
5. The Committee consisted of the following members: Archdeacon Simon Flinders (Chair), Mrs Stacey Chapman, Ms Yvette McDonald, the Rev Alli Muscat, and Mr Mark Streeter. The Committee met on eight occasions from November 2022 to February 2024.
6. By resolution 48/23, the Synod requested the Committee’s report be presented to the next session of the Synod, with a recommendation concerning the use of such agreements in our Diocese.
7. In the course of its work, the Committee –
- (a) Conducted a survey which was completed by representatives of the Office of the Director of Safe Ministry (**ODSM**), SDS Legal, SDS HR, Anglicare, Youthworks, the Anglican Schools Corporation, and Moore Theological College. The purpose of the survey was to seek information regarding the use and purpose of NDAs (or the like) in their organisations/work, and inviting comments and reflections on their utility and impact. Organisations completing the survey were assured that the final report would not make reference to the specific practices of any organisation.
 - (b) Met with Dr Julie Macfarlane, distinguished professor emerita at the University of Windsor (Canada) and director of the National Self-Represented Litigants Project: co-founder of “Can’t Buy My Silence” campaign to ban NDAs.
 - (c) Invited Uphold (formerly known as the Gospel Workers Advocacy Group) to make a submission on the subject of the use of NDAs and similar instruments in diocesan organisations. This submission was received along with a copy of the results of a survey Uphold had previously conducted.
 - (d) Received a submission from a member of the Synod, and consulted a large number of current resources such as blog posts, newspaper articles, videos, documentaries, reports, and books related to the topic of NDAs. It is acknowledged that, notwithstanding that sufficient information was gathered to make an assessment about the use and impact of NDAs across the diocesan fellowship, there may well be many stories the Committee was not able to hear.
8. A list of definitions of key terms is attached as Appendix A. For the purposes of the rest of this report, the term **NDA** will be used to refer at once to non-disclosure agreements, confidentiality clauses, non-disparagement clauses and suchlike (unless otherwise indicated).

Discussion

Current use and policies

9. NDAs are currently used widely across the Diocese, and often recommended for use. They are most commonly used by diocesan organisations for the purpose of protecting intellectual property, commercially sensitive information, or information that is otherwise confidential or private- e.g., in governance, employment or other commercial contracts. They are also commonly utilised at the point of employment separation to prevent disclosure of the sum of a “separation” payment which is made by the employer in excess of statutory or contractual obligations (usually in order to avoid the setting of a precedent that might affect future claims by others). Sometimes NDAs are used in the context of misconduct or discipline to protect victims of abuse or harassment and to protect whistleblowers.

From time to time, a form of NDA is used (most commonly a “deed of release”) in the context of sensitive employment separations.

10. It is important to acknowledge that the focus of the review has been the use of NDAs in employment contexts. Whilst the use of NDAs in relation to victims of historic sexual abuse was considered, it was not the primary focus of the present review. Further, the review did not specifically seek to consult with other groups who may experience disadvantage (e.g., the culturally and linguistically diverse, or those with disability).
11. Where NDAs are used in the context of employment separations, organisations and parishes may seek legal advice from any source they choose and may sometimes proceed to use an NDA under legal advice that has not been the subject of any critical or theological reflection. Whilst there is wisdom in seeking legal advice in the context of employment separations, it is also important to weigh the advice provided.
12. Where NDAs are used in the context of employment separations, it is also important to note that a breakdown in relationship may have occurred and fault on either side may not have been established by any kind of objective investigation. In such situations, it is impossible to establish with any confidence whether misconduct has occurred (even if there is an evident power-differential between the parties). This is to say, that often separation settlements are reached before the facts of the matter have been reliably established. In such situations it is also important to note that the use of NDA often terminates any formal or informal investigation process that may have begun.
13. As far as it has been possible to establish, it does not seem that the use of NDAs is currently regulated by written policy or protocol in any parish or organisational context within the Diocese.

Theological reflections

14. All people are made in the image of God (Genesis 1:26) and should be treated in a way that reflects their dignity as those created and esteemed by God (e.g., Matthew 5:43-45, James 3:9).
15. The reality of human sin affects every individual, every relationship, and every community (e.g., Romans 3:10-12, 1 John 1:8).
16. The Scriptures stress the importance of truthfulness. It is an aspect of Christian faithfulness that ought to reflect and point to the faithfulness of God (Numbers 23:19, Matthew 5:33-37, Ephesians 4:15,25). Truthfulness is also related to what we often refer to as ‘transparency’ but which the Bible often speaks of as ‘walking in the light’. To walk in the light involves both brave confession of our sin (e.g., 1 John 1:5-10), and exposing the fruitless deeds of darkness (e.g., Ephesians 5:8-12). The Scriptures also remind us that the pursuit of the truth will usually mean listening carefully to both sides of a story (e.g., Proverbs 18:17).
17. Nevertheless, the Bible also urges us to restrain our speech (even our truthful speech) where love requires it. Our speech should always build others up, and should never descend into gossip or slander (e.g., Proverbs 11:13, 20:19, 2 Corinthians 12:20, Ephesians 4:25-32). We are called upon to be slow to speak, especially in anger (e.g., Proverbs 14:3, James 1:19-20). We are also reminded not to ‘gloat over disaster’ lest we show contempt for our Maker (Proverbs 17:5). In addition, discretion in speech can be a way to protect the weaker conscience of a fellow-believer (e.g., 1 Corinthians 8). For all of these reasons, Christians ought to acknowledge that there are appropriate contexts for our truth-speaking (and, by implication, inappropriate contexts). There are times when confidentiality is the way of love.
18. Where the conduct of Christian leaders fails to meet the standard expected by God, there is a place for more public forms of rebuke, exposure, or discipline- not just for the sake of the sinful leader, but for the benefit of the whole church (e.g., 1 Timothy 1:20, 1 Timothy 5:19-21, 2 Timothy 1:15, 2 Timothy 2:17-18).
19. Humility demands that we accept that only God knows all truth (e.g., Romans 11:33-34), and that it is the Lord alone who can lay bare the secrets of our hearts (e.g., 1 Corinthians 14:25, Hebrews 4:12-13).

20. Without question, we have an obligation to care for the vulnerable and to exercise leadership, power and authority with care and an attitude of selfless service (e.g., Psalm 35:10, Proverbs 14:31, 22:22, 31:9, Matthew 20:25-28, John 13:1-17, Philippians 2:1-11, 1 Peter 3:7, 5:3).
21. Where there is conflict between believers, we should always have the goal of reconciliation on view (Matthew 5:23-26, 7:1-5, 18:15-20, Romans 12:14-21, Ephesians 4:26-27), recognising that, in a broken world, it will not always be possible. This will involve repenting of our own sins, pointing out faults in others only with great humility, and offering and receiving forgiveness.
22. God cares for those who are vulnerable and is angry when power is abused and the vulnerable are mistreated (e.g., Amos 4:1-2, James 5:1-6). God also welcomes every sinner who repents (e.g., Luke 15:11-24, Luke 23:40-43). Therefore, Christians will always be those who express concern and show love to injured parties but also to the guilty, enabling pathways for apology and reconciliation at the proper time (e.g., 1 Corinthians 5:5, Galatians 6:1). Our love for sinners will always prioritise the seeking of repentance but ought not be limited to that.
23. As in every area of our lives, the way we conduct ourselves as Christians ought not to bring Christ's teaching into disrepute with the people of the world (e.g., Titus 2:5,8,10) but ought to point unbelievers to the glory of God (1 Peter 2:9-12). So we should pay attention to how the wider society sees us for the sake of the gospel.
24. Ultimate justice and satisfaction rests in the hands of the Lord (e.g., Genesis 18:25, Psalm 98:9, Acts 17:31).

Other reflections

25. It is impossible to consider the use of NDAs in the Diocese outside of the context of the way the Diocese responds more broadly to complaints about the conduct of church leaders and conflict between church leaders. The broader principles of justice and fair-dealing in these areas were outside of scope for the present review and will instead be addressed in the context of responding to Synod Resolution 9/23, which will investigate complaints processes in the Diocese more widely.
26. In particular, careful consideration should be given to developing a well-resourced system that enables independent investigation of complaints (even if they don't require the attention of ODSM), and a well-resourced system for the provision of independent mediation services for those in conflict. These suggestions are made cautiously and humbly, recognising that whilst our processes for dealing with broken relationships can become more satisfactory, even the best processes are often not entirely satisfying for those involved.
27. It is important to acknowledge that NDAs are instruments used in our society at large often with little or no ethical reflection. By contrast, if NDAs are used by a church or a Christian organisation, they ought to be used subject to careful and godly thought about their purpose and effects. Our approach to the use of NDAs should not merely be to adopt a common practice but to develop a distinctively Christian practice. It is acknowledged that some who work for our Anglican schools and organisations do not share our Christian faith or convictions. Nevertheless, a distinctly Christian framing of this issue can be another way for us to commend the gospel to such people.
28. Given the wide use of NDAs in the society at large, and their wide acceptance in the legal fraternity, those seeking to resist an unreflective use of NDAs will likewise need to resist legal advice in the process (since standard advice prefers un-nuanced approaches to the use of NDAs) and will need encouragement to feel confident to do so.
29. Where NDAs are used in contexts involving those who are or who could be victims of abuse, a trauma-informed approach is required. This requires awareness and consideration of the dynamics of power in the relevant relationships, and the creation of environments and processes that provide safety and agency.
30. A significant amount of time was spent considering the complex circumstance where a relationship between two people has deteriorated, where an employment separation is sought by one or both parties, and where an NDA is signed as part of the separation. We acknowledge that the use NDAs in these circumstances can be used to cover up ungodly behaviour or to protect an individual or organisation from reputational damage. We also acknowledge that in a circumstance like this the effect

of an NDA might prevent the appropriate reporting of misconduct, or even the healthy processing of the events by the people involved. Further, we acknowledge that when NDAs are used in this way, a party to an NDA who feels aggrieved by the way they were treated may later regret having signed it. Nevertheless, it is also recognised with compassion that at the time of signing, the NDA may seem to the aggrieved party as a “lesser of two evils”- preferring to sign in order to bring the kind of immediate resolution to a difficult chapter which could assist their future employment prospects, their mental health (or the mental health of other family members), or their immediate financial circumstances. A member of the clergy may feel especially constrained in these circumstances by the unique vulnerability they and their families experience in times of change, given that the loss of a job usually also entails the loss of a familiar home, an established church family, and settled schooling for children.

31. In addition, it is noted that the Diocese of Sydney is a relatively unique and small community in which reputation is a carefully-guarded commodity (more so than in other employment contexts). For this reason, it is a community in which anxiety about gossip and reputational damage is particularly high.
32. Arrangements under which church workers are engaged are diverse and complex. Clergy experience particular vulnerabilities as a result of being licensed office-holders rather than employees in the normal sense (for example, not having access to some of the protections afforded by the Fair Work system in Australia). The privilege of tenure enjoyed by rectors in the Diocese, and the corresponding vulnerabilities sometimes felt by other members of staff teams in churches, are acknowledged.
33. At times, a church or Christian school/organisation may commend the use of an NDA on the grounds that choosing not to speak of a conflict any longer may be in the best interests of “unity” or “gospel witness”. But churches (including our own) have a long and shameful history of using such arguments to cover up sin. So we affirm, rather, that true gospel witness and true unity are always based on truth and the humble acknowledgement of sin and brokenness.
34. There is an opportunity in relation to this issue for the Diocese to express its Christian convictions by exercising thought-leadership in the pursuit of justice. This is an aspiration the Diocese should embrace.

Conclusions and recommendations

35. NDAs in and of themselves are morally neutral. They are not in essence either right or wrong. The context of their use is thus crucially important. For this reason, in order to arrive at our conclusions, we must examine the way in which NDAs are used and the purpose for which they are employed.
36. The following uses of an NDA would not contravene any of the theological (and other) principles established above –
 - (a) Where an NDA is employed to ensure confidentiality with respect to the sum of a financial settlement (e.g., in the context of employment separation, or in the context of redress payments for victims). It is presumed in this context that the use of an NDA is designed to enable a generous settlement without setting a public precedent. A “deed of release” used in this context could also legitimately protect against future financial claims, or requests for reinstatement to a position.
 - (b) Where an NDA is employed to ensure appropriate confidentiality of intellectual property or other commercially sensitive information.
 - (c) Where an NDA is utilised as an instrument between two or more corporate or legal entities (i.e., it does not involve a “natural person” or individual).
 - (d) Where an NDA is employed in governance contexts to ensure confidentiality of matters discussed by a Board or Committee.
 - (e) Where an NDA is used in the context of Pastoral Supervision or a coaching, counselling, or mentoring context.
 - (f) Where an NDA is used in the context of a third-party conflict mediation process (to preserve the confidentiality of the mediation meetings).
 - (g) Where a victim of abuse or other misconduct (established as such by a reliable process of independent investigation) requests the use of an NDA and where the NDA in question binds the perpetrator and/or the organisation by whom they are employed, but which does not bind the victim (i.e., a one-directional NDA).
 - (h) Where an employer initiates use of an NDA in order to constrain speech on the part of a perpetrator of abuse or other misconduct (established as such by a reliable process of

independent investigation), where the purpose of the NDA is to protect the victim and/or the employer from the unwanted commentary of the perpetrator in question, and where the NDA does not also bind the victim (i.e., a one-directional NDA).

- (i) Where a breakdown in relationship has occurred between parties to a dispute, where the NDA is time-limited (ideally, around 12 months); where the purpose of the NDA is to facilitate peaceable separation, to facilitate both parties moving in other directions without fear of disparagement, and to facilitate calm and objective (less heated) reflection; where the NDA does not constrain either party with respect to making a formal complaint about the conduct of any other party to an appropriate authority within the relevant body or organisation; and where both parties have obtained independent legal advice which supports the use of the time-limited NDA in the circumstances. In such circumstances we also recommend that the NDA is accompanied by a mutually-agreed written statement (and which is, therefore, not subject to the NDA). *Note: This paragraph is not intended to preclude the subsequent use of a further NDA which is not time-limited, provided that the subsequent NDA is mutually-agreed after the parties have obtained independent legal advice.*
37. All other uses of NDAs may contravene one or more of the theological (and other) principles established above and should therefore not be used. This would include, but is in no way limited to, the following –
 - (a) Where an NDA is used to protect the confidentiality of a financial sum but where the NDA could be understood to include confidentiality with respect to any other matter.
 - (b) Where the payment of a financial sum in excess of regulatory or contractual requirements (in any kind of settlement) is made contingent upon the signing of an NDA which includes confidentiality with respect to any matter other than the financial sum itself.
 - (c) Where an NDA is proposed at the point of employment separation and is not time-limited (except in the case where the NDA relates only to a financial sum, or where the NDA is one-directional in favour of a victim of abuse/misconduct where they are found to be a victim by a reliable independent investigative process).
 - (d) Where a one-directional NDA is proposed in an employment settlement but where there has not been an independent investigative process which establishes the “facts” of the case.
 38. An NDA should never be employed in such a way as would restrict any party from making a formal complaint about the conduct of any other party to an appropriate authority within the relevant body/organisation. An NDA should also never be employed in such a way as would restrict any party from discussing their circumstances with a health professional.
 39. All parishes, diocesan organisations, and schools should be encouraged to either –
 - (a) adopt a policy in relation to the use of NDAs which reflects the principles of this report and the recommendations made at paragraphs 36, 37, and 38, or
 - (b) make a public “pledge” in relation to the use of NDAs which reflects the principles of this report and the recommendations made at paragraphs 36, 37, and 38.
 40. All parishes, diocesan organisations, and schools should be encouraged to consider whether they have used NDAs in the past which contravene the principles and recommendations of this report; and, if they have done so, to welcome approaches from those who may have been subject to such NDAs with a view to considering the offer of an apology, and, the offer of a formal (written) release from the terms of the NDA.
 41. Synod should be encouraged to consider a motion by which it apologises to all those who have, historically, been subject to NDAs which contravene the principles and recommendations of this report.

For and on behalf of the Standing Committee.

Appendix A

Terms	Definition
Non-Disclosure	<i>Encyclopaedic Australian Legal Dictionary:</i> The failure to reveal, divulge, or uncover.
Non-Disclosure Agreement	A contract or agreement that restricts or prohibits the disclosure of information by a consumer in relation to the supply of goods or services by a person or business: <i>Fair Trading Act 1987</i> No 68 Division 2 – Miscellaneous s 86AB: Ins 2018 No 65, Sch 1.1 [6].
Non-Disclosure Agreement (general)	A contract or agreement between Party A to disclose information to Person B on the condition that this information is to be treated as confidential and Person B agrees to restrict the use of this information and be prohibited from using the information for any other purpose than for which it was provided. A Non-Disclosure Agreement may operate both ways.
Duty of confidentiality	<i>Encyclopaedic Australian Legal Dictionary:</i> A duty owed by a recipient of confidential information not to misuse the information obtained.
Confidentiality Clauses	It is a principle of equity that a person who “receives information in confidence shall not take unfair advantage of it”, including by using it or disclosing it to the detriment of the person who provided the information: <i>Marshall v Prescott</i> (Marshall) at [51], quoting <i>Seager v Copydex Ltd</i> at [417]. Similarly, as the High Court stated in <i>Australian Broadcasting Corp v Lenah Game Meats Pty Ltd</i> (Lenah) at [30], a person who comes into possession of information, which that person knows to be confidential, may come under a duty not to publish it. A contractual clause in an agreement or deed that places the recipient of specific information under an obligation to maintain the confidentiality of that information.
Non-disparagement Clauses	Non-disparagement clauses prevent parties from making derogatory comments about each other. The purpose of a non-disparagement clause is to protect a person or organisation from some other person making negative comments about them to third parties. Disparagement is any comment, remark, or state, in writing or verbally, that falsely or injuriously harms a person or organisation. Disparaging comments hurt the reputation and confidence that other people have in that person or organisation. A contractual term sets out the expectations and obligations of the parties to the agreement.
Indemnity	An indemnity is a promise by the promisor that he or she will keep the promisee harmless against loss as a result of entering into a transaction with a third party: <i>Sunbird Plaza Pty Ltd v Maloney</i> (1988) 166 CLR 245 at 254; 77 ALR 205; <i>Total Oil Products (Aust) Pty Ltd v Robinson</i> [1970] 1 NSW 701. <i>Encyclopaedic Australian Legal Dictionary</i> “Indemnity”: 1. Security or protection against loss or injury. 2. A sum of money paid to compensate a person for liability, loss or expense incurred by the person 3. Legal protection against liabilities arising from one's actions.

Terms	Definition
Deed of Indemnity	A deed of indemnity refers to a contractual agreement between a person or organisation and another person that is intended to protect that other persons against claims made by third parties.
Deed of Release	A release executed in the form of a deed. The general words in a release are limited to issues which are specially in the contemplation of the parties at the time when the release is given: <i>Grant v John Grant & Sons Pty Ltd</i> (1954) 91 CLR 112; 28 ALJR 217.2. An example is where a person releases another person from a legal liability in respect of a claim arising from a stated factual scenario or relationship.
Deed	<p>A deed is the most solemn act that a person may perform with respect to a particular property or contract and the form of a deed is that which is laid down by the law from time to time.</p> <p>A deed is an instrument which either of itself passes an interest, right or property, creates an obligation binding on some person, or amounts to an affirmation or confirmation of something which passes an interest, right or property. Any instrument purporting to be a deed but which does not convey any such interest is considered to be imperfect. In order to be a deed at common law, an instrument needs to comply with a number of formalities:</p> <ol style="list-style-type: none"> (1) it must be written on parchment, vellum or paper; (2) it must be sealed; and (3) it must be delivered.

33/23 Review of the Governance Policy for Diocesan Organisations

(A report of the Standing Committee.)

Key Points

- By Resolution 33/23, the Synod requested the Governance Policy Review Committee (**GPRC**) to bring a revised *Diocesan Governance Policy* to the 2024 session of the Synod. This report fulfills that request, and the *Diocesan Governance Policy* (**Policy**) is attached to this report.
- The Policy applies to schools and organisations. A separate Parish Governance Policy is being prepared by the GPRC.
- Members of the GPRC listened carefully to the feedback from Synod members in 2023 and read over 50 submissions, amounting to over 200 pages of text. A response summarising the key themes can be found at Attachment A to this report.
- This report incorporates a Statement on Diocesan Governance which sets out the principles underlying the Policy (and the Parish Governance Policy). It is based on material that formed part of the July 2023 Exposure Draft but has now, in response to feedback, been separated from the policies themselves.
- To assist members of the Synod in understanding how the Policy has changed in response to feedback, a “Summary of key changes from the Exposure Draft” has been prepared and can be found at Attachment B to this report.
- The most contentious issue in the Policy is the requirement for a Personal Statement of Faith, its contents, and how they may be amended. The feedback was sharply divergent on this point, and a way forward is proposed that will allow the Synod to clearly express its view on these matters. Notwithstanding this, recognising that it is necessary to ensure diocesan organisations continue to be governed and led in conformity with the doctrine of the Diocese, the GPRC suggests safeguards other than a signed statement of personal faith, which are provided in the Policy.
- This report also recommends that, to assist in the application of the Policy, an outline of, and references to, the doctrine of the Diocese be made available on the Sydney Anglicans website.

Purpose

1. The purpose of this report is to –
 - (a) provide an update to the Synod on the work of the Governance Policy Review Committee (**GPRC**) over the past 12 months,
 - (b) provide a response to the request of the Synod in resolution 33/23 that a revised form of the *Diocesan Governance Policy* (**Policy**) be brought back to the Synod in 2024,
 - (c) outline the principles and processes by which the members of the GPRC have arrived at the Policy, which is recommended by the Standing Committee for consideration as a Policy of the Synod,
 - (d) recommend a framework for the consideration of the Policy by the Synod, and
 - (e) foreshadow a Parish Governance Policy.

Recommendations

2. Synod receive this report.
3. Synod pass the following procedural motion, to be moved by the Secretary of the Synod –

‘Synod agrees to –

- (a) consider of the form of the statement in Appendix 3 of the proposed Diocesan Governance Policy prior to consideration of the proposed Diocesan Governance Policy as a whole,
 - (b) schedule consideration of the motions regarding Appendix 3 (Motions 1-3 below) for ###, with the following arrangements –
 - (i) each Motion will be moved together without a seconder's speech, with the mover speaking for up to 5 minutes in total to provide the context for the Governance Policy Review Committee bringing the motions to Synod,
 - (ii) following the speech of the mover, a 'set piece debate' will be held in the order shown, with speeches up to the duration shown –
 - (A) Motion 1 (in favour) – 10 minutes,
 - (B) Motion 1 (against) – 10 minutes,
 - (C) Debate to proceed on Motion 1 – 5 minutes per speech,
 - (D) the speakers at (A) and (B) each be given the right of reply on Motion 1 – 5 minutes each,
 - (E) Motion 1 will be put to a secret ballot by houses,
 - (F) Motion 2 (in favour) – 10 minutes,
 - (G) Motion 2 (against) – 10 minutes,
 - (H) Debate to proceed on Motion 2 – 5 minutes per speech,
 - (I) the speakers at (F) and (G) each be given the right of reply on Motion 2 – 3 minutes each,
 - (J) Motion 2 will be put to a secret ballot by houses,
 - (K) Motion 3 (in favour) – 10 minutes,
 - (L) Motion 3 (against) – 10 minutes,
 - (M) Debate to proceed on Motion 3 – 5 minutes per speech,
 - (N) the speakers at (K) and (L) each be given the right of reply on Motion 3 – 3 minutes each,
 - (O) Motion 3 will be put to a secret ballot by houses,
 - (iii) a secret ballot by houses will be taken on each of the Motions, with each vote taken at the end of the debate on the corresponding Motion,
 - (iv) debate on the subsequent motions may nonetheless proceed before the result of the ballot on the prior motion is known,
 - (v) if the President announces that Motion 1 has not been carried, Synod grants the mover leave to withdraw Motion 2 and Motion 3 immediately,
 - (c) schedule consideration of the proposed Diocesan Governance Policy for a subsequent day of the session,
 - (d) consider adopting the proposed Diocesan Governance Policy in a form which reflects the decisions made by the Synod regarding Appendix 3,
 - (e) request the Diocesan Secretary to prepare and circulate electronically to the Synod a revised form of the Diocesan Governance Policy reflecting the outcome of Synod's consideration of Motions 1-3 below, and
 - (f) consider Motion 5 below immediately following the passing of the Policy,
- and suspends so many of the Standing Orders as would prevent these arrangements.'

4. Synod consider the following motions on the first day of debate on the proposed Diocesan Governance Policy –

Motion 1

'Synod, noting the report "33/23 Review of the Governance Policy for Diocesan Organisations", agrees that the following two paragraphs be inserted in the form of Appendix 3 of the proposed Diocesan Governance Policy as new paragraphs 1 and 2 (with consequential re-numbering) –

- 1. I believe –

- (a) that all the canonical scriptures of the books of the Old and New Testaments are the ultimate rule and standard of faith given by inspiration of God and contain all things necessary to salvation,
 - (b) in the Christian faith as professed by the church of Christ from primitive times, and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed, and
 - (c) that there is only one way to be reconciled to God which is through his Son, Jesus Christ, who died for our sins and was raised for our, justification, and that we are justified before God by faith only.
2. I also believe that all the canonical scriptures of the Old and New Testaments are the supreme authority in all matters of faith and conduct and am personally committed to living in obedience to the commands of Christ.'

If Motion 1 is carried, Motions 2 and 3 will be considered.

If Motion 1 is not carried, Motions 2 and 3 lapse and will be withdrawn.

Motion 2

'Synod agrees that the following paragraph be inserted in the form of Appendix 3 of the proposed Diocesan Governance Policy as a new paragraph 3 (with consequential re-numbering) –

- 3. I also believe that this faith produces obedience in accordance with God's word, including sexual faithfulness in marriage between a man and a woman, and abstinence in all other circumstances.'

Motion 3

'Synod, noting that the proposed Diocesan Governance Policy will require, for a Level C or D entity –

- (a) members of the governing body elected or appointed by Non-Diocesan Appointors to sign the form of Appendix 3 as shown in Synod Book 1,
- (b) members elected or appointed by Diocesan Appointors, and chief executive officers, to sign the form of Appendix 3 as shown in Synod Book 1 including any new paragraphs inserted by resolution of the Synod,

agrees that members elected or appointed by Non-Diocesan Appointors must likewise sign the form of Appendix 3 including any new paragraphs inserted.'

5. Synod consider the following motions on the second day of debate on the proposed Diocesan Governance Policy –

Motion 4

Synod will be asked to consider the Diocesan Governance Policy as a Policy of the Synod.

Following the passing of the policy,

Motion 5

'Synod, noting the *Accounts Audits and Annual Reports Ordinance 1995* includes an obligation for diocesan organisations to report to the Synod every three years on their conformity to the Diocesan Governance Policy and explains any areas of non-conformance –

- (a) repeals the Governance Policy for Diocesan Organisations made by the Synod on 20 October 2014, as amended from time to time,
- (b) requests the Standing Committee to amend the *Interpretations Ordinance 1985* to provide that –
 - (i) any reference in an ordinance to the 'Governance Policy for Diocesan Organisations made by the Synod on 20 October 2014, as amended from time

- to time', be taken to be a reference to the Diocesan Governance Policy, as adopted by the Synod at this session,
- (ii) any reference in an ordinance to the 'Statement of Personal Faith set out in the Synod Governance Policy' or a similar expression, be taken to be a reference to Appendix 3 of the Diocesan Governance Policy as adopted by the Synod at this session, and
 - (iii) prior to July 2026 a person may sign a statement in the form of Appendix 3 to the Diocesan Governance Policy rather than a 'Statement of Personal Faith' annexed to an ordinance constituting an organisation to which the person is to be elected or appointed as a member of the governing body,
- (c) requests the Standing Committee make arrangements for an outline of, and references to, the doctrine of the Anglican Church of Australia in the Diocese of Sydney to be made available on the Sydney Anglicans website,
 - (d) requests each Diocesan organisation to promote amendments to its constituting ordinance by July 2026 to achieve conformity with the Diocesan Governance Policy noting that where appropriate, provisions of the Diocesan Governance Policy may be included in a charter (or similar document),
 - (e) requests the Standing Committee to –
 - (i) review the *Accounts, Audits, and Annual Reports Ordinance 1995*, the *Synod Elections Ordinance 2000*, and other relevant ordinances with a view to amending them to ensure conformity with the Diocesan Governance Policy, noting that it may not be appropriate for a particular ordinance to conform to the Diocesan Governance Policy in all respects,
 - (ii) consult with each Diocesan organisation before any amendments are made to the ordinance by which the Diocesan organisation is constituted, and
 - (iii) report progress to the next session of the Synod,
 - (f) authorises the Standing Committee to make amendments to the Diocesan Governance Policy, with the exception of Appendix 3, unless before such amendment is made, any 3 members of the Standing Committee request in writing that the amendment be referred to the Synod, and provided any amendment made by the Standing Committee is reported to the next ordinary session of the Synod.'

Motion 6

Synod –

- (a) thanks the members of the Governance Policy Review Committee for their work,
- (b) acknowledges and gives thanks for the persons responsible for governing Diocesan organisations, who give generously of their time, energy and skills to exercise the responsibilities with which they have been entrusted,
- (c) encourages the persons responsible for governing Diocesan organisations to work in partnership with the Synod in seeking standards of governance appropriate to their context. Such standards are to be underpinned by prayer, sacrificial service, a dependence upon God for wisdom and a proper regard to best practice so that decisions made will enhance the effectiveness of each Diocesan organisation in proclaiming and commending Jesus Christ as Lord and pursuing their purposes,
- (d) commits to having due regard to the principles set out in the Diocesan Governance Policy in formulating rules and policies for the conduct of its own affairs and business, and
- (e) commits to working in partnership with Diocesan organisations, seeking to be informed of both their purposes and contexts to communicate and collaborate with them in the pursuit of their purposes and the furtherance of the purposes and priorities of the Diocese.'

Part A – Background

- 6. At its meeting on 9 August 2021, the Standing Committee agreed to appoint the Governance Policy Review Committee (**GPRC**) to review the Synod's existing *Governance Policy for Diocesan Organisations (existing Policy)*, including –
 - (a) the relationship of that policy with other relevant Diocesan policies and policy guidelines,

- (b) the conclusions of the *Reports by Diocesan Organisations of their conformity with Governance Policy* (as at 24 September 2020), subsequently circulated in updated form in December 2021, and presented to Synod in 2022 as the report, *Diocesan Organisations' Conformity with the Governance Policy*,
 - (c) changes in charity law and regulation since 2014 (including changes to the ACNC Governance Standards and the introduction of the ACNC External Conduct Standards), and
 - (d) any relevant issues arising from the current debate on religious freedom.
7. Members of the GPRC were appointed by the Standing Committee on 6 September 2021: Bishop Chris Edwards (Chair), Mr Greg Hammond OAM (Deputy Chair), Mrs Stacey Chapman, the Rev Matt Heazlewood, Ms Anne Robinson AM, Dr Laurie Scandrett, Ms Nicola Warwick-Mayo, and Mr Robert Wicks.
8. Since the last report to the Synod, the GPRC has met on the following ten occasions: 26 July 2023, 5 September 2023, 25 October 2023, 22 November 2023, 31 January 2024, 6 March 2024, 11 April 2024, 15 May 2024, 20 June 2024, and 9 July 2024.
9. An Exposure Draft of a new *Diocesan Governance Policy* dated 20 July 2023 (**Exposure Draft**), with an Explanatory Memorandum outlining the key changes from the existing Policy which were proposed in the Exposure Draft,¹ was presented to the Synod in 2023.
10. By resolution 33/23, the Synod requested its members, and churches, schools and organisations to which the policy is proposed to apply, to review the Exposure Draft and provide feedback to the GPRC by 31 December 2023. Synod requested that a further revised form of the *Diocesan Governance Policy* be brought back to the Synod in 2024 incorporating, as appropriate, comments and feedback from Synod members, churches, schools and organisations.
11. By resolution 34/23, the Synod endorsed the approach of creating a tiered model of governance as outlined in the Exposure Draft, noting that feedback had been requested regarding the churches, schools and organisations to be included in each tier.
12. By resolution 35/23, the Synod endorsed the approach of requiring governors and leaders to be of Christian faith and character, as outlined in the Exposure Draft, noting that feedback had been requested on the definition of Christian faith and character in the Exposure Draft, and how this requirement could be best ensured.
13. By resolution 50/23, the Synod encouraged the GPRC to continue exploring the approach of requiring governors and leaders to provide a signed Statement of Personal Commitment to Organisational Faithfulness substantially as proposed in the Exposure Draft, noting that this requirement was not intended to be a substitute for requiring that governors and leaders be of Christian faith and character, and that feedback had been requested on this approach.
14. A substantial amount of feedback on the Exposure Draft was received by the GPRC by 31 December 2023. More than 50 submissions were received, and the aggregated feedback amounted to more than 200 pages. Members of the GPRC devoted a significant amount of time in January – May 2024 reading and reflecting on the feedback. The feedback received was also disaggregated and provided to the GPRC in table format ordered by the sections of the Exposure Draft. This highlighted those areas of the Exposure Draft that attracted the most comments.²
15. Having analysed the feedback on the Exposure Draft, the GPRC resolved to provide a response to all persons and organisations who made submissions, describing the most significant themes and issues identified through the feedback. This response was provided in reply to submissions on 9 April 2024 and was also presented to the Standing Committee on 22 April 2024. A copy of the response, labelled Attachment A, is included for the information of members of the Synod.

¹ The Explanatory Memorandum and Exposure Draft can be found on pages 242-266 of the Synod Proceedings of the First Session of the 53rd Synod, at this [link](#).

² This report includes quotes from submissions received by the Committee. It should be noted that some submissions asked for their contents to be kept confidential, and no quotes are provided from the submissions which requested confidentiality.

Part B – Statement on Diocesan Governance

16. The Exposure Draft was in two parts: explanatory statements by way of an introduction to the proposed policy, and a draft of the proposed policy. Comments on the Exposure Draft suggested separating the explanatory statements from the policy itself. Paragraphs 17-52 contain an updated version of the explanatory statements which set out the background to, and the purpose, context and proposed application of, the *Diocesan Governance Policy (Policy)* proposed to be debated at the Synod in September 2024, and the foreshadowed Parish Governance Policy.

Diocesan purpose and priorities

17. In July 2023 the Archbishop published [Purpose and Priorities for our Diocesan Fellowship](#) which began with the following statements –

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

"We're for Jesus"

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

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

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

18. By resolution 20/23, the Synod of the Diocese of Sydney –
- (a) welcomed the leadership of the Archbishop as expressed in *Purpose and Priorities for our Diocesan Fellowship*, and
 - (b) called on our churches, schools and organisations prayerfully to consider how they can contribute to the purpose and priorities outlined by the Archbishop.
19. Our churches, schools and organisations are all places of gospel hospitality, irrespective of their function or role and, in light of God's grace and mercy, offer an appropriate welcome to all people consistent with the commands of Jesus. Obedience to the commands of Jesus does not preclude service to all, but rather intensifies it. All who wish to serve Jesus as their Lord must also be committed to serving people from all backgrounds, circumstances and world views consistently with the commands of Jesus.

Introduction

20. The proposed Policy is informed by the Purpose and Priorities outlined by the Archbishop, and the observations in paragraph 19.
21. The Policy is proposed to apply to schools and organisations. A separate Parish Governance Policy is being prepared by the GPRC. Paragraphs 17-52 set out the GPRC's Statement on Diocesan Governance which sets out the principles underlying both the Policy and the foreshadowed Parish Governance Policy.³

³ Although *Purpose and Priorities for our Diocesan Fellowship* uses the expression "churches, schools and organisations", the expression "parishes and organisations" is used in this Statement. The Diocesan Governance Policy applies to organisations and the Parish Governance Policy will apply to parishes.

22. In relation to parishes –
- (a) it is intended that the Parish Governance Policy will only apply to persons responsible for the financial and property affairs of parishes (such as wardens and members of parish councils, including a rector in his capacity as a member of a parish council) in their exercise of that responsibility, and will not apply to persons responsible for the spiritual welfare of parishes (i.e., rectors and other ministers in accordance with licences and authorities from the Archbishop) in their exercise of that responsibility, and
 - (b) references to “parishes” in this Statement need to be read and understood in light of paragraph (a).
- In this report, “**governing persons**” refers collectively to persons responsible for the financial and property affairs of a parish in their exercise of that responsibility, and persons responsible for governing an organisation.
23. In pursuing the purpose and priorities outlined by the Archbishop, the Diocese advances religion, and works for the good of society in the Diocese and beyond. As parishes and organisations pursue their own charitable purposes, they also contribute in varying ways, and to differing extents, to the purpose and priorities of the Diocese.
- In doing so, the Diocese, parishes and organisations make a rich contribution to the social capital of communities through religious activities, education, youth work, social welfare, health, seniors living and aged care, and overseas aid.
24. Governance is one of those concepts subject to a myriad of definitions and interpretations. In the context of the Diocese, the concept of governance encompasses the processes, activities and relationships intended to ensure that direction and control is exercised and maintained in a parish or organisation, and that the parish or organisation has the capability to be effectively led and properly run in a manner which enables the pursuit of the purposes of the parish or organisation.
25. Responsible and effective governance of our parishes and organisations –
- (a) is essential to the furtherance of the purposes and priorities of the Diocese, through the pursuit of the purposes of each parish and organisation,
 - (b) requires Christian leaders who are committed to the pursuit of those purposes in conformity to the doctrine of the Diocese,
 - (c) is based on the roles and responsibilities being clearly documented and understood,
 - (d) requires practices and procedures that enable the pursuit of purposes effectively and openly, and
 - (e) benefits from healthy communication, collaboration, and coordination between parishes and organisations.

What is the Diocese?

26. The Diocese is parish based, synodically governed, episcopally led and structured as an unincorporated voluntary religious association comprising a network of parishes and multiple other incorporated and unincorporated organisations (including trustees of trusts). The Diocese is also one of the dioceses that are part of the separate national voluntary religious association known as the Anglican Church of Australia (**ACA**).
27. Representative members of the Diocese meet in the Synod to attend to the governance of the Diocese (and other matters arising from membership of the ACA).
- The New South Wales Parliament has provided a legislative framework for the Synod to carry out responsible and effective governance of the Diocese and its component parts. The *Anglican Church of Australia Constitutions Act 1902 (NSW)*⁴ empowers the Synod to make ordinances for the order and good government of the ACA within the Diocese. The *Anglican Church of Australia Trust Property Act 1917 (NSW) (Trust Property Act)* gives the Synod the power –
- (a) to vary the trusts on which church trust property is held for one or more purposes of the Diocese,⁵

⁴ Copies of the [NSW Acts of Parliament and Diocesan ordinances](#) referred to in this Statement are available on the Sydney Anglicans website. [Canons of the General Synod](#) of the ACA are available on the General Synod website.

⁵ Section 4 of the Trust Property Act defines purposes to include religious, educational, cemetery, and all other purposes of the ACA, whether such purposes are within or beyond the Diocese or the State.

- (b) to appoint and remove trustees of such property, and
- (c) to constitute councils and committees to govern and control the management and use of such property.

In addition, the *Anglican Church of Australia (Bodies Corporate) Act 1938* (NSW) (**Bodies Corporate Act**) gives power to the Synod to constitute such councils and committees as bodies corporate for the management and governance of an entity within the Diocese or for holding, managing or dealing with church trust property held for one or more purposes of the Diocese.

28. In the Diocese there are more than 260 parishes, about 60 schools and organisations established by the Synod and multiple other organisations (including trustees of trusts) in respect of whose organisation or property the Synod is empowered to make ordinances, or the Archbishop-in-Council may impose legally binding conditions. About 30 schools and organisations are incorporated by, or under, legislation including the Trust Property Act, the Bodies Corporate Act or the *Corporations Act 2001* (Cth).⁶

Purpose of the policies

29. Parishes and organisations have taken steps on their own councils, committees and boards (collectively, **governing bodies**⁷) to ensure responsible and effective governance, and to promote communication, collaboration, and coordination amongst themselves.

Nevertheless, the Synod as the “parliament of the diocese” also has a responsibility before God and to the wider community to facilitate both responsible and effective governance of, and communication, collaboration, and coordination amongst, parishes and organisations in the Diocese.

30. The adoption of a revised Synod-approved Diocesan Governance Policy and a Parish Governance Policy will enable the Synod to continue to exercise this responsibility, and set out its expectations, as it partners with parishes and organisations in a shared gospel ministry.
31. In exercising this responsibility Synod would set out its expectation that governing persons will seek the highest standards of governance appropriate to their context.
32. Doing so will enhance the extent to which a parish or organisation is able to pursue the purposes for which it is established and advance the purposes and priorities of the Diocese.
33. The Diocese exists because of Christ’s commission to “go and make disciples of all nations”, baptise and teach “them to obey everything I have commanded you” (Matthew 28:19 and 20a), and so Christian faith and discipleship are not peripheral concerns for the effective governance of our parishes and organisations.
- Parishes and organisations play different, but important, roles in furthering the mission of Christ. An expectation of good governance is something we share with people and institutions more widely in our community, but this commitment to furthering the mission of Christ, the crucified Saviour and risen Lord, and obey his commands is a distinctive of the parishes and organisations within our Diocese.

The nature of Christian governance and leadership

34. The Scriptures identify the church of God in several ways including the body of Christ, the bride of Christ, God’s building, God’s temple, and God’s household (1 Corinthians 12:1-2, Ephesians 5:32- 33, 1 Peter 2:4-5 and Ephesians 2:19-22). Understanding the identity of the church of God from the Scriptures helps set the direction and scope of the ministries undertaken by our parishes and organisations. Recognising what the church of God is, as identified in the Scriptures, has led the Diocese to seek to walk in humble obedience to God, faithfully participating in his work of reconciling of the world to himself through Christ (2 Corinthians 5:11, 18-21 and Colossians 2:6-7).
35. The Scriptures call on us to manage, care for, and be good stewards of all God has given (Genesis 1:26-28), to recognise the legitimate, God-given authority of the State as both dutiful citizens and God’s

⁶ Copies of the [Commonwealth Acts of Parliament](#) referred to in this Statement are available on the Federal Register of Legislation.

⁷ In relation to a parish, the term “governing body” is understood to only refer to persons responsible for the financial and property affairs of the parish (such as wardens and members of parish councils, including a rector in his capacity as a member of a parish council) in their exercise of that responsibility.

loyal servants (Matthew 22:15-22, Romans 13:2 and 1 Peter 2:13–17) and to do so with generous spirits because “much will be expected of those to whom much has been given” (Luke 12:48).

36. The understanding of the Diocese as expressed in *Purpose and Priorities for our Diocesan Fellowship* requires governance that acknowledges the different parts of the fellowship, with their different gifts and opportunities, and different blessings and resources.
37. Leadership is a gift of God for the purposes of order and good government. Among the people of God, church leaders who are rectors and other ministers are gifted by, and accountable to, God for the teaching, discipline and modelling of godliness to those under their care. Other leaders of our parishes, and leaders of our organisations, are likewise gifted by, and accountable to, God for their governance role, which is for the good of the community they serve, since they also act as “God’s servants” (Romans 13:4).
- Governing persons should also have standards of integrity, truth and commitment with respect to their governance responsibilities. Jesus’ use of the imagery of both shepherd and servant for his own ministry, as well as that of his apostles, ought to characterise those who would govern the financial and property affairs of our parishes and our organisations.
38. Scripture states “We aim at what is honourable not only in the Lord’s sight but also in the sight of others” (2 Corinthians 8:21). In light of this, it is appropriate that governing persons take pains to ensure not only the substance, but also the appearance of propriety and accountability. This includes abiding by the highest governance standards appropriate to their context, and going beyond those applying to secular organisations where they are applicable or otherwise appropriate.

The context of governance in parishes and organisations

39. Since the initial adoption of the Synod approved [Governance Policy for Diocesan Organisations](#) in 2014, contemporary governance thinking and practice has evolved and new best practice guidelines have been released, including⁸ –
- the revised G20 / OECD Principles of Corporate Governance adopted by the OECD Council and endorsed by G20 Leaders,
 - the Corporate Governance Principles and Recommendations published by the Australian Stock Exchange’s Corporate Governance Council, and
 - the third edition of the Not-For-Profit Governance Principles published by the Australian Institute of Company Directors (**AICD**).
- Whilst the governance of the financial and property affairs of our parishes and our organisations differs from the governance of many of the organisations addressed by these guidelines, the content of these guidelines is helpful in considering the scope and content of a revised Policy and, to a lesser extent, a Parish Governance Policy.⁹
40. Since 2014 the Australian Charities and Not-for-profits Commission (**ACNC**) has also published further guidance on the ACNC Governance Standards and introduced the ACNC External Conduct Standards.¹⁰
41. Whilst the *Parish Administration Ordinance 2008* sets out the administrative framework for parishes and the differing roles of ministers, wardens and parish councils, the Ordinance does not contain provisions relating to the duties of persons responsible for the financial and property affairs of parishes, the management of any conflicts of interests of those persons and similar matters.
42. Similarly, the legislation and ordinances establishing most organisations in the Diocese do not contain provisions relating to the duties of the members of governing bodies, the management of any conflicts of interests of those persons or many of the other provisions contained in the revised Policy.¹¹

⁸ Available from the [OECD](#), [ASX](#) and [AICD](#) websites.

⁹ The fact that the Policy does not include specific content from these guidelines is not an indication that entities should not give due consideration to that content where appropriate to do so. Some of that content is likely to be included in the Policy Guidelines (as defined in the Policy).

¹⁰ Available from the ACNC website – [Governance Standards](#) and [External Conduct Standards](#).

¹¹ Most organisations in the Diocese which are bodies corporate are incorporated under Trust Property Act or the Bodies Corporate Act rather than the Corporations Act. Neither the Trust Property Act nor the Bodies Corporate Act, nor many of the ordinances establishing bodies corporate under them, include such provisions. In addition, in relation to those organisations that are incorporated under, or which are bodies corporate for the purposes of, the *Corporations Act*, section 111L of the *Corporations Act* provides that certain

43. Whilst the ACNC Governance Standards¹² apply to some parishes (e.g., parishes which receive significant government funding) and many organisations, they do not currently apply to parishes and organisations which are registered with the ACNC as basic religious charities (i.e., a parish or organisation that has the sole charitable purpose of advancing religion and meets six specific criteria).¹³
44. The ACNC External Conduct Standards apply to parishes and organisations which are registered with the ACNC (irrespective of whether or not they are basic religious charities). The standards require charities to take reasonable steps to ensure appropriate standards of behaviour, governance and oversight when undertaking activities or providing funding overseas. Importantly, activities or providing funding overseas is not limited to major programs or projects. A parish or organisation which is registered with the ACNC is generally considered by the ACNC to operate outside Australia even if its overseas activities are just a minor part of its work, or if it only sends a small amount of money overseas (even when such activities are conducted through a third party).¹⁴
45. Nevertheless, in considering the materials referred to in paragraphs 39-44 it is important to note that most parishes and organisations are likely to be already subject to the common law duties of directors and/or trustees. For example, wardens are trustees of church trust property, and their trustee duties include duties to promote the purposes of the trust and fiduciary duties to act in the best interests of the purposes of the trust and to avoid conflicts between interest and duty.
46. Organisations (and/or members of their governing bodies) may also be subject to (or able to voluntarily comply with) multiple and different external governance standards. These standards will, at times, overlap with each other and the Policy if adopted by the Synod. For example¹⁵ –
- (a) Diocesan schools must comply with the registration and accreditation requirements of the NSW Education Standards Authority, including having and implementing policies and procedures for the proper governance of the school,
 - (b) Moore Theological College must comply with the Higher Education Standards Framework (Threshold Standards) including the standards on corporate and academic governance,
 - (c) Anglican Community Services must comply with the Aged Care Quality Standards and the National Disability Insurance Scheme (**NDIS**) Practice Standards and Quality Indicators including standards on organisational governance,
 - (d) All Diocesan schools, Anglican Community Services and some other organisations must comply with the NSW Child Safe Standards requiring child safety to be embedded in organisational governance, and
 - (e) some organisations voluntarily comply with standards set by the CMA Standards Council (**CMASC**, a ministry of Christian Ministry Advancement).¹⁶

provisions in the *Corporations Act* (including those relating to the duties and interests of directors or the management of any conflicts of interests of directors) no longer apply to bodies corporate registered under the *Australian Charities and Not-for-profits Commission Act 2012* (Cth). See the [ASIC guidance](#) on section 111L.

¹² The ACNC Governance Standards are a set of core minimum standards relating to charity governance and how a charity is run – including its processes, activities and relationships. In summary, the standards require a charity (i) to be not-for-profit and work towards its charitable purpose, and be able to demonstrate this and provide information about its purposes to the public, (ii) to take reasonable steps to be accountable to their members, and allow their members adequate opportunities to raise concerns about how the charity is run, (iii) to act in a lawful way, and comply with Australian laws, (iv) to ensure they not controlled by people who may pose a risk to the charity’s financial position or the pursuit of its charitable purpose, (v) to take reasonable steps to make sure that members of its governing body meet certain duties, and (vi) to take reasonable steps to become a participating non-government institution in the National Redress Scheme if they are, or are likely to be, identified as being involved in the abuse of a person.

¹³ In order to be registered as a basic religious charity (and not be subject the ACNC Governance Standards), a parish or organisation in summary: (i) must only be registered with the charity subtype of “advancing religion”, (ii) must not be incorporated under the *Corporations Act* (or other specified legislation), (iii) must not report to the ACNC as part of a group, (iv) must not be endorsed, as a whole, as a deductible gift recipient, (v) must not receive more than \$100,000 in government grants in a reporting period or in the previous two reporting periods, and (vi) in certain circumstances, must join the National Redress Scheme for Institutional Child Sexual Abuse if it has been identified as being involved in the abuse of a person. See the [ACNC guidance](#) on basic religious charities. A primary reason why the ACNC Governance Standards do not currently apply to basic religious charities is that it was regarded as inappropriate for the ACNC to interfere in the governance of small religious bodies which were not incorporated and received little direct funds from government.

¹⁴ The ACNC External Conduct Standards in summary cover (i) the way a charity manages its activities overseas and how it is required to control its finances and other resources, (ii) the obtaining and keeping records for a charity’s operations outside Australia, (iii) anti-fraud and anti-corruption measures for charities operating overseas, and (iv) taking reasonable steps to ensure the safety of vulnerable individuals overseas.

¹⁵ Available from the [NESA](#), [TEQSA](#), [ACQSC](#), [NDIS Commission](#), [OCG](#) and [CMASC](#) websites.

¹⁶ See the [ACNC guidance](#) recognising the CMASC’s 54 standards (grouped under nine principles) and noting that if a registered charity complies with the CMASC standards, it is likely to meet ACNC Governance Standards 1–5.

47. In addition, the AICD, Governance Institute of Australia and CMASC (among others) publish a wide range of governance resources to assist members of the governing bodies of charities and not-for-profit organisations in the task of governance.
48. In recognition that existing standards will, at times, overlap with the Policy, the Policy provides that if an organisation complies with applicable standards listed in paragraph 46 (or other standards approved by the Standing Committee), the organisation will be presumed to comply with the equivalent standards in the Policy, as outlined in Appendix 2 of the Policy.

Application of the *Diocesan Governance Policy*

49. The attached Policy is intended to set out the expectations of the Synod and represents an expansion of the scope of the Policy which previously only applied to a limited number of organisations.

The Policy classifies parishes and organisations in four levels, broadly as follows –

- (a) unincorporated organisations,
- (b) organisations which operate within the Diocese and use, or cause or permit to be used, names and descriptions relating to the ACA, whether or not such organisations are authorised to do so under the *Use of Church Names Canon 1989*,¹⁷
- (c) incorporated organisations which conduct an enterprise in their own right, and
- (d) larger incorporated organisations which conduct a complex enterprise, or which are subject to an extensive external regulatory regime.

Each level is more fully described in Appendix 1 to the Policy.

Foundational standards of governance apply to the first level (and the members of their governing bodies), and increasingly comprehensive standards of governance apply to the second, third and fourth levels (and the members of their governing bodies).

50. The expansion of the scope of the Policy recognises changing public expectations of transparency, accountability and good governance within the not-for-profit sector (including charities).

An effective governance framework should have regard to –

- (a) the effectiveness of the governing body,
- (b) the contribution of members of the governing body,
- (c) the way in which governance is applied throughout a parish or organisation,
- (d) the need to take a nuanced approach when it is necessary to balance the purposes of the organisation (and, where appropriate, the purposes and priorities of the Diocese) with conflicting requirements imposed under specific legislation, accreditation requirements or government or other funding agreements,
- (e) the interests of multiple stakeholders (including the Diocese, local churches, employees (past, present and future), students, customers and clients (and their families - past, present and future), governments, regulators, donors, partners and community organisations, among others), and
- (f) the strength of the relationships a parish or organisation fosters with its stakeholders.

Good governance of parishes and organisations is a critical element in protecting and enhancing public trust and confidence in the structures of the Diocese.

51. The Policy is not intended to apply to the Synod as a whole since the powers of the Synod are granted under the *Anglican Church of Australia Constitutions Act 1902* (i.e., broad powers to make ordinances

¹⁷ Section 6 of the *Anglican Church of Australia Act 1976* (NSW) provides that a person shall not, for the purposes of, or in connection with, any business, trade or profession use, or cause or permit to be used, names and descriptions relating to the Anglican Church of Australia unless the person is authorised to do so pursuant to a canon of the General Synod. "Church name" is defined in the *Use of Church Names Canon 1989* to mean –

- (a) each of the names or descriptions "Church of England", "Church of England in Australia", "Anglican Church of Australia" or "Anglican", and
- (b) any name, initials, word, title, addition, symbol or description which, either alone or in conjunction with other matter (i) refers to the ACA or an instrumentality of the ACA, or (ii) implies, or tends to the belief, or indicates, or is capable of being understood to indicate, or is calculated to lead persons to infer, that it is a reference to the ACA or an instrumentality of the ACA.

The *Use of Church Names Canon 1989* authorises the Archbishop-in-Council to issue and withdraw a certificate authorising the use of a "Church name" and impose conditions on the issue of such a certificate.

concerning the order and good government of the ACA and the regulation of its affairs within the Diocese) and, when in session, the primary responsibility of members of Synod is legislative.¹⁸

52. However, the Policy is intended to apply to the Standing Committee as a body established by, and granted powers, by the Synod as the Policy is intended to apply to all incorporated or unincorporated bodies (including trustees of a trust) which are constituted by ordinance or resolution of the Synod, or in respect of which, or whose property, the Synod may make ordinances, or the Archbishop-in-Council may impose legally binding conditions.¹⁹ All of these bodies are accountable to the Synod.

Part C - Specific features of the revised *Diocesan Governance Policy*

Changes from the Exposure Draft

53. In response to the feedback received on the Exposure Draft, the GPRC made significant changes to the material that forms the Statement on Diocesan Governance, and the Policy. To assist members of the Synod in understanding the nature and extent of these changes, a separate document has been created (found at Attachment B) which sets out all of the changes in a table form. The GPRC is grateful for the extensive feedback provided and it will be evident that many clarifications and modifications are due to the thoughtful and sustained engagement with the material in the Exposure Draft by many Synod members and leaders of Diocesan and non-Diocesan organisations. Quotes provided in this section of the report are extracts from the feedback provided.
54. Most submissions welcomed the Exposure Draft as a positive step forward from the existing Policy. “The complexion of the revised Diocesan Governance Policy points to a more nuanced and sophisticated governance approach focusing on the foundational standards of ethical governance and denotes a stepping away from prescriptive, one size fits all governance standards.” “I believe that schools such as ... want to work cohesively and in fellowship with the Diocese that birthed them. In my experience they have a very clear Christian Mission, exercised through their Educational Purpose. Instead of making that Mission contentious, we want to operate in fellowship and for the flourishing of Christ’s Kingdom.”
55. Many submissions highlighted issues with the current policy. “We assume that Synod’s intention is for stable, Christian leadership at our institutions. The current Diocesan Governance Policy has inhibited this and it is important that the new Governance Policy supports Council to perform its most fundamental role, to appoint a head...” “What happens when some of these stakeholders become dissatisfied, distrustful and/or disenfranchised? They do not appeal to Synod. Instead they undermine the Headmaster and plot against the Council. The reputation of the School, and by extension the Sydney Anglican Church, is then denigrated in the media. I am sure that members of the Committee are familiar with recent examples of what [can go] wrong...”
56. Respondents expressed a desire for a recalibrated policy that will work for all Diocesan organisations. “A unified stance among all Anglican institutions will better protect them against encroachments on religious freedoms. Collective solidarity will bolster their ability to withstand external pressures that may aim to restrict their religious liberty.”

Determining the form of Appendix 3

57. As outlined in Attachment A (Key issues raised in submissions), the definition of ‘Christian faith and character’ in the Exposure Draft attracted the most comments. A large volume of feedback was also received relating to the retention, amendment, or removal of the Statement of Personal Faith in the existing Policy and the function and application of the proposed Statement of Personal Commitment to Organisational Faithfulness in the Exposure Draft. These comments and feedback have informed the GPRC’s approach to the consideration of Appendix 3 of the Policy by the Synod.

¹⁸ The fact that the ACNC cannot take enforcement action against parishes and organisations which are basic religious charities for a breach of the ACNC Governance Standards (which largely reflect basic principles of good governance) reinforces the importance of the Synod exercising its responsibility to facilitate both responsible and effective governance of, and communication, collaboration, and coordination amongst, parishes and organisations.

¹⁹ See the definition of “organisation” in the Policy.

58. The GPRC recommends that all governors and leaders of Level C and D entities, whether elected or appointed by Diocesan bodies or non-Diocesan bodies, sign a personal commitment to organisational faithfulness requiring the purposes of Level C and D entities to be pursued in a manner which is consistent with the doctrine of the Diocese. This commitment is set out in Appendix 3 of the Policy and is substantially in the form set out in the Exposure Draft, albeit with some amendments reflecting feedback.
59. Such a commitment, in conjunction with the definition of “Christian faith and character”, and the enhanced process for the nomination, appointment and election of governors and leaders of Diocesan organisations in the Policy is a robust method of requiring governors and leaders to be of Christian faith and character and assuring the Synod that Diocesan organisations will be governed and led in a manner which is consistent with the doctrine of the Diocese. The only exceptions to the requirement that all governors and leaders be of Christian faith and character are where a non-Diocesan body is entitled by law, or the constitution of a Diocesan organisation currently permits, a non-Diocesan body to appoint persons as members of the governing body of a Diocesan organisation. Even in such situations, such persons must commit to exercise their role in a manner which is consistent with the doctrine of the Diocese.
60. The definition of ‘Christian faith and character’ in the Policy is based on the first two of the three Fundamental Declarations in the Constitution of the ACA and parts of the Statement of Personal Faith as outlined in Attachment B (Summary of key changes from the Exposure Draft). The GPRC has sought to align the definition of Christian faith and character to well established statements which have been accepted in the Diocese for many years.
61. The Policy includes an enhanced process for the nomination, appointment and election of governors and leaders of Diocesan organisations to be of Christian faith and character and attend regularly and be actively involved in a Bible-based church, each as attested by references or other evidence.
62. However, the motions to be considered by the Synod in relation to Appendix 3 to the Policy provide options to incorporate key elements based on the definition of “Christian faith and character” in the Policy and parts of the Statement of Personal Faith. This approach reflects both the very divided nature of the feedback described in paragraph 57, and the consensus from the feedback that this is a matter of particular importance. Given the breadth of views in the feedback and, in part, the diametrically opposed nature of the feedback received, and the sheer volume of the feedback received on this point, this question is to be settled by the Synod.
63. The Statement of Personal Faith in the existing Policy attracted a large volume of feedback, most of which focused on the negative experiences of its working in many organisations. “It has proven unworkable especially in our diocesan schools.” “The impact of some of Synod’s decisions and requirements (especially 2d) was to undermine that goodwill and to create a resistance to any exercise of influence over the candidates elected by the [alumni] to Council.” “Attaching 2d ... established a precedent for the Synod to add to core beliefs whenever they consider there be a pressing [issue] of the day. As a conservative I am wary of setting precedents that might be used by a Synod of a different make up for less worthy ends.” “It was clear from debate at Synod that the existing Statement with part 2d has sparked unintended and wanted complications.” “It caused unnecessary angst among some parents and resulted in very negative media scrutiny of our school.” “Although well intended, has created unhelpful conflict.”
64. A significant theme to emerge from the feedback related to the appropriateness of signing any kind of statement of personal faith. “The signing of a statement of belief is not sufficient to ensure compliance... much of the organisation’s work will be done by people who do not share the required beliefs.” “Not required of the people most likely to be making decisions on the frontline.” “We query the value of tests of Christianity. By our fruits we are known, not by the paperwork we sign ... Good due diligence is the key, not asking for more bits of paper.” “Someone may agree to it but not actually intend to align their behaviours with it.” “The signing of a statement does not guarantee that a person is seeking to live in obedience to Christ... other methods would give a more reliable indicator of a person’s Christian commitment.” “It is worth keeping in mind that until recent times there was no Diocesan-wide express requirement for ‘Christian faith and character’, but Diocesan organisations continued their excellent work. The devotion of much time and energy to this topic may be misplaced”.
65. Calling out a specific issue through an amendment to the Statement of Personal Faith also attracted comment. This “elevates them above other matters of faith and conduct.” “I do not believe that tried and

tested statements of faith should be amended by adding issues of current concern." "Statements about ethical behaviour should not prioritise one area of possible failure over others." "Yes this is the shibboleth of today, but there will be another shibboleth tomorrow. I'd suggest we need to find a way of calling people to uphold the teaching of the Bible which is not specific on particular cultural moment issues." "Are we to keep adding the pressing issue of the day? What are the criteria to be used?"

66. Another emerging theme from the feedback focused on the implications of the current Statement for the recruitment of leaders in our organisations. It "does not achieve the goal of filtering out members who do not actually have the required convictions, and instead inhibits potentially excellent members who are committed to an orthodox view on sexual ethics who decline nominations, due to complications that they believe might arise in other domains of their lives." The Statement is "a lightning rod opening directors up to accusations by particular interest groups and employers to accusations of being against workplace community expectations, possibly resulting in difficulties around employment." "Decisions at Synod can make these roles too perilous for some potential candidates. Today, anyone in a senior and public role (such as at a major corporate, or in the public service) may find themselves having to choose between their role on Council and their job... this means the pool of candidates for governance roles diminishes to people who are self-employed, or who are not in senior / public positions, or not in paid employment. We believe this is not a good outcome for the Diocese."
67. Of course, if the feedback in paragraphs 63-66 reflected a consensus, the way forward might be clear. Instead, the feedback received by the Committee included diametrically opposed opinions, strongly supporting the Statement of Personal Faith in the existing Policy, with some arguing that it should go further in its scope and application.
68. A Statement of Personal Faith attracted support in the following terms. "If they are Christian believers, they should be prepared to sign a commitment saying as such." "This is not a matter to be hidden or elided... [it] should be celebrated, even in the face of personal cost." "I don't think this is adequate... an unbeliever could sign the [Personal Commitment to Organisational Faithfulness] in good conscience." "The benefits of statements of personal faith is that they nail an organisation's colours to the mast and they nail an individual's colours to the mast. Of course, someone can sign a statement and not mean it, but if we were really worried about that, we probably shouldn't bother with ordination vows either!" In terms of a potential difficulty in recruiting leaders: "This how the governance policy *should* work: narrowing the pool of applicants."
69. Some feedback urged a stronger and more explicit stance. "We must, without compromise, expect all council members, governors and executive staff to sign a statement of faith authorised by the diocese that reflects the expectations of anyone in a ministry in a Sydney Anglican Church." "In the case of schools particularly, issues around gender and sexuality are 'coal face' issues, and we ought to make sure that board members are crystal clear. If we expect principals and teachers to be clear, then we must expect it of board members." There should be "an expectation of annual minister reference checks to ensure faith does match character and behaviour." Any changes would mean "bowing to external worldly pressure via the media." References should be expanded to include "sexual orientation, sexual activity, marriage, gender identity and the sanctity of life."
70. The inclusion of marriage as a specific component of a Statement received support in the following terms. "Anthropology is the key contested issue of theology/philosophy in our era... Biblical marriage is a key gospel analogue... Fidelity to the Bible's view of marriage... is a key litmus test." Marriage is "a watershed and central doctrinal issue of our age in the key contested area of anthropology". The current Statement "will assist in recruitment of faithful leaders for diocesan organisations." The "8/17 Statement of Anglican Doctrine of Marriage dated 24 September 2019 eloquently, lovingly and faithfully sets out the crucial need for the insertion and maintenance of the current wording of the Statement of Personal Faith and, in particular, the reference to marriage between one man and one woman". "In the current era, we in the Diocese should also see these matters as a litmus test: for Christian doctrinal and ethical faithfulness."
71. The feedback also asked the GPRC to consider whether the problem was with the implementation of the Statement, rather than its content. "Our heads of school have reacted against the requirements of the 2014 ordinance (*sic.*) because they and their staff are personally in the firing line. We have not laid the groundwork, prepared our people, or adequately defined our stand on these and other things. We have not worked through the consequences (legal and otherwise) and we do not have a programme in place whereby we would train our governors and employees in how to understand, implement, or defend our position. They cannot face this challenge alone."

72. In view of this feedback, it is clear that the Exposure Draft could not be revised in a way that would address such a wide range of strongly held views. The GPRC believes that on this key issue it will be necessary for the Synod to determine the way forward and, accordingly, the proposed motions provide a structured opportunity to choose between the differing visions expressed in the feedback.
73. The Synod will be asked to consider whether or not to include three additional paragraphs in the form of Appendix 3 to the Policy. As noted in paragraph 58 all governors and leaders of Level C and D entities, whether elected or appointed by Diocesan bodies or non-Diocesan bodies, sign a personal commitment to organisational faithfulness requiring the purposes of Level C and D entities to be pursued in a manner which is consistent with the doctrine of the Diocese (i.e., paragraphs 1-3 of Appendix 3 in the Policy as attached to this report).
74. The Synod will first be asked to decide whether the final version of Appendix 3 should include two new paragraphs (to be numbered 1-2 with consequential re-numbering) based on the definition of “Christian faith and character” in the Policy.
75. However, while wishing to provide the opportunity for debate, the GPRC itself does not regard the inclusion of these paragraphs as necessary to ensure either all or a significant majority of the governors and leaders of Level C and D entities will be of Christian faith and character and assure the Synod that Diocesan organisations will be governed and led in a manner which is consistent with the doctrine of the Diocese. If implemented consistently across the Diocese, the Policy will achieve these aims whether or not the relevant paragraphs are included in Appendix 3 to the Policy.
76. The Synod will next be asked to decide whether the final version of Appendix 3 should include a new paragraph 3 (with consequential re-numbering), which reproduces the text found in paragraph 2(d) of the Statement of Personal Faith. The GPRC believes that a motion of this nature should be provided to the Synod in response to the feedback received. However, paragraph 3 will not be included in Appendix 3 if Synod decides the final version of Appendix 3 should not include paragraphs 1-2.
77. If the Synod decides the final version of Appendix 3 should include paragraphs 1-2 (or paragraphs 1-3), then the Policy will require governors and leaders elected or appointed by diocesan bodies, and chief executive officers, of Level C and D entities to sign the form of Appendix 3 in the Policy as attached to this report including any new paragraphs inserted by the Synod.
78. Finally, if the Synod decides the final version of Appendix 3 should include paragraphs 1-2 (or paragraphs 1-3), then the Synod will be asked to decide if the new paragraphs are also to be included in the form of Appendix 3 to be signed by governors and leaders appointed or elected by non-Diocesan bodies.
79. The GPRC itself does not believe that it is necessary for governors and leaders appointed or elected by non-Diocesan bodies to sign a form of Appendix 3 incorporating the additional paragraphs for the Synod to be assured that Diocesan organisations will continue to be governed and led in a manner which is consistent with the doctrine of the Diocese. Such members must exercise their powers and discharge their duties in accordance with the constitution of the organisation and applicable ordinances, and ensure that the purposes of the organisation are pursued in a manner which is consistent with the doctrine of the Diocese. It should also be noted that the Policy provides that all members of Level C and Level D entities should ordinarily be elected or appointed by Diocesan Appointors, unless required by law or already provided otherwise in a constitution as at 1 September 2024.
80. There are only a limited number of circumstances where governors and leaders can be appointed or elected by non-diocesan bodies (see paragraph 59). If Synod decides the final version of Appendix 3 should include paragraphs 1-2 (or paragraphs 1-3), then not requiring such persons to sign Appendix 3 with such statements included allows groups which the law may recognise, or which for many years have been accepted, as having an interest in the governance of a Diocesan organisation to bring a different perspective to those appointed by a Diocesan body. Different perspectives can be valuable for good governance.
81. Once the form of Appendix 3 is settled, the Synod will be invited to consider the proposed Diocesan Governance Policy as a Policy of the Synod (motion 4) with consequent administrative and logistical provisions flowing from any decision of the Synod to adopt the Policy (motions 5-6).

The doctrine of the Anglican Church of Australia in the Diocese of Sydney

82. References in the Exposure Draft to “doctrines, tenets and beliefs” being “a phrase which refers to the teaching of the Anglican Church of Australia in the Diocese on any question of faith” attracted a substantial volume of comment in the feedback process. Notwithstanding some additional context in a footnote, a significant theme in the feedback was uncertainty both regarding the contents of the doctrine of the Diocese, and confusion as to where to locate this information. Attention was drawn to the incongruity of a *Property Use Policy* being a major source of doctrine, and a variety of submissions commended a simple and clear document stating the doctrines of the Anglican Church of Australia in the Diocese of Sydney in a place that could be easily accessed by interested persons, including those persons required to commit to Diocesan organisations being governed and led in a manner which is consistent with the doctrine of the Diocese.
83. The following quotes are a representative sample of this feedback. Doctrine “should be collated and readily available.” “These are not clearly identified or defined.” “At the moment, it is VERY unclear what statements of the diocese have the status of ‘Doctrine’ and what statements do not.” “Saying doctrine ‘may be declared in statements...’ makes it almost impossible to ensure that those applying the Policy have all the information they require to do so wisely.” Doctrine is currently “amorphous, difficult to locate, and subject to definitional debate, as well as dispute more generally.” “It would be reasonable to expect these being collated in a single place so that potential governors can understand what they would be committing to support the organisation to adhere to.” “The new draft says our doctrine could also be declared by ‘statements of doctrine made by the Synod or the Archbishop-in-Council’ which presumably means prospective candidates would have to know to consult the ‘Doctrine Statements’ sub-heading of the ‘Policies and Guidelines’ page of the SDS website!”
84. In the proposed Diocesan Governance Policy, the phrase “doctrines, tenets and beliefs” has been changed to “doctrine of the Diocese”. The phrase has the same meaning as “Doctrine” in the Schedule to the *Interpretation Ordinance 1985*. The Diocesan Governance Policy use of the term is not intended to add to, or detract from, the existing meaning of Doctrine in the Diocese. It is recognised that other ordinances refer to “doctrines, tenets and beliefs”. It is not intended that there be any difference between the phrases “doctrine of the Diocese” and “doctrines, tenets and beliefs” in the application of the Diocesan Governance Policy.
85. Statements in which doctrine has been declared in accordance with the definition include the Synod’s [Property Use Policy](#), which outlines the doctrine of the Diocese on matters of salvation, the human person, marriage and human sexuality, and Christian freedom, and the Synod’s [Doctrine Statement on Gender Identity](#).
86. The GPRC recommends that, in order for Appendices 2 and 3 to be properly applied, and for persons and entities to comply with the requirements of Appendices 2 and 3, a summary of the doctrine of the Diocese must be published on the Sydney Anglicans website. One of the GPRC recommendations is for a motion in which the Synod requests the Standing Committee to make such arrangements following the passing of the Diocesan Governance Policy.

Royal commission recommendation 16.50

87. The Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse (**Royal Commission**) was handed down in December 2017. Volume 16 deals with recommendations specific to religious institutions. Recommendation 16.50 states that “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.”²⁰ It is recommended that the training include reporting obligations for allegations and complaints, identifying inappropriate behaviour, recognising physical and behavioural indicators of child sexual abuse, and taking complaints relating to child sexual abuse seriously.
88. The attention of the GPRC was particularly drawn to the mention of “members of boards, councils and other governing bodies” in the recommendation. Royal Commission Recommendation 16.50, which is

²⁰ The recommendation continues: “This training should include: (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.”

specifically referenced in Appendix 2 of the proposed Diocesan Governance Policy, informs Governance Standard I(g) that the “governing body should develop policies which (i) require members to undertake safe ministry training in accordance, and otherwise comply, with the *Safe Ministry to Children Ordinance 2020* and other applicable law, ordinances and policies of the Synod relating to ministry to children and youth”. The Standard provides further detail on these requirements, and applies them to Level A, C, and D entities (i.e. to all Diocesan organisations).

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Governance Policy Review Committee response to submissions received

Appreciation for feedback

Thank you for providing a submission on the Exposure Draft of a new Diocesan Governance Policy which was published on 20 July 2023.

The Governance Policy Review Committee wishes to acknowledge the extensive time and effort that organisations and individuals have invested in their thoughtful and considered responses to the questions and issues raised in the Exposure Draft.

The Committee has received over 50 submissions, amounting to more than 200 pages. The Committee has found the feedback to be very helpful, especially highlighting areas in the Exposure Draft where omissions exist or where clarity is lacking.

While it is not possible for the Committee to respond in detail to each submission, we would like to outline some of the key issues that have been raised in the submissions. This is not an exhaustive list, as the Committee recognises that other issues will still need to be considered in preparing a revised draft.

Some notable areas of feedback

The definition of '**Christian faith and character**' in paragraph 22 attracted the most comments. A large volume of feedback was received relating to the retention, amendment, or removal of the current Statement of Personal Faith, and the function and application of the proposed Statement of Personal Commitment to Organisational Faithfulness. It is difficult to succinctly summarise the feedback, other than to observe that there is a significant divergence of views represented in the submissions, and that those views were expressed strongly.

The reference to '**Bible-based Christian church**' attracted feedback, both from submissions which agreed that it was good to include it, and from submissions that concluded that it was an unhelpful term.

The question of **nomination** and whether a nominee was required to be of Christian faith and character attracted quite a bit of comment as did the issue of whether positions may exist where nominees need not be Christians.

The second-largest volume of comments received related to the definition of '**doctrine, tenets and beliefs**' in paragraph 22. The feedback fell into two broad areas: (1) how is this phrase defined in the Diocese of Sydney, and (2) where can the doctrine of the Anglican Church in the Diocese of Sydney be found? Related to this, many submissions expressed opinions on whether or how this could be incorporated into a Governance Policy document.

The definition of the Diocese and the expression of its **purposes** in the opening paragraphs of the Exposure Draft revealed there is a wide range of opinions on this issue. Similarly, the references to a 'disciple-making purpose' for organisations who do not agree that this is their core purpose.

A significant volume of feedback related to the inclusion of '**churches**' within the policy, both in terms of exactly what was meant by this, and whether it is appropriate. The issue of a potential application to wardens and parish councillors has raised important questions about the interaction between the Policy and the *Parish Administration Ordinance 2008*.

The question of placing diocesan **schools** in their own tier generated a significant level of comment. Opinion is divided. Some submissions argued that this is justified given the different nature and purposes of schools, including their legislative environment. On the other hand, some submissions highlighted the

unity of the greater goal and purposes of all Anglican organisations, and the appropriateness of the proposed four tiers.

While the feedback has exposed significantly divergent views on many aspects of the governance of the Diocese, there is a strong consensus in favour of the **'tiered'** approach proposed in the Exposure Draft, and an equally strong view that the word 'tier' not be used.

Other issues that received comment from a number of respondents include:

- a) The **size** of a governing board. Interestingly, roughly equal numbers of responses believe that the recommended number is too high, too low, and generally about right.
- b) The requirement for a **two-thirds majority** of members of governing boards to be elected by the Synod or appointed by the Archbishop attracted wide support, with suggestions the majority should be increased to three-quarters.
- c) The role of the **Archbishop** attracted a range of comments, broadly in support of the proposed or ongoing 'visitor' or 'president' roles.

A variety of opinions have been expressed regarding references to ***Faithfulness in Service***. Some submissions regard it as a useful example of a code of conduct, while others question its relevance to members of governing bodies.

While there are elements of the feedback that can be incorporated into an amended Exposure Draft, there are also some substantial questions raised that highlight significant areas of difference that may only be able to be resolved by Synod directly expressing its opinion.

On behalf of the Committee let me again express my appreciation for the helpful feedback we have received. We would value your prayers as we continue this work.

Yours faithfully,

Rt. Revd. Chris Edwards

Chair of the Governance Policy Review Committee

8 April 2024

Summary of key changes from the Exposure Draft (2023)

	Exposure Draft (ED) July 2023	Separate Statement incorporated in the Report and Policy July 2024
Structure	Single document incorporating proposed new Policy and explanatory statements.	A separate explanatory 'Statement on Diocesan Governance' (Statement) from the Governance Policy Review Committee (GPRC) is included at paragraphs 17-52 of the report. The Statement sets out the background / purpose / context / application of the 'Diocesan Governance Policy' (Policy).
<p>Statement on Diocesan Governance Now paragraphs 17-52 of the Report to which this document is an Attachment</p>		
Introduction	Describes the Diocese, outlines "our continuing purpose as Sydney Anglicans", describes "responsible and effective governance", provides legal and structural context.	The Policy is proposed to apply to schools and organisations. A separate Parish Governance Policy is being prepared by the GPRC.
		Explicitly references the Archbishop's 'Purpose and Priorities for our Diocesan Fellowship' as context for the Statement, the Policy and the foreshadowed Parish Governance Policy.
		<p>New section inserted clarifying use of the terms "parishes" and "churches" and limiting the of application of the foreshadowed Parish Governance Policy to persons responsible for the financial and property affairs of parishes (such as wardens and members of parish councils, including rectors) in their exercise of that responsibility.</p> <p>Explicitly states that the foreshadowed Parish Governance Policy will not apply to persons responsible for the spiritual welfare of parishes (i.e., rectors and other ministers in accordance with licences and authorities from the Archbishop) in their exercise of that responsibility.</p>
Purpose	Outlines the responsibility that the Synod has to facilitate good governance and encourage organisations to pursue their purposes.	Updated outline with drafting changes.
	References to "disciple-making purposes of the Diocese" (also in ED Introduction).	Addresses discipleship in a more nuanced way reflecting the breadth of the ministry undertaken by organisations to which the Policy is proposed to apply.
Nature of Christian governance	Theological reflection and expressions of acknowledgement and thanks from the Synod to organisations.	<p>This section now contains only theological reflections (with additional Scripture references) and reference to 'Purpose and Priorities', with comments from the Synod removed.</p> <p>Expressions of acknowledgement and thanks from the Synod are now set out in motions to be considered by the Synod.</p>

Context of governance in parishes and organisations	-	<p>This is a new section providing important background information and changes in the governance environment since 2014.</p> <p>This section also sets the Policy in the context of ordinances and the application of key external standards and requirements to some organisations (as further explained below).</p>
Application	Introduces the concept of the 'four tiers' (Tiers 1-4), outlines the expansion of the scope of the Policy, and explains the omission of the Synod itself as a body to which the Policy applies.	<p>Largely unchanged, but note the use of the term 'level' to replace 'tiers' based on consistent feedback on the ED.</p> <p>The organisations within each Level A-D are largely unchanged, although Level B now applies to organisations which operate within the Diocese and use names and descriptions relating to the Anglican Church, whether or not such organisations are authorised to do so under the <i>Use of Church Names Canon 1989</i>.</p>
Revised Diocesan Governance Policy		
Introduction		
Paragraphs 1-5	-	<p>Paragraph 1 is based on paragraph 23 of the ED.</p> <p>New paragraphs 2-4 as this is now a separate document.</p> <p>Paragraph 5 is based on paragraph 21 of the ED, with additional clarifications that the Policy does not prevent compliance with applicable law, nor require acting contrary to applicable law.</p> <p>Paragraphs 5(a) and (b) are intended to clarify the operation of the Policy, especially in relation to entities which operate within the Diocese and use the word "Anglican" (or another "Church name") whether or not such entities are authorised to do so under the <i>Use of Church Names Canon 1989</i> (see above).</p> <p>Paragraph (c) recognises the use of governing body charters and reflects the practice of many Diocesan organisations.</p> <p>Paragraphs (d)-(f) reflect provisions found in other Synod policies (e.g., the <i>Property Use Policy</i>).</p>
Paragraph 6 - Definitions	Sets out definitions of key words or phrases.	<p>Many definitions substantially unchanged.</p> <p>Some new definitions added to simplify drafting.</p>
		<p>Definition of Bible-based Christian church added based on Article 2 of Chapter 1 (Fundamental Declarations) of the Constitution of the ACA –</p> <p><i>This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.</i></p> <p>The definition includes all churches of the Diocese.</p>

	<p>Definition of Christian faith and character</p>	<p>Added “personal” before “belief” in paragraphs (a)-(d).</p> <p>New paragraph (a) is based on Article 2 of the Fundamental Declarations (see above).</p> <p>Previous paragraph (a) moved to become paragraph (d) with drafting changes to reflect the new definition of canonical scriptures.</p> <p>Otherwise no change to paragraph (b) which is based on Article 1 of the Fundamental Declarations –</p> <p><i>The Anglican Church of Australia, being a part of the One Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.</i></p> <p>Otherwise no change to paragraph (c) which combines paragraphs 2(b) and (c) of the Statement of Personal Faith (SoPF) in Appendix 3 of the current <i>Governance Policy for Diocesan Organisations</i>.</p> <p>Otherwise no change to paragraph (d) which is based on paragraph 2(a) of the SoPF.</p> <p>Paragraph (e) reflects the Great Commission in Matthew 28:20a. In the interests of simplicity it does not also refer to the doctrine, sacraments and discipline of Christ, but obedience to His commands necessarily includes teaching His doctrine, administering His sacraments and following and upholding His discipline. See also Article 3 of the Fundamental Declarations –</p> <p><i>This Church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry.</i></p>
	<p>Definition of doctrine, tenets and beliefs</p>	<p>Now doctrine of the Diocese and incorporates rather than repeating the definition in the <i>Interpretation Ordinance 1985</i>. The footnote to the definition has been expanded.</p> <p>It is also noted that the Policy has not been drafted with a view to the “doctrine of the Diocese” (as defined) being equivalent to “doctrines” for the purposes of the application of Federal or State legislation to an entity.</p> <p>Where the definition is used in Appendices 2 and 3 of the Policy, it is noted that in order for the relevant Appendices to be properly applied, and for entities to comply with the requirements of the Appendices, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.</p>

Paragraphs 7-11	Standing Committee may set policy guidelines. Requirement for Standing Committee to consult on the amendment of ordinances and the Policy.	Further details clarifying the setting of policy guidelines and the amendment of ordinances and the Policy. Insertion of paragraph on organisations complying with 'Approved Standards' being presumed to comply with the equivalent standards in the Policy.
Appendix 1	Application to "Churches, Schools and Organisations".	Now refers to "Organisations".
	Reference to Tiers 1, 2, 3 and 4.	Now updated to refer to Levels A, B, C and D Level B expanded in some respects (see comments on the Statement above).
	Tier 2	As noted above, Level B now applies to organisations which operate within the Diocese and use names and descriptions relating to the Anglican Church, whether or not such organisations are authorised to do so under the <i>Use of Church Names Canon 1989</i> .
Appendix 2		
Section A – Mission Clarity		
Paragraph (a)	Previous paragraphs (a) and (b)	Previous paragraphs combined.
Paragraphs (b) and (c)	-	New paragraphs on the development of a vision and strategy (or ministry plan) and expanding the material in the previous paragraph (b) regarding the communication of information.
Paragraphs (e) and (f)	Previous paragraphs (d) and (e)	Application of the paragraphs clarified and references to the use of property added.
Previous Section B - Not-for-profit character Now Section H and substantially unchanged.		
Previous Section C - Christian Leadership Now Section B and amended as follows -		
Paragraphs (a)-(c) substantially unchanged.		
Previous paragraphs (d) and (e)	Any person nominated for election or appointment must provide evidence, consent etc. Requirements regarding the chair.	A more robust process for the nomination, appointment and election of members is set out in the new Section C (see below).
Previous paragraph (f), now paragraph (d)	Total number of members 9-14	Total number of members 6-12 (noting that this may not be appropriate for some schools).
Previous paragraph (g), now paragraph (e)	Two-thirds majority elected or appointed by the Synod or Archbishop	All members elected or appointed by Diocesan Appointors unless required by law or the constitution currently provides for members to be elected or appointed by Non-Diocesan Appointors (e.g., some school alumni associations).

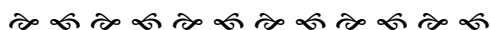
Previous paragraph (h), now paragraph (f)	Number of clergy	Minor clarifications in relations to boards etc. with 8 or less members.
Paragraph (i), now paragraph (h) of new Section C	14-year term limit	Reduced to a 12-year term limit, but with provision for an ordinance to allow the requirement to be waived under certain circumstances.
Paragraph (j), now paragraph (i) of new Section C	9-year term limit as chair	Substantially unchanged.
Previous paragraph (k), now paragraphs (g) and (h)	Appointment of chief executive officers	Split into two paragraphs with clarifications added.
<p>New Section C – Nomination, appointment, election and term of members Sets out a more detailed and robust process than has applied in the past. Clarifies that a power to elect or appoint a person to a position includes a power to remove a person from that position.</p>		
Section D	Personal Commitment to Organisational Faithfulness (here, and elsewhere in the Policy).	New heading for Section D – Statements and commitments required of members. See comments on Appendix 3 below.
<p>Section E - Role of the Archbishop</p>		
Paragraphs (a) and (b) substantially unchanged.		
Previous paragraph (c) now included in paragraph (e)(i) substantially unchanged.		
Previous paragraph (d), now paragraph (c)	If the Archbishop is not a member, the entity may designate the Archbishop as President.	If the Archbishop is not a member, the entity should not ordinarily designate the Archbishop as President.
Previous paragraph (e) now included in paragraph (e)(ii) substantially unchanged.		
Previous paragraph (f), now paragraphs (d) and (e)	If the Archbishop is President, certain visitorial rights and responsibilities flow from that.	Archbishop's rights and responsibilities still included, but with more detail and description related to the role of Visitor.
<p>Previous Section F - Governing body member responsibilities Now Section G with two substantive changes.</p>		
Paragraphs (a)-(h), now (a)-(j)	Sets out governing body member responsibilities.	Paragraph (a) split into two paragraphs and the application of the paragraphs clarified. An additional responsibility added in paragraph (j) to comply with the entity's own codes of conduct etc.
<p>Previous Section G - Additional suitability requirements Now section F simplified but substantially unchanged.</p>		
Previous paragraphs (a) and (d)	Application of standards of behaviour found in <i>Faithfulness in Service (FIS)</i> to members who are clergy and 'church workers' as defined in FIS.	Previous paragraphs combined.

Previous paragraphs (b) and (c)	Standards of behaviours for members who are not clergy and 'church workers' as defined in FiS.	Substantially unchanged, although chief executive officers added to paragraph (b).
New paragraph (d)	-	New paragraph in relation to compliance with the <i>Ministry Standards Ordinance 2017</i> by members and CEOs who are 'church workers' (as defined in the Ordinance).
Paragraphs (e)-(g) substantially unchanged.		
Section H - Not-for-profit character		
Previous Section B and substantially unchanged.		
Previous Section H - Responsibility and transparency – is now Section I.		
-	-	A Level C or D entity will be presumed to comply with any requirement in this Section if it complies with an Approved Standard which is substantially the same, or more comprehensive, than the relevant requirement.
Paragraph (g)	Development of policies	Sub-paragraph (iii) on risk management expanded. Sub-paragraph (v) added in relation to induction, professional development and training.
Paragraph (j)	Compliance with specific laws.	Sub-paragraph (ii) added in relation to employment practices.
Paragraph (m)	-	The governing body should consider sustainability issues consistent with the entity's purpose, size and resources
Section J – Indemnity and access		
A new section.		
Section K - Reporting to Synod and/or Standing Committee		
Previously Section I and substantially unchanged but now applies to Level C and D entities.		
Appendix 3	Personal Commitment to Organisational Faithfulness	Now styled a Personal Statement and Commitment to Organisational Faithfulness, although the title of this Appendix is to be finalised after the decisions of the Synod regarding the form and content of this Appendix.
		Synod will be asked to consider adding additional paragraphs based on the definition of "Christian faith and character" and/or the SoPF as more fully explained in Appendix 3.
		Addition of "wherever lawful and practicable" in paragraph 2. Acknowledgement that a person may be removed from office if they no longer agree with the statement.

Diocesan Governance Policy

26 July 2024

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Introduction and Definitions

1. In support of the shared gospel ministry of the parishes and organisations of the Diocese, and the purposes and priorities of the Diocese, this Policy sets out the Governance Standards that the Synod considers should apply to persons responsible for governing organisations in the Diocese.
2. This Policy classifies organisations in four levels as set out in Appendix 1. These are levels for the purpose of applying the Governance Standards, not a ranking or hierarchy of organisations.
3. This Policy applies to those organisations in the manner set out in Appendices 1, 2 and 3.
4. This Policy and the Governance Standards –
 - (a) set out the expectations of Synod in relation to the governance of organisations, particularly in relation to Christian leadership and conformity to the doctrine of the Diocese which are essential to the furtherance of the purposes and priorities of the Diocese, through the pursuit of the purposes of each organisation,
 - (b) does not create legally binding obligations on any organisation, except to the extent the provisions of this Policy are included, or incorporated by reference, in legislation, an ordinance, constitution or other legally binding instrument which applies to that organisation,
 - (c) where appropriate, provisions of this Policy may be included in a charter (or similar governance document) adopted by the governing body of an organisation, rather than being included in legislation, an ordinance, constitution or other legally binding instrument,

¹ The previous Policy Guidelines are now to be contained in a separate document.

² The name of this document to be finalised after the decisions of Synod regarding the form and content of Appendix 3.

- (d) does not prevent an act or practice that is necessary for an organisation or person to comply with applicable law,³
- (e) does not require an organisation or person to act in a manner which is contrary to applicable law, and
- (f) is not intended to prevent discussion and debate about contentious issues or require a withdrawal from, or the exclusion from properties, services or activities of, those who do not share the doctrine of the Diocese.

5. In this Policy –

ACA the national voluntary religious association known as the Anglican Church of Australia.

ACNC means the Australian Charities and Not-for-profits Commission.

Appointor means a Diocesan Appointor or a Non-Diocesan Appointor.

Approved Standard has the meaning in paragraph 7.

basic religious charity has the meaning set out in section 205-15 of the *Australian Charities and Not-for-profits Commission Act 2012* (C'th).⁴

Bible-based church means a church which receives the canonical scriptures as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.⁵

broader charitable purposes means the purposes of the Diocese as set out in Section 4 of the *Anglican Church of Australia Trust Property Act 1917* (NSW)⁶ or any other applicable statute, as publicly expressed by the Archbishop or the Synod for the purposes of this Policy from time to time, including the purpose articulated by the Archbishop in the [Purpose and Priorities for our Diocesan Fellowship](#).

chair means the chair of a governing body.

canonical scriptures means all the books of the Old and New Testament.

chief executive officer means the person who is responsible to the governing body for the leadership and management of an organisation in the Diocese, including the head of a school.

Christian faith and character includes⁷

- (a) personal belief that the canonical scriptures are the ultimate rule and standard of faith given by inspiration of God and contain all things necessary to salvation,
- (b) personal belief in the Christian faith as professed by the church of Christ from primitive times, and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed,
- (c) personal belief that there is only one way to be reconciled to God which is through his Son, Jesus Christ, who died for our sins and was raised for our justification, and that we are justified before God by faith only,
- (d) personal belief that the canonical scriptures are the supreme authority in all matters of faith and conduct, and
- (e) a personal commitment to living in obedience to the commands of Christ.

³ If a provision of this Policy is inconsistent with applicable law, the latter shall prevail and the organisation must comply with the applicable law.

⁴ Copies of the [Commonwealth Acts of Parliament](#) referred to in this Policy are available on the Federal Register of Legislation.

⁵ This definition is based on Article 2 of Chapter 1 (Fundamental Declarations) of the Constitution of the ACA. Receiving the canonical scriptures also implies believing and teaching them as the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

⁶ Copies of the [NSW Acts of Parliament and Diocesan ordinances](#) referred to in this Statement are available on the Sydney Anglicans website.

⁷ Paragraphs (a) and (b) of this definition are based on Articles 1 and 2 of Chapter 1 (Fundamental Declarations) of the Constitution of the ACA. Paragraphs (c) and (d) are based on the Statement of Personal Faith in the previous *Governance Policy for Diocesan Organisations*. Paragraph (e) is new and reflects the Great Commission in Matthew 28:20a. In the interests of simplicity paragraph (e) does not also refer to the doctrine, sacraments and discipline of Christ, but obedience to His commands necessarily includes teaching His doctrine, administering His sacraments and following and upholding His discipline. See also Article 3 of the Fundamental Declarations.

constitution means the relevant legislation, ordinance or instrument constituting an organisation (including where the context requires legislation or an ordinance or instrument governing the election or appointment of members).

doctrine of the Diocese has the same meaning as “Doctrine” in the Schedule to the *Interpretation Ordinance 1985*.⁸

Diocese means the Diocese of Sydney, one of the dioceses that are part of the ACA.

Diocesan Appointor means the Synod, the Archbishop or other diocesan office holder or organisation entitled to elect or appoint a person as a member of a governing body.⁹

[Faithfulness in Service](#) or FiS means the code for personal behaviour and the practice of pastoral ministry by clergy and church workers adopted by the Synod in October 2004, as amended from time to time.

Governance Standards means the standards in Appendix 2.

governing body means the body of persons responsible for governing an organisation. A governing body may also be known as a board, council or committee.

meeting means a meeting of a governing body.

member means a member of a governing body.

Non-Diocesan Appointor means a person or body (other than a Diocesan Appointor) entitled to elect or appoint a person as a member of a governing body.¹⁰

organisation means a school or another incorporated or unincorporated body (including trustees of a trust) –

- (a) which is constituted by ordinance or resolution of the Synod,
- (b) in respect of which, or whose property, the Synod may make ordinances, or the Archbishop-in-Council may impose legally binding conditions, or

⁸ The Schedule to the *Interpretation Ordinance 1985* defines “Doctrine” as follows:

“The teaching of the Anglican Church of Australia in the Diocese of Sydney on any question of faith. The sources of Doctrine include –

- (a) canonical scriptures of the Old and New Testaments,
- (b) the Christian faith as professed by the Church of Christ from primitive times, and in particular as set forth in the creeds known as the Nicene Creed and the Apostles’ Creed,
- (c) the commands, doctrine, sacraments and discipline of Christ,
- (d) the book of Common Prayer, the Ordinal and the Thirty-Nine Articles.

For the avoidance of doubt, “Doctrine” includes both faith and practice and is not limited to its meaning in the majority opinions of the Appellate Tribunal on the Primate’s References re Wangaratta Blessing Services and the Newcastle Discipline Ordinance (11 November 2020).

Doctrine may be declared in statements made by –

- (i) the Synod of the Diocese with the concurrence of the Archbishop, or
- (ii) the Archbishop-in-Council,

provided that such statements are consistent with the sources of Doctrine in paragraphs (a), (b) and (c) above.”

This Policy is not intended to add to, or detract from, the existing meaning of Doctrine in the Diocese.

Other ordinances (for example, the [Sydney Anglican Use of Church Property Ordinance 2018](#)) refer to “doctrines, tenets and beliefs”. For the purposes of this Policy, there is not intended to be a difference between “doctrine of the Diocese” and “doctrines, tenets and beliefs” in the application of the Policy.

Some Federal and State legislation and existing ordinances use a broader phrase, but others refer to doctrine or doctrines. For example, in the *Sex Discrimination Act 1984* (C’t’h) (section 4), the *Fair Work Act 2009* (C’t’h) (sections 153(2)(b), 195(2)(b), 351(2)(c) and 772(2)(b)) and the *Australian Human Rights Commission Act 1986* (C’t’h) (section 3(1)) ‘religious institutions’ are defined as organisations that are ‘conducted in accordance with the doctrines, tenets, beliefs or teachings of a particular religion or creed’, and section 56(c) of the *Anti-Discrimination Act 1977* (NSW) refers to “any other act or practice of a body established to propagate religion that conforms to the doctrines of that religion ...”.

This Policy has not been drafted with a view to the “doctrine of the Diocese” (as defined) being equivalent to “doctrines” for the purposes of the application of Federal or State legislation to an organisation. However, it is expected that organisations will seek to rely on advantages, privileges and exemptions available under Federal and State legislation (including legislation protecting religious freedom) where necessary to enable compliance with this Policy.

⁹ A Diocesan Appointor includes (a) a person or body electing a member of a governing body, (b) a person or body exercising a right to appoint a member of a governing body, and (c) the governing body of an organisation when electing or appointing a person as a member of that governing body.

¹⁰ A Non-Diocesan Appointor includes both a person or body electing a member of a governing body, and a person or body exercising a right to appoint a member of a governing body (e.g., a school alumni association).

- (c) which operates within the Diocese and uses a church name in a manner described in section 6 of the *Anglican Church of Australia Act 1976 (NSW)*,¹¹

excluding –

- (i) a parish or provisional parish constituted under or recognised as such for the purposes of the *Parishes Ordinance 1979* (including, for the purposes of this Policy, a cathedral),
- (ii) a recognised church or provisional recognised church recognised under the *Recognised Churches Ordinance 2000*, and
- (iii) a pre-school or any other organisation which is not registered and accredited for the purposes of the *Education Act 1990 (NSW)*.

Policy Guidelines means the policy guidelines adopted by the Standing Committee in accordance with paragraph 8.

Regional Council means the council of a Region constituted under the *Regions Ordinance 1995*.

school means an organisation registered and accredited for the purposes of the *Education Act*.

Standing Committee means the Committee appointed pursuant to the *Standing Committee Ordinance 1897*.

Synod means the Synod of the Diocese and includes, when the Synod is not in session, the Standing Committee of the Synod.

6. It may not be appropriate in all cases for an ordinance, charter or other document relating to an organisation to conform with this Policy in all respects.

The Governance Standards intentionally use different words to set out different expectations (e.g., “must” connotes a higher expectation than “should” or “ordinarily should”). It is more likely that it will not be appropriate for an ordinance, charter or other document to conform with this Policy in all respects when words such as “should” or “ordinarily should” (rather than “must”) are used in the relevant Governance Standard.

7. If an organisation is subject to (or able to voluntarily comply with) one of the following standards (each an **Approved Standard**)¹² -

- (a) the registration and accreditation requirements of the NSW Education Standards Authority,
- (b) the standards on corporate and academic governance in the Higher Education Standards Framework (Threshold Standards),
- (c) the standard on organisational governance in the Aged Care Quality Standards,
- (d) the standard on governance in the NDIS Practice Standards and Quality Indicators,
- (e) the NSW Child Safe Standards requiring child safety to be embedded in organisational governance, or
- (f) the standards set by the CMA Standards Council,

the organisation will be presumed to comply with the equivalent standards in section I (Responsibility and transparency) of Appendix 2 of this Policy, as outlined in Appendix 2, if it complies with the Approved Standard.

¹¹ Section 6 of the *Anglican Church of Australia Act* provides that a person shall not, for the purposes of, or in connection with, any business, trade or profession use, or cause or permit to be used, names and descriptions relating to the Anglican Church of Australia unless the person is authorised to do so pursuant to a canon of the General Synod. “Church name” is defined in the *Use of Church Names Canon 1989* to mean –

- (a) each of the names or descriptions “Church of England”, “Church of England in Australia”, “Anglican Church of Australia” or “Anglican”, and
- (b) any name, initials, word, title, addition, symbol or description which, either alone or in conjunction with other matter (i) refers to the ACA or an instrumentality of the ACA, or (ii) implies, or tends to the belief, or indicates, or is capable of being understood to indicate, or is calculated to lead persons to infer, that it is a reference to the ACA or an instrumentality of the ACA.

The *Use of Church Names Canon 1989* authorises the Archbishop-in-Council to issue and withdraw a certificate authorising the use of a “Church name” and impose conditions on the issue of such a certificate.

The term “organisation” includes organisations which operate within the Diocese and use, or cause or permit to be used, names and descriptions relating to the ACA, whether or not such organisations are authorised to do so under the *Use of Church Names Canon 1989*.

[Canons of the General Synod](#) of the ACA are available on the General Synod website.

¹² Available from the [NESA](#), [TEQSA](#), [ACQSC](#), [NDIS Commission](#), [OCG](#) and [CMASC](#) websites.

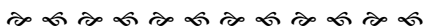
The Standing Committee may approve other standards for the purposes of this paragraph and amend Appendix 2 accordingly.

8. The Standing Committee may set policy guidelines for the constitutions of Level C and D organisations which are bodies corporate (including guidelines in relation to governing body composition, the term of office of members and casual vacancies, quorum for meetings, and the passing of resolutions).

Such Policy Guidelines may go beyond the Governance Standards but must be consistent with the Governance Standards and applied in a flexible manner reflecting Synod's relationship with Level C and D organisations.

9. Where it is proposed to amend the constitution of a Level C or D organisation which is a body corporate in order to conform with this Policy or the Policy Guidelines, a consultation process must be undertaken with the governing body of the organisation before any such amendments are put to Synod or the Standing Committee for approval.¹³ Where a governing body believes that a particular provision of this Policy or Policy Guideline should not apply, it would usually be appropriate for the governing body to provide an explanation of its position as part of the consultation process.
10. The Synod anticipates that it will amend this Policy from time to time to better align the Governance Standards with our shared ministry, and the purposes and priorities of the Diocese, and to reflect any changes to regulatory requirements. For this purpose, the Synod encourages on-going input from organisations and the members of governing bodies.

Where it is proposed to amend this Policy, the Synod intends that consultation will be undertaken with organisations before any such amendments are made.



¹³ Synod as the 'parliament of the diocese' (and the Standing Committee as delegate of the Synod) has a responsibility before God and to the wider community to facilitate both responsible and effective governance of, and communication, collaboration, and coordination amongst, parishes and organisations in the Diocese. Accordingly, consultation does not mean agreement or endorsement, as ultimately Synod has the power and responsibility to make guidelines and amend ordinances to ensure the purposes of the Diocese and its organisations are best fulfilled.

Application to Organisations

	Types of Organisations	Examples of Organisations ¹⁴	Applicable paragraphs of Appendices 2 and 3
Level A Organisations	<p>A Regional Council</p> <p>The Standing Committee</p> <p>Any other unincorporated organisation¹⁵ (other than an unincorporated organisation declared by the Standing Committee to be a Level C or D organisation¹⁶).</p> <p>(including in each case, any of their committees or subcommittees)</p>	<p>These organisations include –</p> <p>Anglican Media Council</p> <p>Archbishop of Sydney's Discretionary Trust</p> <p>Arundel House Council</p> <p>Living Faith Council</p> <p>Ministry Training and Development Council</p> <p>Sydney Anglican Indigenous Peoples' Ministry Committee</p> <p>Sydney Church of England Finance and Loans Board (Sydney Anglican Loans)</p>	<p>Part 1</p> <p>Section A, paragraphs (a), (b), (c)(i) and (d)-(f)</p> <p>Part 2</p> <p>Section B, paragraph (a) or (b) only</p> <p>Section E, paragraphs (a)-(c)</p> <p>Section F, except paragraph (g)</p> <p>Part 3</p> <p>Section G, all paragraphs</p> <p>Section H, all paragraphs</p> <p>Section I, paragraphs (a)-(h) and (n)</p> <p>Section J, paragraph (b) only</p> <p>Section K, paragraph (a) only</p>
Level B Organisations	<p>An organisation which operates within the Diocese and uses a church name in a manner described in section 6 of the <i>Anglican Church of Australia Act</i>, including organisations authorised to use the word "Anglican" (or another "Church name") under the <i>Use of Church Names Canon</i> and registered on the Use of Church Names Register maintained by the General Secretary of the ACA under the <i>Use of Church Names Canon</i>¹⁷.</p> <p>(including in each case, any of their committees or subcommittees)</p>	<p>These organisations include¹⁸ -</p> <p>Anglican Church Historical Society, Diocese of Sydney (The)</p> <p>Anglican Deaconess Ministries</p> <p>Anglican Mothers' Union</p> <p>Blue Mountains Grammar</p> <p>Anglican Youth Department</p> <p>Diocese of Sydney Ski Lodge Limited (t/as Southern Cross Alpine Lodge)</p> <p>Cranbrook School</p> <p>International Chinese School</p> <p>Kambala</p> <p>Meriden School</p> <p>Mosman Church of England Preparatory School Limited</p> <p>SCEGGS Darlinghurst</p> <p>SCEGGS Redlands</p>	<p>Part 1</p> <p>Section A, paragraphs (a), (b), (c)(ii) and (e)</p> <p>Part 2</p> <p>Section B, paragraphs (b) and (c)</p> <p>Section E, paragraphs (a)-(d)</p> <p>Section F, paragraphs (a) and (e)-(g)</p> <p>Part 3</p> <p>Section G, except paragraph (b)</p> <p>Section H, all paragraphs</p> <p>Section I, paragraphs (a)-(d) and (f)</p> <p>Section J, all paragraphs</p>

¹⁴ The column headed "Examples of Organisations" contains a non-exhaustive list of organisations which are included in the relevant level. An organisation which meets the description in the column headed "Types of Organisations" is required to comply with the applicable paragraphs of Appendices 2 and 3 even if it is not listed in the column headed "Examples of Organisations". The Diocesan Secretary may update the column headed "Examples of Organisations" as required from time to time.

¹⁵ This would include any fund or trust controlled by another Level A organisation.

¹⁶ In making such a declaration, the Standing Committee is to have regard to the similarity of the activities of the unincorporated organisation to the activities of incorporated organisations classified in Levels C or D. A power to classify such an unincorporated organisation as a Level C or D organisation includes a power to re-classify the organisation as a Level A organisation.

¹⁷ The following organisations listed in the Schedule to the *General Synod – Use of Church Names Canon 1989 Amendment Canon 2014* appear to no longer exist - Anglican Boys' Society, Anglican Girls' Friendly Society, Anglican Men's Society and Anglican Women of Australia – as their registration with the ACNC has been revoked.

There also appear to be several foundations and associations linked to some of the organisations specified in column 2 which also use uses a "Church name" (as so defined in the Canon). See footnote 11 for the definition of "Church name".

¹⁸ The list excludes organisations which appear to operate only outside the Diocese.

	Types of Organisations	Examples of Organisations ¹⁴	Applicable paragraphs of Appendices 2 and 3
Level C Organisations	<p>An incorporated organisation which conducts an enterprise in its own right (rather than an administrative function under an ordinance), has an Australian Business Number and is not a Level D organisation.</p> <p>Any fund or trust of which such an incorporated organisation is trustee.</p> <p>Any unincorporated or incorporated organisation where such an incorporated organisation appoints a majority of the members of the governing body.</p> <p>(including in each case, any of their committees or subcommittees)</p>	<p>Diocesan schools</p> <p>Abbotsleigh (The Council of)</p> <p>Arden Anglican School Council (The)</p> <p>Barker College (The Council of)</p> <p>Campbelltown Anglican Schools Council</p> <p>Illawarra Grammar School (The Council of The)</p> <p>King's School (The Council of The)</p> <p>Macarthur Anglican School Council</p> <p>St Andrew's Cathedral School (The Council of)</p> <p>St Catherine's School, Waverley (The Council of)</p> <p>Sydney Church of England Grammar School Council (SHORE)</p> <p>Tara Anglican School for Girls (The Council of)</p> <p>Trinity Grammar School (The Council of)</p> <p>William Branwhite Clarke College Council</p> <p>Other organisations</p> <p>Anglican Church Growth Corporation</p> <p>Anglican Church Property Trust Diocese of Sydney</p> <p>Anglican National Superannuation Board</p> <p>Anglican Youth and Education Diocese of Sydney (Anglican Youthworks)</p> <p>Archbishop of Sydney's Anglican Aid (The)</p> <p>Department of Evangelism and New Churches (The Board of)</p> <p>Endowment of the See Corporation</p> <p>Glebe Administration Board</p> <p>St Andrew's House Corporation</p> <p>Sydney Anglican (National Redress Scheme) Corporation</p> <p>Sydney Diocesan Services</p>	<p>Part 1</p> <p>Section A, paragraphs (a), (b), (c)(ii) and (d)-(f)</p> <p>Part 2</p> <p>Section B, except paragraph (a)</p> <p>Section C, all paragraphs</p> <p>Section D, all paragraphs</p> <p>Section E, all paragraphs</p> <p>Section F, all paragraphs</p> <p>Part 3</p> <p>Section G, all paragraphs</p> <p>Section H, all paragraphs</p> <p>Section I, except paragraphs (e) and (o)*</p> <p>Section J, all paragraphs</p> <p>Section K, all paragraphs</p> <p> </p> <p>* A Level C organisation will be presumed to comply with the any requirement in section I if it complies with an Approved Standard which is substantially the same, or more comprehensive, than the relevant requirement.</p>

	Types of Organisations	Examples of Organisations ¹⁴	Applicable paragraphs of Appendices 2 and 3
Level D Organisation	<p>An incorporated organisation declared by the Synod or the Standing Committee to be a Level D organisation for the purposes of this Policy.¹⁹</p> <p>Any fund or trust of which such an incorporated organisation is trustee.</p> <p>Any unincorporated or incorporated organisation where such an incorporated organisation appoints a majority of the members of the governing body.</p> <p>(including in each case, any of their committees or subcommittees)</p>	<p>Anglican Community Services (Anglicare)</p> <p>Anglican Schools Corporation</p> <p>Moore Theological College Council</p>	<p>Part 1</p> <p>Section A, paragraphs (a), (b), (c)(ii) and (d)-(f)</p> <p>Part 2</p> <p>Section B, except paragraph (a)</p> <p>Section C, all paragraphs</p> <p>Section D, all paragraphs</p> <p>Section E, all paragraphs</p> <p>Section F, all paragraphs</p> <p>Part 3</p> <p>Section G, all paragraphs</p> <p>Section H, all paragraphs</p> <p>Section I, except paragraphs (e) and (n)*</p> <p>Section J, all paragraphs</p> <p>Section K, all paragraphs</p> <p> </p> <p>* A Level D organisation will be presumed to comply with the any requirement in section I if it complies with an Approved Standard which is substantially the same, or more comprehensive, than the relevant requirement.</p>

¹⁹ Each of the organisations listed in the column headed "Examples of Organisations" if this Policy is adopted by Synod are deemed to have been classified as Level D organisations by the Synod.

In making such a declaration, the Synod or the Standing Committee is to have regard to the complexity of the enterprise(s) conducted by the organisation and the regulatory regime(s) applicable to the organisation. Relevant factors to be considered by the Synod or the Standing Committee would include (a) the annual revenue (including the extent of direct or indirect government funding) and net assets of the organisation, (b) external accreditation by one or more Federal or New South Wales regulatory authorities, and (c) the extent of the duties and compliance obligations imposed on the organisation and/or the members of its governing body by legislation and regulatory authorities.

A power to classify an incorporated organisation as a Level D organisation includes a power to re-classify the organisation as a Level C organisation. Any re-classification could be made by either the Synod or the Standing Committee, notwithstanding an organisation was classified as a Level D organisation by the other in the first instance.

Governance Standards

The Synod regards the following Governance Standards as applicable to all organisations (and the members of their governing bodies) in the manner indicated in Appendix 1 and this Appendix and, wherever practicable, expects all organisations to implement each of the Governance Standards applicable to them in an appropriate and demonstrable way.

The following Governance Standards intentionally use different words to set out different expectations (e.g., “must” and “will” connotates a higher expectation than “should” or “ordinarily should”). As noted in paragraph 6 of the Policy, it may not be appropriate in all cases for an ordinance, charter or other document relating to an organisation to conform with this Policy in all respects. It is more likely that this will be the case when words such as “should” or “ordinarily should” are used in the relevant Governance Standard.

Part 1

Purpose and organisational faithfulness

A. Mission clarity

- (a) The charitable purposes of the organisation –
 - (i) must be clearly expressed in its constitution, and
 - (ii) in the case of a Level A, C or D organisation, must be consistent with the broader charitable purposes, of the Diocese.
- (b) An organisation ordinarily should develop a vision and strategy (or ministry plan) for the pursuit of the charitable purposes of the organisation over a rolling 3-5 year period.

 In developing the vision and strategy (or ministry plan) the governing body should consider the types, and levels, of risk the organisation is prepared to take on, and the resources, including employees and volunteers, that will be needed to achieve the vision and strategy (or ministry plan).
- (c) The organisation ordinarily should use practical methods, such as the organisation’s website, to communicate information about the charitable purposes, vision and strategy (or ministry plan) of the organisation to -
 - (i) in the case of a Level A organisation, parishes and other Diocesan stakeholders, or
 - (ii) in the case of a Level B, C or D organisation, the public, including donors, employees and volunteers, as well as those that benefit from its activities.
- (d) An organisation registered with the ACNC ordinarily should be registered with “advancing religion” as their charitable subtype, or one of multiple charitable subtypes.²⁰
- (e) The organisation must pursue the charitable purposes for which it is established and use its property for those purposes.

Level			
A	B	C	D
Y	Y	Y	Y
	Y		

²⁰ This requirement may necessitate appropriate amendments to the constitutions of some organisations to enable those organisations to be registered with “advancing religion” as a charitable subtype.
 Registration with the ACNC “advancing religion” as a charitable subtype, or one of multiple charitable subtypes, will enhance the ability of an organisation to be regarded as a “religious institution” (or similar terminology) for the purposes of advantages, privileges and exemptions available under Federal and State legislation (including legislation protecting religious freedoms). It is expected that organisations will seek to rely on those advantages, privileges and exemptions where necessary to enable compliance with this Policy.

- (f) In addition, a Level A, C or D organisation should pursue the charitable purposes for which it is established, and use its property, in a manner –
 - (i) which is consistent with the doctrine of the Diocese,²¹ and
 - (ii) which advances the broader charitable purposes of the Diocese.

Y		Y	Y
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Part 2

Christian leadership shaped by the Bible

B. Christian leadership

- (a) The members of a Regional Council or the Standing Committee must be active members of a parish in the Diocese²² and otherwise satisfy the requirements of the constitution of the organisation.
 Members of other Level A organisations must satisfy the requirements of paragraphs B(b) and (c).
- (b) Members elected or appointed by a Diocesan Appointor must -
 - (i) be of Christian faith and character, attend regularly and be actively involved in a Bible-based church, and
 - (ii) otherwise satisfy the requirements of the constitution of the organisation.
 See also section C in relation to the nomination, appointment, election and term of members.
- (c) Other members must satisfy the requirements of the constitution of the organisation.²³
 See also section C in relation to the nomination, appointment, election and term of members.
- (d) The total number of members ordinarily should be no less than 6 and no more than 12.²⁴
- (e) All members ordinarily should be elected or appointed by Diocesan Appointors unless:
 - (i) required by law, or
 - (ii) the constitution provided for members to be elected or appointed by Non-Diocesan Appointors as at 1 September 2024.
- (f) Where the total number of members is, or may be, greater than 8, members must include at least –
 - (i) two clergy licensed in the Diocese, and

Level			
A	B	C	D
Y			
In part – see B(a)	Y	Y	Y
		Y	Y

²¹ In order for this requirement to be properly applied and for organisations to be able to comply with it, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.

²² For the purposes of this paragraph “parish” includes (a) a parish or provisional parish constituted under or recognised as such for the purposes of the *Parishes Ordinance 1979* (including a cathedral), or (b) a recognised church or provisional recognised church recognised under the *Recognised Churches Ordinance 2000*.

²³ Although other members (e.g., members of the governing body of a school elected by alumni associations) need not be of Christian faith and character, attend regularly and be actively involved in a Bible-based church, in the case of Level C and D organisations, such members are required to sign a statement in the form of Appendix 3 (see section D) which is a much stronger commitment than the previous Statement of Support for Christian Ethos which was included as transitional measure in the previous *Governance Policy for Diocesan Organisations* when it was first adopted by the Synod.

²⁴ In relation to some schools, the Synod acknowledges that it may continue to be appropriate for the total number of members of the governing body of a school to continue to exceed 12 in circumstances where the school’s constitution provides for a greater number as at 1 September 2024.

- (ii) two members with (at minimum) a three-year theological Degree from Moore Theological College or another college that is endorsed by the Archbishop for the purpose of this paragraph,

noting that the requirements of paragraphs B(f)(i) and (ii) may be met by the same people.

Otherwise, the references to “two clergy” and “two members” in paragraphs B(f)(i) and (ii) should be treated as references to “one member of clergy licensed in the Diocese” and “one member” respectively.

- (g) The chief executive officer must –
 - (i) be of Christian faith and character,
 - (ii) attend regularly and be actively involved in a Bible-based church,
 - (iii) be willing to sign a statement in the form of Appendix 3,
 - (iv) have the relevant qualifications, skills and experience, and any Christian ministry involvement, required under applicable law or the constitution of the organisation, and
 - (v) otherwise satisfy the requirements of applicable law or the constitution of the organisation.
- (h) In addition, prior to the appointment of a person as chief executive officer, the Archbishop (or his delegate) must be satisfied that the person:
 - (i) is of Christian faith and character,
 - (ii) regularly attends and is actively involved in a Bible-based church, and
 - (iii) is committed to pursuing the purposes of the organisation in a manner which is consistent with the doctrine of the Diocese.²⁵

C. Nomination, appointment, election and term of members

- (a) The governing body should put in place processes to identify persons –
 - (i) of Christian faith and character,
 - (ii) who regularly attend and are actively involved in a parish in the Diocese²⁶ or other Bible-based church,
 - (iii) with relevant qualifications, skills and experience,

as being suitable to be elected or appointed to fill vacancies on the governing body (potential nominees).
- (b) The governing body may recommend to:
 - (i) a person (a **nominator**) entitled to nominate another person for election or appointment as a member of the governing body, or
 - (ii) an Appointor,

		Y	Y
Level			
A	B	C	D
		Y	Y

²⁵ In order for this requirement to be properly applied and for organisations to be able to comply with it, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.

²⁶ For the purposes of this paragraph “parish” includes (a) a parish or provisional parish constituted under or recognised as such for the purposes of the *Parishes Ordinance 1979* (including a cathedral), or (b) a recognised church or provisional recognised church recognised under the *Recognised Churches Ordinance 2000*.

that one or more potential nominees, or persons with particular qualifications, skills and experience, be elected or appointed as a member of the governing body.

- (c) ²⁷ A nominator may not nominate, and a Diocesan Appointor will not elect or appoint, a person (the **nominee**)²⁸ as a member of a governing body unless the nominator (or, if there is no nominator, the Diocesan Appointor) -
 - (i) is satisfied that the nominee is a person of Christian faith and character and provides in writing to the Diocesan Appointor (or, if there is no nominator, retains a written record of) evidence of the nominee’s Christian faith and character which could, but need not, comprise written confirmation from any of the following:²⁹
 - (A) the senior minister of the Bible-based church attended by the nominee,
 - (B) the chair,
 - (C) the Archbishop, an Assistant Bishop or an Archdeacon in the Diocese, or
 - (D) another person or office holder nominated by the Archbishop for these purposes,

that they are satisfied as to, and can commend, the nominee’s Christian faith and character,³⁰ and
 - (ii) is satisfied that the nominee regularly attends and is actively involved in a Bible-based church, and any nominator provides in writing to the Diocesan Appointor (or, if there is no nominator, retains a written record of) the name of that church.

If the nominee is a current member seeking re-election or re-appointment, the nominator or Diocesan Appointor need not obtain evidence of the matters specified in paragraphs (i) and (ii) if they (or a previous nominator) obtained such evidence when the nominee was first elected or appointed to the governing body and the nominator has no reason to believe that such evidence is no longer true and accurate.

Additional requirements are set out in paragraphs C(d) and (e).
- (d) ³¹ A nominator may not nominate, and an Appointor will not elect or appoint, a nominee as a member of a governing body unless the nominator (or, if there is no nominator, the Appointor) -
 - (i) is satisfied that the nominee consents to the nomination and the collection of personal information, and
 - (ii) is satisfied that that the nominee is willing to sign a statement in the form of Appendix 3.

		Y	Y
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²⁷ Paragraph C(c) applies to the initial election or appointment of a person as a member of the governing body. It does not apply to the re-election or re-appointment of the person as a member of the same governing body at the expiry of their term. However, paragraph C(c) does apply to (1) a subsequent re-election or re-appointment of that person as a member of the same governing body after a break in their service as a member, and (2) the initial election or appointment of a person as a member of another governing body.

²⁸ A nominee need not be a potential nominee, or have particular qualifications, skills and experience, identified by the governing body.

²⁹ In the case of Synod elections, the requirement to provide evidence to the Synod will require an amendment to the *Synod Elections Ordinance 2000* (for example, the content and manner of making a nomination and a nominee providing a precis).

³⁰ Evidence could also, but need not, include confirmation from another person who can attest to, and commend, the nominee’s Christian faith and character.

³¹ Paragraph C(d) applies to both the initial election or appointment of a person as a member of the governing body, and to the re-election or re-appointment of the person as a member of the same governing body at the expiry of their term.

D. Statements and commitments required of members

Each election or appointment of a member of the clergy or a lay person as a member or chief executive officer is subject to the person signing a statement in the form of Appendix 3 and delivering it to the chair prior to the person taking up the role of member or chief executive officer.

Level			
A	B	C	D
		Y	Y

E. Role of the Archbishop³⁵

- (a) Except where required by an Act of Parliament, the Archbishop ordinarily should not be a member and, accordingly, the constitution of the organisation must clearly set out –
 - (i) whether the Archbishop is, or is not, a member, and
 - (ii) if a member, whether or not he has a deliberative and/or a casting vote.
- (b) If the Archbishop is a member, he should be entitled to chair meetings when present.
- (c) If the Archbishop is not a member, the constitution of the organisation ordinarily should not designate the Archbishop as President of the organisation.
- (d) If the Archbishop is not a member, the constitution of the organisation ordinarily should provide that the Archbishop is the Visitor of the organisation and entitled to exercise the responsibilities, rights and duties of a visitor established by law.³⁶
- (e) In addition, if the Archbishop is not a member, the constitution of the organisation ordinarily should clearly provide that the Archbishop has the right to –
 - (i) attend meetings and address the governing body on any pastoral or policy issue concerning the ACA in the Diocese as it applies to the organisation, including the appointment of a chief executive officer,
 - (ii) confidentially receive papers for meetings at his request,
 - (iii) visit and inspect the premises, operations and/or ministries of the organisation if he is concerned for any reason that the organisation’s charitable purposes are not being pursued in accordance with constitution of the organisation and in a manner which is consistent with the doctrine of the Diocese,³⁷ and
 - (iv) ordinarily appoint a nominee or representative to exercise any of these rights on behalf of the Archbishop.

Level			
A	B	C	D
Y	Y		
		Y	Y

³⁵ Nothing in this Policy prevents the Archbishop exercising responsibilities, rights and duties otherwise afforded to the Archbishop of Sydney by law.

³⁶ Historically within the Anglican Church, the visitor is an overseer of an autonomous ecclesiastical or charitable institution who can intervene in the internal affairs of that institution. The rights of a visitor at law include (1) settling internal disputes which cannot be resolved through the organisation’s normal processes, and (2) inspecting, or ‘visiting’, the institution (and conducting such investigations or inquiries as are necessary) to ensure it is pursuing its purposes appropriately and upholding its values and standards. The visitor in the Anglican context is usually the Bishop or Archbishop of a diocese. Significantly, disputes are able to be resolved in this way without recourse to litigation where appropriate provisions are included and retained in the constitution or governing document of the institution.

³⁷ In order for this requirement to be properly applied and for organisations to be able to comply with it, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.

F. Additional suitability requirements³⁸

- (a) Members and chief executive officers who are clergy or church workers (each within the meaning of *Faithfulness in Service*)³⁹ must comply with the applicable standards of personal behaviour and the practice of pastoral ministry set out in *Faithfulness in Service*.
- (b) Other members elected or appointed by Diocesan Appointors and chief executive officers should observe standards of personal behaviour consistent with –
 - (i) living in obedience to the commands of Christ, and
 - (ii) their obligations as a member.
- (c) Other members should observe standards of personal behaviour which are consistent with their obligations as a member.
- (d) Members and chief executive officers who are church workers (within the meaning of the *Ministry Standards Ordinance 2017 (MSO)*)⁴⁰ must comply with the requirements of the *Ministry Standards Ordinance*.
- (e) Members and chief executive officers must comply with applicable legislative requirements for working with children and/or vulnerable people.
- (f) A member or chief executive officer must not have been disqualified by the ACNC Commissioner, at any time during the preceding 12 months, from being a responsible entity of a registered entity under the ACNC Act.
- (g) A member or chief executive officer must not be a person who is disqualified from managing a corporation within the meaning of the *Corporations Act 2001 (C'th)*.

Level			
A	B	C	D
	Y		
Y		Y	Y
	Y		

Part 3

Member duties and responsibilities and organisational accountability

G. Governing body member responsibilities⁴¹

Members must –

- (a) exercise their powers and discharge their duties in pursuit of the organisation's charitable purposes,
- (b) in the case of members of the governing body of a Level A, C or D organisation, also exercise their powers and discharge their duties in pursuit of the organisation's charitable purposes

Level			
A	B	C	D
	Y		
Y		Y	Y

³⁸ These responsibilities apply notwithstanding that, in the case of some organisations, they restate applicable law.

³⁹ Section F is not intended to add to, or detract from, the existing scope and requirements of *FiS*.

⁴⁰ The definition of a church worker in the *MSO* includes clergy. The definition is different from that in *FiS*.

⁴¹ These responsibilities are the minimum expectations of the Synod, notwithstanding that they may be less extensive, co-extensive or more extensive than those applicable to the organisation, or the members of its governing board, under applicable law or other governance frameworks.

in a manner which is consistent with the doctrine of the Diocese,⁴²

- (c) act in good faith,
- (d) act honestly and fairly in the best interests of the organisation and to further the charitable purposes of the organisation,
- (e) exercise the powers and discharge the duties of the organisation with the degree of care and diligence that a reasonable individual would exercise as a member,
- (f) not use their position as a member for an improper purpose or in a manner which is inconsistent with the organisation's charitable purposes,
- (g) maintain any confidentiality of information obtained in the performance of their duties as a member, and not use such information for an improper purpose or in a manner which is inconsistent with the organisation's charitable purposes,
- (h) must exercise their powers and discharge their duties so that the financial affairs of the organisation are managed in a responsible manner,
- (i) must exercise their powers and discharge their duties so any actual, potential or perceived conflict between a member's material personal interests (including as a member of the governing body of another organisation), and the member's responsibilities set out in the preceding paragraphs, are disclosed and managed in a proper manner, and
- (j) comply with any codes of conduct, charter, policy or similar requirement adopted by the governing body of the organisation which are applicable to them.

Y	Y	Y	Y
Level			
A	B	C	D
Y	Y	Y	Y
Level			
A	B	C	D
Y	Y	Y	Y

H. Not-for-profit character

- (a) The funds and other property of the organisation must not be distributed for the private benefit of individuals or any other organisation -
 - (i) during the operation of the organisation, other than in the pursuit or furtherance of the organisation's charitable purposes, or
 - (ii) on its winding-up or dissolution, other than in the pursuit or furtherance of similar charitable purposes.
- (b) The organisation must comply with its not-for-profit character.

I. Responsibility and transparency⁴³

A Level C or D organisation will be presumed to comply with the any requirement in this section I if it complies with an Approved Standard which is substantially the same, or more comprehensive, than the relevant requirement.

- (a) The organisation must at all times act so that its on-going operations, the safety of people in its care and the safety of its

⁴² In order for this requirement to be properly applied and for organisations to be able to comply with it, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.

⁴³ These responsibilities apply notwithstanding that, in the case of some organisations, they restate applicable law.

- assets comply with applicable law, and ordinances and policies of the Synod applicable to the organisation.
- (b) The governing body ordinarily should have the power to delegate the performance of any of its functions to one or more committees provided any such committee is chaired by a member and reports the exercise of its delegated functions to the next meeting.
 - (c) An organisation registered with the ACNC must comply with the ACNC External Conduct Standards (if applicable).
 - (d) The organisation must not, and its governing body must not allow organisation to, operate while insolvent.
 - (e) An organisation registered with the ACNC as a basic religious charity should comply with the ACNC Governance Standards.
 - (f) An organisation registered with the ACNC (and which is not a basic religious charity) must comply with the ACNC Governance Standards.
 - (g) The governing body should develop policies⁴⁴ –
 - (i) which require members to undertake safe ministry training in accordance, and otherwise comply, with the *Safe Ministry to Children Ordinance 2020* and other applicable law, and ordinances and policies of the Synod relating to ministry to children and youth applicable to the organisation,⁴⁵
 - (ii) which require appropriate identification and management of related party transactions,
 - (iii) for the management of risks to the organisation (including the obtaining of insurance where appropriate and, in the case of a Level C or D organisation, a statement of the organisation’s risk appetite, a risk register and a risk management framework that outlines the approach to identifying, assessing and mitigating risk),
 - (iv) for the induction, professional development and training of members in matters relevant to the organisation’s operations including governance practices, and
 - (v) for the induction, professional development and relevant training of members, employees, contractors and volunteers so that they are aware of their respective legal responsibilities (including requirements for work, health and safety, and working with children, youth and/or vulnerable people).
 - (h) The organisation must maintain an adequate level of accountability and transparency to –
 - (i) the Synod in accordance with applicable ordinances,
 - (ii) in other cases, members in accordance with its the constitution of the organisation, and
 - (iii) donors, employees, volunteers and other persons that benefit from its activities.

	Y	Y	Y
	Y		
Y		Y	Y

⁴⁴ In developing these and other policies, it is suggested that the governing body have regard to the [Not-For-Profit Governance Principles](#) published by the Australian Institute of Company Directors (AICD).

⁴⁵ This requirement reflects, and is intended to give effect to, Recommendation 16.50 of the [Final Report](#) of the Royal Commission into Institutional Responses to Child Sexual Abuse.

- (i) A Level C organisation ordinarily should, and a Level D must, have a charter which sets out the responsibilities of the governing body including -
 - (i) the role of, and position descriptions for, the chief executive officer and senior management of the organisation,
 - (ii) matters specifically reserved for governing body decision-making, and
 - (iii) the governing body's operating protocols.⁴⁶
- (j) The organisation must at all times act so that -
 - (i) personal information (as defined in the *Privacy Act 1988* (C'th)) is managed in accordance with applicable law, and ordinances and policies of the Synod applicable to the organisation, and
 - (ii) the employment practices of the organisation comply with applicable Federal and State legislation.
- (k) The governing body of a Level C organisation ordinarily should, and of a Level D organisation must, develop effective processes which require –
 - (i) that the collective qualifications, skills, experience, other credentials and gender balance of its members are adequate having regard to its charitable purposes and the activities the organisation it undertakes in pursuit of its charitable purposes,
 - (ii) the induction of new members and the ongoing training and development of existing members,
 - (iii) the regular review of the performance of the governing body, and
 - (iv) the regular review and updating (if required) of the qualifications, skills and experience (particularly those required under applicable law or its constitution), other credentials and gender balance of its members, member succession planning and governing body renewal to be undertaken under the direction of the chair.
- (l) The organisation should maintain as a reference for members an accessible record of the laws and ordinances by which it is constituted or regulated and any other documents or policies by which it is governed.
- (m) The governing body should consider sustainability issues consistent with the organisation's purpose, size and resources.
- (n) Members should not be remunerated for their service as members except by way of reimbursement for reasonable out-of-pocket expenses.
- (o) The governing body may develop a policy for the remuneration of the members of its governing body for their service as members (including by way of reimbursement for reasonable out-of-pocket expenses) in accordance with applicable law and ordinances applicable to the organisation, subject to the maximum annual remuneration amount for the organisation being approved by the Standing Committee.

		Y	Y
Y			
			Y

⁴⁶ In developing such a charter, it is suggested that the governing body have regard to the Not-For-Profit Governance Principles published by the AICD.

J. Indemnity and access

- (a) The organisation should assess whether it is reasonable and in the best interests of the organisation to -
 - (i) to the extent permitted by applicable law, indemnify each member against liabilities (whether actual, contingent or prospective) incurred to another person (other than the organisation) -
 - (A) which relates to the member serving or having served as a member, and
 - (B) which does not arise out of conduct involving lack of good faith by the member, and
 - (ii) enter into an appropriate deed setting out the terms and conditions of such indemnity, and
 - (iii) to the extent permitted by applicable law, obtain and pay the premium on an appropriate directors and officers liability policy which covers each member.
- (b) Each Level A and B organisation ordinarily should, and each Level C and D organisation must –
 - (i) keep a complete set of minutes of, and papers considered during, each meeting in chronological order and in secure custody for at least 12 years after the date of the meeting,
 - (ii) provide copies of those records to a member or former member for the purpose of responding to a claim which relates to the member serving or having served as a member, and
 - (iii) provide each member and former member with reasonable access to inspect the records from their period of service as a member for any other legitimate purpose for at least seven years after the member ceases to be a member.

Level			
A	B	C	D
	Y	Y	Y
Y			
Level			
A	B	C	D
Y			
		Y	Y

K. Reporting to Synod and/or Standing Committee

- (a) The organisation must provide annual and other reports in accordance with applicable law and ordinances applicable to the organisation.
- (b) An organisation which manages church trust property must submit to the Synod for tabling an annual report or such other reports as Synod are required in accordance with applicable ordinances and must take reasonable steps to be able to provide assurance that such reports are accurate, complete and provided on a timely basis.
- (c) Members of the Synod must have reasonable access to the annual reports of the organisation tabled at the Synod and must have an adequate opportunity to ask and have answered questions about the governance of the organisation.
- (d) The organisation must promptly advise the Standing Committee of –
 - (i) any failure to comply with –

- (A) applicable governance standard or requirement, or any financial or prudential reporting requirement, of any government authority (other than the ACNC) likely to lead to loss of any licence or approval required to conduct current activities, or
- (B) the financial or other covenants under any agreement with a bank or other financial institution for the provision of financial accommodation in excess of \$10,000,000 likely to lead to the early termination of such financial accommodation, and
- (ii) any event or circumstance which may result in the organisation (or any member) being indicted in relation to the alleged commission of an offence under any law punishable on conviction by a penalty that may include imprisonment for a maximum period -
 - (A) if the offence involves fraud or dishonesty - 3 months or more, or
 - (B) in any other case -12 months or more.

		Y	Y
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Personal Statement and Commitment to Organisational Faithfulness⁴⁷

The following motions are to be separately considered at Synod in relation to Appendix 3 before Synod considers the Policy as a whole⁴⁸ –

Motion 1: Synod, noting the report “Report of the Governance Policy Review Committee”, agrees that the following two paragraphs be inserted in the form of Appendix 3 of the proposed Diocesan Governance Policy as new paragraphs 1 and 2 (with consequent re-numbering):

- “1. I believe -
- (a) that all the canonical scriptures of the books of the Old and New Testaments are the ultimate rule and standard of faith given by inspiration of God and contain all things necessary to salvation,
 - (b) in the Christian faith as professed by the church of Christ from primitive times, and in particular as set forth in the creeds known as the Nicene Creed and the Apostles’ Creed, and
 - (c) that there is only one way to be reconciled to God which is through his Son, Jesus Christ, who died for our sins and was raised for our justification, and that we are justified before God by faith only.
2. I also believe that all the canonical scriptures of the Old and New Testaments are the supreme authority in all matters of faith and conduct and am personally committed to living in obedience to the commands of Christ.”

If Motion 1 is carried Motions 2 and 3 are considered. If Motion 1 is not carried Motions 2 and 3 lapse and will be withdrawn.

Motion 2: Synod agrees that the following paragraph be inserted in the form of Appendix 3 of the proposed Diocesan Governance Policy as a new paragraph 3 (with consequent re-numbering):

- “3. I also believe that this faith produces obedience in accordance with God’s word, including sexual faithfulness in marriage between a man and a woman, and abstinence in all other circumstances.”

Motion 3: Synod, noting that the proposed Diocesan Governance Policy will require, for a Level C or D organisation –

- (a) members of the governing body elected or appointed by Non-Diocesan Appointors to sign the form of Appendix 3 as shown in Synod Book 1, and
- (b) members elected or appointed by Diocesan Appointors and chief executive officers to sign the form of Appendix 3 as shown in Synod Book 1 including any new paragraphs inserted by resolution of the Synod,

agrees that members elected or appointed by Non-Diocesan Appointors must likewise sign the form of Appendix 3 including any new paragraphs inserted.

If Motion 3 is carried, the relevant paragraphs from Motions 1 and 2 (with consequent re-numbering), will be included in the form of Appendix 3 to be signed by all members of the governing body, and the chief executive officer, of a Level C or D organisation.

If Motion 3 is not carried, the relevant paragraphs from questions 1 and 2 (with consequent re-numbering), will be only included in the form of Appendix 3 to be signed by all members of the governing body of a Level C or D organisation elected or appointed by a Diocesan Appointor, and the chief executive officer of a Level C or D organisation.

Personal Statement and Commitment to Organisational Faithfulness⁴⁹

1. I acknowledge that the purposes of [*insert name of organisation*] (the “**Diocesan organisation**”) as set out in [*insert name of the Diocesan organisation’s constitution*] (“**constitution**”) are to be pursued in a manner which is consistent with the doctrine of the Diocese.**
2. As [a member / a member of [*insert name of the governing body*] / the chief executive officer]* of the Diocesan organisation I shall endeavour to –

⁴⁷ The title of Appendix 3 to be finalised after the decisions of Synod regarding the form and content of this Appendix 3.

⁴⁸ If Motion 1 is carried, or Motions 1 and 2 are both carried, then the form of this Appendix 3 (including the addition of explanatory notes depending on whether Motion 3 is carried or not) to be included in the proposed Policy when Synod considers the Policy as a whole will be amended to reflect or implement the decisions of Synod.

⁴⁹ This document is only required to be signed by members of the governing body, and the chief executive officer, of a Level C or D organisation.

The title of this document will be finalised after the decisions of Synod regarding the form and content of this Appendix 3.

- (a) exercise my powers and discharge my duties in accordance with the constitution, applicable law and ordinances applicable to the Diocesan organisation,
 - (b) wherever lawful and practicable, exercise my powers and discharge my duties so that the provisions of Appendix 2 of the Diocesan Governance Policy applicable to *[insert name of the governing body]* are implemented by the Diocesan organisation in an appropriate and demonstrable way, and
 - (c) wherever lawful and practicable, exercise my powers and discharge my duties so that the Diocesan organisation's purposes are pursued in a manner which is consistent with the doctrine of the Diocese.**
3. I agree that my continuance as a [member / a member of *[insert name of the governing body]* / the chief executive officer]* is dependent upon my continuing agreement with this statement. I undertake to resign if this ceases to be the case and also acknowledge that I may be removed from office if this ceases to be the case.

Signature

Full name (in block letters)

Date:

* Delete whichever is not applicable.

** In this statement "doctrine of the Diocese" has the same meaning as "Doctrine" in the Schedule to the *Interpretation Ordinance 1985*. See also footnote 8 to the Policy. In order for the requirements of the Diocesan Governance Policy to be properly applied, and for persons to be able to comply with it, an outline of, and references to, the doctrine of the Diocese is to be made available on the Sydney Anglicans website.

Parochial Cost Recoveries Ordinance 2024

Explanatory Report

Key Points

- The total parochial network costs for 2025 (Attachment 1), are expected to be 12.3% higher in 2025 than in 2024, 8.4% higher in 2026 and 8.7% higher in 2027.
- The main factors contributing to the increase in parochial network costs for 2025 are an increase in the expected costs of the Parish property and liability insurance program, an increase in the parish related costs of the Office of the Director of Safe Ministry and an increase in the cost of the Anglican Church Property Trust's management fee for property related services to parishes.
- The variable Parochial Cost Recoveries (**PCR**) charge for parishes with property is expected to be 8.31% in 2025, 8.60% in 2026 and 9.07% in 2027 (compared to 8.03% in 2024). The percentages for 2026 and 2027 are based on assumptions about future network costs and parish net operating receipts.
- The increase in the variable PCR charge percentage for 2025, due to the increase in the parochial network costs, has been mitigated by an increase of 9% in parish Net Operating Receipts (**NOR**) for 2023.
- The variable PCR charge for parishes without property has been set at 50% (2024 and previous years: 60%) of the amount of the charge for parishes with property. The reduction in the PCR percentage has arisen from a review of the cost of the various elements of the Parish property and liability insurance program applicable to parishes with and without property.
- The estimated total ministry costs per clergy in 2025 is expected to rise by approximately 9% for ministers and 6% for Assistant Ministers. This is due to an expected increase in the cost of the Stipend Continuance insurance and the increase in superannuation and long service leave contributions as a result of an increase of 4.1% in the recommended minimum stipend for 2025.
- While these estimates represent the best figures currently available, the proposed Parochial Cost Recoveries Ordinance 2024 allows Standing Committee to set the actual charge for 2025, based on the formula in the Schedule to the Ordinance.
- The Church Land Acquisition Levy will continue at the previous rate of 2% of the net operating receipts of each parochial unit, in accordance with the *Church Land Acquisitions Levy Ordinance 2022*. Attachment 2 contains the details of the amount payable by each parish in 2025 for the Church Land Acquisition levy.
- Attachment 2 also includes the property income received by each parish in 2023 and the resulting Levy payable in 2025 in accordance with the *Property Receipts Levy Ordinance 2018*.

Purpose

1. The purpose of this report is to provide explanatory comments on the specific proposed sources and applications of funds to be recovered from and levied on parishes in 2025 and an indication of the amounts for 2026 and 2027.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill for the proposed Parochial Cost Recoveries Ordinance 2024 as an ordinance of the Synod.

Background

4. The Bill for the proposed Parochial Cost Recoveries Ordinance 2024 (**the Bill**) and this Explanatory Report have been prepared in accordance with the requirements of clause 5 of the *Cost Recoveries Framework Ordinance 2008*. The Bill provides for the charges to be recovered from and levied on parishes in 2025 in a manner that is broadly similar to the actual charges and levies payable in 2024. This report should be read in conjunction with the broader statements of policy intent and explanations contained in the ‘*Statement of Funding Principles and Priorities 2025 – 2027*’ (p258ff.).
5. The details of the components of the cost recoveries charge in respect of parochial network costs and ministry costs under the Bill are shown in **Attachment 1** to this report. The estimate of the amount of the variable Parochial Cost Recoveries charge, the Church Land Acquisitions Levy and the Property Receipts Levy to be paid by each parochial unit in 2025 are shown in **Attachment 2** to this report.

Parochial network costs

6. The estimated parochial network costs expected to be recovered in 2025 from the variable Parochial Cost Recovery (**PCR**) charge is \$11,282,499. In 2026 and 2027, the corresponding amounts are \$12,224,708 and \$13,284,339.
7. The estimated variable PCR charge percentages are 8.31% in 2025, 8.6% in 2026 and 9.07% in 2027. This represents a 3.5% increase in the charge percentage from 8.03% in 2024 to 8.31% in 2025. The percentages for 2026 and 2027 are based on assumptions about future network costs and parish net operating receipts.
8. The parochial network costs are expected to rise by 12.3% in 2025. The main contributors to this are an increase in the parish property and liability insurance program, an increase in the parish related costs of the Office of the Director of Safe Ministry and an increase in the cost of the Anglican Church Property Trust’s (**ACPT**) management fee for property related services to parishes. We note that ACPT is now proposed to be a part of Sydney Anglican Property, subject to the ratification of the Synod, but for this report it will be referred to as the ACPT.
9. The increase in the parochial network costs for 2026 and 2027 and the corresponding increases in the PCR charge percentages are due to a forecast increase of 10% p.a. in the cost of the parish property and liability program. It is noted that it is difficult to forecast future insurance costs due to the many variables involved, and the forecasted increases therefore take a conservative view.

PCR charge for parishes without property

10. The variable PCR charge for parishes without property is lower than the charge for parishes with property, reflecting that there is no property insurance costs attributable if a parish does not own property. For the 2025 – 2027 triennium, the variable PCR charge for parishes without property has been set at 50% (2024 and previous years: 60%) of that applicable to parishes with property. The reduction from 60% to 50% has arisen from an analysis of the property insurance cost component of the parish property and liability insurance program. It is intended that this percentage be reconsidered for each triennium.
11. The Bill includes a provision clarifying that if a parish or recognised church owns only strata title property, it will be treated as if it was a parish without property. This provides an equitable outcome as in the case of strata the body corporate is responsible for paying for the insurance of the building. Currently this provision is expected to benefit only one recognised church.

Office of the Director of Safe Ministry

12. The volume and nature of the parish related work of the Office of the Director of Safe Ministry (**ODSM**), formerly the Professional Standards Unit, has expanded over time due to the inclusion of complaints of “misconduct”, including bullying and domestic abuse, in the scope of the ODSM’s work. Accordingly, the overall cost of the ODSM is expected to rise by 22% or \$277,000 in 2025. This

increase is due to a combination of increased SDS cost recovery charges, staffing and investigation costs.

ACPT management fee payable by parishes with property

13. The ACPT has advised that the cost of managing parish property will increase by 15% in 2025, reflecting an increase in the SDS cost recovery charge. This is due to an historical under recovery of the full costs by SDS and the normal increase in costs for staff and overheads (including rent) in 2025. The Diocesan Resources Committee will monitor the cost of the ACPT management fee to ensure that the amount covers only the costs of Sydney Anglican Property (**SAP**) managing parish property, given that it is intended that SAP's other work is funded from the Property Receipts Levy.

Parish property and liability insurance program

14. The balance of the parish property and liability insurance program is expected to cost \$8.16 million in 2025 (a 12% increase compared to the 2024 budget amount). This increase is due to ongoing increases in insured values for property, the costs of uninsured risks relating to historical matters and the PCR absorbing a higher component of the Cathedral's insurance costs in 2025.
15. For some time, the Synod has recognised that the work of the Cathedral is both a responsibility of the Diocese as a whole (i.e., the Synod) and of the parishioners of the Cathedral. With that in mind, in recent years the Synod has worked to take on board as much of the costs of insurance of the Cathedral as possible by transferring all (or at least a proportion) of those costs from the PCR budget to the Synod budget, specifically the Cathedral's -
 - (a) share of the normal parish insurance program costs, the largest part of which is the building insurance (the Industrial and Special Risks (**ISR**) policy covering fire and theft etc up to \$150 million per location), and
 - (b) ISR Excess of Loss policy, and
 - (c) 4th Excess Liability policy.
16. The cost of the two Cathedral specific policies is estimated to be \$551,000 in 2025. The cost of these policies has been included in the Synod budget and is excluded from the parochial network costs. This is consistent with the Synod's practice in recent years.
17. The Cathedral's share of the cost of the normal parish insurance program is estimated at \$565,000 for 2025. In 2025, due to the prioritisation of other funding recipients, the Synod budget cannot accommodate as high a proportion of the Cathedral's insurance compared to 2024, and as a result, \$390,000 referable to the cost of the Cathedral's insurance has been included in the parochial network costs.

Parish Risk Management program

18. The Parish Risk Management Program is estimated at \$278,000 in 2025, a 3.2% increase on 2024. The main component of this item is the cost of legal advice provided to parishes by the SDS Senior Legal Counsel and other legal staff.

Safe ministry training program

19. The amount allocated for the Safe Ministry Program in 2025 remains unchanged from 2024 with any increased costs being funded from the additional amount allocated to ODSM.

Ministry Spouse Support Fund

20. The balance of the Ministry Spouse Support Fund has been reviewed and is sufficient given the number and amount of support payments from the fund. Accordingly, no new funding has been allowed for in 2025.

Parish contribution to the cost of the Diocesan archives

- 21. The amount allocated in 2025 for the parish contribution to the Diocesan archives has been increased by CPI only.

SDS cost recovery charge for managing the PCR Fund 951

- 22. The SDS cost recovery charge is expected to increase by 4.5% in 2025 reflecting SDS's increases in costs for staff and overheads (including rent) in 2025.

Voluntary relinquishment of incumbency

- 23. There have been no further calls on the Archbishop's Discretionary Trust (**ADT**) to contribute on behalf of the Diocese in connection with the Voluntary Relinquishment of Incumbency Policy. Accordingly, nothing has been required to be included in the parochial network costs for 2025 to reimburse the ADT.

Generally

- 24. Following a review of the amounts held in all the funds under the control of the Synod, including the PCR group of funds, the Finance Committee has identified that the working capital of the PCR Fund 951 contains \$258,000 in excess of current or likely future requirements. This arises from a reassessment of the amount of working capital required by the fund as the timing of receipts and payments within the fund have been aligned. It is recommended that this excess be utilised to reduce the amount of the parochial network costs in 2025 in recognition that the Ministry Costs component of PCR will increase as a result of higher Stipend Continuance insurance costs.
- 25. The Standing Committee has been seeking to limit the impact on parish finances and rise in the variable PCR percentage, given the consistent increase in costs over the last 10 years. The following table shows the movements in parochial network costs, total net operating receipts and the variable PCR percentage payable by parishes with property over the last 10 years –

Year	Parochial network costs	Total operating receipts	Variable PCR percentage
2025	\$11.3m	\$138.0m	8.3%
2024	\$10.0m	\$126.6m	8.0%
2023	\$9.7m	\$122.7m	8.0%
2022	\$9.3m	\$136.6m (<i>incl. JobKeeper</i>)	6.9%
2021	\$8.3m	\$122.9m	6.8%
2020	\$7.5m	\$116.9m	6.4%
2019	\$6.9m	\$112.5m	6.2%
2018	\$5.5m	\$110.0m	5.1%
2017	\$5.3m	\$104.3m	5.1%
2016	\$5.2m	\$101.2m	5.2%

Net operating receipts

- 26. Audited financial statements have been received from all parishes due to report for the year ended 31 December 2023. All these financial statements have been reviewed, queries resolved, and the relevant data captured in the SDS database.
- 27. The aggregated data reveals total net operating receipts have increased from \$126.6m in 2022 to \$138.0m in 2023 (an increase of 9.0%).
- 28. The net effect of a 12% increase in total parochial network costs and a 9% increase in aggregate net operating receipts results in the variable PCR charge percentage payable in 2025 by parishes with property increasing from 8.03% to 8.31% (4.15% for parishes without property).

Ministry costs

29. As is usual, some of the components of the ministry costs for 2025 are estimated because the relevant information is not available. The actual PCR charge for 2025 may be adjusted to reflect the actual cost of these components. The main unknown amount is the cost of the Stipend Continuance Insurance (**SCI**) premium. Based on the information available at this stage, in aggregate the ministry costs for 2025 are expected to be approximately 9.1% higher than the 2024 cost for rectors and 6.3% for assistant ministers (see Attachment 1).

Superannuation

30. Standing Committee has determined the recommended minimum stipend to apply from 1 January 2025 to be \$79,293 representing a 4.1% increase on 2024. Accordingly, the superannuation contribution required for 2025 is \$13,480 for rectors and assistant ministers with >7 years of service, based on a 17% superannuation contribution rate.

Long service leave

31. The actual Long Service Leave (**LSL**) contribution for 2025 will not be known until set by the General Synod LSL Fund in late 2024. Accordingly, for now the LSL contribution has been estimated based on a 4.1% increase over the figure for 2024 to account for the known Sydney diocese stipend increases for 2025.

Stipend Continuance Insurance

32. In 2021, Standing Committee agreed to renew the SCI cover on the basis that rectors should continue to be covered until age 65 (since they had tenure), but for assistant ministers the cover would be limited to age 65 or 5 years, whichever occurred sooner. This change in the conditions of the cover resulted in a significant saving in the premium for the SCI cover for assistant ministers, beginning in 2022.
33. A three-year rate guarantee period expires on 31 December 2024 resulting in the need to re-tender the SCI policy. The final results of the tender will not be available until Q4 2024. The broker assisting SDS with the tender has advised that the market for this type of insurance is tight and premiums are rising significantly on renewal, principally due to insurers suffering underwriting losses. The SCI premiums for 2025 have been estimated based on an assumed 25% increase in the cost of premiums. For a rector, a 25% increase would result in an increase of \$1,184 p.a. in the premium component of PCR ministry costs.

Other matters

34. The estimated parochial network and ministry costs represent the best available amounts. However, if the actual costs later vary from the estimates, the Bill to be passed by Synod in September this year allows for the actual charge for 2025 to be based on the formula in the Schedule to the Ordinance.
35. It is expected that the actual cost of a number of the components will vary from the estimates in this report and that both the final variable PCR charge percentage and the final ministry costs per clergy will vary slightly from the estimates in this report when determined by the Standing Committee later this year.
36. The *Church Land Acquisitions Levy Ordinance 2022* provides for the Levy to continue for the 10 years 2023-2032 under the current formula with the Levy payable by each parish calculated at 2% of that parish's net operating receipts from the year two years prior. For convenience the amount of the Church Land Acquisitions Levy payable by each parish in 2025 is shown in Attachment 2 to this report.

Property Receipts Levy

37. For convenience, Attachment 2 to this report also shows the amount of property income subject to the Property Receipts Levy (**the Levy**) received by each parish in 2023, and the amount of the Levy payable on that property income in 2025. The total property income subject to the Levy was 11.6m (2022: \$10.3m), an increase of 21%. The total amount of the Levy payable by 82 parishes in 2025 is \$1.14 million (2024: 69 parishes and \$850,000).
38. Where a parish's property income subject to the Levy calculated in accordance with the Property Income Worksheet would otherwise be a negative number it has been shown in Attachment 2 as '-' so that the total income figure is not distorted.
39. In accordance with clause 4 of the *Property Receipts Levy Ordinance 2018*, parishes that receive property income that is subject to an ordinance applying some of that income for non-parish purposes and parishes for which the Standing Committee declares by ordinance or resolution that the Levy does not apply to the whole or part of their property income (indicated by a * next to their levy amount) pay no Levy on that income subject to an ordinance or resolution, but pay a higher rate of Levy on their other property income that is subject to the Levy (unless the Standing Committee declares by ordinance or resolution that such income is not to be included in the calculations).

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Parochial Cost Recovery charges for 2025, 2026 and 2027

	Actual for	Proposal for		
	2024	2025	2026	2027
	\$	\$	\$	\$
Parochial Network Costs				
Anglican Church Property Trust (ACPT)				
ACPT management fee payable by all parishes with property	1,028,380	1,185,000	1,220,550	1,257,167
Parish property and liability insurance program	7,270,472	8,157,288	8,952,000	9,854,000
Parish risk management program	269,223	277,838	286,173	294,758
Office of Director of Safe Ministry				
Parish related costs	1,253,000	1,530,000	1,575,900	1,623,177
Reimbursing Synod Risk Reserve for non-standard expenses	-	-	-	-
Safe ministry training program	162,240	162,240	167,107	172,120
Ministry Spouse Support Fund	-	-	-	-
Provision for relief and remission of PCR charges	-	-	-	-
Parish contribution to the cost of Diocesan archives	79,559	82,105	84,568	87,105
SDS cost recovery charge for managing the PCR Fund 951	235,434	246,029	253,410	261,012
less amount drawn from the working capital in PCR Fund 951	(255,000)	(258,000)	(215,000)	(215,000)
less amount drawn from the working capital in Long Service leave Fund 953		(100,000)	(100,000)	(50,000)
	10,043,308	11,282,499	12,224,708	13,284,339
<i>% increase on previous year</i>	3.5%	12.3%	8.4%	8.7%
Total Net Operating Receipts 2022, 2023, 2024 and 2025.	126,639,652	138,020,571	142,161,188	146,426,024
Variable PCR charge percentage (parochial units with property)	8.03%	8.31%	8.60%	9.07%
Variable PCR charge percentage (parochial units without property)	4.82%	4.15%	5.16%	5.44%
	Actual for	Proposal for		
	2024	2025	2026	2027
	\$	\$	\$	\$
Ministry costs (per F/T minister)				
Ministers				
Superannuation contribution	12,949	13,480	14,019	14,440
Long service leave contribution	1,855	1,931	2,008	2,069
Clergy Care -				
Stipend Continuance Insurance	4,737	5,921	6,158	6,343
Clergy Assistance Program	150	156	162	167
Sickness & accident fund	125	125	130	134
Cost per minister	\$ 19,816	\$ 21,613	\$ 22,478	\$ 23,152
<i>% increase on previous year</i>	3.7%	9.1%	4.0%	3.0%
Assistant Ministers (7+ years, Senior Assistant Ministers)				
Superannuation contribution	12,949	13,480	14,019	14,440
Long service leave contribution	1,855	1,931	2,008	2,069
Clergy Care -				
Stipend Continuance Insurance	1,757	2,196	2,284	2,353
Clergy Assistance Program	150	156	162	167
Sickness & accident fund	125	125	130	134
Cost per minister	\$ 16,836	\$ 17,888	\$ 18,604	\$ 19,162
<i>% increase on previous year</i>	4.4%	6.3%	4.0%	3.0%

Assistant Ministers (1-6 years)				
Superannuation contribution	11,654	12,132	12,617	12,996
Long service leave contribution	1,855	1,931	2,008	2,069
Clergy Care -				
Stipend Continuance Insurance	1,757	2,196	2,284	2,353
Clergy Assistance Program	150	156	162	167
Sickness & accident fund	125	125	130	134
Cost per minister	\$ 15,541	\$ 16,540	\$ 17,202	\$ 17,718
<i>% increase on previous year</i>	4.3%	6.4%	4.0%	3.0%

Variable PCR charge, Church Land Acquisition Levy and Property Receipts Levy for 2025

Total Net Operating Receipts for 2023
Parochial network costs to be recovered in 2024

Variable PCR percentage for parishes with property

Variable PCR percentage for parishes without property (= 50%)

Church Land Acquisitions Levy percentage

Contribution to the acquisition of land for future church sites

Property income subject to the Levy

Property Receipts Levy payable

2023 Net Operating Receipts	Variable PCR charge for 2025	Church Land Acquisition Levy for 2025	2023 Property Income subject to Levy	Property Receipts Levy for 2025
\$138,020,571	\$11,282,499 8.31% 4.15%	2.00% \$2,760,411	\$11,556,719	\$1,138,360

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
1	PP	SS	Abbotsford	184,872	15,360	3,697	68,971	2,846
2	P	W	Albion Park	319,120	26,515	6,382	44,481	-
3	P	SS	Annandale	665,987	55,335	13,320	-	-
4	PP(np)	WS	Arise Anglican Church #	296,129	12,302	5,923	8,399	-
5	P	N	Artarmon	436,693	36,284	8,734	2,556	-
6	P	N	Asquith/Mt Colah/Mt Kuring-gai	423,776	35,210	8,476	17,499	-
7	P	WS	Auburn-St Philip	520,189	43,221	10,404	31,576	-
8	PP	WS	Auburn-St Thomas	140,465	11,671	2,809	60	-
9	P	W	Austinmer	460,966	38,300	9,219	23,398	-
10	P	N	Balgowlah	453,812	37,706	9,076	104,929	8,732
11	PP	SS	Balmain	207,138	17,210	4,143	-	-
12	P	SW	Bankstown	161,454	13,415	3,229	48,290	-
13	P	N	Barrenjoey	664,757	55,233	13,295	192,868	30,717
14	P	WS	Baulkham Hills	282,463	23,469	5,649	31,340	-
15	P	SS	Bayside	367,511	30,535	7,350	-	-
16	P	N	Beecroft	564,859	46,933	11,297	40,559	-
17	P	SS	Bellevue Hill	252,373	20,969	5,047	161,866	22,967
18	P	SW	Belmore with McCallums Hill & Clemton Park	202,958	16,863	4,059	58,552	1,283
19	P	N	Belrose	379,743	31,552	7,595	115,695	11,424
20	P	WS	Berala	353,945	29,408	7,079	26,950	-
21	P	N	Berowra	462,625	38,438	9,253	30,645	-
22	P	W	Berry	152,031	12,632	3,041	10,581	-
23	P	SW	Beverly Hills with Kingsgrove	252,556	20,984	5,051	110,188	10,047
24	P	SS	Birchgrove	153,145	12,724	3,063	12,390	-
25	P	WS	Blackheath	212,967	17,695	4,259	10,511	-
26	P	WS	Blacktown	542,864	45,105	10,857	90,475	6,071

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
27	P	SW	Blakehurst	229,908	19,102	4,598	57,409	1,111
28	P	W	Bomaderry	184,487	15,328	3,690	1,471	-
29	P	SS	Bondi and Waverley	693,387	57,612	13,868	-	-
30	P	W	Bowral	816,291	67,823	16,326	26,881	-
31	P	SS	Brighton/Rockdale	435,469	36,182	8,709	79,137	4,371
32	P	SS	Broadway	1,537,187	127,720	30,744	213,511	65,148
33	P	W	Bulli	569,182	47,292	11,384	23,195	-
34	P	SS	Burwood	400,031	33,237	8,001	30,261	-
35	PP	SW	Cabramatta	642,596	53,391	12,852	37,210	-
36	P	WS	Cambridge Park	196,545	16,330	3,931	6,267	-
37	P	SW	Camden	553,312	45,973	11,066	77,822	4,173
38	P	SW	Camden Valley	650,108	54,016	13,002	-	-
39	P	SW	Campbelltown	1,344,155	111,682	26,883	56,623	25,480
40	P	SW	Campsie	260,659	21,657	5,213	35,877	-
41	P	SS	Canterbury with Hurlstone Park	475,715	39,526	9,514	32,801	-
42	P	W	Caringbah	835,268	69,400	16,705	31,865	-
43	P	WS	Carlingford and North Rocks	2,032,826	168,902	40,657	27,121	-
44	P	N	Castle Hill	3,323,162	276,112	66,463	74,351	3,653
45	P	SS	Centennial Park	792,399	65,838	15,848	79,582	4,437
46	P	N	Chatswood	427,272	35,501	8,545	24,204	-
47	RC(np)	N	Cherrybrook #	451,863	18,772	9,037	-	-
48	PP	SW	Chester Hill with Sefton	254,930	21,181	5,099	20,320	-
49	P	SS	Christ Church Inner West	1,085,720	90,209	21,714	-	-
50	P	N	Christ Church Northern Beaches	233,186	19,375	4,664	56,306	946
51	PRC(np)	SW	Church at the Peak, Peakhurst South #	413,562	17,181	8,271	-	-
52	P	SS	Church Hill	2,465,678	204,866	49,314	67,823	30,520
53	P	SS	Clovelly	499,106	41,469	9,982	26,830	-
54	P	SW	Cobbitty	322,523	26,798	6,450	57,707	1,156
55	P	SS	Concord and Burwood	144,251	11,985	2,885	65,220	2,283
56	PP	SS	Concord North	222,000	18,445	4,440	27,039	-
57	P	SS	Concord West	196,860	16,357	3,937	83,736	5,060
58	P	SS	Coogee	235,868	19,598	4,717	27,602	6,901
59	P	SS	Cooks River	143,505	11,923	2,870	36,433	-
60	P	WS	Cranebrook with Castlereagh	403,811	33,551	8,076	38,665	-
61	P	N	Cremorne	341,579	28,381	6,832	163,925	23,481
62	P	W	Cronulla	281,733	23,408	5,635	56,133	920
63	P	SS	Croydon	890,744	74,009	17,815	-	-
64	PP	W	Culburra Beach	150,806	12,530	3,016	576	-
65	P	W	Dapto	861,427	71,573	17,229	115,293	11,323
66	P	SS	Darling Point	919,447	76,394	18,389	177,238	26,809
67	P	SS	Darling Street	279,374	23,212	5,587	235,204	44,821
68	P	SS	Darlinghurst	684,233	56,851	13,685	190,946	67,571
69	P	N	Dee Why	653,774	54,320	13,075	25,089	-
70	PP	SW	Denham Court	199,803	16,601	3,996	44,679	-

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
71	PP	WS	Doonside	112,956	9,385	2,259	14,487	-
72	PP	SW	Dulwich Hill	282,780	23,495	5,656	104,093	8,523
73	P	WS	Dundas/Telopea	390,150	32,416	7,803	90,410	6,061 *
74	P	N	Dural District	601,187	49,951	12,024	69,395	2,909
75	P	SW	Eagle Vale	191,598	15,919	3,832	2,955	-
76	P	SS	Earlwood	225,585	18,743	4,512	28,076	-
77	P	SS	Eastgardens	1,029,062	85,502	20,581	-	-
78	P	N	Eastwood	1,184,927	98,452	23,699	62,479	1,872
79	P	WS	Emu Plains	439,446	36,512	8,789	22,060	-
80	P	SS	Enfield and Strathfield	1,258,464	104,562	25,169	31,028	-
81	P	W	Engadine	871,965	72,449	17,439	-	-
82	P	SS	Enmore/Stanmore	220,558	18,326	4,411	51,716	257
83	P	N	Epping	436,724	36,286	8,734	192,277	39,722
84	P	SW	Fairfield with Bossley Park	543,959	45,196	10,879	51,180	177
85	P	W	Fairy Meadow	342,506	28,458	6,850	7,941	-
86	P	W	Figtree	1,381,585	114,792	27,632	24,497	-
87	P	N	Forestville	554,631	46,083	11,093	-	-
88	P	N	Frenchs Forest	468,154	38,898	9,363	8,050	-
89	P	N	Freshwater	376,785	31,306	7,536	9,951	-
90	P	SW	Georges Hall	199,164	16,548	3,983	5,333	-
91	P	W	Gerrigong	317,671	26,394	6,353	17,731	-
92	P	N	Gladesville	1,340,343	111,365	26,807	105,706	8,927
93	P	SS	Glebe	447,653	37,194	8,953	174,813	26,203
94	P	N	Glenhaven	480,710	39,941	9,614	7,764	-
95	P	WS	Glenmore Park and Mulgoa	704,376	58,525	14,088	-	-
96	P	N	Gordon	398,816	33,136	7,976	28,256	-
97	RC(np)	SS	Grace City Church #	1,163,991	48,356	23,280	59,831	1,475
98	P	WS	Granville	202,332	16,811	4,047	30,956	-
99	PP	SW	Greenacre	192,545	15,998	3,851	24,624	-
100	P	N	Greenwich	111,812	9,290	2,236	45,768	-
101	PP	WS	Greystanes-Merrylands West	82,856	6,884	1,657	40,265	-
102	PP	WS	Guildford	237,273	19,714	4,745	101,267	7,817
103	P	W	Gymea	457,605	38,021	9,152	18,332	-
104	P	W	Helensburgh and Stanwell Park	347,283	28,855	6,946	30,673	-
105	P	N	Hornsby	176,014	14,624	3,520	42,404	-
106	PRC(np)	N	Hornsby Anglican Chinese Church #	173,351	7,202	3,467	6,388	-
107	P	N	Hornsby Heights	214,446	17,818	4,289	12,630	-
108	P	SW	Hoxton Park	344,849	28,653	6,897	53,156	473
109	P	N	Hunters Hill	367,199	30,510	7,344	120,558	12,640
110	P	SW	Hurstville	794,812	66,039	15,896	11,728	-
111	P	SW	Hurstville Grove	497,826	41,363	9,957	2,156	-
112	P	SW	Ingleburn	285,318	23,706	5,706	-	-
113	P	W	Jamberoo	325,223	27,022	6,504	25,488	-
114	P	W	Jannali	955,825	79,417	19,117	23,427	-

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
115	P	W	Jervis Bay and St Georges Basin	205,597	17,082	4,112	6,978	-
116	P	W	Kangaroo Valley	182,849	15,192	3,657	44,731	-
117	P	WS	Katoomba	269,560	22,397	5,391	1,052	-
118	P	W	Keiraville	343,490	28,540	6,870	40,386	-
119	P	WS	Kellyville	917,733	76,252	18,355	44,714	-
120	P	SS	Kensington Eastlakes	221,576	18,410	4,432	69,301	2,895
121	P	W	Kiama	404,593	33,616	8,092	29,282	-
122	P	N	Killara and East Lindfield	708,281	58,849	14,166	211,385	36,485
123	P	SS	Kingsford	270,883	22,507	5,418	16,998	-
124	P	WS	Kingswood	272,411	22,634	5,448	7,622	-
125	P	N	Kirribilli and Neutral Bay	2,722,344	226,192	54,447	123,945	13,486
126	P	WS	Kurrajong	272,003	22,600	5,440	-	-
127	PP	SW	Lakemba	137,727	11,443	2,755	10,010	-
128	P	WS	Lalor Park and Kings Langley	238,751	19,837	4,775	9,595	-
129	P	N	Lane Cove and Mowbray	654,336	54,367	13,087	51,568	235
130	P	N	Lavender Bay	333,552	27,714	6,671	79,196	4,379
131	P	WS	Lawson	220,833	18,348	4,417	33,529	-
132	P	SS	Leichhardt	363,771	30,225	7,275	141,846	17,962
133	PP	SW	Leppington	662,509	55,046	13,250	1,979	-
134	P	WS	Leura	213,102	17,706	4,262	16,202	-
135	P	WS	Lidcombe	259,246	21,540	5,185	3,755	-
136	P	N	Lindfield	653,621	54,307	13,072	22,995	-
137	P	WS	Lithgow	290,105	24,104	5,802	42,811	-
138	P	SW	Liverpool	627,991	52,178	12,560	44,417	11,104 *
139	P	SW	Liverpool South	144,068	11,970	2,881	9,143	-
140	P	N	Longueville	224,841	18,681	4,497	47,245	-
141	PP	SS	Lord Howe Island	14,292	1,187	286	1,526	-
142	P	WS	Lower Mountains	819,861	68,120	16,397	4,617	-
143	P	SW	Lugarno	173,915	14,450	3,478	21,530	-
144	P	N	Macquarie	549,923	45,692	10,998	88,766	5,815
145	P	SS	Malabar	392,153	32,583	7,843	134,872	16,218
146	P	N	Manly	1,871,619	155,507	37,432	314,297	72,504 *
147	P	SS	Maroubra	382,924	31,816	7,658	33,119	-
148	P	SS	Marrickville	366,793	30,476	7,336	208,767	35,568
149	PP(np)	WS	Marsden Park #	282,348	11,730	5,647	21,109	-
150	P	W	Menai	1,088,328	90,426	21,767	7,899	-
151	P	SW	Menangle	135,513	11,259	2,710	6,012	-
152	P	WS	Merrylands	324,349	26,949	6,487	145,276	18,819
153	P	WS	Minchinbury	408,570	33,947	8,171	20,097	-
154	P	SW	Minto	364,916	30,320	7,298	27,692	-
155	P	W	Miranda	1,142,437	94,922	22,849	30,146	- *
156	P	W	Mittagong	443,165	36,821	8,863	18,863	-
157	P	SW	Moorebank	438,997	36,475	8,780	41,504	-
158	P	N	Mosman-St Clement	752,232	62,501	15,045	237,651	45,678

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
159	P	N	Mosman-St Luke	282,143	23,442	5,643	141,136	17,784
160	P	W	Moss Vale	164,681	13,683	3,294	9,563	-
161	PP	WS	Mt Druitt	194,899	16,194	3,898	24,619	-
162	P	SW	Narellan	399,101	33,160	7,982	26,886	-
163	P	N	Naremburn/Cammeray	1,123,017	93,308	22,460	11,849	-
164	P	N	Narrabeen	938,067	77,941	18,761	44,579	-
165	P	N	Newport	178,036	14,792	3,561	2,227	-
166	P	SS	Newtown with Erskineville	732,819	60,888	14,656	-	-
167	P	SS	Norfolk Island	-	-	-	-	-
168	P	N	Normanhurst	864,366	71,818	17,287	-	-
169	P	N	North Epping	482,655	40,102	9,653	11,487	-
170	P	N	North Ryde	477,230	39,652	9,545	10,356	-
171	P	N	North Sydney	2,117,535	175,940	42,351	-	-
172	P	N	Northbridge	643,533	53,469	12,871	107,109	9,277
173	P	WS	Northmead and Winston Hills	799,513	66,429	15,990	-	-
174	P	WS	Norwest	1,377,645	114,465	27,553	17,934	-
175	P	W	Nowra	501,982	41,708	10,040	-	-
176	P	W	Oak Flats	205,706	17,092	4,114	2	-
177	P	WS	Oakhurst	255,802	21,254	5,116	87,916	5,687
178	P	SW	Oatley	306,094	25,432	6,122	117,282	11,821
179	P	SW	Oatley West	186,723	15,514	3,734	371	-
180	P	SW	Oran Park	618,195	51,364	12,364	-	-
181	P	SS	Paddington	197,161	16,382	3,943	23,950	3,132
182	P	SW	Padstow	120,612	10,021	2,412	6,991	-
183	P	SW	Panania	456,403	37,921	9,128	2,658	-
184	P	WS	Parramatta	1,308,667	108,733	26,173	-	-
185	P	WS	Parramatta North with Harris Park	358,853	29,816	7,177	80,864	4,630
186	P	SW	Peakhurst/Mortdale	236,417	19,643	4,728	3,770	-
187	P	WS	Penrith	382,707	31,798	7,654	100,499	7,625
188	P	SW	Penshurst	274,056	22,770	5,481	32,073	-
189	P	SS	Petersham	371,866	30,897	7,437	21,133	-
190	PRC(np)	N	Philadelphia Anglican Church #	151,211	6,282	3,024	5,246	-
191	P	W	Picton and Wilton	261,215	21,704	5,224	10,001	-
192	P	WS	Pitt Town	653,132	54,267	13,063	-	-
193	PP	W	Port Kembla	168,154	13,971	3,363	63,857	2,079
194	P	N	Pymble	825,849	68,617	16,517	5,666	-
195	P	WS	Quakers Hill	741,078	61,574	14,822	51,507	226
196	P	SS	Randwick	783,023	65,059	15,660	113,000	35,116
197	PP	SW	Regents Park	-	-	-	-	-
198	PP	SW	Revesby	92,783	7,709	1,856	20,771	-
199	P	WS	Richmond	370,267	30,764	7,405	33,626	-
200	PP	WS	Riverstone	296,901	24,669	5,938	77,228	4,084
201	P	SW	Riverwood-Punchbowl	319,378	26,536	6,388	102,151	8,038
202	P	W	Robertson	258,279	21,460	5,166	1,217	-

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
203	P	WS	Rooty Hill	1,749,222	145,338	34,984	10,372	-
204	PP	SW	Rosemeadow	187,576	15,585	3,752	40,925	-
205	P	N	Roseville	964,330	80,123	19,287	24,029	-
206	P	N	Roseville East	428,439	35,598	8,569	72,343	3,351
207	P	WS	Rouse Hill	575,848	47,846	11,517	26,053	-
208	P	N	Ryde	833,942	69,290	16,679	61,073	27,483 *
209	PP	SW	Sadleir	235,476	19,565	4,710	5,459	-
210	P	SS	Sans Souci	240,714	20,000	4,814	32,037	-
211	P	N	Seaforth	229,226	19,046	4,585	32,613	-
212	P	WS	Seven Hills	329,362	27,366	6,587	2,609	-
213	P	W	Shellharbour	161,881	13,450	3,238	9,557	-
214	P	W	Shellharbour City Centre	691,893	57,487	13,838	7,329	-
215	P	W	Shoalhaven Heads	171,784	14,273	3,436	1,367	-
216	RC(np)	W	Soul Revival Church, Sutherland Shire #	945,183	39,266	18,904	1,970	-
217	P	SW	South Carlton	367,033	30,496	7,341	11,827	-
218	P	SS	South Coogee	173,192	14,390	3,464	-	-
219	P	SS	South Head	638,014	53,011	12,760	304,063	68,922
220	P	SW	South Hurstville	205,371	17,064	4,107	-	-
221	P	SS	South Sydney	368,098	30,584	7,362	20,169	5,042 *
222	P	WS	Springwood	944,400	78,467	18,888	28,529	-
223	P	SS	St George	201,700	16,759	4,034	-	-
224	P	SW	St George North	1,114,177	92,574	22,284	28,583	-
225	P	N	St Ives	2,118,775	176,043	42,376	14,687	-
226	P	SW	St Johns Park	371,964	30,905	7,439	76,039	3,906
227	P	WS	St Marys and St Clair	302,858	25,164	6,057	18,223	-
228	P	WS	Stanhope	519,102	43,131	10,382	12,745	-
229	P	SS	Strathfield and Homebush	313,681	26,063	6,274	111,265	10,316
230	P	SS	Summer Hill	352,524	29,290	7,050	76,869	4,030
231	P	SS	Surry Hills	945,676	78,573	18,914	35,342	- *
232	PP	W	Sussex Inlet	146,300	12,156	2,926	9	-
233	P	W	Sutherland	399,099	33,160	7,982	44,869	-
234	P	W	Sutton Forest	321,437	26,707	6,429	54,591	689
235	P	SS	Sydney-Cathedral of StAndrew	-	-	-	-	-
236	P	SS	Sydney-Christ Church St Laurence	767,332	63,755	15,347	56,883	17,251 *
237	P	SS	Sydney-St James King Street	2,114,052	175,650	42,281	69,919	31,464 *
238	P	W	Sylvania	319,539	26,550	6,391	129,058	14,764
239	P	N	Terrey Hills	216,441	17,983	4,329	1,607	-
240	P	SW	The Oaks	221,091	18,370	4,422	39,108	-
241	P	N	Thornleigh-Pennant Hills	673,134	55,929	13,463	451	-
242	P	WS	Toongabbie	734,659	61,041	14,693	9,962	-
243	P	N	Turrumurra	1,654,663	137,481	33,093	44,688	-
244	P	N	Turrumurra South	459,651	38,191	9,193	24,808	-
245	P	W	Ulladulla	568,570	47,241	11,371	28,211	-
246	RC(np)	SS	Unichurch (UNSW)#	581,098	24,141	11,622	25,065	-

	Parish, Prov. P, R. Church, Prov. R.C.	Region	Parochial Unit	2023 Net Operating Receipts \$	Variable PCR charge for 2025 \$	Church Land Acquisition Levy for 2025 \$	2023 Property Income subject to Levy \$	Property Receipts Levy for 2025 \$
247	P	N	Wahroonga	880,098	73,125	17,602	51,775	266
248	P	N	Waitara	324,608	26,971	6,492	-	-
249	P	WS	Wentworth Falls	321,817	26,739	6,436	12,129	-
250	P	WS	Wentworthville	263,392	21,884	5,268	32,946	-
251	P	N	West Pennant Hills	893,485	74,237	17,870	23,610	-
252	P	N	West Pymble with West Lindfield	1,386,682	115,215	27,734	50,310	46
253	P	N	West Ryde	582,815	48,424	11,656	25,572	-
254	P	W	West Wollongong	495,020	41,130	9,900	57,675	1,151
255	P	WS	Westmead	195,690	16,259	3,914	52,794	419
256	P	WS	Wilberforce	363,154	30,173	7,263	41,017	-
257	P	N	Willoughby	633,494	52,635	12,670	55,813	872
258	P	N	Willoughby Park	402,331	33,429	8,047	83,779	5,067
259	P	WS	Windsor	130,821	10,870	2,616	25,745	-
260	P	W	Wollondilly	217,351	18,059	4,347	7,203	-
261	P	W	Wollongong	1,617,382	134,384	32,348	-	- *
262	P	SS	Woollahra	231,979	19,274	4,640	46,652	-
263	P	SW	Yagoona	392,629	32,622	7,853	115,459	11,365
				138,020,571	11,282,499	2,760,411	11,556,719	1,138,360

Notes

The nine parochial units without property are indicated with "#" after the name of the parochial unit and "(np)" in the column showing the type of parochial unit (Parish, Provisional Parish, Recognised Church or Provisional Recognised Church).

In accordance with the formula in the Schedule to the *Parochial Cost Recoveries and Church Land Acquisition Levy Ordinance 2018*, the nine parochial units without property are charged only 50% of the normal variable PCR percentage. The lower percentage approximates what the network costs would be after excluding - (i) the property insurance component of the ACPT's parish property and liability insurance program, and (ii) the ACPT's management fee.

In accordance with clause 4 of the *Property Receipts Levy Ordinance 2018*, parishes that receive property income that is subject to an ordinance applying some of that income for non-parishes purposes, and parishes for which the Standing Committee has declared the Property Receipts Levy (**the Levy**) does not apply to the whole or part of that income (indicated by a * next to their Levy amount) pay no Levy on the income subject to an ordinance, but pay a higher rate of Levy on their other property income that is subject to the Levy unless the Standing Committee has declared that such income is not to be included in the calculations.

Where the property income subject to the Levy is negative, the actual figure has been replaced with "-" to avoid distorting the total.

Norfolk Island has Nil income because it does not pay the parochial network costs part of PCR. The Archbishop and Diocese of Sydney has exercised ecclesiastical jurisdiction over the Church of England in Norfolk Island since 1938 (see *Norfolk Island Ordinance 1979*). In accordance with the *Norfolk Island Ordinance 1981* ordinances of the Synod do not apply to Norfolk Island (except under certain circumstances); however it does pay the Ministry Costs component of PCR because Sydney clergy are licenced to the parish.

Sydney - Cathedral of St Andrew is not a 'parish' as it is constituted under the *Cathedral Ordinance 1969*, not the Parish Administration Ordinance. The Cathedral is therefore exempt from the Land Acquisition Levy and the Property Receipts Levy.

Parochial Cost Recoveries Ordinance 2024

No _____, 2024

Long Title

An ordinance to determine the costs for parochial units in 2025, 2026 and 2027 and to authorise the application of such charges and for incidental purposes.

Preamble

A. Under clause 4 of the *Cost Recoveries Framework Ordinance 2008* (the “Framework Ordinance”), a parochial unit is to pay a cost recoveries charge each year in respect of ministry costs and parochial network costs specified or determined in accordance with an ordinance referred to in clause 5 of the Framework Ordinance.

B. By clause 5 of the Framework Ordinance, the Standing Committee is to prepare for the second ordinary session of the 53rd Synod a proposed ordinance for adoption by the Synod which specifies the cost recoveries charge to be paid by each parochial unit in 2025, 2026 and 2027, or the method or methods by which such charge may be determined by the Standing Committee, and authorises the Standing Committee to apply such cost recoveries charges paid by parochial units in a financial year toward ministry costs and parochial network costs.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Parochial Cost Recoveries Ordinance 2024.

2. Definitions

5 In this Ordinance –

“year” means a period of 12 calendar months commencing on 1 January.

“ministry costs” means the costs, expenses, charges or contributions for the year referred to or contemplated under clause 2(2)(a) of the Framework Ordinance.

“parochial network costs” means –

- 10 (a) the costs, expenses, charges or contributions for the year referred to or contemplated under clause 2(2)(b) of the Framework Ordinance, and
- (b) the cost of the parish risk management program, and
- (c) the parish related costs for the year of the Office of the Director of Safe Ministry, and
- (d) the cost of the Safe Ministry Training program, and
- 15 (e) the parish contribution to the cost of Diocesan archives, and
- (f) the cost recovery charge from Sydney Diocesan Services for managing the Parochial Cost Recoveries Fund 951, and
- (g) the cost of the Property Trust’s management fee for property related services to parishes with property.

20 “parochial unit” means a parish, provisional parish, recognised church or provisional recognised church in the Diocese of Sydney.

“parochial unit with property” means a parochial unit for which real property is held on trust or which has the use of real property held as part of the fund constituted under the *Ministry Infrastructure Development Fund Ordinance 2022*, except if the only real property held by a Parochial unit is strata or stratum title property.

25

3. Cost recoveries charge

(1) In 2025, 2026 and 2027 each parochial unit is to pay a cost recoveries charge calculated according to the formula in the Schedule.

30 (2) The cost recoveries charge paid by a parochial unit under subclause (1) is to be applied to the payment of the ministry costs and parochial network costs incurred, or to be incurred, in the year for which that charge is paid.

- (3) The Standing Committee is to report to the third ordinary session of the 53rd Synod about –
- (a) the ministry costs and parochial network costs payable in 2026 and an estimate of the amounts payable, and
 - (b) the cost recoveries charge estimated to be payable by each parochial unit in 2026 and details of how that charge is calculated.
- (4) The Standing Committee is to report to the first ordinary session of the 54th Synod about –
- (a) the ministry costs and parochial network costs payable in 2027 and an estimate of the amounts payable, and
 - (b) the cost recoveries charge estimated to be payable by each parochial unit in 2027 and details of how that charge is calculated.

Schedule: Cost Recoveries Charge

1. The cost recoveries charge payable by a parochial unit for a year is –
- (a) in the case of St Andrew’s Cathedral, the minister and assistant minister charge for that year, and
 - (b) in the case of any other parochial unit, the sum of –
 - (i) the minister and assistant minister charge for that year, and
 - (ii) the variable charge for that year,

but if –

- (c) the contributions, costs and charges for a minister or assistant minister are paid by another parochial unit or body, or do not apply to the minister or assistant minister, a pro rata rebate of the appropriate portion of the minister or assistant minister charge is granted for that part or parts of the year for which that minister or assistant minister is licensed, and
- (d) if a minister or assistant minister is licensed to the parochial unit only for part or parts of the year, an appropriate portion of the minister and assistant minister charge is payable for such part or parts.

2. In this Schedule –

“assistant minister” means an assistant minister or a senior assistant minister within the meaning of the *Assistant Ministers Ordinance 2017* licensed to the parochial unit.

“minister” means –

- (a) the person licensed to the parochial unit as rector, and
- (b) in the absence or incapacity of a person referred to in paragraph (a) or during any vacancy in office of the rector of the parochial unit, the person appointed under rule 9.7 in Schedule 1 or Schedule 2 of the *Parish Administration Ordinance 2008* for the time being to exercise all or any of the functions of the rector.

“minister and assistant minister charge” means, for each minister and assistant minister licensed to the parochial unit, the sum of the following costs and charges –

- (a) the costs of the contribution or contributions to a superannuation fund at the rate determined from time to time under the *Sydney Diocesan Superannuation Fund Ordinance 1961*, and
- (b) the costs of the contribution required to the Sydney Long Service Leave Fund in order to enable that Fund to make the payment or payments required to be made under the *Long Service Leave Canon 2010* in 2025, 2026 and 2027, and
- (c) the costs of Clergy Care, including the costs of effecting stipend continuance insurance and funding the Clergy Assistance Program, and
- (d) the costs of the contribution or contributions to fund the Sydney Diocesan Sickness and Accident Fund.

“variable charge” in 2025, 2026 and 2027 means the determined percentage of the Net Operating Receipts of the parochial unit for 2023, 2024 and 2025 respectively under the Framework Ordinance.

“determined percentage” means the ratio, expressed as a percentage, determined by the Standing Committee in accordance with the following formula –

$$PC / TR$$

where –

PC is the total estimated amount of all parochial network costs payable in 2025, 2026 and 2027 and

TR is the total of the Net Operating Receipts of all parochial units, except for St Andrew's Cathedral, for 2023, 2024 and 2025,

provided that –

- (a) in the case of a parochial unit with property, the determined percentage is adjusted upwards to the extent necessary to meet any shortfall in the recovery of the estimated amount of all parochial network costs associated with property payable in a year due to the reduction in the determined percentage for parochial units without property under paragraph (b), and
- (b) in the case of a parochial unit without property, the determined percentage is 50% of the determined percentage calculated under paragraph (a).

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 2024.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Synod Appropriations and Allocations Ordinance 2024

Explanatory Report

Key Points

- The Bill for the proposed Synod Appropriations and Allocations Ordinance 2024 has been prepared in accordance with the requirements of clause 3 of the *Synod Estimates Ordinance 1998*. The proposed appropriations and allocations are for the 2025 - 2027 funding triennium.
- The total funds available for distribution in 2025 are \$10,085,000, which is \$709,000 more than in 2024 (an increase of 7.6%), largely due to higher income distributions from the Diocesan Endowment and the St Andrew's House Trust. The estimated total funds available in 2026 and 2027 are 3.4% and 2.7% higher respectively than for 2025.
- As this is the beginning of a new triennium, the 'Use of Funds' allocations have been redetermined by reference to the policy intent in the Statement of Funding Principles and Priorities 2025 – 2027, agreed to at the 2023 Synod (see **Attachment 1**).
- An important point of principle in developing the proposed allocations for 2025 – 2027 was that current funding from the Synod in 2024 did not guarantee a future funding allocation. Effectively, the Synod allocations have been reset following several years during which existing allocations were mainly rolled-over due to the impacts of COVID-19.
- Organisations seeking funding were requested to provide funding submissions providing a range of information. These were reviewed by the Diocesan Resources Committee and recommended allocations provided to the Standing Committee. The Standing Committee was consulted on a range of policy questions.
- The draft Synod budget allows for additional funding for Moore Theological College, Anglican Youthworks, Anglican Media, and Evangelism and New Churches, consistent with the specific priorities identified for the next triennium.
- The draft Synod budget incorporates a new spending initiative to allocate a further 0.5% of the funds available to Synod, for Indigenous ministry, specifically for a proposed Indigenous Ministry Leadership position. In 2025, this allocation is \$49,000.

Purpose

1. The purpose of this report is to provide explanatory comments on the specific proposed sources and uses of Synod funds for 2025 and the indicative sources and uses of funds for 2026 and 2027. The report should be read in conjunction with the broader explanations provided in the Statement of Funding Principles and Priorities 2025 – 2027.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill for the proposed Synod Appropriations and Allocations Ordinance 2024 as an ordinance of the Synod.

Background

4. The Bill for the proposed Synod Appropriations and Allocations Ordinance 2024 and this Explanatory Report have been prepared in accordance with the requirements of clause 3 of the *Synod Estimates*

Ordinance 1998. Under the *Synod Estimates Ordinance 1998*, the Standing Committee is required to prepare the annual Synod funding ordinance in a way which –

- (a) contains estimates of the amount required to meet the costs of sittings of the Synod, maintaining the diocesan offices and the expenses of related activities and commitments, and
 - (b) provides grants to organisations under the control of the Synod.
5. The proposed appropriations and allocations resume the process of preparing the Synod budgets on a triennial basis. The schedules in the Attachment to this report show the proposed appropriations and allocations for 2025 and indicative amounts for 2026 and 2027. The actual individual amounts appropriated and allocated by last year's ordinance for 2024 can be compared with the individual amounts proposed to be appropriated and allocated under the Bill for 2025 and indicative amounts for 2026 and 2027, as shown in the respective columns in **Attachment 2**.
6. The proposed appropriations and allocations were prepared on the basis that receipt of funding by an organisation in the past was no guarantee of continued funding for 2025 – 2027. Some organisations not currently receiving Synod funding were invited to consider whether they wished to be considered for future funding. Organisations in receipt of Synod funding and some not currently funded by Synod were requested to provide a comprehensive funding submission providing the following information –
- (a) An outline of the requested funding and its proposed use.
 - (b) An explanation of how it relates to the agreed priorities of the Synod by reference to the Statement of Funding Principles and Priorities 2025 – 2027.
 - (c) Where funding is currently provided by the Synod, a detailed explanation of the use of past funding and the outcomes that have resulted.
 - (d) The financial and operational impacts on the organisation if no (or decreased) funding was provided in the next triennium.
 - (e) Recent management accounts.
 - (f) Budget for 2024.
 - (g) High level financial forecasts for 2025 incorporating the quantum of funding requested.
7. The Bill for the proposed Synod Appropriations and Allocations Ordinance 2024 and this Explanatory Report allocates funds in a manner that is consistent with the Synod's intention as reflected in the *Statement of Funding Principles and Priorities 2025-2027* (**Attachment 1**) and following a thorough review of the funding submissions received. In particular, the following areas were listed as priorities –

“Ongoing priorities

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

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

Specific priorities for the next triennium

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

- (a) The encouragement of healthy and flourishing churches made possible especially by the retention, strengthening, and accountability of rectors through:

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

Source of funds

8. In aggregate, the total funds available under this Bill as distributions and allocations from –
- (a) the Diocesan Endowment,
 - (b) the Synod’s 50% share of St Andrew’s House Trust,
 - (c) the parish trusts listed in the Source of Funds section, and
 - (d) various funds under the control of the Standing Committee from which funds are being recycled,
- amounts to \$10,085,000, or 7.6% more than the equivalent figure in 2024, due mainly to the additional income distribution from the Diocesan Endowment and a higher distribution from the Synod – St Andrew’s House Fund 134.
9. Standing Committee wishes to express its gratitude to the parishes which generously contribute to the funding of the ministry priorities of the Diocese by distributing to the Synod a portion of the income of their parish trusts.
10. The increase in the funding for Anglican Media will be partly funded from an appropriation from the ‘Publishing Reserve’. Standing Committee has resolved to allocate \$90,000 p.a. in 2025, 2026 and 2027 from the ‘Publishing Reserve’, (Fund 317), a fund maintained by the ACPT pursuant to the *Anglican Media Council (Transitional Provisions) Ordinance 1993*.
11. The budget has been prepared following a review of the balances of all the funds under the control of the Synod. Excess capital has been identified in several funds and these amounts have been ‘recycled’ to make them available for expenditure in the draft Synod budget. Standing Committee has endorsed the following proposed capital recycling from Synod funds in the draft Synod budget for the 2025 – 2027 triennium –
- (a) Reallocation of \$525,000 from the Synod Fund (Fund 129).
 - (b) Reallocation of \$100,000 from the Sydney Representatives at General Synod Fund (Fund 130).
 - (c) Reallocation of \$50,000 from the Ordination Training Fund (Fund 189).
 - (d) Saving of \$44,000 in the cost of the Synod’s contribution to the Cathedral’s insurance cover in previous years.

Use of funds

Memberships, Affiliation fees and Synod costs

12. The triennium budget continues the funding of our memberships, affiliation fees and assessments for the following bodies: Freedom For Faith; the NSW Council of Churches; the General Synod and the Provincial Synod. Standing Committee assessed the value of continuing to support both Freedom for Faith and the NSW Council of Churches and agreed that it was beneficial to do so for this triennium. For 2025, there has been a 7% increase to \$694,000 in the allocation needed to meet the Diocese's General Synod statutory assessment, in part because the assessment is now based on an increase in current clergy numbers. The amounts allocated in 2026 and 2027 have been increased by a CPI adjustment.
13. The estimate of the cost of the venue hire and printing for the third session of the 53rd Synod in 2025 has been based on the indicative booking fee provided by the Wesley Theatre, and an estimate of the costs for ancillary services such as AV, catering and security. For 2025, the allocation is \$135,000 for venue hire, a 22% increase on 2024. In view of a significant increase in the costs of the Wesley Theatre, Standing Committee has requested a review of the Synod venue to ascertain if a more cost-effective venue can be found.

Sydney Diocesan Services Costs, Diocesan Overhead, Registry and Yearbook

14. The allocation to Sydney Diocesan Services (**SDS**) for its support of the Synod, Standing Committee and parishes and the provision of Diocesan Overheads has been increased by 19% in 2025, to \$1,315,000, based on advice from SDS about an under recovery of the costs of SDS providing services to the Synod in prior years. For 2026 and 2027, the amount allocated includes a CPI adjustment.
15. The allocation of costs for the Diocesan Overhead is proposed to increase by 4.5% in 2025 to \$492,000, and then by CPI in 2026 and 2027. The Diocesan Overhead funds the costs of SDS providing the Diocesan Hub, reception, catering, front of house staff and central meeting rooms in St Andrew's House.
16. The allocation to SDS to provide Registry services has increased by 9% in 2025 to \$613,000, and then by CPI in 2026 and 2027. The increase in 2025 is based on advice from SDS about an under recovery of the costs of SDS providing Registry services in prior years.
17. In 2024, the Standing Committee requested that the Synod budget include funding for the biannual hardcopy publication of the Diocesan Yearbook. For 2025, \$23,000 has been allocated for this purpose, with CPI adjustments in 2026 and 2027.

St Andrew's Cathedral

18. The allocations continue to allow for a contribution to the recurrent funding needs of the Cathedral. The amount allocated for this purpose in 2025 is 4% higher at \$290,000, with CPI adjustments in 2026 and 2027.
19. The proposed allocations continue the policy agreed in recent years of seeking to fund the insurance costs specific to the Cathedral. This decision is based on the recognition that the Cathedral is a Diocesan responsibility as the seat of the Archbishop. It also seeks to reduce the burden of the Cathedral's exceptional insurance costs on parishes through a reduced PCR contribution. The allocations seek to fund firstly the specific insurance policies relating to the Cathedral and secondly the Cathedral's share of the normal Industrial Special Risks (**ISR**) insurance and other policies.
20. For 2025, the effect of increasing allocations to certain strategic ministries has curtailed the ability of the Synod to fully fund the Cathedral's insurance costs. The draft budget has allowed for the whole amount of the specific Cathedral insurance policies (totalling \$551,000 in 2025) and a further \$175,000 towards the Cathedral's share of ISR insurance, leaving a balance of \$390,000 of the Cathedral's ISR insurance included in the Diocesan Network Costs component of the PCR.

Ministry In Marginalised Communities The Well Training

21. An allocation of \$105,000 has been made to fund bursaries for students studying as part of The Well Training program (<https://thewelltraining.org.au/>). The Well Training is an initiative that trains a wide cross section of people for work in marginalised communities, involving an immersive internship in a local church and a specially tailored Diploma of Biblical Theology provided by Moore Theological College. The amounts allocated in 2026 and 2027 for The Well Training are proposed to be \$165,000 and \$185,000 respectively. The allocation to The Well Training is in recognition of the priority of “The recruitment of new ministry leaders including but not limited to [...] leaders (both women and men) of ministry in particular communities (Indigenous; cross-cultural; blue collar; marginalised areas)”.

Ministry Training and Development and Ordination Training Fund

22. The funding allocated to Ministry Training and Development (**MT&D**) is 10% higher in 2025 at \$456,000, (with CPI adjustments in 2026 and 2027) reflecting the Statement of Funding Principles and Priorities objective to raise up and equip leaders through programs run by MT&D.
23. In 2025, MT&D has also been funded for the cost of providing oversight of Pastoral Supervision for clergy. The amount allocated in 2025 is \$104,000 with CPI adjustments in 2026 and 2027. However, given the uncertainty surrounding the funding requirements for this program, it is expected that this allocation will be reconsidered each year to determine if less funding is required once the program is up and running.
24. The funding allocated to the Ordination Training Fund (**OTF**) provides funding for specific aspects of the work undertaken by MT&D to select, test and interview candidates for ordination. The amounts allocated are increasing by CPI annually.
25. The OTF has accumulated some surplus funds from unspent allocations in prior years. The Synod income includes an amount of \$50,000 to recycle the surplus funds into the budget.
26. MT&D is potentially a part of the restructure being considered at this session of the Synod whereby it will be included in a larger organisation known as Evangelism and Ministry Partnerships (**EMP**). As a result of such a restructure its operations will be subject to a thorough review to determine that we are effectively using our resources in this area. Therefore, the Synod Appropriations and Allocations Ordinance 2024 contains a mechanism to enable funding for MT&D to pass to any new successor entity. However, if that restructure does not proceed, MT&D’s funding for 2026 and 2027 at the proposed levels is not guaranteed but is instead subject to a thorough review of MT&D’s purposes and operations.

Moore Theological College

27. The amount allocated to Moore Theological College (**MTC**) has increased by 15% in 2025 to \$1,749,000, with CPI adjustments in 2026 and 2027 reflecting the Statement of Funding Principles and Priorities objective to raise up and equip leaders through MTC’s provision of excellent reformed evangelical theological education. This increase, while generous, is well below that requested by MTC and leaves it still heavily reliant on other funding sources.

Anglican Media Council and Archbishop’s Media Officer

28. The amount allocated to the Anglican Media Council (**AMC**) has increased by 92% in 2025 to \$397,000, with CPI adjustments in 2026 and 2027. This increase reflects the emphasis on communication in the Statement of Funding Principles and Priorities and the urgent need for an investment in and pivot to online media. The increased allocation to AMC is partly funded from a proposed appropriation of \$90,000 in 2025, 2026 and 2027 from the Synod Publishing Reserve fund. The Synod Publishing Reserve is a fund which arose from a consolidation of media activities in 1993 which created (in part) a Publishing Reserve which is held by the Property Trust “for the purpose of publishing books (including prayer books) approved by the Standing Committee”. The value of the fund is currently approximately \$390,000.
29. AMC is potentially a part of the restructure being considered at this session of the Synod whereby it will be included in a larger organisation known as EMP. As a result of such a restructure its operations

will be subject to a thorough review to determine that we are effectively using our resources in this area. Therefore, the Synod Appropriations and Allocations Ordinance 2024 contains a mechanism to enable funding for AMC to pass to any new successor entity. However, if that restructure does not proceed, AMC's funding for 2026 and 2027 is not guaranteed but is instead subject to a thorough review of AMC's purposes and operations.

30. In addition to the direct allocation to AMC, the funding of the Archbishop's Media Officer is also paid to AMC, reflecting that the current Archbishop's Media Officer is also the CEO of AMC.
31. For 2025, the allocation to AMC for the provision of the Archbishop's Media Officer has been retained and increased by a CPI adjustment of 3.2% for 2025 to \$173,000. The amounts allocated in 2026 and 2027 have been increased by CPI adjustments of 2.8% and 2.6% respectively.

Evangelism and New Churches

32. Two amounts are allocated to Evangelism and New Churches (**ENC**) in 2025. The first amount of \$275,000 is for core funding and the second of \$110,000 is for the funding of the Assistant Director (Parish Evangelism). CPI increases are proposed for both amounts for 2026 and 2027.
33. The total allocation to ENC of \$385,000 is for the funding of the Director and Assistant Director positions. ENC is potentially a part of the restructure being considered at this session of the Synod whereby it will be included in a larger organisation known as EMP. As a result of such a restructure, its operations will be subject to a thorough review to determine that we are effectively using our resources in this area. Therefore, the Synod Appropriations and Allocations Ordinance 2024 contains a mechanism to enable funding for ENC to pass to any new successor entity. However, if that restructure does not proceed, ENC's funding for 2026 and 2027 is not guaranteed but is instead subject to a thorough review of ENC's purposes and operations. The current proposed funding is in excess of the amounts required for those two positions and supports other aspects of ENC's work in addition to those two roles.

Work Outside the Diocese Committee

34. In 2025 the amount allocated for work outside the Diocese is 5% of the income available to the Synod. This is consistent with Synod resolution 15/23. The amount allocated in 2025 is \$487,000, a 17% increase on the amount allocated in 2024, which was 4.5% of the income available to Synod. The amounts proposed to be allocated in 2026 and 2027 are equal to 5% of the estimated income available to the Synod in each year.
35. The calculation of the income available to the Synod has been determined slightly differently from previous budgets with the 1% allocation to the Sydney Anglican Indigenous Peoples' Ministry Committee now treated as an appropriation, whereas it was previously treated as a reduction from the Synod income. This has marginally increased the allocation to the Work Outside the Diocese Committee by approximately \$500 in 2025.
36. In 2025, \$250,000 has been allocated to continue the direct support provided for the Diocese of Bathurst. This is consistent with Synod resolution 32/22 in which the Synod agreed to provide conditional support to the Diocese of Bathurst for six years from 2025.

Anglican Youthworks

37. The proposed allocations to Anglican Youthworks (**AYW**) have been reconfigured for 2025 to provide a level of core funding in lieu of funding several specific programs. Accordingly, the separate funding allocations for Youthworks College, Youthworks – Ministry Support Team and SRE Office in 2024 have been combined into one allocation, with AYW free to determine where it allocates the Synod grant funding across its various activities.
38. The amounts allocated to AYW in 2024 were –

Program	Amount
Youthworks College	\$ 78,000
Ministry Support Team	\$305,000
SRE Office – SRE Primary Upgrade	\$223,000
Total	\$606,000

39. The amount allocated to AYW in 2025 is \$697,000, which is 15% higher than the total of the amounts allocated in 2024. The amount allocated to AYW is in recognition of the priority for “Supporting and encouraging ministry to children and youth through our support of Youthworks College and the Youthworks Ministry Support Programs”, contained in the Statement of Funding Principles and Priorities 2025 – 2027. This increase, while generous, is well below that requested by AYW and leaves AYW heavily reliant on other funding sources.

Living Faith Council

40. In 2025, Living Faith Council has been included for the first time. Living Faith Council provides ministry to and support for persons experiencing same sex attraction or gender incongruence. It also has a secondary role in educating and representing the Diocese on these matters.
41. Living Faith Council was constituted by an ordinance of the Synod in 2020 following debates in the Synod on matters related to human sexuality and the adoption of the Pastoral Guidelines for Churches, Schools and Organisations in 2019.
42. The amount allocated is \$80,000 in 2025, \$60,000 in 2026 and \$40,000 in 2027. The amount allocated is decreasing as it has been structured to assist Living Faith Council move towards self-sufficiency of funding over the course of the triennium. The purpose of this funding is to support the appointment of an Executive Director to administer and direct the ministry. If the proposed restructure proceeds and EMP then provides administrative oversight for Living Faith Council, some of this funding will be able to be redeployed within EMP.

Diocesan Research Officer

43. The amount allocated for the Diocesan Research Officer in 2025 is \$50,000, with CPI adjustments in 2026 and 2027. The Diocesan Research Officer responds to specific requests from the Archbishop and the Standing Committee and provides support to the Social Issues Committee and Diocesan Doctrine Commission.

Sydney Anglican Indigenous Peoples’ Ministry Committee

44. The draft Synod budget continues the policy of allocating 1% of the funds available to Synod for the purpose of adding to the capital of the Sydney Anglican Indigenous Peoples’ Ministry Committee (SAIPMC) fund. In 2024, this allocation is \$98,000.
45. At the request of the Standing Committee, the draft budget includes a new funding initiative to allocate 0.5% of the funds available to Synod towards funding Indigenous ministry leadership. In 2025, this initiative results in an additional \$49,000 being available for an Indigenous ministry leadership position. It is noted that this sum is not sufficient to fully fund a full time position and other sources of funding will be required to fund a full time position.
46. The funding of this new leadership position will be subject to a review of the governance of the SAIPMC as is required of all recipients of Synod grants.

Synod Contingencies

47. An amount of \$100,000 remains available for contingencies in 2025. The amounts proposed to be allocated for contingencies in 2026 and 2027 are similar with a CPI adjustment.

Minor allocations

48. There are a number of minor allocations proposed in 2025, which are consistent with purposes and amounts funded in prior years. These include –
- (a) printing and mailing hard copy Synod materials to members who opt-in,
 - (b) committee members' car parking,
 - (c) Standing Committee venue hire and catering (incl. subcommittees),
 - (d) St Andrew's Cathedral staff car parking in SAH,
 - (e) Lord Howe Island ministry,
 - (f) contribution to the cost of the Parish HR Partner.

Allocations not funded in 2025

49. A number of entities and programs which had been funded previously, as well as some proposed future programs, were unable to be funded within the constraints of –
- (a) the funds available to the Synod for this triennium. and
 - (b) the priorities identified in the Statement of Funding Principles and Priorities.

The previous allocations to Anglicare for research (2024: \$112,000) and the Tertiary Education Ministry Oversight Committee (**TEMOC**) (2024: \$112,000) have not been continued in the draft budget.

In addition, there were other new proposed programs which were not able to be funded in the draft budget. These included a proposal from AYW for a Diocesan Accessibility coordinator at \$140,000 p.a. and a proposal from ENC for the creation of a Local Mission Agency starting at \$50,000 in 2025 and rising to \$150,000 by 2027. However, if the Synod proceeds with the proposed restructure to form EMP, some of the functions of the latter proposal may be taken on by that new entity.

Other Matters

50. There are proposals to come to the Synod this year which will impact the Synod's budget during the triennium. These are –
- (a) a proposal to create and fund the new Indigenous ministry leadership position referred to above, and
 - (b) proposals to restructure various diocesan organisations including endorsing the streamlining of entities within the Sydney Anglican Property group, the formation of a "Sydney Anglican Services" board from 1 January 2025 and the formation of an Evangelism and Ministry Partnerships board.

These proposals, if implemented, will affect the recipients of a number of proposed funding allocations in the Synod budget over the next triennium (see earlier comments pertaining to some specific entities). The proposed Synod Appropriations and Allocations Ordinance 2024 contains a provision allowing the Standing Committee to amend the individual funding items in the budget to the extent required to ensure ministry funding is consistent with new or restructured positions and entities.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Statement of Funding Principles and Priorities 2025 – 2027

[Approved by Synod resolution 23/23]

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

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

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

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

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

We're For Jesus

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

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

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

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

This mission and understanding of the Diocese should then shape how we allocate our resources. For instance, our three high-level priorities - multiplying Christians, multiplying churches and multiplying leaders - will ensure that we always prioritise the allocation of resources to those things that will help to achieve these outcomes. For instance, theological education will always remain a high priority in our allocation of resources as it is essential for each of these priorities. Similarly, ministry to youth and children will always be a strategic priority, given how many people make a commitment for Christ before the age of 20. Similarly,

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

the priority of the local church as the centre of God’s plans for his world means that we will seek to minimise extra financial impost on parishes, so that their funds can be used for local gospel purposes.

2. Understanding the Structure of Funding the Diocese of Sydney

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

The Synod Fund

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

The Endowment of the See (EOS)

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

Parish Cost Recoveries (PCR)

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

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

3. Diocesan funding principles

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

A. General principles

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

B. Specific funding principles

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

C. 2025-2027 Triennium Funding Priorities

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

Not all high priorities require funding

Several of the priorities listed in Appendix D do not require funds to be allocated. For instance, the Archbishop has reminded us that our highest priority must be prayer. As a Synod we need to consider how to make this

the priority it should be in the life of our Diocese, however it does not require a direct allocation of financial resources.

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

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

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

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

Funding obligations

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

Ongoing priorities

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

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

Specific priorities for the next triennium

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

- (a) The encouragement of healthy and flourishing churches made possible especially by the retention, strengthening, and accountability of Rectors through:
 - (i) re-focussing of Regional Bishops (and the provision of better support for Bishops in their role of supporting Rectors); and
 - (ii) the ongoing implementation of professional supervision and professional development for Rector well-being;
- (b) The recruitment of new ministry leaders including but not limited to:
 - (i) leaders for particular kinds of churches (church plants; larger or "hub and spoke" parishes); and
 - (ii) leaders (both women and men) of ministry in particular communities (Indigenous; cross-cultural; blue collar; marginalised areas);
- (c) The growth and strengthening of ministry amongst children and young people, especially through better leveraging of links between schools and churches;

- (d) Attention to media and engagement, both through the: strengthening of internal communication with better systems/processes for sharing stories and resources; and the strengthening of external communication through a significant reinvestment in Anglican Media; and
- (e) A focus on church planting; both through establishing new fellowships in Greenfields areas (with accompanying investment in land and buildings) and also in other areas (with creative approaches to beginning new ministries/communities).

Biblical and theological background

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

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

What is the Diocese?

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

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

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

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

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

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

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

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

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

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

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

Supporting information

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

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

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

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

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

PURPOSE AND PRIORITIES FOR THE DIOCESAN FELLOWSHIP

July 2023

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

‘We’re For Jesus’

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

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

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

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

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

Our **highest priorities** are:

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

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

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

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

Synod Funding for the Registry

Key Points

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

Summary

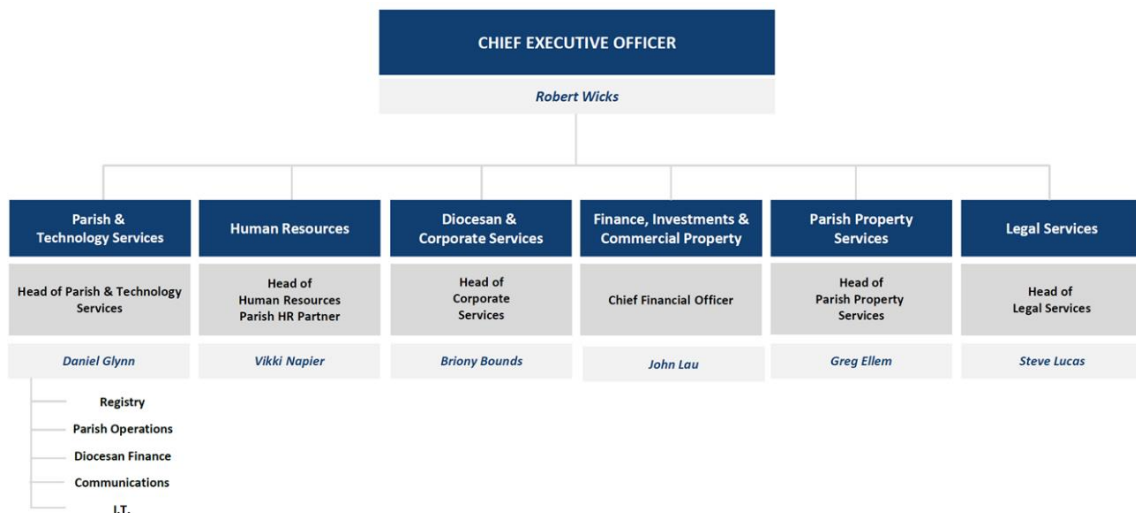
3. Since the primary work of the Registry is serving the parishes, clergy, authorised lay people and parish office holders of the Diocese, this is a cost that should be borne by the Synod.
4. This principle has been incorporated into the above Statement of Funding Principles and Priorities for 2025-2027,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

Discussion

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

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

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



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

Historical staffing levels for the Registry

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

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

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

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

	Actual for 2024 \$000	Proposed for 2025 \$000	Estimated for 2026 \$000	Estimated for 2027 \$000
SOURCE OF FUNDS (Appropriations)				
Glebe Administration Board distribution from Diocesan Endowment	3,648	3,940	4,050	4,170
Synod - St Andrew's House Fund - distribution from Synod's 50% share of SAHT for the year	2,965	3,220	3,330	3,418
Synod - SAH Fund special distribution from SAHT unbudgeted distribution Dec 2022	260	-	-	-
Parish trusts				
Bondi (lease income from preschool at 34 Ocean St)	27	25	26	27
Church Hill (lease income from No. 1 York St office block) - now 45% of new rent	1,328	1,333	1,373	1,414
Church Hill (investment income)	5	6		
King St - St James (lease income from Phillip Street office block)	498	500	567	595
King St - St James (lease income from Phillip Street office block) - Balance of 2023 received March 2024	-	60	-	-
Narellan (investment income from sale proceeds)	24	36	37	38
Paddington (lease income from 241 Glenmore Rd)	1	2		
Ryde (lease income from Kirkby Gardens units)	469	571	515	530
South Sydney (investment income from sale proceeds)	-	2	2	2
Wollongong (lease income from hotel/university accommodation)	26	29	30	31
Miranda (lease income from former service station)	4	-	-	-
ACPT Synod Fund (C/F 400 interest less ACPT fees)	1	106	125	125
Subtotal - Parish trusts	2,383	2,670	2,675	2,762
Total - Sources of Funds from Appropriations	9,256	9,830	10,055	10,350
Other income				
Amounts appropriated for prior year that will not be spent/required that year -				
Reallocation from Synod fund 130 Sydney Reps at General Synod		33	33	34
Reallocation of excess capital from Synod Fund 129 Synod Appropriation & Allocation Fund		38	253	234
Publishing Reserve (to fund increase in Anglican Media allocation)	-	90	90	90
Reallocation from Ordination Training Fund (Fund 189)	-	50	-	-
Insurance cover for the Cathedral - ISR excess over \$250m & Liability 4th excess layer	100	44		
Education advocacy consultants (\$10k pa not spent in 2022 or 2023 to date)	20			
Subtotal - Other income	120	255	376	358
Total funds available	9,376	10,085	10,431	10,708
Increase from prior year		7.6%	3.4%	2.7%

	Actual for 2024 \$000	Proposed for 2025 \$000	Proposed for 2026 \$000	Proposed for 2027 \$000
USE OF FUNDS				
Assessments, Memberships & Affiliation fees				
General Synod	649	694	722	751
Provincial Synod	8	12	13	14
Sydney Reps at General Synod	50	35	36	37
Freedom for Faith - affiliation fee	25	26	27	27
NSW Council of Churches	26	27	28	28
Synod & Standing Committee				
Synod venue hire	111	135	140	150
Printing and mailing costs	10	10	11	11
Committee members' car parking	15	10	11	11
Standing Committee venue hire and catering (incl. subcommittees)	12	20	21	22
Yearbook	-	23	23	24
Diocesan Researcher	49	50	52	53
Parish HR Partner - Contribution to cost	78	82	84	86
Synod Risk Reserve replenishment (Fund 131)	250	250	250	250
Contingencies	100	100	103	104
Sydney Diocesan Services				
- Synod, Standing Committee and parishes	1,104	1,315	1,354	1,388
- Diocesan Overhead	471	492	507	520
- Registry	565	613	632	648
St Andrew's Cathedral				
- Diocesan contribution to recurrent funding needs	280	290	298	306
- Cathedral staff car parking in SAH	10	10	11	11
- Insurance (Cathedral specific policies for building (ISR) excess over \$250m & Public Liability 4th excess layer)	529	551	566	581
- Insurance partial contribution to Cathedral's share of parishes' building (ISR) costs	534	175	214	229
Ministry in Marginalised Communities (MIMAC) -Bursaries fund for 'The Well' students at MTC				
	48	105	165	185
Ministry Training & Development				
- Core funding	413	456	469	481
- Pastoral Supervision	100	104	107	110
Moore Theological College				
	1,521	1,749	1,798	1,844
Ordination Training Fund (OTF)				
- New ordinands' psychological tests & conference	43	44	45	46
- Qualified persons to interview ordination candidates in relation to domestic abuse	12	13	13	14
- Presbyters psychological testing	28	29	30	31
- Pastoral Supervision (funding transferred to MT&D after 2024)	50			
Anglican Media Council				
- Core funding	207	397	408	419
- Archbishop's Media Officer	167	173	178	182
Anglican Youthworks				
- Core funding for Ministry Support team, SRE & Youthworks College	606	697	717	735

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Evangelism & New Churches				
- Core funding	285	275	283	290
- Additional funding to support new position of Assistant Director (Parish Evangelism)	80	110	110	116
Living Faith Council		80	60	40
Lord Howe Island	23	20	18	16
Sydney Anglican (National Redress Scheme) Corporation - annual administration fee	25	25	25	25
Sydney Anglican Indigenous People's Ministry Committee				
- Core funding - (1% of funds available to Synod, to be added to the capital of the SAIPMC fund)	93	98	101	104
- Indigenous Ministry Leadership (0.5% of funds available to Synod)		49	50	52
Work Outside the Diocese Committee				
Supporting gospel ministry outside the Diocese (5% of total income from all sources)	416	492	503	518
Funding the Diocese of Bathurst (\$250k pa for 6 years from 2019)	250	250	250	250
Anglicare - research	112	-	-	-
TEMOC - Anglican chaplaincy in tertiary education	112	-	-	-
Total expenditure	9,468	10,085	10,431	10,708
Increase from prior year		6.5%	3.4%	2.7%

Synod Appropriations and Allocations Ordinance 2024

No, 2024

Long Title

An Ordinance to authorise financial appropriations and allocations for 2025 and to indicate Synod's intentions for 2026 and 2027.

Preamble

By clause 3(3) of the *Synod Estimates Ordinance 1998*, the Standing Committee is to prepare for the second session of the 53rd Synod a proposed ordinance which contains estimates for the 2025, 2026 and 2027 financial year of –

- (i) the amount required for meeting the cost of sittings of the Synod, the maintenance of the diocesan offices and the expenses of such other diocesan activities and commitments as, in the opinion of the Standing Committee, should be supported,
- (ii) the amount which, in the opinion of the Standing Committee, should be granted to organisations under the control of Synod or to other organisations, and
- (iii) the amount available for distribution from endowments or other trusts for meeting the amounts referred to in paragraphs (i) and (ii) which, in the opinion of the Standing Committee, may prudently be applied towards meeting the amounts referred to in paragraphs (i) and (ii) in the relevant financial year.

A proposed ordinance under subclause 3 for consideration at the second ordinary session of each Synod is, as far as practicable, to reflect –

- (i) the statement of funding principles and priorities approved by the Synod at the first ordinary session of the Synod, or
- (ii) any other determination made by the Synod in relation to such statement.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Synod Appropriations and Allocations Ordinance 2024.

2. Interpretation

In this Ordinance –

- 5 “Allocations Report” means the part of Attachment 2 to Standing Committee’s report to the Synod about this Ordinance headed “USE OF FUNDS”.
- “Income Report” means the part of Attachment 2 to Standing Committee’s report to the Synod about this Ordinance headed “SOURCE OF FUNDS (Appropriations)”.

3. Declaration

- 10 By reason of circumstances arising after the creation of the trusts on which the amounts referred to in the column headed “Proposed for 2025” in the Income Report are held, it is inexpedient to carry out or observe those trusts or to apply those amounts solely for the same or like purposes as those trusts.

4. Variation of trusts

- 15 The trusts on which the amounts referred to in clause 3 are held are varied to such extent as is necessary to permit the directions referred to in clauses 5 to 7.

5. Appropriations and allocations for 2025

- (1) The Synod directs that the amounts referred to in the column “Proposed for 2025” in the Income Report be appropriated and allocated in the manner specified in the corresponding column in the Allocations Report.
- 20 (2) If, in the opinion of the Standing Committee, all or any part of an amount referred to in subclause (1) is not required or cannot be applied for the specified purpose, the Standing Committee may by resolution reallocate that amount or part to another purpose.

6. Indication of intention for Appropriations and Allocations for 2026 and 2027

(1) The Synod intends that the amounts referred to in the columns headed "Estimated for 2026" and "Estimated for 2027" in the Income Report be appropriated and allocated in the manner specified in the corresponding column in the Allocations Report.

- 5 (2) The Synod directs that the Standing Committee pass all such ordinances as may be necessary, from time to time, to give effect to the Synod's intention.

7. Reallocation to successor entities

10 The Synod directs that the Standing Committee may reallocate any amount specified in the Allocations Report for the use of an entity to any other entity that is a successor of that entity (including where the purposes and functions of the entity are subsumed into the operations of another entity).

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 2024.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Anglican Church Property Trust Diocese of Sydney (Delegation of Powers and Quorum) Amendment Ordinance 2024

Explanatory Statement

Purpose of the bill

1. The Anglican Church Property Trust Diocese of Sydney (Delegation of Powers and Quorum) Amendment Ordinance 2024 amends the *Delegation of Powers Ordinance 1998* and the *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023* to –
 - (a) expand the delegations to the Standing Committee under the *Delegation of Powers Ordinance 1998* (the **Delegation Ordinance**) to enable the Standing Committee to exercise further powers and functions under the *Anglican Church of Australia Trust Property Act 1917* (the **1917 Act**), and
 - (b) amend the *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023* (the **SAP Ordinance**) to make a further amendment to the *Anglican Church Property Trust Diocese of Sydney Ordinance 1965* (the **1965 Ordinance**) to bring the quorum of the Anglican Church Property Trust Diocese of Sydney (the **ACPT**) into line with the standards in the Synod's *Governance Policy for Diocesan Organisations* (the **Governance Policy**).

Recommendations

2. Synod receive this report.
3. Synod pass the Bill as an ordinance of the Synod.

Explanation

Background to the amendments

4. In December 2023, the Standing Committee established Sydney Anglican Property (**SAP**) and made deemed amendments through a stapling ordinance to create common membership for the boards of the ACPT, Anglican Church Growth Corporation and St Andrew's House Corporation.
5. The Synod has not delegated power to the Standing Committee to vary the quorum of the ACPT. The quorum for meetings therefore remains at 4 members out of a membership of 14, despite the Governance Policy requiring that a quorum be no less than one half of the members.

Amendment to the Delegation Ordinance

6. It is proposed that the Standing Committee be given delegated authority to exercise the Synod's power to vary the quorum of the ACPT and the requirements for affixing the common seal (section 9 of the 1917 Act).
7. Two further gaps in the delegations to the Standing Committee under the 1917 Act have been identified: to change the name of the corporate body of trustees (section 10 of the 1917 Act), and to authorise temporary investments made by the ACPT (section 31 of the 1917 Act).
8. It is proposed that those powers also be delegated to the Standing Committee.

Amendment to the SAP Ordinance

9. The amendment to the SAP Ordinance will make a further deemed amendment to the 1965 Ordinance to bring the quorum for meetings of the ACPT into alignment with the Governance Policy.

10. Under the 1965 Ordinance, as amended by the SAP Ordinance, the membership of the ACPT will reduce from 14 to 12 members from first day the of the ordinary session of Synod in 2024 and then to 10 in 2025 and finally to nine in 2026 on the equivalent day. The quorum provision reflects those changes in the membership.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

24 June 2024

Anglican Church Property Trust Diocese of Sydney (Delegation of Powers and Quorum) Amendment Ordinance 2024

No _____, 2024

Long Title

An Ordinance to amend the *Delegation of Powers Ordinance 1998* and the *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Anglican Church Property Trust Diocese of Sydney (Delegation of Powers and Quorum) Amendment Ordinance 2024.

2. Amendments to the Delegation of Powers Ordinance 1998

5 The *Delegation of Powers Ordinance 1998* is amended in subclause 5(1)(a) by inserting the matter “9,” “10,” and “31,” so that the section references in the clause are in numerical order.

3. Amendments to the Sydney Anglican Property (Provisional Restructuring) Ordinance 2023

10 The *Sydney Anglican Property (Provisional Restructuring) Ordinance 2023* is amended by inserting a new paragraph (d) in clause 4 (with consequential re-lettering of the existing paragraphs in clause 4) as follows –

‘(d) substitute clause 11 with the following –

“11. Quorum

A quorum for a meeting of the members is –

- 15
- (a) from the first day of the ordinary session of the Synod in 2024 to immediately prior to the first day of the ordinary session of the Synod in 2025, 6 elected members, and
 - (b) from the first day of the ordinary session of the Synod in 2025, 5 elected members.”.

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
2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024

Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024

Explanatory Statement

Purpose of the bills

1. The purpose of the Bills is to –
 - (a) amend the *Archbishop of Sydney Election Ordinance 1982* to amend the nomination process and procedure for the election Synod, and
 - (b) amend the *Consecration of the Archbishop of Sydney Ordinance 2021* to provide for a pool of suitable bishops from whom a consecrating bishop may be selected.

Recommendations

2. Synod receive this report.
3. Synod pass the Bills for the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024 and the Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024 as ordinances of the Synod.

Explanation

Background to the amendments

4. This report explains the proposed amendments to the nomination process and procedure for the election Synod in the *Archbishop of Sydney Election Ordinance 1982 (AEO)*. It also sets out associated amendments proposed for the *Consecration of the Archbishop of Sydney Ordinance 2021 (CAO)*
5. A report, Review of the *Archbishop of Sydney Election Ordinance 1982*, which provides a more detailed rationale for the substantive amendments to the AEO, is provided at **Appendix 1 (the Report)**.

Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024

6. The Bill for the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024 (the **AEO Bill**) accompanies this report. The amendments are explained below in the order in which they appear in the AEO Bill. Except where otherwise indicated, clause references are to the clause numbering in the AEO Bill.
7. The amendments give effect to various proposals in the Report. There is also a summary of all proposals in Annexure A of the Report. For reference purposes, the notations used in Annexure A of the Report will be used (in square bracketed bold text) as markers to identify the amendments set out in this report giving effect to each proposal.

Definitions

8. Clause 2(a)(i) will update the definition of 'Director of Professional Standards' to 'Director of Safe Ministry' in the AEO.

9. Clause 2(a)(ii) will modify the definition of 'President' to allow for the circumstance (inserted in clause 2(f)) where a nominee for Archbishop wishes to withdraw, and must give notice in writing to the President.
10. Clause 2(a)(iii) will insert new definitions for '*Faithfulness in Service*', 'Nomination Contact Person' and 'Synod Governance Policy'. These are consequential to other amendments or for the purposes of clarification. The selection and role of the Nomination Contact Person is covered in paragraph 17 below.
11. Clause 2(b) will insert a new definition of 'duly qualified' at the start of clause 7 of the AEO to provide meaning for a term which is currently undefined. The term, referent to a potential nominee, will mean "a person who is a presbyter in the Diocese, or a person who would be eligible to be a presbyter in the Diocese". **[Proposal G]**

Nominations

12. The provision in clause 2(c) will replace the existing clause 7(2)(c) of the AEO. The new provision will only require an email address for the service of notices on each of the nominator(s) and nominee. However, a postal address and an email address will be required for a nominee who is not licensed in the Diocese. **[Proposal F]**
13. Clause 2(d) will insert a new subclause 7(4), which provides for the Nomination Officer to publish on the Sydney Diocesan Services (**SDS**) website the fact that a person (who will not at that time be named), has been nominated to the office of Archbishop, pursuant to sub-clause 7(3). **[Proposal D]**

Administering a nomination

14. Clause 2(e) makes various changes to clause 7A of the AEO to streamline the requirements for commencing the administration of a nomination and timing for the disclosure of the names of the nominee and his nominators.
15. Clause 2(e)(i) will reduce the threshold of nominators required to commence the administration of a nomination from the current 10 to 5. This change will allow the process to commence earlier so that it will be well advanced by the time the nominee reaches 20 nominations. **[Proposal B]**
16. Clause 2(e)(iii) will insert two additional affirmations a nominee must make under clause 7A(1) of the AEO. Currently, a nominee is required to make a declaration of solemn promises (in the Second Schedule of the AEO), to consent to a search in the National Register and a safe ministry check and interview. The two additional affirmations relate to the nominee's willingness to sign any Statement of Faith set out in the Synod Governance Policy and to adhere to *Faithfulness in Service*. **[Proposal C]**
17. Clause 2(e)(vii) will insert a new subclause 7A(4)(d) in the AEO to provide for a nominee with 20 nominators to advise the Nomination Officer of his choice of Nomination Contact Person (**NCP**). The role of the NCP is to serve as a conduit for communications between the nominators of the nominee and the Nomination Officer. **[Proposal A]**
18. Clause 2(e)(viii) will replace the existing subclause 7A(6) of the AEO, which provides for a seven-day waiting period for the publication of a nominee's name following the issue of the notice to him regarding the checks completed on the National Register and for safe ministry purposes. The new provision reduces the waiting period to two business days, which a nominee may waive at his discretion. **[Proposal D]**
19. Clause 2(e)(ix) will insert a new subclause 7A(7) in the AEO to specify that the names of nominators of a nominee will not be disclosed to the nominee until the nominee's name is published on the SDS website. This will provide the opportunity for privacy and 'quiet withdrawal' until the person is publicly identified as a nominee. **[Proposal E]**

Withdrawing a nomination

20. Clause 2(f) will insert a new subclause 7B(2) in the AEO to provide a process for a nominee to withdraw as a nominee for the office of Archbishop. Currently, there is no opportunity to withdraw within 21 days prior to the start of the session of the Synod. The new process requires the nominee to provide written notice to the President, which must be accepted by him before the Synod is notified

of the nominee's withdrawal. Any processes regarding the withdrawal, including its publication, will be determined at the President's discretion if the rules of the Synod are unclear or otherwise silent on the matter. **[Proposal J]**

Messages from nominee to nominators

21. Clause 2(g) will insert a provision which will insert a new subclause 7B(4) which will enable a person who is nominated and reaches the threshold to be informed, but either declines to be nominated or does not reach the required 20 nominators, to provide a written message to be forwarded on his behalf to each of his nominators. **[Proposal E]**

Communications from nominators

22. Clause 2(j) will insert a new subclause 8(d) in the AEO to provide for the Nomination Officer to forward to each member of Synod, along with the existing information in subclauses 8(a)-(c), a website or PDF document provided by the nominators of each nominee as soon as practicable following the nomination closing date and not less than 10 days before the day that the meeting of the Synod starts. This provision seeks to alleviate the financial impost and to reduce the resource wastage of the current process. **[Proposal H]**

Synod session and election process

23. Clause 2(k) will insert a new clause 10A in the AEO to permit the NCP of a nominee on the list of nominations to provide the President with a list of persons who have prepared speeches that the nominators of the nominee wish to have heard by the Synod, whom the President may call at his discretion (but is not required to do so). **[Proposal K]**
24. Clause 2(m) will insert two new subclauses 14(3) and (4) in the AEO which operate as follows –
 - (a) Subclause 14(3) specifies that an abstention is not an informal vote; and that neither an abstention nor an informal vote count as a 'vote' for the purposes of determining a majority of those "present and voting" in the Synod. **[Proposal L]**
 - (b) Subclause 14(4) provides for the use of electronic ballots in place of the paper ballot system if the former is adopted by resolution of the Synod, either at the election Synod or at any prior session of the Synod. **[Proposal M]**

Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024

25. The Bill for the Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024 (the **CAO Bill**) accompanies this report.
26. Clause 2 of the CAO Bill will insert a new sub-clause 3(3) in the CAO to provide for the Standing Committee to establish a pool of suitable bishops from whom a consecrating bishop may be selected if the consecrating bishop chosen pursuant to sub-clause 3(2) is unable to attend the consecration of the new Archbishop of Sydney.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

20 May 2024

Review of the *Archbishop of Sydney Election Ordinance 1982*

Key Points

- Following a review of the process to nominate and elect a new Archbishop of Sydney, a number of amendments are proposed to the nomination process and to the election Synod itself. Most notably, recommended amendments include –
 - the institution of a position “Nomination Contact Person” who acts as a liaison between the Nomination Officer and the nominators for each nominee,
 - two additional affirmations to be made by nominees, that they are willing to sign any Statement of Faith set out in the Synod Governance Policy; and adhere to the Standards of *Faithfulness in Service*,
 - immediately publishing the addition of each validly elected (but unnamed) nominee and usually releasing the name two business days later (rather than silence until seven days after the nominee receives the results of their Safe Ministry Check), and
 - providing a mechanism by which a nominee may withdraw their name at any time (currently, the latest they may do so is three weeks prior to the session).
- Numerous changes are proposed for incorporation into the election process, many of which are intended to be simple efficiencies or improvements. In order to navigate the changes, each proposal is uniquely identified and listed in summary in Annexure A.

Purpose

1. The purpose of this report is to explain proposed amendments to the *Archbishop of Sydney Election Ordinance 1982* (the **Ordinance**).

Background

2. At its meeting on 21 June 2021, the Standing Committee constituted a committee comprising Bishop Peter Lin (Chair), Archdeacon Anthony Douglas, Mr Jeremy Freeman, the Rev Gavin Parsons, Dr Laurie Scandrett and Dr Claire Smith (being at least two lay persons and at least two clergy), and the (then) Diocesan Secretary, Mr Daniel Glynn. The Archbishop Election Ordinance Review Committee (**AEO Review Committee**) were tasked to review feedback received regarding the recent Archbishop election Synod, and provide recommendations for amendment to the *Archbishop of Sydney Election Ordinance 1982* (**AEO**), and consider providing recommendations other ordinances that have a bearing upon sessions of the Synod and communication with Synod members.
3. As part of the review process, Standing Committee members were invited to provide feedback on the election process. The AEO Review Committee met 7 times (July 2021 to June 2023) to review the process to nominate and elect a new Archbishop of Sydney.
4. At its meeting on 23 October 2023, the Standing Committee noted the report of the AEO Review Committee, and agreed to propose to Synod changes to the *Archbishop of Sydney Election Ordinance 1982*, and the *Consecration of the Archbishop of Sydney Ordinance 2021*. An alternative process for electing an Archbishop, proposed in the report of the AEO Review Committee, was considered but not supported for promotion to the Synod.
5. This report explains the proposed amendments to the nomination process and procedure for the election Synod in the AEO.

Discussion

The current process

6. Key elements of the current process for electing an Archbishop are set out below –

Nominations

- (a) 20 Synod members are required to validly nominate a nominee, but the process allows those 20 nominations to arrive to the Nominations Officer in up to 20 separate forms. [cl.7]
- (b) Nominees may continue receiving nominations throughout the nomination period, which closes 42 days prior to the special session of Synod. [cl.7(2)(d)]
- (c) Once a nominee has received ten nominations, a safe ministry check process commences with the objective of allowing the Director of Professional Standards (now known as the Director of Safe Ministry) to make a determination as to whether the nominee is fit for archiepiscopal ministry. [cl.7A]
- (d) A nominee who has received 20 nominations is deemed validly nominated [cl.7(3)] and the Nomination Officer is to provide a formal notice (including the determination of the Director of Professional Standards) to the nominee. [cl.7A(4)]

Withdrawal by a nominee

- (e) The nominee is provided seven days in which they may withdraw prior to their name being made public (unless the end of the nomination period is reached) [cl.7A(6)].
- (f) A nominee may withdraw their name up to 21 days prior to the session. [cl.7B]

During the session

- (g) The nominators of a nominee must decide among themselves who will propose and who will second the nomination at each stage of the session. [cl.9]
- (h) Nominees are proposed and seconded in succession, with a majority in either house of the Synod to proceed to the Select List.
- (i) Remaining nominees are proposed and seconded again. A maximum of three nominees may proceed to the Final List, requiring majority support in both houses of the Synod.
- (j) If there is more than one nominee on the Final List, those remaining are proposed and seconded, with a vote by secret ballot to determine who will be elected as Archbishop. If there is only one nominee on the Final List, the vote is put by a show of hands (without speeches).

Context and principles of an Archbishop election

Context for future Archbishop elections

- 7. Since the election of Archbishop Marcus Loane, the Diocese has adopted a consistent pattern of electing, and usually only nominating, clergy local to the Diocese. However, the nominees need not always be local; and even if local, the Diocese is of sufficient size that few nominees would be known by the majority of Synod members. Accordingly, the election process (from the nomination period until the end of the session) must allow time for Synod members to get to know each nominee.
- 8. It is assumed that the next election Synod will have reliable access to electronic voting. While there will always need to be a backup (paper) system, issues related to timing of the counting of ballots and advising members of the results of ballots out of session, need not be focused upon in these amendments. [See also paragraphs 45-47]

Principles adopted for the process of Archbishop elections

- 9. In terms of Synod members making an informed choice, an important principle that has informed many of the proposals of this report is:

The responsibility lies with the nominators to educate the Synod about their nominee, and with Synod members to research; it is not desirable for a nominee to promote themselves.

10. All nominees should have had *the opportunity* to have been introduced thoroughly prior to the session. Accordingly, the starting point for the session is that members have had the opportunity to familiarise themselves to some extent with each nominee.
11. Lay Synod members in particular are more likely not to know the nominees personally and will benefit from a process that allows Synod members to get to know the nominee.
12. A forum or event to meet the nominees should not be mandated by ordinance, or organised centrally; but may occur organically.

Recommended amendments to the Ordinance

13. The following paragraphs set out proposed changes to the Ordinance, commencing with proposed changes to the nomination process, and then proposed changes which affect the entire process and the Synod session in general. For ease of reference, each discrete proposal is marked with a letter in curly braces and may be referenced using the table at Annexure A.

Recommended amendments to the nomination process

Introduce a Nomination Contact Person ^{A}

14. The process for nominating a person includes a point where the nominators must decide among themselves who will propose and second, among other responsibilities (cl.9(1)). No mechanism is established for identifying a representative of the nominators for each nominee, and most nominators do not expect to be liaising with the Nomination Officer beyond the administration of their nomination form. It would be useful for the Nomination Officer to be able to liaise with one nominator for each nominee, who is able to act as a conduit for messages from the Nomination Officer to the nominators, and vice-versa.
15. Accordingly, the Ordinance should provide for a “Nomination Contact Person” (**NCP**), being the person identified by each nominated candidate, after they pass the nomination threshold, who acts as the conduit for communications between the nominators and the Nomination Officer. The NCP should not necessarily be considered to be the ‘lead nominator’.

Commencement of administering a nomination and affirmations to be made ^{B}

16. Currently, advance work on administering a nomination (for example, commencing the safe ministry check process) does not commence until a person has ten nominations [cl.7A]. The intent of commencing at ten, was to start the process early so as to be well underway if the person reached 20 nominations. It is not desirable to commence too early, as many individuals receive two or three nominations. Nevertheless, it is recommended that the threshold be reduced to five nominators, rather than ten, to allow that process to commence a little earlier.

Affirmations to be made by the Nominee ^{C}

17. Currently, when a person reaches ten nominations, they are asked under subclause 7A(1) if they are willing –
 - (a) to make a declaration of the solemn promises contained in the Second Schedule of the Ordinance, and
 - (b) to consent to a search being undertaken for information in the National Register in relation to them, and
 - (c) to complete a Safe Ministry Check and interview for the purpose of the nomination.
18. Given the current expectations on clergy, and those who serve on boards and councils in various diocesan organisations, two new requirements should be added as subparagraphs (d) and (e), seeking the person to confirm that they are willing to –
 - (a) sign any Statement of Faith as adopted by the Synod and attached to the Synod Governance Policy, and

- (b) adhere to the standard set out in *Faithfulness in Service*, as adopted in this Diocese.

Regarding the publication of a nominee's name ^{D}

19. It is understood that the current practice of publishing the name of a validly nominated person prior to the end of the nomination period was intended to help ensure that the nomination period does not conclude with only two nominees (it was expected that transparency would be helpful). However, to protect the privacy of a nominee who declines the nomination, a seven day wait period was also required before publishing the name of a validly nominated person.
20. In practice, feedback indicates that in the 2021 election (the first election since these requirements were included in the Ordinance) the result of these changes was a 'drip feed' of names, and the appearance of having less nominees than was the reality. It is understood that this led to a perception among some Synod members of having insufficient nominees and a consequent pressure to nominate more persons.
21. Seeking to address each of the factors relevant here, it seems most helpful to amend the process as follows –
- (a) When a person has been validly nominated, immediately publish that there is a (unnamed) nominee.
 - (b) Amend the seven day wait period, to instead be two business days, and allow the nominee to waive that two day period to allow their name to appear immediately after the result of their safe ministry check. (The nominee, while having the right to waive that two day period, is to be *reminded* of their ability to waive that two day period, but not asked to do so, by the Nomination Officer.)

Regarding the publication of nominees who decline, and nominators' names ^{E}

22. Feedback suggested that there would be benefit in explicitly clarifying –
- (a) whether the name of any nominee who declines a nomination is made public,
 - (b) whether the names of all the nominators of a nominee who declines are made public; and if not, whether the names of the nominators are made known to the nominee (e.g., to thank them), and
 - (c) whether persons who are nominated but do not reach 20 nominators are informed; and if so, whether they have access to the names of their nominators (e.g., to thank them), noting that the current ordinance does not provide for this.
23. Currently, the names of nominators are only published if the nominee is validly nominated and does not decline the nomination. Some feedback suggested that there should be clarity as to when nominators' names were made public, and when or if nominators' names are disclosed to the intended nominee.
24. To usefully address this suggestion, we must consider the circumstance of a person who is validly nominated, but for personal and/or private reasons declines the nomination and wishes to do so 'quietly'. In this circumstance, the privacy of nominees and retaining their ability to withdraw for any reason without opening up to speculation must be of primary concern.
- (a) To allow this 'quiet' withdrawal, the current process assumes that nominees' names – and nominators' names – are only made public when the nominee does not decline their nomination.
 - (b) If the process were to require or to allow the publication of the names of all nominators (regardless of whether the nominee declines the nomination), it will be evident that this hypothetical person has been validly nominated, and has declined the nomination. As a consequence, and out of a desire to protect their privacy, we cannot publish the names of the nominators for a nominee who declines the nomination.
 - (c) As a further consequence, we cannot publish the names of nominators for a nominee who does not reach 20 nominations. It would be inconsistent to publish the names of nominators for a nominee who does not reach 20 nominations, while not publishing the names of nominators of a nominee who reached 20, but declined the nomination.

25. Currently, persons who receive one to nine nominations are not made aware that they have been nominated, and unless they are validly nominated (receiving 20 nominations) they will not know the names of their nominators.
26. For the sake of maintaining the opportunity for privacy and 'quiet withdrawal', while also seeking to avoid similarities to 'campaigning', it is best to clarify in the Ordinance that the names of nominators are not to be divulged to the nominee, except in the circumstance of a valid nomination that is not declined. However, in the circumstance where a person is nominated and reaches the threshold to be informed; but either does not reach the required 20 nominators or declines to be nominated; the nominee should be able to ask that a suitable message be forwarded by the Nomination Officer to each of the nominators on behalf of the nominee.

Simplifying nomination forms ^(F)

27. Many of the nominators in the last election needed to ask the Nominating Officer to supply the residential address for their nominee (in order to meet the requirements of the Ordinance under subclause 7(2)(c)). It would be helpful to amend that clause to only require that the nominee is identified to the satisfaction of the Nomination Officer, and an address is required only for persons not licensed within the Diocese.

Specifying eligibility ^(G)

28. The current ordinance refers to a 'duly qualified' person multiple times (for example, "One or more members of the Synod may... nominate any duly qualified person for the office of Archbishop.") but does not define this qualification. The Ordinance should specify that the person is to be either a presbyter in the Diocese of Sydney, or a person who would be eligible to be a presbyter in the Diocese of Sydney.

Communications from nominating teams ^(H)

29. In order to communicate with other Synod members about Synod business, there is an existing process wherein any Synod member may request from the Synod Secretary a set of address labels for all Synod members (an administration fee is involved to print the labels). It is this process that nominating teams rely upon to contact Synod members during the nomination period.
30. This process may result in a small advantage to well-resourced nominators, who are able to pay the postage costs and dedicate the time to printing and packing their mailing. Feedback from the last election Synod included the suggestion that Sydney Diocesan Services (**SDS**) staff circulate PDFs on behalf of nominators.
31. To alleviate that advantage and to avoid unnecessary wastage of time and money, the Ordinance should provide that the Nomination Officer shall send one email to all Synod members, five to seven business days following the close of nominations, listing the nominees in alphabetical order, and including up to one URL supplied by each NCP to either a website or a PDF document provided by the nominators of each nominee.

Recommended amendments following the close of nominations

Mechanisms to 'meet the nominees' [no amendment recommended]

32. Prior to the 2021 Election, a 'meet the nominees' forum was organised at the request of the nominees, and was supported by SDS staff.
 - (a) Both positive and negative feedback was received about the forum in general, with some expressing a request that the forum be repeated at future election Synods (with some changes); and others suggesting that it was inappropriate and should not be organised by the nominees or the staff of the Diocese, but should only ever occur when organised by nominators or Synod members.
 - (b) If there is a forum, more time with each nominee and the ability to ask nominees individual questions is desirable.

33. While the Ordinance should not contain a process requiring a forum-style event; there should be nothing to obstruct such a process arising organically in future elections.

Written questions administered to each nominee [no amendment recommended]

34. A suggestion provided during the feedback period was to put a set of questions to each nominee, seeking a short, written response. The intention behind this was to give each nominee the chance to express their view or intent on a range of relevant issues, similar to the 'Meet the Nominees' night, but in the setting of written communication rather than 'Town Hall-style' meeting.
35. This approach is used in at least one other diocese, but it is noted that in that diocese, the election process includes an election team who interviews the nominees, acting on behalf of the Synod. It is presumed that it is that team that sets the questions and administers the process. For the (Sydney) Diocese to take up this suggestion, consideration would have to be given to who sets the questions – and how to do so in such a way so as not to favour one nominee over another. This approach may advantage a nominee who is a gifted writer and ultimately work against the accepted principle (see paragraph 9) that informs the rest of the election process, being that the burden should be upon the nomination team, not on the nominee, to promote the nominee.
36. While the Ordinance should not contain a process requiring all nominees to respond to a set of questions seeking a written response, there should be nothing to obstruct such a process arising organically in future elections.

Increased period in which to get to know the nominees [no amendment recommended]

37. Currently the nomination period closes 42 days (six weeks) prior to the commencement of the election Synod (cl.7(2)(d)). Consideration was given to providing a longer period prior to the Synod in which to get to know the nominees. However, the current nomination period seems to suit the Diocese well, noting that –
- (a) any timeline needs to be able to accommodate a retirement known well in advance, as well as a sudden resignation of the Archbishop, and
 - (b) a long nomination period, or long period to get to know the nominees, is problematic for increasing the disruption in the Diocese (especially upon the nominees) and the potential for division to arise.

Accordingly, no change is recommended to the length of the nomination period.

Allowing a nominee to withdraw at any time ^{J}

38. Currently, a nominee's last opportunity to withdraw is 21 days prior to the session. The possibility was considered that in that time a person may become aware of an illness or tragedy in the family, or some other reason, and decide to withdraw. That person should not be prevented from doing so, particularly since withdrawing prior to being elected is preferable to resigning immediately after election (forcing a recommencement of the nomination process!). Accordingly, a mechanism should be inserted in the Ordinance to allow a nominee to withdraw at any time (including during the Synod session), subject to the concurrence of the President; to be advised to the Synod as soon as practicable. The President should have discretion to determine how to handle and publicise the withdrawal if it is unclear in relation to the processes of the Synod.
39. In making this recommendation, consideration was given to the possibility that the presence of a mechanism to withdraw may introduce pressure to do so, upon a nominee who appears to have less support in the Synod. An attempt to mitigate against this unfortunate outcome is found in the necessity for the President to concur with the withdrawal.

Recommended amendments during the election Synod

Nominating teams to 'suggest' four or five speeches in addition to the proposer and seconder ^{K}

40. Comment was made during the feedback process that several 'important' speeches were never able to be made for a nominee, because the nominator never received the call from the President.

Suggestions were made to allow nominating teams to suggest four or five speeches in addition to proposer and seconder that could be 'guaranteed' the call; or that the order and flow of speeches might be planned ahead of the night's proceedings. Suggestions were also made to require speeches alternating for and against.

41. However, it is not desirable to orchestrate the Synod to that degree. Specifically it is undesirable to specify speaking order for more than the proposer and seconder given the unpredictability of topic that nominating teams may wish to respond to at a given time. It is also not desirable to immediately and artificially limit "for" speeches if there are no "against" speeches (within reason!).
42. The President at the last election Synod made every reasonable effort to ensure speeches alternated "for" and "against". It is understood that in many election Synods, nominating teams have provided the President with lists of 'desirable' "for" speeches. It seems that the improvement to be made is to make transparent the process that is currently in place but only known by some. Accordingly, the Ordinance should include that the NCP for each nominating team may provide the President a list of people who have prepared speeches that the nominating team would like to hear, whom the President may call at his discretion (but is under no compulsion to do so).

Treatment of blank ballot papers ^{L}

43. The current process of counting ballots is ambiguous as to how to treat a blank ballot paper:
 - (a) is it an abstention or an informal vote?
 - (b) does it count as a 'vote' for the sake of determining a majority of those 'present *and voting*'? (Note that the Ordinance prescribes the form of ballots, which do not have an option to abstain.)Determining the answers to these questions led to significant delay of the release of results at one stage during the last election Synod.
44. The Ordinance should specify that abstentions and informal votes should be treated as equivalent to choosing not to vote; by stating that an abstention is not an informal vote; and neither an abstention nor an informal vote is to be counted as a "vote" for the purposes of determining a majority of those "present *and voting*".

Use of electronic voting ^{M}

45. Comments provided during the feedback process requested that ballots from votes taken during an election Synod should be counted in the evening immediately following the session, or a hard deadline should be established as to when results are to be available (e.g., eight hours prior to commencement of the session) to allow nominating teams to plan. Ultimately, the timing of the counting of ballots and release of information is heavily dependant upon the Synod staff, many of whom have additional responsibilities between sessions of the Synod in which to factor the counting of ballots. Accordingly no hard deadline is recommended, particularly in light of the expectation that the Synod will move away from paper-based voting by the time of the next election Synod.
46. To date, the Synod has not found a suitable alternative to paper-based voting. The most compelling factors preventing this are –
 - (a) relying on personal devices raises the problems of ensuring that every Synod member present has a suitable device or can access a shared device that will ensure all members present are able to vote once and only once; representing only their house; and doing so with sufficient internet connection for all;
 - (b) utilising specialist devices is cost prohibitive and introduces additional administrative complexities (for example in allocating one and only one device to all members of the Synod); and the devices available for rent were not considered capable of handling some of the more complex voting possibilities involved in an election Synod; and
 - (c) the sheer volume of members of the Synod intensifies the problem and increases the likelihood of a technical failure that would render an electronic vote invalid.
47. However, improvements in recent years, particularly to the reliability of internet access by personal devices, and the near ubiquitous use of personal devices by Synod members suggests that the use of personal devices for voting in Synod sessions should be available soon, and well and truly in time for the anticipated next election Synod (in the 2030s). Accordingly, the Ordinance should make

provision for the use of electronic voting if it has been adopted by resolution of the Synod, either at the election Synod or at any prior session.

Use of a secure portal for Synod materials

48. Comments received during the feedback session called for the ability to release sensitive information to Synod members on a secure online platform, rather than on the public website. The Standing Committee has encouraged the Diocesan Secretary to arrange for a secure online environment, taking into account the specific needs of an election Synod and providing options to enable some Synod documents to be published securely.

Synod session – election process

49. Feedback received regarding the election process itself included the desirability for –
- (a) more intentional use of time for consideration of nominees across the Synod and a measured reduction of nominee field,
 - (b) greater predictability as to the length of the Synod, and
 - (c) clarity as to the objective of each night of the Synod (e.g., is the first night ‘positive’ speeches only? Is the objective to test whether the 20 nominators have proposed a nominee who is reflective of at least a significant portion of the whole Synod – or to reduce any significant number of nominees down to a manageable few?).
50. While the Standing Committee considered an alternative process designed to address many of these factors which involved wholesale change to the Synod session, the existing process was viewed to be superior.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

20 May 2024

Summary of proposed amendments

ID	Summary	Paragraph Ref.	Bill Ref.
Recommended amendments to the nomination process		<i>(AEO Amendment Ordinance)</i>	
A	Include a 'Nomination Contact Person' (NCP) to act as conduit between the Nomination Officer and the nominators for a nominee, to be selected by the nominee.	14-15	2(a)(iii) 2(e)(vii)
B	Advance work on administering a nomination to commence at five nominators, rather than 10.	16	2(e)(i)
C	Addition of two affirmations to be made by nominee (sign any Statement of Faith, and adhere to <i>Faithfulness in Service</i>)	17-18	2(e)(iii)
D	Upon a valid nomination, immediately publish an unnamed nomination, and reduce the current seven day wait period, to two business days for full disclosure.	19-21	2(d) 2(e)(viii)
E	Clarify that the names of nominators are not to be divulged to the nominee, except in the circumstance of a valid nomination that is not declined; but provide that a nominee who declines to be nominated may request a suitable message be forwarded to his nominators.	22-26	2(e)(ix) 2(g)
F	Simplify the requirements for a residential address on the nomination form.	27	2(c)
G	Define the (currently undefined) expression 'duly qualified', referring to a potential nominee.	28	2(b)
H	As a potential alternative to purchasing mailing labels, provide that the Nomination Officer send one email to all Synod members following the close of nominations, including one URL supplied by each NCP.	29-31	2(j)
Recommended amendments following the close of nominations			
J	Provide that a nominee may withdraw at any time, subject to the concurrence of the President (rather than the current opportunity to withdraw ending 21 days prior to the session).	39-39	2(f) <i>cf 2(a)(ii)</i>
K	Provide that the NCP for each nominating team may provide the President with a list of persons who have prepared speeches that the nominating team would like to hear, whom the President may call at his discretion (but is under no compulsion to do so).	40-42	2(k)
L	Specify that an abstention is not an informal vote; and neither an abstention nor an informal vote is counted as a "vote" for the purposes of determining a majority of those "present <i>and voting</i> ".	43-44	2(m)...(3)
M	Provide for the use of electronic voting if it has been adopted by resolution of the Synod, either at the election Synod or at any prior session.	45-47	2(m)...(4)

Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024

No , 2024

Long Title

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

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2024.

2. Amendment

5 The *Archbishop of Sydney Election Ordinance 1982* is amended as follows –

(a) in clause 1A –

(i) delete the definition of “Director of Professional Standards” and insert the following matter –

10 “Director of Safe Ministry” means the person appointed for the time being under clause 9 of the *Safe Ministry Board Ordinance 2001*”, and

(ii) substitute the definition of “President” with the following –

“President means –

15 (a) during a meeting of the Synod, the person presiding at that meeting, and

(b) in any other case, the person who would preside at a meeting of the Synod for which a summons is issued under this Ordinance if all persons who are nominees are excluded.”

(iii) insert three new definitions with the following matters –

20 “*Faithfulness in Service*” means the code for personal behaviour and the practice of pastoral ministry by clergy and church workers adopted by the Synod in October 2004, as amended from time to time;”, and

“Nomination Contact Person” means a member of Synod who is chosen by a nominee to act as a conduit for communications between the nominators of the nominee and the Nomination Officer;”, and

25 “Synod Governance Policy” means the Governance Policy for Diocesan Organisations made by the Synod on 20 October 2014, as amended from time to time.”, and

(b) in clause 7, after the heading, insert the following matter –

“For the purposes of this clause 7 –

30 “a duly qualified person” means a person who is a presbyter in the Diocese, or a person who would be eligible to be a presbyter in the Diocese.”

(c) delete the entire matter in subclause 7(2)(c), and insert instead the following matter –

“(c) specify an email address for service of notices on the nominator(s) and –

35 (i) if the nominee is licensed in the Diocese – specify an email address for the service of notices on the nominee; or

(ii) if the nominee is not licensed in the Diocese – specify an email address and postal address for the service of notices on the nominee; and”, and

(d) insert a new subclause 7(4), with the following matter –

"Publication of unnamed nominee"

(4) Upon a person being nominated to the office of the Archbishop in accordance with subclause 7(3), the Nomination Officer shall publish on the SDS website that there is a nominee, without identifying the nominee.", and

- 5 (e) in clause 7A –
- (i) replace each of the matters in the subheading and in subclause 7A(1) of “ten” with the matter “five”, and
- (ii) in subclause 7A(1)(c), delete the matter “.”, and insert instead the matter “and,”, and
- (iii) insert additional subclauses 7A(1)(d) and (e), with the following matters –
- 10 “(d) is willing to sign any “Statement of Faith” set out in the Synod Governance Policy, and
- (e) is willing to adhere to the standards and guidelines of *Faithfulness in Service.*”, and
- (iv) in subclauses 7A(2)(a) and 7A(3), delete the matter “Professional Standards” and insert instead the matter “Safe Ministry”, and
- 15 (v) in subclause 7A(4)(b), delete the matter “Professional Standards” and insert instead the matter “Safe Ministry” and delete the matter “and”, and
- (vi) in subclause 7A(4)(c), delete the matter “,”, and insert instead the matter “; and”, and
- (vii) insert an additional subclause 7A(4)(d), with the following matter –
- 20 “(d) of the request for the nominee to provide the name and email address of the nominee’s choice of Nomination Contact Person in writing to the Nomination Officer.”, and
- (viii) delete the entirety of the matter in subclause 7A(6), and replace instead with the following matter –
- 25 “(6) Following the notice referred to in subclause (4), and after the Director of Safe Ministry has completed a Safe Ministry Check on the nominee, the Nomination Officer shall publish the name of the nominee at the earlier of –
- (a) two business days after completion of the check; or
- 30 (b) immediately, if the nominee exercises the right to waive the two-business day period.”, and
- (ix) insert a new subclause 7A(7), with the following matter –
- “*Disclosure of names of nominators*
- 35 (7) The names of each nominator of a nominee shall not be disclosed to the nominee until his name is published in accordance with subclause (6).”, and
- (f) insert a new subclause 7B(2), and consequently renumber the following subclause, with the following matter –
- 40 “(2) At any time after the date that is 21 days before the day on which the meeting of the Synod shall commence until immediately prior to a declaration that a person is elected Archbishop, a nominee may give notice in writing to the President that he does not wish to be a nominee for the office of the Archbishop. If the President accepts the notice –
- 45 (a) that person shall be deemed, for the purposes of the remaining clauses of this Ordinance, not to have been nominated for the office the Archbishop; and
- (b) Synod is to be advised of that person’s withdrawal from the nomination process as soon as practicable.

For the avoidance of doubt, the President may, at his discretion, determine any processes for the withdrawal of the nominee where the rules of Synod are unclear or otherwise silent on the matter.”, and

- (g) insert a new subclause 7B(4), with the following matter –

“(4) A nominee who –

(a) receives nominations in accordance with subclause 7(2) from five or more members of Synod, and who declines nomination for the office of Archbishop; or

(b) is not validly nominated in accordance with subclause 7(3) at the conclusion of the nomination period,

may provide a written message for the Nomination Officer to circulate to each of his nominators.”, and

- (h) in subclause 8(b), delete the matter “and”; and

- (i) in subclause 8(c) –

(i) delete the matter “Professional Standards” and insert instead the matter “Safe Ministry”, and

(ii) delete the matter “,”, and insert instead the matter “; and”, and

- (j) insert a new subclause 8(d), with the following matter –

“(d) up to one URL, supplied by the Nomination Contact Person, to either a website or a document provided by the nominators of each nominee.”, and

- (k) insert a new clause 10A with the following matter –

“10A. Calling of speakers to a nomination

(1) Prior to each sitting day of the session, the Nomination Contact Person of each nominee on the list of nominations may provide the President with a list of members who have prepared speeches that the nominators of the nominee wish to have heard.

(2) Notwithstanding subclause (1), the President may call upon any member to speak in respect of the nomination at his discretion.”, and

- (l) in clause 14, omit the word “Announcement” in the heading and insert instead “Procedures”, and

- (m) insert additional subclauses 14(3) and (4), with the following matter –

“(3) For the purposes of determining a majority of those present and voting, an abstention is not an informal vote, and neither an abstention nor an informal vote shall be counted as a vote.

(4) An electronic ballot system may be used as a replacement for the paper ballot system if it is adopted by resolution of the Synod at the election Synod or at any prior session of the Synod.”

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
2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024

No _____, 2024

Long Title

An Ordinance to amend the *Consecration of the Archbishop of Sydney Ordinance 2021*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Consecration of the Archbishop of Sydney Ordinance 2021 Amendment Ordinance 2024.

5 2. Amendment

The *Consecration of the Archbishop of Sydney Ordinance 2021* is amended by inserting a new subclause 3(3), and consequently renumbering the following clause, with the following matter –

10 “(3) The Standing Committee of the Synod shall approve a pool of suitable bishops, whose names shall remain confidential, in addition to the consecrating bishop determined under clause 3(2). If the consecrating bishop is unable to attend the consecration, the Administrator shall, after consultation with the Archbishop-Elect, select another bishop from the pool to serve as the consecrating bishop.”

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 2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Leadership of Indigenous Ministry in the Diocese Amendment Ordinance 2024

Explanatory Statement

Purpose of the bill

1. The purpose of the Bill for the Leadership of Indigenous Ministry in the Diocese Amendment Ordinance 2024 (the **Bill**) is to provide for the Director of Indigenous Ministry to be a member of both the Standing Committee and the Synod.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill as an ordinance of the Synod.

Explanation

Background to the amendments

4. The background to the Bill is set out in the separate report from the Standing Committee titled “10/23 Leadership of Indigenous Ministry in the Diocese”.
5. The Bill provides for the Director of Indigenous Ministry to be a member of both the Standing Committee and the Synod.

Membership of Standing Committee

6. Clause 2 of the Bill will amend the *Standing Committee Ordinance 1897* to provide for the Director of Indigenous Ministry to be an additional ex officio member of the Standing Committee.

Membership of Synod

7. Clause 3 of the Bill will amend the *Synod Membership Ordinance 1995* to provide for the Director of Indigenous Ministry to be a member of the Synod as an additional Nominated Indigenous Representative, *ex officio*.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Leadership of Indigenous Ministry in the Diocese Amendment Ordinance 2024

No _____, 2024

Long Title

An Ordinance to amend the *Standing Committee Ordinance 1897* and the *Synod Membership Ordinance 1995*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Leadership of Indigenous Ministry in the Diocese Amendment Ordinance 2024.

2. Amendment to the Standing Committee Ordinance 1897

5 The *Standing Committee Ordinance 1897* is amended as follows –

- (a) in subclause 1A(1)(a), after the matter “Sydney Diocesan Services”, replace the matter “and” with the matter “,”, and
- (b) in subclause 1A(1)(a), after the matter “Moore Theological College”, insert the matter “and the Director of Indigenous Ministry,”.

10 3. Amendment to the Synod Membership Ordinance 1995

The *Synod Membership Ordinance 1995* is amended by inserting a new subclause 50B(3), with the following matter –

“(3) The Director of Indigenous Ministry is an additional Nominated Indigenous Representative, *ex officio*.”

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 _____ 2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Synod Membership Ordinance 1995 Amendment Ordinance 2024

Explanatory Statement

Purpose of the bill

1. The purpose of the Synod Membership Ordinance 1995 Amendment Ordinance 2024 (the **Bill**) is to better regulate and provide for communications to members of Synod and access to information.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill as an ordinance of the Synod.

Explanation

Background to the amendments

4. In March 2024, the Standing Committee noted a report from the Diocesan Secretary reviewing the regulations that provided for communications with Synod members under the *Synod Membership Ordinance 1995* (the **Ordinance**) with respect to “Synod Communications”.
5. This review found that the context in which the Synod and its communications were administered had changed significantly over the past few years, particularly in relation to members’ expectations concerning the use of their personal information and the types of communications sent to them.
6. The Standing Committee requested a further review on the regulations for Synod communications, the processes for communicating with members, and the privacy consents that are required of members of Synod.
7. The Bill sets out amendments to the Ordinance that have been recommended as part of that review.

Consent regarding the personal information of other members of Synod – clause 5A(1A)

8. Clause 5A of the Ordinance requires each Parochial Representative, alternate for a Parochial Representative, Nominated Layperson and lay Nominated Indigenous Representative to provide the following declaration upon their election or appointment to the Synod –

“I consent to my name, contact details and any other personal information that is reasonably necessary for the proper administration of the Synod and the Diocese being collected, used and disclosed by the Registrar for these purposes.”

9. There is no requirement in the Ordinance for an equivalent declaration from members of Synod who are Parochial Ministers, CEOs of Nominated Organisations, Nominated Ministers, clergy Nominated Indigenous Representatives and Other Members of Synod. However, the Registrar does obtain the following declaration from these members when collecting their personal information –

I consent to the collection and handling of my personal information presented in this form in accordance with the SDS Privacy Policy and for my full name, region and organisation/position (if applicable) to be printed in the Year Book.

10. In the SDS Privacy Policy, personal information is collected and used for the 'proper administration of the Diocese', which means any act or practice which is –
 - (a) performed pursuant to or under an ordinance or resolution of the Synod or the Standing Committee of the Anglican Diocese of Sydney or a canon of the General Synod of the Anglican Church of Australia,
 - (b) reasonably necessary to give effect to an ordinance or resolution of the Synod or the Standing Committee,
 - (c) a discharge of the duties or exercise of the powers and authorities, however arising, of the Archbishop of Sydney,
 - (d) undertaken by or on behalf of the Registry, Sydney Diocesan Services, or an officer of the Diocese in the course of administering the central affairs of the Diocese, and
 - (e) otherwise identified in this Policy as necessary for the proper administration of the Diocese or is incidental thereto.
11. The SDS Privacy Policy identifies “convening and running sessions of the Synod and matters incidental thereto” as for the proper administration of the Diocese.
12. A privacy consent is procured from Parochial Ministers, CEOs of Nominated Organisations, Nominated Ministers, clergy Nominated Indigenous Representatives and Other Members of Synod in diocesan contexts other than Synod. However, for completeness, it is proposed that a new clause 5A(1A) be inserted in the Ordinance to require the Registrar to ensure that each of these members provide an equivalent form of consent to the consent appearing in subclause 5A(1) for the collection, use and disclosure of their personal information.

Consent to the use of personal information for the Diocesan Year Book – clause 5A(3)

13. As noted above, clause 5A of the Ordinance requires certain lay persons, upon their election or appointment to the Synod, to consent to the collection, use and disclosure of their personal information for the 'proper administration of the Synod and the Diocese'.
14. Clause 5A(3) sets out an inclusive list of acts and practices that constitute 'the proper administration of the Diocese.' It is proposed that a new subclause 5A(3)(d) be inserted, to clarify that maintaining the registry and publishing the list of Synod members in the Year Book are acts for the proper administration of the Diocese.
15. This is not a change to existing practice, as these functions have been undertaken by the Registrar for many years. The list in clause 5A(3) is not exhaustive of what constitutes 'the proper administration of the Diocese,' but express clarification of the existing position is preferable.

Communications to members and access to information – new clause 6D

16. It is proposed that a new clause 6D be inserted into the Ordinance to regulate communications to members of Synod, and related matters.
17. The new clause 6D will provide for the following, without limiting any other powers, functions or entitlements of the Diocesan Secretary –
 - (a) circulating or otherwise making available, a Synod Communication (clause 6D(1)(a)),
 - (b) circulating or otherwise making available, materials to members of Synod upon the request and at the cost of a member (clause 6D(1)(b)),
 - (c) making the most up to date list of Synod members' names and basis for membership available to any member at any time for viewing upon request (clause 6D(1)(c)), and
 - (d) making the contact details of an individual member available to any other member for reasonable and direct communication on an item of Synod business (clause 6D(1)(d)).
18. For each of these, the purpose must be “related to a session or the business of Synod”.
19. An explanation of each of these follows.

Synod Communications – new clause 6D(1)(a)

20. Paragraph (a) is not a new basis for circulating material and for completeness takes into account 'Synod Communications' that are already sent by the Diocesan Secretary under Part 3A of the Ordinance.

Circulating materials to members on behalf of other members – new clause 6D(1)(b)

21. As part of the democratic process of Synod, there is a long-standing practice whereby any member of the Synod who wishes to circulate material which relates to the business of Synod may purchase a set of Synod members' mailing labels by making a written request to the Secretary of the Synod.
22. This facility is often taken up by organisations circulating their annual report or by those involved in Synod elections. The requestor is to provide a copy of the material proposed to be circulated. If the request is approved, physical labels with the postal address of each Synod member are provided to the requestor for a nominal printing fee. The Secretary of the Synod will decline to provide mailing labels if she is not satisfied that the material relates to the business of Synod.
23. It is no longer appropriate for privacy reasons to provide a bulk list of Synod members' addresses to other Synod members, albeit in hard copy label form. While there is no suggestion of inappropriate use of this information by Synod members to date, once provided, this information is uncontrolled. The mitigating controls of charging a nominal fee and providing the addresses pre-printed on hardcopy labels (rather than, say, in a spreadsheet or list) are no longer sufficient to meet changing privacy expectations and regulations.
24. It is instead proposed that the circulation of materials be handled by the Diocesan Secretary, at the cost of the member. This will retain a member's ability to contact all other Synod members but remove the need to disclose the addresses of all Synod members. It may involve, for example –
 - (a) providing stamped envelopes to the Diocesan Secretary and a member of her staff applying mailing labels and posting the envelopes, or
 - (b) supplying text or a PDF to be emailed by the Diocesan Secretary on behalf of the member.
25. The circulation of material must still be "for purposes related to a session or the business of Synod". The Diocesan Secretary will only circulate the material if she is satisfied the material meets that requirement.

List of members' names available upon request – new clause 6D(1)(c)

26. Paragraph (c) will allow for the Diocesan Secretary to make a list of members and the basis for their membership available to any member of the Synod upon that member's request.
27. The list is already available to Synod members when it is tabled at Synod, and when it is published by the Registrar in the Diocesan Year Book. The amendment will enable a member to access it at other times on request to the Diocesan Secretary.
28. The list will be the most up to date available list at the relevant time.
29. A member will only be able to view the list by attending the diocesan offices in person. No copies will be made available.

Individual communications between members – new clause 6D(1)(d)

30. Paragraph (d) will provide for the Diocesan Secretary to make the contact details of an individual member of Synod available to any other member for reasonable and direct communication on an item of Synod business.
31. The Diocesan Secretary's current practice is to obtain consent from individual members any time a request from another Synod member is made to access their contact details.
32. The intention behind this amendment is to provide an express authority for the Diocesan Secretary to provide this contact information in limited and appropriate circumstances.

33. Examples of circumstances where a Synod member may wish to contact another member directly on an item of Synod business include –
 - (a) to seek further information about a motion,
 - (b) to ask if the member would be willing to second a proposed motion, and
 - (c) to discuss a proposed amendment to a motion (noting that current rule 4.5(3)(b) of the *Synod Standing Orders 2019* require a member who calls ‘amendment’ during the calling of a motion to make themselves available to discuss the amendment).
34. The contact details will only be made available for an “individual member” and for “reasonable and direct communication” relating to an item of Synod business. If a member wants to send general information related to Synod business or communicate with a group of Synod members, they must use the method provided for under clause 6D(1)(b).

Use of information by Synod members – clause 6D(2)

35. To maintain appropriate privacy protections around members’ contact details, a new subclause 6D(2) will require a Synod member to only use the information in the list of Synod members or the contact details of a Synod member to fulfil the purpose for which they were disclosed, and in the case of the latter must not retain the information after that purpose has been fulfilled, unless the member consents.
36. This means, for example, if a member is provided with the mobile number of another member to communicate about a motion, they must not retain the number once those conversations have been completed.

Capacity to opt out of receiving material – clause 6D(3)

37. Clause 6D(3) will allow a member to opt out of receiving material from the Diocesan Secretary sent on behalf of other members under clause 6D(1)(b). It will also allow a member to opt out of receiving material via particular means, for example a member may be willing to receive email but not mail, or vice versa.
38. This reflects current practice where a small number of members for various reasons have asked not to have their address shared on mailing labels.
39. It was not considered appropriate to allow members to opt out of having their contact details shared under clause 6D(1)(d). It is an inherent necessity for the proper operation of the Synod that members be able to communicate with each other where this is reasonably required on item of business. It is not practical for the Diocesan Secretary to act as a ‘go between’ when a member wishes to contact other members, particularly given the heavy workload of the Diocesan Secretary during a session.

Standing Committee regulations and directions – clause 6D(3)

40. The Bill will provide for the Standing Committee to make regulations prescribing requirements to be followed in relation the implementation of clause 6D.
41. The Bill will also provide for the Standing Committee to give directions to the Diocesan Secretary with respect to whether the material is relevant to a session of Synod for the purposes of subclause 6D(1)(b).

Commencement

42. The Bill will commence on assent.
43. As noted above, the Ordinance requires each lay person, upon their election or appointment to the Synod, to provide a written consent to the collection, use and disclosure of their personal information for the “proper administration of the Diocese”.
44. It is considered that each of the uses or disclosures provided for under clause 6D is for ‘the proper administration of the Diocese’ and therefore covered by the existing consents provided by Synod

members. For example, sharing a member's mobile phone number with another member of Synod to discuss a proposed amendment to a motion is an "act or practice which is undertaken by the Diocesan Secretary or the Secretary of the Synod in the course of administering the Synod" (clause 5A(3)).

45. The intention of clause 6D is to make explicit and clear what is already implicit in the current consents provided by Synod members. As the introductory words to clause 6D state, the clause does not limit any other powers, functions or entitlements of the Diocesan Secretary.
46. The inclusive list of acts or practices constituting 'proper administration of the Diocese' in clause 5(3) of the Ordinance includes those "performed pursuant to or under an ordinance or resolution of the Synod or the Standing Committee" or "reasonably necessary to give effect to an ordinance or resolution of the Synod or the Standing Committee". The uses and disclosures under clause 6D will also be included in the definition on that express basis, though the current consents provided by members predate the inclusion of clause 6D in the Ordinance, so for the time being it is necessary to rely on the wider meaning of "proper administration of the Diocese".

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Synod Membership Ordinance 1995 Amendment Ordinance 2024

No _____, 2024

Long Title

An Ordinance to amend the *Synod Membership Ordinance 1995*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Synod Membership Ordinance 1995 Amendment Ordinance 2024.

2. Amendment

5 The *Synod Membership Ordinance 1995* is amended as follows –

(a) insert a new subclause 5A(1A) as follows –

“(1A) The Registrar is to ensure that each Parochial Minister, alternative for a Parochial Minister, Chief Executive Officer of a Nominated Organisation, Nominated Minister, clergy Nominated Indigenous Representative and Other Member of Synod provides an equivalent form of consent to the consent appearing in subclause 5A(1) for the collection, use and disclosure of their personal information.”,

(b) in subclause 5A(3)(c), after the matter “however arising”, insert the matter “or”,

(c) insert a new subclause 5A(3)(d) as follows –

“(d) for the purpose of maintaining the diocesan registry and publishing a list of Synod members in the Diocesan Year Book,”,

(d) delete the word “Synod” in the heading to Part 3A, and

(e) insert a new clause 6D as follows –

“6D. Communications to members and access to information

(1) Without limiting any other powers, functions or entitlements, the Diocesan Secretary may for purposes related to a session or the business of Synod –

(a) circulate, or otherwise make available, a Synod Communication,

(b) circulate, or otherwise make available, materials to members of Synod upon the request and at the cost of a member of Synod,

(c) make the most up to date available list of Synod members’ names and basis for Synod membership available to any member of Synod for viewing upon request, and

(d) make the contact details of an individual member of Synod available to any other member for reasonable and direct communication on an item of Synod business.

(2) Any member of the Synod to whom the personal information of another member is disclosed under subclauses 6D(1)(c) or (d) must only use the information for the specific purpose for which it was disclosed and - in the case of subclause 6D(1)(d) - must not retain the contact details in any form after that purpose has been fulfilled, except with the consent of the relevant member.

(3) A member may opt out of receiving materials, or receiving materials via a particular means, under clause 6D(1)(b) by making a request to the Diocesan Secretary.

(4) The Standing Committee may from time-to-time –

(a) make regulations prescribing requirements to be followed in relation to the implementation of this clause 6D, and

- (b) give directions to the Diocesan Secretary with respect to whether material is related to a session or the business of Synod for the purpose of subclause 6D(1)(b).

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 2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Synod Standing Orders Ordinance 2019 Amendment Ordinance 2024

Explanatory Statement

Purpose of the bill

1. The purpose of the Bill is to amend the *Synod Standing Orders Ordinance 2019* (the **SSO**) with respect to: asking questions during debate on motions, objecting during the callover of motions, asking questions in relation to unresolved disputes, and other matters.

Recommendations

2. Synod receive this report.
3. Synod pass the Bill as an ordinance of the Synod.

Explanation

Background to the amendments

4. Synod passed resolution 28/23 in the following terms –
‘Synod, noting that –
 - (a) Part 4 – Resolutions of the Synod Standing Orders Ordinance 2019 provides no clear permission for questions to be asked during debate on motions, and
 - (b) it is often desirable for questions to be asked during debate on motions, requests Standing Committee to consider whether the Ordinance should be amended, and if so, to bring any amendment to a forthcoming Synod.’
5. The Bill sets out proposed amendments related to the matters in the resolution.
6. The Standing Committee also requested feedback from its members about the 2023 session of the Synod in respect to –
 - (a) the operation of Synod,
 - (b) the nature and use of presentations,
 - (c) questions during debate on motions, pursuant to resolution 28/23, and
 - (d) the SSO, particularly the purpose and intent of eight members standing to object in the callover.
7. The Standing Committee proposes further amendments to the SSO in light of this feedback.

Questions during debates on motions (Rule 4.6)

8. Rule 4.1 of the SSO outlines the following general procedure for the Synod to make a resolution –
 - (a) A member of the Synod (referred to in these rules as the “mover”) moves a motion (referred to in these rules as the “principal motion”). Usually, the mover will have given notice of the principal motion on a previous day.
 - (b) Except during a meeting of the Synod in Committee, a motion is to be seconded.
 - (c) When called by the President, the mover will speak in support of the principal motion and the seconder may also speak in support of the motion.

- (d) Instead of making separate speeches in support of the principal motion, the mover and seconder may, by notice to the Synod, elect to make a joint presentation in support of the principal motion for up to the combined length of time the mover and seconder would otherwise be permitted to speak.
 - (e) A speech or presentation referred to in paragraph (c) or (d) may, by arrangement with the Secretary of the Synod, be accompanied by overhead visual material.
 - (f) If any member wishes to speak against the principal motion, or move a proposed amendment, debate will proceed.
 - (g) If no member wishes to speak against the principal motion or move an amendment, the President is to ask the Synod to vote on the principal motion.
 - (h) After debate has concluded, the President is to ask the Synod to vote on any amendments. After any amendments have been agreed to or rejected, the President is to ask the Synod to vote on the principal motion, as amended by any amendments which have been agreed.
 - (i) If the principal motion, with or without amendments, is passed, it becomes a resolution of the Synod.
9. As noted in Synod resolution 28/23, the SSO does not provide explicit permission regarding asking questions during debate on motions. Nonetheless, the SSO does already accommodate the asking of questions as follows –
- (a) A question about the application of the SSO is to be decided by the President (6.8(1)). This is known informally as a ‘point of order’. Any member may speak to a question about procedure (4.2(4)).
 - (b) If a question, other than a question about procedure, is asked during debate, the President may –
 - (i) invite the mover to address the question in their speech in reply (4.11), or
 - (ii) exercise his discretion to permit the question to be answered forthwith (4.7(1)(b)).
 - (c) No member may speak more than once on the same motion (4.7(1)). Accordingly, in the absence of a ‘time for questions’, a question must form part of a member’s speech about a motion.
 - (d) A procedural motion passed by the Synod may vary these arrangements with approval of the Synod (6.5), such as to specifically provide for a time for questions after the mover’s and seconder’s speech in the case of a complex matter or set piece debate.
10. It is not considered preferable or necessary to have a time for questions as a matter of course for every motion. Doing so would invite a broad range of questions, spanning from legal issues to trivial matters, including opinions, as well as requests for genuine clarification of processes or understanding. Further, hard-wiring an opportunity to ask questions for every motion into the SSO would fetter the President’s discretion.
11. It is therefore recommended that the current arrangements regarding when questions may be asked, as outlined at paragraph 9, be maintained. Nonetheless, the time limit for an answer to a question should be clarified.
12. It is proposed that rule 4.6 be amended as follows –
- 4.6 Time limits for speeches**
- (1) The following time limits for speeches apply.
 - ...
 - (f) Where a member is invited by the President to give an explanation under rule 4.7(1)(b), that member may speak for up to 2 minutes.

Objecting during the callover of motions (Rule 4.5)

13. Rule 4.5(2) of the SSO provides –
- ‘When a motion is called, the President is to ask for the motion to be formally moved and seconded unless 8 or more members **stand to object** or any member calls “amendment”. If the motion is formally moved and seconded, the Synod is to vote on the motion without any speeches or debate.’ (emphasis added)

14. Some members have understood this to mean 'stand to object [to the motion being passed as a resolution at all]', whereas others take it to mean 'stand to object [to the motion being passed on the callover]'
15. There may be multiple reasons why a member may stand to object. These include –
 - (a) wanting to hear debate about the motion in order to decide how to vote,
 - (b) objecting to the principle of the motion (i.e., intending to vote against it),
 - (c) wanting to give the mover an opportunity to speak to the motion,
 - (d) as a tactic to influence the sequence of Synod business (or advance some other goal).
16. The fact that there are different purposes for the same action can lead to confusion, particularly amongst members who hold different views about the originally intended purpose of this provision.
17. One option to address this confusion could be to introduce different procedures for different 'types' of objection. For example, the SSO could provide different time limits for motions which were opposed because they are contentious versus motions which were opposed to give the mover an opportunity to speak. However, this would add further complexity and slow the flow of Synod, whereas the callover is intended to be an expediter.
18. A further option could be to specify – or limit – the reasons for objecting to a motion. For example, in the General Synod's Standing Orders, a member objecting to a motion passing on the callover must "state that they intend in relation to the motion to oppose it, to seek to amend it, or to seek further information in relation to it". However, this is less practical in a Synod of our size, and again would slow the flow of Synod.
19. Instead, it is proposed that the SSO be amended to clarify what is being 'objected to'. The words 'to the motion being passed without a mover's speech' should be added as follows –

'When a motion is called, the President is to ask for the motion to be formally moved and seconded, unless 8 or more members stand to object **to the motion being passed without a mover's speech** or any member calls "amendment". If the motion is formally moved and seconded, the Synod is to vote on the motion without any speeches or debate.' (emphasis added)
20. This amendment would clarify that standing to object only means that a member is opposed to it being passed without a mover's speech, without limiting or specifying the underlying reason for wanting to hear the mover's speech.

Asking of questions in relation to unresolved disputes (Rule 6.3)

21. Feedback was received that Synod should not be used as a means of advancing personal interests, nor pressuring a diocesan organisation to act, or not act, in a particular way in the context of an unresolved dispute.
22. Synod does have a role in holding diocesan organisations to account. For example, section 3(2) of the Schedule to the *Anglican Church of Australia Constitutions Act 1902* provides for the Synod to call upon persons holding church trust property to render a full account of that property.
23. However, it is a different matter to use the processes of Synod to advance personal interests or apply pressure in an unresolved dispute.
24. The asking of questions is an important democratic process at Synod. However, this must be balanced with appropriate boundaries about the forms of question that are acceptable.
25. Rule 6.3(4) of the SSO precludes certain questions being asked. It is proposed that this list be expanded to include an additional limitation that no question is to 'seek to influence an ongoing unresolved dispute'.
26. The President may seek advice from a diocesan organisation (or other entity) about whether a question relates to an ongoing unresolved dispute.

Other amendments

Asking questions (Rule 6.3)

27. It is proposed that Rule 6.3 be amended as follows –
- (a) include the requirement that a question must not be “unedifying”,
 - (b) in considering the preclusions under rule 6.3(4), regard will be given both to a question as a whole and the individual parts of a question, and
 - (c) providing a copy of an answer under rule 6.3(5) to the member asking the question need not be contemporaneous and physical (i.e. a copy can be *made available* on request, including electronically, rather than be *handed* on request).

Notice of motions (Rule 4.5)

28. A considerable the length of time is spent receiving notice of motions, since they are required to be read in full. However, efficiency in the Synod’s time should be balanced with the risk of ‘waving through’ motions on the callover that have not been properly considered.
29. An alternative process for giving notice of motions is proposed, akin to the process adopted for asking questions –
- (a) On the days provided for giving notice of motions (i.e. the first, second, and third days), a member called on by the President to do so is to make a brief statement informing the Synod of the subject matter of the motion and hand the full text of the motion to the Secretary of the Synod to be printed in the business paper for the next day of the session.
 - (b) Other than motions on the business paper for the first day of a session, a motion may not be called over (i.e. dealt with formally) the first time that it appears on the business paper. This does not include motions which are proposed to be moved in an amended form.
30. This will mean that motions will be on the business paper for at least one day before they can be called over.

Miscellaneous changes

31. Finally, it is proposed to make a number of other miscellaneous minor changes.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Synod Standing Orders Ordinance 2019 Amendment Ordinance 2024

No , 2024

Long Title

An Ordinance to amend the *Synod Standing Orders Ordinance 2019*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Synod Standing Orders Ordinance 2019 Amendment Ordinance 2024.

2. Amendment

5 The *Synod Standing Orders Ordinance 2019* is amended as follows –

- (a) in rule 1.1(2), delete the matter “apart from the unopposed introduction of a proposed ordinance”,
- (b) in rule 1.3(1), after the matter “other than the President”, insert the matter “, who is not a member”,
- 10 (c) in rule 2.6(1)(b), after the matter “of the next Synod”, insert the matter “.”,
- (d) in rules 3.2(a) and 3.3(a) delete the words “read prayers”, and insert instead the word “pray”,
- (e) in rule 4.5, delete all the matter after the word “except” and insert instead the following –
 - “those motions –
 - (a) about a proposed ordinance or policy,
 - 15 (b) to be considered at a time fixed by the Synod, or
 - (c) appearing in their substantive form for the first time on the business paper for that day.”,
- (f) insert a new subclause 4.5(2) (with consequential re-numbering of the following paragraphs in rule 4.5) as follows –
 - 20 “(2) Subclause (1)(c) does not apply to motions appearing on the first day of a session.”, and
- (g) in the renumbered subclause 4.5(3), after the words “more members stand to object”, insert the matter “to the motion being passed without a mover’s speech”,
- (h) in rule 4.6, insert a new subclause (1)(f) as follows –
 - 25 “(f) Where a member is invited by the President to give an explanation under rule 4.7(1)(b), that member may speak for up to 2 minutes.”,
- (i) in rule 6.3 –
 - (i) in subclause (4), insert a new subclause (e), (with consequential re-lettering of the following subparagraphs in rule 6.3(4)), with the following –
 - 30 “(e) seek to influence an ongoing unresolved dispute, or”,
 - (ii) in the re-named subclause (4)(f), after the word “disrespectful”, insert the matter “unedifying”,
 - (iii) insert the following matter after subclause (4)(g) –
 - 35 “In considering the matters in 6.3(4)(a) to (g), regard is to be given to the question as a whole and any component parts of the question.”, and
 - (iv) in subclause (5) –
 - (A) delete the second instance of the word “written”, and
 - (B) delete the word “handed” and insert instead the words “made available”.

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
2024.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2024

Regional Councils' Annual Reports for 2023

(A compilation of extracts from the annual reports of the Regional Councils.)

Key Points

- Under clause 9(2) of the *Regions Ordinance 1995* each Regional Council must present an annual report of its proceedings and the exercise of its general functions for inclusion in the Standing Committee's report to Synod for that year.
- These reports are in addition to the annual reports prepared by the Regional Councils and tabled at the Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*.

Background

1. Under clause 9(2) of the *Regions Ordinance 1995*, each Regional Council must present to the Standing Committee an annual report of its proceedings and the exercise of its general functions under clause 6 in sufficient time each year to enable the Standing Committee to include the report in the report for that year of the Standing Committee to Synod.
2. The general functions of the Regional Councils under clause 6 are –
 - (a) to carry out or assist in carrying out any resolutions passed by the Synod or the Standing Committee and referred to it for implementation,
 - (b) to develop ministry strategies in the Region,
 - (c) to assess applications for grants in the Region made or referred to it,
 - (d) to make grants or loans from money (consistent with any trusts on which that money may be held) available to it for distribution or for lending,
 - (e) to accept gifts and grants,
 - (f) to raise and expend money for any purpose connected with ministry in the Region,
 - (g) to employ persons for any purpose connected with ministry within the Region, and to dismiss any person so employed,
 - (h) to manage and control any endowment held for the Region as a whole,
 - (i) to discuss matters affecting the Region and to disseminate information in the Region,
 - (j) to make recommendations to the Archbishop about alterations to regional boundaries, and
 - (k) to exercise such other functions as the Synod or the Standing Committee may from time to time prescribe.
3. The following are the reports from the Regional Councils for 2023 for the purposes of clause 9(2). These reports are extracts from the annual reports prepared by the Regional Councils and tabled at the Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*.

Northern Regional Council

4. The Council met twice during the year.
5. The Council meetings enabled discussion of a range of matters relating to ministry strategies in the region, including consideration of ways the Council might assist parish ministry in line with the Diocesan Mission.
6. The Council receives no Synod funding or other grants. It also does not have other substantial historic trust funds or income producing property. Accordingly, the activities it can undertake are limited.
7. In accordance with its authority and responsibilities under relevant ordinances, in April 2023, the Council agreed that the parishes of Barrenjoey and Mona Vale be amalgamated, effective 1 January 2023, as a Schedule 2 parish and that the new parish be known as the Parish of Barrenjoey. It was noted that Rev Sturt Young would be rector at commencement of the amalgamated parish.

South Sydney Regional Council

8. In 2023, the Council served the South Sydney Region of the Diocese of Sydney which included the Outer Inner West, Inner West, Sydney City, Eastern Suburbs, and Bayside Mission Areas. The South Sydney Region also includes the Parish of Lord Howe Island, and the Church of England on Norfolk Island.
9. Four Council meetings were held in 2023. Further consultation occurred via phone and email.
10. In 2023, the main activities of the Council either by way of report or action was as follows –
 - (a) Receiving reports from, and providing approved funding for, Anglican Youthworks (\$10,000), Living Water Church (\$15,000), the Church of England on Norfolk Island (\$27,405), and South Sydney Anglican Church (\$10,000).
 - (b) Administering the Synod Grant for Lord Howe Island (\$22,000).
 - (c) Providing financial support for the South Sydney Regional Ministry Conference.
 - (d) Approving the changing of rules for administering parishes according to the *Parish Administration Ordinance 2008*.
 - (e) Approving the amalgamation of both the –
 - (i) Parish of Ashbury and Parish Canterbury with Hurlstone Park, and
 - (ii) Parish of Croydon and Parish of Concord and Burwood.
 - (f) Continuing to pursue its five priority areas: Growth Areas, Multicultural Ministry, Indigenous Ministry, Children and Youth, and Ministry Training.
 - (g) Reviewing progress on the appointment of clergy to vacant parishes and various property development proposals.

South Western Regional Council

11. The Regional Council met three times over the year and continued to think about how to better reach the region with the gospel. As is our custom, each meeting is held at a different church in the region and includes time with the rector to hear about ministry in that parish.
12. Council discussions over the year included interaction with the South Western Region Draft Buildings and Property Strategy, churches looking to become full parishes, and how we might resource evangelism.
13. The new initiative for the Council was to grant \$10,000 to each Mission Area in the Region for evangelistic purposes in the Mission Area. Each Mission Area is given the responsibility to decide how that is best spent in their Mission Area to proclaim Christ.

Western Sydney Regional Council

14. The Council met on three occasions during 2023, once in person and twice via Zoom.
15. The main committees are the Executive Committee, the Ordinance Review Panel and the Architectural Panel.
16. The main areas of consideration included parish vacancies and new appointments, filling vacancies on the Council, planning for a residential regional conference and providing financial support for the repair of a roof at St James' Church in Whalan (Parish of Mount Druitt).

Wollongong Regional Council

17. The Wollongong Regional Council met three times during 2023; on 28 March, 20 June and 10 October.

18. The Council provides support for regional ministries by maintaining a regional office for the Bishop and Archdeacon, as well as for the use of Anglicare's regional English as a Second Language (**ESL**) Coordinator and Youthworks' regional Ministry Advisors. Various parishes have made use of the space from time to time. The Council organises an annual regional ministry conference, and provides back-end support for other conferences in the region.
19. The Council has continued its grants program to enable the establishment of new ministry workers at Port Kembla, and awarded further grants for 2024-25 to the parishes of Sutherland and Albion Park. It also contributed to the Centre for Ministry Development to partially fund a consultant supporting ministry staff in areas of social disadvantage, and subsidised some Year 13 students for their mission trip expenses. The Council also agreed to provide a subsidy for the 2024 Leaders in Training conferences.
20. The Council also provided a submission in response to the exposure draft of the Diocesan Governance Policy.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

22 July 2024

Work Outside the Diocese

(A report of the Work Outside the Diocese Committee.)

Key Points

- The Work Outside the Diocese Committee (**the Committee**) is funded through an allocation from the funds available to the Synod each year. For both 2022 and 2023, the Synod maintained the allocation at 5% of total funds available, which amounted to \$349,000 and \$347,000 respectively. In 2024, the total funding is \$416,000. While this is higher in dollar terms, it amounts to 4.5% of the total funds available to the Synod. By resolution 15/23, the Synod has requested the Standing Committee to work towards future Synod budgets which allocate 5% of available income to Work Outside the Diocese.
- Synod has allocated a separate amount of \$250,000 specifically for funding the Diocese of Bathurst, to be administered by the Committee.
- The Committee continues to use the funds provided, supplemented by its own limited accumulated reserves, to provide financial support for various strategic gospel initiatives both within Australia and overseas.
- In 2023, the largest commitment of funds was to provide subsidies for fees and travel costs of delegates from poorer overseas provinces to the Global Anglican Future Conference (**GAFCON**) in Kigali, Rwanda. The cost of this was \$152,000. The total amount expended on supporting GAFCON was \$179,000, or 26% of the total expenditure for the year.

Purpose

1. The purpose of this report is to provide the Synod with information in relation to the activities and expenditure of the Work Outside the Diocese Committee in 2023, and the Committee's plans for 2024.

Recommendation

2. Synod receive this report.

Background

3. The Work Outside the Diocese Committee (**the Committee**) is a sub-committee of the Standing Committee. Under its Terms of Reference (**TOR**), it is responsible for –
 - (a) making recommendations to the Diocesan Resources Committee about triennial Synod funding for the purpose of supporting work outside the Diocese, and
 - (b) authorising the expenditure of Synod funds allocated for this purpose under delegation from the Standing Committee and in accordance with any policy or direction given by the Standing Committee or the Synod from time to time.
4. The TOR require the Committee to report to the Standing Committee in March of each year a summary of its activities and expenditure in the previous financial year, together with a plan for the current year.
5. The *Synod Appropriation and Allocations Ordinance 2023* allocated \$416,000 or 4.5% of the funds available to the Synod to support Gospel work beyond the Diocese in 2024. This compares to allocations of \$349,000 in 2022 and \$347,000 in 2023, which were 5% of the Synod's available funds each year. By resolution 15/23, the Synod requested the Standing Committee to work towards returning to the policy of applying 5% of available income to work outside the Diocese.

Activities and Expenditure During 2023

6. During 2023, the Committee met four times to review funding submissions, prepare its budget, consider ad hoc requests for funding and oversee the support payments being provided.

ACNC External Conduct Standards

7. A particular focus in 2023 was establishing policies and processes to comply with the Australian Charities and Not-for-profits Commission's External Conduct Standards. These require charities to take reasonable steps to ensure appropriate standards of behaviour, governance and oversight when undertaking activities or providing funding overseas.
8. The External Conduct Standards were introduced to promote transparency, as well as provide the Australian community with greater confidence that the sector will ensure that resources sent – or services provided – overseas reach legitimate beneficiaries and are used for legitimate charitable purposes. The standards also seek to protect vulnerable people overseas.
9. With the assistance of Bishop Malcolm Richards (Bishop for International Relations) and Sydney Diocesan Services, the Committee established precedent Partners Funding Agreements, a Risk Register, a Travel Policy and reporting process to provide assurance that the Committee's activities are compliant with the External Conduct Standards.

Support to dioceses within Australia

10. The Committee provided the following financial support to other dioceses within Australia –
 - (a) Bathurst – \$250,000 continuing the Synod's commitment to strengthening and supporting ministry in that diocese.
 - (b) Northern Territory – \$70,000 in support of the costs of the Archdeacon providing pastoral services to clergy (\$56,000) and to support the costs of travel for four missionaries in remote Indigenous communities (\$14,000).
 - (c) Armidale – \$15,000 in general support (\$5,000) and to support for the Coledale Frontyard Church, an Indigenous church in Tamworth (\$10,000).
 - (d) North West Australia – \$60,000 in support of the office of the Bishop, and
 - (e) Tasmania – \$5,000 to the appointment of the Rev John Mahoney (Moore Theological College) to the Parish of Break O'Day on the North East Coast of Tasmania, the first full time minister in that parish for 25 years.
11. The Committee also provided \$1,000 to support the National Aboriginal and Torres Strait Islander Anglican Council (**NATSIAC**).

Support provided overseas

12. The single biggest expenditure in 2023 was to support the Global Anglican Future Conference (**GAFCON**) in Rwanda. The total amount expended on supporting GAFCON was \$179,000, representing 26% of expenditure in the year. The largest component of the cost was \$152,000 to provide subsidies for fees and travel costs of some overseas delegates travelling to Kigali, Rwanda. To fund the lumpy expenditure associated with these conferences, the Committee has adopted a policy of setting aside funds from its annual funding for expenditure in the 'GAFCON year'. In 2023, \$80,000 of the total cost of GAFCON was paid from funds reserved in previous years.
13. Other support provided overseas was –
 - (a) The Church of Confessing Anglicans Aotearoa New Zealand (**CCAANZ**), support for administrative costs – \$80,000.
 - (b) GAFCON Secretariat, contribution to the administrative costs – \$10,000.
 - (c) St Patrick's Theological College, Toliara, Madagascar, for bursaries to students – \$8,000.
 - (d) Diocese of Kuching in Malaysia, contribution to the course fees, etc. for the Rev Wilston Trin, studying at Moore Theological College – \$6,000.
 - (e) Diocese of Kalima in Congo (DRC) – \$3,000 for bibles.

14. With the reopening of international travel post-COVID, the number of trips significantly increased compared to 2022. In 2023, the Committee supported trips by the Archbishop to Singapore, Malaysia, Rwanda and Tanzania, and the Bishop for International Relations to Singapore, Malaysia, Rwanda, Congo, Madagascar (twice), Egypt and the United Kingdom. The total cost of overseas travel in 2023 was \$34,548.

Budget for 2024

15. Synod funding budgeted for Work Outside the Diocese in 2024 is \$416,000. In addition, there is a separate line item in the Synod's budget for the provision of funding to Bathurst for \$250,000 with funds disbursed to the Committee monthly and immediately paid to Bathurst.
16. The Committee is supporting a range of ministries and projects in Australia in 2024. These include –
- (a) Northern Territory – \$100,000 to fund pastoral care for ministry staff in remote Indigenous settlements, and for missionary travel.
 - (b) North West Australia – \$70,000 for a Diocesan safety system and to support the stipend of the Bishop.
 - (c) Armidale Diocese – \$25,000 to fund an Indigenous ministry in Tamworth, the Coledale Frontyard Church.
 - (d) Tasmania – \$25,000 to support a Youth ministry conference and to employ a church planter for a proposed new university-focused church in Hobart.
17. The Committee aims to split the ministry investment 45% to 'In Australia' (excluding the Bathurst support) and 55% to overseas projects. The 2024 budget has achieved a 44% / 56% split between the 'In Australia' and overseas components.
18. The Committee's funding outside Australia differs in 2024 in that there is no GAFCON conference to be funded; however, the Committee will set aside \$40,000 for funding the 2028 conference in Jerusalem.
19. The Committee intends to continue to fund a range of overseas organisations and projects in 2024, broadly similar in nature to 2023, with the addition of –
- (a) A 5-year commitment to fund CCAANZ students at Bishopdale Theological College at \$60,000 p.a. with a corresponding reduction in payments for administrative costs of CCAANZ from \$80,000 to \$20,000.
 - (b) PTC training in Madagascar – \$10,000,
 - (c) Johannesburg Bible College – \$10,000.
 - (d) GAFCON Australasia conference – \$10,000 for Pasifika delegates' travel.
20. Details of the Committee's Funding Principles and Guidelines can be found in Attachment 1. Details of the actual allocation of funds and budget for 2023 can be found in Attachment 2 and the Budget for 2024 can be found in Attachment 3.

For and on behalf of the Committee

THE REV GAVIN POOLE
Chair, Work Outside the Diocese Committee

15 February 2024

WORK OUTSIDE THE DIOCESE COMMITTEE (WOD)

Funding Principles and Guidelines

The WOD Committee exists to assist the Diocese of Sydney to pursue its global vision through the distribution of resources provided by the Synod for this purpose. The Committee acknowledges Synod resolution 53/22 and targets its grants to the promotion and support of gospel ministry outside of the Diocese that seeks to raise up Christian leaders and establish and support churches (primarily, but not exclusively, in the Anglican Communion). Given limited resources, priority needs to be given to applications that are aligned with the current strategic goals of the Diocese, including the strengthening of gospel proclamation and supporting our partners in the Gafcon movement.

In budgeting the allocation of funds, the following guidelines are employed:

1. Allocate a portion of the funds available to each major category of expenditure, reserving flexibility to vary these where needed.
2. Apply approximately 45% to work outside the diocese, but within Australia including, but not limited to:
 - (a) Support for the Dioceses of Armidale, North West Australia, Tasmania and Northern Territory (the latter intended primarily for Indigenous pastors, congregations and Bible translation);
 - (b) Minimal support for the National Aboriginal and Torres Strait Islander Anglican Council; and
 - (c) Other specific short term projects.
3. Apply approximately 55% to work outside Australia including, but not limited to:
 - (a) Travel (usually economy class) and related costs in establishing and maintaining gospel-driven strategic links with overseas leaders as a key expression of the Diocese's fellowship –
 - (i) for the Archbishop to attend (overseas) conferences and speaking engagements;
 - (ii) for other senior clergy from Sydney travelling overseas; and
 - (iii) for visiting clergy coming to Sydney;
 - (b) Support for Gafcon and Gafcon-aligned dioceses;
 - (c) Support for overseas projects delivering Bible-based theological education for undergraduate, postgraduate and lay students –
 - (i) training leaders, heads of Bible schools, visits of Moore Theological College (**MTC**) lecturers, etc.; and
 - (ii) providing bursaries and other support to students;
 - (d) Translation, distribution and running of MTC's Preliminary Theological Certificate courses; and
 - (e) Other specific short term projects.
4. Unspent funds will occasionally be held, but only to allow for prudent cash management and reasonably anticipated future needs.
5. Apply special funding as directed by Synod (e.g., Bathurst).

In assessing applications, the following guidelines are employed:

1. The following factors are considered in relation to each application for funding received:
 - (a) Alignment with the strategic priorities of the Diocese (to multiply believers, churches and leaders);
 - (b) Alignment with the reformed evangelical character of the Anglican Communion;
 - (c) Alignment of the recipient with the request in paragraph (i) of Synod resolution 43/19 (ie, not acting contrary to the Church's doctrine of marriage);
 - (d) Strategic impact of the project;

- (e) Appropriateness of the project being funded, or partially funded, by others (e.g. where the interests of others are promoted, for larger projects or where the applicant receives separate Synod funding); and
 - (f) Support of a significant local sponsor.
2. Other factors being equal, the committee has a preference for:
- (a) Funding a range of projects;
 - (b) Assisting those with limited access to alternative funding sources;
 - (c) Seed funding with a plan for ongoing viability (although some long term reliance is expected); and
 - (d) Significant notice (12 months is preferred, although this is not always possible).

These guidelines should be reviewed on an annual basis at the time of setting the budget.

Reviewed February 2023

Work Outside the Diocese - Budget & Actual 2023

	Note	Proj. No.	Budget	Actual to December
WITHIN AUSTRALIA				
Other Dioceses -				
Armidale		501	5,000	5,000
Armidale - special support of ministry expenses			-	-
North West Australia		502	60,000	60,000
Tasmania		503	5,000	5,000
Northern Territory		504	70,000	70,000
Indigenous ministries -				
National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC)		506	1,000	1,000
Armidale Diocese - Coledale Frontyard Church	#1		10,000	10,000
WITHIN AUSTRALIA SUBTOTAL			151,000	151,000
Funding the Diocese of Bathurst	#2	302	250,000	250,000
WITHIN AUSTRALIA TOTAL			401,000	401,000
OUTSIDE AUSTRALIA				
Strategic EOS travel and visitors -				
Archbishop's overseas visits			-	8,538
Bishop Malcolm Richards' overseas visits		509	-	6,322
Sponsored visitors to Sydney		510	-	-
General provision		511	45,000	3,331
SUBTOTAL			45,000	18,191
Training leaders and providing bursaries -				
Madagascar - contribution to bursaries	#3		8,000	-
Malaysia - contribution to fees, etc. for the Rev Wilston Trin at MTC			6,000	6,000
General provision		513	11,000	3,161
SUBTOTAL			25,000	9,161
Moore College PTC related -				
Clergy training in PNG	#4		3,000	-
Northern Ireland ministry apprentice training - bursaries at MTC	#5		12,500	-
Training ministry candidates in New Caledonia			3,000	835
General provision		516	12,000	-
SUBTOTAL			30,500	835
GAFCON -				
Subsidies for delegates			150,000	152,000
Travel by Archbishop, Malcolm Richards and others		517	20,000	15,522
Support for central administration of Global Fellowship of Confessing Anglicans			10,000	10,000
Peter Jensen's mobile phone			1,000	1,432
SUBTOTAL			181,000	178,954

Continued...

Continued...

Other

Travel insurance		354	354
Support for Church of Confessing Anglicans Aotearoa New Zealand (CCAANZ)	374	80,000	80,000
Support for the Dublin Silicon Docks Project	#7	-	-
General provision for emerging strategic initiatives		20,000	8,000
		100,354	88,354
OUTSIDE AUSTRALIA SUBTOTAL		381,854	295,495
WOD TOTAL		782,854	696,495

Movements in WOD Fund 127 during the year

<u>add</u> new Synod allocation - Gospel ministry		347,000	347,000
<u>add</u> new Synod allocation - funding for Bathurst		250,000	250,000
<u>add</u> interest earned		2,000	11,631
<u>less</u> grants and other funds expended (WOD TOTAL above)		(782,854)	(696,495)
= Cash surplus/(deficit) for the year		(183,854)	(87,864)
<u>less</u> amount set aside as reserve towards the costs of GAFCON in 2023		(20,000)	-
= Net result for the year		(203,854)	(87,864)

Net Assets/Equity at year end

Funds brought forward from previous year		255,411	257,046
Cash surplus/(deficit) for the year		(183,854)	(87,864)
= Funds available at year end		71,557	169,182
Comprising -			
Reserve for GAFCON in 2023 (\$20k provision each year from 2019) & 2028		20,000	-
General funds		51,557	169,182
Funds available at year end		71,557	169,182

Note:

- #1 \$10k pa in 2022 & 2023 approved Aug 2021. \$10,000 for 2024 approved 24.08.2023.
- #2 \$250k pa for 6 years starting 2019 approved by Synod resolution 8/18, then further \$250k pa for 6 years starting 2025 approved by Synod resolution 32/22
- #3 \$8,000 pa for 2021, 2022 and 2023 agreed Nov 2021
- #4 \$3,000 pa for 3 years approved May 2019 (2021 was c/f to 2022, and then to 2023)
- #5 \$12,500 pa for 2 years agreed at Nov 2021 meeting
- #6 USD 1,400 pa for 3 years approved Sep 2019 (Chile)
- #7 Agreed \$10k in 2020, \$7k in 2021 and \$5k in 2022 approved May 2020
- #8 Kalima Congo support \$3,000 in 2023, 2024 and 2025 approved May 2023 (subject to ECS documentation). Pay via Anglican Aid. Allocate to Other - General provision.
- #9 \$5,000 to fund trip to NZ by Bp Peter Hayward from General provision for Emerging Strategic Initiatives. Approved Aug 2023.

Work Outside the Diocese - Budget 2024

		2023 Budget	Actual to December	Draft 2024 Budget	Variance %
WITHIN AUSTRALIA					
Other Dioceses -					
Armidale	#1	5,000	5,000	-	-100%
North West Australia	#2	60,000	60,000	70,000	17%
Tasmania	#3	5,000	5,000	25,000	400%
Northern Territory	#4	70,000	70,000	100,000	43%
Indigenous ministries -					
National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC)		1,000	1,000	1,000	0%
Armidale Diocese - Coledale Frontyard Church	#1	10,000	10,000	25,000	150%
WITHIN AUSTRALIA SUBTOTAL		151,000	151,000	221,000	46%
Funding the Diocese of Bathurst	#5	250,000	250,000	250,000	0%
WITHIN AUSTRALIA TOTAL		401,000	401,000	471,000	17%
WITHIN AUSTRALIA % (excluding Bathurst)		47%		44%	
OUTSIDE AUSTRALIA					
Strategic EOS travel and visitors -					
Archbishop's overseas visits		-	8,538	-	
Bishop Malcolm Richards' overseas visits		-	6,322	-	
Bishop Chris Edwards' attendance at Lausanne conference Seoul				4,000	
Sponsored visitors to Sydney		-	-	-	
<i>General provision</i>		45,000	3,331	41,000	-9%
SUBTOTAL		45,000	18,191	45,000	0%
Training leaders and providing bursaries -					
Madagascar - contribution to bursaries		8,000	-	-	-100%
Madagascar - PTC training	#6			10,000	
Malaysia - contribution to fees, etc. for the Rev Wilston Trin at MTC		6,000	6,000	-	-100%
Johannesburg Bible College	#7			10,000	New
Diocese of Kalima Congo (DRC)	#8		3,000	3,000	New
<i>General provision</i>		11,000	161	20,000	82%
SUBTOTAL		25,000	9,161	43,000	72%
Moore College PTC related -					
Clergy training in PNG	#9	3,000	-	-	-100%
Northern Ireland ministry apprentice training - bursaries at MTC		12,500	-	-	-100%
Training ministry candidates in New Caledonia		3,000	835	3,000	0%
<i>General provision</i>		12,000	-	12,000	0%
SUBTOTAL		30,500	835	15,000	-51%

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Continued...

GAFCON -				
Subsidies for delegates	150,000	152,000	-	-100%
Travel by Archbishop, Bp Malcolm Richards and others	20,000	15,522	20,000	0%
Support for central administration	10,000	10,000	10,500	5%
Peter Jensen's mobile phone	1,000	1,432	1,500	50%
GAFCON Australasia Conference - bursaries for Pasifika			10,000	
Reserve for GAFCON 2028 Jerusalem (non cash)	#10		40,000	
SUBTOTAL	181,000	178,954	82,000	-55%
Other				
Travel insurance	354	354	425	20%
CCAANZ support	#11	80,000	80,000	-75%
CCAANZ support for partnership with Bishopdale Theological College	#12		60,000	New
<i>General provision for emerging strategic initiatives</i>		20,000	8,000	0%
SUBTOTAL	100,354	88,354	100,425	0%
OUTSIDE AUSTRALIA TOTAL				
	381,854	295,495	285,425	-25%
OUTSIDE AUSTRALIA %				
	49%		56%	
WOD TOTAL Expenditure (Cash & non-cash)				
	782,854	696,495	756,425	-3%

Movements in WOD Fund 127 during the year
<u>add</u> new Synod allocation - Gospel ministry
<u>add</u> new Synod allocation - funding for Bathurst
<u>add</u> interest earned
<u>less</u> grants and other funds expended (WOD TOTAL above)
= Net surplus/(deficit) for the year
Add back amount set aside as reserve towards the costs of GAFCON
= Net Cash Income/(Deficit) for the year

347,000	347,000	416,000
250,000	250,000	250,000
2,000	11,631	7,500
(782,854)	(696,495)	(756,425)
(183,854)	(87,864)	(82,925)
20,000	-	40,000
(163,854)	(87,864)	(42,925)

Net Assets/Equity at year end
Funds brought forward from previous year
Net surplus/(deficit) for the year
= Funds available at year end
Comprising -
Reserve for GAFCON 2028
General funds
Funds available at year end

255,411	257,046	169,182
(183,854)	(87,864)	(82,925)
71,557	169,182	86,258
20,000		40,000
51,557	169,182	46,258
71,557	169,182	86,258

- #1 Armidale Coledale ministry - \$10k pa in 2022 & 2023 approved Aug 2021. Budget allocates \$10,000 for Coledale ministry and \$15,000 towards fundraising for the St Peter's South Tamworth building, total \$25,000.
- #2 North West Australia - 2024 \$70,000 approved - Diocesan Safety System project \$40,000 and the general purposes of the Diocese \$30,000. 2023 allocation \$60,000 to fund the Bishop.
- #3 Tasmania - 2024 \$25,000, - Children's ministry conference \$5,000 and \$20,000 for seed capital for the Hobart Church plant, on condition that Tas advises the Committee if it can appoint a church planter. 2023 support for Parish of Break O'Day \$5,000.
Strategic travel general provision reduced due to limited spending in 2023.

- #4 Northern Territory - 2024 \$100,000 - Diocesan Ministry Development Project \$88,000, and Indigenous Parishes travel fund \$12,000. 2023 \$70,000 for Diocesan Ministry development officer \$58,000 & Indigenous Parishes travel fund \$12,000.
- #5 Bathurst - \$250k pa for 6 years starting 2019 approved by Synod resolution 8/18, then \$250k pa for 6 years starting 2025 approved by Synod resolution 32/22
- #6 Madagascar - approved Feb 2024 \$10,000 for PTC training. (Previously \$8,000 p.a. 2021,2022 & 2023 for contribution to bursaries).
- #7 Johannesburg Bible College - new 2024. Allocated \$10,000.
- #8 Kalima Congo support USD 2,000 (approx. \$3,000) in 2023, 2024 and 2025 approved May 2023. To support the Department of Evangelism and Church Planting.
- #9 Clergy training in PNG removed in 2024.
- #10 GAFCON - 2024 budget reserves \$40,000 in 2024 - 2028 for GAFCON Jerusalem.
- #11 CCAANZ - approved at \$20,000 Nov 2023 for 5 years (2024 - 2028).
- #12 CCAANZ partnership with Bishopdale College - approved at \$60,000 Nov 2023 for 5 years (2024 - 2028).