

**First Session of
53rd Synod**

(to be held on 11 – 13 and 18 – 19 September 2023)

Book 1

(Pages 2 to 220)

Annual Report of the
Standing Committee and
Other Reports and Papers

Standing Committee of the Synod
Anglican Church Diocese of Sydney

2023 Report of the Standing Committee and other Reports and Papers

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1. Introduction

This report provides information on the Standing Committee's work for the period August 2022 to July 2023.

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 Synod, PO Box Q190, QVB Post Office NSW 1230" (telephone (02) 9265 1555; email DiocesanSecretary@sydney.anglican.asn.au). Office hours are 9 am to 5 pm.

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

1.3 Meetings and members

From August 2022 to July 2023, we have met 9 times. The names of the members as at 30 June 2023 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 Neil Atwood
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 Zac Veron

Ministers Elected by Western Sydney Regional Electors

The Rev Roger Cunningham
The Rev Dr Raj Gupta

Ministers Elected by Wollongong Regional Electors

The Rev Dr Gavin Perkins
The Rev Joe Wiltshire

The CEO of Sydney Diocesan Services

Mr Robert Wicks

Laypersons Elected by Whole Synod

Mr Michael Easton
Mr Stephen Hodgkinson
Mr John Pascoe
Mrs Emma Penzo
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 Clive Ellis
Mr James Flavin
Mrs Jeanette Habib
Dr Ian McFarlane

Laypersons Elected by Western Sydney Regional Electors

Mr Jeremy Freeman
Mrs Patricia Jackson
Mr Malcolm Purvis
Dr Andrew Tong

Laypersons Elected by Wollongong Regional Electors

Mr Rowen Atkinson (*elected 1/03/2023*)
Mrs Stacey Chapman
Dr David Nockles
Mr Jeffrey Reilly (*elected 1/03/2023*)

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

- A vacancy arose in the position of a lay person elected by the Wollongong Region upon the resignation of Mr Tony Willis. The Regional Electors of the Wollongong Region elected Mr Jeffrey Reilly.
- A vacancy arose in the position of a lay person elected by the Wollongong Region upon the resignation of Mr Norman Lee. The Regional Electors of the Wollongong Region elected Mr Rowen Atkinson.
- Archdeacon Simon Flinders and Mrs Briony Bounds became ex-officio members of the Standing Committee on 20 September 2022 (see items 1.6 and 1.7).

1.4 Management and structure

Our permanent subcommittees are –

Affiliated Churches Committee	Ordinance Reviewers and Panels
Archbishop's Committee for portraits, plaques & photographs	Religious Freedom Reference Group
Diocesan Resources Committee	Royal Commission Steering Committee
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 Mr Daniel Glynn

We acknowledged with gratitude the faithful and committed service of Mr Daniel Glynn to the Standing Committee as Diocesan Secretary since 2017 and prior to that as Manager, Diocesan Services since 2014, and assured Mr Glynn of our thanks and prayers as he concluded his role as Diocesan Secretary and in his new role as Head of Parish and Technology Services in Sydney Diocesan Services.

1.6 Appointment of next Diocesan Secretary and Secretary of the Synod

We appointed Mrs Briony Bounds as Diocesan Secretary and Secretary of Synod, which took effect from the conclusion of the Third Session of the 52nd Synod.

1.7 Archdeacon to the Archbishop

We –

- (a) noted that the *Standing Committee Ordinance 1897 and Synod Membership Ordinance 1995 Amendment Ordinance 2022* was passed by the Synod on 13 September 2022, which among other things, provided for the Archbishop's Executive Officer to be a member of the Synod and the Standing Committee, and
- (b) welcomed Archdeacon Simon Flinders as a member of the Standing Committee and looked forward to his contribution to our meetings.

1.8 Appointment of Chair of Stipends & Allowances Committee

We noted that Mr James Flavin had resigned as a member of the Stipends & Allowances Committee (**the Committee**) and gave thanks to God for his long-standing service.

Mr Flavin served as Chair of the Committee for more than twelve years, since his first meeting in March 2010. For much of this time, Mr Flavin was also Chair of the Finance Committee and Chair of Anglican Super (formerly Anglican National Super) and a Director of the Anglican Long Service Leave Fund.

We also noted that Mr Jeremy Freeman was elected Chair of the Stipends and Allowances Committee on 12 October 2022, and congratulated him on his appointment.

1.9 Mr Tony Willis

We –

- (a) noted that Mr Tony Willis had resigned from the Standing Committee effective 30 November 2022,
- (b) gave thanks to God for Mr Willis' humble commitment to Gospel ministry, including but not limited to his work at Anglican Youthworks (including as Acting CEO), as Lay Assistant to the Bishop of Wollongong, as Chair of the Anglican Schools Corporation, as Secretary of the Sydney Anglican Indigenous Peoples' Ministry Committee, and as a member of the Work Outside the Diocese Committee and the Sydney Anglican (National Redress Scheme) Corporation, amongst many

others. Mr Willis first joined Standing Committee in 2008 and has continued as a representative of the Wollongong Region since that time. Mr Willis' wise counsel and attention to detail will be sorely missed, as will his commitment to ministry in both government and non-government schools across and beyond the Diocese, and

- (c) prayed for God's every blessing to Tony and Judy in their retirement and for their continued ministry at Corrimal and with the indigenous ministries in the Diocese.

1.10 Mr Norman Lee

Mr Norman Lee resigned from the Standing Committee with effect from 6 December 2022. Mr Lee was elected to the Standing Committee by the regional electors of the Wollongong Region from May 2021. Among his contributions, Mr Lee served as a member of Sydney Diocesan Services, the Religious Freedom Reference Group, and as inaugural Chair of SDS Legal. We thanked Mr Lee for his service to the Standing Committee since 2021 and prayed God's blessing upon his continued service for Christ.

1.11 Archdeacon Narelle Jarrett

We noted with sadness the death of Archdeacon Narelle Jarrett on Friday 4 November 2022. We gave thanks to God for her life and ministry, for her valuable contribution to the life of our Diocese, her passion for advancing the ministries of women and her commitment to biblical truth and making Christ known. We assured Narelle's family and friends of our prayers in their grief and loss.

A separate motion will be moved at Synod to recognise Archdeacon Jarrett's life and ministry and invite members to give thanks to God.

1.12 Chair of Campbelltown Anglican Schools Council

We noted that Mrs Megan Blencowe had been elected Chair of the Campbelltown Anglican Schools Council and congratulated her on her appointment.

1.13 Chair of the Safe Ministry Board

We –

- (a) noted that, upon the commencement of the *Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022*, the Rev Dr Keith Condie finished as Chair of the Safe Ministry Board, on which he had served since its commencement in 2001, and
- (b) thanked Dr Condie for his significant service to Safe Ministry in the Diocese, and
- (c) noted that Ms Nicola Warwick-Mayo had been elected Chair of the newly reconstituted Safe Ministry Board and congratulated her on her appointment.

1.14 Mr Martyn Mitchell

We thanked Mr Martyn Mitchell for his 12 years of faithful, humble, and committed service as a Board member of Anglican Community Services (and the Sydney Anglican Home Mission Society Council), and as Chair of the Board's Audit & Risk Committee and assured him of our prayers as he continues to serve the Diocese as a member of the Anglican Schools Corporation and through various roles in the parish of St Matthew's Manly.

1.15 Mr Rowen Atkinson and Mr Jeffrey Reilly

We welcomed Mr Rowen Atkinson and Mr Jeffrey Reilly in March 2023 as members elected by the Wollongong Regional Electors.

1.16 Motion of Appreciation: Diocese of North West Australia

We noted a motion of thanks from the Council of the Diocese of North West Australia for the significant support of the Diocese of Sydney over many years and most recently in hosting a Consecration Service for the Bishop of North West Australia at St Andrew's Cathedral, followed by a Reception in the Upper Chapter House.

1.17 Chair of Anglican Youth and Education Diocese of Sydney (Youthworks)

We noted that the Rev Chris Braga had resigned as Chair of the Council of Anglican Youth and Education Diocese of Sydney (**Youthworks**) after 13 years of exemplary service to that organisation. In particular we thanked Chris for his dedication and faithfulness to the cause of youth and children's ministry in the Diocese through Youthworks.

We also noted that on 6 May 2023, the Youthworks Council elected Archdeacon Simon Flinders to be the next Chair and undertook to pray for him in this new role.

1.18 Chair of Sydney Anglican (National Redress Scheme) Corporation

We noted that Mrs Emma Penzo had been re-appointed as Chair of the Sydney Anglican (National Redress Scheme) Corporation, having been first appointed as Chair in 2021 following the resignation of Mr Doug Marr as inaugural Chair.

1.19 Dr Robert Tong AM

We noted that Dr Robert Tong AM celebrated his 80th birthday on 2 July 2023, and –

- (a) gave thanks to God for the enormous contribution Dr Tong has made to Christ's church through the work of the Standing Committee, the Diocese of Sydney, and the wider church,
- (b) expressed our appreciation to Dr Tong for his service to date and ongoing ministries, and to Dr Tong's wife, Winsome, for her tireless support, and
- (c) prayed for God's continued blessings on Robert and Winsome and their family.

2. Actions with the Archbishop

2.1 Rector Workforce Study Outcomes

As reported previously, in 2021 the Strategy and Research Group (**SRG**) considered the outcomes of a research study into the matter of Rectors leaving the role prior to reaching retirement age. We received a report from the SRG with further recommendations to address the findings of the research study.

In response to this report, we –

- (a) noted that SDS has identified, and will continue to identify, ways to assist with the ongoing administrative workload of Rectors,
- (b) encouraged the Archbishop and episcopal team to foster networking and collaboration between Rectors based on parish size or characteristics (e.g., Hub and Spoke parishes), in addition to the geographical collaboration contemplated within Mission Areas, and
- (c) noted the importance of Pastoral Supervision and Professional Development in providing support and accountability for Rectors and referred the research report to the committees overseeing the implementation of Royal Commission Recommendation 16.5 to inform their work.

2.2 Strategy and Research Group

In consultation with the Archbishop and his Senior Staff team, we agreed that the Strategy and Research Group (**SRG**) had completed the work it was established to do and would be wound up from the end of 2022. We thanked those who had served as members over the last nine years.

The SRG provided advice on a range of matters in that time to the Archbishop and Standing Committee. These include –

- (a) reviewing progress against Mission 2020 goals,
- (b) providing recommendations to the Diocesan Resources Committee regarding funding principles and priorities, in light of the priorities in Mission 2020,
- (c) a study into effective church planting,
- (d) analysis of National Church Life Survey data, including relating to newcomers, and Christians' growth in faith,
- (e) the Rector Workforce Study, and
- (f) the survey of Parish Nominators.

The Archbishop's Senior Staff team, comprised of the Regional Bishops, Archdeacon for Women's Ministry, and Archdeacon to the Archbishop, will provide strategic thinking and direction going forward. We encouraged the Archbishop's Senior Staff team to continue to engage Dr John Bellamy, Senior Researcher at Anglicare, to ensure their strategic decisions are based on data and evidence as far as possible.

2.3 Parramatta '54 Free Fund

The income of this fund is to be distributed among the objects of the Diocese of Sydney as determined by the Archbishop-in-Council. The amount of \$7,041 was distributed from the accumulated surplus of this fund towards the attendance and travel equalisation costs for the March 2022 Australian Bishops' Conference held in Adelaide. A further amount of \$3,061 was distributed from the accumulated surplus of this fund towards the attendance and travel equalisation costs for the March 2023 Australian Bishops' Conference held in Hobart.

2.4 Australian College of Theology

Upon our recommendation, the Archbishop appointed Bishop Michael Stead as a Custodian Member of the Australian College of Theology Limited.

2.5 Secretary to the Ministry Standards Board

Upon our recommendation, the Archbishop appointed the Diocesan Secretary as the Secretary to the Ministry Standards Board in accordance with clause 101 of the *Ministry Standards Ordinance 2017*.

2.6 Appointment of Returning Officers for all sessions of the 53rd Synod

Upon our recommendation, the Archbishop appointed Mr Gilbert van der Jagt as returning officer and Mrs Briony Bounds as deputy returning officer for the purposes of elections conducted during all sessions of the 53rd Synod.

2.7 Ministry Standards Committee

Upon our recommendation, the Archbishop appointed the Rev Timothy St Quintin to the Ministry Standards Committee.

2.8 Extra-Parochial Ordinance 1918

Upon our recommendation, for the purposes of the *Extra-Parochial Ordinance 1918*, the Archbishop –

- (a) declared the following properties as extra-parochial –
 - (i) Bankstown-Lidcombe Hospital,
 - (ii) Cobham Youth Justice Centre (Werrington),
 - (iii) Francis Greenway Correction Complex (incorporating Geoffrey Pearce Correction Centre, John Morony Correction Centre, and Dillwynia Correction Centre for Women),
 - (iv) Lithgow Correction Centre,
 - (v) Parklea Correction Centre,
 - (vi) South Coast Correction Centre (Nowra),
 - (vii) Concord Hospital,
 - (viii) Liverpool Hospital,
 - (ix) Royal Prince Alfred Hospital (Camperdown),
 - (x) Northern Beaches Hospital (Frenchs Forest),
 - (xi) St George Hospital (Kogarah),
 - (xii) Sutherland Hospital (Caringbah),
 - (xiii) Wollongong Hospital, and
- (b) declared the following properties cease to be extra-parochial, by reason of having closed –
 - (i) Minda Remand Centre,
 - (ii) Parramatta Gaol,
 - (iii) Lidcombe State Hospital.

2.9 Elections associated with the first 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 2023, and
- (b) specified the date of 11 September 2023 to be regarded as the first appointed day of the first 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.

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 Synod¹, the reports also include a statement which assesses an organisation's compliance with the Synod's governance policy and explains any areas of non-conformity.

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

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

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

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

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

3.3 Ordination Training Fund

In 2023 the Ordination Training Fund (**the Fund**) received a Synod allocation of \$41,000 (2022: \$43,000) 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.

In 2023 the Fund also received \$12,000 to cover the cost of external professionals interviewing ordination candidates in relation to domestic violence, \$27,000 to cover the cost of psychological testing prior to ordination as a presbyter, and \$46,500 for a pastoral supervision pilot program.

3.4 Ordinances

The following table shows the number of ordinances passed and assented to in 2018 to 2022, and in 2023 up to July –

	2018	2019	2020	2021	2022	2023
Standing Committee	42	62	69	56	44	25
Synod	8	7	0	4	9	0
	50	69	69	60	53	25

¹ Except the 53rd Synod, as per Synod Resolution 6/22. See items 3.4(7) and 7.14.

A separate report lists the ordinances passed by us since August 2022. There are 18 ordinances of particular interest, listed below in order of assent.

(1) The *Cost Recoveries Framework Ordinance 2008 Amendment Ordinance 2022* amended the *Cost Recoveries Framework Ordinance 2008* to provide that an ordinance specifying the cost recoveries charge for the 2023 financial year would be prepared and distributed at the September 2022 session of Synod, given the postponement and ultimate cancellation of the September 2021 session.

(2) The *Mission Property Fund Ordinance 2002 Further Amendment Ordinance 2022* amended the *Mission Property Fund Ordinance 2002 Amendment Ordinance 2022* to clarify the application of amounts for the operational expenses of the Anglican Church Growth Corporation (**ACGC**). The ACGC may apply amounts from the Ministry Infrastructure Development Fund, other than proceeds of the Church Land Acquisitions Levy, towards its operational expenses provided that any amounts from the proceeds of the Property Receipts Levy applied for this purpose are approved by the Standing Committee and do not exceed \$750,000. We subsequently delegated authority to the Finance Committee to approve such applications of funds.

(3) The *Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance 2022* amended the *Anglican Church Growth Corporation Ordinance 2018* 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; term limits for certain 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; and requiring compliance with Synod ordinances and policies.

(4) The *Anglican Church Growth Corporation (Pilot Program Enabling No 3) Ordinance 2022* varied the trusts of certain church trust property held for the purposes of parishes involved in an Anglican Church Growth Corporation pilot program, to enable the revenue generated from such property to be applied, if necessary, for the purposes of another or other parishes in the program.

(5) The *Church Trust Property (Declaration of Certain Purposes and Objects) Ordinance 1979 Repeal Ordinance 2022* repealed the *Church Trust Property (Declaration of Certain Purposes and Objects) Ordinance 1979* on the basis that it relied on certain provisions of the *Trades Practices Act 1974* (Cth) which has since been repealed by the Commonwealth Parliament.

(6) The *Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance 2022* amended the *Anglican Church Growth Corporation Ordinance 2018* to allow the Anglican Church Growth Corporation (**ACGC**) to undertake property initiatives as part of the Urban Renewal Pilot Program without requiring the development partner to meet all costs, but only if the ACGC is the trustee of the land under development. The requirement for an indemnity from the development partner for loss will continue to apply in relation to all developments.

(7) The *Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 2022* amended the *Accounts, Audits and Annual Reports Ordinance 1995* to defer the requirement for Diocesan Organisations to provide to the Synod in 2023 a report assessing their conformance to the Governance Policy for Diocesan Organisations, in response to the request of the Synod in its resolution 6/22.

(8) The *Cathedral Ordinance 1969 Amendment Ordinance 2022* amended the *Cathedral Ordinance 1969* to clarify the rights and responsibilities of the Sub-Dean.

(9) The *Long Term Pooling Fund Ordinance 2012 Amendment Ordinance 2022* amended the *Long Term Pooling Fund Ordinance 2012* to facilitate the Glebe Administration Board becoming the trustee of the Long Term Pooling Fund, in response to the request of the Synod in its resolution 45/22.

(10) The *Nomination Ordinance 2006 Amendment Ordinance 2023* and the *Nomination Ordinance 2006 Further Amendment Ordinance 2023* amended the *Nomination Ordinance 2006* in response to the request of the Synod in its resolution 51/22. Two transitional provisions were included so that the amended nomination process does not apply in the case of a vacancy in the office of rector of a parish that occurred before the date of assent, and the amendments relating to eligibility do not apply to a person who holds office as a parish nominator or Synod-elected nominator/Diocesan nominator (as the case may be) at the date of assent until the end of their current term of office.

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(11) The *Interpretation Ordinance 1985 Amendment Ordinance 2023* amended the *Interpretation Ordinance 1985* to clarify the meaning of 'doctrine' in the ordinances of this Diocese, to ensure they have the intended effect following the decision of the Appellate Tribunal concerning the meaning of 'doctrine'.

Consequent upon the passing of this ordinance, we agreed to recommend to the Synod, when it next amends the *Ministry Standards Ordinance 2017 (MSO)*, that the definition of "doctrine" be omitted from the MSO.

(12) The *Regions Ordinance 1995 Amendment Ordinance 2023* amended the *Regions Ordinance 1995* to make the Regional Archdeacon or Bishop's Executive Assistant an ex-officio member of their Regional Council, and to align it with changes made by the Synod in 2021 to the *Standing Committee Ordinance 1897*, so that a casual vacancy is not triggered when the regional boundaries are changed and to remove references to the previous form of postal voting.

(13) The *Sydney Diocesan Sickness and Accident Fund Ordinance 1969 Amendment Ordinance 2023* amended the *Sydney Diocesan Sickness and Accident Fund Ordinance 1969* to address issues including: specifying the determined rate of benefit and prescribed amount; recognising a provisional recognised church as a parochial unit; and including circumstances in which the clergy person is the primary carer of a person affected by sickness or accident and is therefore unable to perform their normal ministry duties, if the situation is confirmed by the regional bishop.

(14) The *Clergy Removals Fund Ordinance 2003 Amendment Ordinance 2023* amended the *Clergy Removals Fund Ordinance 2003* to expand and simplify the definition of removal costs and the cap on payments to a clergy person moving outside of the Diocese.

(15) The *Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance 2023* amended the *Anglican Church Growth Corporation Ordinance 2018* to facilitate the Urban Renewal Pilot Program (**URPP**) by –

- (a) empowering the Anglican Church Growth Corporation to give directions to the Anglican Church Property Trust Diocese of Sydney (**ACPT**) with respect to projects under the URPP, and
- (b) providing an indemnity for the ACPT and its members in relation to damages, losses, or liabilities the ACPT or any of its members may incur in respect to a URPP project,

both of which were necessary pre-conditions for the ACPT to remain as trustee of property involved in the URPP.

(16) The *Synod Estimates Ordinance 1998 Amendment Ordinance 2023* amended the *Synod Estimates Ordinance 1998* to insert special arrangements for the first session of the 53rd Synod to facilitate the preparation of a 1-year appropriations and allocations ordinance for 2024.

(17) The *Sydney Diocesan Services Ordinance (Interim Membership Arrangements) Ordinance 2023* put in place interim arrangements to address current and impending SDS membership vacancies, including an extension to the tenure of its current Chair beyond the maximum period currently permitted.

(18) The *Safe Ministry Board Ordinance 2001 Amendment Ordinance 2023* amended the *Safe Ministry Board Ordinance 2001 (SMBO)* to correct an error made when clauses in relation to the Director's conflicts of interest were inserted from the *Ministry Standards Ordinance 2017* into the SMBO at Synod in 2022.

3.5 Mission Property Fund Ordinance 2002 Amendment Ordinance 2022

The *Mission Property Fund Ordinance 2002 Amendment Ordinance 2022 (the Ordinance)*, which reconstituted the Mission Property Fund as the Ministry Infrastructure Development Fund, states that the provisions of the Ordinance commence on a date to be certified by the Archbishop on advice from the CEO of the Anglican Church Growth Corporation.

We noted advice that the Archbishop had certified 1 October 2022 as the date of commencement of the Ordinance on advice from the CEO.

3.6 Commencement of new Safe Ministry Board

The *Safe Ministry Board Ordinance 2001 Amendment Ordinance 2022 (the Ordinance)* states that the Ordinance commences on a date determined by the Standing Committee by resolution. We determined that the Ordinance would commence on 1 October 2022, subject to it being passed by the Synod and assented by the Archbishop, which occurred at the third session of the 52nd Synod.

3.7 Parochial cost recoveries – arrears

As at 30 June 2023, only the parochial units of Ashbury (\$9,434), Regents Park (\$3,518) and South Hurstville (\$2,686) were in arrears with their payment of cost recovery charges, but arrangements have been made with South Hurstville for the payment of their accumulated arrears by December 2023. The previous year three parishes (Greenacre \$7,418, Longueville \$4,675, and Marsden Park \$2,240) had been in arrears at 30 June.

3.8 Annual financial statements from parishes

Under the *Parish Administration Ordinance 2008*, parochial units are required to lodge their audited financial statements within 7 days after their annual general meeting of parishioners.

By mid-June 2023, SDS had received and processed the 2022 financial statements from every parochial unit (whereas the same position was not reached until mid-July in 2022).

3.9 Local revenues test for parish status

A review of parishes to determine if during 2022 any had local revenue below the requisite amount defined in the *Parishes Ordinance 1979* will be undertaken during Q3 of 2023. Any parish with insufficient local revenue will be advised of the importance of ensuring their 2023 and future revenues meet the relevant threshold figures in order to retain their parish status.

3.10 Stipends, allowances, and benefits for 2024

We previously agreed the recommended minimum stipend for January – June 2024 should remain at \$72,890 (the figure applying since 1 July 2023). During Q3 2023 we will reconsider the recommended minimum stipend for 2024 and also approve Guidelines for the Remuneration of Parish Ministry Staff for 2023-2024 reflecting any increase in recommended minimum stipend.

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

3.11 Work Outside the Diocese

In the 6 months to 30 June 2023, the Work Outside the Diocese Committee applied \$334,553 to support gospel ministry outside the Diocese from a total Synod allocation in 2023 of \$347,000 (5% of the total funds available to Synod). It is expected that further amounts will be applied during the 6 months to 31 December 2023 from the balance of the 2023 allocation, and the opening reserves of \$257,046.

In addition, in the 6 months to 30 June 2023, \$120,000 has been applied towards funding for the Diocese of Bathurst from a special Synod allocation of \$250,000 for that purpose.

A report about this matter is printed separately.

3.12 Recommended distribution from the Diocesan Endowment for 2024

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 \$3,648,000 can prudently be provided in 2023 from the Diocesan Endowment for spending by the Synod in 2024 (2023: \$3,401,000), and a distribution of \$3,713,000 is forecast for spending in 2025.

3.13 Distribution from Synod – St Andrew’s House Fund 134

We noted that a distribution of \$2,965,000 will be available from the Synod – St Andrew’s House Fund 134 in 2023 for appropriation and allocation by Synod in 2024 (2023: \$2,400,000).

3.14 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. As a result, the cost of the SCI insurance to be recovered as part of the Ministry Cost component of the Parochial Cost Recovery charge in 2024 will be the same as in 2023 with parishes charged \$4,737 p.a. for each Category 1 member (Rectors) and \$1,757 p.a. for each Category 2 member (Assistant Ministers).

3.15 Amalgamation of the Parishes of Drummoyne and Ashfield, Five Dock, and Haberfield

We noted that on 25 August 2022, the South Sydney Regional Council approved the amalgamation of the parish of Drummoyne with the parish of Ashfield, Five Dock, and Haberfield, under Clause 10 of the *Parishes Ordinance 1979*, effective from 26 August 2022.

3.16 Creation of a new Ecclesiastical District

We noted that on 29 September 2022, the Archbishop created under the *Parishes Ordinance 1979* a new Ecclesiastical District from 1 November 2022, to be known as the Provisional Parish of Leppington. The Ecclesiastical District is carved out from the Parish of Camden Valley and the Provisional Parish of Denham Court.

3.17 Amalgamation of the Parishes of Corrimal and Wollongong

We noted that on 11 October 2022, the Wollongong Regional Council approved the amalgamation of the parish of Corrimal with the parish of Wollongong, under Clause 10 of the *Parishes Ordinance 1979*, effective from 1 January 2023.

3.18 Change of parish name

We noted that on 2 November 2022, the Commissary approved the name change for the Parish of Ashfield, Five Dock and Haberfield to now be the parish of Christ Church Inner West.

3.19 Amalgamation of the Parishes of Killara and East Lindfield

We noted that on 8 November 2022, the Northern Regional Council approved the amalgamation of the parish of Killara with the parish of East Lindfield under clause 10 of the *Parishes Ordinance 1979*, effective from 1 January 2023. The new parish is to be known as the parish of Killara and East Lindfield.

3.20 Amalgamation of the Parishes of Ashbury and Canterbury with Hurlstone Park

We noted that on 30 March 2023, the South Sydney Regional Council approved the amalgamation of the parish of Ashbury with the parish of Canterbury with Hurlstone Park under clause 10 of the *Parishes Ordinance 1979*, effective from 1 April 2023. The new parish is to be known as the parish of Canterbury with Hurlstone Park.

3.21 Amalgamation of the Parishes of Barrenjoey with Mona Vale

We noted that on 17 April 2023, the Northern Regional Council approved the amalgamation of the parish of Barrenjoey with the parish of Mona Vale under clause 10 of the *Parishes Ordinance 1979*, effective from 1 January 2023. The new parish is to be known as the parish of Barrenjoey.

3.22 Blue Mountains Grammar School – amendments to constitution and replacement of the ACPT as a corporate member

We received a report regarding Blue Mountains Grammar School (**BMGS**), which noted that the constitution of BMGS had been amended to facilitate replacement of the Anglican Church Property Trust Diocese of Sydney as a member of the company. The constitution of BMGS now provides for any corporation, company or an individual to be the Church Member, if nominated by the outgoing Church Member and consented to by the Archbishop.

3.23 Pastoral Supervision

We authorised the Pastoral Supervision Committee to engage the Centre for Ministry Development to administer a 12-month pilot program at a total cost of \$46,500 from the Synod budget and from Synod Fund Contingencies.

3.24 Ministry Spouse Support Fund

The Ministry Spouse Support Fund (**MSSF**) provides interim financial support for spouses of clergy and lay stipendiary workers who have been, or will be, left in financial hardship as a result of their need to separate from their spouse due to misconduct (such as domestic abuse) by the clergy or lay stipendiary worker. This

wording excludes non-stipendiary lay ministers and relies on a phrase (“lay stipendiary worker”) which is not otherwise defined.

We resolved that allocations from the MSSF may be made to spouses of clergy and lay ministers (which means a person who is a lay minister for the purposes of the *Authorisation of Lay Ministry Ordinance 2015*, irrespective of whether they hold an authority under that Ordinance), 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 other serious misconduct).

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

3.25 Policy for reviewing large receipts contributions to Synod

Our existing policy for reviewing large receipts contributions to Synod requires the Diocesan Resources Committee to review and comment on the impact, if any, of certain proposals on the Synod's budget, with those comments provided to the parish and incorporated into their Statement of Evidence and the Report of the Ordinance Review Panel. However, the policy only applies where a parish proposes to promote an ordinance that will amend the percentages of lease or investment income distributed to the parish and the Synod and does not contemplate a scenario such as changing the application of income prior to it being distributed.

On the recommendation of the Diocesan Resources Committee, we changed our policy to ensure that in future any proposed amendment to a parish ordinance that provides a share of the net lease or investment income to the Synod would require the Diocesan Resources Committee to review the proposal and provide its comments before the amending ordinance is considered by the Standing Committee.

3.26 St James' King Street, Sydney – Appointment of Trustees

The land in folio identifier 1/1022557 (**the Land**) known as 173 King Street, Sydney and the site of St James Church King Street is, by Crown Grant dated 19 June 1843, held upon trust for the erection thereon of a church of the United Church of England and Ireland (which is, by the 1902 Constitution and the *Anglican Church of Australia Act 1976*, to be construed as a reference to the Anglican Church of Australia).

The land is held by private trustees. The Land is church trust property and vacancies in the office of trustee are to be declared and filled by resolution of the Synod under section 14 of the *Anglican Church of Australia Trust Property Act 1917* (NSW) (**1917 Act**).

Pursuant to section 14 of the 1917 Act, we declared the existence of two vacancies in the office of trustee of the Land, the vacancies arising by reason of the death of Mr Peter Christian and the resignation of Dr Rosemary Annable, and elected Mr Robert William Marriott and Mrs Fiona Elizabeth Balfour to fill the vacancies as trustees of the Trust.

3.27 Leasing space for 5G infrastructure as a source of additional parish income

We received a report from the Anglican Church Growth Corporation, noting its intention to include leasing of space for 5G telecommunications infrastructure in Urban Renewal Pilot Program projects.

3.28 Council of Living Faith

In light of the urgent need for specialised training in pastoral care and pastoral support, we agreed to provide \$60,000 for the 2023 calendar year to support the ongoing ministry of Living Faith and enable it to work towards a sustainable funding model, noting that there is no in-principle commitment to funding future years other than through the normal funding procedures. We appropriated (by ordinance) \$44,800 of the unspent balance of Synod Fund Contingencies for 2022 and applied a further \$15,200 from the available balance of Synod Fund Contingencies for 2023 in order to provide the funding of \$60,000 in total.

3.29 Sydney Anglican Loans Board annual update

We received the Sydney Anglican Loans Board's annual report, which noted that, at 31 October 2022, the Board had 45 loans with 44 parishes and total commitments outstanding of \$15.6 million. There is currently \$2.7 million of capital not committed for existing loans and \$7.3 million of loan enquiries.

3.30 City of Sydney – City of Sydney's Heritage Floor Space Scheme

We noted that –

- (a) the Chapter of St Andrew's Cathedral and the three parishes of St James King Street, Church Hill, and Christ Church St Laurence are now eligible to participate in the sale of air rights above their heritage buildings via the City of Sydney Council's Heritage Floor Space Scheme (**HFSS**), and
- (b) the St Andrew's Cathedral Chapter and parish councils of St James King Street, Church Hill and Christ Church St Laurence may promote land sale and mortgaging ordinances to facilitate heritage maintenance works and/or participation in the HFSS.

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 2022 to June 2023, 74 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 and the Sydney Anglican Indigenous People's 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 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 2021 and October 2022.

4.4 Use of level 2 meeting rooms by non-diocesan organisations

We received a report from the CEO of Sydney Diocesan Services (**SDS**) regarding the use of meeting rooms on level 2 of St Andrew's House by non-diocesan organisations. The re-fitted diocesan offices on level 2 have a number of board and other meeting rooms that are able to be booked for use. These are significant resources which need to be managed carefully. While booking preference will be given to diocesan bodies and others in the diocesan network (both in terms of pricing and availability), bookings will also be accepted by others to ensure utilisation of this resource is maximised.

In order to facilitate the provision of meeting rooms to non-diocesan bodies, we delegated to each of the Archbishop's Executive Officer and the Chair of SDS power to approve on behalf of the Standing Committee 'bodies otherwise approved by the Standing Committee' under clause 17(2)(c) of the *Sydney Diocesan Services Ordinance 2017* for the purpose of accepting bookings of meeting rooms in the level 2 Diocesan offices.

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 Standing Committee venue

Following the refurbishment of Level 2 of St Andrew's House, we conducted a review of the venue for our meetings. The outcome of the review was that our meetings will be held in the Diocesan Hub on Level 2 on an ongoing basis.

We expressed our thanks to St Andrew's Cathedral School for hosting our meetings over the last seven years.

4.7 Safe Ministry Check

We –

- (a) approved changes to the Safe Ministry Check for Ministers to amend the Confidentiality and Privacy Statement, and to make editorial changes in line with recent changes to the *Ministry Standards Ordinance 2017* (specifically the name change of the 'Director of Professional Standards' to the 'Director of Safe Ministry' and of the 'Professional Standards Unit' to the 'Office of the Director of Safe Ministry'),
- (b) prescribed, for the purposes of the definition of "Safe Ministry Check" in the *Safe Ministry to Children Ordinance 2020*, the updated form of the Safe Ministry Check for clergy to be licensed or to be elected as Archbishop and for a church worker to be authorised or to undertake paid ministry to children,
- (c) authorised the Safe Ministry Board to make editorial and formatting changes to any of the forms of Safe Ministry Check prescribed under the *Safe Ministry to Children Ordinance 2020*, subject to –
 - (i) the Safe Ministry Board reporting any exercise of this authority to us, and
 - (ii) such changes not having substantive effect on the matters that are required to be disclosed.

4.8 2023 Survey of members and executive officers of central diocesan organisations

We received a report from Sydney Diocesan Services (**SDS**), regarding a survey of members and executive officers of central diocesan organisations. Under the SDS Strategic Plan 2022-2024, SDS has a strategic imperative of optimising the quality of the services it provides to central diocesan organisations, including Standing Committee. SDS measures the extent to which it is achieving this strategic imperative in various ways, including through an annual survey of the members and executive officers of central diocesan organisations. The annual survey undertaken in May 2023 indicates, among other things, that a significant proportion of survey participants agree that SDS services are satisfactory.

4.9 Sydney Anglicans co-branding

We received a report from Sydney Diocesan Services (**SDS**) regarding the adoption of "Sydney Anglicans" as the overarching brand under which diocesan organisations operating out of the Level 2 offices at St Andrew's House now operate. Participating organisations now share the "Sydney Anglicans" logo, with a unique tagline for each organisation.

We also –

- (a) noted that the Registrar, in consultation with the Archbishop, intends to usually use the "Sydney Anglicans" logo with tagline "Anglican Church Diocese of Sydney" when communicating in her capacity as Diocesan Registrar, and
- (b) approved the Diocesan Secretary and Synod Secretary usually using this brand when communicating on behalf of the Standing Committee and Synod.

5. Relations with Government

5.1 Social Issues Committee

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

The Rev Dr Chase Kuhn (Chair)	Professor Jonathan Morris AM
Dr Megan Best	Dr Darren Mitchell OAM
The Rev Dr Andrew Errington	The Hon John Ryan AM
Dean Sandy Grant	Ms Simone Sietsma

During the past year, Mrs Emma Penzo resigned her membership, and the Committee is seeking an additional member of the Standing Committee to join it. The Diocesan Research Officer, the Rev Dr Danielle Treweek, attends each meeting of the SIC and provides a significant depth of research and analysis.

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

Since its last report (July 2022), the SIC has met seven times, including one extended session with the Archbishop early in 2023. The SIC completed a comprehensive review of the 2009 Policy on Consumption of Alcohol in the Parish Context (2009) and a fully updated report will be presented to Synod this year. The SIC is currently working on pastoral guidelines and resources in connection with the commencement of Voluntary Assisted Dying in NSW in November 2023.

The SIC has continued engaging significantly in matters related to Indigenous Australians. It has committed to preparing educational material relating to the Voice referendum, reflecting the commitment of Synod resolution 33/22. The SIC is considering a number of matters in this area referred to it by the Standing Committee, while continuing work on a proposal for an indigenous history of the Diocese.

The Committee continues to actively monitor current concerns, including matters subject to parliamentary inquiries, relating to such areas as environmental concerns, abortion and beginning of life, and gambling. The SIC also recently reactivated Housing Affordability and Refugees as an area of focus.

5.2 Commonwealth review of Religious Educational Institutions and Anti-Discrimination Laws

We initially noted that –

- (a) on 27 January 2023, the Australian Law Reform Commission (**ALRC**) released its Consultation Paper on removing religious exemptions from the *Sex Discrimination Act 1984* (Cth) (the **ALRC Consultation Paper**),
- (b) the ALRC proposals will have a significant impact on Anglican Schools in the Diocese, because they will severely restrict the ability of a religious school to preference staff who share the faith of that school,
- (c) the Religious Freedom Reference Group (**RFRG**) would submit a response on behalf of the Diocese,
- (d) a briefing session for Heads and Chairs of Anglican Schools in the Diocese was held on Wednesday 8 February 2023.

We thanked Bishop Stead for his leadership in this matter by acclamation.

We noted a letter from Faith Leaders to the Attorney-General regarding the ALRC Consultation Paper, sent on 13 February 2023.

We subsequently noted the submission dated 23 February 2023 made on behalf of the Diocese by Bishop Michael Stead as Chair of the RFRG to the ALRC Consultation Paper.

5.3 Submission to the Federal Government's Senate Community Affairs References Committee Inquiry into universal access to reproductive healthcare

We noted the submission by the Social Issues Committee to the Senate Community Affairs References Committee Inquiry into universal access to reproductive healthcare, which was submitted on 15 December 2022.

We thanked the Diocesan Research Officer, the Rev Dr Danielle Treweek, for her diligence in preparing this submission, and for the extensive research and consultation that she was able to complete within the short time frame available for responding to this inquiry.

5.4 Federal Government's Family Law Amendment Bill 2023 exposure draft

We noted the submission dated 24 February 2023 made on behalf of the Diocese by Dean Sandy Grant as a member of the Social Issues Committee on the Family Law Amendment Bill 2023 exposure draft.

5.5 Online gambling

We –

- (a) noted the report "You win some, you lose more: Online gambling and its impacts on those experiencing gambling harm" issued unanimously by the members of the federal House of Representatives' Standing Committee on Social Policy and Legal Affairs,
- (b) commended the committee members for their incisive and cooperative work on research informed reform for the prevention online gambling harm, and
- (c) requested the Archbishop to write to the Prime Minister and Leader of the Opposition, commending the unanimous report, and urging them to act promptly, and in a bipartisan way, to legislate for the reforms recommended by the report, as a matter of urgency in a public health context, especially the recommendations –
 - (i) that the Australian Government prohibit all online gambling inducements and inducement advertising, and that it do so without delay (Recommendation 16), and
 - (ii) that the Australian Government, with the cooperation of the states and territories, implement a comprehensive ban on all forms of advertising for online gambling, to be introduced in four phases, over three years, commencing immediately (Recommendation 26).

6. The International, National and Provincial Church

6.1 General Synod of the Church of England

We recorded our thanks to Archbishop Kanishka Raffel for his media statement on the decision of the General Synod of the Church of England to permit blessing of same sex marriages, and committed to continue to pray for the Archbishop as he leads our Diocese nationally and internationally.

6.2 Long Service Leave Board – Application of the Diocese of the Southern Cross

We encouraged the Archbishop, in his capacity as a Diocesan Bishop, to respond with favourable support to a request for comment from the Long Service Leave Board on an application from the Diocese of the Southern Cross Limited to become a participating organisation of the Long Service Leave Fund. In doing so, we –

- (a) noted there are clergy who hold a current licence from the Bishop of the Diocese of the Southern Cross who have been long term participants in the Long Service Leave Fund and wish to continue as participants of the Fund in their current roles,
- (b) regarded clergy who hold a current licence from the Bishop of the Diocese of the Southern Cross to be involved in Anglican pastoral ministry and therefore should be able to obtain the benefits of long service leave across a variety of Anglican ministries as is the situation of the many other clergy who work in parish or organisational ministry across Australia,
- (c) noted the Long Service Leave Fund, established some 60 years ago, is one part of the National Church structure which has wide support from all dioceses despite differences of theology and practice.

6.3 Long Service Leave Canon 2010

We wrote to the Anglican Long Service Leave Fund, asking it to consider whether it is feasible and desirable to resolve an anomaly in the *Long Service Leave Canon 2010*, whereby clergy may only take long service leave in whole-week increments.

We subsequently received a memorandum from the Anglican Long Service Leave Fund confirming that it had issued a ruling that allows a participant to access a leave entitlement once they have a full week's entitlement.

6.4 General Synod 2022 Legislation

We received a report regarding legislation passed at the Eighteenth session of General Synod in 2022.

A report about this matter is printed separately.

7. Sydney Synod Matters

7.1 Purpose and priorities for our Diocesan Fellowship

We noted the statement of diocesan purpose and priorities produced by the Archbishop with his Senior Staff Team (and in consultation with many other diocesan leaders) and encouraged the Archbishop to present a current version to this session of Synod.

A report about this matter is printed separately.

7.2 Statement of Funding Principles and Priorities 2025-2027

Under clause 3(1) of the *Synod Estimates Ordinance 1998 (the Ordinance)* we are required to prepare for the first ordinary session of the 53rd Synod a Statement of Funding Principles and Priorities to guide estimates for 2025 to 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.

Under clause 3(2) of the Ordinance, the Statement of Funding Principles and Priorities is to be accompanied by a motion moved by request of the Standing Committee by which the Synod may approve the Statement.

A Statement of Funding Principles and Priorities together with a motion by which Synod may approve the statement are printed separately.

7.3 Amendment to Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers

We recommended that Faithfulness in Service be amended by the Synod to reflect the changes in terminology adopted by the Synod in 2022 by substituting the phrase ‘Director of Safe Ministry’ in place of ‘Director of Professional Standards’ where it appears.

A report about this matter is printed separately.

7.4 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.

7.5 Doctrine Commission Report – The Doctrine of concupiscence and its relevance to the experience of same-sex attraction

We received a report from the Doctrine Commission on the doctrine of concupiscence and its relevance to the experience of same-sex attraction, and approved its printing for this session of the Synod.

7.6 Leadership of Indigenous Ministry in the Diocese

We received a report regarding the challenges faced by the Sydney Anglican Indigenous People’s Ministry Committee (**SAIPMC**) in progressing the development of indigenous ministry across the Diocese, including a recommendation from SAIPMC that an indigenous person (or persons) be appointed to lead indigenous ministry in our Diocese.

A report about this matter is printed separately.

7.7 Diocesan Doctrine Commission’s terms of reference

We reviewed the resolution (19/81) establishing the Diocesan Doctrine Commission (**the Commission**) and –

- (a) agreed to recommend to the Synod that a further motion be passed to clarify the way the Commission is constituted and organised,
- (b) agreed in principle to amend the Commission's Terms of Reference to further clarify the operation and processes of the Commission, especially with regards to the reception and publication of reports, subject to the Synod passing the matter at (a).

A report about this matter is printed separately.

7.8 46/19 Fellowship with Anglicans outside the Diocese

By resolution 46/19, the Synod, among other things, requested the Standing Committee to review the operation of the *Affiliated Churches Ordinance 2005* and bring a report to the next session of Synod with any recommendations for amendment.

The Committee we appointed to address the requests of these resolutions has completed its work. It is anticipated that a report about this matter will be printed separately.

7.9 45/09 Policy on consumption of alcohol in the parish context

We referred to the Social Issues Committee (**SIC**) matters raised by the 2009 report to Synod, "Consumption of Alcohol in the context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney", and resolution 45/09 "Policy on consumption of alcohol in the parish context".

We requested the SIC consider whether the report and/or the recommendations made by Synod need updating or revision, and reconsideration by Synod, in light of –

- (a) more recent research on the health and social impacts of alcohol consumption in our society,
- (b) any discernible trends about the consumption of alcohol in parish and other ministry contexts, and
- (c) the need for educating a new generation of rectors and parish councillors on the desirability of good policy and practice in this area.

To inform its consideration, the SIC conducted a survey of rectors and parish wardens regarding the consumption of alcohol in the parish context.

A report about this matter is printed separately.

7.10 46/15 Diocesan Policy for dealing with allegations of unacceptable behaviour

By resolution 46/15, the Synod, among other things, adopted the Diocesan Policy for dealing with allegations of unacceptable behaviour (the Policy), and authorised the Standing Committee to make amendments to the Policy provided any amendments are reported to the next ordinary session of the Synod.

We amended the Policy to substitute, where they appear, the words "Director of Safe Ministry" for "Director of Professional Standards", and the words "Office of the Director of Safe Ministry" for "Professional Standards Unit" to reflect the changes in terminology adopted by the Synod in 2022.

7.11 62/19 Gender Representation on Diocesan Boards and Committees

By resolution 62/19, the Synod, among other things, requested that SDS provide annual statistics regarding gender composition on Diocesan boards and committees to the Standing Committee. We received the statistics for the year ended 31 December 2022 for appointments made by the Synod, Standing Committee, or Archbishop. The total female representation was 30.16% at the end of the reporting period (YE2021: 29.61%).

We also requested that SDS report the annual statistics on a financial year, rather than calendar year, basis in future. We subsequently received the statistics for the year ended 30 June 2023, as follows –

- (a) for appointments made by the Synod, Standing Committee, or Archbishop, the total female representation was 30.07% at the end of the reporting period.
- (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 27.97% at the end of the reporting period.

7.12 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 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 the Ministry in Marginalised Areas Committee (**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 on this matter.

7.13 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.

7.14 6/22 Review of the Governance Policy for Diocesan Organisations

By resolution 6/22, the Synod, among other things –

- (a) noted that the Standing Committee has appointed a Governance Policy Review Committee (**GPRC**) to undertake a thorough review of the Governance Policy,
- (b) requested the Standing Committee to provide opportunities for members of diocesan organisations to undertake governance training, where not otherwise provided, and consider the provision of suitable subsidies,
- (c) requested the Standing Committee to take any necessary steps (including the amendment of any ordinances) to defer the requirement for diocesan organisations to submit a report assessing their conformance to the Governance Policy in 2023 until after any recommendations of the GPRC have been considered by the Standing Committee, and
- (d) requested a further report on the Governance Policy be brought to Synod in 2023.

We noted that SDS was again hosting the 3-day AICD Foundations of Directorship governance training course in October/November 2023, and agreed to contribute \$6,400 from Synod Fund Contingencies to fund the participation of 2 clergy persons nominated by the Archbishop.

We amended the *Accounts, Audits, and Annual Reports Ordinance 1995* to waive the requirement for diocesan organisations to submit a report assessing their conformance to the Governance Policy for the 53rd Synod. (See also 3.4(7))

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

7.15 7/22 Implementation of recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse

By resolution 7/22, 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.

7.16 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.

7.17 23/18 Responding to Domestic Abuse: Policy and Good Practice Guidelines 13/22 National Anglican Family Violence Research project

By resolution 23/18, the Synod, among other things, requested the Standing Committee to review the "Responding to Domestic Abuse: Policy and Good Practice Guidelines" after four years' operation following the passing of the Policy by the Synod and provide a report on the outcome of the review to the first ordinary session of the 53rd Synod in 2023.

By resolution 13/22, the Synod, among other things, referred the reports of the National Anglican Family Violence Research Project tabled at the recent General Synod to the Domestic Violence Monitoring Committee, and requested that the Committee bring a report to the first session of the 53rd Synod responding to the matters raised in the Reports and recommendations on strategies proposed by the Ten Commitments, as part of the wider review of our Synod's existing "Responding to Domestic Abuse: Policy and Good Practice Guidelines".

The Domestic Violence Monitoring Committee has completed its review.

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

7.18 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 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.

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

7.19 16/22 Fund 127 Work Outside the Diocese

By resolution 16/22, the Synod requested that a report be provided to each ordinary session of the Synod in relation to Fund 127 ("Work Outside the Diocese"), advising which projects or organisations were funded, how much each received, and for what specific purpose(s).

A report about this matter is printed separately.

7.20 19/22 Doctrine Commission Report on parish system

By resolution 19/22, the Synod requested the Diocesan Doctrine Commission to prepare a report on the parish system for the 2023 session of Synod, with special attention to –

- (a) its definition, history, theological rationale, and pastoral objectives,
- (b) its relationship to a biblical ecclesiology that prioritises the local congregation as the arena for gospel mission and ministry, and
- (c) its continuing usefulness in a complex urban and semi-urban environment.

We received a report from the Doctrine Commission addressing the request of resolution 19/22 and approved its printing for this session of the Synod.

7.21 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 this request to the Anglican Church Growth Corporation, in consultation with the SAIPMC.

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

7.22 25/22 Holding surplus ministry assets in trust for the purposes of the Diocese

By resolution 22/22, the Synod endorsed the Standing Committee policy on Variations of Trusts after Parish Amalgamation, subject to a change being made to the policy. We made the requested change and adopted the policy.

7.23 28/22 Diocesan support for the development of missional leaders and excellent educators in Anglican Schools 29/22 Request to appoint a diocesan educational advisor 30/22 Establishment of an Education Committee

By resolutions 28/22, 29/22, and 30/22, the Synod, among other things, requested that the Standing Committee –

- (a) prepare a report for the next Synod, outlining ways the Diocese can support the recruitment and development of outstanding Christian missional leaders who are excellent educators,
- (b) take whatever steps may be necessary to ensure the appointment of a suitable person who is qualified in –
 - (i) educational philosophy,
 - (ii) educational practice, and
 - (iii) educational leadership,to advise and represent the Diocese in matters relating to education and to provide annual reports to the Synod on the status of Anglican Education in the Diocese, and
- (c) to establish a suitably qualified committee to bring to the next Synod –
 - (i) a clear diocesan statement on what Reformed Anglican Education is,
 - (ii) a report on what initial and ongoing training in the fundamentals of Anglican Education is currently available for school governors,
 - (iii) recommendations for a specific program for school chaplains and Religious Education teachers, and
 - (iv) recommendations for ongoing in-service programs on the application of Christian principles to education as a requisite for practicing teachers (which may form part of teacher registration).

The Committee we appointed to address the requests of these resolutions has completed its work. It is anticipated that a report about this matter will be printed separately.

7.24 32/22 Financial support for the Diocese of Bathurst

By resolution 32/22, the Synod agreed in principle to provide financial support of \$250,000 per year towards the costs of a Bishop and his registrar for the Anglican Diocese of Bathurst for a period of six years from 2025, subject to the Bishop of Bathurst during that time having the written support of the Archbishop of Sydney.

We referred this request to the Diocesan Resources Committee to make suitable provision in the Synod budget. We also received correspondence from the Rt Rev Mark Calder, Bishop of the Diocese of Bathurst, expressing gratitude and thanks to God for our partnership in the gospel and the generous renewal of support for a further six years.

7.25 33/22 First Nations Voice

We received correspondence regarding the Diocese's position on the Voice referendum, and responded noting –

- (a) that the Synod has not articulated a firm position regarding the proposed Voice Referendum, but has instead, in Synod Resolution 33/22, encouraged church members to give generous consideration to the case to vote "Yes", and
- (b) that the Social Issues Committee or others may take further action in response to Synod Resolution 33/22 regarding educating all Anglicans, and that it is an open question as to whether Synod expresses a further mind on this matter at Synod in 2023.

We also –

- (a) received a paper from the Social Issues Committee, seeking to educate Anglicans within the frame of resolution 33/22,
- (b) received a paper from Dean Sandy Grant, as a further educational resource on the Voice Referendum,
- (c) noted a statement from the Sydney Anglican Indigenous Peoples' Ministry Committee (**SAIPMC**) about the Voice Referendum, and
- (d) encouraged the Archbishop to write to rectors encouraging prayer for the Voice Referendum, and distributing the SAIPMC statement and the educational resources received by the Standing Committee, as relevant to considerations about the referendum.

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

7.26 35/22 Synod in the Greenfields of the Northwest of Sydney

By resolution 35/22, the Synod recommended that the Standing Committee consider duplicating the Greenfields visit, held on the first day of Synod 2022, in 2023 for the Greenfields of the Northwest of Sydney.

The Committee we appointed to make recommendations has completed its work. We agreed to hold a 'Synod in the Greenfields of the Northwest of Sydney' event in 2024.

7.27 38/22 Request for 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.

The Doctrine Commission has not yet completed its work on this matter.

7.28 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 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 Parish HR Partner is progressing a preventative approach dealing with Mental Health and Wellbeing from which it is anticipated tools and resources will result. The work has not yet been completed.

7.29 45/22 Review of Diocesan Investment Strategy

By resolution 45/22, the Synod requested the Standing Committee to establish the Glebe Administration Board as the centralised investment vehicle for the Diocese, including responsibility for the assets of the Diocesan Endowment, the Diocesan Cash Investment Fund and the Long Term Pooling Fund.

We elected the Glebe Administration Board to be the trustee of the Long Term Pooling Fund, with effect from the date of commencement of the *Long Term Pooling Fund Ordinance 2012 Amendment Ordinance 2022*. (See also 3.4(9))

7.30 51/22 Review of the Nomination Ordinance 2006

By resolution 51/22, the Synod requested that the Standing Committee implement changes to the *Nomination Ordinance 2006 (the Ordinance)* and nomination process generally as outlined in the report, "Review of the *Nomination Ordinance 2006*" (**the Report**).

We passed the *Nomination Ordinance 2006 Amendment Ordinance 2023* and the *Nomination Ordinance 2006 Further Amendment Ordinance 2023* to implement the changes requested by the Synod. (See also 3.4(10))

Two matters were implemented in a different manner to that contemplated in the Report. These were –

- (a) the Report recommended (at paragraph 35(c)) that definitions of certain terms, such as "communicant member", "lay person", and "parishioner", be included in clause 2 of the Ordinance. However, on the advice of the Senior Legal Counsel, these definitions were not inserted because they are already defined in the *Interpretation Ordinance 1985* and maintaining separate definitions could give rise to inconsistency over time. Instead, we included a note at the beginning of Part 1 of the Ordinance referencing the *Interpretation Ordinance 1985*.
- (b) the Report recommended (at paragraph 19) that the Ordinance include a statement as to the purpose and interests of the main parties in the process. The subclause proposed in the Report relating to the Archbishop was –

"The Archbishop is to act consistently with his requirements for licensing rectors in the Diocese and all applicable ordinances and policies of the Synod."

Instead, we inserted the following subclause –

"The Archbishop, while acting to ensure any appointment made complies with the laws, canons and ordinances regulating ordination/licensing that are in force in the Diocese of Sydney at the time, will retain his discretion in relation to his own policies."

The amended subclause reflected the intention of the Report to –

- (i) clarify that the Archbishop will act consistently in decision-making regarding appointments, in order to give confidence to the other stakeholders, being the Synod and the Parish,
- (ii) note that the Archbishop will respect the laws of the Synod, and
- (iii) ensure that this is also balanced with the absolute right of the Archbishop to refuse an appointment, which is made explicit in the reference to his discretion to act according to his own policies.

We also communicated the improvements to the nomination process outside the ordinance, as suggested in the Report, to the Registrar, Centre for Ministry Development, Regional Bishops, Director of Ministry Training and Development, and the Principals of Moore College and Youthworks College.

7.31 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 General Synod.

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

7.32 54/22 Ministry Wellbeing and Development

By resolution 54/22, the Synod, among other things –

- (a) noted that subcommittees of the Standing Committee were 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,
- (b) requested a report be provided to the first ordinary session of the 53rd Synod regarding these two matters, and
- (c) requested 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.

We requested that a bill to establish a framework for Pastoral Supervision in the Diocese be promoted to the Synod, including: provision for the Archbishop-in-Council to declare classes of persons who are required to undertake Pastoral Supervision; provision for a Pastoral Supervision Policy to be approved by the Archbishop-in-Council; a requirement for Pastoral Supervisors to hold an approval from the Archbishop; and insurance requirements for Pastoral Supervisors. A bill and an accompanying explanatory report about this matter are printed separately.

It is anticipated that reports about the matters in paragraph (a), Pastoral Supervision and Performance Appraisals, will be printed separately. (See also item 3.23)

The Committee we appointed to undertake the request paragraph (c) regarding Professional Development has not yet completed its work.

7.33 55/22 Gospel Foundation Fund of the Diocese of North West Australia

By resolution 55/22, the Synod –

- (a) commended to the attention of members the Gospel Foundation Fund of the Diocese of North West Australia,
- (b) requested that Standing Committee consider making budgetary provision for support of this fund in the Synod budget for the next funding triennium,
- (c) further requested that, if funds are provided, then a report be provided identifying the projects and organisations funded under the Gospel Foundation Fund by the Diocese of North West Australia, how much each project/organisation received, and for what specific purpose(s).

We referred the request of the resolution to the Diocesan Resources Committee, and on its recommendation decided not to make budgetary provision for support of this fund in the Synod budget for the next funding triennium.

7.34 Resolutions made by the Third Session of the Synod in 2022 and not mentioned in this report

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

7.35 Ordinances for this session

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

For and on behalf of the Standing Committee.

Synod Funds – Amalgamated

Annual Financial Report – 31 December 2022

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 2022

The Synod Funds' (**the Fund**) Discussion and Analysis report provides an overview of the Fund's financial activities for the year ended 31 December 2022. 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 30.

The Fund is an amalgamation of the individual funds listed below. At 31 December 2022, the Synod Funds comprised of 11 funds (2021: 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 2022 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 \$3,345,000 (2021: \$3,239,000). The distribution from the Synod – St Andrew's House Fund was lower at \$2,477,000 (2021: \$2,693,000). Distributions under various parish ordinances totalled \$1,509,259 (2021: \$1,164,361). 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 2022.

The Fund's total revenues increased by \$63,344 or 0.74% to \$8,664,130 (2021: \$8,600,786).

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 decreased by \$176,326 or 2.01% to \$8,575,449 (2021: \$8,751,775). This decrease reflects slighter lower grants.

The Net Assets of the Fund increased by 4.2% to \$2,696,760 (2021: \$2,588,079) due to operating surpluses in almost all of the funds. The assets of the Fund are composed mainly of cash and receivables. Liabilities of the Fund represent accrued expenses and provisions for staff leave entitlements.

Fund 131 has exceeded the target equity of \$1,000,000 identified as appropriate at its establishment. During 2022 there was no pre-approved replenishment of the Risk Reserve 0131 from the Appropriation Fund 0129.

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 2022.

There are no matters that have arisen since 31 December 2022 which are likely to have a significant effect on the Fund.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of Synod on 12 April 2023.

Standing Committee of Synod - Synod Funds

Income Statement for the 12 months ended 31 December 2022

	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 12 Months ending 31 December 2021
	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	Ordin. Training Fund			
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Income	Note													
Distributions - Diocesan Endowment		-	-	3,345,000	-	-	-	-	-	-	-	-	3,345,000	3,239,000
Distributions - Synod - St Andrew's House - Fund 0134		-	-	2,477,000	-	-	-	-	-	-	-	-	2,477,000	2,693,000
Distributions - Anglican Church Property Trust	2	-	-	1,509,259	-	-	-	-	-	-	-	-	1,509,259	1,164,361
Distributions - Diocesan Cash Investment Fund				-									-	96,000
Interest		3,431	1,049	18,225	784	13,672	333	478	2,208	285	4,368	537	45,370	2,408
PCR Contributions		-	-	-	-	-	-	-	-	1,106,445	-	-	1,106,445	1,202,021
Synod Grants		599,000	-	-	70,000	-	-	47,040	-	-	54,000	(770,040)	-	-
Other Income		4,402	-	-	-	-	-	-	-	176,514	140	-	181,056	203,996
Total income		606,833	1,049	7,349,484	70,784	13,672	333	47,518	2,208	285	1,287,327	54,677	(770,040)	8,664,130
Expenses														
Interest		-	-	-	-	-	-	-	-	600	-	-	600	594
Staff & Related		-	-	-	-	-	24,298	-	-	806,147	-	-	830,445	800,616
Professional Fees		-	-	15,120	-	1,815	-	-	-	198,734	2,280	-	217,949	199,686
SDS Fees		8,388	3,492	1,064,304	17,676	3,492	7,188	-	-	43,464	3,492	-	1,151,496	1,111,388
Computer & Software		-	-	-	-	-	-	-	-	39,403	-	-	39,403	26,595
Insurance		184	-	-	-	-	-	-	-	916	-	-	1,100	678
Rent & Occupancy		-	-	314	-	-	-	-	-	49,122	-	-	49,436	31,305
Printing & Stationery		-	-	15,648	-	-	-	-	-	2,700	-	-	18,348	6,014
Entertainment & Travel		-	-	-	1,013	-	-	-	-	8,093	1,250	-	10,356	7,108

continued...

continued...	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
	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	Ordin. Training Fund			12 Months ending 31 December 2021
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
	Note													
Depreciation	-	-	-	-	-	-	-	-	-	4,579	-	-	4,579	4,818
Advertising	-	-	-	-	-	1,500	-	-	-	8,920	-	-	10,420	7,810
Office	872	-	-	-	-	-	-	-	-	8,838	-	-	9,710	7,421
Miscellaneous	-	-	-	-	-	-	-	-	-	43,428	-	-	43,428	59,858
Grants	551,003	995	6,110,313	72,055	37,899	-	-	57,457	-	65,728	42,769	(770,040)	6,168,179	6,445,969
Bad Debts (Recovery)	-	-	-	-	-	-	-	-	-	-	-	-	-	1,915
Fund reserves	20,000	-	-	-	-	-	-	-	-	-	-	-	20,000	40,000
Total expenses	580,447	4,487	7,205,699	90,744	43,206	1,500	31,486	57,457	-	1,280,672	49,791	(770,040)	8,575,449	8,751,775
Net surplus/(deficit)	26,386	(3,438)	143,785	(19,960)	(29,534)	(1,167)	16,032	(55,249)	285	6,655	4,886	-	88,681	(150,989)
Transfer from current year surplus/(deficit)	-	-	-	-	-	-	-	-	-	-	-	-	-	69,200
Net available surplus/(deficit) after transfer to reserve	26,386	(3,438)	143,785	(19,960)	(29,534)	(1,167)	16,032	(55,249)	285	6,655	4,886	-	88,681	(220,189)

Standing Committee of Synod - Synod Funds

Balance Sheet as at 31 December 2022

	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 2021	
	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	Ordin. Training Fund				
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
Assets	Note														
Cash		255,397	92,483	288,146	86,198	1,211,098	30,088	58,898	174,157	34,411	467,914	55,891	-	2,754,681	2,681,310
Receivables		1,634	530	35,587	397	6,910	169	265	1,067	156	2,300	284	-	49,299	570
Fixed Assets		-	-	-	-	-	-	-	-	655	6,832	-	-	7,487	7,817
Other		14	-	433	-	-	-	-	-	-	4,136	348	-	4,931	10,609
Total assets		257,045	93,013	324,166	86,595	1,218,008	30,257	59,163	175,224	35,222	481,182	56,523	-	2,816,398	2,700,306
Liabilities															
Payables		-	-	14,428	-	-	-	-	-	574	5,630	2,342	-	21,826	22,176
Provisions - Employee Benefits	4	-	-	-	-	-	-	-	-	-	97,812	-	-	97,812	90,051
Other		-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total liabilities		-	-	14,428	-	-	-	-	-	574	103,442	2,342	-	119,638	112,227
Net assets		257,045	93,013	309,738	86,595	1,218,008	30,257	59,163	175,224	35,796	377,740	54,181	-	2,696,760	2,588,079
Equity															
Capital	5	-	-	-	-	985,000	34,186	-	-	-	-	-	-	1,019,186	1,019,186
Reserve		80,000	-	-	-	-	-	-	-	-	70,100	-	-	150,100	130,100
Accumulated Funds		150,659	96,451	165,953	106,555	262,542	(2,762)	43,131	230,473	35,511	300,985	49,295	-	1,438,793	1,658,982
Current year		26,386	(3,438)	143,785	(19,960)	(29,534)	(1,167)	16,032	(55,249)	285	6,655	4,886	-	88,681	(220,189)
Total Equity		257,045	93,013	309,738	86,595	1,218,008	30,257	59,163	175,224	35,796	377,740	54,181	-	2,696,760	2,588,079

Notes to the financial report for the year ended 31 December 2022

1. Summary of significant accounting policies

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

(a) Basis of preparation

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

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

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

Historical cost convention

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

(b) Revenue recognition

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

Grants and donations

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

Disposal of plant and equipment

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

Distributions

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

Interest

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

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Acquisitions of assets

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

(e) Cash and cash equivalents

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

Cash includes amounts 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 part compensate for loss of income under *St Matthew's Manly Ordinance 2018*. Work Outside the Diocese Fund has established reserves towards support for the Church

of Confessing Anglicans Aotearoa New Zealand in 2020, and the cost of GAFCON in 2023. ODSM also a provided for a fit-out contribution to Level 2, St Andrews House office.

(l) Employee benefits

Wages, salaries, annual leave and personal leave

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

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

Long service leave

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

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

(m) Goods and Service Tax (GST)

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

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

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

(n) Income tax

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

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

	2022	2021
	\$	\$
Ryde (Kirkby Gdns. & Archbold) Ordinance 2000	525,474	548,697
Church Hill Trust (No1 York Street)	272,299	267,881
St James Hall	623,500	231,000
Narellan (Elderslie) Land Sale Ordinance 1980	23,988	25,322
Wollongong Parish Leasing and Licensing Property Fund	25,698	25,305
Bondi Trust Ordinance	17,089	21,642
St Georges Paddington Leasing Ordinance	7,466	14,741
South Sydney Variation of Trusts Ordinance 50/97	5,461	7,199
Sydney St Phillip (Resumption) Ordinance 19/1983	5,032	4,985
Miranda Leasing Ordinance	3,805	3,665
Surry Hills Trust	704	1,965
Retained net income from ACPT Fund 0400	(1,257)	11,959
	1,509,259	1,164,361

3. Current liabilities – Provisions

		2022	2021
Current		\$	\$
Employee benefits - annual leave		43,230	53,544
Employee benefits - long service leave		30,402	2,188
		<u>73,632</u>	<u>55,732</u>

4. Non-current liabilities – Provisions

		2022	2021
(a) Non-current		\$	\$
Employee benefits - long service leave		24,180	34,319
(b) Provisions	Note	2022	2021
		\$	\$
Provisions - Current	3	73,632	55,732
Provisions - Non-current	4(a)	24,180	34,319
Balance 31 December		<u>97,812</u>	<u>90,051</u>

5. Equity - Capital

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

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

6. Contingencies

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

7. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2022.

The financial statements were authorised for issue on 12 April 2023 by the Finance Committee of Standing Committee.

MEMBERS DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 30 to 36 –

- (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 2022 and of its performance for the year ended on that date.

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

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

Assurance Procedures

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

NICOLA WARWICK-MAYO
Member

JOHN PASCOE
Member

12 April 2023

Synod Funds Amalgamated

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

Purpose of this agreed-upon procedures report, restriction on distribution and use, and disclaimer of liability to third parties and for any other purpose

This report is intended solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in your assessment of the validity, accuracy and authorisation of the selected transactions for the entities (Refer to procedures and findings sections [*not reproduced here*]) and may not be suitable for another purpose.

As required by the Australian Standard on Related Services ASRS 4400 *Agreed-Upon Procedures Engagements*, distribution and use of this report is restricted to the members of 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.

Practitioner's responsibility

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 you, 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

In respect of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney, we have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board APES 110 Code of Ethics for Professional Accountants (including Independence Standards) (APES 110), including the independence requirements in Part 4A of APES 110.

Procedures and findings

We have performed the procedures described below [*not reproduced here*], which were agreed with the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in our engagement letter dated 13 March 2023.

Procedures and Findings [*not reproduced here*] for following funds:

Fund 127	Work Outside the Diocese Fund
Fund 128	Mission Areas Fund
Fund 129	Synod Appropriation and Allocation Fund
Fund 130	Sydney Representative at General Synod Fund
Fund 131	Sydney Diocesan Synod Fund (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

PricewaterhouseCoopers

NIALL McCONNELL
Partner

Sydney
13 April 2023

Parish Funds – Amalgamated

Annual Financial Report – 31 December 2022

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 2022

The Parish Funds' Discussion and Analysis provides an overview of the Parish Funds' financial activities for the calendar year ended 31 December 2022. The Discussion and Analysis should be read in conjunction with the financial report for the same period beginning on page 41.

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

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

At 31 December 2022, the Parish Funds amalgamation is comprised of 5 funds (2021: 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 2022 were mainly from Parochial Cost Recoveries Charges on Parochial units as determined in the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2018*. Certain Diocesan organisations are also levied Long Service Leave and Stipend Continuance Insurance charges for ordained staff. A distribution is received from ACPT Fund Moorebank Estate for the purposes of the Clergy Removal Fund. Interest is earned on 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 \$2,436,687 or 11.92% to \$22,881,178 (2021 \$20,444,491). This increase was mainly from Parochial Network Cost Recoveries, Clergy support recoveries, Church Land Acquisition Levy, and Long Service Leave Receipts. Parochial Network Cost Recoveries included the Property Receipts Levy (**PRL**). The PRL was accounted for as a liability in 2021, awaiting payment. In 2022, the PRL was fully accounted as income, with an associated \$340,000 payment being recognised as an expense.

Claims on insurers via the Stipend Continuance Fund decreased by \$138,611 or 16.63% to \$694,688 (2021: \$833,299). At 31 December 2022, there were 10 clergy receiving stipend continuance claims (2021: 11).

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 2021* parochial network costs during 2022 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,
- SDS fee for managing the PCR Fund 951,
- the ACPT management fee payable by all parishes with property, and
- the contribution towards the costs of the Diocesan archives.

Funds were also applied to expenses such as Sydney Diocesan Services administration fees. The Parish Fund total outgoings increased by \$2,378,369 or 11.68%, to \$22,736,997 (2021: \$20,358,628).

The Net Assets of the Parish Funds increased by \$144,181 or 5.86% to \$2,605,309 (2021: \$2,461,128). The assets of the Parish Funds are composed of deposits with DCIF and receivables. Liabilities of the Parish Funds represent accrued expenses and other payables.

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

There are no other matters that have arisen since 31 December 2022 which are likely to have a significant effect on the Funds.

This report has been adopted at a duly constituted and convened meeting of the members of the Finance Committee of the Standing Committee of Synod on 12 April 2023.

Sydney Diocesan Parish Funds

Amalgamated income and expenditure statement for the period ending 31 December 2022

	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-21 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
INCOME								
Parochial Network Costs recoveries								
PCR Variable Charge Recovery	6,782,963	-	-	-	-	-	6,782,963	6,192,037
PCR Professional Standards Unit Recovery	946,174	-	-	-	-	-	946,174	998,264
PCR Risk Management Recovery	253,767	-	-	-	-	-	253,767	246,598
PCR Safe Ministry Recovery	160,271	-	-	-	-	-	160,271	155,741
PCR Administration Fee	71,111	-	-	-	-	-	71,111	215,641
PCR Archives Recovery	74,985	-	-	-	-	-	74,985	72,875
PCR Relief or Remission Recovery	304	-	-	-	-	-	304	9,979
PCR Ministry Spouse Support Fund Program	66,837	-	-	-	-	-	66,837	-
PCR ACPT Management Fee	723,271	-	-	-	-	-	723,271	478,815
PCR Property Receipt Levy	544,715	-	-	-	-	-	544,715	-
PCR Clergy Assistance Program	69,425	72,752	-	-	-	(69,425)	72,752	70,887
Parochial Network Costs recoveries Sub-total	9,693,823	72,752	-	-	-	(69,425)	9,697,150	8,440,837
Clergy Support Cost recoveries								
PCR Superannuation Recovery	5,552,307	-	-	-	-	-	5,552,307	5,378,279
PCR LSL Recovery	766,442	-	766,697	-	-	(766,697)	766,442	752,853
PCR LSL - Admin Fees	64,177	-	64,850	-	-	(64,850)	64,177	61,322
LSL - Organisations	-	-	110,951	-	-	-	110,951	86,786
LSL - Organisations - Admin Fees	-	-	6,765	-	-	-	6,765	5,292
PCR Stipend Continuance Recovery	1,431,978	1,478,989	-	-	-	(1,478,989)	1,431,978	1,312,743
PCR Stipend Continuance Admin Fees	57,336	57,874	-	-	-	(57,874)	57,336	54,697
Stipend Continuance Organisations	-	108,389	-	-	-	-	108,389	86,499
Stipend Continuance Orgs - Admin Fees	-	5,625	-	-	-	-	5,625	3,654
PCR S&A Recovery	59,982	-	-	60,018	-	(59,982)	60,018	58,982
Clergy Support Cost recoveries Sub-totals	7,932,222	1,650,877	949,263	60,018	-	(2,428,392)	8,163,988	7,801,107
PCR Church Land Acquisition Levy	2,732,198	-	-	-	-	-	2,732,198	2,454,933
AMP Stipend Continuance receipts	-	694,688	-	-	-	-	694,688	833,299
LSL - Buy-backs	-	-	42,567	-	-	-	42,567	71,327
LSL - Claims - Anglican LSL Fund	-	-	1,477,348	-	-	-	1,477,348	819,575
Interest on cash	28,892	6,880	3,580	5,266	1,055	-	45,673	3,492
Moorebank Estate - Distribution	-	-	-	-	27,566	-	27,566	19,921
Receipt of prior year PCR charges	-	-	-	-	-	-	-	-
TOTAL INCOME	20,387,135	2,425,197	2,472,758	65,284	28,621	(2,497,817)	22,881,178	20,444,491

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	FUND 951 PARISH COSTS RECOVERY FUND	FUND 952 STIPEND CONTIN- UANCE FUND	FUND 953 LONG SERVICE LEAVE FUND	FUND 954 SICKNESS & ACCIDENT FUND	FUND 955 CLERGY REMOVALS FUND	ELIMIN- ATIONS	TOTAL	Dec-21 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
EXPENSES								
Parochial Network Costs								
PCR Insurance	6,782,963	-	-	-	-	-	6,782,963	6,192,037
Office of the Director of Safe Ministry	894,958	-	-	-	-	-	894,958	1,082,833
Parish Risk Management Program	253,767	-	-	-	-	-	253,767	246,598
Safe Ministry Training Program	160,271	-	-	-	-	-	160,271	155,741
Accounting & Secretarial Fees	220,908	56,508	56,508	14,388	6,180	-	354,492	345,000
PCR Archives Charges	74,985	-	-	-	-	-	74,985	72,875
PCR Clergy Assistance Program	69,425	71,973	4,223	-	-	(69,425)	76,196	86,200
PCR Ministry Spouse Support Fund Program	79,985	-	-	-	-	-	79,985	-
PCR ACPT Management Fee	723,271	-	-	-	-	-	723,271	549,670
PCR Replenish Synod Risk Reserve	47,306	-	-	-	-	-	47,306	-
PCR Property Receipt Levy	340,000	-	-	-	-	-	340,000	-
Sundry Parishes and Organisations	6,400	-	-	-	-	-	6,400	-
Parochial Network Costs Sub-total	9,654,239	128,481	60,731	14,388	6,180	(69,425)	9,794,594	8,730,954
Clergy Support Cost contributions								
PCR Superannuation	5,560,092	-	-	-	-	-	5,560,092	5,380,657
PCR LSL	830,619	-	-	-	-	(831,547)	(928)	(105)
LSL - Payments to the Anglican LSL Fund	-	-	869,381	-	-	-	869,381	866,684
PCR Stipend Continuance Stipend Continuance Insurance Expense	1,489,314	-	-	-	-	(1,536,863)	(47,549)	(133)
	-	1,478,989	-	-	-	-	1,478,989	1,264,729
PCR S&A	59,982	-	-	-	-	(59,982)	-	-
Clergy Support Cost contributions Sub-total	7,940,007	1,478,989	869,381	-	-	(2,428,392)	7,859,985	7,511,832
Church Land Acquisition Levy	2,732,198	-	-	-	-	-	2,732,198	2,454,933
Claims Paid	-	763,694	1,527,763	26,821	6,336	-	2,324,614	1,729,817
Audit Fees	13,800	-	-	-	-	-	13,800	13,800
Bad Debts Expense	11,506	-	-	-	-	-	11,506	-
Operating Costs	300	-	-	-	-	-	300	300
Sundry Expenses	-	-	-	-	-	-	-	(83,008)
TOTAL EXPENSES	20,352,050	2,371,164	2,457,875	41,209	12,516	(2,497,817)	22,736,997	20,358,628
NET SURPLUS/(DEFICIT)	35,085	54,033	14,883	24,075	16,105	-	144,181	85,863

Amalgamated Balance Sheet as at 31 December 2022

	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-21 TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$
Assets								
Cash	1,077,122	995,222	498,528	494,557	113,387	-	3,178,816	3,150,540
PCR Receivables - Parishes	-	-	-	-	-	-	-	-
Organisations Receivable	-	-	-	-	-	-	-	-
Other receivables	183,296	83,412	2,015	2,709	959	-	272,391	6,122
TOTAL Assets	1,260,418	1,078,634	500,543	497,266	114,346	-	3,451,207	3,156,662
Liabilities								
LSL Fund Payable	-	-	-	-	-	-	-	-
Other Payables	27,100	586,505	232,293	-	-	-	845,898	695,534
TOTAL Liabilities	27,100	586,505	232,293	-	-	-	845,898	695,534
Net Assets	1,233,318	492,129	268,250	497,266	114,346	-	2,605,309	2,461,128
Equity								
Accumulated Surplus - Prior Year	1,198,233	438,096	253,367	473,191	98,241	-	2,461,128	2,375,265
Net Surplus/(Deficit) - Current Year	35,085	54,033	14,883	24,075	16,105	-	144,181	85,863
TOTAL Equity	1,233,318	492,129	268,250	497,266	114,346	-	2,605,309	2,461,128

Notes to the financial report for the year ended 31 December 2022**1. Summary of significant accounting policies**

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

(a) Basis of preparation

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

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

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

Historical cost convention

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

(b) Revenue recognition

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

Grants and donations

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

Distributions

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

Interest

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

Recoveries

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

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

Recognition is on an accruals basis.

(c) Grants and donations expense

Grants and donations are generally recognised upon payment.

(d) Cash and cash equivalents

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

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

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

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

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

(j) Income tax

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

2. Events occurring after the end of the reporting period

The members are not aware of any events occurring after the reporting period that impact on the financial report as at 31 December 2022.

The financial statements were authorised for issue on 12 April 2023 by the Finance Committee of Standing Committee of Synod.

MEMBERS' DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 40 to 45 –

- (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 2022 and of its performance for the year ended on that date.

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

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

Assurance Procedures

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

NICOLA WARWICK-MAYO
Member

JOHN PASCOE
Member

12 April 2023

Parish Funds Amalgamated

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

Purpose of this agreed-upon procedures report, restriction on distribution and use, and disclaimer of liability to third parties and for any other purpose

This report is intended solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in your assessment of the validity, accuracy and authorisation of the selected transactions for the entities (Refer to procedures and findings sections [*not reproduced here*]) and may not be suitable for another purpose.

As required by the Australian Standard on Related Services ASRS 4400 *Agreed-Upon Procedures Engagements*, distribution and use of this report is restricted to the members of 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.

Practitioner’s responsibility

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 you, 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

In respect of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney, we have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board APES 110 Code of Ethics for Professional Accountants (including Independence Standards) (APES 110), including the independence requirements in Part 4A of APES 110.

Procedures and findings

We have performed the procedures described below [*not reproduced here*], which were agreed with the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in our engagement letter dated 13 March 2023.

Procedures and Findings [*not reproduced here*] for following funds:

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

PricewaterhouseCoopers

NIALL McCONNELL
Principal

Sydney
13 April 2023

Synod – St Andrew’s House Fund

Annual Financial Report – 31 December 2022

Statement of comprehensive income for the year ended 31 December 2022

	Notes	2022 \$	2021 \$
Revenue from continuing operations			
Interest		12,824	246
Distributions from St Andrew's House Trust		2,750,000	2,567,500
Total revenue from continuing operations		<u>2,762,824</u>	<u>2,567,746</u>
Expenses from continuing operations			
SDS Management fee		92,472	90,000
Payments under ordinance to the Anglican Church Growth Corporation		11,095	345,000
Total expenses from continuing operations		<u>103,567</u>	<u>435,000</u>
Share of net profit of investments	5	1,118,616	821,809
Surplus for the year		<u><u>3,777,873</u></u>	<u><u>2,954,555</u></u>
Other comprehensive income			
Funding of provision for distribution	6	(2,400,000)	(2,477,000)
Total comprehensive income for the year		<u><u>1,377,873</u></u>	<u><u>477,555</u></u>
Transfer from current year surplus			
Transfer (to) future rental costs reserve	8	-	-
Transfer from (to) future non-sinking fund capital works reserve	8	-	-
Net available surplus/(deficit) after transfer from (to) reserves		<u><u>1,377,873</u></u>	<u><u>477,555</u></u>

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

Statement of financial position as at 31 December 2022

	Notes	2022 \$	2021 \$
ASSETS			
Current assets			
Cash and cash equivalents	3	1,691,186	1,514,928
Receivables	4	6,145	146
Total current assets		1,697,331	1,515,074
Non-current assets			
Investment in St Andrew's House Trust	5	112,321,750	111,203,134
Total non-current assets		112,321,750	111,203,134
Total assets		114,019,081	112,718,208
LIABILITIES			
Current liabilities			
Provisions	6	2,400,000	2,477,000
Total current liabilities		2,400,000	2,477,000
Net assets		111,619,081	110,241,208
EQUITY			
Capital	7	78,945,046	78,945,046
Reserves	8	3,671,250	3,671,250
Accumulated surplus		29,002,785	27,624,912
Total equity		111,619,081	110,241,208

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 2022

	Notes	Capital	Reserves	Accumulated surplus	Total
		\$	\$	\$	\$
Balance at 1 January 2021		78,945,046	3,671,250	27,147,357	109,763,653
Surplus for the year		-	-	477,555	477,555
Total comprehensive income for the year		-	-	477,555	477,555
Transactions with beneficiaries:					
Share of SAHT's movement in future non-sinking fund capital works reserve	8	-	-	-	-
		-	-	-	-
Balance at 31 December 2021		78,945,046	3,671,250	27,624,912	110,241,208
Surplus 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 future non-sinking fund capital works reserve	8	-	-	-	-
		-	-	-	-
Balance at 31 December 2022		78,945,046	3,671,250	29,002,785	111,619,081

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 2022

	Note	2022	2021
		\$	\$
Cash flows from operating activities			
Interest received		6,825	100
Distributions received		2,750,000	2,567,500
Payments to suppliers (SDS Management fee)		(92,472)	(90,000)
Net cash inflow from operating activities		2,664,353	2,477,600
Cash flows from financing activities			
Payments under ordinance to the Anglican Church Growth Corporation		(11,095)	(345,000)
Capital paid out		(2,400,000)	(2,693,000)
Net cash (outflow) from financing activities		(2,488,095)	(3,038,000)
Net (decrease) increase in cash held		176,258	(560,400)
Cash at the beginning of the period		1,514,928	2,075,328
Cash at the end of the period	3	1,691,186	1,514,928

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 2022

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 to:

- 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 Trust

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 Knight Frank Australia Pty Ltd. 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:

	2022	2021
	%	%
Tower and Car Park	5.75	5.50
Town Hall Square Arcade	6.00	5.75

The valuation is as follows:

	2022	2021
	\$	\$
Tower and Car Park	177,500,000	176,500,000
Town Hall Square Arcade	35,000,000	36,000,000
	212,500,000	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 Service Tax (GST)

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

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

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

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

(k) Capital

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

3. Current assets – Cash and cash equivalents

	2022	2021
	\$	\$
Current account with Sydney Diocesan Services	2,322	286,064
Diocesan Cash Investment Fund (DCIF)	1,688,864	1,228,864
	<u>1,691,186</u>	<u>1,514,928</u>

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

	2022	2021
	\$	\$
Diocesan Cash Investment Fund interest receivable	6,145	146

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

	2022	2021
	\$	\$
Beneficial interest in the St Andrew's House Trust	<u>112,321,750</u>	<u>111,203,134</u>
Movements in carrying amounts of investment in associate		
Carrying amount at 1 January	111,203,134	110,381,325
Share of net (deficit) surplus of investments	1,118,616	821,809
Carrying amount at 31 December	<u>112,321,750</u>	<u>111,203,134</u>
Comprised of:		
Capital invested	4,714,615	4,714,615
Future rental costs reserve	8 1,310,000	1,310,000
Non-sinking fund capital works reserve	8 2,361,250	986,250
Strategic projects reserve	8 -	1,375,000
Accumulated surplus	103,935,885	102,817,269
	<u>112,321,750</u>	<u>111,203,134</u>

(a) Summarised financial information of associates

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

	Ownership	Synod - St Andrew's House's share of:			
	Interest	Assets	Liabilities	Revenues	Surplus
	%	\$	\$	\$	\$
2022					
St Andrew's House Trust	50	113,270,317	948,567	6,615,156	3,868,616
2021					
St Andrew's House Trust	50	113,273,967	2,070,835	5,628,705	3,389,309

(b) Share of capital commitments

	2022	2021
	\$	\$
Share of capital commitments of St Andrews House Trust	73,396	-

6. Provisions

	2022	2021
	\$	\$
Current		
Provision for distribution to the Synod Appropriations Fund	2,400,000	2,477,000

7. Capital

	2022	2021
	\$	\$
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

	2022	2021
	\$	\$
Share of SAHT's future rental costs reserve	1,310,000	1,310,000
Share of SAHT's future non-sinking fund capital works reserve	2,361,250	986,250
Share of SAHT's strategic projects reserve	-	1,375,000
	<u>3,671,250</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	-	-
Balance at 31 December	<u>1,310,000</u>	<u>1,310,000</u>
Future non-sinking fund capital works reserve (b)		
Balance at 1 January	986,250	986,250
Share of increase in SAHT's future non-sinking fund capital works reserve	1,375,000	-
Balance at 31 December	<u>2,361,250</u>	<u>986,250</u>
Strategic projects reserve (c)		
Balance at 1 January		
Balance at 1 January	1,375,000	1,375,000
Share of increase in St Andrew's House Corporation's strategic projects reserve	(1,375,000)	-
Balance at 31 December	<u>-</u>	<u>1,375,000</u>
Total Reserves	<u>3,671,250</u>	<u>3,671,250</u>

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

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

(b) Future non-sinking fund capital works reserve

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

(c) Strategic projects reserve

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

9. Events occurring after the balance sheet date

The members are not aware of any other events occurring after reporting date that impact on the financial report as at 31 December 2022.

The financial statements were authorised for issue on 12 April 2023 by the Finance Committee of Standing Committee.

MEMBERS’ DECLARATION

The members of the Finance Committee of Standing Committee of Synod declare that the financial statements and notes set out on pages 48 to 56:

- (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 2022 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 PricewaterhouseCoopers to undertake a range of “Agreed upon procedures” to provide assurance to the Finance Committee on the matters attested to in this declaration. The Agreed upon procedures covered the range of funds in the Synod group and included procedures covering the validity of the balances by reference to the general ledger, tests of income received, and tests of key expenses including Synod grants. The Finance Committee reviewed the results of the work undertaken by PricewaterhouseCoopers in forming its opinion on the Annual financial report.

NICOLA WARWICK-MAYO
Member

JOHN PASCOE
Member

12 April 2023

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

Purpose of this agreed-upon procedures report, restriction on distribution and use, and disclaimer of liability to third parties and for any other purpose

This report is intended solely for the purpose of assisting the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in your assessment of the validity, accuracy and authorisation of the selected transactions for the entities (Refer to procedures and findings sections [*not reproduced here*]) and may not be suitable for another purpose.

As required by the Australian Standard on Related Services ASRS 4400 *Agreed-Upon Procedures Engagements*, distribution and use of this report is restricted to the members of 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.

Practitioner’s responsibility

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 you, 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

In respect of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney, we have complied with the ethical requirements of the Accounting Professional & Ethical Standards Board APES 110 Code of Ethics for Professional Accountants (including Independence Standards) (APES 110), including the independence requirements in Part 4A of APES 110.

Procedures and findings

We have performed the procedures described below [*not reproduced here*], which were agreed with the members of the Finance Committee of the Standing Committee of the Synod of the Anglican Church Diocese of Sydney in our engagement letter dated 13 March 2023.

Procedures and Findings [*not reproduced here*] for following funds:

Fund 134 Synod – St Andrew’s House Fund (Procedure 6 & 7 only applicable)

PricewaterhouseCoopers

NIALL McCONNELL
Principal

Sydney
13 April 2023

Amendment to *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers*

(A report from the Standing Committee.)

Purpose

1. To recommend that Synod amend *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* by substituting all references to “Director of Professional Standards” with “Director of Safe Ministry” where they appear throughout the code, and to use the term “pastoral supervision” instead of “professional supervision/consultation”.

Recommendations

2. Synod receives this report.
3. Synod, noting the report ‘Amendment to *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers*’, adopts the amendments to *Faithfulness in Service* as set out in the report.

Background

4. The Key Terms section of *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* (**Faithfulness in Service**) adopted by the Synod of the Diocese of Sydney includes:

‘**Director of Professional Standards** means the person in a diocese who has responsibility for the maintenance of professional standards of clergy and church workers.

...

Professional supervision/consultation is a formal, collaborative process which a more senior or experienced person uses to develop and support a person in their ministry. This relationship is confidential, evaluative, and extends over time. It is preferable if the supervisor:

- has no other pastoral or personal relationship with the person being supervised; and
- has been trained in professional supervision.’

Discussion

Adoption of the term “Director of Safe Ministry”

5. The *Ministry Standards and Safe Ministry Amendment Ordinance 2022* amended the *Ministry Standards Ordinance 2017 (MSO)* to substitute, where they appear throughout the MSO, the words “Director of Safe Ministry” for “Director of Professional Standards”.
6. It is proposed that *Faithfulness in Service* be amended consequentially to maintain consistency with the MSO and reflect the changes in terminology adopted by the Synod in 2022 by substituting the

words “Director of Safe Ministry” in place of “Director of Professional Standards” where they appear throughout *Faithfulness in Service*.

Adoption of the term “pastoral supervision”

7. The Standing Committee has agreed to adopt the phrase “pastoral supervision” instead of “pastoral consultation” or “professional supervision”.
8. It is proposed that *Faithfulness in Service* be amended by substituting the words “pastoral supervision” in place of “professional supervision/consultation” or “professional supervision” where they appear throughout *Faithfulness in Service*.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

Consumption of alcohol in the parish context: update to the 2009 report

(A report of the Social Issues Committee.)

Key Points

- In 2009, Synod received a Report on the consumption of alcohol in the context of parishes (**the Report**), and, through resolution 45/09 and on the basis of the Report, adopted and commended to all parishes the 'Policy on Consumption of Alcohol in the Parish Context' (**the Policy**).
- The Social Issues Committee has reviewed the Report at the request of the Standing Committee, in the light of recent research, societal changes, and in consideration of the time that has elapsed since the original report was written. The review included detailed research and widespread consultation (including a survey of rectors and wardens).
- The Report has been updated in light of this research. No change is recommended to the Policy.

Purpose

1. To propose changes to the 2009 report 'Consumption of Alcohol in the Context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney' in the light of more recent research, trends in the consumption of alcohol in parish and other ministry contexts, and the need for educating a new generation of rectors and parish councillors.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved the forthcoming session of the Synod, by request of the Standing Committee –

“Synod, noting the report 'Consumption of alcohol in the parish context: update to the 2009 report' and the associated updated report on 'Consumption of Alcohol in the Context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney' (**the updated Report**) –

 - (a) requests that a copy of the updated Report be sent to all parish ministers and wardens,
 - (b) requests that all parish ministers and wardens be reminded of the 'Policy on Consumption of Alcohol in the Parish Context' (**the Policy**) adopted by Synod in 2009,
 - (c) encourages all wardens to implement a parish policy on alcohol, or review their existing policy, in the light of the updated Report and the Policy, and
 - (d) requests the General Synod to consider the impact of social media on parishioners, especially the vulnerable, and educate clergy on faithful usage of these media. This may include instruction on the potential damage of posting photographs of leaders consuming alcohol.”

Background

4. In 2009, Synod received the report titled 'Consumption of Alcohol in the Context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney' (**the Report**) and through resolution 45/09 resolved to adopt the 'Policy on Consumption of Alcohol in the Parish Context' (**the Policy**).

5. The text of resolution 45/09 is as follows –

“Synod receives the report on the consumption of alcohol in the parish context and, recognising that drinks containing alcohol are a gift from God to be enjoyed in moderation but also recognising that alcohol abuse has caused significant damage in our community, requests that the minister and parish council of each parish –

- (a) study the information in the report, and
- (b) determine the parish’s own policy on the consumption of alcohol having regard to the Synod’s recommendation –

‘Except for –

- services of public worship where wine is provided as part of the Lord’s Supper,
- private activities in ministry residences, and
- activities undertaken pursuant to a commercial or residential lease of church trust property,

no alcohol should be consumed or made available in the context of any public ministry activity of the parish on church trust property or any private activity held on church trust property, without the approval of the parish council.’

(Archdeacon Deryck Howell 27/10/2009)”

6. In March 2022, the Standing Committee referred to the Social Issues Committee (**SIC**) matters raised by the Report and Synod resolution, and requested the SIC consider whether the Report and/or the recommendations made by Synod need updating or revision, and reconsideration by Synod, in light of –

- (a) more recent research on the health and social impacts of alcohol consumption in our society,
- (b) any discernible trends about the consumption of alcohol in parish and other ministry contexts, and
- (c) the need for educating a new generation of rectors and parish councillors on the desirability of good policy and practice in this area.

7. The SIC, through the Diocesan Research Officer, updated the Report based on –

- (a) more recent research on the health and social impacts of alcohol consumption in our society (for example, the National Health and Medical Research Council (**NHMRC**) released a revised version of the Australian guidelines to reduce health risks from drinking alcohol in 2020, see <https://www.health.gov.au/news/australianalcohol-guidelines-revised>),
- (b) a survey of rectors and wardens (with answers de-identified from respondents and parishes).

8. The table on the following page shows details of updates and revisions, arranged according to each section of the Report.

Summary of updates to the Report

Section	Updates/Revisions
1. Preamble	Updates to refer to the 2009 Report, Synod Resolution 45/09 and contemporary questions or matters of concern
2 Objectives	Added a reference to Synod Resolution 45/09
3. Theological Perspectives – A Précis	No changes required

Section	Updates/Revisions
4. Consumption of Alcohol in the Australian Community	Significant updates have been made in line with more recent research
5. The Social Impact of Alcohol	Some updates have been made in line with more recent research
6. Social Media & Alcohol Consumption	New section of content created in line with recent research
7. Legal Considerations	Updated content from SDS Legal
8. Use of Alcohol in Sydney Diocesan Parish Ministry Contexts	New section based on results and analysis of survey in conjunction with Synod Resolution 45/09
9. Church Law & Protocols	Updated content from SDS Legal
10. Practical Issues for Churches	Updated in light of other content updates elsewhere in the report

9. The text of the updated Report is attached at Appendix 1.

For and on behalf of the Social Issues Committee.

THE REV DR CHASE KUHN
Chair

22 May 2023

Consumption of Alcohol in the context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney

(This report was received by the Synod in 2009. The Social Issues Committee updated the report by request of the Standing Committee and provided it to Synod in 2023.)

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1. Preamble

The Anglican Church in the Diocese of Sydney is a fellowship committed to the purposes given to us by God. These purposes are to make disciples by proclaiming and commending Christ, establishing them in the life of the church, equipping them for compassionate service, sending some to serve beyond our Diocese, and prayerfully seeking God's work in all things.

In this context, the Diocese encourages appropriate behaviour among the members of our parishes, churches, congregations and fellowships: behaviour that reflects the truths of Scripture and demonstrates the love and concern for one-another and for the non-believer that was central to the ministry of Jesus and hence the gospel we seek to promote. One of these areas of behaviour is the consumption of alcohol.

It is an unfortunate fact that alcohol is widely misused in our society. In recent decades, governments, health organisations and other societal stakeholders have come to increasingly recognise that the misuse of alcohol is the cause of many other problems. Individuals and the community are impacted in terms of serious illness, injury, social violence, broken relationships, and financial cost.

From time to time the Diocese has given public expression to its concerns about the misuse of alcohol in the wider community. In the period up until the end of the Second World War, one of the distinguishing marks of Evangelical Christians was their total abstinence from alcohol. This position was commended to both church members and the general populace and was reflected in the use of church property. Alcohol consumption was banned except for its use in the Lord's Supper. Anecdotal evidence would suggest that the practice of total abstinence is far less common now among Christians at both the individual and communal level than once was the case.

For many years the Standing Committee has had a policy that alcohol should not be consumed on church trust property, except in the service of the Lord's Supper, and on certain particular properties where the lessee has a licence to sell alcohol. This policy is reflected in the 'social covenants' governing the leasing and licensing of church trust property. However, in November 2007 the Standing Committee resolved that the 'social covenants' are intended to apply only to church trust property that is being leased, and the following month passed an ordinance to confirm that position. Accordingly, after a brief policy debate the

Standing Committee also requested the preparation of a draft statement of policy covering on the consumption of alcohol at church events and at private activities on church trust property.

In passing resolution 36/08 the Synod –

- (a) noted the right of adult persons to enjoy alcohol in moderation,
- (b) regretted the increasing practice of binge drinking, the scourge of alcohol-fuelled violence and property damage, the knock-on effects of alcohol abuse, the carnage on our roads often caused by drunk drivers, the prevalence of alcohol-led physical assaults, and the practice of specifically targeting teenagers in some advertising of alcohol campaigns,
- (c) applauded the recently reported plans for the NSW Cabinet to consider a range of drinking laws designed to address the problems brought on by alcohol abuse,
- (d) requested the Archbishop to write to the Premier, Leader of the Opposition and Police Commissioner to encourage them to pursue this matter vigorously and to assure them of our support as they do so,
- (e) recalled the biblical teaching that everything God created is good, that drunkenness is always to be avoided, that civil rulers and church leaders must take special care in
- (f) any consumption of alcohol, and that Christians should avoid causing others to stumble by what they drink,
- (g) noted section 6 of our code of conduct *Faithfulness in Service* in relation to the consumption of alcohol, and
- (h) therefore encouraged Christian pastors and other leaders and teachers to proclaim scriptural truths concerning the use of alcohol and to set a godly example in regards to any personal use of alcohol and further encouraged Christian pastors to take time to understand alcohol addiction which afflicts many in our congregations such that they can show compassion and pastoral care to Christians struggling to overcome this addiction.

In 2009, the Standing Committee considered a draft policy prepared by a committee appointed by the Archbishop which it resolved to bring to the Synod along with an corresponding report. The 2009 Synod received the report titled "Consumption of Alcohol in the Context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney" (the 2009 Report) and resolved to accept 45/09 "Policy on Consumption of Alcohol in the Parish Context", detailed below:

Synod receives the report on the consumption of alcohol in the parish context and, recognising that drinks containing alcohol are a gift from God to be enjoyed in moderation but also recognising that alcohol abuse has caused significant damage in our community, requests that the minister and parish council of each parish –

- (a) study the information in the report, and
- (b) determine the parish's own policy on the consumption of alcohol having regard to the Synod's recommendation –

"Except for –

- services of public worship where wine is provided as part of the Lord's Supper,
- private activities in ministry residences, and
- activities undertaken pursuant to a commercial or residential lease of church trust property,

no alcohol should be consumed or made available in the context of any public ministry activity of the parish on church trust property or any private activity held on church trust property, without the approval of the parish council."

(Archdeacon Deryck Howell 27/10/2009)

Since that 2009 Synod, most parishes have welcomed at least one new generation of ministers and parish councillors. It is unclear how many of these individuals are aware of the existing 45/09 resolution (and/or the 2009 report), and how many parishes have in fact determined a policy on the consumption of alcohol as requested by the Synod resolution. As a result, in March 2022, Standing Committee resolved to –

- (a) refer to the Social Issues Committee (**SIC**) matters raised by the 2009 Report and Synod resolution,
- (b) request the SIC consider whether the Report and/or the recommendations made by Synod need updating or revision, and reconsideration by Synod, in light of –

- (i) more recent research on the health and social impacts of alcohol consumption in our society,
- (ii) any discernible trends about the consumption of alcohol in parish and other ministry contexts, and
- (iii) the need for educating a new generation of rectors and parish councillors on the desirability of good policy and practice in this area.

The report below constitutes the SIC's response on these matters. It is presented as a revised and updated version of the original 2009 Report "Consumption of Alcohol in the Context of Parishes, Churches, Congregations and Fellowships in the Anglican Church Diocese of Sydney". The content of the report has been particularly updated to include –

- (a) more recent research and data on the impacts of alcohol consumption in our society (including a new section on the relationship between social media and alcohol consumption),
- (b) the results and analysis of a diocese-wide survey of both rectors and wardens which sought to attain –
 - (i) a comprehensive understanding of the extent to which Synod 45/09 resolution has been adopted by parishes in the Diocese and applied in those settings,
 - (ii) an informed understanding of the current landscape of alcohol consumption at public ministry events in the Diocese (both on church property trust, and offsite),
 - (iii) opportunity to receive feedback from rectors and wardens on this matter.

2. Objectives

This report aims to –

- Acknowledge our responsibility to behave in a way that promotes the gospel, encourages 'safe' communities and models Christian love.
- Identify the particular circumstances, manner and controls under which it is, or is not, appropriate for alcohol to be available in the context of church activities and church trust property.
- Produce positive, educative guidelines and resource material to assist the clergy and lay leaders, parents, youth leaders and all members of our churches to make responsible decisions in relation to the use of alcohol.
- Explore the knowledge and implementation of Synod Resolution 45/09.

3. Theological perspectives – a précis

The Scriptures condemn drunkenness and portray in a disparaging manner many of the effects associated with the consumption of what we would term alcoholic drinks. Though they indicate that there are dangers associated with the drinking of alcoholic beverages, they give no overriding command from God to abstain from them. In some texts the beverage is fermented, in other cases it is unclear whether it is fermented or not. There are instances where the effects of consuming the beverage are portrayed in a favourable light and it is difficult to argue that the beverage must have been unfermented.

Out of concern for the believer, with respect to alcoholic consumption, an appeal is often made to what is termed "the weaker brother principle." The texts commonly referred to are those of Romans 14:1–15:6 and 1 Corinthians 8:1-13. The former text relates to different attitudes towards the eating or drinking of certain substances. The latter relates specifically to the consumption of food that has been offered to idols. In both situations, matters of grave concern are at stake, namely the faith of the believer and the believer's possible destruction. Whatever the limits to the strict applicability of these texts, underlying the arguments of both passages is the requirement under God to act out of love towards a fellow believer and not to place one's own beliefs or inclinations above the welfare of other members of the household of God.

In 1 Corinthians 10:27–11:1, Paul exhibits the same type of concern for the unbeliever. The situation addressed is where an unbeliever invites a believer to a meal, but it is soon revealed that some of the food has been offered to idols. Paul's position is that the believer, now knowing the origin of the food, for the sake of the "conscience" of others, and possibly unbelievers are predominantly in mind, should desist from eating it. One could argue from this passage that if an unbeliever's understanding of the faith is in serious jeopardy, as a consequence of certain behaviour of a believer, be it the consumption of alcohol in a specific situation or some other action, then that behaviour is to be abandoned. However, where it is judged that a serious misunderstanding of the faith by an unbeliever is unlikely to occur then the passage would not strictly apply.

What would always be of concern however is having a sincere longing for God's salvation of the unbeliever. In certain circumstances, this might mean abstention from consuming alcoholic drinks. In other cases, such an abstention might be unhelpful for unbelievers and even mislead them in their understanding of the faith. The relevance of Paul's strategy of becoming all things to all men should be considered.

Furthermore, the Scriptures warn us of any behaviour that the unbelieving world might rightly judge to be inappropriate. Believers must be concerned about how the public perceives their behaviour. Certainly, whether believers or unbelievers are in mind, we are also under obligation to love those suffering from the effects of alcohol and, with that same love, we are to endeavour to reduce and not increase such suffering.

There is freedom that the believer enjoys because of the work of Christ. It incorporates freedom from slavery to sin and its consequences. There is also freedom from being constrained by human regulations, though the believer must not appeal to any such freedom as an excuse for sinful behaviour. Furthermore, the believers' freedom from human regulations is not to be made the basis of their actions. Rather, the rule is that one should act as a slave towards unbelievers in order that they might be saved and as a slave towards fellow believers so that they might grow and develop under God.

4. Consumption of alcohol in the Australian community

Data from the Australian Bureau of Statistics, the Commonwealth Government and other research institutes provide ample evidence that the inappropriate use of alcohol is a serious and growing problem in the Australian community.

Alcohol is a depressant drug. The World Health Organisation (**WHO**) offered this assessment in 2004:

"Alcohol is a psychoactive substance with dependence-producing properties that has been widely used in many cultures for centuries. The harmful use of alcohol causes a high burden of disease and has significant social and economic consequences. The harmful use of alcohol can also result in harm to other people, such as family members, friends, co-workers and strangers. Alcohol consumption is a causal factor in more than 200 diseases, injuries and other health conditions. Drinking alcohol is associated with a risk of developing health problems such as mental and behavioural disorders, including alcohol dependence, and major noncommunicable diseases such as liver cirrhosis, some cancers and cardiovascular diseases."¹

A diocesan policy relating to alcohol consumption needs to be informed by research on alcohol consumption in Australia with its consequent effect on the Australian population.

(a) Alcohol and Demography

Between 2009-2018, Australia's overall consumption of alcohol (on a per capita basis) either declined or remained relatively stable.² However, in 2020-2021, one in four Australians (18+) exceeded the Australian Adult Alcohol Guidelines (or no more than 10 standard drinks a week and no more than 4 standard drinks on any one day).³ In 2020, 45% of Australians who drank alcohol did so with the intention of getting drunk (28% reported doing this at least once a month).⁴ While global respondents to a 2021 international survey reported that they would get drunk on average 14.6 times a year (a little more than once a month), Australian respondents reported getting drunk 26.7 times a year (more than twice a month).⁵

According to the Commonwealth of Australia's National Alcohol Strategy, approximately one in five Australian adults over the age of 40 drink at risky levels.⁶ While those over the age of 65 are most likely to drink alcohol every day, 77% of 18-24-year-olds, 76% of 25-34-year-olds and 70% of 35-49-year-olds drank

¹ "Alcohol: Fact Sheet," <https://www.who.int/news-room/fact-sheets/detail/alcohol>.

² Commonwealth of Australia (CoA), *National Alcohol Strategy*, 5.

³ Australian Bureau of Statistics, *Alcohol Consumption* (March 21, 2022 2022), <https://www.abs.gov.au/statistics/health/health-conditions-and-risks/alcohol-consumption/latest-release>.

⁴ Foundation for Alcohol Research and Education (FARE), *2020 Annual Alcohol Poll: Attitudes and Behaviours* (2020), <https://fare.org.au/wp-content/uploads/ALCPOLL-2020.pdf>, 14.

⁵ Global Drug Survey, *Global Drug Survey (GDS) 2021 Key Findings Report* (2021), https://www.globaldrugsurvey.com/wp-content/uploads/2021/12/Report2021_global.pdf.

⁶ Commonwealth of Australia, *National Alcohol Strategy*, 10.

alcohol in 2020 with the intention of getting drunk (compared to 28% of 50+ year-olds).⁷ While the number of teenagers choosing to abstain from alcohol increased from 72% in 2013 to 82% in 2016, 15% of younger Australians drink more than 11 drinks on a single occasion at least monthly.⁸

Men (33.6%) are significantly more likely than women (18.5%) to exceed the Australian alcohol guidelines,⁹ and it is in the home that 67% of Australians drink the largest quantity of alcohol on a single occasion.¹⁰ Australians in full-time employment were twice as likely (32%) to have exceeded the national guidelines as those who were unemployed (16.8%), and those living in the areas of least disadvantage were significantly more likely (30.7%) to have done the same when compared to Australians living in the areas of most disadvantage (18.5%).¹¹

Aboriginal and Torres Strait Islander peoples are more likely to abstain from alcohol altogether (31%) than the rest of the Australian population (23%). However, amongst those Aboriginal and Torres Strait Islander peoples who do drink, higher proportions drink at risky levels (20%). High risk alcohol consumption is lower in non-English speaker Australian populations (5.4% compared to 18.7%). However, the government considers response to alcohol use amongst these populations to be higher priority because of increased barriers to receiving support.¹²

(b) Alcohol and Physical/Mental Health

Alcohol-related disease is more likely to be experienced by older Australians, while their younger counterparts are significantly more prone to experience alcohol-related injury or accident.

Some lifestyle related health risk factors can be associated with risky/high risk level of drinking. The National Health and Medical Research Council (**NHMRC**) confirms that the effects of alcohol are often worsened by other risk factors, such as smoking and dietary factors. Indeed, alcohol use contributes to the burden of 30 diseases and injuries, 8 types of cancer and chronic liver disease.¹³ In 2015, alcohol was the fifth leading risk factor contributing to about 4.5% of the disease burden across Australia.¹⁴ And in 2017-2018, alcohol was the most common drug of concern for people accessing specialist medical treatment (35% of all such access).¹⁵

Alcohol consumption is the second highest cause of drug-related deaths in Australia (second only to tobacco), with approximately 4000 deaths annually. In 2020, there was an 8.3% increase in the age-standardised rate of alcohol-induced deaths in Australia, with 13% of deaths amongst 14-17 year olds attributed to alcohol. 1 in 4 road fatalities can be attributed to drink driving. Amongst Aboriginal and Torres Strait Islander people, alcohol is a contributing factor to avoidable mortality at rates 4.9 times higher than the rest of the population.¹⁶

Acute substance use or intoxication was the second most common risk factor/associated cause for suicide between 2017-2020,¹⁷ and the risk of mental illness is about four times higher for those who drink alcohol heavily, than those who do not.¹⁸

(c) Alcohol and Crime

As at 2020, 40% of Australians had been affected by alcohol-related violence (43% within the last 12 months).¹⁹ Alcohol was involved in 34% of intimate partner violence and 29% of family violence incidents,

⁷ FARE, *2020 Annual Alcohol Poll*, 14.

⁸ CoA, *National Alcohol Strategy*, 9.

⁹ ABS, *Alcohol consumption*.

¹⁰ FARE, *2020 Annual Alcohol Poll*, 17.

¹¹ ABS, *Alcohol consumption*.

¹² CoA, *National Alcohol Strategy*, 11.

¹³ CoA, *National Alcohol Strategy*, 6.

¹⁴ Australian Government (Department of Health), *Budget 2022-23*.

¹⁵ CoA, *National Alcohol Strategy*, 7.

¹⁶ CoA, *National Alcohol Strategy*, 8.

¹⁷ Australian Bureau of Statistics, *Alcohol consumption*.

¹⁸ CoA, *National Alcohol Strategy*, 9.

¹⁹ Foundation for Alcohol Research and Education, *2020 Annual Alcohol Poll*

while 25% of all frontline police officer's time involved alcohol-related crime.²⁰ 10% of Australians who consume alcohol have driven after drinking, with 40% of young risky drinkers having been in a vehicle with an alcohol-affected driver. 1 in 4 road fatalities can be attributed to drink driving.²¹

(d) Alcohol and the Covid19 Pandemic

In the pandemic years of 2020-21, 9.8% of Australians increased their alcohol usage, 23.9% decreased their alcohol use (possibly impacted by reduced opportunities to gather with others socially) and 66.4% report their use stayed reasonably stable. However, when compared to 2019 data, 2020 calls to the National Alcohol and Other Drug Hotline had almost doubled and 2021 calls had almost tripled. Emerging evidence suggests there was a greater increase in female alcohol consumption during the pandemic and that alcohol use in the home has become more concentrated during the pandemic.²²

5. The social impact of alcohol

The core issues relating to alcohol consumption are issues of culture, pleasure, and identity.

“The search for pleasure and the pursuit of playful enjoyment and hedonism generally I think plays a much greater role in young people's lives today than it did previously. And this is partly the phenomenon of the period of extended adolescence, that they're simply in an environment with the facilities and the resources to party hard and play longer than they have been able to do previously. And so alcohol then becomes a crucial and central part of that sort of hedonistic lifestyle.” (Professor Ann Roche, Director of the National Centre for Education and Training on Addiction, Flinders University Adelaide)

Alcohol can serve many functions. Reasons for drinking can vary from culture to culture, person to person and occasion to occasion. No single factor alone is sufficient to explain drinking, but it is useful to consider some of the important factors. For example, alcohol might be consumed for –

- Socio-cultural reasons (to celebrate, commiserate, or to cement an agreement),
- Self-medication (to help them sleep, to deal with anxiety or stress, to build self-confidence),
- Social acceptance (to feel part of the crowd, to gain peer acceptance),
- The taste and symbolism of the drink.

Some people are more vulnerable to develop alcohol problems. These include people who live in a heavy drinking community or culture, people who have other significant problems in their lives (e.g. mental health problems; people recovering from trauma; people who live in socially and economically deprived environments) and people have a familial history of alcohol dependence. However, as the Australian Government's National Alcohol Strategy concludes, 'social pressures can also influence young people to consume alcohol in harmful ways'.²³ A subsequent section of this report will explore how the ever increasing influence of social media exacerbates this reality.

The majority in our society would probably agree with the Bible's clear teaching that drunkenness and certain behaviours associated with the consumption of alcohol are inappropriate. On the other hand, our society values alcohol when used appropriately and the Bible certainly does not contain a general prohibition against its use.

Anecdotal evidence suggests that many people who consume alcohol believe they do so in a way that does not harm themselves or others. And yet, at the same time, 77% of Australians either strongly agree or agree that more needs to be done in Australia to reduce the harm caused by alcohol.²⁴ The research detailed in the previous section of this report evidences that alcohol consumption in Australia continues to result in very real and significant risk, harm and cost, not only to our society as a whole but also to individuals within

²⁰ CoA, *National Alcohol Strategy*, 7.

²¹ CoA, *National Alcohol Strategy*, 7.

²² Foundation for Alcohol Research and Education, *Alcohol use and harms during the COVID-19 Pandemic* (May 2022), <https://fare.org.au/wp-content/uploads/Alcohol-use-and-harms-during-the-COVID-19-pandemic.pdf>.

²³ CoA, *National Alcohol Strategy*, 9.

²⁴ FARE, *2020 Annual Alcohol Poll*, 6.

it. Sadly, it is often the most vulnerable or marginalised of those individuals who disproportionately bear that risk, experience that harm and carry that cost.

Governments are obviously in the difficult position of having to balance competing interests on this issue – on the one hand a significant part of their revenue comes from taxes from the sale of alcohol, on the other they recognise the heavy social cost of alcohol abuse. To their credit both the Australian and NSW governments have developed policies and resources aimed at delineating what levels of harm are associated with alcohol abuse, and to develop appropriate harm minimisation strategies. In general these policies reflect concerns about the adverse health effects of alcohol for certain vulnerable people and particular social practices, while retaining space for individual freedom.

A variety of risk factors influence the experience of alcohol related harm. There are things to do with the individual (their health; their age) things to do with the drug (the amount of alcohol consumed; how quickly it is consumed) and things to do with the environment (drinking at home with a meal is less risky than drinking quickly before driving a car). The context of drinking is also important. For example, some licensed venues have been identified as “hot spots” which account for a disproportionate amount of alcohol-related violence attended by police. Particular times of day are riskier than others. Young people, particularly are more prone to binge drinking, while older Australians are more likely to drink daily. While historically young men have been the heavier drinkers, there is evidence that young women are catching up with, and in some cases overtaking young men, in terms of drinking at risky levels. Data evidences that those within the LGBTQ community are more like to be classified as risky drinkers than those who are not (25.8% compared to 17.2%).²⁵ How we make alcohol available also seems to matter. Hours of sale, who we sell to (e.g. their age and their state of intoxication) number and type of alcohol outlets all seem to have influence. Some parental attitudes and family factors (e.g. connectedness, communication, clear rules about alcohol consumption) reduce risk while other factors (e.g. poor communication, family disharmony and conflict, permissiveness about alcohol) increase risk. The degree of young people’s connectedness to school, to community and to adults can influence the risk of a range of problems, including risky alcohol consumption.

In 2022-2026, the Australian Government has committed to investing \$372.4 million to help build safe and healthy communities by reducing the social impact of drug and alcohol use.²⁶ It has released a comprehensive National Alcohol Strategy (2019-2028) aimed at preventing and minimising alcohol-related harms among individuals, families and communities by:

- identifying agreed national priority areas of focus and policy options,
- promoting and facilitating collaboration, partnership and commitment from the government and non-government sectors, and
- targeting a 10% reduction in harmful alcohol consumption

The national strategy prioritises engaging and building capacity of local community stakeholders and identifies four agreed national priority areas:

- Improving community safety and amenity by working to better protect the health, safety and social wellbeing of those consuming alcohol and those around them,
- Managing availability, price and promotion by reducing opportunities for these things to contribute to risky consumption,
- Supporting individuals to obtain help and systems to respond, by facilitating access to appropriate treatment, information and support services,
- Promoting healthier communities by improving the understanding and awareness of alcohol-related harms.

In 2020, the National Health and Medical Research Council published revised alcohol guidelines.²⁷ Healthy adults consuming alcohol within these guidelines have less than a 1 in 100 chance of dying from an alcohol-related condition –

- (i) Healthy men and women should drink no more than 10 standard drinks a week and no more than 4 standard drinks on any one day. (A standard drink contains 10g of alcohol).
- (ii) Children and people under 18 years of age should not drink alcohol.

²⁵ CoA, *National Alcohol Strategy*, 11.

²⁶ Australian Government (Department of Health), *Budget 2022-23: Addressing the impact of alcohol and other drugs* (March 29 2022), <https://www.health.gov.au/resources/publications/budget-2022-23-addressing-the-impact-of-alcohol-and-other-drugs>.

²⁷ Australian Government (Department of Health and Aged Care), *Australian Alcohol Guidelines Revised*, The National Health and Medical Research Council (December 8 2020), <https://www.health.gov.au/news/australian-alcohol-guidelines-revised>.

- (iii) Women who are pregnant or planning a pregnancy should not drink alcohol. For women who are breastfeeding, not drinking alcohol is safest for their baby.

6. Social media and alcohol consumption

One very significant societal development which has emerged since the 2009 Synod's consideration of the consumption of alcohol is the ubiquitous impact of social media. Even though the first-generation social media platforms are little more than a decade old, it would be nearly impossible to overestimate the extent to which the medium has come to exercise formative impact on society (including on its attitudes towards and use of alcohol), and especially amongst its younger users.

Alcohol advertising and marketing in Australia is self-regulatory and voluntary. One particular standard within the Code for responsible alcohol promotion is that alcohol advertising cannot target minors or those under the age of 25. However, as the *Australian Drug and Alcohol Foundation* notes, not only does the self-regulatory nature of compliance result in 'large amounts of unchecked marketing content [being] publicly released [... but] through social media, alcohol brands are now targeting young people in new ways that are even more difficult to regulate than traditional advertising'.²⁸ This is especially problematic because not only is social media advertising particularly lucrative (providing up to a 600% return on investment for alcohol companies),²⁹ but its age verification processes and technologies are broadly ineffective and easy to evade. For instance, one group of researchers, using underage profiles, were able to achieve a 100% success rate in subscribing to various alcohol brands' YouTube channels.³⁰

And yet, it is not only paid promotion and targeted advertising that makes these platforms such a powerful medium in shaping societal attitudes to alcohol. Just as significant, if not more so, are social media users' sharing of their own content relating to or featuring alcohol. Numerous studies have evidenced that between 36% to 96% of adolescents and young adults post content on Facebook which features, visually depicts or otherwise relates to alcohol.³¹ Not only is there an abundance of alcohol-related content generated on social media sites, but 'the social aspects common to alcohol posts trigger social interactions that show further appreciation of the post and help spread the message even further'³² (usually through "likes", comments and shares). This is one of the fundamental reasons why organic social media promotion of alcohol by individual users can be so much more effective than traditional advertising from the companies themselves. It creates a perpetual self-reciprocating loop of positive social messaging about alcohol, which informs and reinforces social norms concerning alcohol consumption amongst users and their social circles, which then feeds back into further positive social messaging, and so on. The loop is further strengthened by the fact that negative reactions to alcohol related social media content tend to be far less common, with one study reporting that 'the number of pro-drinking tweets was more than 10 times the number of anti-drinking tweets'.³³

The operative role of social media "influencers" in endorsing specific alcoholic products, promoting certain attitudes towards alcohol consumption, and encouraging the formation of particular cultural norms regarding alcohol use is also key to this discussion. And yet, it is not only social media users with very large followings whose digital content relating to alcohol exercises significant influence amongst other users. The posts of anyone considered to be a trusted, liked or otherwise important figure within any online relational network can exercise significant influence amongst and over that network. Within the Christian context, this certainly includes ministry leaders, and perhaps even most relevantly, those involved in ministry to young people. Adolescents and young adults are not only the most ubiquitous users of contemporary social media platforms (and especially the newer, more visually oriented platforms) but these younger members of society also tend to be the most vulnerable to peer pressure, influence and manipulation. That 'exposure

²⁸ Barry AE, Padon AA, Whiteman SD, Hicks KK, Carreon AK, Crowell JR, et al. Alcohol Advertising on Social Media: Examining the Content of Popular Alcohol Brands on Instagram. *Substance Use & Misuse*. 2018;53(14):2413-20.

²⁹ "Social media as an advertising platform," <https://adf.org.au/talking-about-drugs/parenting/alcohol-advertising-social-media-youth/social-media-advertising-platform/>.

³⁰ Barry AE, Johnson E, Rabre A, Darville G, Donovan KM, Efunbumi O. Underage access to online alcohol marketing content: a YouTube case study. *Alcohol Alcohol*. 2015 Jan;50(1):89-94.

³¹ Hanneke Hendricks et al., "Social Drinking on Social Media: Content Analysis of the Social Aspects of Alcohol-Related Posts on Facebook and Instagram," *Journal of Medical Internet Research* 20, no. 6 (2018): 2.

³² Hendricks et al., "Social Drinking," 8.

³³ Patricia A. Cavazos-Rehg et al., "'Hey Everyone, I'm Drunk.'" An Evaluation of Drinking-Related Twitter Chatter," *Journal of Studies on Alcohol and Drugs* 76, no. 4 (2015): 640-41.

to alcohol posts of older peers has increased interest in alcohol among underage [social media] users',³⁴ makes it especially important for those in any form of Christian leadership and ministry amongst young people to consider the impact any of their alcohol related social media content may be (inadvertently) exercising.

7. Legal considerations

The following information has been provided by SDS Legal.

(a) Provision of alcohol to minors

There is an absolute prohibition of the *sale* of alcohol to minors (persons under 18 years of age), or the supply of alcohol to a minor at a licensed premises.

Parents, guardians, or someone authorised by a parent or guardian can supply alcohol to a minor at unlicensed premises, however, the provision of alcohol must be consistent with the 'responsible supervision' of the minor.

Penalties can apply where alcohol is provided to a child not in a manner that is consistent with the 'responsible supervision' of the minor. In determining whether the supply is consistent with the 'responsible supervision' of a minor the following are to be considered: the age of the minor, whether minor is intoxicated, whether the minor is consuming food with the liquor, whether the minor is being supervised, the quantity and type of liquor and the period over which it is consumed. If a minor is intoxicated at the time of supply, this will not, in any circumstance, be consistent with the responsible supervision of a minor.

(b) Liquor licensing requirements

Generally, a person must not *sell* liquor unless authorised to do so by a licence. The term 'sell' is interpreted widely. For example, if a parish holds a function for which tickets are sold and the cost of the ticket will cover a meal and alcohol, this will constitute the sale of alcohol for licensing purposes.

A licence is not required if liquor is provided free of charge or people bring their own liquor.

i. Limited Licences

If a not-for-profit organisation holds a function (that is not for the purpose of fundraising) where alcohol will be sold, a type of liquor licence called a *limited licence* will be required.

Limited licences can be granted for single functions, or for multiple functions (up to 52 functions annually).

The liquor can only be consumed on the premises specified in the licence and the provision of liquor must be ancillary to the purpose for which the function is held.

Every person involving in selling, serving or supplying liquor at the function must have completed a Responsible Service of Alcohol (**RSA**) course and hold a valid NSW competency card. The licensee must complete two compulsory courses: Licensee training and Advanced licensee training. Certain signage must also be displayed.

The conditions attached to a limited licence must also be upheld. The conditions will differ depending on the size and nature of the event, but all licences will include at least the following:

- Food of a nature and quantity consistent with the responsible sale, supply and service of alcohol must be available during liquor trading hours.
- The licensee, or nominated person holding current RSA competency card in their absence, must be in attendance & contactable for the duration of the function.
- The Licensee must ensure that free drinking water is available at all times at or near the bar areas.

³⁴ Mathijs Mesman, Hanneke Hendricks, and Bas Van den Putte, "How Viewing Alcohol Posts of Friends on Social Networking Sites Influences Predictors of Alcohol Use," *Journal of Health Communication* 25, no. 6 (2020): 527.

- The Licensee must not permit patrons of the function to take alcohol bought for consumption on the premises out of the licensed area.
- The Licensee must not permit the entry of intoxicated persons into the licensed area.
- Minors must not be permitted entry into the designated Bar Area, unless the minor is accompanied and in the presence of a responsible adult.
- No more than four (4) alcoholic drinks may be sold, supplied or served to a patron per visit to the bar.

ii. *Fundraising functions*

There is an exemption from licensing for not-for-profit organisations running fundraising functions. The functions must be held to raise funds for the benefit of the organisation conducting the function, or for the community.

Not-for-profit organisations can sell liquor at up to six fundraising functions a year without a liquor licence subject to compliance with exemption requirements. These include that:

- The provision of liquor supports the function and is not be the sole purpose of the function.
- Liquor cannot be supplied continuously for more than four hours.
- Substantial food must be provided.
- The function must not exceed 250 people.
- The same RSA and training requirements for limited licences apply for exempted fundraising events.

The exemption applies on application, not automatically. Organisations must apply for the exemption at least 14 days before the function is to be held.

8. Use of Alcohol in Sydney Diocesan Parish Ministry Contexts

In November 2022, all rectors, acting rectors, and wardens of parishes within the Sydney Anglican Diocese were invited to respond to an anonymous survey regarding the consumption of alcohol in the parish context. The survey was open for completion between November 2022 – January 2023 and was purposed to facilitate –

1. a comprehensive understanding of the extent to which Synod 45/09 resolution has been adopted by parishes in the Diocese and applied in those settings,
2. an informed understanding of the current landscape of alcohol consumption at public ministry events in the Diocese (both on church property trust, and offsite), and
3. opportunity to receive feedback from rectors and wardens on this matter.

A total of 277 responses were received (107 from rectors/acting rectors and 170 from wardens). Responses were received from all regions within the Diocese, with the South Sydney and Northern Regions having a very slightly higher response rate than the South Western, Western Sydney and Wollongong regions.

An analytical overview of the survey results is detailed below.

(a) The extent to which Synod 45/09 resolution has been adopted by parishes in the Diocese and applied in those settings

The majority of respondents (64% of rectors and 70.5% of wardens) were first appointed to that role (in any parish) following the 2009 Synod. Of all rector respondents, 65% were aware of the 2009 Synod report and 73% were aware of 2009 Synod resolution 45/09. Of all warden respondents, 55% were aware of the 2009 Synod report and 54% were aware of 2009 Synod Resolution 45/09.

Almost 25% of rector respondents and over 45% of warden respondents were *not aware* of the Synod resolution that recommended their parish determine a policy on the consumption of alcohol at ministry activities on church trust property.

Approximately 45% of both rector and warden respondents answered that their parish has developed and adopted such a policy. Significantly more wardens (38.5%) than rectors (24.5%) were unsure as to whether such a policy has been adopted. According to the data, somewhere between 28-53% of the respondents' parishes *have not* developed or adopted a policy as per Synod resolution 45/09.

(b) An informed understanding of the current landscape of alcohol consumption at public ministry events in the Diocese (both on church property trust and offsite)

i. Parishes that do have an alcohol consumption policy in place

Respondents who indicated that their parish *does* have such a policy in place were asked whether this policy informs all decisions about the consumption of alcohol at ministry events on and off church property. They were able to provide answers of always, usually, sometimes, never and unsure.

Regarding the policy's application to ministry events on church trust property, little differentiation was noted between wardens' and rectors' responses. Almost 80% of those respondents whose parish *does* have a policy in place responded that the policy "always" informs all decisions on this matter. Approximately 20% of parishes represented by respondents have a policy that "sometimes" or "usually" informs all decisions about alcohol consumption on church trust property.

When it came to the same question about the policy's application to ministry events held offsite, more than double the number of warden respondents answered "unsure" than did rectors. Assuming that rectors are in a better position than wardens to provide a more accurate answer to this question, the data suggests that only 25% of such offsite events are "always", 19% are "never" and 46% are "sometimes" or "usually" informed by the established policy. 10% of rectors were unsure about the extent to which their parish's policy is applied to alcohol consumption at offsite ministry events.

Where a policy *is* in place, rectors (only) were asked whether ministry staff employed within the parish and/or lay members who plan and run ministry activities are aware of and guided by the policy. Approximately 60% responded that this is "always" the case, 27% indicated this was true for "some of them", 10% were unsure, and 2% said "no".

ii. Parishes that do not have an alcohol consumption policy in place

When rector respondents whose parish *does not* have such a policy in place were asked how important they would consider the development and adoption of such a policy, only 9% said they would consider it to be "very important". 12.5% considered such a policy largely unimportant, while the vast majority were more ambivalent (41% answered "reasonably important" and 37.5% answered "reasonably unimportant").

The same rectors were asked what best describes the approach they take regarding the service of alcohol at ministry events (in the absence of a formal policy). 46% of those responded that they screen and review all requests, 24% said that it hasn't been something their parish has needed to consider, 15% entrust the decision to their ministry leaders, and another 15% answered "other" and provided further comment. A significant number of those comments indicated that even when rectors indicated they do not have a formal or informal process in place, there is a general expectation that no alcohol will be consumed at ministry events.

iii. All respondents' parishes

All rector respondents (i.e., both those whose parish *does* and *does not* have a formal policy regarding alcohol consumption) were asked how often alcohol has been consumed at parish ministry events across the last three years. (It is important to consider that this period coincides with a lower level of ministry events due to the Covid-19 pandemic and related restrictions).

With regard to *events on church trust property*, 0% of rectors did not know the answer to this question. 53.5% responded that it has not been consumed at all, 42% said it has occasionally or rarely been consumed, and 5% of rectors responded that it has been consumed regularly. With regard to offsite alcohol consumption, 6% of rectors did not know the answer to the question, 40% said it has not been consumed at offsite events (compared to 53.5% for onsite events), 61% responded that it has been consumed rarely or occasionally and 5% said it had been consumed regularly.

This data indicates that alcohol is more likely to be consumed at offsite ministry events than it is at events or activities held on church trust property. There is a 20% more likelihood for rare or occasional offsite consumption and almost 15% less likelihood that it is never consumed offsite.

All rector and warden respondents were asked how pressing or significant they think the societal consumption of alcohol is in terms of its impacts on the church and Christian ministry. There was a strong correlation between wardens' and rectors' responses to this question, with approximately 25% of all

respondents saying they considered it a matter of great ethical significance and approximately 54% calling it a matter of reasonable ethical significance. Approximately 18% of both wardens and rector respondents answered that it is not particularly a matter of ethical significance (with 0% of rectors and 4% of wardens saying it was of no ethical significance at all).

(c) Feedback from rectors and wardens on this matter

While the survey was designed to be both brief and anonymous, all respondents were also invited to make any freeform comments they wished. Approximately 90 additional comments were submitted, covering a fairly wide variety of relevant matters.

A number of respondents commented that their parish has a firm “no alcohol” policy in place, with some specifically citing the vulnerability of certain members of their congregations or the ethical importance of this issue within their broader social and geographic community. Other respondents spoke of having no official policy in place but erring towards a conservative practice in this regard. Still, others indicated that they think it is important for the consumption of alcohol at ministry events to allow for freedom of conscience, with certain respondents indicating that they make sure certain procedures are in place to ensure the safe serving of alcohol on such occasions.

A number of respondents expressed some frustration that this was a matter which Synod might wish to revisit and potentially regulate further. There was an element of scepticism amongst some respondents of the usefulness of such policies for ministry and a concern that the Synod does not overstep in this area. Conversely, another group of respondents indicated that they consider further discussion and possible regulation at a diocesan level to be both welcome and important.

9. Church law and protocols

(a) Faithfulness in Service – code of conduct

For clergy and church workers the standards contained in *Faithfulness in Service* state –

- 6.7 You are to be responsible in your use of alcohol and other mind altering or addictive substances or services.
- 6.8 You are not to undertake any pastoral ministry when you are impaired by alcohol or any other mind-altering or addictive substances.

The guidelines then go on to say –

- 6.20 Monitor your consumption or use of alcohol and other mind altering or addictive substances or products (e.g. gambling) to ensure your well-being and that of others. Seek professional help if the use of these substances or products adversely affects your ministry, personal well-being or relationships.

(b) Ministry standards

For clergy, the *Offences Ordinance 1962* specifies drunkenness as an offence for which a charge may be heard and determined by the Diocesan Tribunal.

Under the *Ministry Standards Ordinance 2017*, misconduct by church workers may include acts that would constitute the commission of an offence under the *Offences Ordinance 1962*. The types of misconduct listed in the Ordinance are not exhaustive and may include drunkenness irrespective of whether it would constitute an offence on the basis that it is conduct that calls a person’s fitness into question.

(c) Use of Property

The *Sydney Anglican Use of Church Property Ordinance 2018* requires that a Diocesan body (including a parish) must only use or allow the use of its property for acts or practices which conform to the doctrines,

tenets and beliefs of the Diocese. These doctrines, tenets and beliefs are set out in the Synod's Property Use Policy.

With respect to the Doctrine of Christian Freedom, the Policy states that "Church property must ... not be used for activities which profit from addictive desires, or which will cause others to become entrapped by addictive desires." The following example of an inconsistent use is given:

The commercial manufacture, distribution or sale of liquor (other than the sale and consumption of liquor on premises where the liquor is intended to be consumed with food sold on those premises for consumption on those premises).

10. Practical issues for churches

The conditions attached to liquor licensing requirements (see section 7) may make it very difficult for a church's leaders (ministry staff and wardens as a minimum, but preferably also the parish council) to ensure complete compliance.

The legal requirement to obtain a licence only applies where the alcohol is to be "sold" and does not apply to where it is provided free of charge and when people bring their own. However, even if it were legal, it would not be appropriate (i.e. prudent or morally responsible) for a parish to hold a function or ministry event at which alcohol is available, either free of charge or on a BYO basis, without ensuring that the conditions under which it is provided at least meet the government's minimum requirements for the responsible service of alcohol and related harm minimisation strategies. Clearly, we would want to ensure that any church function or ministry event at which alcohol was available at least met the minimum community standards as reflected in current NSW government legislation and Australian government guidelines.

This highlights a significant moral point. A parish should take account of secular law and community expectations as well as church law and recommendations when considering the provision of alcohol at church functions or ministry events. The prevailing mood and law in NSW is for very rigorous and professional control of the provision of alcohol in group settings. So, before proceeding to permit the service and consumption of alcohol at a church event, the parish leadership (minister and parish council) must satisfy themselves that the leadership at the event has the relevant will, experience and organisational ability to provide it in the manner stipulated by the licensing laws and can ensure safe and responsible drinking. If that is not the case, the only responsible course would be for the parish council to determine that there will be no alcohol at such events.

As part of their response, parishes would also need to –

- Recognise the danger alcohol poses for the vulnerable (particularly people under stress, those with a history of alcohol abuse or dependence, and the young).
- Ensure that they are equipped to offer compassion, pastoral care and appropriate support (and no further temptation) for those struggling to overcome alcohol addiction.
- Acknowledge the validity of choosing a life without alcohol,
- Encourage their leaders, in particular, to proclaim scriptural truths concerning the use of alcohol and to set a godly example in regard to the personal use of alcohol.

For and on behalf of the Standing Committee

ARCHDEACON DERYCK HOWELL
Chair of the Committee

THE REV DR CHASE KUHN
Chair of the Social Issues Committee

14 July 2009

22 May 2023

The Diocesan Doctrine Commission's terms of reference

(A report from the Standing Committee.)

Key Points

- The Diocesan Doctrine Commission was established by a resolution of the Synod (19/81). Over 40 years the Commission has generated many valuable reports on important theological issues confronting the Diocese.
- At this time it is appropriate to review the text of the original resolution, in order to reflect developments in the way the Commission is constituted and organised.
- It is proposed that the terms of reference be updated by the Standing Committee to further clarify the operation and processes of the Commission, especially with regards to the reception and publication of reports.

Purpose

1. The purpose of this report is to recommend revising and expanding on the 1981 Synod resolution that originally established the Diocesan Doctrine Commission (**the Commission**).

Recommendations

2. Synod receives this report.
3. Synod, noting the report 'The Diocesan Doctrine Commission's terms of reference', requests that the Commission appointed by the Archbishop in consultation with the Standing Committee pursuant to resolution 19/81 –
 - (a) be comprised of ten persons, to serve for a term of three years,
 - (b) have a Chair, appointed by the Archbishop from among the members, and
 - (c) consider and report on issues which may be referred to it from time to time only by the Synod, the Standing Committee, or by the Archbishop,and encourages the Standing Committee to approve suitable Terms of Reference for the Commission that reflect the recommendations of this motion.

Background

4. The Commission was established via Synod Resolution 19/81, which was moved by Deaconess Margaret Rodgers, and passed by Synod on 8 October 1981. It reads as follows –

"Synod requests the Archbishop, in consultation with the Standing Committee, to appoint a Diocesan Doctrine Commission, to consider and report on issues which may be referred to it from time to time by the Synod, the Standing Committee, or by boards and committees set up by the Synod. The Commission to be comprised of ten persons."

Discussion

5. The recommendations advocated in this report have been developed in consultation with the Chair of the Diocesan Doctrine Commission, and are presented with his endorsement.
6. Further, these recommendations seek to codify and detail existing practices that have developed over time, rather than make changes to the way the Commission operates.

7. It is appropriate that these matters be dealt with at this time to –
 - (a) recognise the need to clarify inconsistencies that have arisen (between the intent of the original motion, current practice, and the processes presumed by the written statement on the Doctrine Commission website),
 - (b) recognise that terms of reference have developed over time without being formally agreed to through proper processes, and
 - (c) seek to address ambiguities that exist around the status of Commission reports.
8. The proposed refreshed Synod resolution is commended with thankfulness for the work of the Commission over the past four decades, and in order to renew, clarify and focus its work for years to come.

Amendments to the Resolution establishing the Commission

9. Synod Resolution 19/81 does not state that the Archbishop may refer issues to the Commission. The reports on the public website include six that were specifically requested by an Archbishop, and the website states that the Archbishop may refer issues to the Commission. It is recommended that the motion clarify that the Archbishop (along with Synod, and the Standing Committee) may refer issues to the Commission.
10. Synod Resolution 19/81 anticipates that “boards and committees set up by the Synod” may refer issues to the Commission. This has never occurred in practice, and it is recommended that the referring entities be limited to the Synod, the Standing Committee, and the Archbishop.
11. Synod Resolution 19/81 does not specify a term of office for members of the Commission. Members are conventionally appointed for three-year terms, with a date of retirement linked to the first Standing Committee meeting after the first session of each Synod. It is proposed that the Synod resolution specify a three-year term. The date of retirement of members can be specified in the terms of reference.
12. The Commission has a Chair, but the method of appointment is not defined. The present Chair was appointed from the members by the Archbishop. It is proposed that this practice be formalised in the Synod resolution.
13. If the proposed Synod resolution is passed, the Commission will be regarded as established jointly by Synod resolutions 19/81 and xx/23, with the 2023 resolution supplementing the 1981 resolution.

The terms of reference

14. Revised terms of reference will be considered by the Standing Committee following Synod and thereafter published on the publicly accessible page of the SDS website. The proposed revisions to the terms of reference are set out in marked-up form in Appendix A and explained below.
15. The sentence “Topics may include specific doctrinal debates within the Church itself or issues confronting society more broadly.” will be deleted. This keeps the focus on “important theological issues” and reduces potential confusion or overlap with matters that might be more properly referred to the Social Issues Committee.
16. The sentence “Once completed, the report is presented to the requesting body and published.” will end at “body” and the words “and published” will be deleted. This will be replaced with the phrase, “and is usually then published on the Commission’s website.” This acknowledges that publication is typical but that in certain circumstances a requesting body may ask that a report not be published.
17. A new section will be added relating to the response to reports requested by the Standing Committee or the Synod. All reports requested by the Synod will be provided to the Standing Committee in the first instance, for response, before presentation to Synod. It is considered that Standing Committee is likely to be the most productive context for substantive debate of matters raised by Commission reports.
18. A report may be endorsed or commended by a requesting body, or simply received or noted. A requesting body may also ask that further work be done, or potentially reject a report, but the

requesting body will not be invited to amend a report. It is the intention that, usually, a requesting body will respond to a motion inviting them to 'endorse' a report.

19. A key point is that a requesting body must have the opportunity to receive and respond to a report before it is published. The following new text will be added detailing the process for publication of reports –

“Once a report has been received by the requesting body, it will be made publicly available unless otherwise requested. A note will be added to the published report, commenting on its reception and status.”

An example of what this may look like is shown in Appendix B.

20. It is recognised that, in the case of the Synod, for example, some months may pass between the completion of a Commission report and the first opportunity for that body to receive the report. Nevertheless, it is appropriate that a report not be published until the body that requested it has had an opportunity to receive it. The proposed text also allows for a requesting body to decline to recommend publication of a Commission report on the website.
21. Existing reports already publicly available on the website (dating from 1983-2023) will continue to be publicly available. Over time, details of the reception and status of historic reports, where known, will be added.

22. The following details will be added to elaborate on the term of office of members of the Commission –

“Members retire at the first meeting of the Standing Committee following the first ordinary session of the Synod, and are eligible for re-appointment. At the first meeting of the Standing Committee after the first ordinary session of the Synod, the Archbishop recommends to the Standing Committee names of persons for appointment to the Commission.”

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

Extract from the SDS website, with marked-up changes:

Diocesan Doctrine Commission

The Diocesan Doctrine Commission prepares reports on important theological issues confronting the Diocese. ~~Topics may include specific doctrinal debates within the Church itself or issues confronting society more broadly.~~

A report is initiated when the Archbishop, Synod or Standing Committee requests a theologically-informed consideration of a particular matter. Once completed, the report is presented to the requesting body, ~~and is usually then published on the Commission's website, and published.~~

A report requested by the Synod will first be presented to the Standing Committee for discussion and response, before being presented to Synod. A requesting body may ask that further work be done, or potentially reject a report, but the requesting body will not be invited to amend a report.

Once a report has been received by the requesting body, it will be made publicly available unless otherwise requested. A note will be added to the published report, commenting on its reception and status.

Constitution and Current Membership

The Doctrine Commission was constituted by the Archbishop as a result of a request from Synod in 1981 and consists of ten members appointed by the Archbishop every three years in consultation with the Standing Committee.

Members retire at the first meeting of the Standing Committee following the first ordinary session of the Synod, and are eligible for re-appointment. At the first meeting of the Standing Committee after the first ordinary session of the Synod, the Archbishop recommends to the Standing Committee names of persons for appointment to the Commission.

Current members of the Doctrine Commission are:

The Rev Dr Mark Thompson (Chair)
 The Rev Dr David Höhne
 The Rev Dr Edward Loane
 The Rev Dr Gavin Perkins
 The Rev Dr Willis Salier

The Rev Dr Andrew Shead
 The Rev Robert Smith
 Bishop Michael Stead
 The Rev Dr Danielle Treweek
 Mrs Beth Webb

Reports by Diocesan Doctrine Commission

Reports prepared by the Diocesan Doctrine Commission may be viewed [here](#).

Alternatively, they are shown below by year of publication.

...

The following is an example of how status and response may be added (see text in blue) to a completed report, using as an example the 2021 report of the Diocesan Doctrine Commission entitled *The Unchanging Heart of Parochial Incumbency*:

Report received by Standing Committee 8 November 2021, which referred a copy to the Stipends and Allowances Committee and approved the printing of a suitable form of the report for the next ordinary session of the Synod. Synod received the report on 12 September 2022 and noted that it was printed at the direction of the Standing Committee.

The Unchanging Heart of Parochial Incumbency

A Report by the Sydney Diocesan Doctrine Commission

On 19 October 2020, the Standing Committee made the following request to the Diocesan Doctrine Commission, regarding the nature of parochial incumbency and the cure of souls:

‘Standing Committee requests the Sydney Diocesan Doctrine Commission to produce a report on the nature of parochial incumbency and the cure of souls, with particular attention to its full-time character (or otherwise), to be provided as theological advice to the Stipends and Allowances Committee as assistance towards their policy review of ministry remuneration and preparation for retirement’.

Introduction

1. In the search for resources to clarify the nature of parochial incumbency with

...

The Doctrine of Concupiscence and its Relevance to the Experience of Same-Sex Attraction

(A report of the Sydney Diocesan Doctrine Commission.)

On 2 July 2021, the following resolution from the Standing Committee (dated 21 June 2021) was forwarded to the Doctrine Commission:

‘Standing Committee asks the Doctrine Commission to prepare a report on the doctrine of concupiscence and its relevance to the experience of same-sex attraction.’

1. Introduction

- 1.1. The Standing Committee has asked the Diocesan Doctrine Commission to produce a report on the doctrine of concupiscence and to reflect on the relevance of the doctrine to the experience of same-sex attraction. We understand ‘same-sex attraction’ in this reference to mean the experience of same-sex *sexual* attraction, rather than the elemental human experience of enjoying non-sexual intimacy (e.g., friendship or companionship) with those of our own sex. For this reason, throughout this report we will use the extended phrase *same-sex sexual attraction* to avoid any misunderstanding.
- 1.2. The aim of this report is to provide greater clarity on what God has revealed about the nature and relationship of sin, temptation and desire that might assist in pastoral responses to one of the most contentious issues facing the Christian churches at this moment. How can Christians think and speak truthfully, clearly, and compassionately about desire and temptation in a way that does not condone or encourage sin? How can churches welcome people from all backgrounds and with all kinds of brokenness and introduce them to the Saviour who meets us where we are but loves us too much to leave us where we are? How does discipleship work in the context of a world that characterises all attempts to challenge sin as oppressive and cruel? In short, how do we address this topic in a way that demonstrates, in both matter and manner, the grace of the gospel and the goodness of God?
- 1.3. The Christian doctrine of concupiscence arises from the teaching of the Bible. The doctrine has been expounded and debated for much of Christian history and is the subject of one of the 39 Articles (Article 9). Like all doctrine, the doctrine of concupiscence is connected: to our understanding of God, human life as it was created, the tactics of the devil, the work of the Spirit, the impact of the cross and the resurrection life, and the intercession of Christ our high priest and advocate before the Father. By dealing with the doctrine first, to some degree in isolation from the context into which we hope to apply our conclusions, we will be more confident that what we bring to that context is actually well-grounded, and not simply a matter of personal or corporate preference.
- 1.4. As the Doctrine Commission we are acutely aware of the sensitivities surrounding this discussion. Godly men and women continue to struggle with same-sex sexual attraction, aware of the Bible’s teaching against same-sex sexual activity, yet aware too that a desire for sexual intimacy with someone of the same sex is real and powerful in their lives. For those who choose not to define themselves by this desire nor to surrender to it, there is often great difficulty and distress. For this reason, moving too quickly from the first part of the Standing Committee’s reference to the second risks riding roughshod over very significant pastoral issues. Yet not to move from theological reflection about desire, temptation, and sin to the application of this reflection to Christian discipleship in the confused moment in which we live, would likewise be irresponsible. On the one hand, our pastoral approaches must be theologically driven, rather than the other way around; on the other hand, our theology must be lived and liveable, which must mean allowing the God who gives and sustains life to direct our thinking.
- 1.5. We are very aware of the limits of our work as a Doctrine Commission. Our responsibility is to expound the theology upon which pastoral judgments will be made, not to attempt to provide pastoral guidelines or to canvas the myriad of specific circumstances. Determining how we walk faithfully at this moment is a collaborative exercise, involving the Doctrine Commission and other groups, such as the Social Issues Committee. Most important of all, it will involve the prayerful engagement of the local congregations.

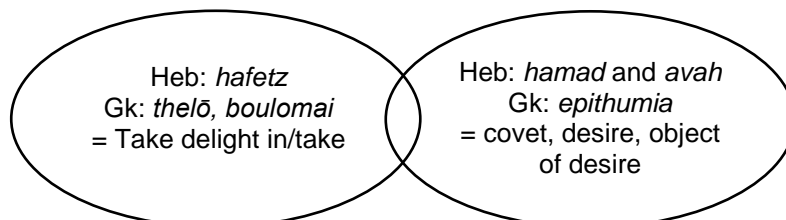
2. The language and meaning of concupiscence

- 2.1. The language of *concupiscence* derives from the Latin *concupiscentia* (which is a compound of *con* = 'with,' *cupi(d)* = 'desiring,' and *escere* = 'the beginning of a process or state') and bears the general meaning of 'an ardent, usually sensual, longing.' So understood, it often had a morally neutral use in classical philosophy. In theological discussion, however, it has come to refer to the human inclination toward sin, which is part of the inheritance of original sin. Concupiscence, then, is that which gives rise to 'the passions of the flesh' or 'the desires of the body and the mind' (Eph 2:3).
- 2.2. Historically, concupiscence has been one way of translating the Greek word *epithumia*, which occurs 38 times in the New Testament. Consequently, *concupiscentia* appears many times in the Vulgate. In terms of English translations, there are nine occurrences of *concupiscence* in the Douay-Rheims Bible (Wis 4:12; Rom 7:7-8; Col 3:5; Jas 1:14-15; 2 Pet 1:4; 1 John 2:17) and three occurrences in the King James Bible (Rom 7:8; Col 3:5; 1 Thess 4:5). Contemporary versions routinely translate *epithumia* by 'passion' or 'desire.'

3. The biblical basis of the doctrine of concupiscence

- 3.1. The biblical data for an understanding of concupiscence is part of the teaching of Scripture on sin, its nature as rebellion against God, and its pervasiveness as understood by the terms *total depravity* and *original sin*. The focus in what follows will be on what the biblical material says about how desire relates to sin, and particularly if desire *is* sinful (concupiscence).
- 3.2. Before looking at some significant texts, it will be helpful to look more generally at the words used in Scripture to denote desire. The Bible uses two sets of word groups to describe two different senses of 'desire' – desire as a *disposition* (i.e., that which one finds desirable, that which is pleasing, that which one delights in) and desire as a *drive* (i.e., lust, passion, longing, greed, covetousness etc).
- 3.3. The key Hebrew root for the first word group is translated 'delight in, take pleasure in,' and is typically translated in the LXX with words from two stems, which both mean 'to want, to wish, to will.' It is occasionally translated 'desire,' in the sense of what is delighted in.¹
- 3.4. The two key Hebrew roots for the second word group are translated 'covet, desire,' and are typically translated in the LXX with words from a stem which is normally rendered 'desire, covet, object of desire.'
- 3.5. While the two senses of desire can and should be distinguished from each other (because of the discrete terminology generally used for each), there is also a small degree of semantic overlap.² This can be represented by the following diagram:

DIAGRAM: TWO SENSES OF DESIRE:



- 3.6. Narrowing the scope of the investigation to the *epithumia* word group, we can observe the following. In the Greek Old Testament (the LXX), the word family is used more often positively or in a neutral way than negatively (e.g., Prov 21:20, Ps 106:24; Hos 9:16; Deut 21:21; 2 Chr 8:6; Ps 10:17, 21:2; 103:5). The negative uses, when they occur, are dependent upon context rather than the word alone

¹ In the ESV, the verb *hafetz* is translated 'delight' 34 times and 'please/pleased/pleasure' 17 times. There are only 7 instances (out of 73) in the ESV where it is translated 'desire' – 1 Kgs 9:1, Job 13:3, Job 21:14, Job 33:32, Ps 73:25, Jer 42:22, Hos 6:6.

² This small degree of semantic overlap can be seen when the Hebrew word normally translated 'delight' is translated with the Greek word for covet/desire (e.g., Isa 58:2) or occasions where the Hebrew words normally translated covet/desire are translated using words other than the Greek word translated covet/desire (Gen 3:6, Job 23:13).

(Num 11:4, Pss 78:39-40; 112:20, Jer 2:24). In the New Testament, the word is used more frequently in the negative sense, often exploring the corruption of desire due to sin and the nature of some desire as sinful. This suggests that in both testaments sinful desires can and do exist but not all that is labelled desire is necessarily sinful.³ As already noted, the New Testament tends to focus more on the negative uses and some significant examples of these will now be explored.

Jesus' teaching

- 3.7. Jesus' statement in Matthew 5:28, that 'everyone who looks at a woman *with lustful intent* [*pros to epithumēsa*] has already committed adultery with her in his heart,' demonstrates that an internal desire can be sinful even without an external action. Jesus also explains that the evils that come out of a person's heart are what defile them (Mark 7:17-23). Paul reinforces this teaching in Romans 5–8.

Romans 5–8

- 3.8. In Romans 5–8, Paul explores the implications of the justifying work of Jesus Christ presented in chapters 1–4. In Romans 5:12-21, he asserts the surpassing greatness of Christ's action in the light of the catastrophic consequences of Adam's original transgression. In doing so, he shows that sin cannot simply be defined as individual voluntary acts. He explores humanity's descent into a universally pervasive sinful state as evidenced by the fact that all die (5:12). While the question of how exactly the one act affects the many remains a point of discussion, it is clear that humanity's inheritance from Adam includes both a propensity to sin and original guilt.
- 3.9. In Romans 6, Paul outlines the liberation the Christian person experiences with respect to sin because of their union with Christ, while also acknowledging the ongoing battle against sin and its effects via the exhortation to not let sin reign in your mortal body (Rom 6:12-13, 19).
- 3.10. In Romans 7, Paul seeks to dissuade a possible return to law-keeping to guarantee what has been given through faith in Christ. Paul asserts that the believer has been put to death in relation to the law through their union with Christ to live in the new way of the Spirit (vv 4-7). However, Paul labours to show that this is not because the law is sin (v 7). Rather, he defends the law's goodness by showing its important role in exposing sin, not causing it (vv 7-12). He uses the commandment regarding coveting as his example (v 7). Paul's point is that the law enabled him to know that his inner desire to possess was in fact a transgression of God's law. By using the only commandment that '*explicitly* refers to the desires of one's heart rather than merely to outward actions,'⁴ Paul (like Jesus) makes clear that the root of sin lies in the desire to do that which is contrary to God's will.
- 3.11. In Romans 7:14-25, Paul speaks of humanity's impotence with respect to sin. The fleshy 'I' vividly struggles yet is rendered powerless to understand its actions or control them in any way. The issues in establishing the identity of the 'I' in Romans 7:14-25 are well-known and complex. At its core, the debate revolves around whether Paul is describing regenerate Christian experience or some other experience (e.g., Israel under the law, unregenerate humanity). The issue is that if the I's identity is a believer, how could Paul be so pessimistic about the power of sin in their life? Are Christians simply powerless in the face of their desires, coveting and passions?
- 3.12. Recent work on Romans 7 in the context of chapters 5–8 suggests that Paul is describing a transfer of the believer from one dominion to another through participation in the death and resurrection of Christ. At the same time, an ongoing solidarity with Adam is also a reality to be reckoned with (cf. 6:12, 19). 'The body is the place of ἐπιθυμῖαι [desires] and, therefore, remains a constant, willing ally of sin. And it is characterised as weak "flesh", lacking the self-generative capacity for obedience.'⁵ Thus, Romans 7 establishes an anthropological phenomenon where believers lack the ability to fully carry out the new life in Christ because of their continuing solidarity with Adam (cf. 5:12-21). He explains: 'The incongruity, a contrast between the condition *intrinsic* to believers and the new life possessed *extrinsically* in Christ, is the context in which we are able to situate ἐγώ's [I's] confession

³ In the Old Testament, positive and neutral uses include Prov 21:20, Ps 106:24; Hos 9:16; Deut 21:21; 2Chron 8:6; Ps 10:17, 21:2; 103:5 and negative uses include Num 11:4, Ps 78:39-40; 112:20, Jer 2:24. In the New Testament, positive and neutral uses include Phil 1:23; Lk 22:15, Mark 4:19, Rev 18:14 and negative uses include Gal 5:24, 1 Tim 6:9; 1 Pet 1:14.

⁴ Thomas R. Schreiner, *Romans* (Grand Rapids: Baker, 1998), 368. Emphasis original.

⁵ Will N. Timmins, *Romans 7 and Christian Identity: A Study of the 'I' in Its Literary Context* (Cambridge: Cambridge University Press, 2017), 202.

of this condition in Romans 7:14-25.⁶ The passage is about the condition of all human beings, who experience this fleshiness, but this passage is told by a Christian. Thus, it is best understood as describing the Christian's experience of being fallen. However, as Paul will go on to explain in Romans 8, this is not the whole of Christian experience.

- 3.13. In Romans 8:1-2, Paul declares, 'Therefore, no condemnation *now* exists for those in Christ Jesus, because the Spirit's law of life in Christ Jesus has set you free from the law of sin and of death.' Believers do participate in the new life in the Spirit *in the present*, even though they clearly will not fully participate in this until the resurrection and redemption of their bodies (Rom 8:23). Until then, their Adamic nature will persist and continue to give rise to desires of the flesh. These desires are produced by sin and are counted as sin. They thus generate a tension in the believer and a call 'to put to death the deeds of the body' (Rom 8:13; cf. Gal 5:16-26).

1 Corinthians 10:1-13

- 3.14. In 1 Corinthians 10, Paul explores the relationship between temptation and sin as he warns his readers not to provoke the Lord by participating in practices not pleasing to the Lord. Being a 'desirer of evil' (v 6) is at the heart of this.
- 3.15. In verses 1-10, examples are drawn from Israel's history to illustrate. In response to the four blessings bestowed upon Israel, a general statement of God's displeasure and consequent judgement ensues (vv 1-5) because the generation referred to desired evil things in the face of God's blessing. This scenario is a warning to the Corinthian readers (v 6) not to fall prey to idolatry, sexual immorality, testing Christ, and grumbling (vv 7-10).
- 3.16. In 1 Corinthians 10:12, Paul brings things to a head by warning his readers about spiritual overconfidence. Verse 13 then offers a note of comfort by pointing to the faithfulness of God who provides a way out in the context of temptation.
- 3.17. While the specific focus is idolatry, the preceding examples from Israel's past broaden the range of temptations faced. The explanatory statement of verse 6 suggests an inward focus to temptation, springing from misplaced desire. However, the observation that God 'will not permit you to be tempted beyond what you are able to bear' and the final verb in verse 13 (endure, bear up under – cf. 2 Tim 3:11; 1 Pet 2:19) suggest that there is also an external or situational dimension to the temptation.
- 3.18. Paul notes that not all the Israelites succumbed with evil desire to the various temptations mentioned ('most of them' in v 5; 'some' is repeated through vv 7-10), and so there are examples of those in Israel who were able to endure or were not tested beyond their strength in the circumstances where others succumbed.
- 3.19. Paul exhorts his readers to holiness by encouraging them with the faithfulness of God, who does not allow temptations to reach irresistible proportions, and also provides a way out for his people (vv 12-13).

James 1:13-16

- 3.20. James 1:13-16 raises the issue of the relationship between desire and sin. The passage occurs in the context of an exhortation to endure trials with the promise of a crown of life for those who love God (v 12). Verse 13 provides a transition to a related thought as James moves to discuss the nature of temptation. He does this by engaging in an imaginary dialogue with a person suggesting that God is tempting them. James emphatically denies this, on the basis of God's goodness and holiness.
- 3.21. In verse 14, James moves to consider temptation and sin from an anthropological perspective. In emphatic fashion, he traces the source of temptation back to the individual ('each,' 'one's own desire') and not to God or anyone else. Imagery is used from the activities of fishing and hunting that describe the manner in which desire operates; it hooks, drags, entices. These associations cast such a negative take on desire that the translation 'sinful desire' (e.g., NIV, CSB) is justified.

⁶ Timmins, *Romans 7*, 202.

- 3.22. In verse 15, the thought continues using the imagery of conception and birth. These desires conceive, sin is born and in turn, brings forth death. The sequence is clear and there is a sense of inevitability in the metaphor.
- 3.23. The inference from James 1 – that temptation inevitably leads to sin – is in apparent tension with Paul's point in 1 Corinthians 10, that temptation is not irresistible. However, this tension is resolved by recognising that James' key point is that God is not the source of any temptation (v 13). Verses 14-15 then give *one example* of non-divine temptation – the kind of temptation that arises from sinful desires within us. This example does not cover the field of all sources of temptation; for example, the source of temptation may be the devil (cf. Jas 4:7), or external circumstances. James' key point – that God is not the source of temptation – is not in any way in tension with Paul's key point, which is that God provides us with the means to resist temptation (cf. Jas 1:12). Furthermore, this reading of James and Paul together which recognises that temptation is not itself sin and can be resisted is also consistent with Hebrews 4:15, which tells us that Jesus was tempted in every way as we are, and yet was without sin.
- 3.24. While not an exhaustive examination, these passages point to the general New Testament picture where sinful desires are both the wellspring of sinful actions and also have the nature of sin themselves. These passages provided the source for theological reflection on the doctrine of concupiscence in the centuries that followed.

4. The Anglican doctrine of concupiscence

- 4.1. Roman Catholic theology argues that concupiscence arises from sin but is not in itself sinful. According to section 5 of the fifth session of The Council of Trent (1546), concupiscence is 'of sin' and 'inclines to sin,' but is not 'properly sin.'
- 4.2. Protestants, by way of contrast, argue that concupiscence is not only of sin and inclines to sin but is sin itself. Behind this lies an understanding of the legacy of the Fall not so much as the forfeiting of a supernatural gift, but as the corrupting of human nature. Thus, according to Zacharias Ursinus (1534–83), concupiscence is 'an inordinate desire or corrupt inclination, coveting those things which God has forbidden.'⁷ Protestants also stress that there is no aspect or faculty of the human person that is untouched by original sin.
- 4.3. The Thirty-nine Articles (1562) address the matter of concupiscence as part of its dealing with the larger doctrine of original sin in 'Article IX. *Of Original or Birth Sin*':

Original sin stands not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusts always contrary to the spirit; and therefore in every person born into this world, it deserves God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek *phronema sarkos* (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

- 4.4. Here Article IX argues that original sin (and the concupiscence that results from it) has corrupted every aspect of human nature. Concupiscence, therefore, is much more than sexual lust (specifically) or even lust (generally); it is an 'infection of nature' that inclines us to evil and refuses to be 'subject to the law of God.' As such, it is fully deserving of God's wrath and damnation. The Article also identifies concupiscence as moral perversity whereby a man turns in on himself and sets himself entirely in opposition to God. As a consequence, 'the flesh lusts always contrary to the spirit' (Gal 5:17).

⁷ *The Commentary of Zacharias Ursinus on the Heidelberg Catechism*, Second American Edition (Columbus: Scott & Bascom, 1852), 606.

- 4.5. Article IX is clear that concupiscence remains even in the regenerate. Moreover, while this does not disturb the verdict of 'no condemnation' for those in Christ, it continues to be the case that 'concupiscence and lust' has 'of itself the nature of sin.' This explains why the Christian life is one of constant moral and spiritual conflict. It also explains the insistence of Article XVI, that 'the grant of repentance is not to be denied to such as fall into sin after Baptism.' For the fact of the matter, as the Article goes on to explain, is that we who have received the Holy Spirit may both 'depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives.'
- 4.6. As Thomas Cranmer further outlined in his *Homily of Salvation*, the believer's ongoing battle with concupiscence highlights why the imputation of the righteousness of Christ is so essential for salvation. For our 'great infirmity' (Cranmer's way of expressing the traditional concept of concupiscence) is such that it guarantees the continuing 'imperfectness of our own works.' Righteousness, therefore, is only and ever to be found by faith alone in Christ alone. Consequently, writes Cranmer,

we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and unperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy.

5. The theological significance of concupiscence

- 5.1. The theological significance of concupiscence in relation to desire in general arises from what the Bible reveals about God's character and activity as the One who created humanity. The Lord, as creator, does whatever he desires/delights in (Job 23:13; Ps 115:3; Isa 42:27). True to his character, he desires 'justice and righteousness on the earth' (Jer 9:24). As the God who makes promises, he desires Zion as his everlasting dwelling place with his people (Ps 68:16; cf. Ps 132:13-14). He delights in truth in the inner being of his people (Ps 51:6) and does not delight in wickedness (Ps 5:4) or in the death of the wicked (Ezek 18:23). More importantly, there is a perfect correlation between the Lord who delights in the Messiah (Isa 42:1) and the Messiah who 'delights in the fear of the Lord' (Isa 11:3). This provides a paradigm for the relationship between divine desire and human desire.
- 5.2. The mutual delight between the Lord and the Messiah is fulfilled in the Gospel accounts of the relationship between Jesus and God the Father. Jesus is addressed by the Father at his baptism as 'my beloved Son, with whom I am well-pleased' (Matt 3:17; cf. Luke 3:22). Consequently, the Son responds, confident in the Father's good pleasure, in praise of the Father for all that has been entrusted to him (Matt 11:25-27; Luke 10:21-22). Especially in John's Gospel we are given wonderful insights into God's inner life and the way that life is incarnate for humanity in Jesus. The Father loves the Son and shares his honour with the Son (John 5:20, 23). The Son loves the Father and does what he commands (John 14:31). The Father grants to the Son to have life in himself as only he as Father can (John 5:26). The Father also glorifies his Name in the Son as he glorified it in the Exodus (John 12:27). Throughout the Gospel story this dynamic serves as the foundation for the unity and distinction between the desire of God and righteous desire in humanity.
- 5.3. The importance of that unity and distinction in the discussion of concupiscence is revealed as we focus on the experience of the Son in a fallen world. The Bible tells us that the Son came from the Father to us 'in the likeness of sinful flesh' (Rom 8:5). Hebrews explains this likeness in the following terms: 'in every respect [he] has been tempted as we are, yet without sin' (Heb 4:15). This means he was similarly tempted in all the ways that a member of the church might be. This similarity notwithstanding, he did not sin. While the writer makes a deliberate point of Christ's fellowship in our suffering, it is essential for his substitutionary role that he remains outside the experience of sin, even if he had personal knowledge of human weakness. In the power of the Spirit, the desires of the Son are directed toward the will of the Father, free from concupiscence. Thus, in the state of weakness, he offers up a sinless life in place of all those whose weaknesses led to sin.
- 5.4. Jesus' victory over sin and death creates an entirely new situation for those he has redeemed. As the apostle Paul put it, 'There is, therefore, now no condemnation for those who are in Christ Jesus' (Rom 8:1). It is a decisive change: they have been brought from death to life (Eph 2:5). Enabled by the Spirit to confess that 'Jesus is Lord' (1 Cor 12:3) and to approach God in prayer as our 'Father' (Rom 8:15), they embark on a life of discipleship that is radically different from life outside of Christ.

Disciples are led by the Spirit (Rom 8:14; Gal 5:18) and follow in the footsteps of their master (John 10:27; 12:26). Eager to hear his words, they strive to put them into practice. In doing so, they might not avoid the storm, but they are not overwhelmed by it (Matt 7:24-25).

- 5.5. With Jesus, the end has broken into the middle, the last day into the present. Yet the present continues, and a tension between joy at our freedom and frustration at our weakness is a feature of life in this overlap of the ages. The New Testament speaks of a struggle between 'the desires of the flesh' and 'the desires of the Spirit' (Gal 5:17). Yet it is a struggle in which there is an expectation of victory: 'those who belong to Christ Jesus have crucified the flesh with its passions and desires' (Gal 5:24). That struggle involves conscious effort, not as a condition of our redemption, but as a consequence of it. Since we are the Lord's redeemed people, we seek to work out our salvation with fear and trembling, 'for it is God who works in you, both to will and to work for his good pleasure' (Phil 2:12-13). We are called to 'put off' or 'put to death' those things which are contrary to the express will of God (Rom 8:13; Eph 4:22; Col 3:5, 9) and to 'put on' Christ and those attitudes, desires and actions that are consistent with him and his character (Rom 13:14; Gal 3:27; Col 3:10, 12, 14). Yet this putting off and putting on, sometimes known as mortification and vivification, is not something we can effect on our own. It is the Spirit by whom we put to death the deeds of the body (Rom 8:13).
- 5.6. Christians are therefore not to fall into either defeatism or triumphalism. We are not yet perfect, but we have not been abandoned in our imperfection. We realise that the Fall has impacted every faculty of our being (our minds, wills, affections, as well as our bodies) and that the Christian life is from beginning to end one of both faith and repentance. This infection of human nature is what the Articles describe as concupiscence.
- 5.7. The resurrected Christ stands as both the perfection of human nature in himself (Art. 4) and the promise of a perfected human nature that awaits all those who will be united with him in a resurrection like his (Rom 6:4-5; 1 Cor 15:20-23, 49). All of God's covenantal promises find their resounding yes in him (2 Cor 1:20). In the new creation, we will fully and finally live with the righteous fear of God in our hearts, such that we will never again turn from him (Jer 32:41; Ezek 11:19-20).
- 5.8. As those who will then dwell where righteousness dwells (2 Pet 3:13), the concupiscent infection of our human nature will be no more. The old order of sin, death, mourning and pain will have passed away, and God will make everything – including us – new (Rev 21). Resurrected humanity will have a human nature that has been made perfect, just like that of our Saviour. Having been brought from death to eternal life, we shall neither sin nor desire to sin. Instead, we will know the true freedom of living as eschatologically embodied people whose desire, reason and actions have been harmoniously reassociated to God's gracious will, even as we have been restored to the proper knowledge of him ourselves (Jer 31:33).
- 5.9. Our experience of concupiscence serves to fix our eyes on this grand eschatological horizon secured by Christ and guaranteed through the deposit of the Spirit (2 Cor 5:5). That is to say, the tragic sense of internal turmoil wrought upon us by our concupiscence (Rom 7:15-25; Gal 5:17) is not rightly resolved by a denial of the infection's existence or a diminishment of its extent but rather by the promise of its eschatological eradication. And so 'our wish ought to be nothing less than the nonexistence of these very desires, even if the accomplishment of such a wish be not possible in the body of this death.'⁸
- 5.10. It is in recognising the true extent to which sin has corrupted our present human nature that we will all the more glorify Christ for his defeat of it on our behalf (Rom 4:24-25, 5:6-11, 8:1-4). For this reason, we groan all the more with the burden of this earthly body, longing for it to be swallowed up by life and our lowly bodies made like his glorious body (Rom 8:23; 2 Cor 5:1-4; Phil 3:20-21).

6. Concupiscence and the experience of same-sex sexual attraction

- 6.1. As we begin to tease out the implications of the preceding sections of this report for the experience of same-sex sexual attraction, we first need to clarify that concupiscence is not to be particularly equated with sexual desire. As a theological term, it refers to the fallen human inclination toward sin. Furthermore, because this inclination is all-pervasive, concupiscence is a reality across the range of

⁸ Augustine, *On Marriage and Concupiscence*, 1:30.

our desires. In that sense, the doctrine of concupiscence is a great leveller. No human being, except Jesus, has escaped the corruption of desire (i.e., concupiscence) that is part of the inheritance of original sin.

- 6.2. The desire which I extend towards a good thing is always corrupted in some way by my sinfulness, but that need not make the *exercise* of that desire sinful. So even though sin corrupts all my desires with selfish motives, it is still good to desire what God desires. In this sense we may speak of 'good desires,' not meaning that we desire perfectly, but that we direct our fallen desires appropriately. Wrongly directed desire is, however, always displeasing to God.
- 6.3. Accordingly, same-sex sexual desire is always sinful, inasmuch as it always expresses an inclination toward that which Scripture identifies as sin – i.e., sexual intimacy with a person of the same sex (Lev 18:22; 20:13; Rom 1:25-27; 1 Cor 6:9-11; 1 Tim 1:9-10; Jude 6-7). However, because many heterosexual desires also express an inclination toward sin (Matt 5:28; 15:19), the doctrine of concupiscence applies to both heterosexual and homosexual sexual desires.
- 6.4. The key distinction is that homosexual desires are *contrary to nature*, whereas heterosexual desires are *according to nature* (Rom 1:26-27). Again, this does not mean that all heterosexual desires are benign. What it does mean is that 'there are godly ways of expressing heterosexual sexual desires. There are not godly ways of expressing homosexual sexual desires.'⁹ This means that all homosexual sexual desire (or same-sex sexual attraction) has the nature of sin.
- 6.5. Although same-sex sexual attraction is a result of the Fall and a manifestation of concupiscence (and so has the nature of sin), having a propensity for such attractions should not be equated with the commission of *actual sin*. Experiencing temptation is not itself sin – for Jesus, as we have seen, was tempted but did not sin (Heb 4:15). While our temptations (unlike his) often arise from our own fallenness, actual sin only occurs when we fail to resist temptation and allow ourselves to be enticed by our own desires (Jas 1:14-15). Therefore, while we are right to lament our fallen condition, we are not called to repent of temptation but to resist it. Repentance becomes necessary when we yield to temptation.
- 6.6. For this reason, the commonly asked question – Is same-sex sexual attraction sinful? – requires a careful response. The desire for same-sex sexual intimacy is an inclination toward evil, has of itself the nature of sin, and is deserving of God's wrath (Art. IX). As a result, the Christian person who experiences such desire ought to wish 'nothing less than the nonexistence of these very desires' and 'to assert [their] freedom against it.'¹⁰ However, the propensity to be sexually attracted to someone of the same-sex is not in and of itself *actual sin*. For such a propensity to become a sinful act, it would need to be expressed in actuality, either through lustful intent (Matt 5:28) or sexual activity.

7. Conclusion

- 7.1. It has not been the purpose of this report to provide extensive pastoral guidelines for ministry to and among same-sex attracted persons. Nonetheless, the nuanced theological relationship between same-sex sexual attraction, concupiscence and sin outlined herein has a number of important pastoral implications with which we conclude.
- 7.2. Scripture is clear that same-sex sexual desire and same-sex sexual behaviour are contrary to God's will and contrary to created nature. Given the corrupting effects of original sin, as well as the damage caused by actual sin (both our own and others'), it is not surprising that some of us experience such desires and are tempted to engage in such behaviours.
- 7.3. However, those who have a propensity to be sexually attracted to members of their own sex are not, by mere virtue of this, actively and consistently perpetuating sin in their lives. This propensity is not something that demands repentance but is something to be lamented and from which we seek to be liberated.

⁹ Sam Allberry, "The Christian Debate over Sexual Identity," *Desiring God* (July 13, 2018), <https://www.desiringgod.org/interviews/the-christian-debate-over-sexual-identity>.

¹⁰ Augustine, *On Marriage and Concupiscence*, 1:30; Oliver O'Donovan, "Chastity," *The Furrow* 36, no. 12 (1985): 731.

- 7.4. Finally, Scripture is clear that all human beings (Jesus excepting) are the recipients of both inherited condemnation and inherited corruption. Consequently, all of our desires, including our heterosexual desires, are affected by the reality of concupiscence. Therefore, no one can claim to be free from sin (Rom 3:10), not in the sexual realm or any other. For this reason, concupiscence, while clearly relevant to same-sex sexual attraction, is not uniquely or especially so. All Christians are called, by the grace of God, to put to death all desires that are contrary to his will and to bring to life the fruits of righteousness. This can only be done by the power of his Spirit who is at work in all believers to conform them to the image of Christ.

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29 November 2022

A Theological Reflection on the Parish System

19/22 Doctrine Commission report on parish system

(A report of the Sydney Diocesan Doctrine Commission.)

Synod, in light of the anticipated growth of new communities in greenfields areas of the Diocese, the speed at which this growth is occurring, and the urgent need to plant churches to reach them, requests the Doctrine Commission to prepare a report on the parish system for the 2023 session of Synod, with special attention to:

- (a) its definition, history and theological rationale and pastoral objectives,
- (b) its relationship to a biblical ecclesiology that prioritises the local congregation as the arena for gospel mission and ministry, and
- (c) its continuing usefulness in a complex urban and semi-urban environment.

Introduction

1. The Doctrine Commission provides the following brief report on the parish system and its continuing usefulness. However, members of Synod are encouraged to read previous Doctrine Commission reports that cover similar ground to what is being presented here, in particular the 2021 report, *The Unchanging Heart of Parochial Incumbency?* and the 2008 report, *A Theology of Christian Assembly*.

Definition, History, Theological Rational and Pastoral Objectives of Parish System

2. The establishment of local churches is a corresponding implication of the evangelism we see taking place in the New Testament. Throughout The Acts of the Apostles, cities and regions were significant to the gospel preaching ministry conducted by the apostles and other evangelists. Both the New Testament and early post New Testament epistles were generally written to specific local churches (e.g., Romans) or to a number of churches in a region (e.g., 1 Peter). There is no reference to parishes in the New Testament.
3. The English word 'parish' has its root in the Greek word *paroikia*, meaning district. In the early Christian centuries, the Roman Empire organised its jurisdictional administration using dioceses. These, however, did not correspond with what later became the ecclesiastical divisions using these terms. An imperial diocese was a very large geographical area (e.g., Britain or the Iberian Peninsula) and a parish was a smaller region. Early ecclesiastical use of the term *parish* dates from about the fourth century AD but was used at that time of large areas that later roughly corresponded to ecclesiastical dioceses.
4. During the early Middle Ages, ecclesiastical dioceses which contained many local churches were divided up into several parishes. The word parish thus came to refer to a defined area surrounding a church where the people in that area were responsible for paying tithes to that church. As an example of how closely the establishment of the parish was tied to local ecclesiastical taxation, the related term *benefice*, which simply means income associated with a particular church, became virtually synonymous with *parish*. The incumbent was the cleric entitled to the income of the parish and was appointed by the patron who was also responsible for maintaining the church building. Patrons could be ecclesiastical (e.g., bishop or abbot) or lay (e.g., noble or landowner).
5. While Archbishop Theodore of Canterbury has been traditionally regarded as the founder of the English parish system in the seventh century, there is strong evidence that parishes existed in England much earlier. The dioceses and parishes of England underwent significant refinement after the Norman invasion in 1066, but the bounds of most rural parishes have remained largely unchanged since the thirteenth century.

6. The English parish took on the double function of being both an ecclesiastical unit as well as the most basic unit of civil government. In other words, Parish councils were responsible for far more than the ministry of the church. Since the late nineteenth century, those two tasks have been divided and parishes are served by both a parish council which looks after secular matters (like roads), and a parish church council (PCC) which is focused on the ministry of the church.
7. At the time of the Reformation, the English Church, like most reformed traditions (e.g., Lutheran, Presbyterian, Reformed), maintained the parish system. All who lived within the boundaries of a particular parish were considered members of the parish church and so were both entitled to its ministrations and obliged to pay tithes. Over the centuries, however, tithes and glebes produced radically different incomes from parish to parish. One parish could be worth 7,000 pounds per year while the neighbouring parish could be worth 40 pounds. Moreover, England was slow to adapt the parish system to population growth, as any changes needed to pass through parliament.¹
8. Nevertheless, the strength of the parish system was that a minister was tasked with the responsibility of proclaiming God's word and administering the sacraments to all the people within a geographic location. However, while parish boundaries can be seen as a positive development, ensuring that every person has someone tasked with the cure of their soul, many ministers were not doing their job of proclaiming the grace of Christ to their parishioners. In these cases, the boundaries had turned into barriers to the gospel. It was this that led John Wesley to declare 'the whole world is my parish'. The evangelicals from the beginning worked both inside and outside the parish system to build the kingdom of Christ.
9. When Christian ministry began in Australia in 1788, its earliest form was extra parochial and extra diocesan, although certainly evangelical and Anglican. There were no bishops or dioceses outside the British Isles until Samuel Seabury was consecrated for the newly independent Episcopal Church in the USA in 1784. Although by that point there had been Anglican churches in the colonies for more than 150 years, oversight of these churches by the Bishop of London was seen as adequate. For this reason, Richard Johnson's friend and mentor John Newton often quipped that Johnson was, in fact, 'the Bishop of Botany Bay' and contrasted his missionary enterprise with 'parish' ministry in England. Within a few decades, however, ministry in Sydney was regularised and parishes were established, albeit not with the traditional obligation of tithing for those within their bounds because the chaplains were paid by the government. In 1836, the diocese of Australia was founded, and the number of parishes continued to multiply. In the following decades, new dioceses were established around the country.
10. The benefits of the parish system were advantageous in settled areas like expanding suburbs and regional towns where ministry was theoretically provided to every resident, and often the church became a point of community focus. However, the inflexibility and lumbering nature of the system meant that Anglicans were relatively ineffective in times of rapid change and transience (such as during the gold rushes of the Victorian era), especially when compared with the Methodists.
11. In more recent years, churches have been established which have focused on particular social, demographic, ethnic or other networks, alongside the traditional local parish divisions across the diocese. Sydney Diocese has accommodated these changes by recognising churches that are Anglican, but which do not fall into the traditional parish system.

Parish System's Relationship to Biblical Ecclesiology

12. As noted above, the New Testament's theology of church does not mandate the parish system, but neither is the system inconsistent with biblical ecclesiology. Christians have consistently gathered in local congregations, as noted in the Doctrine Commission's Report *A Theology of Christian Assembly* (2008):

From the very beginning, Christian believers met together. Those who responded to Peter's preaching on the Day of Pentecost "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42),

¹ As an example of the lack of agility within the English parish system, note the time between consecutive New Parish Acts – 1710, 1818.

purposefully and frequently assembling in different places (in the temple and in their homes, v. 46). Wherever the gospel of Christ went, assemblies were formed, meeting in households (1 Cor. 16:19; Rom. 16:5) and in larger groups (1 Cor. 14:23).

13. Local churches also have an ongoing theological purpose, as the same report makes clear:

Thus, when Christians meet together now in the midst of a groaning creation, each particular gathering is both a manifestation of our union with Christ and each other before God's throne in the heavenly realms and an anticipation of the ultimate assembly of God's people around his throne in a renewed creation... They have been gathered by the triune God himself, who is powerfully present in them.

14. While the ordered division of geographic areas into distinct and contiguous areas of ministry responsibility is not evident in the New Testament, segregated spheres of ministry can be seen. For example, Paul in Galatians 2:9 describes his agreement with Peter and James that they should go to the Jews and that he should go to the Gentiles. This rationale is not dissimilar to that of the cure of souls associated with the parish system.

Parish System's Continuing Usefulness

15. The continuing usefulness of the parish system is dependent on churches remaining faithful to the gospel and expressing biblical ecclesiology in local areas. As noted in the Doctrine Commission's Report, *The Unchanging Heart of Parochial Incumbency* (2021), Anglican clergy make significant promises which were written with parish ministry in mind:

For every parish church a minister (or ministers) is appointed to serve that local area. The promises the priest (rector) makes reflect his role: 'to teach and forewarn, to feed and provide for the Lord's family; to seek for Christ's sheep who are scattered abroad...' The scope of this charge was always conceived to be a specific parish area.

16. At the same time, to focus exclusively on parish churches may be detrimental to contemporary mission in our complex, multicultural and urban diocese. As the same report goes on to say:

Changes and challenges have come to this geographical model due to the greater mobility of people (who freely travel between suburbs and regions), and also to the growth of ethnic or other communities who seek to meet together around shared language, culture and place of origin. Consequently, many Christians bypass their 'local' gathering to find spiritual strengthening in other parishes. This is also the case with social networks in the community at large. They are rarely bound by a local main street, or even neighbouring suburbs. Rather, networks form around language or cultural groups, socio-economic or migrant needs, religious affiliations and more. The result is a multi-ethnic urban setting with highly complex social networks. This poses a further challenge to the traditional model of the cure of souls. As a consequence, ministers may not be able to reach all the various cultural or linguistic groups in their geographical parish, since a variety of approaches, or culturally or linguistically sensitive ministries, may be needed.

17. The 'Recognised Churches Ordinance 2000' of our diocese has evolved into a response to this reality. Its original intention notwithstanding, it has become a mechanism to create new churches within the boundaries of existing parishes. According to the report, which gave the rationale for this ministry pattern, 'the responsibilities of the recognised church are the same as the responsibilities of a parish. However, the pastoral responsibilities of a minister of a recognised church would be limited to the members of the church'. The rationale behind this was to allow flexibility in mission, especially if the church was established to reach a particular ethnic or social group. This is a different model from that received and implemented throughout the diocese from its inception and introduces another level of complexity to the question of the scope of the cure of souls. The minister is no longer committed to seeking all of Christ's sheep in a particular area, but some of Christ's sheep in many areas.

18. The parish system has some flexibility to adapt to different church planting methods and ministries that aim to reach various groups. However, when new ministries are planted within the boundaries of another parish, it can often lead to relational tensions. These can not only undermine the new venture but deter others from making similar attempts. Yet perhaps a more significant issue is the rising amount of ministry workers dependent on long term fundraising. Many must function less like a traditional parish minister and more like a church planting missionary. However, the costs of the parish system remain the same, making it difficult for some parishes to operate financially. Furthermore, if we aim to raise leaders from more culturally diverse areas or with lower socio-economic backgrounds, we must recognise that the educational, financial, and linguistic barriers they face to becoming a parish minister are significant.

Conclusion

19. In the light of the anticipated growth of new communities in greenfields areas of the Diocese, the speed at which this growth is occurring, and the urgent need to plant churches to reach them, it is clear that the parish system will continue to play a significant role in establishing and growing churches in local communities, with a primary focus on those within parish boundaries. It is also important to note, however, that it is desirable for parishes to be complemented by other churches which may be more effective at reaching the diversity of people within large, multicultural cities. There is no theological reason why these two systems could not exist alongside each other as parallel strategies for reaching the lost and providing pastoral care within the Diocese. Each has its own theological integrity as an expression of biblical ecclesiology. The difficulties that may remain are largely practical and logistical rather than theological.

MARK D. THOMPSON
Chair, Sydney Diocesan Doctrine Commission

4 May 2023

General Synod 2022 Legislation

(A report of the Standing Committee.)

Key Points

- It is recommended that Synod –
 - (a) assent to the *Constitution Amendment (Mandatory Suspension) Canon 2022*,
 - (b) assent to the *Constitution Amendment (Mandatory Deposition) Canon 2022*,
 - (c) adopt the *Safe Ministry Legislation Amendments Canon 2022*, and
 - (d) not adopt the *Episcopal Standards Investigations Amendment Canon 2022*.
- Some amendments in the *Safe Ministry Legislation Amendments Canon 2022* relate to principal canons that are not in force in Sydney. Some of these amendments should be given effect by separately amending the *Safe Ministry to Children Ordinance 2020*.

Purpose

1. The purpose of this report is to outline the Standing Committee's recommendations with respect to legislation passed by the General Synod in 2022.
2. The report provides an overview of the legislation. A detailed explanation is provided in the explanatory reports accompanying those canons which are recommended for adoption or assent.

Recommendations

3. Synod receive this report.
4. Synod –
 - (a) assent to the *Constitution Amendment (Mandatory Suspension) Canon 2022*,
 - (b) assent to the *Constitution Amendment (Mandatory Deposition) Canon 2022*,
 - (c) adopt the *Safe Ministry Legislation Amendments Canon 2022*, and
 - (d) not adopt the *Episcopal Standards Investigations Amendment Canon 2022*.

Background

5. Under the constitution of the Anglican Church of Australia in the Schedule to the *Anglican Church of Australia Constitution Act 1961 (the Constitution)*, the General Synod has power to make canons for the order and good government of the Church. The General Synod also has power, by canon, to amend the Constitution.
6. Not all canons come into effect when they are passed. For example, where a canon affects the order and good government of the Church in a diocese, the canon does not come into effect in that diocese unless the diocese *adopts* the canon by ordinance. Further, a canon to amend the Constitution only comes into effect if the requisite number of diocesan synods report their *assent* to the canon. In the case of certain provisions of the Constitution, the canon only comes into effect if it receives *assent* from all dioceses.

18th General Synod

7. The 18th General Synod was held on the Gold Coast from 8–13 May 2022.
8. The 18th General Synod consisted of 249 members of whom 73 were from the Diocese of Sydney. Resolutions, canons and rules were passed at the session, and elections also took place for General

Synod boards and committees. A report outlining these matters was provided to the Synod at its session in September 2022.

Canons passed by the General Synod in 2022

9. In 2022, the General Synod passed the following canons –
- Canon 01/22 – Eighteenth General Synod Participation Canon 2022 **
 - Canon 02/22 – Constitution (Repeal of Canon No 9 of 2010) Canon 2022 **
 - Canon 03/22 – National Aboriginal and Torres Strait Islander Anglican Council Amendment Canon 2022 **
 - Canon 04/22 – Defence Force Ministry (Amendment) Canon 2022 **
 - Canon 05/22 – Long Service Leave (Sabbatical Allowance Amendment) Canon 2022 **
 - Canon 06/22 – Strategic Issues, Commissions, Task Forces and Networks Amendment Canon 2022 **
 - Canon 07/22 – Constitution Amendment (Mandatory Suspension) Canon 2022*
 - Canon 08/22 – Constitution Amendment (Mandatory Deposition) Canon 2022*
 - Canon 09/22 – Episcopal Standards (Child Protection) (Amendment) Canon 2022*
 - Canon 10/22 – Special Tribunal (Removal from Office) Canon 2022 **
 - Canon 11/22 – Safe Ministry Legislation Amendments Canon 2022*
 - Canon 12/22 – Episcopal Standards Investigations Amendment Canon 2022*
 - Canon 13/22 – General Synod Presence Canon 2022 **

Canons already in force

10. Several of the canons passed by the General Synod in 2022 have taken effect because they do not affect the order and good government or the church trust property of the Church in a diocese. These canons are marked with a single asterisk (*) in the above list.

Canons adopted by our Synod in 2022

11. At its session in September 2022, our Synod adopted *Canon 09/22 – Episcopal Standards (Child Protection) (Amendment) Canon 2022*.

Canons recommended for assent by our Synod in 2023

12. It is recommended that the Synod assent to the *Constitution Amendment (Mandatory Suspension) Canon 2022* and the *Constitution Amendment (Mandatory Deposition) Canon 2022*.
13. Both canons amend the Constitution and will not come into effect until at least three-quarters of the diocesan synods (including all the metropolitan sees) have assented to the canon by ordinance (with all such assents to be in force at the same time).
14. Clause 5.2(3) of the *Synod Standing Orders Ordinance 2019* requires that, if a proposed ordinance seeks to assent to a canon of the General Synod of the Anglican Church of Australia to amend the Constitution in the Schedule to the *Anglican Church of Australia Constitution Act 1961*, a copy of the proposed ordinance be sent to each member of Synod at least 3 months before the first day of the session at which the proposed ordinance is to be considered. Accordingly, a copy of the proposed ordinances were sent to Synod members on 9 June 2023.

Canon 07/22 – Constitution Amendment (Mandatory Suspension) Canon 2022

15. The *Constitution Amendment (Mandatory Suspension) Canon 2022* creates a Constitutional requirement for mandatory suspension of a Bishop charged with a sexual offence relating to a child. The Canon also inserts a definition of “sexual offence relating to a child” to mean a conviction or charge of sexual activity against, with or in the presence of a child, or the possession, production or distribution of any form of child pornography.

Canon 08/22 – Constitution Amendment (Mandatory Deposition) Canon 2022

16. The *Constitution Amendment (Mandatory Deposition) Canon 2022* creates a Constitutional requirement for mandatory deposition of person convicted of a sexual offence relating to a child committed while a member of the clergy. The phrase “sexual offence relating to a child” as the same meaning as quoted above.

Canons recommended for adoption by our Synod in 2023

17. It is also recommended that the Synod adopt the *Safe Ministry Legislation Amendments Canon 2022*.
18. This Canon amends the following principal canons for the purpose of implementing certain recommendations of the Royal Commission into Institutional Response to Child Sexual Abuse and to make other technical amendments:
- (a) Chancellors Canon 2001 **;
 - (b) Episcopal Standards (Child Protection) Canon 2017;
 - (c) National Register Canon 2007;
 - (d) Offences Canon 1962;
 - (e) Safe Ministry to Children Canon 2017 **;
 - (f) Special Tribunal Canon 2007;
 - (g) Episcopal Standards Canon 2007 **.
19. The principal canons marked with a double asterisk (**) in the above list have not been adopted in the Diocese of Sydney. The *Safe Ministry Legislation Amendments Canon 2022* includes provisions which allow each its parts and divisions to be adopted separately, however the parts and divisions are structured on the basis of subject-matter rather than the canons they amend. Nonetheless the amendments to the principal canons that are not in force in Sydney are not capable of having effect on their own without adoption of the principal canons and will therefore not have any substantive operation in the Diocese.
20. Although the Diocese of Sydney has not adopted the *Safe Ministry to Children Canon 2017 (the Canon)*, it has passed equivalent legislation in the form of the *Safe Ministry to Children Ordinance 2020 (the Ordinance)*. Certain amendments should be made to the Ordinance to ensure implementation of the recommendations of the Royal Commission and to maintain parity with the standards in the Canon. Other amendments are unnecessary because they relate to laws that are not in force in NSW and are only dealt with in the Canon because it operates nationally or are unnecessary due to differences between the Canon and the Ordinance (for example, the auditing regime).
21. It is anticipated that the proposed amendments to the *Safe Ministry to Children Ordinance 2020* will be printed separately.

Canons not recommended for adoption by our Synod

22. The *Episcopal Standards Investigations Amendment Canon 2022* expands the discretion of the Episcopal Standards Commission to decide whether or not to investigate allegations of conduct which might call into question the fitness of a Bishop to hold office.
23. The principal canon (the *Episcopal Standards Canon 2007*) is not in force in the Diocese of Sydney. There would be no utility in adopting the amendments and therefore it is recommended that the Synod not adopt this Canon.

For and on behalf of the Standing Committee.

Leadership of Indigenous Ministry in the Diocese

(A report from the Standing Committee.)

Key Points

- The Sydney Anglican Indigenous People's Ministry Committee (**SAIPMC**) has written to the Archbishop to highlight the limitations faced by it, as a voluntary committee, in progressing the development of indigenous ministry across the Diocese.
- It is recommended that an indigenous person (or persons) be appointed to lead Aboriginal ministry in our Diocese.
- The Synod should ask the Standing Committee to appoint a subcommittee to determine how best to progress this matter from in-principle support towards implementation.

Purpose

1. This report seeks the in-principle support of the Synod to recognise and appoint an indigenous person (or persons) to lead and represent Indigenous ministry in our Diocese.

Recommendations

2. Synod receive this report.
3. 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 that an indigenous person (or persons) be recognised and appointed 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.
 - (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.

Discussion

4. In a letter to the Archbishop dated 6 April 2023, the SAIPMC identified limitations faced by the committee and its members, which hamper efforts to grow indigenous ministry across the Diocese. Their letter makes the following points –

"The SAIPMC, as with most Diocesan Committees is a voluntary committee and has no external personnel support. Included on the Committee are our three Aboriginal ministers: Rev Michael Duckett (Chair), Rev Rick Manton and Pastor Brendon Garlett.

Although each of these members are paid in ministry, they each have churches to oversee and have limited time.

As Chair of the Committee there are many additional demands on Michael Duckett's time with requests from parishes, schools and other community bodies for specific Indigenous ministry support and input. The time demands on Michael and other Indigenous members and limitations of the SAIPMC generally has revealed the need for a person who will specifically drive the vision for Indigenous ministry (and true gospel reconciliation) across our Diocese and beyond.

Although the Committee is thankful for the funding provided through the generosity of the Synod and many supporters, the reality is that this funding falls far short of what is required to develop and sustain viable Indigenous ministries. Without someone able to drive the gospel vision it is difficult to raise the necessary funds to see the vision realised."

5. In the view of SAIPMC, what is needed is for a suitable person to be recognised, authorised and set apart to progress this work. The SAIPMC can assist but is unable to fulfill this need as it operates as a committee of volunteers and functions more in a consultative role than an implementation role.

6. SAIPMC suggests that this role would include coordination of –
 - Training pathways for Indigenous ministry in the Diocese
 - Participate in the planning and development of training pathways for Indigenous people in ministry in a culturally safe environment.
 - Development of financial and accountability structures for Indigenous Churches
 - Currently churches raise their own funds with accountability being managed by their partner churches. The goal would be to develop a process to standardise all formal structures and processes managed by the Indigenous churches.
 - Enhancing cultural awareness and guidance in sensitive matters within the Diocese, eg;
 - Aboriginal spirituality
 - Acknowledgement of Country
 - Smoking ceremonies
 - Property sales and development
 - Indigenous ministry succession
 - Plan, search and develop strategies for ministry succession when pastors move on.
 - Indigenous church planting proposals
 - Provide counsel and guidance on the engagement and consultation with Indigenous communities to prevent mistakes of the past
 - Providing resources and educational material
 - Sorry Day
 - NAIDOC
 - Significant dates on the Indigenous calendar

7. To progress this, Synod is invited to express its in-principle support for the SAIPMC's recommendation that an indigenous person (or persons) be recognised and appointed to lead and represent Indigenous ministry in our Diocese.

8. The Standing Committee should be asked to appoint a committee to develop a plan as to how to progress this, recognising that a staged implementation may be required. The committee would, in close consultation with SAIPMC, consider –
 - (a) the scope of the role,
 - (b) whether this role should be full time or part time, and/or a possible staged implementation,
 - (c) whether there should be Indigenous representation on the Standing Committee,
 - (d) the appropriate form of appointment (eg. Canon, Archdeacon or Bishop), and
 - (e) the funding of this role.

9. To the extent that the recommendations of the committee require ordinances changes, these matters should be brought to the next session of the Synod for consideration.

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

Ordinances passed by the Standing Committee since its last report

(A report from the Standing Committee.)

The following ordinances were passed by the Standing Committee in the period August 2022 to July 2023 –

Cremorne Trust Ordinance 2019 Amendment Ordinance No 24, 2022
Cost Recoveries Framework Ordinance 2008 Amendment Ordinance No 25, 2022
Ingleburn with Glenquarie Variation of Trusts and Amendment Ordinance No 26, 2022
Ingleburn with Glenquarie Mortgaging and Allocation Ordinance No 27, 2022
Fairy Meadow Land Sale Ordinance No 28, 2022
Jamberoo (ACPT Client Fund 0565) Variation of Trusts Ordinance No 29, 2022
Mission Property Fund Ordinance 2002 Further Amendment Ordinance No 30, 2022
Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance No 40, 2022
Anglican Church Growth Corporation (Pilot Program Enabling No 3) Ordinance No 41, 2022
Church Trust Property (Declaration of Certain Purposes and Objects) Ordinance 1979 Repeal Ordinance No 42, 2022
Mona Vale Trust Ordinance No 43, 2022
Woollahra Trust Ordinance No 44, 2022
Paddington Trust Ordinance 2018 Amendment Ordinance No 45, 2022
Anglican Church Growth Corporation Ordinance 2018 Further Amendment Ordinance No 46, 2022
Church Hill Leasing Ordinance 2011 Further Amendment Ordinance No 47, 2022
Dural District Land Sale Ordinance 2019 Amendment Ordinance No 48, 2022
Christ Church Inner West Variation of Trusts and Amendment Ordinance No 49, 2022
Ryde Trust Ordinance 2013 Amendment Ordinance No 50, 2022
Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance No 51, 2022
Cathedral Ordinance 1969 Amendment Ordinance No 52, 2022
Long Term Pooling Fund Ordinance 2012 Amendment Ordinance No 53, 2022
Nomination Ordinance 2006 Amendment Ordinance No 1, 2023
Interpretation Ordinance 1985 Amendment Ordinance No 2, 2023
Christ Church Inner West (Five Dock Urban Renewal) Trust Ordinance No 3, 2023
Cronulla Variation of Trusts and Land Sale Ordinance 2022 Amendment Ordinance No 4, 2023
Wollongong Variation of Trusts and Amendment Ordinance No 5, 2023
Nomination Ordinance 2006 Further Amendment Ordinance No 6, 2023
Regions Ordinance 1995 Amendment Ordinance No 7, 2023
Sydney Diocesan Sickness and Accident Fund Ordinance 1969 Amendment Ordinance No 8, 2023
Clergy Removals Fund Ordinance 2003 Amendment Ordinance No 9, 2023
Synod Fund (Living Faith) Application Ordinance No 10, 2023
Canterbury with Hurlstone Park Variation of Trusts and Amendment Ordinance No 11, 2023
Carlingford and North Rocks Easement Ordinance No 12, 2023
Wentworthville Easement Ordinance No 13, 2023
Sans Souci Trust Ordinance No 14, 2023
Unichurch (UNSW) Trust Ordinance No 15, 2023
Anglican Church Growth Corporation Ordinance 2018 Amendment Ordinance No 16, 2023
Campbelltown Trust Ordinance 2016 Amendment Ordinance No 17, 2023
Miranda Trust Ordinance 2015 Amendment Ordinance No 18, 2023

Sutton Forest Trust Ordinance No 19, 2023

Synod Estimates Ordinance 1998 Amendment Ordinance No 20, 2023

Sydney Diocesan Services Ordinance (Interim Membership Arrangements) Ordinance No 21, 2023

Safe Ministry Board Ordinance 2001 Amendment Ordinance No 22, 2023

South Head Variation of Trusts and Amendment Ordinance 2021 Amendment Ordinance No 23, 2023

Wollondilly Land Sale and Mortgaging Ordinance No 24, 2023

Figtree Trust Ordinance No 25, 2023

For and on behalf of the Standing Committee.

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

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

Statement of Funding Principles and Priorities 2025 – 2027

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, 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.

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.

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 'siloes' 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 ACPT 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.

The commencement of voluntary assisted dying in NSW

(A report from Anglican Community Services.)

Purpose

1. The purpose of this report is to advise Synod about Anglicare Sydney's adopted strategy of minimum compliance with the *Voluntary Assisted Dying Act 2022 (NSW)* and its ongoing provision of life-affirming services to residents in its homes in opposition to Voluntary Assisted Dying.

Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved at the forthcoming session of Synod 'by the request of Standing Committee' –

'Synod, noting the report "The commencement of voluntary assisted dying in NSW" –

- (a) gives praise and thanks to God for his continued goodness in the provision of care and support to older persons living in residential aged care homes by Anglican Community Services (**Anglicare Sydney**),
- (b) thanks the members of the Archbishop's Working Group on Voluntary Assisted Dying and recommends the Working Group's Report to all who consider the passage of the *Voluntary Assisted Dying Act 2022 (NSW)* (**Act**) to be a tragedy for our society and a profound challenge for the church,
- (c) commends the decision by Anglicare Sydney to continue providing aged care services whilst adopting an approach that refuses to actively support euthanasia but complies with the Act, regulations and guidelines,
- (d) prays for the care and protection of all residents, their families and friends, and the staff, executives, and Board of Anglicare Sydney, as access to voluntary assisted dying becomes available on 28 November 2023 and beyond, and
- (e) reaffirms its opposition to voluntary assisted dying and calls on the NSW Parliament to repeal the Act, and failing that to administer the Act in such a manner as to permit faith-based organisations, including residential aged care providers, who oppose euthanasia on the grounds of institutional conscientious objection, not to participate in, facilitate or permit voluntary assisted dying in or at their premises, facilities or services in any way.'

Introduction

4. On 28 November 2023, eligible people will be able to choose to access euthanasia in NSW as set out in the *Voluntary Assisted Dying Act 2022 (NSW)* (**Act**), regulations and guidelines¹. This is despite repeated, ultimately unsuccessful, calls for the Act to be either repealed or amended or for regulatory relief to be given on the grounds of conscientious objection, including by Synod, the Sydney Diocese, Anglican Community Services (**Anglicare Sydney**) and others.
5. As an operator, Anglicare Sydney will be required to allow voluntary assisted dying (**VAD**) in Anglicare Sydney's residential aged care homes from that time. This obligation creates significant theological and practical issues.
6. Anglicare faced a difficult choice to either comply with the Act or withdraw from providing care and support to older persons in its residential aged care homes. In response, the Archbishop established a *Working Group on Voluntary Assisted Dying* to consider the theological and practical issues and

¹ NSW Health has not issued the regulations or guidelines as at the date of this report.

to make recommendations to the Board of Anglicare Sydney and the Archbishop as President of Anglicare Sydney.

7. Anglicare's adopted position is that VAD will NOT be available at its residential aged care homes insofar as the Act allows. Policies and procedures have been developed to ensure this position is clearly communicated to all whilst ensuring strict compliance with Anglicare Sydney's obligations under the Act.
8. This report informs Synod about Anglicare Sydney's adopted strategy of minimum compliance with the Act and its ongoing provision of life-affirming services to residents in its homes in opposition to VAD.

Archbishop's Working Group on Voluntary Assisted Dying

9. The *Report of the Archbishop's Working Group on Voluntary Assisted Dying* (the **Report**, at Attachment 1) makes recommendations on the theological and practical issues confronting Anglicare Sydney to the Board of Anglicare Sydney and the Archbishop as President of Anglicare Sydney. The Archbishop established the Working Group in 2022, and Synod and others were invited to comment on the theological issues and implications of VAD.
10. The Report clearly sets out the biblical, theological and ethical "...considerations (that) have led Christians to consistently oppose the practices of physician-assisted suicide and euthanasia in the strongest terms, as essentially varieties of murder." The risks VAD represents to caring for the vulnerable, as commanded, is also considered. Finally, the Report discusses discerning between obeying God and honouring His established authorities.
11. The two pressing issues considered in detail were, one, would Anglicare Sydney be complicit if it complied with the Act, and two, does VAD intolerably corrupt the provision of residential aged care?
12. The Working Group concluded that Anglicare Sydney would not be complicit because the Act made VAD legal and provided that Anglicare Sydney made its opposition and non-active participation clear. As is discussed in the Report, the practice of VAD may eventually lead to a degree of corruption such that Anglicare Sydney would need to exit providing residential aged care, but this is not yet the case. Therefore, the recommendations are that Anglicare Sydney carefully monitors and evaluates the impact of VAD once it commences, develops policies and procedures that make clear its opposition and refusal to provide active support and continues, with others, to seek the overturning of the Act. Finally, the Report challenges Anglicare Sydney to respectfully, in compliance with the law, seek to dissuade residents from accessing VAD by "deed and word".
13. The Board of Anglicare Sydney commends the Report to Synod and all who agree that the passage of the Act and similar legislation is "a tragedy for our country and a profound challenge for the church".

How Anglicare Sydney is responding

14. As an operator, Anglicare Sydney will be required to allow euthanasia to occur in its residential aged care homes from 28 November 2023. Critically, under Sections 90-97 of the Act, residential aged care facilities must not hinder access to information, people providing information, a medical practitioner making assessments, and a person delivering, witnessing or administering VAD drug(s).
15. Having considered the Report and the ethical, practical and financial implications of alternatively exiting residential aged care, the Board of Anglicare Sydney decided insofar as the Act allows, VAD will NOT be available at its residential aged care homes, and the organisation and all staff will NOT actively participate in the provision of any VAD services. Policies and procedures have been developed to ensure this position is clearly communicated to staff, residents and prospective residents while ensuring Anglicare Sydney strictly complies with its obligations under the Act, regulations and guidelines.

16. To ensure compliance, Resident /Service agreements and contracts are being updated to confirm that Anglicare does not provide direct VAD services and stipulates that Anglicare staff will not be associated with such activities. Further, the updated agreements and contracts will clarify that the decision, assessment, and enabling act in VAD is a discussion and decision between the resident and their medical practitioner. The changes to agreements and contracts will be communicated to residents well in advance of the commencement of VAD on 28 November 2023.
17. All Anglicare Sydney staff working in its residential aged care homes will not initiate discussions, provide information or take any active part in a resident's VAD process, including subsequent steps. These prohibitions are permitted under the recognition of staff's right to conscientious objection and by the prohibition on caregivers initiating VAD discussions in Division 4 of the Act.
18. Anglicare Sydney is committed to the alternative, the excellent delivery of exceptional end-of-life palliative care services, holistically supporting a person's physical, emotional, and spiritual well-being through to the last stage of life and post-death. Anglicare Sydney will offer and support life-affirming choices for residents and provide chaplaincy support to residents and their family/friends, respecting their right to choose, thereby supporting them with maintaining their dignity through respecting their choice if and when a VAD decision has been made.
19. A VAD Readiness Steering Committee of senior executives has been established, reporting regularly to the Board's Care and Clinical Governance Committee and the Anglicare Sydney Board.

What's Next?

20. As NSW Health continues to disclose details of its full implementation of the Act, Anglicare Sydney is monitoring and, if required, updating its policies and procedures. Anglicare Sydney provides training and support to all staff on the Act and Anglicare Sydney's policies and procedures, supporting the adopted life-affirming position towards VAD. Anglicare Sydney is consulting with other Christian-based organisations in Victoria, Western Australia and Queensland that have successfully continued providing life-affirming care for older persons in a regime where euthanasia is permitted.
21. The Anglicare Sydney Board, with the senior executive team, will continually review the impact of VAD on the care and services it provides, including after the Act commences on 28 November 2023.

For and on behalf of the Board.

GREG HAMMOND OAM
Chairman, Anglican Community Services

17 July 2023

Report of the Archbishop's Working Group on Voluntary Assisted Dying

Executive Summary

- The NSW Parliament passed The *Voluntary Assisted Dying Act 2022* (NSW) (**Act**) on the 19 May 2022. Its provisions automatically commence 18 months after the date of royal assent.
- The theological and practical issues Anglican Community Services (**Anglicare**) faces in grappling with a way forward in response to the Act, and the requirement to allow voluntary assisted dying to occur in Anglicare's residential aged care homes, are significant.
- In this report the Working Group provides some theological and practical reflections, and consequent guidance to the Board of Anglicare, and to the Archbishop as President of Anglicare.
- The Working Group has explored questions raised in its Terms of Reference and has concluded that –
 1. Despite still having to allow access by third parties who will provide voluntary assisted dying services, it is permissible (albeit not desired nor ideal), under certain circumstances and following additional operational considerations, to continue to provide Residential Aged Care.
 2. Anglicare will need to undertake a significant work (including that specified within this report) in preparation for the implementation of VAD in November 2023.
 3. Anglicare should commit to a watching brief and regular reporting to the Executive and Board on this novel unwanted practice. Such reporting should at least include,
 - (a) the impact of VAD within Anglicare facilities, (especially the utilisation and operations of VAD),
 - (b) the impact of VAD on other residents and the community of the Home, and
 - (c) the impact of VAD on the staff and volunteers within the Home.
 4. Consideration should be given to collecting this information as a formal research project.
 5. Anglicare should commit to a formal review of VAD within its Homes. This should be presented to the Board no later than 2 years from the commencement date of the Act.
 6. If Anglicare continues in Residential Aged Care at this time, it should be recognised that the existence of VAD may well become an intolerable corruption to the service, thus precipitating the need for withdrawal from Residential Aged Care provision in the future.
- Although this Act may well have implication for other operations within Anglicare, particularly Independent Seniors Living and Anglicare at Home services, the Working Group decided to focus its attention on the Residential Aged Care context as that most impacted by the legislation. We do, however, note that the theological reflections and moral reasoning articulated here are relevant for Anglicare's internal consideration of the implication of this Act on those operations.

A/Professor Megan Best
The Rev Dr Andrew Errington
The Rev Dr Andrew Ford (Chair)
Mr David Goodhew

The Rev Dr Chase Kuhn
Professor Jonathan Morris
The Rt Rev Dr Michael Stead

2 December 2022

Introduction

The passing of the [Voluntary Assisted Dying Act 2022 \(NSW\)](#) (the Act) has significant practical and ethical implications for Anglicare, and requires considered reflection. This report aims to respond to the Terms of Reference given to the Archbishop's Working Group (Appendix A), and to move towards clarifying both the questions that need further investigation and some of the practical issues that need attention over the coming months as the details of the implementation of the legislation become clearer. It is anticipated that some questions will not be fully resolved until further information about the implementation of the Act is forthcoming from NSW Health.

The [3rd Session, 52nd Synod](#) passed resolution 5/22 in relation to Voluntary Assisted Dying (VAD). Amongst other things it extended an invitation for comments from members of Synod on the theological issues and implications of VAD. No comments were received.

§1 Biblical and theological principles¹ (Terms of Reference (a))

The message of the gospel is a message of freedom from the fear of death. All human beings face death: 'It is appointed for mortals to die once, and after that the judgment' (Heb. 9:27). Death, furthermore, is a prospect that is fundamentally out of our control. For we are only creatures, but death and life are in the hand of the Creator.

'See now', says the Lord:
 ... that I myself am he!
 There is no god besides me.
 I put to death and I bring to life,
 I have wounded and I will heal,
 and no one can deliver out of my hand. (Deut. 32:39)

As the psalmist sees, we stand alongside all creatures in utter dependence upon our Creator:

All creatures look to you
 to give them their food at the proper time.
 When you give it to them,
 they gather it up;
 when you open your hand,
 they are satisfied with good things.
 When you hide your face,
 they are terrified;
 when you take away their breath,
 they die and return to the dust.
 When you send your Spirit,
 they are created,
 and you renew the face of the ground. (Psalm 104:27–30)

Death is a humbling reality, reminding us that we are only creatures and not the Creator.

Yet, for human beings, death is not merely humbling but also threatening and fearful, because we face it not merely as creatures, whose lives have a natural span and finitude, but as sinners. 'The sting of death', writes the apostle Paul, 'is sin' (1 Cor. 15:56). We face death, therefore, as a gateway to ultimate loss, as those who have failed to live as we were made to and so stand condemned and under the wrath of God.

However, as the book of Hebrews tells us, the Lord Jesus Christ, the Son of God, shared our human nature and condition, 'so that by his death he might break the power of him who holds the power of death – that is, the devil – and free those who all their lives were held in slavery by the fear of death' (Heb. 2:14–15).

¹ For a more detailed discussion of some of these points, see Rev Dr Andrew Errington, 'Against "Voluntary Assisted Dying"', <https://ccl.moore.edu.au/resources/against-voluntary-assisted-dying-andrew-errington/>; Bishop Michael Stead, 'Why We Must Oppose Assisted Suicide,' <https://sydneyanglicans.net/news/why-we-must-oppose-assisted-suicide/51678>; Rev Dr Chase Kuhn, 'Euthanasia and a Different Sort of Compassion,' <https://sydneyanglicans.net/news/euthanasia-and-a-different-sort-of-compassion/51587>; Dr Megan Best, 'Palliative Care and the Art of Dying Well,' <https://au.thegospelcoalition.org/article/palliative-care-and-the-art-of-dying-well/>

'Do not be afraid!' declares the risen Lord, 'I am the First and the Last. I am the Living One: I was dead, and now look, I am alive forever and ever! And I hold the keys of Death and Hades' (Rev. 1.17–18). 'Thanks be to God! He gives us the victory through our Lord Jesus Christ' (1 Cor. 15:57).

Christ's conquest of death brings the freedom to face death without fear, to submit to it and to face it with confidence and hope, as a final trial through which we must pass, and beyond which lies glory. It allows us to accept and even to welcome death when it comes, because of that to which it leads us (Phil. 1:23), in hope of the day when Death will be 'swallowed up in victory' (1 Cor. 15:54) through resurrection.

As a correlate of this understanding of death, the fear of death, and the gospel's promise of freedom and life in Christ, the Christian tradition understands suicide and assisted suicide as forbidden by the sixth commandment, 'You shall not murder' (Exod 20:13; Deut 5:17). Although this commandment does not prohibit every form of killing – in the Old Testament and throughout much of Christian tradition, some killing in war and in judicial punishment has been seen as lawful – it is a clear prohibition of private killing. This commandment recognises that the deliberate taking of human life is a special boundary that must be carefully safeguarded because human beings are created in God's image (Gen. 1.27; 9.6). Stories of suicides and assisted suicides in the Bible therefore all reflect a clear sense of shame and failure (see Judg 9:52–4; Judg 16:28; 1 Sam 31:1–6; 1 Chr 10:1–6; 2 Sam 17:23; 1 Kings 16:18; Matt 27:3–5).

In the light of this Biblical witness, the Christian tradition has mostly maintained that suicide is unlawful, a forbidden breach of the commandment not to kill, a kind of 'self-murder'. Augustine's judgment represents the mainstream of the tradition: 'if no one has a private right to kill even a guilty man ... then certainly anyone who kills himself is a murderer'.²

At stake is the fundamental conviction that it is the prerogative of God to take human life. The practices of suicide, assisted suicide, and euthanasia represent a temptation to take the bounds of human life into our own hands that must be resisted, even though various practices of modern medicine can make it appear that such resistance is no longer meaningful – practices such as screening embryos, and prolonging life through artificial support. The Bible's understanding of suffering and endurance depends on the acceptance of limits to the legitimate scope of our control of our own life.

The pastoral realities of suicide are, of course, deeply complex, and painful. Yet pastoral practice is assisted, rather than impeded, by clarity on this foundational principle, even if there are many further issues to discuss, most especially including the challenges of mental ill-health. And the principle is of great importance when it comes to issues of public law and institutional practice.

These considerations have led Christians to consistently oppose the practices of physician-assisted suicide and euthanasia in the strongest terms, as essentially varieties of murder. In addition, these practices raise grave public-policy concerns, especially relating to the care of the vulnerable. The difficulties involved in adequately safeguarding these practices, ensuring transparency, protecting against the corruption of medicine, and the risks they pose to people affected by various kinds of disabilities, are well-documented.³ The example of Christ's care for the weakest and most invisible, and the biblical exhortation to give special attention to the weak and the needy (e.g. Matt. 25:31–46), give these considerations a special weight.

Although some have argued in recent years that euthanasia and physician assisted suicide are in fact permissible for Christians,⁴ these arguments have not been widely regarded as persuasive. In general, the Christian church remains widely opposed to physician-assisted suicide and euthanasia, which are the practices involved, respectively, in self-administered and practitioner-administered 'voluntary assisted dying' (the euphemistic terminology adopted in the Act). The Diocese of Sydney has consistently opposed the legalisation of these practices on grounds of principled opposition and good public policy.⁵

² Augustine, *City of God* I.17 (trans. H. Bettenson; Penguin, 1984), p. 27.

³ See for example, David Albert Jones, Chris Gastmans, and Calum MacKellar, eds., *Euthanasia and Assisted Suicide: Lessons from Belgium* (Cambridge University Press, 2017). For a summary of the public policy issues, see Andrew Errington, 'Against "Voluntary Assisted Dying"'; and Megan Best, "Assisted Dying Laws: Is suffering still the main problem?" <https://www.case.edu.au/blogs/case-subscription-library/assisted-dying-laws-is-suffering-still-the-main-problem>

⁴ See, most notable, Paul Badham, *Is there a Christian Case for Assisted Dying: Voluntary Euthanasia Reassessed* (London: SPCK, 2009); and Jonathan Romain and George Carey, 'There is nothing holy about agony: religious people and leaders support assisted dying too', *BMJ* 374.2094 (2021): <https://www.bmj.com/content/374/bmj.n2094>.

⁵ As recently expressed in its [submission](#) to the NSW Parliaments, Standing Committee on Law and Justice, *Provisions of the Voluntary Assisted Dying Bill 2021*- Submission No 42.

Christians are called to honour human institutions and to submit to governing authorities (Rom. 13:1–7; 1 Pet. 2:13–17), for the fundamental task of political authority to secure a limited space of peace and freedom is of service to the mission of the gospel (1 Tim. 2:1–4). Holy Scripture also testifies, however, that political authority can exceed this task. The kings of the earth can ‘band together’ against the Lord and his Messiah (Psalm 2:2; Acts 4:25–26). When this happens there may be moments when Christians must refuse to obey what is asked of them, though even this may often be done with a spirit of respect for authority (Acts 4:18–22; 5:27–32).

When laws are made, therefore, that Christians know to be unjust, we are faced with a complex task of discerning how we may obey God and still honour the authorities God has established (Rom. 13:1). Sometimes this may mean the gracious acceptance of the consequences of the disobedience, as we see with the apostles in the book of Acts (Acts 4:19). At other times it may mean withdrawing from forms of public service that we are no longer able, in good conscience, to undertake. In the context of modern Australia, it often entails negotiation with government to find a pathway to forms of action that are mutually acceptable.

§2 Ethical questions raised by the Act (Terms of Reference (b))

These considerations must make us regard the passing of the NSW Act, and of the similar Acts passed over the last few years in other Australian jurisdictions, as a tragedy for our society and a profound challenge for the church. What must now be considered is what practical, pastoral and theological responses this legislation calls for. Although it is not the task of the working group to consider these responses in all their breadth, it is worth noting that the practice of VAD within our society will raise many pastoral challenges. The change of law puts into the hands of an individual a decision with the gravest moral significance, and this will have serious impacts upon the life and practice of our churches. Christians will face decisions for themselves and their loved ones. Families maybe painfully divided. Churches and church leaders will need to consider questions of church discipline.

Turning now to the impact of the legislation on Anglicare, the first thing to recognise is the complexity and uncertainty of the issues facing Anglicare.

a) Complexity

The complexity of the issues facing Anglicare is a product of both the distinctiveness of the Residential Aged Care setting and the legislation itself. Anglicare has a long history of caring for the frail elderly within our society, including through the last phases of life until death. Although this care can and does happen in people’s private homes, the primary sphere upon which this legislation will have an immediate impact is Residential Aged Care. This is not only because this is a specific focus of the legislation, but also because it is where Anglicare has some control and influence with respect to the physical site, and some direction and responsibility for the provision of care services provided to residents in these sites. This stands alongside the reality both in regulation and expectation that such an Anglicare site has become for the resident their home. Both these realities – that the location in view is both a property controlled by Anglicare and an individual person’s home – shape the legislation and create complexities in considering possible responses to it⁶.

The provision of medical services in Residential Aged Care is also complex. Primary health care services in facilities run by Anglicare are not simply a service provided by Anglicare to the resident, but rather a provision of service requested and authorised by external health care professionals. Anglicare does not employ physicians (General Practitioners, Geriatricians etc). Rather, residents (or their Person Responsible) maintain a ‘private’ arrangement (albeit sometimes facilitated by Anglicare), with primary external health care professionals of their choosing. It is these health practitioners who prescribe treatments for residents in Anglicare Homes. In normal operational circumstances suitably qualified Anglicare staff (e.g. Registered Nurses and the like) do undertake procedures and administer medications as prescribed by these physicians. In this portion of the administration of health care Anglicare has manifest control.

Regarding the legislation itself, positively, the Act clearly makes room for a residential facility to refuse ‘to provide services relating to voluntary assisted dying at the facility....’ [§89.1]. It further specifies that this includes refusing to ‘participate in the request and assessment process’; ‘participate in an administrative

⁶ We note that Anglicare is committed to ensure that ‘facilities’ are the resident’s ‘home’. Amongst other things this happens through, ensuring an excellent standard of care, facilitating of real community, and building a culture of belonging. As such Anglicare always refers to its residential aged care facilities as “Homes”.

decision'; 'prescribe, supply, or administer a VAD substance'; 'store a VAD substance'; or 'be present at the time of administration or self-administration' [§89.2]. On the face of the legislation, therefore, Anglicare will apparently be free to not actively engage in the direct delivery of VAD services.

It is worth registering a caution at this point, however. This issue of storage is complex. For if residential facilities are free to refuse to store VAD substances, what will happen to them? There are clear potential conflicts between the legislative obligations residential facilities have relating to the storage of dangerous drugs and the freedom to refuse to store a VAD substance. This issue awaits clarification, hopefully in regulations to come prior to the commencement of VAD.⁷ This issue is not insignificant, because it may represent a moral step into a position of tacit, active support for VAD. This issue is explored below.

What the Act does require of residential facilities is, first, that they 'not hinder' a person's 'access at the residential facility to information about voluntary assisted dying' [§90.2]. This 'not hindering', however, does not appear to mean the active provision of information, because the following point requires the facility to provide access to a person who can provide the relevant information [§90.2]. The only information a residential facility must provide appears to be information about the fact that the facility does not provide VAD services. This information must be provided in an effective way [§98]. Secondly, the Act requires that the facility permit access to VAD services through VAD practitioners [§§91–97], which extends to permitting access for an external health practitioner to administer a VAD substance or to deliver a VAD substance for purposes of self-administration.

The requirements of the Act that residential facilities allow access to information about voluntary assisted dying and to the provision of these services in their facilities raises instinctive ethical concerns. It is useful to begin by clarifying two different kinds of concern.

b) Complicity

The first is the concern raised in the Terms of Reference for the working group that this requirement might make Anglicare 'complicit in the delivery of the services in a way which would be contrary to the teaching of the Bible'. Complicity is primarily a legal category, with highly specific qualifications. It is worth clarifying that there is no prospect of Anglicare being legally complicit because the action in question is no longer a crime. However, the term is also used in broader moral terms to describe the way a moral agent may be 'objectionably involved' in an immoral act without their being directly responsible for it.⁸ This may happen in a range of ways. Most straightforwardly – and this is the primary way complicity functions at a legal level – an agent can be complicit in an act if the act is done with their assistance or encouragement. If I say to someone, 'Go on, shoot him', and he does, then I am complicit in the shooting. However, moral complicity also seems to extend to wider forms of involvement. An agent might also be felt to be complicit through a failure to take action to prevent the evil act occurring that the agent might reasonably have taken. If I know that a robbery is about to take place and fail to alert the police, I might be felt to be morally complicit in some wider sense. Here, however, things get complicated. In this situation, the obligation that, say, a frightened spouse of the robber must alert the police is different to the obligation someone in a position of power and security would have. One person's silence might be judged objectionable when the other's might not because of further considerations.

Someone might also be considered to be complicit in some sense if they facilitated an evil act. If, despite the fact that I know my flatmate is an alcoholic, I leave bottles of wine around the house in obvious places, I might be considered to be complicit in his ongoing addiction. If a rector or school principal allowed a known paedophile to occupy a role looking after children, they might be considered complicit in any subsequent abuse. In certain conditions, each of these examples could be considered instances of wilful negligence; but complicity might be felt to be the right term if these risks were undertaken with a clear awareness of the likely consequences. An organisation might be regarded as complicit if they knowingly allowed their premises to be used for human trafficking – this is clearly a form of morally objectionable involvement in the action.

⁷ Under the Act the VAD substance will be a Schedule 4 or Schedule 8 poison [§7.1]. These drugs have a variety of medical uses and are highly regulated. In normal operations they are securely stored by Anglicare. Upon prescription by a primary health care provider, these drugs would only be dispensed and administered by authorized Anglicare personnel. We note that §79 of the Act, which concerns the storage of VAD substances, appears to be in conflict with the regular practice in a residential aged care facility. However, §14 reads, "**Relationship with Poisons and Therapeutic Goods Act 1966 and Drug Misuse and Trafficking Act 1985:** If there is an inconsistency between a provision of this Act and a provision of the *Poisons and Therapeutic Goods Act 1966* or the *Drug Misuse and Trafficking Act 1985*, the provision of this Act prevails to the extent of the conflict or inconsistency."

⁸ The phrase is taken from Neal Tognazzini and D. Justin Coates, 'Blame', *Stanford Encyclopedia of Philosophy*: <https://plato.stanford.edu/entries/blame/#MorAge>

This final example draws us closer to the issue facing Anglicare. Does the legal requirement to allow access to VAD information and services by external parties put Anglicare in a position of complicity in this way? Notice, however, two important differences from the example. First, the choice to allow access does not belong to Anglicare but has been taken out of its hands by the legislation. The only choice Anglicare has is whether to operate residential aged care facilities given this requirement. And even this is not a simple choice, because for a range of reasons, including existing commitments to residents and financial concerns, such a step could not reasonably be taken prior to the legislation coming into force.

The second difference is that the morally objectionable actions in question now have a different legal status. Human trafficking is a criminal act, but the provision of VAD services is not. This significantly complicates the issue of complicity because it alters the public context of the act, and the expectations the organisation may have of other agents. In a previous generation, a hotelier might have been felt to be complicit in sexual immorality if she permitted unmarried guests to share a bedroom. It would be hard to maintain the same judgment now. The reason is that the public context has changed. The hotelier can no longer count on widespread social support for her action, and the accompanying sense of shame for the people involved. This means that her permission no longer represents an active enabling of sexual immorality, and the refusal of permission might involve costs to her that are no longer reasonable to expect in such a public context.

Returning, then, to Anglicare, there are reasons to suspect that the legislative requirement to allow access to euthanasia services will not put Anglicare in a position of complicity in relation to the delivery of VAD. Anglicare will apparently be in a position where it is required only to signal that it does not provide VAD services, to allow others to provide information to residents 'if asked' [§90.2. b], and to allow others to enter its facility in order to engage with residents on this issue, make decisions and administer VAD substances. Were Anglicare free to refuse access to information and VAD, the decision not to do so would arguably put Anglicare in a position of complicity; but this is not the situation Anglicare is in. There is no sense in which Anglicare would be actively enabling euthanasia and physician-assisted suicide. As long as Anglicare is free to make clear that it does not provide VAD information and services and does not support them other than as required by the legislation, it is hard to see how this involvement could be considered a form of complicity.

That said, it is worth recognising that the complexity of this argument means that there may well be people, including concerned parties such as Anglicare staff and residents, who will continue to think that for Anglicare to permit VAD on its premises does constitute a form of objectionable involvement. The moral significance of such felt convictions must be respected and may play a role in creating a situation in which the ongoing provision of residential aged care by Anglicare becomes extremely difficult. This leads us to a second kind of ethical concern.

c) Intolerable corruption

The concern about complicity is not the only kind of concern raised by the Act. A second concern is that this development constitutes what we might call an intolerable corruption of the practice of providing residential aged care in Australia. As noted above, the decision over which Anglicare does have some choice is the decision to continue to operate residential aged care facilities. Its commitments to existing residents notwithstanding, Anglicare does have the freedom to cease providing this care over time. It might, therefore, be argued that the requirement to allow access to information about and services relating to VAD so corrupts the practice of providing residential aged care that Anglicare ought to make use of this freedom. Recalling for the sake of analogy the example noted above, a Christian hotelier might decide that the changed public expectations about sex and marriage had so poisoned the work of operating a hotel that it was no longer a good thing to do.

There are a number of things to say about this suggestion. The first is that this is a question that will have to be discerned over time. The extent to which the practice of VAD will corrupt the work of providing aged care is not yet clear. It will depend upon the details of implementation, which are not yet available, and upon the lived reality of putting them to work in different contexts. In any case, Anglicare could not cease operating aged care facilities quickly. This, therefore, should be seen as a question to revisit and/or pay attention to over time.

Secondly, we should beware of adopting an implicit logic of pollution, according to which the mere proximity to certain kinds of evil acts is felt to be intolerable. Although this logic is easily adopted, it is not deeply Christian. The Christian life is not lived according to a logic of clean and unclean, because it is not from outside, but from within, that one is defiled (Mark 7:1–23). Christ does not ask the Father to take his disciples 'out of the world', but to protect them from the evil one and to sanctify them while they journey within it (John 17:15–17). The truth is that no church, home, community, or aged care facility is free of evil;

we should beware of assuming that the presence of this imposed evil, which has special public prominence, is uniquely corrupting.

Thirdly, that said, it should be acknowledged that the requirements noted, despite their minimal nature, may pose real risks to the practice of providing aged care. The presence of VAD discussions and practitioners may have a range of impacts upon the culture and experience of residential facilities. It may distort perceptions of Anglicare staff, or damage residents' sense of the safety of their home. It may complicate and add stress to the role of the facility manager, as the one who has to navigate the provision of access and information, which may in turn hinder the ability of Anglicare to find suitable staff for this already stressful role. It may also have profoundly difficult impacts upon the practice of pastoral care for the dying. Chaplains and other staff providing pastoral care will face extremely challenging decisions about how to care for those ending their life by euthanasia or assisted suicide. Such situations can be conducive of forms of moral injury, and Anglicare will need to invest significant energy and time in the creation of policies and procedures for such situations. Additional challenges for Anglicare are easy to envisage, such as responding to the event of a malfunction in the administration of a VAD substance, an issue known to cause acute stress in emergency departments. These are some of the matters that will need to be thought through, and watched, as time proceeds and further details emerge. This leads us to the courses of action open to Anglicare at this juncture.

§3 Courses of action to be considered by Anglicare (Terms of Reference (c), (d), and (e))

Anglicare has had a longstanding public opposition to euthanasia. This was most recently expressed in its submission to NSW Parliament's Standing Committee on Law and Justice, Provisions of the Voluntary Assisted Dying Bill 2021- Submission No 55, in which Anglicare outlined its desires and intentions with respect to the provision of care. A summary of these commitments is contained in Appendix B.

From the date of commencement, some residents may well commit suicide through the provision available in this Act while residing in Anglicare's Homes. Considering what has been discussed, if Anglicare is to continue to provide residential aged care, it will need to undertake a significant body of work to ensure that it can both provide the kind of life-affirming care it desires to give to residents in its facilities, up to and including the end of life.

Given that the practice of VAD is antithetical to Anglicare's ethos of care, and moreover will potentially undermine the practical outworking of that ethos, Anglicare will need, at a minimum, to make significant efforts, invest appropriate resources, and potentially significantly transform its current operations to ensure that the desires and commitments expressed in its submission (see Appendix B) are not only aspirational but are clearly and consistently a reality in each of its residential aged care facilities.

It should be noted, however, that a decision to withdraw from providing residential aged care cannot be ruled out at this point. To be sure, such a decision should not – and indeed could not – be taken lightly. It would come at the significant cost of forgoing all the good Anglicare does both in terms of care, the provision of Christian ministry and the evangelistic fruit that is abundant in our residential aged care homes. It would also be extraordinarily costly and difficult.⁹ However, such a course of action cannot be categorically ruled out, as there remain, as discussed above, significant unanswered questions and ambiguities that could result, perhaps quickly or perhaps over a longer period, in Anglicare's ongoing provision of residential aged care becoming untenable.

Bearing all this in mind, at this stage we believe that Anglicare should consider the following courses of action.

a) Build upon existing commitments to palliative care

The single most important response Anglicare must take is to continue and to build upon its existing commitment to palliative care. This includes commitment to ongoing active service improvement, and investment in skilled and experienced palliative care practitioners. Anglicare should ensure that its aspirations for excellent palliative care are consistently met in all its residential aged care homes. This will

⁹ The financial liabilities involved in a rapid exit from Residential Aged Care would deprive Anglicare of the ability to provide the vast majority of their other benevolent community services, such as Food and Financial services and Chaplaincy.

act as a preventative measure against VAD and ensure that opposition to VAD can be voiced and sustained with integrity.

b) Advocate for Legislative reform and Regulative clarity

Anglicare alongside the Diocese should continue to call on the NSW Government to remove the obligation of all residential aged care providers to allow VAD on their premises, and to provide adequate and timely access to palliative care for all NSW citizens. Anglicare should also proactively engage with those developing Regulations under the Act and other implementation guidelines, to ensure that the concerns identified in this paper (such as inconsistencies around storage of VAD substances) are clarified.

c) Review and monitor developments

Anglicare should develop a plan for reviewing and monitoring the implementation of the legislation and its ongoing impacts. The roll-out of the legislation needs to be watched with care, and then significant impacts will need to be tracked. It will be important that Anglicare, as far as it is able, is aware of whether and how many requests to access VAD are made within its homes, how these requests are responded to, the outcome of such requests (in terms of pursuing VAD or non-completion of the VAD pathway) and assessment of the impact of the process upon staff and other residents.

Anglicare could consider advocating for and resourcing research on these matters and consider addressing the quality control measures above as a research project, the result of which could be published as an academic journal article, therefore raising relevant issues for academic and community debate. In the planning and implementation of such research, care would need to be taken to ensure any such research would not impinge on either the provision of quality care, the culture and environment of the Home, or unnecessarily impact on the commercial setting of the Home. Care would also need to be taken to ensure such research was not at cross purposes with other responses Anglicare will need to make in response to the Act (e.g. its stance towards communication concerning VAD). Issues of staff and patient confidentiality should be addressed by a standard research protocol. Approval of the protocol by a Human Research Ethics Committee would be required if the research was to be published in an academic journal. It should be noted that the ethical approval for such a process would ideally need to be in place prior to the implementation of the Act.

Once the implementation regulations have been produced, and prior to the commencement of the Act, Anglicare should conduct an internal policy and procedure review. This assessment should give special attention to the facility manager and their particular responsibilities arising under the Act and its provisions.

Anglicare should also commit to a formal review of VAD within its residential aged care facilities once VAD has been established but well before any normalisation of the process makes such an assessment difficult. A report on such should be presented to the Board no later than 2 years from the commencement of the Act. In due time a legal risk assessment of the Act and any proposed operational responses will also be required.

d) Development of policies and procedures

Anglicare should immediately begin to develop policies and procedures to enable the organisation to meet the various challenges posed by the legislation. At least the following warrant attention:

- Policies and procedures for all staff concerning the organisational position of non-participation in VAD. This should form part of Anglicare's Code of Conduct.
- A communication strategy that would fulfil the Act's requirements for provision of information concerning VAD. The Working Group discussed whether this could be done in pre-admission information given to prospective residents, and then the same reissued on the allocation of a bed. Such communications could be within an information flyer detailing Anglicare's life affirming care service offering, including Palliative care. The information on VAD could come with a note about the organisation's in-principle opposition, and non-provision of these services, but then pointing people (as required by law) to information in the form of a link to an appropriate NSW Health website (e.g. <https://www.health.nsw.gov.au/voluntary-assisted-dying>). When a resident asks for information concerning VAD, they could be directed back to the already provided information. Note that legal review of these procedures would be required to ensure that they do not contravene the provisions in the Act regarding raising the topic of VAD with residents.

- Policies and procedures that ensure the safety of all in the Home, and the provision of life-affirming care for all residents especially as this risk profile changes with the introduction of VAD. Things to be considered include:
 - security of VAD substances and ensuring non-accessibility without the need for Anglicare staff to be involved in the storage of such;
 - active monitoring process implemented designed to detect coercive practices with respect to others encouraging a resident to undertake VAD;
 - ensuring life-enriching care; cultivating caring compassionate communities that honour life and appropriately grieve death.
 - ensuring that Anglicare facilities are not used for gatherings to “celebrate” the termination of life, such as a “pre-wake”.
- Procedures should be developed for misadventure or malfunction in the administration and effect of the VAD substance. Life-affirming care should be the default position here, however this would also need to consider any Advanced Directive in place. A standard policy should be in place for when transfer to hospital is required for specialised medical attention.
- Policies and procedures relating to the desirability and use of Advance Directives.
- Practical guidance and appropriate ministry tools (rites, rituals etc) should be developed for Pastoral Care and Chaplaincy personnel (staff and volunteers).
- Policies and procedures relating to the care and support of staff and residents who are connected to people dying by VAD. Anglicare should be aware of the risk of moral distress and take necessary steps to provide a safe working environment considering this risk.

e) Development of a pastoral strategy for responding to requests for VAD

Anglicare should carefully develop a pastoral strategy for responding to requests for VAD. It should be noted that a request for hastened death at the end of life is well known to be an expression of distress and not necessarily a desire to receive VAD. Therefore, when a resident expresses a request for hastened death, whether or not a specific reference to VAD is included, the appropriate response from Anglicare should include the following:

1. Explore the circumstances which have prompted this request and address any problems which are identified.
2. Ensure that pastoral care is involved in resident care.
3. Ensure that the resident is referred to high quality palliative care.
4. Respond respectfully and compassionately to residents’ questions about VAD.
5. Assure residents that they will never be abandoned.

Under the Act Anglicare has no legal right to prevent permanent residents from independently accessing VAD services.¹⁰ However, Anglicare may wish to dissuade residents from doing so by deed and by word.

Dissuasion respects the autonomy of an individual by regarding them as open to thoughtful reflection. Christians recognise respect for autonomy as due to all mentally competent human beings who are made in the image of God and as such are free to choose to access legally available procedures.¹¹ Respect does mean a willingness to accept that others may come to a judgement with which we do not agree, but it does not mean unquestioning reverence for every expressed desire. Respect, rather, can encompass a willingness to engage with a person and to give them space to come to a considered judgement, including putting before them reasons to consider a different course of action.

¹⁰ Moreover under the [The Aged Care Quality Standards](#), which Anglicare must fulfil to remain an approved Aged Care provider, the first and core standard is, Standard 1: Consumer dignity and choice. The respect due to someone under this standard also extends even to an individual making choices and decisions that may even put themselves in harm’s way. This is often referred to as ‘[dignity of risk](#)’.

¹¹ That said, even apart from legislative restrictions, autonomy is never completely unfettered. In certain circumstances we can insist on the imposition and acceptance of restrictions in order say, for one to be a member of a particular association with others (like a church congregation) or insist on restrictions to continue to enjoy the use of or cohabitation in a ‘privately’ owned location. In a real sense in both these examples the individual chooses to set aside their freedom and be bound by another’s choice. These avenues for restricting autonomy apart from the constraint of the law do not strictly or better still simply apply to Anglicare.

Reasons to dissuade someone from pursuing VAD

There are in fact numerous reasons why it might be right to seek to dissuade people from pursuing VAD. These include the following:

i) VAD legislation ignores research relevant to requests for hastened death

Research has found that when patients express their fears at the end of life, healthcare staff often misinterpret this fear as a request for euthanasia when it is really intended to be a cry for help.¹² The appropriate response to a request for hastened death is therefore to ask what is wrong. Research shows that requests for euthanasia and physician assisted dying are usually due to undiagnosed depression, demoralisation, loneliness, fear of being a burden or lack of support.¹³ All these issues can be addressed with comprehensive care. Physical pain is an uncommon reason for a request of euthanasia and uncommon at the end of life when high quality palliative care is available. Patient desires are known to fluctuate over time, including desires for hastened death.¹⁴ That suggests that even if patients request euthanasia, they may have changed their mind if they had spent more time considering their decision.

ii) VAD legislation is misrepresented by government as healthcare

The government's assertion that prescription of a poison to a person to allow them or assist them to end their life is a form of healthcare is false.¹⁵ The goals of medicine and healthcare involve the preservation of life where possible and comfort care when cure is not possible, while neither hastening nor deferring death. VAD terminology seeks to provide a cloak of medical legitimacy to state sanctioned killing. Both the Australian Medical Association¹⁶ and the World Medical Association¹⁷ are opposed to medical practitioners being involved with euthanasia and physician-assisted suicide, even where they are legal.

Making VAD legal does not make VAD a valid "choice" to replace quality palliative care, although the legalisation of euthanasia and physician assisted suicide removes the imperative for governments to provide good end of life care. The rhetoric in our community about VAD as a "healthcare" choice and the use of euphemisms to mask the reality of the procedure make it important for Anglicare to ensure that residents have an opportunity to understand the evil nature of this project before engaging with pro-VAD personnel.

iii) This (and other) VAD legislation has inadequate safeguards to protect the vulnerable

Despite the efforts of Anglicare and many others to amend the legislation and see more robust safeguards legislated, we are left with an Act with inadequate safeguards. This obliges Anglicare be vigilant with what safeguards are there and to urge caution to residents considering VAD as part of its duty of care to a vulnerable group. Inherent risks in the Act include the following:

- Decision-making capacity of the patient is assumed [§6(2)(b)], a questionable assumption in a population with advanced disease. Cognitive capacity is known to be impacted negatively by factors such as organ failure, medical treatments, and psychological morbidity. Research shows that 35% of people with physical and mental illness may lack capacity to make decisions about their health.¹⁸ There is no requirement for a psychiatric assessment in the legislation to determine whether the patient is mentally competent.

¹² Johansen S, Hølen JC, Kaasa S, Kaasa S, Loge JH, Materstvedt LJ. 'Attitudes towards, and wishes for, euthanasia in advanced cancer patients at a palliative medicine unit.' *Palliative Medicine*. 2005;19(6):454-60.

¹³ Hudson PL, Kristjanson LJ, Ashby M, Kelly B, Schofield P, Hudson R, *et al*. 'Desire for hastened death in patients with advanced disease and the evidence base of clinical guidelines: a systematic review.' *Palliative Medicine*. 2006; 20(7):693-701; Oregon Death with Dignity Act: 2020 Data Summary. Public Health Division, Center for Health Statistics. February 26, 2021.

¹⁴ Chochinov HM, Tataryn D, Clinch JJ, Dudgeon D. 'Will to live in the terminally ill.' *The Lancet*. 1999;354(9181):816-9.

¹⁵ Boudreau JD, Somerville MA. 'Euthanasia is not medical treatment.' *Br Med Bull*. 2013 106:45-66.

¹⁶ AMA Position Statement. Euthanasia and Physician Assisted Suicide. AMA 2016. file:///Users/megan_best/Downloads/AMA_Position_Statement_on_Euthanasia_and_Physician_Assisted_Suicide_2016-1.pdf

¹⁷ WMA Declaration on Euthanasia and Physician-Assisted Suicide. 2019. <https://www.wma.net/policies-post/wma-resolution-on-euthanasia/>

¹⁸ Breitbart, W. 'Depression, Hopelessness, and Desire for Hastened Death in Terminally Ill Patients with Cancer.' *Journal of the American Medical Association* (Dec. 13, 2000); Lepping, P, *et al*. 'Systematic Review on the prevalence of lack of capacity in medical and psychiatric settings.' *J Clin Med (Lond)* 2015; 15(4).

- The eligibility criteria include a prognosis of 6 months, or 12 months for a neurodegenerative condition [§16(1)(d)], but the standard of assessment is the balance of probabilities. There is extensive research showing that it is not possible to predict life expectancy with any accuracy,¹⁹ and there is no requirement for VAD doctors to check the records of the patient's own treating doctors to ensure accuracy of medical information. Coordinating or consulting practitioners are not required to be specialists in the patient's illness or the patient's usual doctor [§18].
- Mental illness per se does not disqualify a person from euthanasia [§16(2)(b)]. With this legislation, as long as a person can understand the decision, mental illness (e.g., clinical depression) does not prevent a person from accessing euthanasia or assisted suicide. Treatment of depression in the palliative care setting is effective and we know that thoughts around suicide are not static and resolve when depression is treated.
- A person can make euthanasia requests using "gestures," but these are not specified or recorded [§19(3)(b), §48(3)(b), §57(3)(b)]. If unspecified "gestures" are enough to make a death request, it is the doctor's interpretation of the gestures that prevails.
- The eligibility criterion for suffering is assessed subjectively by the patient and they are not required to avail themselves of any means by which suffering may be relieved before accessing VAD if the means are not acceptable to them [§16(d)(iii)]. Evidence shows that the wish to hasten death reduces in patients who receive good palliative care.²⁰ However, this effect operates only when the patient *receives* the care, not when they are just told about it. In this legislation, the person informing the patient about palliative care options is not required to have any expertise in palliative care, and patients are not even required to have received a referral to palliative care, in order to find out the true extent of options available to them.
- This legislation anticipates problems with identifying coercion and undue influence, as referral to a psychiatrist or psychologist is suggested to assess pressure or duress [§27]. However, the fact that this is not mandated shows that this risk is underestimated. This is of particular concern as elder abuse has been identified as a pervasive problem in NSW by the Legislative Council's report on Elder Abuse released in 2016.²¹ Similar issues were identified in the Australian Law Reform Commission's (ALRC) report on elder abuse released in 2017.²² While the exact prevalence of elder abuse is not established in NSW, the ALRC reported that, at the international level, estimated prevalence rates of elder abuse range from 2-14% and may be as high as 20% in older women. Coercive control is regularly observed by healthcare professionals in the aged care setting, but it is difficult to detect.
- Time between first and final request can be as short as 5 days, or even shorter if the patient is expected to die or lose mental capacity within 5 days [§49]. Research has shown that the desire for hastened death often fluctuates over time.²³ This period between first requesting VAD and receiving it does not allow sufficient time for reflection and determining whether the request for hastened death is permanent.

¹⁹ White, *op.cit.*

²⁰ Breitbart W, Rosenfeld B, Gibson C, Pessin H, Poppito S, Nelson C, *et al.* Meaning-centered group psychotherapy for patients with advanced cancer: A pilot randomized controlled trial. *Psychooncology*. 2010;19:21-8.

²¹ Report 44 – Elder abuse in New South Wales.
<https://www.parliament.nsw.gov.au/lcdocs/inquiries/2387/Report44ElderabuseinNewSouthWales.pdf>

²² Australian Law Reform Commission. Elder Abuse – A National Legal Response. ALRC 2017.
<https://www.attorneygeneral.gov.au/Mediareleases/Pages/2017/SecondQuarter/Building-the-national-response-to-elder-abuse.aspx>

²³ Chochinov, *op.cit.*

Archbishop's Working Group on Voluntary Assisted Dying

Terms of Reference

The issues the Working Group have been asked to consider are:

- (a) a Biblical and theological understanding of:
 - (i) the sanctity of life;
 - (ii) historical Christian views on whether it is legitimate for a person to take their own or another person's life (and, if so, when);
 - (iii) obedience to the law of the land; and
 - (iv) the injunction to care for the vulnerable,as applied to the provisions of the Act requiring an aged care provider to allow voluntary assisted dying to occur in its residential aged care homes.
- (b) if Anglicare complies with Act and permits, and does not hinder, a permanent resident accessing voluntary assisted dying services from a third party, is Anglicare complicit in the delivery of the services in a way which would be contrary to the teaching of the Bible?
- (c) should Anglicare take actions to dissuade or prevent permanent residents from accessing voluntary assisted dying services? If so, what is the range of Biblically and theologically informed actions Anglicare should consider?
- (d) if Anglicare takes all legal steps to:
 - (i) advertise that it does not agree with nor provide voluntary assisted dying services;
 - (ii) inform residents of alternatives to voluntary assisted dying such as palliative care; and
 - (iii) facilitates access to information and delivery of palliative care services,is that a sufficient response despite still having to allow access by third parties who will provide voluntary assisted dying services? If not, what additional steps should Anglicare take?
- (e) if by complying with the Act, Anglicare would be complicit in the provision of voluntary assisted dying services, what other Biblically and theologically informed responses should be considered by Anglicare in relation to:
 - (i) Anglicare's residential aged care services;
 - (ii) Anglicare's home care services; and
 - (iii) the provision of independent retirement living accommodation?

The Working Group may refine, narrow, or augment these questions in its early meetings to ensure the breadth of relevant issues are considered.

Anglicare's position on palliative care

1. Anglicare is deeply committed to excellence in the delivery of end-of-life palliative care services that holistically support a person's physical, emotional, and spiritual wellbeing through the last stage of life. Anglicare has a nurse-led, palliative care team who assist our residential and community-based aged care staff, to provide exceptional end-of-life care to our residents and clients. Anglicare considers physician assisted suicide and euthanasia to be the antithesis of this approach.
2. Anglicare believes that every person is uniquely made in the image of God and has dignity and worth, whatever physical or mental capabilities they possess or whatever circumstances in which they find themselves. For people who are nearing the end of their lives, and/or experiencing physical or psychological pain, a dignified and enriched life includes a right to receive or refuse medical treatment and to be accepted and well cared for by our community.
3. A person's autonomous decisions cannot be viewed in isolation from their relationships, and the expectations placed on them by family, carers, friends, and the community at large. People who are facing life-limiting (terminal) illness have no less dignity and worth in our community than their healthy counterparts, and we resolve to care for people in this situation by restating that they have value and purpose as individuals and as part of our community, even amidst pain and grief. They are not a burden to us, and they are not a burden on our society. We seek to uphold their value and worth by providing excellent palliative care services and honoring a person's decisions regarding their wishes should their body require treatment of significant symptoms, such as pain.
4. We support the process of natural dying, which includes the management of significant symptoms (pain, breathlessness, nutritional needs). The level of intervention required for any individual is based on a collaborative decision between the person dying and their treating physicians. Whilst we are aligned with the Act's intention to provide choices to a person facing a life-limiting illness, we do not agree that dignity and compassion are embedded in a decision to end a life through an act of administering a poison through voluntary assisted dying. We believe that dignity and compassion in such circumstances includes:
 - *Active empathy*: we attempt to understand a person's feelings, experiences and wishes, and act accordingly to assist in supporting their living. We understand and appreciate a person's desire to refuse treatment that would prolong their life and support them in that choice by providing a palliative approach to their care which aims at comfort, inclusive of promotion of advanced care planning.
 - *Honoring a dignified and enriched life*: we speak and act upon our belief that a person who requires intensive physical and/or psychological support is not a burden to us and continues to have inherent value and worth as a person and member of our community. We reinforce to all our residents and clients in this situation that they are valued by us and the community, even when they feel like their lives may be burdensome to others.
 - *Excellent palliative care support*: we provide services to people in residential care homes or in their own homes to compassionately provide comfort and accompaniment and to relieve their physical and psychological pain with a holistic approach.

Although residential care facilities are places of specific health care delivery, at their best our facilities are *homes* for those who live there. For our residents we desire that they find a home within these communities alongside other residents, staff and visitors which are places to experience consistent life-affirming care and to live well to the end.

Parochial Cost Recoveries Ordinance 2023

Explanatory Report

Key Points

- The total Parochial Network Costs for 2024 are expected to be 3.5% higher than in 2023. This is a pleasing result given the large increases in recent years.
- The main factors contributing to the modest overall increase in Parochial Network Costs for 2024 are a reduction in the net cost of the Parish property and liability insurance program as a result of the exclusion of the Synod's contribution to the Cathedral's share of parish property insurance (which will be substantially funded in 2024 from a direct allocation of Synod funds). However, this will be substantially offset by a reduced drawdown in 2024 from the working capital of the Parish Cost Recovery (PCR) Fund 951, just sufficient to cover the increase in the parish related costs of the Office of the Director of Safe Ministry (ODSM).
- The variable PCR charge percentage is expected to increase very slightly compared to 2023. This is a result of the increase in total net operating receipts from 2021 to 2022 (approximately 3.21%) being a little less than the 3.5% increase in Parochial Network Costs from 2023 to 2024.
- The estimated total Ministry Costs per clergy is expected to rise by approximately 4%. This is due to the increase in superannuation and long service leave contributions as a result of the expected increase in the recommended minimum stipend for 2024.
- While these estimates represent the best figures currently available, the proposed Parochial Cost Recoveries Ordinance 2023 allows Standing Committee to set the actual charge for 2024 during Q4 of 2023 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*.
- Information in relation to the Property Income received by each parish in 2022 and the resulting Levy payable in 2024 in accordance with the *Property Receipts Levy Ordinance 2018*, is included in Attachment 2.

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 2024.

Recommendation

2. Synod receive this report.
3. Synod pass the Bill for the proposed Parochial Cost Recoveries Ordinance 2023 as an ordinance of the Synod.

Background

4. The Bill for the proposed Parochial Cost Recoveries Ordinance 2023 (**the Bill**) and this Explanatory Report have been prepared in accordance with the requirements of clause 5B of the *Cost Recoveries Framework Ordinance 2008*. The Bill provides for the charges to be recovered from and levied on parishes in 2024 in a manner that is broadly similar to the actual charges and levies payable in 2023.

5. The details of the components of the cost recoveries charge in respect of parochial network costs and ministry costs under the Bill, and the levy to acquire land for future church sites under the *Church Land Acquisitions Levy Ordinance 2022* 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 2024 are shown in **Attachment 2** to this report.

Parochial network costs

6. The total of the Parochial Network Costs is expected to rise by 3.5% in 2024. The Board of the Anglican Church Property Trust (**ACPT**) have estimated the cost of the parish property and liability insurance program will rise by 4% compared to 2023. However for 2024 a substantial proportion of the cost of the property insurance program for St Andrew's Cathedral (**the Cathedral**) has been removed from the Parochial Network Costs and will be funded with a direct allocation of \$534,000 of Synod funds (in the same way as several specific insurance policies that are applicable just to the Cathedral have been funded in recent years). This represents an attempt to be consistent in the application of the principle agreed for some years that the Cathedral is a Diocesan responsibility. As a result, the estimate of the balance of the parish property and liability insurance program which forms part of the Parochial Network Costs will decrease from \$7,500,000 to \$7,270,472. Offsetting this decrease in the net cost of the parish insurance program will be an inflationary increase in Sydney Diocesan Services' (**SDS**) cost base which will impact the cost of most other programs included in Parochial Network Costs.

Parish property and liability insurance program

7. For 2024, the Standing Committee is proposing to extend the principle of excluding the cost of insuring the Cathedral from the cost of the parish property and liability insurance program. As a result, Synod will be asked to fund the majority of the Cathedral's share of the cost of the normal building insurance (the Industrial and Special Risks (**ISR**) policy covering fire and theft etc up to \$150 million per location) in addition to the two insurance policies specific to the Cathedral – the ISR excess over \$150 million policy and the Liability 4th excess layer policy.
8. The Cathedral's share of the cost of the normal ISR policy is estimated at \$575,000, based on the broker's recommendation that it reflect the proportion of the declared/insured value of the Cathedral relative to the declared/insured value of all property in the Diocese held on behalf of parishes, with an adjustment to reflect the fact that the component of the ISR premium relating to the terrorism levy is loaded towards the CBD (and hence the Cathedral). Synod will be asked to fund \$534,000 of this cost. After deducting this amount the balance of the parish property and liability insurance program is expected to cost \$7,270,472 in 2024 (a 3% decrease compared to 2023).
9. Were it not for the exclusion of the Cathedral's share of the cost of property insurance, the parish property and liability insurance program would have increased by 4%. Underlying this relatively benign overall increase, the premium rate for the renewal of the ISR insurance policy (covering buildings and contents) and the associated heritage contingency cover continues to escalate at 18%-19%. Now that a new insurer will be required to replace Catholic Church Insurance Limited (which is no longer writing new business or offering renewals), there is a risk this cost may even increase beyond the current estimates. However, for 2024 the ACPT has advised that it expects the increasing cost of ISR premiums to be largely offset by a decrease in the amount needed to cover uninsured and underinsured risks. The final cost of the parish property and liability insurance program for 2024 may change if the results of the ACPT's annual insurance renewal process in August indicates that the actual aggregate premium cost will be significantly different to the amount included in the above estimates.

Office of the Director of Safe Ministry

10. The volume and nature of the parish related work of the Office of the Director of Safe Ministry (**ODSM**, formerly the Professional Standards Unit) is expected to expand. Accordingly, the overall cost of the ODSM is expected to rise by 26% with the increase. This increase is due to a combination of increased rent, IT costs and staff costs, as well as an increase in investigations costs in order to use

third party lawyers. This use of third party lawyers is because SDS Legal are frequently unable to act for ODSM as they were already involved in some aspect of the dispute.

11. As indicated last year, the ODSM has now utilised what limited reserves it had been holding in recent years and accordingly there is no further opportunity for the ODSM to offset some of the cost of its 2024 program by drawing on accumulated reserves.

Safe ministry training program

12. It is expected that the cost of this program in 2024 will rise by the expected 4% increase in SDS's cost base.

Ministry Spouse Support Fund

13. Although several payments have been made in 2022 and the first quarter of this year, at 31 March 2023 this fund still had a balance in excess of \$150,000. As it is not expected that any significant payments will be required in the second half of 2023, it is proposed that no new allocation be made in 2024.

Provision for relief and remission of PCR charges

14. In recent years the Finance Committee has not been required to provide relief or remit the arrears of PCR charges owing by an individual parish, so no provision has been made for this item in 2024.

Parish contribution to the cost of Diocesan archives, SDS fee for managing the PCR Fund 951, and ACPT management fee payable by parishes with property

15. It is expected the cost of these three items will increase by the estimated 4% increase in SDS's cost base for 2024.

Voluntary relinquishment of incumbency

16. There have been no further calls on the Archbishop's Discretionary Trust (**ADT**) to contribute on behalf of the Diocese in connection with Voluntary Relinquishment of Incumbency Policy since the first payment made in 2021. Accordingly, nothing has been required to be included in the Parochial Network Costs for 2024 to reimburse the ADT in accordance with the Policy which says "that the ADT may later be reimbursed through the PCR charge".

Parish contribution to the cost of the 2021 NCLS

17. The National Church Life Survey (**NCLS**) is conducted every 5 years and the final part of the cost of Sydney's participation in the 2021 survey was covered as part of the Parochial Network Costs in 2022. No provision has been made in the allocation of funds for 2024 for the cost of the Diocese's participation in the next NCLS. Given the next NCLS is not due until 2026 it is recommended that any decisions on funding be made closer to that time.

Generally

18. Following a review of the amounts held in all the funds under the control of Synod, including the Parochial Cost Recoveries group of funds, the Finance Committee has identified that the working capital of the PCR Fund 951 may contain up to \$700,000 in excess of current or likely future requirements. This figure represents an amount accumulated over several years and is in large part due to a reduced need for working capital to cover timing differences in receipts and payments made from this fund during the year as a consequence of the move some years ago to collect the PCR charges from parish in 12 equal instalments. It is recommended that \$255,000 of this excess be utilised to cover the increase costs of the ODSM with the balance of this amount held as a reserve against the expected continuation of significant increases in the cost of the ACPT's parish insurance program in 2025 and beyond.

19. Every effort has been made to limit the rise in the variable PCR percentage and accordingly the impact on parish finances 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
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%
2015	\$4.7m	\$95.5m	4.9%

Net operating receipts

20. Audited financial statements have been received from all the parishes due to report for the year ended 31 December 2022. All of these financial statements have been reviewed, any queries resolved and the relevant data captured in the SDS database.
21. Now the review of parish financial statements is complete the aggregated data reveals total net operating receipts have increased from \$122.7m in 2021 to \$126.6m in 2022 (an increase of 3.21%).
22. The combined effect of a 3.5% increase in total Parochial Network Costs and a 3.21% increase in aggregate net operating receipts results in the variable PCR charge percentage payable in 2024 by parishes with property increasing very slightly from 8.0% to 8.02%, and for parishes without property the percentage payable in 2024 will also be marginally higher at 4.82%
23. As preparation for the start of the funding triennium 2025-2027, next year it is intended to revisit the calculation of the appropriate percentage needed to recover the parochial network costs applicable to parishes without property.

Ministry costs

24. The estimated cost of some of the components of the ministry costs for 2024 is dependent on decisions that have yet to be made. Where necessary the actual PCR charge for 2024 will be adjusted to reflect the actual cost of these components. However, based on the information available at this stage, in aggregate the ministry costs for 2024 are expected to be approximately 4% more per clergy than the actual cost for 2023 (3.7% in the case of rectors and 4.3% for assistant ministers – see Attachment 1).

Superannuation

25. Standing Committee is yet to determine the recommended minimum stipend that will apply for 2024. Accordingly, at this stage the amount of the superannuation contribution required for 2024 can only be estimated. Assuming the superannuation contributions for clergy are maintained at 17% of the average recommended minimum stipend, it is estimated that the cost of superannuation contributions will increase 5% in 2024.

Long service leave

26. The actual long service leave (**LSL**) contribution for 2024 will not be known until set by the General Synod LSL Fund in late 2023. Accordingly, for now the LSL contribution has been estimated based on a 5% increase over the figure for 2023 to allow for a possible rise in the average national stipend (calculated by the General Synod office).

Stipend Continuance Insurance

27. Given the continuing increase in the cost of Stipend Continuance Insurance (**SCI**) cover, 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.
28. As 2024 will be the third year of the current 3-year fixed rate agreement with the current insurer the cost should remain unchanged from the rates applying in 2023.

Other matters

29. While these estimates represent the best figures currently available, 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 2024 to be based on the formula in the Schedule to the Ordinance.
30. It is expected that the actual cost of a number of the components will vary from the estimates in this Report. It is probable therefore that both the final variable PCR charge percentage to be determined by Standing Committee later this year and the final Ministry costs per clergy will vary slightly from the estimates in this Report.
31. 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 2 years prior. For convenience the amount of the Church Land Acquisitions Levy payable by each parish in 2024 is shown in Attachment 2 to this Report.

Property Receipts Levy

32. For convenience, Attachment 2 to this Report also shows the amount of property income subject to the Property Receipts Levy received by each parish in 2022, and the amount of Levy payable on that Property income in 2024. The total property income subject to the Levy was \$10.3m (2021 \$8.3m), an increase of 24%. The total amount of Levy payable by 69 parishes in 2024 is just over \$850k (2023: 56 parishes and \$570k).
33. 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.
34. 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 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 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

17 July 2023

Parochial Cost Recovery Charges for 2024

	Actual for 2023 \$	Proposal for 2024 \$
Parochial Network Costs		
Parish property and liability insurance program	7,500,000	7,270,472
Parish risk management program	258,868	269,223
Office of Director of Safe Ministry - Parish related costs	998,000	1,253,000
Reimbursing Synod Risk Reserve for non-standard expenses	-	-
Safe ministry training program	156,000	162,240
Ministry Spouse Support Fund	-	-
Provision for relief and remission of PCR charges	-	-
Parish contribution to the cost of Diocesan archives	76,499	79,559
SDS fee for managing the PCR Fund 951	226,379	235,434
ACPT management fee payable by all parishes with property	988,827	1,028,380
Voluntary relinquishment of incumbency fund	-	-
Parish contribution to cost of the 2021 National Church Life Survey	-	-
<u>less</u> amount drawn from the working capital in PCR Fund 951	(500,000)	(255,000)
	9,704,573	10,043,308
<i>\$ increase on previous year</i>	9.5%	3.5%
Total Net Operating Receipts 2021 & 2022	122,699,356	126,639,652
Variable PCR charge percentage (parochial units with property)	7.9990010%	8.0316930%
Variable PCR charge percentage (parochial units without property)	4.7994006%	4.8190158%

	Actual for 2023 \$	Proposal for 2024 \$
Ministry costs (per F/T minister)		
Ministers		
Superannuation contribution	12,246	12,858
Long service leave contribution	1,791	1,881
Clergy Care - Stipend Continuance Insurance	1,737	1,737
Clergy Assistance Program	150	150
Sickness & accident fund	125	125
Cost per minister	\$ 16,049	\$ 16,771
<i>\$ increase on previous year</i>	1.9%	3.7%
Assistant Ministers (7+ years, Senior Assistant Ministers)		
Superannuation contribution	12,246	12,858
Long service leave contribution	1,791	1,881
Clergy Care - Stipend Continuance Insurance	1,757	1,757
Clergy Assistance Program	150	150
Sickness & accident fund	125	125
Cost per minister	\$ 16,069	\$ 16,771
<i>\$ increase on previous year</i>	-14.1%	4.4%

Assistant Ministers (1-6 years)		
Superannuation contribution	11,021	11,572
Long service leave contribution	1,791	1,881
Clergy Care -		
Stipend Continuance Insurance	1,757	1,757
Clergy Assistance Program	150	150
Sickness & accident fund	125	125
Cost per minister	\$ 14,844	\$ 15,485
	<i>\$ increase on previous year</i>	
	2.2%	4.3%

Superseded

Variable PCR Charge, Church Land Acquisition Levy and Property Receipts Levy for 2024

Total Net Operating Receipts for 2022
(as at 13 July 2023)
Parochial Network Costs to be recovered
in 2024
**Variable PCR percentage for parishes
with property**
**Variable PCR percentage for parishes
without property (= 60%)**
**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

2022 Net Operating Receipts	Variable PCR charge for 2024	Church Land Acquisition Levy for 2024	2022 Property Income subject to Levy	Property Receipts Levy for 2024
126,639,652	\$ 10,043,308 8.0316930% 4.8190158%	2.00% \$ 2,532,793	\$ 10,277,699	\$ 855,132

	Parish, Prov. P, R, Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
1	PP	SS	Abbotsford	186,572	14,985	3,731	41,528	-
2	P	W	Albion Park	277,305	22,272	5,546	23,508	-
3	P	SS	Annandale	801,140	64,345	16,023	35,488	-
4	PP(np)	WS	Arise Anglican Church #	265,707	12,804	5,314	-	-
5	P	N	Artarmon	375,221	30,137	7,504	792	-
6	P	N	Asquith/Mt Colah/Mt Kuring-gai	413,863	33,240	8,277	12,762	-
7	P	WS	Auburn-St Philip	402,218	32,305	8,044	31,664	-
8	PP	WS	Auburn-St Thomas	150,021	12,049	3,000	38	-
9	P	W	Austinmer	469,883	37,740	9,398	44,280	-
10	P	N	Balgowlah	359,757	28,895	7,195	47,421	-
11	PP	SS	Balmain (St Mary's, formerly part of Darling Street)	247,749	19,898	4,955	55,460	819
12	P	SW	Bankstown	176,109	14,145	3,522	31,100	-
13	P	N	Barrenjoey (including Mona Vale from 1 Jan '23)	678,529	54,497	13,571	113,145	10,786
14	P	WS	Baulkham Hills	291,234	23,391	5,825	23,972	-
15	PP	SS	Bayside (formerly Arncliffe)	293,890	23,604	5,878	-	-
16	P	N	Beecroft	551,273	44,277	11,025	39,336	-
17	P	SS	Bellevue Hill	204,353	16,413	4,087	188,486	29,621
18	P	SW	Belmore with McCallums Hill & Clemton Park	192,561	15,466	3,851	49,868	-
19	P	N	Belrose	326,073	26,189	6,521	75,716	3,857
20	PP	WS	Berala	291,527	23,415	5,831	25,476	-
21	P	N	Berowra	377,061	30,284	7,541	29,518	-
22	P	W	Berry	157,149	12,622	3,143	11,544	-
23	P	SW	Beverly Hills with Kingsgrove	253,448	20,356	5,069	57,706	1,156
24	P	SS	Birchgrove (formerly Balmain-St John's)	151,424	12,162	3,028	25,474	-
25	P	WS	Blackheath	193,538	15,544	3,871	10,721	-

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
26	P	WS	Blacktown	541,645	43,503	10,833	79,799	4,470
27	P	SW	Blakehurst	226,539	18,195	4,531	55,729	859
28	P	W	Bomaderry	190,500	15,300	3,810	-	-
29	P	SS	Bondi and Waverley	597,472	47,987	11,949	-	-
30	p	W	Bowral	887,438	71,276	17,749	30,768	-
31	P	SS	Brighton/Rockdale	454,308	36,489	9,086	111,516	10,379
32	P	SS	Broadway	1,400,724	112,502	28,014	144,980	40,623
33	P	W	Bulli	447,230	35,920	8,945	6,601	-
34	P	SS	Burwood	461,501	37,066	9,230	25,999	-
35	PP	SW	Cabramatta	436,143	35,030	8,723	3,686	-
36	P	WS	Cambridge Park	200,041	16,067	4,001	3,540	-
37	P	SW	Camden	470,155	37,761	9,403	21,384	-
38	P	SW	Camden Valley (formerly South Creek)	548,408	44,046	10,968	-	-
39	P	SW	Campbelltown	957,365	76,893	19,147	39,101	13,685
40	P	SW	Campsie	395,249	31,745	7,905	36,557	-
41	P	SS	Canterbury with Hurlstone Park (and Ashbury from Apr '23)	421,001	33,814	8,420	15,577	-
42	P	W	Caringbah	702,281	56,405	14,046	22,090	-
43	P	WS	Carlingford and North Rocks	1,863,781	149,693	37,276	6,404	-
44	P	N	Castle Hill	2,854,217	229,242	57,084	66,953	2,543
45	P	SS	Centennial Park	766,168	61,536	15,323	61,976	1,796
46	P	N	Chatswood	585,325	47,012	11,707	-	-
47	RC(np)	N	Cherrybrook #	250,310	12,062	5,006	-	-
48	PP	SW	Chester Hill with Sefton (and Villawood from 1 Jan 21)	285,421	22,924	5,708	23,564	-
49	P	SS	Christ Church Inner West (formerly Ash., F.D., Hab. (+Drumm. Aug'22))	927,395	74,486	18,548	-	-
50	P	N	Christ Church Northern Beaches	230,373	18,503	4,607	45,574	-
51	PRC(np)	SW	Church at the Peak, Peakhurst South #	363,724	17,528	7,274	-	-
52	P	SS	Church Hill	2,468,602	198,271	49,372	-	-
53	P	SS	Clovelly	487,723	39,172	9,754	48,256	-
54	PP	SW	Cobbitty	315,239	25,319	6,305	72,126	3,319
55	P	SS	Concord and Burwood	165,606	13,301	3,312	39,451	-
56	PP	SS	Concord North	205,714	16,522	4,114	20,338	-
57	P	SS	Concord West	138,038	11,087	2,761	47,966	-
58	P	SS	Coogee	212,358	17,056	4,247	22,255	5,564
59	P	SS	Cooks River	133,555	10,727	2,671	27,934	-
60	P	WS	Cranebrook with Castlereagh	382,133	30,692	7,643	46,460	-
61	P	N	Cremorne	326,845	26,251	6,537	122,968	13,242
62	P	W	Cronulla	266,057	21,369	5,321	36,946	-
63	P	SS	Croydon	888,509	71,362	17,770	-	-
64	PP	W	Culburra Beach	146,031	11,729	2,921	88	-
65	P	W	Dapto	817,026	65,621	16,341	85,783	5,368
66	P	SS	Darling Point	881,535	70,802	17,631	167,076	24,269
67	P	SS	Darling Street (now without St Mary's)	332,266	26,687	6,645	207,389	35,086

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$	
68	P	SS	Darlinghurst	572,890	46,013	11,458	216,862	38,402	*
69	P	N	Dee Why	466,198	37,444	9,324	5,633	-	
70	PP	SW	Denham Court	152,302	12,232	3,046	26,418	-	
71	PP	WS	Doonside	102,779	8,255	2,056	13,465	-	
72	PP	SW	Dulwich Hill	263,225	21,141	5,265	89,197	5,880	
73	P	WS	Dundas/Telopea	220,916	17,743	4,418	-	-	*
74	P	N	Dural District	530,341	42,595	10,607	21,514	-	
75	P	SW	Eagle Vale	194,878	15,652	3,898	262	-	
76	P	SS	Earlwood	191,990	15,420	3,840	28,850	-	
77	P	SS	Eastgardens	1,033,918	83,041	20,678	41,285	-	
78	P	N	Eastwood (and Ermington from 1 Jan '21)	1,013,455	81,398	20,269	58,370	1,255	
79	P	WS	Emu Plains	440,255	35,360	8,805	15,364	-	
80	P	SS	Enfield and Strathfield	1,163,265	93,430	23,265	31,156	-	
81	P	W	Engadine	788,574	63,336	15,771	886	-	
82	P	SS	Enmore/Stammore	230,758	18,534	4,615	62,232	1,835	
83	P	N	Epping	409,657	32,902	8,193	214,082	37,429	
84	PP	SW	Fairfield with Bossley Park	482,985	38,792	9,660	21,641	-	
85	P	W	Fairy Meadow	332,134	26,676	6,643	11,952	-	
86	P	W	Figtree	1,237,793	99,416	24,756	23,110	-	
87	P	N	Forestville	473,036	37,993	9,461	-	-	
88	P	N	Frenchs Forest (incorporating Beacon Hill)	429,435	34,491	8,589	8,036	-	
89	P	N	Freshwater	317,788	25,524	6,356	7,819	-	
90	P	SW	Georges Hall	189,013	15,181	3,780	1,799	-	
91	P	W	Gerrigong	287,843	23,119	5,757	10,857	-	
92	P	N	Gladesville	1,177,944	94,609	23,559	117,089	11,772	
93	P	SS	Glebe	492,672	39,570	9,853	241,921	47,172	
94	P	N	Glenhaven	535,830	43,036	10,717	20,810	-	
95	P	WS	Glenmore Park and Mulgoa	757,379	60,830	15,148	35,858	-	
96	P	N	Gordon	433,430	34,812	8,669	26,345	-	
97	RC(np)	SS	Grace City Church #	1,134,360	54,665	22,687	39,030	-	
98	P	WS	Granville	177,098	14,224	3,542	33,133	-	
99	PP	SW	Greenacre	133,802	10,747	2,676	14,046	-	
100	P	N	Greenwich	79,251	6,365	1,585	40,393	-	
101	P	WS	Greystanes-Merrylands West	109,779	8,817	2,196	40,112	-	
102	PP	WS	Guildford (formerly Guildford with Villawood)	288,141	23,143	5,763	131,588	15,397	
103	P	W	Gymea	516,818	41,509	10,336	30,214	-	
104	P	W	Helensburgh and Stanwell Park	342,813	27,534	6,856	28,712	-	
105	P	N	Hornsby	164,962	13,249	3,299	38,291	-	
106	PRC(np)	N	Hornsby Anglican Chinese Church #	160,611	7,740	3,212	-	-	
107	P	N	Hornsby Heights	159,365	12,800	3,187	11,475	-	
108	P	SW	Hoxton Park	302,688	24,311	6,054	39,635	-	
109	P	N	Hunters Hill	355,305	28,537	7,106	128,162	14,540	
110	P	SW	Hurstville	838,519	67,347	16,770	2,443	-	

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
111	P	SW	Hurstville Grove	502,929	40,394	10,059	721	-
112	P	SW	Ingleburn (<i>incorporating Glenquarie</i>)	326,596	26,231	6,532	35,665	-
113	PP	W	Jamberoo	308,698	24,794	6,174	12,202	-
114	P	W	Jannali	866,335	69,581	17,327	18,053	-
115	P	W	Jervis Bay and St Georges Basin (<i>formerly Huskisson</i>)	161,112	12,940	3,222	830	-
116	P	W	Kangaroo Valley	165,670	13,306	3,313	36,128	-
117	P	WS	Katoomba	250,643	20,131	5,013	8,276	-
118	P	W	Keiraville	331,932	26,660	6,639	42,421	-
119	P	WS	Kellyville	823,709	66,158	16,474	27,399	-
120	P	SS	Kensington Eastlakes	200,633	16,114	4,013	71,470	3,220
121	P	W	Kiama and Minnamurra	418,781	33,635	8,376	24,364	-
122	P	N	Killara and East Lindfield (<i>amalgamated 1 Jan '23</i>)	635,722	51,059	12,714	140,055	17,514
123	P	SS	Kingsford	276,442	22,203	5,529	5,117	-
124	P	WS	Kingswood	246,945	19,834	4,939	10,106	-
125	P	N	Kirribilli and Neutral Bay	2,454,703	197,154	49,094	124,029	13,507
126	P	WS	Kurrajong	297,086	23,861	5,942	-	-
127	PP	SW	Lakemba	94,044	7,553	1,881	8,287	-
128	P	WS	Lalor Park and Kings Langley	226,351	18,180	4,527	14,433	-
129	P	N	Lane Cove and Mowbray	648,282	52,068	12,966	67,319	2,598
130	P	N	Lavender Bay	316,415	25,413	6,328	71,777	3,267
131	P	WS	Lawson	219,276	17,612	4,386	26,699	-
132	P	SS	Leichhardt	352,306	28,296	7,046	173,778	25,944
133	PP	SW	Leppington (<i>from 1 Nov '22</i>)	90,678	7,283	1,814	-	-
134	P	WS	Leura	205,834	16,532	4,117	13,485	-
135	P	WS	Lidcombe	237,720	19,093	4,754	8,716	-
136	P	N	Lindfield	557,834	44,804	11,157	22,098	-
137	P	WS	Lithgow	343,349	27,577	6,867	42,412	-
138	P	SW	Liverpool	515,231	41,382	10,305	44,574	11,143 *
139	P	SW	Liverpool South	135,003	10,843	2,700	2,721	-
140	P	N	Longueville	200,091	16,071	4,002	45,680	-
141	PP	SS	Lord Howe Island	12,561	1,009	251	1,208	-
142	P	WS	Lower Mountains	768,589	61,731	15,372	1,501	-
143	P	SW	Lugarno	150,014	12,049	3,000	18,676	-
144	P	N	Macquarie	487,636	39,165	9,753	85,000	5,250
145	P	SS	Malabar	345,403	27,742	6,908	112,878	10,720
146	P	N	Manly	1,754,963	140,953	35,099	189,976	29,994 *
147	P	SS	Maroubra	426,375	34,245	8,528	20,551	-
148	P	SS	Marrickville	355,785	28,576	7,116	191,815	30,454
149	PP(np)	WS	Marsden Park #	223,320	10,762	4,466	8,589	-
150	P	W	Menai	1,050,270	84,354	21,005	3,813	-
151	P	SW	Menangle	121,340	9,746	2,427	2,637	-
152	P	WS	Merrylands	289,823	23,278	5,796	108,507	9,627
153	P	WS	Minchinbury	403,738	32,427	8,075	17,581	-

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
154	P	SW	Minto	302,708	24,313	6,054	21,048	-
155	P	W	Miranda	998,119	80,166	19,962	86,637	5,496 *
156	P	W	Mittagong	445,065	35,746	8,901	16,698	-
157	P	SW	Moorebank	479,414	38,505	9,588	31,242	-
158	P	N	Mosman – St Clement's	691,550	55,543	13,831	194,138	31,034
159	P	N	Mosman – St Luke's	315,531	25,342	6,311	154,405	21,101
160	P	W	Moss Vale	168,441	13,529	3,369	7,010	-
161	PP	WS	Mt Druitt	205,566	16,510	4,111	44,904	-
162	P	SW	Narellan	608,877	48,903	12,178	40,548	- *
163	P	N	Nareburn/Cammeray	1,141,163	91,655	22,823	4,216	-
164	P	N	Narrabeen	901,564	72,411	18,031	40,546	-
165	P	N	Newport	175,942	14,131	3,519	-	-
166	P	SS	Newtown with Erskineville	679,737	54,594	13,595	-	-
167	P	SS	Norfolk Island	-	-	-	-	-
168	P	N	Normanhurst	916,131	73,581	18,323	32,444	-
169	P	N	North Epping	461,361	37,055	9,227	8,285	-
170	P	N	North Ryde	202,195	16,240	4,044	16,347	-
171	P	N	North Sydney	1,821,351	146,285	36,427	9,105	-
172	P	N	Northbridge	535,099	42,978	10,702	69,287	2,893
173	P	WS	Northmead and Winston Hills	774,836	62,232	15,497	-	-
174	P	WS	Norwest	1,272,986	102,242	25,460	-	-
175	P	W	Nowra	451,652	36,275	9,033	-	-
176	P	W	Oak Flats	163,219	13,109	3,264	2	-
177	P	WS	Oakhurst	252,410	20,273	5,048	69,324	2,899
178	P	SW	Oatley	233,052	18,718	4,661	94,466	6,670
179	P	SW	Oatley West	187,816	15,085	3,756	35	-
180	PP	SW	Oran Park	511,666	41,095	10,233	155	-
181	P	SS	Paddington	152,080	12,215	3,042	23,717	- *
182	P	SW	Padstow	108,389	8,705	2,168	4,641	-
183	P	SW	Panania	336,622	27,036	6,732	182	-
184	P	WS	Parramatta	1,138,767	91,462	22,775	118,971	12,243 *
185	P	WS	Parramatta North with Harris Park	416,270	33,434	8,325	87,584	5,638
186	P	SW	Peakhurst/Mortdale	225,934	18,146	4,519	1,269	-
187	P	WS	Penrith	341,942	27,464	6,839	84,246	5,137
188	P	SW	Penshurst	273,823	21,993	5,476	39,882	-
189	P	SS	Petersham	309,433	24,853	6,189	21,570	-
190	PRC(np)	N	Philadelphia Anglican Church #	146,794	7,074	2,936	410	-
191	P	W	Picton and Wilton	223,159	17,923	4,463	4,396	-
192	PP	WS	Pitt Town	614,435	49,350	12,289	-	-
193	PP	W	Port Kembla	189,318	15,205	3,786	75,060	3,759
194	P	N	Pymble	860,319	69,098	17,206	14,239	-
195	P	WS	Quakers Hill	693,414	55,693	13,868	38,190	-
196	P	SS	Randwick	721,634	57,959	14,433	44,704	20,117 *
197	PP	SW	Regents Park	1,520	122	30	-	-

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
198	PP	SW	Revesby	97,657	7,844	1,953	20,974	-
199	P	WS	Richmond	313,960	25,216	6,279	22,641	-
200	PP	WS	Riverstone	288,698	23,187	5,774	82,306	4,846
201	P	SW	Riverwood-Punchbowl	296,130	23,784	5,923	80,691	4,604
202	P	W	Robertson	189,315	15,205	3,786	272	-
203	P	WS	Rooty Hill	1,686,813	135,480	33,736	1,811	-
204	PP	SW	Rosemeadow	221,599	17,798	4,432	59,379	1,407
205	P	N	Roseville	860,332	69,099	17,207	-	-
206	P	N	Roseville East	381,511	30,642	7,630	54,065	610
207	P	WS	Rouse Hill	501,703	40,295	10,034	17,507	-
208	P	N	Ryde	719,338	57,775	14,387	69,311	31,190
209	PP	SW	Sadleir	246,148	19,770	4,923	-	-
210	P	SS	Sans Souci	221,220	17,768	4,424	2,647	-
211	P	N	Seaforth	235,106	18,883	4,702	1,580	-
212	P	WS	Seven Hills	292,716	23,510	5,854	788	-
213	P	W	Shellharbour	163,965	13,169	3,279	10,009	-
214	P	W	Shellharbour City Centre	621,323	49,903	12,426	2,368	-
215	P	W	Shoalhaven Heads	189,954	15,257	3,799	295	-
216	RC(np)	W	Soul Revival Church #	793,472	38,238	15,869	622	-
217	P	SW	South Carlton	290,861	23,361	5,817	8,470	-
218	P	SS	South Coogee	149,340	11,995	2,987	-	-
219	P	SS	South Head (formerly Vacluse & Watsons Bay)	566,753	45,520	11,335	233,412	44,194
220	P	SW	South Hurstville	222,339	17,858	4,447	30,951	-
221	P	SS	South Sydney	223,486	17,950	4,470	5,440	1,360
222	P	WS	Springwood	907,404	72,880	18,148	-	-
223	P	SS	St George	165,114	13,261	3,302	46,531	-
224	P	SW	St George North	1,004,219	80,656	20,084	24,477	-
225	P	N	St Ives	1,926,656	154,743	38,533	73,333	3,500
226	P	SW	St Johns Park (formerly Smithfield Road)	223,210	17,928	4,464	28,242	-
227	P	WS	St Marys and St Clair (from 1 Nov '21)	315,331	25,326	6,307	32,573	-
228	RC	WS	Stanhope	385,701	30,978	7,714	3,174	-
229	P	SS	Strathfield and Homebush	285,788	22,954	5,716	96,628	6,994
230	P	SS	Summer Hill	363,658	29,208	7,273	88,825	5,824
231	PP	SS	Surry Hills	1,037,171	83,302	20,743	166,058	24,014
232	PP	W	Sussex Inlet	138,367	11,113	2,767	12	-
233	P	W	Sutherland	382,994	30,761	7,660	40,101	-
234	P	W	Sutton Forest	281,661	22,622	5,633	30,074	-
235	P	SS	Sydney – Cathedral of St Andrew	-	-	-	-	-
236	P	SS	Sydney – Christ Church St Laurence	752,612	60,447	15,052	7,312	2,559
237	P	SS	Sydney – St James, King Street	1,839,955	147,780	36,799	30,458	13,706
238	P	W	Sylvania	324,928	26,097	6,499	121,320	12,830
239	PP	N	Terrey Hills	181,116	14,547	3,622	707	-
240	P	SW	The Oaks	232,823	18,700	4,656	38,179	-

	Parish, Prov. P, R. Church, Prov. R. C.	Region	Parochial Unit	2022 Net Operating Receipts \$	Variable PCR charge for 2024 \$	Church Land Acquisition Levy for 2024 \$	2022 Property Income subject to Levy \$	Property Receipts Levy for 2024 \$
241	P	N	Thornleigh – Pennant Hills	706,625	56,754	14,133	33	-
242	P	WS	Toongabbie	693,139	55,671	13,863	6,183	-
243	P	N	Turrumurra	1,247,781	100,218	24,956	35,589	-
244	P	N	Turrumurra South	461,746	37,086	9,235	12,113	-
245	P	W	Ulladulla	206,392	16,577	4,128	3,856	-
246	RC(np)	SS	Unichurch (Uni. NSW) #	645,917	31,127	12,918	1,136	-
247	P	N	Wahroonga (combined, previously St Andrew's)	765,442	61,478	15,309	47,311	-
248	P	N	Waitara	314,441	25,255	6,289	-	-
249	P	WS	Wentworth Falls	322,430	25,897	6,449	24,452	-
250	P	WS	Wentworthville	204,919	16,458	4,098	5,038	-
251	P	N	West Pennant Hills	890,378	71,512	17,808	5,157	-
252	P	N	West Pymble with West Lindfield (from 1 Jan '21)	1,421,971	114,208	28,439	40,280	-
253	P	N	West Ryde	577,462	46,380	11,549	38,954	-
254	P	W	West Wollongong	462,210	37,123	9,244	103,575	8,394
255	P	WS	Westmead	198,176	15,917	3,964	65,351	2,303
256	P	WS	Wilberforce	241,161	19,369	4,823	36,581	-
257	P	N	Willoughby	490,463	39,392	9,809	40,816	-
258	P	N	Willoughby Park	389,759	31,304	7,795	81,340	4,701
259	P	WS	Windsor	141,059	11,329	2,821	30,112	-
260	P	W	Wollondilly	191,056	15,345	3,821	4,447	-
261	P	W	Wollongong (and Corrimal from 1 Jan '23)	1,169,176	93,905	23,384	49,404	17,291
262	P	SS	Woollahra	193,201	15,517	3,864	26,056	-
263	P	SW	Yagoona	325,082	26,110	6,502	73,043	3,456
				126,639,652	10,043,308	2,532,793	10,277,699	855,132

Notes

The 9 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 9 parochial units without property are charged only 60% 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 Standing Committee has declared 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 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.

Parochial Cost Recoveries Ordinance 2023

No _____, 2023

Long Title

An ordinance to determine the costs for parochial units 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 5B of the Framework Ordinance, the Standing Committee is to prepare for the first 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 2024, 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 2023.

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 of the fee charged by 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*.

25 3. Cost recoveries charge

(1) In 2024 each parochial unit is to pay a cost recoveries charge calculated according to the formula in the Schedule.

(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.

30

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 2024, 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 2024 means the determined percentage of the Net Operating Receipts of the parochial unit for 2022 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 2024, and

TR is the total of the Net Operating Receipts of all parochial units, except for St Andrew’s Cathedral, for 2022,

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 60% 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
2023.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

Synod Appropriations and Allocations Ordinance 2023

Explanatory Report

Key Points

- The Bill for the proposed Synod Appropriations and Allocations Ordinance 2023 has been prepared in accordance with the requirements of clause 4 of the *Synod Estimates Ordinance 1998*.
- The total funds available for distribution in 2024 are \$1,691,000 more than in 2023 (an increase of 22%), largely due to the additional income distribution from the parish of Church Hill's No. 1 York Street property, and a higher distribution from the St Andrew's House Trust.
- Across the 'Use of Funds' most individual allocations have been increased by 4% for 2024 (as a contribution toward the impact of inflation) unless information is available indicating the requirement has changed and a new allocation has been calculated.
- In 2023, funding to Evangelism and New Churches for the position of Assistant Director (Parish Evangelism) was suspended as the position had not been filled. This funding has been partially restored given that a new appointment has now been made.
- Three major new initiatives are funded in the proposed Synod allocations for 2024 as follows:
 - In keeping with the policy decision made in 2021 for Synod to assume responsibility for the components of the Cathedral's insurance previously included in the Parish Cost Recoveries (PCR) charge, a substantial contribution of \$534,000 has been allocated towards the general property insurance costs applicable to the Cathedral (estimated at \$575,000).
 - Synod is assuming responsibility for the funding of the Registry function (\$565,000) recognising that this is a division of SDS Parish Services.
 - Funding for the cost of supporting implementation of the Pastoral Supervision program, has been allocated (\$150,000), subject to the review of the pilot program yet to be completed.

Purpose

1. The purpose of this Report is to provide explanatory comments on the specific proposed sources and uses of Synod funds for 2024.

Recommendation

2. Synod receive this report.
3. Synod pass the Bill for the proposed Synod Appropriations and Allocations Ordinance 2023 as an ordinance of the Synod.

Background

4. The Bill for the proposed Synod Appropriations and Allocations Ordinance 2023 (**the Bill**) and this Explanatory Report have been prepared in accordance with the requirements of clause 4 of the *Synod Estimates Ordinance 1998*. The Bill appropriates and allocates funds in a manner that is consistent with the Synod's intention as reflected in the *Statement of Funding Principles and Priorities 2019-2021*, and is broadly similar to the actual appropriations and allocations made for 2023, with the exception of funding for three new initiatives. These initiatives are consistent with the Statement of Funding Principles and Priorities 2025-2027 being considered by this session of Synod. Further details of each of these new initiatives are contained in paragraph 14 of this report.

5. The actual individual amounts appropriated and allocated by last year's ordinance for 2023 can be compared with the individual amounts proposed to be appropriated and allocated under the Bill for 2024, as shown in the respective columns in the **Attachment**.

Source of funds

6. In aggregate, the total funds available under this Bill as distributions from the Diocesan Endowment, the Synod's 50% share of St Andrew's House Trust, and the parish trusts listed in the Source of Funds section is \$2,315,000 or 33% more than the equivalent figure in 2023, due mainly to the additional income distribution from the parish of Church Hill's No. 1 York Street property and a higher distribution from the Synod – St Andrew's House Fund 134.
7. However, after the effects of some unspent allocations from the previous year and some surplus funds released from the Synod Risk Reserve in 2023 which will not repeat in 2024, the actual funds available for 2024 is only \$1,691,000 or 22% more than the equivalent figure in 2023.

Use of funds

8. The majority of the increase in the total funds available has been required to meet two new 'Immediate requirements' and one new 'Long term mission commitment'.
9. There has been a 12% increase in the allocation needed to meet the Diocese's General Synod statutory assessment, in part because the assessment is now based on more current clergy numbers.
10. The estimate of the cost of the venue hire and printing for the 2nd session of the 53rd Synod in 2024 has been based on the agreement with the Wesley Theatre, and an estimate of the increase in costs for ancillary services such as AV, catering and security.
11. Under the *Synod Estimates Ordinance 1998*, 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 maintaining the diocesan offices and the expenses of related activities and commitments, and
 - (b) provides grants to organisations under the control of Synod.

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 4% because it is estimated that SDS's cost base will increase by that amount in 2024.

12. The majority of the proposed individual allocations of Synod funds include a 4% increase in their funding for 2024 as a contribution to the impact of inflation.
13. 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 ensures that the burden of these exceptional insurance costs does not fall on parishes through PCR. In that light, funding of specific insurance policies relating to the Cathedral (totalling \$529,000 in 2024) are again included in the 'Use of Funds' schedule.
14. In 2024, additional funding will be required for three new initiatives approved by Standing Committee –
- (a) In keeping with the principles articulated in the paragraph above, it is proposed that Synod move toward assuming responsibility for funding the Cathedral's share of the normal Industrial Special Risks (**ISR**) insurance which was previously included in the PCR charge. The full cost of this insurance in 2024 is estimated at \$575,000 based on the broker's recommendation that it reflect the proportion of the declared/insured value of the Cathedral relative to the declared/insured value of all property in the Diocese held on behalf of parishes, with an adjustment to reflect the fact that the component of the ISR premium relating to the terrorism levy is loaded towards the CBD (and hence the Cathedral). For 2024 it is proposed that Synod fund \$534,000 (93%) of this cost. The transfer of this amount from PCR will reduce the amount otherwise payable by parishes as their PCR charge.

- (b) Synod will assume responsibility for funding the Registry function, previously funded from the Endowment of the See. The cost of this function in 2024 is estimated to be \$565,000 based on the SDS cost of supporting the Registry in 2023. The rationale for the Synod to assume funding for the Registry is contained in the report 'Synod Funding for the Registry' on pages 114-118 and is consistent with the proposed Statement of Funding Principles and Priorities 2025-2027.
 - (c) An amount of \$150,000 has been allocated for the administration of the Pastoral Supervision Program (\$50,000 in set-up costs and \$100,000 of ongoing annual costs). This allocation is subject to the review to be conducted of the 2023 pilot program which received direct funding of \$20,000 in 2023 to supplement the \$26,500 applied from Contingencies in 2022.
15. The base allocation to Moore Theological College for 2024 of \$1,522,000 includes a contribution to the impact of inflation. In addition, a special allocation of \$48,000 has been made to fund bursaries of \$4,000 for each of the 12 students studying as part of 'The Well' training program (<https://thewelltraining.org.au/>). The Well is a new initiative that trains a wide cross section of people for work in marginalised communities, involving a immersive internship in a local church and a specially tailored Diploma of Biblical Theology provided by Moore College.
16. In 2024 funding of \$80,000 has been reinstated for the position of Assistant Director (Parish Evangelism) with Evangelism and New Churches (**ENC**). This position was not funded by Synod in 2023 while ENC reviewed the role following the resignation of the previous incumbent. However, now that a suitable candidate has been appointed it is proposed to partially fund this position consistent with the currently applying Statement of Funding Principles and Priorities.
17. For 2024 the amount allocated to the Work Outside the Diocese Committee to support gospel ministry outside the Diocese has been determined based on 4.5% of the total income available to Synod. It is intended this will be only a temporary reduction from the 5% requested by Synod, recognising that even with this lower percentage the dollar amount allocated in 2024 will increase by \$69,000 or 20% compared to 2023 as a result of the increase in total income. In addition, a further \$250,000 has been allocated to continue the direct support provided for the Diocese of Bathurst.
18. Funding of \$49,000 for the position of Diocesan Researcher has been resumed in 2024. The funding of this position was suspended in 2023 as SDS had sufficient funds to pay the salary of the researcher following a vacancy in the role in 2021 and 2022.
19. An amount of \$100,000 remains available for Contingencies in 2024. This figure is lower than the \$143,000 allocated in 2023 but is considered a prudent minimum given the recent pattern of calls on contingencies.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

Synod Funding for 2024

	Actual for 2023 \$000	Proposed for 2024 \$000
SOURCE OF FUNDS		
GAB distribution from Diocesan Endowment	3,401	3,648
Synod - SAH Fund 134 distribution from Synod's 50% share of SAHT for the year	2,400	2,965
Synod - SAH Fund 134 special distribution from SAHT unbudgeted distribution Dec 2022	-	260
Parish trusts		
Bondi (lease income from preschool at 34 Ocean St)	27	27
Church Hill (lease income from No. 1 York St office block) distributions ceased June 2021	137	-
Church Hill (lease income from No. 1 York St office block) - catch-up for Jul-Dec 2021	137	-
Church Hill (lease income from No. 1 York St office block) - now 45% of new rent	-	1,328
Church Hill (investment income)	5	5
King St - St James (lease income from Phillip Street office block) - received in 2020	282	498
King St - St James (lease income from Phillip Street office block) - adj. received Feb 2022	101	-
Manly (lease income from shops on the Corso)	-	-
Narellan (investment income from sale proceeds)	24	24
Paddington (lease income from 241 Glenmore Rd)	1	1
Ryde (lease income from Kirkby Gardens residential unit block)	463	561
South Sydney (investment income from sale proceeds)	-	-
Surry Hills (investment income from sale proceeds)	-	-
Wollongong (lease income from hotel/university accommodation)	26	26
Miranda (lease income from former service station)	4	4
ACPT Synod Fund (C/F 400 interest less ACPT fees)	1	1
subtotal parish trusts	1,208	2,475
<u>less</u> 1% added to capital of SAIPMF	(70)	(93)
subtotal all sources	6,939	9,254
Surplus released from the Synod Risk Reserve (Fund 131)	700	-
Amounts appropriated for prior year that will not be spent/required that year -		
General Synod statutory assessment	6	-
Sydney Synod - Venue Hire and Printing	38	-
Insurance cover for the Cathedral - ISR excess over \$250m & Liability 4th excess layer		100
Education advocacy consultants (\$10k pa not spent in 2022 or 2023 to date)	-	20
total funds available	7,683	9,374

	Actual for 2023 \$000	Proposed for 2024 \$000
USE OF FUNDS		
Long Term Requirements		
Archbishop's PR (Media Officer)	161	167
Immediate Requirements		
Membership/affiliation -		
General Synod	582	649
Provincial Synod	8	8
Sydney Reps at General Synod	50	50
Freedom4Faith - affiliation fee	25	25
NSW Council of Churches	18	26
Sydney Synod -		
Venue Hire	90	111
Printing & mailing hard copy Synod materials to members who opt-in	10	10
Committee members car parking	10	15
Standing Committee venue hire and catering (incl. subcommittees)	12	12
St Andrew's Cathedral staff car parking in SAH	10	10
SDS - Synod, Standing Committee & parishes	1,062	1,104
SDS - Diocesan Overhead	453	471
Synod Risk Reserve (Fund 131) replenishment	250	250
Cathedral - Diocesan contribution to recurrent funding needs	269	280
Cathedral - specific insurance policies for ISR excess over \$250m & Liability 4th excess layer	541	529
Cathedral - contribution to Cathedral's share of all parishes' building related insurance program	-	534
Registry	-	565
Increased costs to maintain expanded Diocesan database (previously EOCS, now Registry)	28	-
Long Term Mission Commitments		
Ministry Training & Development	397	413
OTF - new ordinands' psychological tests & conference	41	43
- qualified persons to interview ordination candidates in relation to domestic abuse	12	12
- presbyters psychological testing	27	28
- pastoral supervision (pilot program)	20	-
- pastoral supervision (set-up costs in first year if full program rolled out)	-	50
- pastoral supervision (ongoing annual cost if full program rolled out)	-	100
Moore Theological College - base allocation	1,463	1,521
- bursaries fund for 'The Well' students at MTC	-	48
Youthworks College	75	78
Current Mission Activities		
Education advocacy consultant(s)	10	-
Anglican Media Council	199	207
Anglicare - research	108	112
Evangelism & New Churches	274	285
Additional funding to support new position of Assistant Director (Parish Evangelism)	-	80
TEMOC - Anglican chaplaincy in tertiary education	108	112
Work Outside the Diocese Committee -		
Supporting gospel ministry outside the Diocese (4.5% of total income from all sources)	347	416
Funding the Diocese of Bathurst (\$250k pa for 6 years from 2019)	250	250

continued...

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Youthworks - Ministry Support Team	293	305
SRE Office - SRE Primary Upgrade	215	223
Lord Howe Island	22	23
Diocesan Researcher	-	49
Contribution to cost of Parish HR Partner	75	78
Sydney Anglican (National Redress Scheme) Corporation annual administration fee	25	25
Contingencies	143	100
	7,683	9,374

Synod Appropriations and Allocations Ordinance 2023

No, 2023

Long Title

An Ordinance to authorise financial appropriations and allocations for 2024 and for incidental matters.

Preamble

By clause 4(a) of the *Synod Estimates Ordinance 1998*, the Standing Committee is to prepare for the first session of the 53rd Synod a proposed ordinance which contains estimates for the 2024 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 prepared under subclause 4(a) for consideration at the first session of the 53rd Synod is, as far as practicable, to reflect –

- (i) the most recent statement of funding principles and priorities approved by 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 2023.

2. Declaration

5 By reason of circumstances arising after the creation of the trusts on which the amounts referred to in the column “Standing Committee proposal for 2024” in the “SOURCE OF FUNDS” section of the Attachment to the Standing Committee’s Explanatory Report about the 2023 Ordinance 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.

3. Variation of trusts

10 The trusts referred to in clause 2 are varied to such extent as is necessary to permit the directions referred to in clause 4.

4. Appropriations and allocations for 2024

15 (1) The Synod directs that the amounts referred to in the column “Standing Committee proposal for 2024” in the “SOURCE OF FUNDS” section of the Attachment to the Standing Committee’s Explanatory Report about this Ordinance be appropriated and allocated in the manner specified in that same column in the “USE OF FUNDS” section of the same Attachment.

(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.

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
2023.

Secretary of Synod

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

General Synod – Constitution Amendment (Mandatory Suspension) Canon 2022 Assenting Ordinance 2023

Explanatory Statement

Purpose of the bill

1. The purpose of the bill for the General Synod – Constitution Amendment (Mandatory Suspension) Canon 2022 Assenting Ordinance 2023 (**the Bill**) is to assent to the *Constitution Amendment (Mandatory Suspension) Canon 2022 (the Canon)*.
2. The Canon amends the Constitution in the Schedule to the *Anglican Church of Australia Constitution Act 1961 (the Constitution)* to implement recommendation 16.52 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to the mandatory suspension of persons in ministry who are subject to a plausible complaint of child sexual abuse.
3. The Canon provides that where a charge involving a sexual offence relating to a child has been promoted against Bishop of a diocese or a bishop assistant to the Primate in their capacity as Primate, the Bishop shall be suspended until the charge has been determined.

Recommendations

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

Evidence Given

6. The evidence for this Bill is set out in the Explanatory Memorandum that was provided to the General Synod. The Explanatory Memorandum is included as an Appendix to this report.
7. The Canon amends the Constitution and will not come into effect unless and until at least three-quarters of the diocesan synods, including all the metropolitan sees, have assented to the Canon by ordinance and all such assents are in force at the same time.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

22 May 2023

**A BILL FOR THE
CONSTITUTION AMENDMENT (MANDATORY SUSPENSION)
CANON 2022**

EXPLANATORY MEMORANDUM

General Background

The Royal Commission into Institutional Responses to Child Sexual Abuse

1. In January 2013, the Royal Commission into Institutional Responses to Child Sexual Abuse was established and its terms of reference included “what institutions ... should do to better protect children against child sexual abuse and related matters in institutional contexts in the future”.
2. In March 2017, the failure to achieve a nationally consistent approach to child protection in this Church was highlighted by the Royal Commission at its public hearing in Case Study 52 inquiring into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse. Leaders of this Church appearing before the Royal Commission in Case Study 52 committed to core national minimum standards for safe ministry to children.
3. In December 2017, the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse made a recommendation to all religious institutions made a recommendation to all religious institutions as to the suspension of clergy who are the subject of a plausible complaint of child sexual abuse against, and there is a risk that they may come into contact with children in the course of their ministry.

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

4. Since 2018, this Church has been publicly accountable on its progress towards implementing the recommendations from the Royal Commission into Institutional Child Sexual Abuse through an annual report to the National Office of Child Safety. By passing this canon this Church will commence the process of amending its Constitution to implement recommendation 16.52 for complaint of child sexual abuse before the Special Tribunal. This amendment will not come into effect until the conditions in section 67(1)(c) of the Constitution have been satisfied.

Object of the canon

5. The object of this canon is to amend the Constitution of the Anglican Church of Australia in order to implement recommendation 16.52 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to the mandatory suspension of persons in ministry who are subject to a plausible complaint of child sexual abuse.

Main provisions of the canon

6. This canon provides that where a charge involving a sexual offence relating to a child has been promoted against Bishop of a diocese or a bishop assistant to the Primate in their capacity as Primate, the Bishop shall be suspended until the charge has been determined.

Notes on clauses

- Clause 1 states the title of the canon.
- Clause 2 amends section 61A to provide that where a charge which involves a sexual offence relating to a child has been promoted against the Bishop of a diocese or a bishop assistant to the Primate in their capacity as Primate, the President of the Special Tribunal must suspend the Bishop from their duties of office until the charge has been determined.
- Clause 3 amends section 74 to add definitions of **child** and **sexual offence relating to a child**, and repeals the definition of **child** in *the Episcopal Standards (Child Protection) Canon 2017* and the *National Register Canon 2007*, and the definition of **sexual offence relating to a child** in the *Episcopal Standards (Child Protection) Canon 2017* and the *Special Tribunal Canon 2007*. These provisions will only come into force if these definitions are not already included in section 74 by the earlier coming into effect of the *Constitution Amendment (Mandatory Deposition) Canon 2022*.
- Clause 4 repeals the *Constitution Amendment (Suspension of Bishops) Canon 2007*.

General Synod – Constitution Amendment (Mandatory Suspension) Canon 2022 Assenting Ordinance 2023

No , 2023

Long Title

An Ordinance to assent to Canon No 7, 2022 of the General Synod of the Anglican Church of Australia.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the General Synod – Constitution Amendment (Mandatory Suspension) Canon 2022 Assenting Ordinance 2023.

2. Assent to Canon No 7, 2022

- 5 The Synod assents to Canon No 7, 2022 of the General Synod of the Anglican Church of Australia, the text of which is set out in the Schedule.

Schedule

The General Synod prescribes as follows.

Title

1. This Canon may be referred to as the "Constitution Amendment (Mandatory Suspension) Canon 2022".

Mandatory suspension of a Bishop charged with sexual offence relating to a child

2. In section 61A of the Constitution —
- (a) for "Where" substitute:

"(1) Subject to sub-section (2), where";
 - (b) after "some lesser time." insert —

"(2) Where a charge which involves a sexual offence relating to a child has been promoted in the Special Tribunal against a person referred to in section 56(6), the President of the Special Tribunal must suspend the person from the duties of office until the determination of the charge."; and
 - (c) for "If such suspension is made and is from" substitute "(3) If a person is suspended under sub-section (1) or (2) and that suspension is from".

Definition of "sexual offence relating to a child"

3. (1) Subject to sub-section (3)—
- (a) in section 74 of the Constitution, after the definition of "Ceremonial" insert —

' "child" means a person under the age of 18;'; and
 - (b) there are repealed:
 - (i) the definition of "child" in section 2(1) of the Episcopal Standards (Child Protection) Canon 2017; and
 - (ii) the definition of "child" in the Third Schedule to the National Register Canon 2007.
- (2) In section 74 of the Constitution, after the definition of "See" insert —
- ' "**sexual offence relating to a child** means —
- (a) sexual activity by a person against, with or in the presence of a child, or

- (b) the possession, production or distribution by a person of any form of child pornography—
in respect of which—
 - (c) the person has been convicted under the laws of the Commonwealth, State or Territory; or
 - (d) a court, commission or tribunal of the Commonwealth, a State or a Territory has made an adverse finding of fact in relation to that person; or
 - (e) the person has been convicted in some other country under the laws of that country that are equivalent to a law of the Commonwealth or of a State or Territory; or
 - (f) the person has not been tried by a court of competent jurisdiction and which if proved—
 - (i) if alleged to have been committed within Australia, would constitute a criminal offence in the State or Territory in which it is alleged to have occurred; and
 - (ii) if alleged to have been committed in a country other than Australia, would if committed in Australia constitute a criminal offence under a law of the Commonwealth or of a State or Territory.”; and
- (b) there are repealed—
 - (i) any definition of "sexual offence relating to a child" in section 2(1) of the Episcopal Standards (Child Protection) Canon 2017; and
 - (ii) any definition of "sexual offence relating to a child" in section 2 of the Special Tribunal Canon 2007.
- (3) Sub-section (1) has effect only if at the time when this Canon comes into effect there is no definition of "child" in section 74 of the Constitution.

Repeal of Constitution Amendment (Suspension of Bishops) Canon 2007

4. Canon No. 18 of 2007 is repealed.

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
2023.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

General Synod – Constitution Amendment (Mandatory Deposition) Canon 2022 Assenting Ordinance 2023

Explanatory Statement

Purpose of the bill

1. The purpose of the bill for the General Synod – Constitution Amendment (Mandatory Deposition) Canon 2022 Assenting Ordinance 2023 (**the Bill**) is to assent to the *Constitution Amendment (Mandatory Deposition) Canon 2022 (the Canon)*.
2. The Canon amends the Constitution in the Schedule to the *Anglican Church of Australia Constitution Act 1961 (the Constitution)* to further provide for a person convicted of a sexual offence relating to a child, and to implement recommendation 16.56 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to the mandatory deposition of persons in religious ministry who are convicted of an offence relating to child sexual abuse.
3. The Canon provides that where a tribunal is satisfied that a member of the clergy has been convicted of a sexual offence relating to a child while being a member of the clergy, the applicable tribunal must recommend a sentence of deposition from holy orders.

Recommendations

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

Evidence Given

6. The evidence for this Bill is set out in the Explanatory Memorandum that was provided to the General Synod. The Explanatory Memorandum is included as an Appendix to this report.
7. The Canon amends the Constitution and will not come into effect unless and until at least three-quarters of the diocesan synods, including all the metropolitan sees, have assented to the Canon by ordinance and all such assents are in force at the same time.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

22 May 2023

A BILL FOR THE CONSTITUTION AMENDMENT (MANDATORY DEPOSITION) CANON 2022

EXPLANATORY MEMORANDUM

General Background

The Royal Commission into Institutional Responses to Child Sexual Abuse

1. In January 2013, the Royal Commission into Institutional Responses to Child Sexual Abuse was established and its terms of reference included “what institutions ... should do to better protect children against child sexual abuse and related matters in institutional contexts in the future”.
2. In March 2017, the failure to achieve a nationally consistent approach to child protection in this Church was highlighted by the Royal Commission at its public hearing in Case Study 52 inquiring into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse. Leaders of this Church appearing before the Royal Commission in Case Study 52 committed to core national minimum standards for safe ministry to children.
3. In December 2017, the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse made a recommendation to this Church as to the action to be taken against clergy who are convicted of an offence relating to child sexual abuse.

16.56 – Any person in religious ministry who is convicted of an offence relating to child sexual abuse should:

b. in the case of Anglican clergy, be deposed from holy orders.
4. Since 2018, this Church has been publicly accountable on its progress towards implementing the recommendations from the Royal Commission into Institutional Child Sexual Abuse through an annual report to the National Office of Child Safety. By passing this canon this Church will commence the process of amending its Constitution to implement recommendation 16.56 in its tribunals. This amendment will not come into effect until the conditions in section 67(1)(c) of the Constitution have been satisfied.

Object of the canon

5. The object of this canon is to amend the Constitution of the Anglican Church of Australia in order to implement recommendation 16.56 of the Royal Commission into Institutional Responses to Child Sexual Abuse relating to the mandatory deposition of persons in religious ministry who are convicted of an offence relating to child sexual abuse.

Main provisions of the canon

6. This canon provides for an amendment of the Constitution to provide that, where a diocesan tribunal or provincial tribunal hearing a charge is satisfied that the member of the clergy, or the Special Tribunal hearing a charge is satisfied that the bishop, has been convicted of a sexual offence relating to a child committed while a member of the clergy, the applicable tribunal must recommend a sentence of deposition from orders. It also provides for definitions to enable this effectuate amendment.

Notes on Clauses

- Clause 1 states the title of the canon.
- Clause 2 amends section 60 to provide that where a tribunal is satisfied that the person has been convicted under the laws of the Commonwealth, State or Territory or under the laws of some other country with equivalent laws of a sexual offence relating to a child committed while a member of the clergy, it must recommend a sentence of deposition from orders. Amends section 60 to add definition of **sexual offence relating to a child**.
- Clause 3 amends section 74 to add definition of **child** and repeals the definition of **child** in the *Episcopal Standards (Child Protection) Canon 2017* and the *National Register Canon 2007*. These provisions will only come into force if these definitions are not already included in section 74 by the earlier coming into effect of the *Constitution Amendment (Mandatory Suspension) Canon 2021*.

General Synod – Constitution Amendment (Mandatory Deposition) Canon 2022 Assenting Ordinance 2023

No. 8, 2023

Long Title

An Ordinance to assent to Canon No 8, 2022 of the General Synod of the Anglican Church of Australia.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the General Synod – Constitution Amendment (Mandatory Deposition) Canon 2022 Assenting Ordinance 2023.

2. Assent to Canon No 8, 2022

- 5 The Synod assents to Canon No 8, 2022 of the General Synod of the Anglican Church of Australia, the text of which is set out in the Schedule.

Schedule

The General Synod prescribes as follows.

Title

1. This Canon may be referred to as the “Constitution Amendment (Mandatory Deposition) Canon 2022”.

Mandatory deposition of a person convicted of a sexual offence relating to a child

2. In section 60 of the Constitution—

- (a) in sub-section (1), for "A tribunal" substitute "Subject to sub-section (1A), a tribunal";
(b) after sub-section (1) insert—

"(1A) Where the tribunal is satisfied that the person so charged has been convicted under the laws of the Commonwealth, State or Territory or under the laws of some other country that are equivalent to a law of the Commonwealth or of a State or Territory of a sexual offence relating to a child committed while a member of the clergy, it must recommend a sentence of deposition from orders.

(1B) For the purposes only of sub-section (1A), “**sexual offence relating to a child**” means —

- (a) sexual activity by a person against, with or in the presence of a child, or
(b) the possession, production or distribution of any form of child pornography.”;
(c) in sub-section (2), after "is recommended," insert "other than a sentence of deposition from orders recommended under sub-section (1A),"; and
(d) in sub-section (4), for “The provisions” substitute “Subject to sub-section (1A), the provisions”.

Definitions

3. (1) Subject to sub-section (2)—

- (a) in section 74 of the Constitution, after the definition of "Ceremonial" insert—

’ “**child**” means a person under the age of 18;’; and

- (b) there are repealed:

- (i) the definition of "child" in section 2(1) of the Episcopal Standards (Child Protection) Canon 2017; and

- (ii) the definition of "child" in the Third Schedule to the National Register Canon 2007.
- (2) Sub-section (1) has effect only if at the time when this Canon comes into effect there is no definition of "child" in section 74 of the Constitution.

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
2023.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

General Synod – Safe Ministry Legislation Amendments Canon 2022 Adopting Ordinance 2023

Explanatory Statement

Purpose of the bill

1. The purpose of the bill for the General Synod – Safe Ministry Legislation Amendments Canon 2022 Adopting Ordinance 2023 (**the Bill**) is to adopt the *Safe Ministry Legislation Amendments Canon 2022*.
2. The *Safe Ministry Legislation Amendments Canon 2022 (SMA Canon)* amends the following principal canons for the purpose of implementing certain recommendations of the Royal Commission into Institutional Response to Child Sexual Abuse and to make other technical amendments:
 - (a) Chancellors Canon 2001 *;
 - (b) Episcopal Standards (Child Protection) Canon 2017;
 - (c) National Register Canon 2007;
 - (d) Offences Canon 1962;
 - (e) Safe Ministry to Children Canon 2017 *;
 - (f) Special Tribunal Canon 2007;
 - (g) Episcopal Standards Canon 2007 *.
3. The principal canons marked with an asterisk (*) in the above list have not been adopted in the Diocese of Sydney. The SMA Canon includes provisions which allow each its parts and divisions to be adopted separately. The parts and divisions are structured on the basis of subject-matter rather than the canons they amend, meaning that it is not possible to only adopt the canon in respect to certain principal canons. Nonetheless, the amendments to the principal canons that are not in force in Sydney are not capable of having effect on their own without adoption of the principal canons and will therefore not have any substantive operation in the Diocese.
4. The Diocese of Sydney has not adopted the *Safe Ministry to Children Canon 2017* and has passed equivalent legislation in the form of the *Safe Ministry to Children Ordinance 2020 (SMC Ordinance)* instead. The SMC Ordinance should be amended in certain respects to ensure implementation of the recommendations of the Royal Commission addressed by the SMA Canon and to maintain parity with the standards in the SMA Canon. Other aspects of the SMA Canon should not be implemented in the SMC Ordinance because – for example – they relate to laws that are not in force in NSW or are unnecessary due to differences in approach in the SMC Ordinance (for example, auditing). It is anticipated that the proposed amendments to the SMC Ordinance will be printed separately.

Recommendations

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

Evidence Given

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

For and on behalf of the Standing Committee

BILL FOR THE SAFE MINISTRY LEGISLATION AMENDMENTS CANON 2022

EXPLANATORY MEMORANDUM

General Background

The Royal Commission into Institutional Responses to Child Sexual Abuse

1. In January 2013, the Royal Commission into Institutional Responses to Child Sexual Abuse was established and its terms of reference included “what institutions ... should do to better protect children against child sexual abuse and related matters in institutional contexts in the future”.
2. In March 2017, the failure to achieve a nationally consistent approach to child protection in this Church was highlighted by the Royal Commission at its public hearing in Case Study 52 inquiring into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse. Leaders of this Church appearing before the Royal Commission in Case Study 52 committed to core national minimum standards for safe ministry to children.
3. In September 2017, the General Synod passed the Safe Ministry to Children Canon 2017, the Episcopal Standards (Child Protection) Canon 2017, and the Disclosure of Information Canon 2017, and amendments to the Offences Canon 1962, the Canon concerning confessions 1989, the Special Tribunal Canon 2007, and the National Register Canon 2007. These measures enhanced the protection of children through national standards in areas of church worker screening, selection and training, the adoption of a consistent code of conduct and risk management strategies for persons of concern as well as the discipline and assessment of suitability for ministry of clergy.
4. In December 2017, the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse made the following recommendations to this Church or all religious institutions on the following topics which are relevant to certain amendments in this canon:

(a) Managing actual or perceived conflicts of interest

16.2 – The Anglican Church of Australia should adopt a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse, which expressly covers:

- a. members of professional standards bodies*
- b. members of diocesan councils (otherwise known as bishop-in council or standing committee of synod)*
- c. members of the Standing Committee of the General Synod*
- d. chancellors and legal advisers for dioceses*

16.39 – Consistent with Child Safe Standard 1, each religious institution should have a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse. The policy should cover all individuals who have a role in responding to complaints of child sexual abuse.

(b) Accountability of religious leaders

16.38 – *Consistent with Child Safe Standard 1, each religious institution should ensure that religious leaders are accountable to an appropriate authority or body, such as a board of management or council, for the decisions they make with respect to child safety.*

(c) Complaint handling policies

16.51 – *All religious institutions' complaint handling policies should require that, upon receiving a complaint of child sexual abuse, an initial risk assessment is conducted to identify and minimise any risks to children.*

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

(d) Discipline

16.55 – *Any person in religious ministry who is the subject of a complaint of child sexual abuse which is substantiated on the balance of probabilities, having regard to the principles in *Briginshaw v Briginshaw*, or who is convicted of an offence relating to child sexual abuse, should be permanently removed from ministry. Religious institutions should also take all necessary steps to effectively prohibit the person from in any way holding himself or herself out as being a person with religious authority.*

16.56 – *Any person in religious ministry who is convicted of an offence relating to child sexual abuse should, in the case of Anglican clergy, be deposed from holy orders.*

5. Since 2018, this Church has been publicly accountable on its progress towards implementing the recommendations from the Royal Commission into Institutional Child Sexual Abuse through an annual report to the National Office of Child Safety. By passing this canon this Church will commence the process of implementing these recommendations which will require diocesan adoption to be completed.

Issues arising from social media, cyber abuse and other technology related abuse

6. Recent developments in the area of online safety, including the establishment of the Office of the Safety Commissioner, has highlighted the need to consider issues that may arise in the context of safe ministry.
7. This canon seeks to update existing legislation to address issues arising from social media, cyber abuse and other technology related abuse.

Technical amendments

8. This canon also seeks to improve existing legislation by making various technical amendments.

Object of the canon

9. The object of this canon is to amend the following Canons in order to implement the above recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse, update existing legislation to reflect developments in technology, and make technical amendments:
 - (a) Chancellors Canon 2001;
 - (b) Episcopal Standards (Child Protection) Canon 2017;
 - (c) National Register Canon 2007;
 - (d) Offences Canon 1962;
 - (e) Safe Ministry to Children Canon 2017;
 - (f) Special Tribunal Canon 2007;
 - (g) Episcopal Standards Canon 2007;

Main provisions of the canon

10. Part 1 provides the introductory detail including the title, purpose, adoption mechanisms and a requirement that additional definitions to canons must be in alphabetical order. The adoption mechanism allows dioceses to adopt the Canon in Parts, Divisions or in its entirety.
11. Part 2 contains interpretation provisions and other drafting changes. This includes insertion of or amendments to various definitions as well as the replacement of references to working with children checks or working with vulnerable people checks with the term **statutory clearance**.
12. Part 3 contains provisions relating to the nature and audit of records and processes. In the National Register Canon 2007 the definition of child abuse is expanded to include image-based abuse, and the possession, production, or distribution of child exploitation material which has been found to constitute or may constitute a criminal offence. Further, a person's postal or electronic address may be used where that address is known and reasonably believed to be used by them. In the Safe Ministry to Children Canon 2017 there is an exemption to a diocese from the audit requirements where a two-thirds majority of the Standing Committee is satisfied that an equivalent audit has taken place.
13. Part 4 contains provisions relating to conduct to support processes and protect children. In the Episcopal Standards (Child Protection) Canon 2017 the definition of examinable conduct by Bishops is expanded to include failure without reasonable excuse to exercise a power to initiate, or to investigate whether to initiate, a professional standards process; the failure without reasonable excuse to give effect to a recommendation to the Bishop under a professional standards process; ordaining or authorising to function a member of clergy or permitting to function a church worker without or contrary to the recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its functions; ordaining or authorising to function a member of clergy or permitting to function a church worker who poses a serious risk to the safety of children with actual knowledge or reasonable grounds for suspecting that the person poses that risk. In the Offences Canon 1962 there are new offences corresponding to the additional conduct included within examinable conduct. These offences apply only to conduct occurring after this canon has been adopted in the relevant diocese.
14. Part 5 contains provisions relating to responding to complaints and offences. Upon commencing an investigation of information under the Special Tribunal Canon 2007 or the Episcopal Standards (Child Protection) Canon 2017, the Episcopal Standards Commission is required to conduct an initial assessment to identify any risks to children and to take steps which are reasonably available and practicable to minimise the risks identified. Where an Episcopal Standards Board is satisfied that the bishop has been convicted of committing, while a member of the clergy, a sexual offence relating to a child, the Board must determine that the bishop be deposed from the exercise of Holy Orders. Only the Episcopal Standards Commission can bring a charge of sexual offence relating to a child against a Bishop in the Special Tribunal. This corresponds to the proposed amendment to the Constitution relating to tribunals in the Constitution Amendment (Mandatory Deposition) Canon 2021.
15. Part 6 contains provisions relating to conflicts of interest and loyalty. There is a definition of when a person has a conflict of interest. A member of a panel of the Episcopal Standards Board or of a Special Tribunal is required to disclose any conflict of interest that the member has in relation to a matter before the Board or Tribunal. A member of the panel of the Special Tribunal is disqualified where they have disclosed a conflict of interest, or in the opinion of a senior presidential member a conflict of interest exists. The Chancellors Canon 2017 is also amended to remove the ability of a chancellor to be the president of a diocesan tribunal.
16. Schedule 1 contains consequential amendments to the Episcopal Standards (Child Protection) Canon 2017, the Offences Canon 1962, the National Register Canon 2007, and the Safe Ministry to Children Canon 2017.

Coming into force in a diocese

17. Pursuant to section 30(a) when read with the definitions of "ceremonial" and "ritual" in section 74(1) and the definition of "discipline" in section 74(9)(a)(ii) of the Constitution this canon is deemed to affect the order and good government of the Church within a diocese because it affects the "ritual, ceremonial or discipline of this Church". This means that the canon will not come into force in any diocese unless and until the diocese by ordinance adopts the canon.

18. If a diocesan synod does not assent to the canon in its entirety it may choose to adopt specific Parts or Divisions separately. Clear guidance will be provided to bishops, chancellors and registrars regarding the process of doing so in diocesan synods.

Special bill procedure

19. The special bill procedure set out in section 28 of the Constitution must be followed in relation to this bill, unless the General Synod by votes of at least three-fourths of the members present in each house decides that it need not proceed as a special bill.

Notes on Clauses

- | | |
|-------------|---|
| Clause 1.1 | states the title of the canon. |
| Clause 1.2 | states the purpose of the canon. |
| Clause 1.3 | provides dioceses with an option to adopt this canon in parts or in its entirety. |
| Clause 1.4 | provides that any amendment to or insertion of definitions must continue to be in alphabetical order. |
| Clause 2.1 | inserts the definition of sexual offence relating to a child in the Episcopal Standards (Child Protection) Canon 2017. |
| Clause 2.2 | inserts the definition of child abuse reporting offence in the National Register Canon 2007 and omitting the definition of child offence . |
| Clause 2.3 | inserts the definition of child as having the same meaning in the Offences Canon 1962 as in the National Register Canon 2007. |
| Clause 2.4 | inserts the definition of child abuse as having the same meaning in the Special Tribunal Canon 2007 as in the National Register Canon 2007. |
| Clause 2.5 | inserts the definition of church worker in the Episcopal Standards (Child Protection) Canon 2017. |
| Clause 2.6 | inserts the definition of church worker in the Offences Canon 1962. |
| Clause 2.7 | amends the definition of church worker in the Safe Ministry to Children Canon 2017 by clarifying that a church worker is not a member of clergy and including those who are permitted to function by the Bishop of a diocese, and removing reference to those who are licensed or authorised by the Bishop of a diocese. |
| Clause 2.8 | inserts the definition of member of the clergy in the Offences Canon 1962. |
| Clause 2.9 | inserts the definition of member of the clergy in the Episcopal Standards (Child Protection) Canon 2017. |
| Clause 2.10 | inserts the definition of other clergy in the Safe Ministry to Children Canon 2017. |
| Clause 2.11 | inserts the definition of denomination in the Safe Ministry to Children Canon 2017. |
| Clause 2.12 | amends the definition of examinable conduct in the Episcopal Standards (Child Protection) Canon 2017 by including a failure without reasonable excuse to perform a duty. |
| Clause 2.13 | inserts the definition of authorisation to function in the Episcopal Standards (Child Protection) Canon 2017. |

- Clause 2.14 inserts the definitions of **authorisation to function** and **permission to function** in the Episcopal Standards (Child Protection) Canon 2017.
- Clause 2.15 inserts the definitions of **authorisation to function** and **permission to function** in the Offences Canon 1962.
- Clause 2.16 inserts the definitions of **authorisation to function** and **permission to function**, and repeals the definition of **licence** in the National Register Canon 2007.
- Clause 2.17 inserts the definitions of **authorisation to function** and **permission to function**, and repeals the definition of **licence** in the Safe Ministry to Children Canon 2017.
- Clause 2.18 repeals the definition of **licence** in Schedule 2 of the Safe Ministry to Children Canon 2017.
- Clause 2.19 provides that the consequential amendments set out in Schedule 1 of this Canon applies.
- Clause 2.20 inserts the definition of **standard of screening** in the Episcopal Standards (Child Protection) Canon 2017 as meaning either the standard of screening applying under Part 3 of the Safe Ministry to Children Canon 2017 or for the standard of screening applied within dioceses in which the Safe Ministry to Children Canon 2017 is not in force.
- Clause 2.21 inserts the definition of **standard of screening** in the Offences Canon 1962 as meaning either the standard of screening applying under Part 3 of the Safe Ministry to Children Canon 2017 or for the standard of screening applied within dioceses in which the Safe Ministry to Children Canon 2017 is not in force.
- Clause 2.22 amends the definitions of **standards for safe ministry with Persons of Concern**, **standards of screening**, and **standards of training** in the Safe Ministry to Children Canon 2017, by referring to the Part in which those standards are contained.
- Clause 2.23 inserts the definition of **statutory clearance** in the Safe Ministry to Children Canon 2017 as having the same meaning as in the National Register Canon 2007.
- Clause 2.24 inserts the definition of **statutory clearance** in the National Register Canon 2007.
- Clause 2.25 clarifies section 14 of the Episcopal Standards (Child Protection) Canon 2017 by specifying the power of suspension is under section 13.
- Clause 2.26 expands the power of the Episcopal Standards Board to inform itself from the record of any commission of inquiry.
- Clause 2.27 inserts the definition of **occasional ministry** in the Safe Ministry to Children Canon 2017.
- Clause 2.28 inserts the definitions of **institution**, **institutional assessment**, **institution authority**, and amends the definitions of **information**, **province** and **responsible authority**, in the Safe Ministry to Children Canon 2017.
- Clause 2.29 inserts the definition of **screened** in the Safe Ministry to Children Canon 2017.
- Clause 2.30 amends the definition of **adverse check** to refer to statutory clearance and omits the definitions of **working with children check**, or **working with vulnerable people check** in the National Register Canon 2007.

- Clause 2.31 amends the definition of **ministry to children** by substituting a **statutory clearance** for **working with children check**, or **working with vulnerable people check**, and omits the definitions of **working with children check**, or **working with vulnerable people check** in the Safe Ministry to Children Canon 2017.
- Clause 2.32 amends the definition of **safe ministry role** to correct spelling and grammatical errors.
- Clause 3.1 amends the definition of **child abuse** and **sexually inappropriate behaviour** and inserts the definition of **image-based abuse** in the National Register Canon 2007.
- Clause 3.2 provides that references to the Second Schedule within this Division means the Second Schedule of the Safe Ministry to Children Canon 2017.
- Clause 3.3 amends clause 2 of the Second Schedule of the Safe Ministry to Children Canon 2017 by omitting reference to **working with children check** or a **working with vulnerable people check** and referring to a **statutory clearance**.
- Clause 3.4 amends clause 3 of the Second Schedule of the Safe Ministry to Children Canon 2017 by substituting a **statutory clearance** for **working with children check**, or **working with vulnerable people check**.
- Clause 3.5 amends clause 4 of the Second Schedule of the Safe Ministry to Children Canon 2017 by substituting a **statutory clearance** for **working with children check**, or **working with vulnerable people check**.
- Clause 3.6 amends clause 5 of the Second Schedule of the Safe Ministry to Children Canon 2017 by substituting a **statutory clearance** for **working with children check**, or **working with vulnerable people check**.
- Clause 3.7 amends clause 6 of the Second Schedule of the Safe Ministry to Children Canon 2017 by substituting a **statutory clearance** for **working with children check**, or **working with vulnerable people check**.
- Clause 3.8 inserts section 12A to provide an exemption for dioceses having to undertake a diocesan audit under the Safe Ministry to Children Canon where a two-thirds majority of Standing Committee is satisfied that an equivalent audit has taken place.
- Clause 3.9 amends the National Register Canon 2017 to specify that a person's postal or electronic address may be used where that address is known and reasonably believed to be used by them.
- Clause 3.10 amends the National Register Canon 2017 to specify that a person's postal or electronic address may be used where that address is known and reasonably believed to be used by them.
- Clause 4.1 inserts the definition of **actual knowledge** and amends the definition of **examinable conduct** in the Episcopal Standards (Child Protection) Canon 2017.
- Clause 4.2 inserts an additional offence under the Offences Canon 1962 which correspond with the expansion of the definition of **examinable conduct** in the Episcopal Standards (Child Protection) Canon 2017.
- Clause 4.3 inserts additional offences under the Offences Canon 1962 which correspond with the expansion of the definition of **examinable conduct** in the Episcopal Standards (Child Protection) Canon 2017.
- Clause 4.4 inserts the definition of **actual knowledge** in the Offences Canon 1962.

- Clause 4.5 provides that the operation of the additional offences inserted by this Canon into the Offences Canon 1962 apply only to conduct occurring after Part 4 has been adopted by the relevant diocese.
- Clause 5.1 inserts section 18A to provide that when the Episcopal Standards Commission commences an investigation of information under the Special Tribunal Canon 2007, it must conduct an initial assessment to identify any risks to children and take whatever steps are reasonably available and practicable to minimise the risks identified.
- Clause 5.2 inserts section 18A to provide that when the Episcopal Standards Commission commences an investigation of information under the Episcopal Standards (Child Protection) Canon 2017, it must conduct an initial assessment to identify any risks to children and take whatever steps are reasonably available and practicable to minimise the risks identified.
- Clause 5.3 inserts section 43(1A) to provide that only the Episcopal Standards Commission can bring a charge of a sexual offence relating to a child against a Bishop in the Tribunal under the Special Tribunal Canon 2007.
- Clause 5.4 inserts section 49(2) in the Episcopal Standards (Child Protection) Canon 2017 to provide, if the Episcopal Standards Board finds that a bishop has been convicted by a court exercising criminal jurisdiction of committing, while a member of the clergy, a sexual offence relating to a child, the Board must determine that the bishop be deposed from the exercise of Holy Orders.
- Clause 6.1 inserts section 2(1A) to specify the circumstances in which a person has a conflict of interest for the purposes of the Episcopal Standards (Child Protection) Canon 2017.
- Clause 6.2 inserts section 23(3A) to provide that a member of a panel under the Episcopal Standards (Child Protection) Canon 2017 must disclose to the President, any conflict of interest that they may have in relation to the matter before the Board, and amends section 23(4) and (5).
- Clause 6.3 inserts section 2(2) to specify the circumstances in which a person has a conflict of interest for the purposes of the Special Tribunal Canon 2007.
- Clause 6.4 inserts sections 30A and 30B to provide that a member of a panel under the Special Tribunal Canon 2007 must disclose to the senior presidential member, any conflict of interest that they may have in relation to the matter before the Tribunal, and for the disqualification of a member who has a conflict of interest.
- Clause 6.5 repeals section 2(3) of the Chancellors Canon 2017 which has the effect that a chancellor may not be president of a diocesan tribunal.
- Schedule 1 provides consequential amendments resulting from this Canon to the Episcopal Standards (Child Protection) Canon 2017, Offences Canon 1962, National Register Canon 2007, and Safe Ministry to Children Canon 2017.

General Synod – Safe Ministry Legislation Amendments Canon 2022 Adopting Ordinance 2023

No. _____, 2023

Long Title

An Ordinance to adopt Canon No 11, 2022 of the General Synod of the Anglican Church of Australia.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the General Synod – Safe Ministry Legislation Amendments 2022 Adopting Ordinance 2023.

2. Adoption of Canon No 11, 2022

- 5 The Synod adopts Canon No 11, 2022 of the General Synod of the Anglican Church of Australia, the text of which is set out in the Schedule.

Schedule

The General Synod prescribes as follows:

PART 1 — INTRODUCTORY

Title

- 1.1 This Canon may be cited as the Safe Ministry Legislation Amendments Canon 2022.

Purpose

- 1.2 The purpose of this Canon is to amend the following Canons in order to implement certain recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse and to make some other technical amendments to those Canons:

- (a) Chancellors Canon 2001;
- (b) Episcopal Standards (Child Protection) Canon 2017;
- (c) National Register Canon 2007;
- (d) Offences Canon 1962;
- (e) Safe Ministry to Children Canon 2017;
- (f) Special Tribunal Canon 2007;
- (g) Episcopal Standards Canon 2007.

Adoption

- 1.3 (1) Subject to sub-section (2)—
- (a) each Part in this Canon other than Part 1; and
 - (b) each Division in a Part of this Canon—
- is to be considered and treated as—
- (c) a separate bill for the purposes of section 28 of the Constitution; and
 - (d) a separate canon for the purposes of section 30 of the Constitution.
- (2) If this Canon is a provisional canon and a diocesan synod—
- (a) does not assent to this canon in its entirety; and
 - (b) assents to a Part or Division of this canon under sub-section (1)—

it is to be considered to have validly assented to the canon constituted by that Part or Division only if on the first occasion on which it assents to a Part or Division it also assents to Part 1 of this canon.

- (3) If a diocese—
- (a) does not adopt this canon in its entirety; and
 - (b) adopts a Part or Division of this canon under sub-section (1)—

it is to be considered to have validly adopted the canon constituted by that Part or Division only if on the first occasion on which it adopts that Part or Division it also adopts Part 1 of this canon.

Amendments adding definitions to sections listing definitions

- 1.4 Where a provision of this Canon amends some other Canon by inserting into a section, sub-section, clause, sub-clause, Schedule or other provision of that other Canon the definition of a word or expression, that definition is to be inserted so that all the definitions in that section, sub-section, clause, sub-clause, Schedule or other provision are and continue to be in alphabetical order.

PART 2 — INTERPRETATION PROVISIONS AND OTHER DRAFTING CHANGES

Division 1 — Definitions of children and offences relating to children

Definition of sexual offence relating to a child in Episcopal Standards (Child Protection) Canon

- 2.1 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 insert:

"sexual offence relating to a child means —

- (a) sexual activity by a person against, with or in the presence of a child, or
- (b) the possession, production or distribution by a person of any form of child pornography—

in respect of which—

- (c) the person has been convicted, or been found guilty without a conviction being recorded, under the laws of the Commonwealth, State or Territory; or
- (d) a court, commission or tribunal of the Commonwealth, a State or a Territory has made an adverse finding of fact in relation to that person; or
- (e) the person has been convicted, or been found guilty without a conviction being recorded, in some other country under the laws of that country that are equivalent to a law of the Commonwealth or of a State or Territory; or
- (f) the person has not been tried by a court of competent jurisdiction and which if proved—
 - (i) if alleged to have been committed within Australia, would constitute a criminal offence in the State or Territory in which it is alleged to have occurred; and
 - (ii) if alleged to have been committed in a country other than Australia, would if committed in Australia constitute a criminal offence under a law of the Commonwealth or of a State or Territory."

Definitions relating to child abuse in National Register Canon

- 2.2 In the Third Schedule of the National Register Canon 2007—

- (a) in the definition of "child abuse" for "child offence" substitute "child abuse reporting offence";
- (b) following the definition of child abuse, insert:

"child abuse reporting offence means a criminal offence against the law of the Commonwealth, a State or a Territory, or against the law of another country which is equivalent to a criminal offence against the law of the Commonwealth, a State or a Territory, involving the failure by a person to report child abuse;"

- (c) omit the definition of "child offence".

Definition of child in Offences Canon

2.3 In section 2B of the Offences Canon 1962 insert:

"child has the same meaning as in the National Register Canon 2007;"

Consequential changes to definitions in Special Tribunal Canon

2.4 In section 2 of the Special Tribunal Canon 2007

- (a) insert "child abuse has the same meaning as in the National Register Canon 2007;" and
- (b) insert "sexual offence relating to a child has the same meaning as in the Episcopal Standards (Child Protection) Canon 2017;"

Division 2 — Definition of “church worker”

Definition of church worker in Episcopal Standards (Child Protection) Canon

2.5 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 insert:

"**church worker** means a person who is not a member of the clergy and who—

- (a) is permitted to function by the Bishop of a diocese;
- (b) is employed by a Church body; or
- (c) whether for payment or not, holds a position or performs a function with the actual or apparent authority of a Church authority or a Church body";

Definition of church worker in Offences Canon

2.6 In section 2B of the Offences Canon 1962 insert:

"**church worker** means a person who is not a member of the clergy and who—

- (a) is permitted to function by the Bishop of a diocese;
- (b) is employed by a Church body; or
- (c) whether for payment or not, holds a position or performs a function with the actual or apparent authority of a Church authority or a Church body"

Definition of church worker in Safe Ministry to Children Canon

2.7 In section 3 of the Safe Ministry to Children Canon 2017 for the definition of "church worker" substitute:

"church worker means a person undertaking any ministry to children who is not a member of clergy and who —

- (a) is permitted to function by the Bishop of a diocese; or
- (b) is employed by a Church body; or
- (c) whether for payment or not, holds a position or performs a function with the actual or apparent authority of a Church authority or a Church body."

Division 3 - Definitions relating to “clergy”

Definition of member of the clergy in Offences Canon

2.8 In section 2B of the Offences Canon 1962 insert “**member of the clergy** means a person who is a bishop, priest or deacon in the Church.”

Definition of member of the clergy in Episcopal Standards (Child Protection) Canon

2.9 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 insert “**member of the clergy** means a person who is a bishop, priest or deacon in the Church.”

Definition of “other clergy” in Safe Ministry to Children Canon

2.10 In clause 1 of the Second Schedule of the Safe Ministry to Children Canon 2017 insert:

"other clergy means—

- (a) a bishop, priest or deacon in a Province; and
- (b) an ordained minister of a denomination;".

Division 4 — Definition of “denomination”

Definition of denomination in Safe Ministry to Children Canon

2.11 In Clause 1 of the Second Schedule of the Safe Ministry to Children Canon 2017 insert:

"**denomination** means a religious body or a religious organisation declared to be a recognised denomination for the purposes of the *Marriage Act 1962* (Cth), other than the Anglican Church of Australia, that holds the Christian Faith as set forth in the Nicene Creed and the Apostles' Creed;".

Division 5 — Definition of “examinable conduct”

Refinement to definition of examinable conduct in Episcopal Standards (Child Protection) Canon

2.12 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 in the definition of "examinable conduct" in sub-paragraph (iii) after "to perform" insert "a duty or".

Division 6 - Definition of authorisation to function and authorising to function

Definitions in Episcopal Standards Canon 2007

2.13 In section 2 of the Episcopal Standards Canon 2007 insert:

"**authorisation to function** means a licence or any written instrument by which a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry as a member of the clergy and **authorising to function** and **authorised to function** have a corresponding meaning;".

Definitions in Episcopal Standards (Child Protection) Canon

2.14 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 insert:

- (a) "**authorisation to function** means a licence or any written instrument by which a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry as a member of the clergy and **authorising to function** and **authorised to function** have a corresponding meaning;" and
- (b) "**permission to function** means a licence or any written instrument by which a person who is not a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry and **permitting to function** and **permitted to function** have a corresponding meaning;".

Definitions in Offences Canon

2.15 In section 2B of the Offences Canon 1962—

- (a) insert:

"**authorisation to function** means a licence or any written instrument by which a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry as a member of the clergy and **authorising to function** and **authorised to function** have a corresponding meaning;"; and

- (b) insert:

"**permission to function** means a licence or any written instrument by which a person who is not a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry and **permitting to function** and **permitted to function** have a corresponding meaning;".

Definitions in National Register Canon

2.16 In the Dictionary in the Third Schedule to the National Register Canon 2007—

- (a) insert:
 - (i) "**authorisation to function** means a licence or any written instrument by which a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry as a member of the clergy and **authorising to function** and **authorised to function** have a corresponding meaning;"; and
 - (ii) "**permission to function** means a licence or any written instrument by which a person who is not a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry and **permitting to function** and **permitted to function** have a corresponding meaning;";
- (b) the definition of "licence" is repealed.

Definitions in Safe Ministry to Children Canon

2.17 In section 3 of the Safe Ministry to Children Canon 2017—

- (a) insert:
 - (i) "**authorisation to function** means a licence or any written instrument by which a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry as a member of the clergy and **authorising to function** and **authorised to function** have a corresponding meaning;" and
 - (ii) "**permission to function** means a licence or any written instrument by which a person who is not a member of the clergy is appointed, authorised, permitted or sanctioned to exercise ministry and **permitting to function** and **permitted to function** have a corresponding meaning;";
- (b) the definition of "licence" is repealed.

2.18 In clause 1 of Schedule 2 of the Safe Ministry to Children Canon 2017 the definition of "licensed clergy" is repealed.

Consequential amendments to Canons

2.19 Schedule 1 applies.

Division 7 — Definitions relating to prescribed standards

Definition of standard of screening in the Episcopal Standards (Child Protection) Canon

2.20 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017 insert:

"**standard of screening** means—

- (a) in a diocese in which the Safe Ministry to Children Canon 2017 is in force, a standard of screening applying under Part 3 of that Canon; or
- (b) in a diocese in which the Safe Ministry to Children Canon 2017 is not in force, the standard of screening applying in that diocese;".

Definition of standard of screening in the Offences Canon

2.21 In section 2B of the Offences Canon 1962 insert:

"**standard of screening** means—

- (a) in a diocese in which the Safe Ministry to Children Canon 2017 is in force, a standard of screening applying under Part 3 of that Canon; or
- (b) in a diocese in which the Safe Ministry to Children Canon 2017 is not in force, the standard of screening applying in that diocese."

Definition of expressions relating to standards in the Safe Ministry to Children Canon

2.22 In section 3 of the Safe Ministry to Children Canon 2017 -

- (a) for the definition of “standards for safe ministry with Persons of Concern” substitute “**standards for safe ministry with Persons of Concern** means the standards in Part 4 of the Second Schedule;”;
- (b) for the definition of "standards of screening" substitute "**standards of screening** means the standards in Part 2 of the Second Schedule;”; and
- (c) for the definition of "standards of training" substitute "**standards of training** means the standards in Part 3 of the Second Schedule;”.

Division 8 - Definition of statutory clearance

Definition of statutory clearance in Safe Ministry to Children Canon

2.23 In section 3 of the Safe Ministry to Children Canon 2017 insert "**statutory clearance** has the same meaning as in the National Register Canon 2007;”.

Definition of statutory clearance in the National Register Canon

2.24 In the Third Schedule of the National Register Canon 2007, insert—

"**statutory clearance** means—

- (a) a working with children check; or
- (b) a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity—

under the laws of the Commonwealth or of a State or Territory;”.

Division 9 —Other amendments to the Episcopal Standards (Child Protection) Canon 2017

Section 14 clarification

2.25 In the Episcopal Standards (Child Protection) Canon 2017 Canon, in section 14 following "the duties of office" insert "under section 13".

Use of information from commission of inquiry

2.26 In section 29(5) of the Episcopal Standards (Child Protection) Canon 2017, for "court or tribunal" where twice appearing substitute "court, tribunal or commission of inquiry".

Division 10 — Various amendments to Safe Ministry to Children Canon 2017 and consequential amendments

Definitions of “occasional ministry”

2.27 In section 3 of the Safe Ministry to Children Canon 2017 insert:

“**occasional ministry** to children means the exercise of a pastoral ministry to children where the ministry is not regular and involves direct contact with children that is not incidental.”

Definitions in Second Schedule of Safe Ministry to Children Canon

2.28 Clause 1 of the Second Schedule of the Safe Ministry to Children Canon 2017 is amended as follows:

- (a) in the definition of "information"—
 - (i) after "or denomination" insert "or institution"; and
 - (ii) after "undertaking ministry" insert "or of persons working for the institution";
- (b) insert:

"**institution** means an institution that is not an institution of this Church or of a Province or of a denomination;

institutional assessment means a reasonable endeavour made to obtain information about a person from an institution authority and includes consideration of any information so obtained;

institution authority means a person or body of an institution with the power to elect, appoint, suspend or dismiss a person as an officer, employee or volunteer of that institution;

- (c) in the definition of "Province" after "Church" insert "or an extra-provincial church under the direct metro-political jurisdiction of the Archbishop of Canterbury";
- (d) in the definition of "responsible authority" for paragraph (c) substitute:
 - "(c) a denominational authority; or
 - (d) an institution authority;".

Meaning of "screened"

2.29 After clause 1 of the Second Schedule of the Safe Ministry to Children Canon 2017, insert:

"1A. A person is **screened** if the prescribed standards of screening have been applied in respect of that person by the relevant screening authority."

Consequential amendment to National Register Canon 2007

2.30 In the Third Schedule to the National Register Canon 2007—

- (a) in the definition of "adverse check", for "working with children check, or working with vulnerable people check" substitute "statutory clearance";
- (b) omit the definition of "working with children check"; and
- (c) omit the definition of "working with vulnerable people check".

Consequential amendment to Safe Ministry to Children Canon 2017

2.31 In section 3 of the Safe Ministry to Children Canon 2017—

- (a) in paragraph (a) of the definition of "ministry to children", for "working with children check, or working with vulnerable people check" substitute "statutory clearance";
- (b) omit the definition of "working with children check"; and
- (c) omit the definition of "working with vulnerable people check".

Definition of safe ministry role

2.32 In section 3 of the Safe Ministry to Children Canon 2017 for the definition of "safe ministry role" substitute:

"safe ministry role means a role:

- (a) in recommending or determining standards and guidelines for safe ministry to children or with a Person of Concern; or
- (b) in recommending or determining or supervising safe ministry in a parish or congregation with a Person of Concern;

but excludes a role as a member of the synod of the diocese and, if a diocese has established a diocesan safe ministry authority separate from its diocesan council excludes a role as a member of the diocesan council;"

PART 3 — NATURE AND AUDIT OF RECORDS AND PROCESSES

Division 1 — Matters on National Register

Additional matters in National Register Canon

3.1 In the Third Schedule of the National Register Canon 2007—

- (a) in the definition of "child abuse", after paragraph (ix) insert:
 - "or;
 - (x) image-based abuse;";

- (b) for paragraph (b), substitute:

“possessing, producing or distributing child exploitation material in circumstances that have been found to constitute, or may constitute, a criminal offence;”
- (c) after paragraph (b) insert:

“however done, including by or through the use of the internet, electronic means and other like technology.”
- (d) insert:

“**image-based abuse** means taking, distributing or threatening to distribute intimate, nude or sexual images of another person in circumstances that have been found to constitute, or may constitute, a criminal offence;”;
- (e) in the definition of “sexually inappropriate behaviour” for “sexual exploitation or sexual harassment, or grooming” substitute “sexual exploitation, sexual harassment, grooming, or image-based abuse”.

Division 2 — Statutory clearances

Meaning of “Second Schedule”

- 3.2 In this Division, “Second Schedule” means the Second Schedule of the Safe Ministry to Children Canon 2017.

Amendment to clause 2 of Second Schedule

- 3.3 In clause 2(2) of the Second Schedule, for “a working with children check or a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity” substitute “a statutory clearance”.

Amendments to clause 3 of Second Schedule

- 3.4 In clause 3 of the Second Schedule—
- (a) in sub-clause (1) for “working with children check, or an unconditional working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity, where required by the laws of the Commonwealth or a State or Territory” substitute “statutory clearance”;
 - (b) in sub-clause (2)(a) for “where a working with children check, or a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity, is not required by the laws of the Commonwealth or a State or Territory, a criminal history assessment or a risk assessment” substitute “where a statutory clearance is not required by or is not able to be sought under the laws of a Commonwealth, State or Territory”.

Amendments to clause 4 of Second Schedule

- 3.5 In clause 4 of the Second Schedule—
- (a) for sub-clause (1) substitute:

“(1) the person holds a statutory clearance; and”;
 - (b) in sub-clause (2)(a), for “where a working with children check, or a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity, is not required by the laws of a Commonwealth, State or Territory” substitute “where an unconditional statutory clearance is not required by or is not able to be sought under the laws of a Commonwealth, State or Territory”.

Amendments to clause 5 of Second Schedule

- 3.6 In clause 5 of the Second Schedule—
- (a) for sub-clause (1) substitute:

“(1) the person holds a statutory clearance; and”;
 - (b) in sub-clause (2)(a), for “where a working with children check, or a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a

regulated activity, is not required by the laws of a Commonwealth, State or Territory" substitute "where an unconditional statutory clearance is not required by or is not able to be sought under the laws of a Commonwealth, State or Territory".

Amendments to clause 6 of Second Schedule

3.7 In clause 6 of the Second Schedule—

(a) for sub-clause (1) substitute:

"(1) the person holds an unconditional statutory clearance or a conditional statutory clearance that enable the ministry to be undertaken where required by or is not able to be sought under the law of the Commonwealth or a State or Territory; and";

(b) in sub-clause (2)(a), for "where a working with children check, or a working with vulnerable people check by reason that the person has contact with a child as part of engaging in a regulated activity, is not required by the laws of a Commonwealth, State or Territory the person is not able to obtain either check" substitute "where an unconditional statutory clearance or a conditional statutory clearance that authorises the ministry to be undertaken is not required by or is not able to be sought under the laws of a Commonwealth, State or Territory".

Division 3 — Equivalent Audit

Provision for equivalent audit

3.8 After section 12 of the Safe Ministry to Children Canon 2017 insert:

"12A. (1) Where the Standing Committee is satisfied that—

(a) an audit equivalent to a diocesan audit is required pursuant to the laws of the Commonwealth or of a State or Territory; and

(b) the report of the audit is publicly available—

the Standing Committee may by a two-thirds majority on the application of that diocese exempt the diocese from a diocesan audit.

(2) Where the Standing Committee is satisfied that—

(a) an audit equivalent to part of a diocesan audit is required pursuant to the laws of the Commonwealth or of a State or Territory; and

(b) the report of the audit is publicly available—

the Standing Committee may by a two-thirds majority on the application of that diocese exempt the diocese from that part of a diocesan audit."

Division 4 — Records and notifications

Address for notice

3.9 Sections 8(3)(b) and 10(2)(a) of the National Register Canon 2007 are amended by substituting for the words "his or her last known postal or electronic address" the words "his or her postal or electronic address where that address is known and reasonably believed to be used by the member of clergy or the lay person".

Amendments to Dictionary in National Register Canon

3.10 In the Third Schedule of the National Register Canon 2007—

(a) in the definition of "Information", after the word "Schedule" where twice appearing insert "so far as they are known";

(b) for paragraph (b) of the definition of "notifiable complaint" substitute:

"(b) which the Director of Professional Standards has certified has been sent to the postal or electronic address of the member of clergy or lay person that is known or has not been sent to the member of clergy or lay person because neither their postal nor their electronic address is known; or".

PART 4 — CONDUCT TO SUPPORT PROCESSES AND PROTECT CHILDREN

Additional examinable conduct in relation to bishops

4.1 In section 2(1) of the Episcopal Standards (Child Protection) Canon 2017—

(a) insert—

“**actual knowledge**” includes –

- (a) wilfully shutting one's eyes to the obvious; or
- (b) wilfully and recklessly failing to make such inquiries as an honest and reasonable person would make;

“**recommendation**” includes a recommendation validly varied or modified pursuant to a diocesan ordinance;

(b) in the definition of “examinable conduct”—

(i) after sub-paragraph (a)(iii) insert:

"(iii) the failure without reasonable excuse to exercise a power to initiate, or to investigate whether to initiate, a professional standards process;"

(ii) after sub-paragraph (a)(iv) insert:

"(v) subject to section 60(2) of the Constitution, the failure without reasonable excuse to give effect to a recommendation to the Bishop under a professional standards process;

(vi) the Bishop ordaining or authorising to function a member of the clergy or permitting to function a church worker contrary to, or in the absence of, a recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its statutory functions in making its relevant recommendation;

(vii) the Bishop ordaining or authorising to function a member of the clergy, or permitting to function a church worker, who poses a serious risk to the safety of children with actual knowledge or reasonable grounds for suspecting that the person poses that risk;" and

(iii) in the definition of "examinable conduct" in paragraph (b) after sub-paragraph (iv) insert:

"(v) subject to section 60(2) of the Constitution, the failure without reasonable excuse to give effect to a recommendation given to the Bishop under a professional standards process;

(vi) ordaining or authorising to function a member of the clergy or permitting to function a church worker contrary to, or in the absence of, a recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its statutory functions in making its relevant recommendation;

(vii) the Bishop ordaining or authorising to function a member of the clergy, or permitting to function a church worker, who poses a serious risk to the safety of children with actual knowledge or reasonable grounds for suspecting that the person poses that risk."

Additional offence relating to making appointments

4.2 In section 1 of the Offences Canon 1962, after item 8 insert:

“9. Authorising to function a member of the clergy or permitting to function a church worker contrary to, or in the absence of, a recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its statutory functions in making its relevant recommendation.”

Additional offences within the jurisdiction of the Special Tribunal

4.3 (1) After Item 9 of section 2 of the Offences Canon 1962 insert:

- "10. Subject to section 60(2) of the Constitution, failure without reasonable excuse to give effect to a recommendation given to the person under section 53 of the Constitution or by a Board established by or under an ordinance of a provincial synod or diocesan synod for dealing with the fitness of a member of the clergy or church worker to be or to remain in Holy Orders or in other ministry.
11. Ordaining or authorising to function a member of the clergy or permitting to function a church worker contrary to, or in the absence of, a recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its statutory functions in making its relevant recommendation.
12. Ordaining or authorising to function a member of the clergy, or permitting to function a church worker, who poses a serious risk to the safety of children with actual knowledge or reasonable grounds for suspecting that the person poses that risk."

(2) After Item 4 of section 2A of the Offences Canon 1962 insert:

- "5. Subject to section 60(2) of the Constitution, failure without reasonable excuse to give effect to a recommendation given to the person under section 53 of the Constitution or by a Board established by or under an ordinance of a provincial synod or diocesan synod for dealing with the fitness of a member of the clergy or church worker to be or to remain in Holy Orders or in other ministry.
6. Ordaining or authorising to function a member of the clergy or permitting to function a church worker contrary to, or in the absence of, a recommendation of a screening authority, or with actual knowledge or reasonable grounds for suspecting that the screening authority may not have properly discharged its statutory functions in making its relevant recommendation.
7. Ordaining or authorising to function a member of the clergy, or permitting to function a church worker, who poses a serious risk to the safety of children with actual knowledge or reasonable grounds for suspecting that the person poses that risk."

Meaning of "actual knowledge"

4.4 In section 2B of the Offences Canon 1962 insert—

"**actual knowledge**" includes-

- (a) wilfully shutting one's eyes to the obvious; or
- (b) wilfully and recklessly failing to make such inquiries as an honest and reasonable person would make;

"**recommendation**" includes a recommendation validly varied or modified pursuant to a diocesan ordinance;'

Date of operation of new offences

4.5 After section 4 of the Offences Canon 1962, insert:

- "5. The offences in Item 9 of section 1, Items 10, 11 and 12 of section 2 and Items 5, 6 and 7 of section 2A apply only to conduct occurring after Part 4 of the Safe Ministry Legislation Amendments Canon 2022 has been adopted in the diocese in which the offences allegedly have occurred."

PART 5 — RESPONDING TO COMPLAINTS AND OFFENCES**Risk assessment during investigation by ESC**

5.1 After section 18 of the Special Tribunal Canon 2007 insert:

"18A. When the ESC has commenced an investigation of information under this Part, it must conduct an initial assessment to identify any risks to children and must take whatever steps are reasonably available and practicable to minimise risks identified."

Initial risks assessment by ESC

5.2 After section 12 of the Episcopal Standards (Child Protection) Canon 2017 insert:

"12A. When the ESC has commenced an investigation of information under this Part, it must conduct an initial assessment to identify any risks to children and must take whatever steps are reasonably available and practicable to minimise risks identified."

Bringing a charge of child abuse

5.3 Section 43 of the Special Tribunal Canon 2007 is amended as follows:

(1) In sub-section (1), for "A charge against a bishop" substitute "Subject to sub-section (1A), a charge against a Bishop";

(2) After sub-section (1) insert:

"(1A) Only the ESC can bring a charge of a sexual offence relating to a child against a Bishop in the Tribunal."

Amendments to section 49

5.4 In section 49 of the Episcopal Standards (Child Protection) Canon 2017—

(a) for "If after investigating" substitute "(1) Subject to sub-section (2), if after investigating";

(b) in paragraph (l), for "Bishop" substitute "bishop"; and

(c) in paragraph (m), for "Bishop" substitute "bishop".

(d) after the current section 49, insert:

"(2) Where the Board is satisfied that the bishop has been convicted by a court exercising criminal jurisdiction of committing while a member of the clergy a sexual offence relating to a child, the Board must determine that the bishop be deposed from the exercise of Holy Orders."

PART 6 — CONFLICTS OF INTEREST AND LOYALTY**Division 1 — Conflict of interest in panel for Episcopal Standards Board****Definition of conflict of interest in Episcopal Standards (Child Protection) Canon**

6.1 In section 2 of the Episcopal Standards (Child Protection) Canon 2017 after sub-section (1) insert:

"(1A) For the purposes of this Canon, a person has a conflict of interest when their responsibilities arising from their role may be influenced or affected, or may be perceived as being influenced or affected, by—

(a) their personal financial interest, or those of their family or friends;

(b) their reputation, or that of their family or friends;

(c) their obligations or loyalty to another person or organisation;

(d) their previous or current relationship (whether personal or professional) with someone who might be affected by how they discharge those responsibilities; or

(e) their previous or current involvement in another capacity in a matter now falling within those responsibilities."

Managing conflicts of interest

6.2 In section 23 of the Episcopal Standards (Child Protection) Canon 2017—

(a) after sub-section (3) insert:

"(3A) A member of the panel must without delay disclose to the President, or if there is a vacancy in the office of President to the Deputy President, any conflict of interest that the member has in relation to a matter before the Board.";

(b) in sub-section (4), for "a personal interest in" substitute "a conflict of interest in relation to";

(c) in sub-section (5), for "a personal interest in " substitute "a conflict of interest in relation to".

Division 2 — Special Tribunal

Definition of conflict of interest for Special Tribunal

6.3 In section 2 of the Special Tribunal Canon—

(a) before the current section, insert "(1)"; and

(b) after the current section insert

"(2) For the purposes of this Canon, a person has a conflict of interest when their responsibilities arising from their role may be influenced or affected, or may be perceived as being influenced or affected, by—

(a) their personal financial interest, or those of their family or friends;

(b) their reputation, or that of their family or friends;

(c) their obligations or loyalty to another person or organisation;

(d) their previous or current relationship (whether personal or professional) with someone who might be affected by how they discharge those responsibilities; or

(e) their previous or current involvement in another capacity in a matter now falling within those responsibilities."

Disqualification where conflict of interest

6.4 In the Special Tribunal Canon 2007 after section 30 insert:

"30A. A member of the panel must without delay disclose to the senior presidential member, or if there is a vacancy in the office of senior presidential member to the other presidential member, any conflict of interest that the member has in relation to a matter before the Tribunal.

30B. Where—

(a) a member of the panel has disclosed a conflict of interest under section 30A; or

(b) in the opinion of the senior presidential member, or if there is a vacancy in the office of senior presidential member in the opinion of the other presidential member, a member of the panel has a conflict of interest in relation to a matter before the Tribunal—

that member is disqualified from participating in the matter."

Division 3 — Chancellors as members of diocesan tribunals

Chancellor not to be president of diocesan tribunal

6.5 Section 2(3) of the Chancellors Canon 2001 is repealed.

Schedule 1

Sch 1.1 Amendments to Episcopal Standards (Child Protection) Canon 2017

In –

- (a) the definition of "relevant diocesan Bishop" in section 2(1); and
- (b) the paragraph (c) of the definition of "relevant Metropolitan" (where twice appearing) – for "licensed" substitute "authorised to function".

Sch 1.2 Amendment to Offences Canon 1962

In section 1 of the Offences Canon 1962, for "licensed" substitute "authorised to function".

Sch 1.3 Amendment to National Register Canon 2007

- (1) In the National Register Canon 2007, in –
 - (a) section 5(1)(e);
 - (b) section 6(1)(d);
 for "issued with a licence" substitute "authorised to function".
- (2) In the National Register Canon 2007, in –
 - (a) item 8 of the First Schedule (where three times appearing);
 - (b) item 21 of the First Schedule –
 for " licence" substitute "licence or authorisation to function".
- (3) In the National Register Canon 2007, in –
 - (a) item 5 of the Second Schedule (where three times appearing);
 - (b) item 16 of the First Schedule—
 for " licence" substitute "licence or permission to function".
- (4) In the Third Schedule of the National Register Canon 2007 –
 - (a) in the definition of "adverse risk assessment" for "a licence" substitute "an authorisation to function";
 - (b) in the definition of "church authority" after "ordain," insert "authorise to function, permit to function,"; and
 - (c) in the definition of church worker for "licensed or authorised" substitute "permitted to function".

Sch 1.4 Amendments to the Safe Ministry to Children Canon 2017

- (1) In the Safe Ministry to Children Canon 2017, in clause 1 of the Second Schedule in –
 - (a) the definition of "denominational authority";
 - (b) the definition of "diocesan authority"; and
 - (c) the definition of "provincial authority" –
 after "ordain," insert "authorise to function, permit to function,".
- (2) In the Safe Ministry to Children Canon 2017, in clause 1 of the Second Schedule, in the definition of "screening authority" for "or a member of the clergy to be licensed, or a church worker to be licensed or authorised" substitute "or a member of the clergy to be authorised to function or a church worker permitted to function".
- (3) In the Safe Ministry to Children Canon 2017, in the Second Schedule, in –
 - (a) in clause 2 (where four times appearing);

- (b) in clause 9 (where twice appearing –
for "licensed as clergy, appointed or elected as the bishop of a diocese, or licensed or authorised or appointed as church workers," substitute "authorised to function, appointed or elected as the bishop of a diocese, or permitted to function".
- (4) In the Safe Ministry to Children Canon 2017, in the Second Schedule, in clause 4 –
- (a) for the heading to the clause, substitute "The Bishop of the diocese and clergy authorised to function";
- (b) for "licensed" substitute "authorised to function".
- (5) In the Safe Ministry to Children Canon 2017, in the Second Schedule, in clause 5 –
- (a) for the heading to the clause, substitute "Church workers who are paid or permitted to function"; and
- (b) for "licensed or authorised" substitute "permitted to function".
- (6) In the Safe Ministry to Children Canon 2017, in the Second Schedule –
- (a) in clause 7, for "a licensed member of the clergy, the bishop of the diocese, or a licensed, authorized, paid or voluntary church worker,"; and
- (b) in clause 10(1) for "a licensed member of the clergy, the bishop of the diocese, or a licensed, authorised, paid or voluntary church worker," (where twice appearing) –
substitute "authorised to function, appointed or elected as the bishop of a diocese, or permitted to function as a paid or voluntary church worker".
- (7) In the Safe Ministry to Children Canon 2017, in the Second Schedule, in clause 10(1) for paragraph (b) substitute –
"by deacons, clergy authorised to function, and church workers permitted to function, within three years prior to being ordained, authorised to function, permitted to function or appointed to undertake ministry to children, except where the bishop of the diocese or his or her delegate is satisfied there are exceptional circumstances in which case the training is to be completed as soon as practicable but not later than three months after the person is ordained, authorised to function, permitted to function or appointed to undertake ministry to children; or".

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
2023.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

Pastoral Supervision Ordinance 2023

Explanatory Report

Purpose of the bill

1. The purpose of this report is to explain the effect of the bill for the Pastoral Supervision Ordinance 2023.

Recommendations

2. Synod receive this report.
3. Synod pass the bill for the Pastoral Supervision Ordinance 2023.

Background

4. By resolution 54/22, the Synod resolved as follows –
 - ‘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] ‘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.’

5. This report provides the proposed legislation regarding Pastoral Supervision contemplated by paragraph (c) of resolution 54/22. It is anticipated that a further report regarding Pastoral Supervision in the Diocese will be printed separately.

Explanation

6. The proposed Pastoral Supervision Ordinance 2023 (the **Bill**) accompanies this report.
7. Relevant provisions of the Bill are explained below. Except where otherwise indicated, clause references are to the clause numbering the Bill.

Requirement for Pastoral Supervision

8. Clause 3 requires church workers within a class of persons declared by the Archbishop-in-Council to undertake Pastoral Supervision with an approved Pastoral Supervisor in accordance with the requirements of the Pastoral Supervision Policy.
9. This approach will enable the implementation of Pastoral Supervision to be in stages (if required), by declaring broader classes of persons over time.
10. For this purpose, 'church worker' means a member of clergy licensed to an office or position in the Diocese or a lay person who holds or is required to hold an authorisation under the *Authorisation of Lay Ministry Ordinance 2015* to exercise the office of lay minister or deaconess. The Archbishop-in-Council will have power to declare a requirement for Pastoral Supervision for any class of church workers.
11. Including the requirement to undertake Pastoral Supervision in an ordinance will provide a legislative basis for requiring compliance, analogous to the screening requirements for a member of the clergy to be licensed outlined in the *Safe Ministry to Children Ordinance 2020*.

Pastoral Supervision Policy

12. Clause 4 authorises the Archbishop-in-Council to approve, amend and publish a Pastoral Supervision Policy (**Policy**). The Bill will give such a Policy a legal basis.
13. The Bill sets out an indicative list of matters that may be covered in the Policy –
 - a list of the classes of church worker in respect of which declarations are in force under clause 3,
 - the process for a person to be approved as a Pastoral Supervisor,
 - the pre-requisites to be met for a person to be approved as a Pastoral Supervisor,
 - the manner in which Pastoral Supervision is to be conducted, and
 - the minimum requirements to be met by those receiving Pastoral Supervision.
14. Such a list is indicative only. It would not be mandatory to cover each of the listed items, and it would also be possible to cover others matters relevant to Pastoral Supervision in the Policy.
15. Having some matters in a Policy rather than an ordinance provides more flexibility for the Policy to state the minimum requirements as well as the aspirational outcomes of pastoral supervision in the Diocese.
16. Given that Pastoral Supervision is proposed to be a condition of licensing and authorisation of church workers, it is appropriate that the Archbishop-in-Council (i.e., the Archbishop acting with the concurrence of the Standing Committee) approve the Policy. Further, granting the Archbishop-in-Council jurisdiction to approve and amend the Policy allows for changes to be made between Synods.

Approval of Pastoral Supervisors

17. Clause 5 provides for the Archbishop to issue an approval for a person to be a Pastoral Supervisor in accordance with the requirement of the Policy. The term “approval” has been used rather than “authorise” to distinguish from authorisations given under the *Authorisation of Lay Ministry Ordinance 2015*.
18. Approvals will be able to be issued:
 - for Pastoral Supervision for certain classes of church worker,
 - on a provisional basis,
 - subject to conditions, and
 - for a fixed period of time.
19. Approvals will be revocable at any time by the Archbishop.
20. A person who does not hold an approval will be prevented from holding themselves out as a Pastoral Supervisor for church workers for the purposes of the Bill.

Other provisions and comments

21. The Bill also sets out a requirement for all Pastoral Supervisors to be covered by forms of insurance specified in the Policy. Strictly speaking this is unnecessary as the insurance requirement could be included as a condition on the approval, and most likely will be in addition to this provision in the Bill. Nonetheless it was considered that the insurance requirement should be highlighted at the ordinance level.
22. The Archbishop will have authority to delegate the performance of any of his functions under the ordinance to one or more Assistant Bishops.

For and on behalf of the Standing Committee

BRIONY BOUNDS
Diocesan Secretary

17 July 2023

Pastoral Supervision Ordinance 2023

No. _____, 2023

Long Title

An Ordinance to provide for Pastoral Supervision in the Diocese and for related matters.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name of ordinance

This Ordinance is the Pastoral Supervision Ordinance 2023.

2. Definitions

In this Ordinance –

5 “church worker” means –

- (a) a member of clergy licensed to an office or position in the Diocese, or
- (b) a lay person who holds or is required to hold an authorisation under the *Authorisation of Lay Ministry Ordinance 2015* to exercise the office of lay minister or deaconess.

10 “Pastoral Supervisor” means a person approved under this Ordinance to provide Pastoral Supervision.

“Pastoral Supervision” means a space in which a practitioner skilled in professional supervision meets with one or more church workers to consider together the practice of ministry with a view to enhancing the ethical practices, personal wellbeing and effectiveness in ministry of the church worker(s) and their ministry relationships.

15 “Pastoral Supervision Policy” means the policy approved under clause 4, as amended from time to time.

3. Requirement for Pastoral Supervision

(1) The Archbishop-in-Council may declare classes of church worker who are required to undertake Pastoral Supervision.

20 (2) A person within a class of church worker in respect of which a declaration is in force must undertake Pastoral Supervision with a Pastoral Supervisor in accordance with the requirements in the Pastoral Supervision Policy unless there are cogent reasons for not doing so.

4. Pastoral Supervision Policy

The Archbishop-in-Council may from time to time approve, amend and publish a policy for Pastoral Supervision, which may include but is not limited to the following –

- 25 (a) a list of the classes of church worker in respect of which declarations are in force under clause 3,
- (b) the process for a person to be approved as a Pastoral Supervisor,
- (c) the pre-requisites to be met for a person to be approved as a Pastoral Supervisor,
- (d) the manner in which Pastoral Supervision is to be conducted, and
- 30 (e) the minimum requirements to be met by those receiving Pastoral Supervision.

5. Approval of Pastoral Supervisors

(1) The Archbishop may issue an approval for a person to be a Pastoral Supervisor, subject to the requirements of the Pastoral Supervision Policy.

(2) An approval may be issued –

- 35 (a) in respect to the provision of Pastoral Supervision for particular classes of church worker,
- (b) on a provisional basis,
- (c) subject to any conditions which are specified in the approval, and
- (d) for a fixed period of time.

(3) An approval issued under this Ordinance may be revoked at any time by the Archbishop, and the Archbishop is not required to give reasons for any such revocation.

(4) A person may only hold themselves out as a Pastoral Supervisor for church workers for the purposes of this Ordinance if an approval in respect to the person is in force under this Ordinance.

5 **6. Insurance**

It is a condition of all approvals that the Pastoral Supervisor is covered by the forms of insurance specified in the Pastoral Supervision Policy.

7. Delegation

10 The Archbishop may delegate the exercise of any of his powers and functions under this Ordinance to one or more Assistant Bishops.

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
2023.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

Synod Standing Orders Ordinance 2019 Amendment Ordinance 2023

Explanatory Report

Purpose of the bill

1. The Synod Standing Orders Ordinance 2019 Amendment Ordinance 2023 amends the *Synod Standing Orders Ordinance 2019* to –
 - (a) clarify the effect of a procedural motion to end debate on a motion with respect to amendments for which notice has been given but have not been moved, and
 - (b) amend the timeframe for questions to be submitted to the Secretary in order to be tabled on the first day of a session of Synod.

Recommendations

2. That Synod receive this report.
3. That Synod pass the Bill as an ordinance of the Synod.

Explanation

Procedural motions to end debate

4. Synod Standing Order 4.14A provides for a procedural motion to end debate and vote immediately on a motion.
5. In this event, any amendments to the substantive motion for which notice was given that have not been moved and decided upon prior to the procedural motion would lapse since the vote on the substantive motion is to occur immediately once the procedural motion is passed.
6. The proposed amendment to Synod Standing Order 4.14A will make it expressly clear that if a procedural motion to end debate and vote immediately is carried, then any amendments for which notice was given but that had not been moved will lapse.

Timeframe for submitting questions for tabling on the first day

7. Synod Standing Order 6.3(2)(a) provides that questions to be tabled on the first day of a session of Synod must be submitted “no later than 7 days prior to the first day of the session”.
8. Prior to 2019, questions were asked on Day 1 and answered on the following (or a subsequent) day. In 2019, it was recommended that the *Synod Standing Orders 2019* be amended to “require questions for Day 1 to be submitted to the Secretary of the Synod 7 days prior to Day 1, and tabled on Day 1”. However, this was worded in the Ordinance as “no later than 7 days prior”, which carries a different meaning. This may be because it was considered too restrictive to require questions to be submitted exactly 7 days prior to the first day. Nonetheless, it is necessary to have an outer limit on how early questions can be submitted so as to confine the resources needed to field and answer questions.
9. It is proposed that Synod Standing Order 6.3(2)(a) specify that questions to be tabled on the first day be submitted to the Secretary 7 to 14 days prior to the first day of the session. It is considered that this will give effect to the original intent of the recommendation, which was to ease burdens on those responding to questions, but will also allow sufficient time for members to finalise and submit their questions.

For and on behalf of the Standing Committee

Synod Standing Orders Ordinance 2019 Amendment Ordinance 2023

No _____, 2023

Long Title

An Ordinance to amend the *Synod Standing Orders Ordinance 2019*.

The Synod of the Diocese of Sydney Ordains as follows.

1. Name

This Ordinance is the Synod Standing Orders Ordinance 2019 Amendment Ordinance 2023.

2. Amendment

The *Synod Standing Orders Ordinance 2019* is amended as follows –

- 5
- (a) in Synod Standing Order 4.14A(3)(a), after the text “if the procedural motion is carried,”, insert “any amendments for which notice was given but that have not been moved will lapse, and”, and
 - (b) in Synod Standing Order 6.3(2)(a), substitute the text “no later than 7 days prior” with “7 to 14 days prior”.
- 10

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 _____ 2023.

Secretary

I Assent to this Ordinance.

Archbishop of Sydney

/ /2023

Anglican Church Property Trust Diocese of Sydney (ACPT)

(Report to First Session of the 53rd Synod of the Diocese of Sydney.)

Incorporating the information required by clause 14 of the *Accounts, Audits and Annual Reports Ordinance 1995* for the following trusts held by the Anglican Church Property Trust Diocese of Sydney (**ACPT**) –

- The Archbishop of Sydney’s Discretionary Trust
 - The Anglican Church Property Trust (Sydney) Long Term Pooled Investment Fund
 - The Anglican Church Diocese of Sydney Grants Administration Fund
-

Report from the Chair – Mr Richard Neal

Introduction

1. As the Chair of the ACPT, and on behalf of the Board, I have pleasure in presenting the ACPT’s 2022 annual report to the Synod.
2. Our report to the First Ordinary Session of the 53rd Synod, was prepared against the backdrop of ongoing natural catastrophes that have impacted a number of parishes and the communities they serve and the third year of living with the implications of the COVID-19 pandemic that has affected the lives of everyone across the diocese since early 2020. The Board acknowledges that parishes have always been the “engine room” of the diocesan mission and again express thanks on behalf of my fellow Board members and the SDS team that supports the ACPT and parishes for the resilient manner that, under God, you continue to rise to the challenges that arise as you minister and pastor your local communities. Please be assured of our ongoing collective prayers.

Strategic focus

3. As noted in previous annual reports to Synod, the role of the ACPT as defined by its constituent documents, an Act of the NSW parliament (1917) and an ordinance of the Synod (1965), has necessarily evolved from operating as a relatively passive trustee of church trust property to one that had needed to respond to significantly more complex regulatory, legal, political and social environments. Individual Trustees may also be exposed to potential personal liability under legislation such as that relating to heritage and fire safety and a variety of other risks faced by parishes.
4. As complexity has continued to increase for parishes, so it has for the ACPT through 2022 as members continued to ensure that corporate and individual fiduciary duties were effectively discharged. The examples of where parishes and ACPT have needed to operate in a more highly complex environment are varied –
 - (a) ongoing obligations under frequently changing NSW Department of Health Orders
 - (b) obligations under the *NSW Heritage Act 1977*
 - (c) ongoing compliance with Australian Charities and Not-for-Profit Commission (**ACNC**) legislation
 - (d) ongoing compliance with fire safety aspects of the Environmental Planning and Assessment Regulations (2000)
 - (e) licencing of Anglican cemeteries along with increased obligations under the *NSW Cemeteries & Crematoria Act*
 - (f) operating in an increasingly litigious external environment with associated implications for insurance, reputation/risk and personal liability
 - (g) changes of government at the Federal, State and Local levels
 - (h) changes to NSW planning instruments

- (i) more complex and rigorous administration and oversight of the various Local, NSW and Commonwealth Government grant programs
 - (j) ongoing key obligations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse
 - (k) helping parishes navigate the different pathways to assist parish projects between ACPT and the Anglican Church Growth Corporation (**ACGC**).
5. Because parishes are unincorporated bodies there is a necessary interface with ACPT in parish church trust property matters. In this regard, the ACPT regularly includes the following February 2014 Standing Committee resolution on Board agendas as a salient reminder of the polity of the Diocese:
- Standing Committee declares its view that the polity of this Diocese generally gives precedence to parishes over the affairs of the Diocese, including in relation to the management of property held for a parish and the benefit of income from such property.*
6. This intersection needs to be managed with consistency and regard to the interests of parishes, the increased complexities noted above, the legal and fiduciary obligations of the ACPT and the potential personal liability that may be imposed upon its Board members.

Highlighted activities during 2022

7. The 2021 report was prepared in mid-2022 for consideration by the Standing Committee and tabling at the September 2022 Synod. Since that time, ACPT, as the corporate trustee of the Diocese, has continued to operate across the full spectrum of diocesan activities. Some notable outcomes include:
- (a) On 1 January 2023, after over two decades, and pursuant to the resolution of the Synod in 2022 and subsequent Standing Committee determination, the ACPT's trusteeship of its flagship term investment vehicle for parishes and certain diocesan organisations of the Long Term Pooling Fund (**LTPF**), was moved to the Glebe Administration Board (**GAB**). The transfer of trusteeship was efficient and smooth and ACPT wishes the GAB well as it oversees the investments of the LTPF.
 - (b) Over the past 6 months, as foreshadowed in our prior Annual Report, the ACPT and Standing Committee have worked together to deliver a more equitable funding mechanism for ACPT's support of parishes. As a consequence, from 1 January 2023, ACPT management fees are not applied to parish Client Fund investments, apart from for a few Client Fund investments authorised by ordinance or resolution of the Standing Committee with the ACPT's support for parishes through SDS now almost completely met through the Parish Cost Recoveries (**PCR**) process. This is now a very equitable outcome for all parishes.
 - (c) Assist parishes prepare 83 applications for NSW and Commonwealth Government grant programs, resulting in the receipt and administration of over 2.7 million in successful grant funding. (By comparison, during 2021, ACPT assisted with 67 applications that delivered \$1.5 million in grant funding).
 - (d) Overseeing the investment, on behalf of parishes, of approximately \$59.6 M (31 December 2021: \$61.7 million) in the DCIF and a further \$81.5 million (31 December 2021: \$89.2 million) in the LTPF.
 - (e) Implementing and concluding the 2022/2023 renewal of the Church Insurances Program (**CIP**) for parishes and those Diocesan Organisations participating in the CIP in the midst of an ongoing difficult insurance market to deliver a level of insurance coverage at a cost outcome that was ~ 12% higher than the prior year, at a time when the insurance market that was generally seeing considerably higher year on year increases in cost. The ACPT also implemented the strategic decision to negotiate two key Long-Term Agreements (**LTAs**) - for the Industrial Special Risk (ISR Churches) and General Liability lines, which together comprise almost 66% of the cost of the CIP. Based on early market soundings for the renewal of the CIP on 31 August 2023 provided by the Diocesan Insurance Broker, Marsh Pty Limited, these LTAs are well "in the money" and are expected to deliver economies to parishes that would otherwise not have been available, over the short to medium term.
 - (f) In its capacity as corporate trustee of the Diocese, the ACPT is currently the trustee of several dozen bequests from generous benefactors. Many of these bequests are held on trust for parishes pursuant to the trust instrument (generally the Will) and ACPT administers the Will in accordance with the expressed wishes of the testator or testatrix. Estate funds are predominantly invested in perpetuity by way of acquisition in the Long Term Pooling Fund, which has an inbuilt capital preservation feature through the way distributions are determined. Some bequests are held on behalf of more than a single parish and the ACPT is proud to share examples of how the income from a generous gift bequeathed

by the late Myfanwy Peters is being used to assist the needy in our community. The testatrix left a significant corpus of money on trust with the ACPT with the income able to be applied “for the relief of the needs of Sydney”. The ACPT has offered funds to the Cathedral of St Andrew and all parishes within the city of Sydney LGA. Valuable social projects funded by the bequest include “Swags for the Homeless” and for an Anglicare Chaplain to be engaged specifically for pastoring homeless people in the city of Sydney, *Rough Edges/CAPP café* and *Boronia Women* (social support for homeless people and women who are victims of domestic violence through Darlinghurst parish, *GAPP/Scarred Tree Ministry* including specific outreach to homeless indigenous people through Glebe parish, provision of food and social support for social housing residents through *One4life* ministry at South Sydney parish, long term ministries of *St James King Street, Sydney* to refugees through the *Who is my Neighbour ministry* and ministry to homeless youth through *St Laurance House*, the long established *Bread of Life* ministry offered through Vine Church Surry Hills, the Christ Church St Laurance, Sydney *Cana* ministry aimed at encouraging safe sleeping for homeless people and the St Laurance House ministry to homeless youth people and *City Care Lunch* and *Bible and Breakfast* initiatives offered by Church Hill parish to homeless people.

Synod’s Governance Policy for Diocesan Organisations

8. As detailed in the last two reports to Synod, the ACPT Board welcomed the Governance Policy for Diocesan Organisations that was approved by Synod 2019. The Board has investigated ways to adopt as many of the Governance Standards and Policy Guidelines that are included in the policy as are pragmatically possible for a trustee. Various amendments to the ACPT’s constituent documents were agreed by the Board in May 2022 and a suitable amendment ordinance is now expected to be promoted to the Standing Committee during 2023. As mentioned in our previous Annual Report, perceived structural impediment to full compliance with the Synod’s Governance Policy regarding placing maximum fixed terms for members of diocesan bodies remain. The structural impediment relates to the provisions of the *Anglican Church of Australia Trust Property Act 1917 (the Act)* which provides for 6-year appointment terms and no maximum term, so the Act would need to be amended by the NSW Parliament if such tenure compliance is to be achieved. As also previously mentioned, attempts to amend the Act have historically foundered because the NSW Parliamentary process requires all dioceses within the province of NSW to agree the amendments, and such agreement has been difficult to achieve. Options that the Standing Committee might consider to overcome the need for an amendment to the Act will be incorporated in the ACPT’s amendment ordinance.

Composition of the Board

9. Refer Appendix for details of Board membership.

Acknowledgements

10. I take this opportunity to thank parish councils, the episcopal team and the SDS teams that support the Board, especially recognising the contribution made, often in the face of intensive workloads, to deliver lasting and meaningful ministry outcomes. I also take this opportunity to acknowledge the contribution made to the efficient functioning of the ACPT through the critical skills provided by all members of the Board. The Board is especially appreciative of the Archbishop’s contribution to the governance of the Board and Archdeacon Simon Flinders, who generally attends Board meetings when the Archbishop is unable.
11. On behalf of the Board, I also extend sincere appreciation to the non ACPT members of the various sub-committees, Ms Michelle Lim (Director, KPMG with a banking and strategic advisory background) and Mr Roger Collison, (former member of the ACPT) who are both advisors to the Investment, Insurance and Finance Committee (**IIFC**), and Mr Greg Chambers Director – Building Services, Jones Nicholson), Mr Glynn Evans (architect and former member of the ACPT), Ms Charmian Reid (Development Manager - Office, Charter Hall), Ms Priscilla Tran (Development Manager, City West Housing) and Mr John Ward (Director, Fulton Trotter Architects), advisors to the Major Works Committee (**MWC**) which is very effectively led by the Rev David Ould.

12. Finally, I express my personal thanks to Mrs Melinda West, who very capably supports the Board as Deputy Chair and Chair of the Board's IIFC as well as the staff of SDS who continue to serve the Board faithfully and diligently. I particularly mention Ms Penny Barletta, who, after a decade of service to the Board and parishes as a key executive of the SDS team, departed Sydney and relocated to South Australia earlier in the year. The Board wishes God's richest blessings on Penny and her family in SA.
13. A summary of the operational aspects of the breadth of the ACPT's activities in support of parishes during 2022 is provided below by the ACPT's executive officer and Head of Parish Property Services, Mr Greg Ellem.

I commend this report to the Synod.

MR RICHARD NEAL
Chair, Anglican Church Property Trust Diocese of Sydney

May 2023

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

1. On behalf of my Parish & Property Services (PPS) colleagues, Scott Lincoln, Cindy Wong, Prasanna Shanmugam, Kenneth Ho, Sally Satya and Elle Byrne, I express gratitude for the assistance provided to us by the Board, the senior episcopal team and the many parish volunteers, as we partner parishes in a variety of property and insurance matters as they continue to undertake front line Christian ministry across the Diocese.
2. We serve the Board as its executive management arm and relate to the Board in accordance with a service level agreement that is negotiated annually and is reviewed during the year.

Executive summary

3. During 2022 the SDS management team supported the ACPT in its corporate and trustee capacity as trustee for parishes and some diocesan organisations in the following areas:
 - (a) Exercised oversight and administered 5 separate building projects for amounts in excess of \$1 million with a total value of \$16.9M. A further 11 parish building projects under \$1 million were administered with an aggregate contract value of \$4.0 million. Key property projects that were completed during 2022 include a new foyer and upgrade project at Vine Church, Surry Hills, and restoration of the church building at South Sydney parish. During 2023 construction work was also completed for a new 400 seat auditorium at Narellan parish.
 - (b) 8 new properties with a total value of \$29.9 million were acquired that comprised existing dwellings for occupation as ministry residences for the parishes of Annandale, Darling Street, Ingleburn with Glenquarie, North Sydney, Northmead, Willoughby and Wollongong.
 - (c) Received, reviewed, signed and processed 465 separate documents for parishes (including development applications, building contracts, leases, licence agreements, contracts of sale, applications for grant funding, insurance claims, etc.).
 - (d) Circulated the Summer, Autumn, Winter and Spring editions of the '*Property Matters*' newsletter to parishes, aiming to enhance communication, share subject knowledge, and establish a closer working relationship. The newsletter covered various topics related to property, insurance, grants, heritage, fire safety, cemeteries and crematoria, as well as quality assurance and compliance.

- (e) Administered a record 108 Public Liability insurance claims (excluding ADSM claims) 96 Industrial Special Risk (Property and Contents) insurance claims or notifications on behalf of parishes,
 - (f) Prepared and issued 13 separate circulars to parishes about a range of policy/procedure matters such as the quarterly “About Your Invested Funds” (**AYIF**) circular to parishes and diocesan organisations on whose behalf the ACPT invested funds, advice about applications for grant funding from the NSW, Local and Commonwealth governments, advice in respect to cemeteries and columbaria, advice about using Anglican halls as polling places, as well various insurance related circulars. The final ACPT quarterly AYIF issued in January 2023 for the final quarter of 2022. From 1 January 2023, with the GAB the trustee of all major pools of diocesan investments, communications with beneficiary parishes and diocesan organisations is provided by GAB.
4. The ACPT’s executive team are particularly pleased that the aggregate value of the NSW Government’s Community Building Partnership (**CBP**) program which, alone has delivered financial support to parishes over the period 2010 – 2022 of \$16.7 million. In addition, the two WestInvest grants delivered to Dundas Telopea parish and Canterbury parish for an aggregate of \$1.4 million will assist those parishes turn ministry dreams into reality.
5. The ACPT’s executive team also met with the parliamentary staff and elected members of the NSW Government and local Councils, in relation to several specific parish building, sale and heritage projects. We are particularly pleased that the Council of the City of Sydney has recently accepted the arguments advanced by ACPT and other diocesan parties for all faith organisations with heritage assets in the Sydney LGA to be able to participate in the Council’s Heritage Floorspace Scheme (**HFS**) ACPT has funded the cost of a specialist consultant to provide advice to the Cathedral of St Andrew, St James King Street, Sydney parish, Church Hill parish and Christ Church St Laurance parish who are now eligible to participate in the HFS that is designed to deliver significant financial assistance to the maintenance, restoration and renovation of the key State and locally listed heritage assets, and will therefore, free up offertory and other income from funding these important accountabilities under the Heritage and Local Government Acts. Further meetings have occurred during 2023. Some of the outcomes achieved include supporting local parish successfully argue against several potential listings of parish assets on local heritage registers, with the associated fettering of use of the site as has been available historically, and ongoing financial impost no longer a threat to those parishes.

Constitution and purpose

6. The ACPT is an incorporated body constituted by the *Anglican Church of Australia Trust Property Act 1917*. The *Anglican Church Property Trust Diocese of Sydney Ordinance 1965* regulates the functioning of the ACPT. Pursuant to the 1917 Act, the ACPT is the legal owner and trustee of most church trust parish property within the Diocese. As proprietor, the ACPT is required to be involved in a wide range of parish property transactions, including but not limited to insurance, leases, licences, property sales/purchases, building contracts, purchase and sale contracts, loan agreements, heritage, fire safety and hazardous materials issues, administration of estates and oversight of the Grants process.

Principal ACPT Activities during 2022

7. Partnering parishes with specific significant projects:
- (a) Parish of Parramatta
- Since 2018, the parish and ACPT have been progressing a Planning Proposal though the City of Parramatta Council to give effect to a 2020 Gateway Approval from the NSW Department of Planning & Environment that will transform the parish footprint around the historic St John’s Cathedral by significantly enhancing ministry facility space while providing a robust, recurrent ground lease rental cash flow that will assist the parish and broader diocesan mission into the future. A Planning Proposal that carries the endorsement of Parramatta City Council was referred to the NSW Department of Planning several months prior to the NSW State election in March 2023. When this report was concluded in May 2023, a decision had not been communicated.

(b) Parish of Surry Hills

The project was completed during Q3 2022 with occupation occurring on 8 August 2022 and has resulted in the church building, original rectory and heritage hall all being joined together with an expansive foyer to provide much needed gathering space, improved amenities and connection to the street and green space. The church building itself has also been modernised with the floor levelled, pews removed and a new sound system, but still retains its heritage charm – even more apparent now with custom designed lighting.

(c) Parish of South Sydney

A significant restoration project was completed in Q2 2022 that has ensured the extraordinary barrel ceiling of the church building remains protected from the elements. The project included stone repair and cleaning four storeys off the ground and repair of stained-glass windows and also underground solutions being implemented to resolve rising damp problems. The investment of time and money in this project will ensure the parish is able to continue to serve the local community well into the next century.

(d) Parish of Jervis Bay and St Georges Basin

ACPT, on behalf of the parish of Jervis Bay and St Georges Basin facilitated the sale of the Huskisson church building, cemetery and rectory and the Sanctuary Point church building to realise funds that have been used to purchase a new rectory with remaining funds held to fund the construction of a new parish ministry centre at a more suitably and centrally located site in Vincentia that was acquired from Anglican Schools Corporation in 2020. A development application was approved by Shoalhaven City Council during Q1 2023 and we continue to work with the parish and Diocesan stakeholders as the next stage of the project is advanced.

(e) Parish of Wollongong

The impact of COVID-19 on the residential student population of University of Wollongong (**UoW**), led UoW to take the strategic decision to take steps to dispose of its interest in the MarketView student accommodation that is owned by UoW on parish land and subject to long term ground lease rentals. Along with the parish wardens, ACPT and its SDS executive management team concluded an assignment of the lease to 60 Market Street Holdings Pty Ltd and the property is now managed by Rydges Hotel group as an accommodation hotel.

(f) 1 York, Sydney (Parish of Church Hill and Synod as income beneficiaries)

In early 2021, the Head Lessee of the current ground lease over the building at 1 York Street, Sydney approached the Landlord (ACPT) seeking to negotiate revised terms. Those negotiations were concluded by the parish wardens and regional bishop in Q2 2022 and resulted in the lease being amended to provide the Lessee with greater certainty about its financial obligations into the future of the Ground Lease that matures in 2089, while delivering the Lessor with a significant restructuring fee and uplift in annual rental with certainty of future annual rental adjustments pending the first market rental review in 2037.

(g) Parish of Narellan

In Q1 2022 the parish of Narellan commenced construction of a 400-seat auditorium with associated welcome lounge, parents room, foyer and terrace areas integrated with the former church building converted to use as a church hall. Former demountable offices and children's ministry buildings to be replaced by a new accessible ministry centre comprising children's and youth meeting rooms, office spaces and meeting rooms, verandah, central landscaped area and amenities. Narellan is located at Spring Farm within the South West Growth Area of Sydney with significant population growth forecast to continue over the next decade.

The project was the culmination of over a decade of planning as part of a parish council masterplan for the church lands. It was funded by a residential land subdivision of surplus land at the rear of the church site, fundraising by generous church members and crucial levels of loan assistance from various diocesan stakeholders, including parishioners. The parish has patiently overcome various obstacles along the way including a downturn in the land sale market and significant increases in building prices. The building was completed and opened at Easter 2023.

8. Providing guidance to parishes about valuation of real property through the desktop valuations to over 23 parishes free of charge through ACPT's subscription to *Core Logic* in relation to prospective properties to be acquired or sold.

Titles Project and Security Packet Project

9. One function of ACPT, as Corporate Trustee of the Diocese, is that it is the registered proprietor of almost all parish property across the diocese. Because some land grants to the Diocese date back to the very early days of the Colony when there was no recognised system for recording land transactions. Various attempts were made to improve the accuracy of a register of land conveyances using various systems that included the two best known systems in NSW (Old Systems and Torrens Title. Over time, Old Systems Titles in NSW were progressively transferred to NSW Torrens Title, with the issue of single Certificates of Title that have been common for many decades now. Some Torrens Title Certificates identified the title as imperfect due to question marks on the accuracy of boundaries, etc. Historically, several parish land holdings across the diocese were imperfect or were subject to "Qualified" Title. Because uncertainty can lead to difficulties in the future, especially if a piece of land is to be sold, the ACPT, via the "ACPT Titles Project" (**the Titles Project**) has taken steps to remove the qualifications on title by progressively taking the necessary steps to re-survey some parish land and more generally take other action to rectify the nature of the "Qualification" on Title. The cost has been borne by ACPT. The Titles project is now nearing completion with only a handful of parish properties being subject to ongoing title qualification. Through its executive team in SDS, ACPT continues to work with the relevant wardens and rector of those properties and is confident that all parish properties across the diocese will be subject to unqualified Torrens title by the end of 2023.
10. In October 2021, the *Real Property Amendment (Certificate of Title) Act 2011* was passed by the NSW Government. This amendment to the Act abolished paper Certificates of Title by implementing a process to transition to "100% eConveyancing" process for all land transactions. As a consequence, it is no longer necessary for a physical Certificates of Title Register to be maintained. For ACPT, which over the course of two centuries as the Corporate Trustee of the Diocese, has collected and maintained a multitude of title deeds (both Torrens Title, while generally, also retaining many Old Systems Title deeds), this has meant that a "Safe Full" of deeds is no longer required to be maintained. As a consequence, and because some Old Title Deeds date to the very early days of the Colony, and in order to ensure preservation of historical documents for future generations, the ACPT has determined that all title deeds held on behalf of parishes, be retained and be relocated to the Diocesan Archives. This should ensure that historical records and documents are retained in an appropriate environment to optimise their preservation.

Cemeteries Licencing Scheme Update

11. Cemeteries & Crematoria NSW (**CCNSW**) proposed a licensing scheme in 2019-2020, requiring incorporated organisations to hold licenses as operators of cemeteries. The ACPT, as the corporate trustee of the Diocese, actively participated in meetings to seek to negotiate an equitable outcome for parishes. This involved emphasising the need to consider parish-specific (volunteer) circumstances, highlighting the discrepancy between initial proposals from CCNSW, and arguing for reconsideration about implementation that would adversely impact parish on volunteers due to regulatory obligations and high license costs. At the time this report was compiled, the CCNSW had not made a final determination and ACPT had also sent a further letter to the relevant minister overseeing CCNSW arguing for more equity amongst existing owners of cemeteries and specifically asking the Minister to overrule so that ACPT would be appointed the single license holder of all diocesan cemeteries in order to take the burden of adherence to legislation by alleviating communication, coordination, and cost impositions from parishes and volunteers, to lead to a better outcome for the operation and maintenance of Anglican cemeteries and columbarium.

Insurance

12. Pursuant to the terms of the *Church Insurances Ordinance 1981* the ACPT effects insurance on behalf of parishes and some diocesan organisations under the CIP. The annual renewal date of the diocesan insurance policies is 31 August. There is an annual insurance premium of approximately \$5.0million, to insure some 1,100 parish buildings and property of many diocesan organisations under the Church Insurances Program (**CIP**).
13. The ACPT Manager, Insurance Services, commences the renewal process early each calendar year by collecting key insurance data from parishes and diocesan organisations to facilitate negotiations with various investment grade insurance counterparties for suitable insurance cover. Significant time is

invested in administering the cover for those diocesan organisations that participate in the CIP (including Anglican Aid, Anglican Education Commission, Anglican Media, Arundel House, Anglican Youthworks, Camperdown Cemetery Trust, Endowment of the See Corporation, Evangelism & New Churches, GFS, Glebe Administration Board, Ministry Training & Development, Moore Theological College, Mothers Union, Sydney Anglican Loans, Sydney Anglican Indigenous Peoples Ministry Committee, St Andrew's House Corporation Council St James Hall, Sydney Diocesan Services, St Jude's Music Association, ACGC, Sydney Anglican (National Redress Scheme) Corporation (**SANRSC**), SDS Legal, Office of the Director of Safe Ministry, the Council of Living Faith and Work Outside the Diocese. This is achieved under the oversight of the diocesan insurance broker, Marsh Pty Ltd (**Marsh**). With the assistance of Marsh, insurance policies are established for a suite of insurance products with a spectrum of insurance counterparties, all of whom are ascribed an "investment grade" external counterparty credit rating by the recognised international insurance Credit Rating Agencies.

14. As noted in the report from the Chair at paragraph 6 (d), 2022 again proved to be a challenging year for insurance markets generally. It is anticipated that the year on year volatility in the cost of the CIP for parishes will be softened through the benefits derived from the second year of a two year Long Term Agreement (**LTA**) in respect to the parish Industrial Special Risk (building & contents insurance) component of the CIP (representing ~ 60% of the total cost of the CIP). This structure enabled the year-on-year increase in the cost of the ISR policy between 2020/21 and 2021/22 to be held at 7.5%. As we approach the 2023/24 insurance renewal, the value of the LTAs in respect to the ISR and General Liability lines will be felt by parishes as the year-on-year increase in ISR is restricted to 2.5% through the LTA and 0% through the LTA that is contracted for the General Liability lines.
15. 2022 was 3 years since the previous physical inspection of all real property insured under the ISR (churches) insurance policy was completed. This is a crucial piece of work as the data gathered from the physical inspections informs the declared value for reinstatement purposes of each building. Accordingly, management oversaw the physical inspection of some 1,100 individual properties across the Diocese. The project was completed on time and within budget.
16. During Q4 2022, the ACPT Board initiated tenders for two key support areas for the CIP – under aggregate deductible ISR claims management (Claims Management) and the key insurance brokerage consultancy. The outcome of those tenders was an enhanced scope and reduced cost for both consultancies which resulted in Sedgwick Claims being awarded the Claims Management consultancy and Marsh being appointed for a further 3 years as the Diocesan Insurance Broker after being successful in a competitive tender against AON and Gallaghers.
17. Insurance-related enquiries are dealt with by the Manager, Insurance Services (Cindy Wong) and the Insurance Assistant, Ms Sally Satya. The enquiries handled by Cindy and Sally include day-to-day insurance enquiries and issuance of Certificates of Currency which enable parishes to conduct off-site activities.

Cyber Insurance for parishes

18. Despite the Board's best endeavours, Marsh has been unable to find an insurer willing to provide a cyber insurance policy to cover all the parishes within the Diocese largely because it has been difficult to formulate the prerequisite Cyber Policy for rollout across parishes due to a need for a Cyber Policy "expert" to essentially be resident in each parish or Mission Area to respond to technical questions that will inevitably arise from interpreting such a Cyber Policy. We have asked Marsh to investigate the availability of self-assessment tools for parishes to use in order to provide a level of mitigation to cyber risks and the Board intends developing some Risk Management guidelines in respect to Cyber Security for uploading to the secure SDS Portal since the risk is now regarded as an uninsurable risk.

Audit of ACPT Client Funds

19. The ACPT auditor, PricewaterhouseCoopers, undertook a range of audits and Agreed Upon Procedures (**AuP**) reviews for the 2022 year in respect to ACPT client funds. Those unqualified audits and satisfactory AuP outcomes were presented to the Board in April 2023 when all accounts were adopted.

Archbishop of Sydney's Discretionary Trust (ACPT as trustee for)

20. ACPT is trustee of the Archbishop of Sydney's Discretionary Trust (**ADT**). The fund was established pursuant to the *Archbishop of Sydney's Discretionary Trust Ordinance 2012*. On 18 March 2019 the

ACPT was appointed trustee of the ADT pursuant to the *Archbishop of Sydney's Discretionary Trust Vesting and Amendment Ordinance 2019* and was no longer subject to an external audit as the client fund is just one of some 455 separate ACPT client funds. With net assets of \$1,560,918 as at 31 December 2022 (2021: \$1,616,586), the ADT was solvent.

21. On 12 May 2023, ACPT received and adopted the ADT Financial Report for 2022 and authorised the Trustee's Declaration in the report to be signed. The funds are currently invested in both the ACPT's LTPF and the GAB's DCIF.
22. Further information required by clause 14 of the *Accounts, Audits and Annual Reports Ordinance 1995* is set out in the Appendix.

Long Term Pooling Fund (ACPT as trustee for)

23. As noted in the Chair's report, ACPT's trusteeship of the LTPF ceased on 1 January 2023. For calendar year 2022, the ACPT Board provided key strategic oversight of the LTPF. During the year the Investment/Asset Consultant, Mercer Consulting Pty Ltd, concluded an annual review of the LTPF strategic asset allocation and concluded that the SAA, with a 65% Growth and 35% Defensive stock allocation remained appropriate for the risk profile approved by ACPT for the Fund. An additional Defensive option, Global Absolute Return Bonds, was introduced with an 8% weighting in order to assist diversify the defensive portfolio and to better deal with an increasing interest rate environment that has eventuated over 2023. As at 31 December 2022, the ACPT held 97 separate investments in the LTPF.
24. The Investment Objective for the LTPF over 2022 was to achieve a real rate of return of 3.5% pa over rolling 5-year periods (after external investment management fees and tax effects) subject to:
 - (a) preserving the real value of a unit in the LTPF over a rolling 10-year period (commencing 1/7/2010) with a 60% - 70% probability, and
 - (b) adopting a distribution policy that is consistent with the Investment Objective.
25. As at 31 December 2022, the aggregate value of the LTPF was ~ \$81.53 million. The average real rate of investment return generated by the LTPF over the rolling 10-year period to 31/12/2022 was 5.14% pa, considerably above the real rate of return objective (3.76%). During 2022 distributions aggregating \$2.60 million were made to beneficiary parishes and diocesan organisations (2021: \$2.46million).
26. The investment return over the period of the COVID-19 Pandemic (since March 2020 to 31 December 2022) exceeded the weighted index (weighted by the agreed asset allocation of the LTPF and its corresponding benchmarks). Over the Pandemic period, the LTPF unit price grew in excess of CPI by 0.79% p.a. between March 2020 and 31 December 2022.
27. As at 31 December 2022, the Total Portfolio Return for the prior 3, 10 years and since inception (since June 2010) exceeded the CPI + 3.5%p and weighted index benchmarks. Over the 5 years to 31 December 2023, the Total Portfolio return of 5.72% pa was below the CPI +3.5% pa benchmark (6.83%) and Weighted Index benchmark (5.67%).
28. During 2022, quarterly reports were received from the investment and asset manager, Mercer Pty Limited (**Mercer**) that demonstrated that ACPT's Ethical Investment Policy (**EIP**) was in compliance throughout the review period. ACPT's EIP requires underlying fund managers to positively tilt their portfolios to ethical companies and to maintain carbon intensity exposures below that of equivalent market benchmarks within the actively managed listed asset classes.
29. Overseas Shares are passively managed so there is no difference from the benchmark in terms of carbon intensity. The ACPT is well advanced in taking a similar approach to seeking a reduction in the carbon intensity of other parts of the portfolio in due course. A copy of the ACPT's EIP can be found at www.sds.asn.au.
30. The EIP also retains the "negative screens" (that is, screening out "disapproved businesses") such as businesses deriving income from "Prohibited Businesses" as defined by the Standing Committee.
31. The EIP was initially adopted and implemented by the ACPT with the endorsement of the Standing Committee in 2016. The policy was reviewed by ACPT during 2020 and a subcommittee, comprising members of ACPT, GAB and Anglican Super has been assembled to consider a diocesan wide EIP for

consideration by either Synod or Standing Committee. That subcommittee is expected to report to the Standing committee during 2023.

Oversight and sponsorship of Grants Applications/Implementation

Grants Hub subscription

32. During Q1 2023m the ACPT authorised a subscription to Grants Hub, which is the focal point for government grants to be notified well ahead of application periods commencing. ACPT's executive team issues timely Circulars to all relevant parish wardens and rectors as well as the respective regional Bishops as Grant opportunities become known. In addition to sharing directly with parishes, details of grant opportunities relevant to ACGC's Urban Renewal Parish Projects are shared with the ACGC management team.

Sydney Grants Administration Fund (Client Fund 0785)

33. The Sydney Grants Administration Fund is the Fund held on trust by ACPT to receive grants and payments, including government grants for specific parish projects. Some 63 of grants received by the Fund are derived from the NSW Government's Community Building Partnership Grant program for which grants are generally made annually as well as the NSW Government's Westinvest Grant Program, Stronger Community Programme grants, Volunteer grants, Heritage grants, Regional Areas and Local Areas grants, Solar panel grants, and other miscellaneous grant programmes including CCTV.
34. By far, the largest grants program over the past decade and a half has been the CBP. Since the initial CBP grants were announced in 2009, the ACPT has promoted, facilitated, and administered all CBP Grant Programs. The process includes:
- (a) assisting parishes construct applications and liaising with local MPs
 - (b) reviewing documentation and grant conditions applicable to each successful parish
 - (c) responding to enquiries from parishes about various aspects of the CBP Grant Program
 - (d) responding to enquiries from the NSW CBP Office and NSW Government Members of Parliament about successful parish projects
 - (e) receiving and distributing grant funds to each successful parish
 - (f) progress and acquittal reporting to the NSW State Government in accordance with grant application criteria
 - (g) following up incomplete acquittal information from grantees to satisfy NSW Government CBP Grant Program audit procedures and ensure that parishes are given a fair opportunity to share in future CBP Grant Programs.
 - (h) The data collected over the years of CBP Grant Programs is currently being analysed for information about successful applications and the lessons learnt will be provided to parishes through a new Grants tab on the SDS Parish Property page in due course.
35. A summary of the grants received from CBP Grant Programs since the program commenced in 2009 follows –

Year	No. of successful Parishes	\$ Grant amount (rounded)
CBP 2009 - 2021 CBP (I) – (XII)	739	15,180,036
CBP 2022 (XIII)	55	1,467,201
Total	794	16,647,237

36. In addition to the \$1,363,065 received over 2022 from CBP Grant programs, the Fund received grants totalling more than \$2,923,065 including Stronger Communities Program, CCTV grants, Powering Communities Program, My Community Projects Program, Westinvest Program and others across a number of Federal, other NSW State and Local Government Grant programs. (2021: \$1,313,889).

37. Further information required by clause 14 of the *Accounts, Audits and Annual Reports Ordinance 1995* is set out in the Appendix.

Property and Insurance team

38. The SDS parish and property services team who support the ACPT look forward to continuing to serve parishes and diocesan organisations. Prior to Christmas 2022, Ms Grace Shi, a part time assistant in the team, proceeded on extended parental leave. Earlier this year, Mr Prasanna Shanmugam was appointed as a fulltime manager to the team to provide management relief for Ms Shi's absence and to provide specific focussed oversight of the Grants process, Heritage, Fire Safety and Cemetery legislation requirements for parishes and the ACPT, along with the provision of compliance and support for the ACPT and parishes. Details, including contact details for the Parish Property Services team during 2023 are shown below –

Greg Ellem, Head of Parish Property (Temporarily also Manager, Parish Property, Northern Region)	gxe@sydney.anglican.asn.au	02 9265 1546
Scott Lincoln, Manager Parish Property (Western Sydney, Georges River and Wollongong regions and temporarily South Sydney region)	sxl@sydney.anglican.asn.au	02 9265 1633
Cindy Wong, Manager, Insurance Services	cpw@sydney.anglican.asn.au	02 9265 1679
Prasanna Shanmugam, Manager, Compliance & Support Parish Property	pks@sydney.anglican.asn.au	02 9265 1562
Kenneth Ho, Assistant, Parish Property	Kenneth.Ho@sydney.anglican.asn.au	02 9265 1516
Sally Satya, Insurance Assistant	ssatya@sydney.anglican.asn.au	02 9265 1557
Elle Byrne, Assistant, Parish Property (Monday, Wednesday, Thursday)	elle.byrne@sydney.anglican.asn.au	02 9265 1517

GREGORY ELLEM
Head of Parish Property

May 2023

Additional information required by Accounts, Audits and Annual Reports Ordinance 1995

This appendix sets out additional information required by clause 14 of the *Accounts, Audits and Annual Reports Ordinance 1995* for the following trusts held by the ACPT -

- The Archbishop of Sydney's Discretionary Trust
- The Anglican Church Property Trust (Sydney) Long Term Pooled Investment Fund
- The Anglican Church Diocese of Sydney Grants Administration Fund

Charities group status report (clause 14(c))

Legal name and ABN of entity (and any other entity under its control)	Whether registered with the ACNC as a charity? (√/X)	Whether an AIS and, if applicable, an annual financial report and auditor's or reviewer's report provided to the ACNC for 2021? (√/X)
Archbishop of Sydney's Discretionary Trust ABN 82 339 428 846	√	√
Anglican Church Property Trust (Sydney) Long Term Pooled Investment Fund ABN 40 383 894 774	√	√
Anglican Church Diocese of Sydney Grants Administration Fund ABN 19 344 575 886	√	√

Access information (clause 14(d)(i))

The principal office is
Level 2, St Andrew's House,
Sydney Square

Mail: PO Box Q190
QVB Post Office, NSW 1230

Phone: (02) 9265 1555

Hours of access are between 8.30am and 5.30pm

Members (clause 14(d)(ii))

Throughout 2022 the Board comprised the following members –

Name of member	Method and term of appointment	Attendance at meetings	Membership of significant board committees
The Most Rev Kanishka Raffel	Ex Officio – President. Term expires at conclusion of episcopacy.	7 of 12	Various ex officio committees

Name of member	Method and term of appointment	Attendance at meetings	Membership of significant board committees
The Rev Canon Christopher Allan	Synod – expires Synod 2023	11 of 12	Sub Dean, Cathedral of St Andrew, the Archbishop's Committee for portraits, etc, board of ACGC, and Council of SHORE
Mr Wayne Bramley	Synod – expires Synod 2024	11 of 12	ACPT's IIFC **
Mr Richard Neal (Chair)	Synod – expires Synod 2025	12 of 12	ACPT's IIFC** and MWC **
Mr David Nelson	Synod – expires Synod 2026	12 of 12	Nil
The Rev David Ould	Synod – expires Synod 2027	11 of 12	ACPT's IIFC** and MWC** (Chair), Anglican Super Board, Ethical Investment Working Group.
Mr Ian Pike	Synod – expires Synod 2025	11 of 12	ACPT's IIFC
Mr Peter Rusbourne	Synod – expires Synod 2027	9 of 12	Nil
The Rev Andrew Schmidt	Synod – expires Synod 2023	12 of 12	Nil
Ms Margaret Stuart	Synod – expires Synod 2026	9 of 12	Ethical Investment Working Group
Mrs Melinda West (Deputy Chair)	Synod – expires Synod 2025	11 of 12	ACPT's IIFC ** (Chair) and MWC ** Standing Committee and Synod

** IIFC – Investment, Insurance & Finance subcommittee of the ACPT

** MWC – Major Works Committee subcommittee of the ACPT

Charter and financial results summary (clause 14(d)(iii) and (v))

Name of entity	Charter	Financial Results
Archbishop of Sydney's Discretionary Trust (ADT)	<p><i>In accordance with Clause 5 of the Archbishop's Discretionary Trust Ordinance 2012, the ADT is held on trust for the purposes of the Anglican Church of Australia in the Diocese of Sydney (the Diocese). The capital of the ADT is to be invested and may be applied for such purposes of the Diocese as the Archbishop-in-Council may approve.</i></p> <p><i>30% of the income of the trust fund is to be capitalised and the undistributed income of the trust fund may be applied for such purposes of the Diocese as the Archbishop may approve.</i></p>	<p><i>As at 31 December 2022, the ADT held net assets of \$1,560,918 (31 December 2021: \$1,616,586). The ACPT deemed the ADT solvent as at the 31 December 2022 balance sheet date.</i></p>

Name of entity	Charter	Financial Results
<p>Anglican Church Property Trust (Sydney) Long Term Pooled Investment Fund</p>	<p>In accordance with paragraphs 3 and 4 of the LTPF Ordinance 2012, the LTPF is held by ACPT on trust for the Anglican Church of Australia in the Diocese of Sydney to make distributions of income to invested client funds, and to pay costs and expenses of ACPT in performing its functions and exercising its powers under this ordinance.</p> <p>The ACPT is to invest, manage and administer the LTF and maintain the real value of the LTPF</p>	<p>The average real rate of investment return generated by the LTPF over the rolling 10 year period to 31/12/2021 was 5.14%pa, considerable above the real rate of return objective.</p> <p>As at 31 December 2022, the aggregate value of the LTPF was ~ \$81.53 million and during 2022 distributions aggregating \$2.60 million were made to beneficiary parishes and diocesan organisations.”</p>
<p>Anglican Church Diocese of Sydney Grants Administration Fund</p>	<p>In accordance with paragraphs 4 and 5 of the <i>Sydney Grant's Administration Ordinance 2019</i>, the fund is held on trust for the Anglican Church of Australia in the Diocese of Sydney to receive grants and payments, including government, grants, for purposes including specific projects and also broader purposes that are not specific to any particular type of grant, on behalf of Anglican entities and to receive distribute/apply those grants in accordance with the purposes for which they have been made.</p>	<p><i>Over 2022, NSW Govt. Community Building Partnership grants were received for 55 separate parishes in the aggregate amount of \$1,467,201</i></p> <p>In addition to the CBP Grant programs, the ACPT administered in excess of 1.4m across 22 parishes a number of Federal, State and local Government Grant programs.</p>

Conformity with Synod Governance Policy (clause 14(e))

The Synod Governance Policy applies to ACPT as trustee of the Archbishop’s Discretionary Trust, Long Term Pooled Investment Fund and Sydney Grants Administration Fund.

Refer paragraphs 7 and 8 of this Annual Report.

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 Synod each year. For both 2022 and 2023 Synod was able to maintain the allocation at 5% of total funds available, which amounted to \$349,000 and \$347,000 respectively.
- The Committee continues to use these funds, supplemented by its own limited accumulated reserves, to provide financial support for various strategic gospel initiatives both within Australia and overseas.
- In both 2022 and 2023, Synod has allocated a separate amount of \$250,000 for funding the Diocese of Bathurst, to be administered by the Committee.

Purpose

1. The purpose of this report is to provide Synod with information in relation to the activities and expenditure of the Work Outside the Diocese Committee in 2022, and its plans for 2023.

Recommendation

2. Synod receive this report.

Background

3. The Work Outside the Diocese Committee (**the Committee**) 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 Synod from time to time.
4. The Committee is required 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 2022* passed by Synod last year continued the commitment to allocate 5% of the funds available to Synod each year to support Gospel work beyond the Diocese. As a result, the allocation to Gospel work outside the Diocese was \$349,000 in 2022 and then \$347,000 in 2023.

During 2022

6. During 2022 the Committee provided the following financial support to other dioceses within Australia –
 - (a) Armidale – \$5,000 in general support plus \$20,000 special support of ministry expenses and \$10,000 support for the Coledale Frontyard church,
 - (b) North West Australia – \$60,000 in general support,
 - (c) Northern Territory – \$54,000 to support the Ministry Development Officer and \$12,000 for the Missionaries Travel and Safety Fund, and
 - (d) Tasmania – \$5,000 in general support.
7. Last year the Committee also provided \$1,000 to support the National Aboriginal & Torres Strait Islander Anglican Council.

8. Again in 2022 the Committee's work overseas was severely limited as a result of travel restrictions resulting from the COVID-19 pandemic. The Bishop for International Relations was able to make a couple of trips to Africa and South East Asia, and Bishop Davies attended the Primates Council meeting in Kigali on behalf of the Archbishop, but there were no sponsored visitors to Sydney. Nevertheless, the Committee was able to –
 - (a) pay a total of \$20,601 in airfares, accommodation and related costs for the Archbishop, Bishop Davies and the Bishop for International Relations to travel overseas to maintain and develop strategic relationships with other evangelical leaders, \$12,621 of which was specifically GAFCON related travel,
 - (b) provide \$8,000 in bursaries for students at St Patrick's Bible School in Toliara, Madagascar,
 - (c) provide another \$5,000 of support for an evangelical church planting initiative in Dublin,
 - (d) make a \$6,000 contribution to the course fees, etc for the Rev Wilston Trin, from the Diocese of Kuching in East Malaysia, studying at Moore Theological College,
 - (e) provide a further \$80,000 contribution to the administration costs of Fellowship of Confessing Anglicans Aotearoa New Zealand (FCAANZ), and
 - (f) continue its \$10,000 pa contribution to the costs of the GAFCON Secretariat.
9. As a result of the restrictions on overseas travel the Committee's allocation of funds in 2022 was approximately 56% within Australia and 44% overseas.
10. The Committee also acted as the conduit to provide \$250,000 of Synod funds to the Diocese of Bathurst.

Budget for 2023

11. The largest single component of the Committee's budget for 2023 (excluding the funding for Bathurst) is an amount of \$150,000 which has been set aside to provide bursaries for delegates to Gafcon IV, to be held in Kigali, Rwanda 17-21 April 2023. Most of the bursaries the Committee will provide will be for delegates from Tanzania, Democratic Republic of the Congo and the Indian Ocean plus some from South East Asia. For each of the last 4 years the Committee has been adding to a provision established for this purpose, and because of the importance of this initiative, in 2023 the Committee will supplement that provision by drawing on its reserves to make up the total of \$150,000, resulting in a deficit budget for 2023.
12. In addition to providing some of the funds needed for the Gafcon bursaries, the Committee will use the Synod funds provided in 2023 to maintain the support it gives to other dioceses in Australia and again offer a significant level of support to FCAANZ. General provisions have been made to cover strategic travel initiatives, Moore College related training and bursaries, and other emerging strategic initiatives.
13. As a result of the large amount set aside to provide Gafcon bursaries, the Committee is budgeting to allocate 72% of its funds to work outside Australia in 2023.
14. For what will be the fifth year of a six year commitment, the additional specific allocation of \$250,000 provided by Synod for the financial support of the Diocese of Bathurst will again be applied in full for that purpose, via monthly payments.
15. Details of the Committee's Funding Principles and Guidelines can be found in *Attachment 2*. Details of the actual allocation of funds in 2022 and the budget for 2023 are shown in *Attachment 3*.
16. The Committee has formed a sub-committee to investigate and report on the best ways to continue to strengthen its compliance with the Australian Charities and Not-for-profits Commission's External Conduct Standards.

For and on behalf of the Committee

Resolutions of the 2022 Synod

16/22 Fund 127 Work Outside the Diocese

Synod requests that a report be provided to each ordinary session of the Synod in relation to Fund 127 (“Work Outside the Diocese”), advising which projects or organisations were funded, how much each received, and for what specific purpose(s).

53/22 Obedience to Jesus’ Great Commission

The Synod of the Diocese of Sydney notes the broken state of our national church and, humbly acknowledging and repenting of our own sins, resolves to invest wisely, in faithful obedience to Jesus’ Great Commission, all across the country, in –

- (a) the raising up of Christian leaders who can proclaim the gospel clearly and are prepared to go out in mission, and
- (b) establishing and supporting churches that faithfully proclaim the gospel and defend the truth of God’s word.

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 MTC lecturers, etc.; and
 - (ii) providing bursaries and other support to students;
 - (d) Translation, distribution and running of Moore Theological College's PTC 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

Continued...

Other			
Travel insurance	184	184	354
Support for FCAANZ	80,000	80,000	80,000
Support for the Dublin Silicon Docks Project	5,000	5,000	-
General provision for emerging strategic initiatives	10,000	-	20,000
	95,184	85,184	100,354
OUTSIDE AUSTRALIA SUBTOTAL	211,684	130,658	381,854
WOD TOTAL	608,684	547,658	782,854

Movements in WOD Fund 127 during the year			
<u>add</u> new Synod allocation - Gospel ministry	349,000	349,000	347,000
<u>add</u> new Synod allocation - funding for Bathurst	250,000	250,000	250,000
<u>add</u> interest earned	100	1,797	2,000
<u>less</u> SDS fee	(14,385)	(8,388)	-
<u>less</u> Anglican Aid fee for overseas payments and ECS compliance	-	-	?
<u>less</u> grants and other funds expended (WOD TOTAL above)	(608,684)	(547,658)	(782,854)
= Cash surplus/(deficit) for the year	(23,969)	44,751	(183,854)
<u>less</u> amount set aside as reserve towards the costs of Gafcon in 2023	(20,000)	(20,000)	(20,000)
= Net result for the year	(43,969)	24,751	(203,854)

Net Assets/Equity at year end			
Funds brought forward from previous year	210,660	210,660	255,411
Cash surplus/(deficit) for the year	(23,969)	44,751	(183,854)
= Funds available at year end	186,691	255,411	71,557
Comprising -			
Reserve for Gafcon in 2023 (\$20k provision each year from 2019) & 2028	80,000	80,000	20,000
General funds	106,691	175,411	51,557
Funds available at year end	186,691	255,411	71,557