



The Anglican Church of Australia

STANDING COMMITTEE REPORT

The Seventeenth Session of General Synod

BOOK 2

3 – 8 September 2017

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The Standing Committee of the General Synod of The Anglican Church of Australia

General Synod Office

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INTRODUCTION

This book contains a report on the key activities of the General Synod Standing Committee since the Sixteenth Session of General Synod in 2014.

Part A – The business of the Standing Committee, the Trust Corporation and the General Synod Tribunals and a report on the status of General Synod legislation.

Part B – The Report of the Viability and Structures Steering Group on the work undertaken to progress the recommendations of the Viability and Structures Task Force, endorsed by the General Synod in 2014.

Part C – A list of the members of the Seventeenth Session of General Synod.

Part D – The program for the Seventeenth Session of General Synod as approved by the Standing Committee.

PART A

MEMBERSHIP OF THE STANDING COMMITTEE OF GENERAL SYNOD AND ITS COMMITTEES

(Membership at the commencement of the Seventeenth Session of General Synod)

STANDING COMMITTEE OF GENERAL SYNOD

The Metropolitans [ex officio]

The Most Rev'd Dr Philip Freier (Melbourne - Primate)
The Most Rev'd Dr Phillip Aspinall (Brisbane)
The Rt Rev'd Allan Ewing (Bunbury – Senior Provincial Bishop)
The Most Rev'd Dr Glenn Davies (Sydney)
The Most Rev'd Geoffrey Smith (Adelaide)

Chair of Committees [ex officio]

Dr Ian Gibson (Melbourne)

Clerical Secretary [ex officio]

The Ven Lionel Snell (Perth)

Lay Secretary [ex officio]

Vacant

The General Secretary [ex officio]

Ms Anne Hywood

House of Bishops

The Rt Rev'd Andrew Curnow AM (Bendigo)
The Rt Rev'd Dr Sarah Macneil (Grafton)
The Rt Rev'd Stuart Robinson (Canberra & Goulburn)

House of Clergy

The Ven David Bassett (Adelaide)
The Ven Arthur Copeman (Newcastle)
The Rev'd Dr Andrew Ford (Sydney)
The Rt Rev'd Robert Forsyth (Sydney)
The Rt Rev'd Dr Timothy Harris (Adelaide)
The Rev'd Canon Professor Dorothy Lee (Melbourne)

The Rev'd Timothy Mildenhall (North West Australia)
The Rt Rev'd Ross Nicholson (Tasmania)
The Rt Rev'd Dr Michael Stead (Sydney)

House of Laity

Mr Garth Blake SC (Sydney)
The Hon Robert Fordham AM (Gippsland)
Ms Audrey Mills (Tasmania)
Justice Debra Mullins (Brisbane)
Dr Muriel Porter OAM (Melbourne)
Dr Carolyn Tan (Perth)
Dr Robert Tong AM (Sydney)
Ms Suzanne West (Bathurst)
The Hon Peter Young AO QC (Sydney)

Changes in membership since the last Synod

(in accordance with section 3 of Rule 11-Standing Committee)

Ex Officio

- Mrs Ann Skamp resigned as Lay Secretary of the General Synod on 13 February 2017 after nearly 19 years in the role. Rule II – Standing Committee, Section 3 provides that if a Secretary of Synod should resign between sessions of Synod the office shall not be filled until the next session of General Synod.

Metropolitans

- Archbishop Jeffrey Driver (Adelaide) retired in August 2016. Bishop John Ford (The Murray) was acting Metropolitan of South Australia between the Archbishop's resignation and the installment of Archbishop Geoffrey Smith on 28 April 2017.
- Archbishop Roger Herft AM stood aside from duties in October 2016 and retired from office on 7 July 2017. Bishop Allan Ewing (Bunbury) is acting Metropolitan of Western Australia.

House of Clergy

- The Rev'd Canon Professor Dorothy Lee was elected to the House of Clergy in May 2016 to fill the vacancy created by Bishop Richard Condie joining the House of Bishops.

House of Laity

- Ms Suzanne (Sue) West was elected in November 2016 to fill the vacancy created by the resignation of Ms Leigh Haywood in September 2016.

Appointment of Officers

- Ms Anne Hywood commenced as General Secretary on 9 February 2015 following the resignation of Mr Martin Drevikovsky in December 2014.

COMMITTEES OF STANDING COMMITTEE**Executive Committee**

The Most Rev'd Dr Philip Freier (The Primate ex officio)
The Rt Rev'd Andrew Curnow AM
The Rt Rev'd Robert Forsyth
The Rt Rev'd Dr Sarah Macneil
The Ven Arthur Copeman
Dr Ian Gibson
Mr Allan Perryman (Treasurer ex officio)
Ms Anne Hywood – from February 2015 (General Secretary ex officio)
Mr Martin Drevikovsky – to December 2014 (General Secretary ex officio)

Audit Committee

Mr Ian Hammond (Chair)
Mr Michael Blaxland
Mr James Flavin (representing the Long Service Leave Board)
Mr Douglas Marr
Mr Colin Johnston
Dr Robert Tong AM

Investment Committee

Mr Colin Richardson (Chair)
Ms Susan Foley (from May 2017)
Mr Graham Baikie
Mr Allan Perryman
Mr Andrew Stanley

Remuneration Committee

The Most Rev'd Dr Philip Freier (The Primate)
Mr Allan Perryman
Ms Felicity Hughes

Attendance by Members of Standing Committee
Between the 16th Session of the General Synod and the 17th Session of the General Synod

Member Category	Member	Meetings	
		Active Member	Attended
Primate	The Most Rev'd Dr P Freier	7	6
Metropolitans	The Most Rev'd Dr P Aspinall	7	7
	The Most Rev'd Dr G Davies	7	7
	The Most Rev'd J Driver ¹	4	3
	The Rt Rev'd A Ewing ²	3	2
	The Rt Rev'd J Ford ³	2	0
	The Most Rev'd R Herft AM ⁴	4	4
	The Most Rev'd G Smith ⁵	1	1
Chair of Committees	Dr I Gibson	7	7
Clerical Secretary	The Ven L Snell	7	7
Lay Secretary	Ms A Skamp	6	6
House of Bishops	The Rt Rev'd A Curnow AM	7	7
	The Rt Rev'd Dr S Macneil	7	4
	The Rt Rev'd S Robinson	7	3
House of Clergy	The Ven D Bassett	7	6
	The Ven Dr R Condie	3	2
	The Ven A Copeman	7	6
	The Rev'd Dr A Ford	7	7
	The Rt Rev'd R Forsyth	7	5
	The Rt Rev'd Dr T Harris	7	6
	The Rev'd Canon D Lee	4	4
	The Rev'd T Mildenhall	7	7
	The Rt Rev'd R Nicholson	7	6
	The Rt Rev'd Dr M Stead	7	7
House of Laity	Mr G Blake SC	7	7
	The Hon R Fordham AM	7	6
	Ms L Haywood	4	3
	Ms A Mills	7	6
	Justice D Mullins	7	7
	Dr M Porter OAM	7	7
	Dr C Tan	7	7
	Dr R Tong AM	7	6
	Ms S West	2	1
	The Hon Justice P Young AO QC	7	6
NATSIAC	Ms R Elu	7	6
NATSIAC	The Ven B Kirk	7	7
General Secretary	Mr M Drevikovsky	1	1
General Secretary	Ms A Hywood	6	6
In attendance:			
Hon Treasurer	Mr A Perryman – Treasurer	7	6

¹ Metropolitan of South Australia retired in August 2016

² Metropolitan of Western Australia from 10/10/16 (Senior Provincial Bishop)

³ Metropolitan of South Australia from August 2016 to April 2017 (Senior Provincial Bishop)

⁴ Metropolitan of Western Australia stood aside from 10/10/16 retired 07/07/17

⁵ Metropolitan of South Australia from April 2017

Representation of Women on General Synod Bodies

The Standing Committee is committed to the principle of equal representation of women on General Synod bodies.

The following resolution was passed at the Fourteenth Session of General Synod in 2007. (GS85/07)

That this General Synod in responding to ACC Resolution 13.31 requesting member churches to work towards the goal of equal representation of women in decision making at all levels:

- (a) recognises and celebrates the giftedness of women and the multitude of ministries in which they participate;*
- (b) requests Standing Committee of General Synod to apply the principle of equal representation of women in its appointments to Commissions, Task Forces, and Working Groups wherever legislatively and practically possible and to report progress to ACC 14 in 2009; and*
- (c) encourages each Diocese to adopt this principle in elections and appointments and report progress to General Synod Standing Committee by the end of 2008.*

At its meeting in February 2017 Standing Committee resolved as follows:

Standing Committee agreed to:

- (a) re-commit to the principle of equal representation of women in membership of its bodies and to ensure that this goal is met, the Standing Committee agree to a target that all General Synod bodies (General Synod Commissions, Task Forces and Working Groups) have 50% equal representation of women in their membership by 1 December 2019 wherever legislatively and practically possible.*
- (b) apply the principle of equal representation of women in membership of organisations where Standing Committee make appointments to other bodies wherever this is legislatively and practically possible.*
- (c) review annually the progress of this target.*
- (d) present a report to the next occurring General Synod after 2017 as to this target.*
- (e) encourage each Diocese to adopt the target in elections and appointments wherever legislatively and practically possible and to report back prior to the next General Synod occurring after 2017.*

Representation of Women on General Synod Bodies Report

The General Synod Office maintains a membership database which has produced a report on membership of General Synod bodies by gender.

Group Name	Male	Female	% Female
Commission - Professional Standards	4	5	56%
Working Group - Royal Commission	4	5	56%
ABM - Anglican Board of Mission - Australia	4	4	50%
Commission - Ecumenical Relations	5	4	44%
Commission - Public Affairs	5	3	38%
Special Tribunal Panel	5	3	38%
ACC - Anglican Consultative Council	2	1	33%
Commission - Liturgy	6	3	33%
Remuneration Committee	2	1	33%
Commission - Ministry	9	4	31%
Commission - Church Law	7	3	30%
Commission - Doctrine	5	2	29%
Standing Committee of General Synod	22	8	27%
Commission - Episcopal Standards	3	1	25%
Episcopal Standards Board - Panel for	9	3	25%
Executive Committee of Standing Committee	6	2	25%
Investment Committee	4	1	20%
ACA Corporate Trustees	4	1	20%
Broughton Publishing	5	1	17%
Appellate Tribunal	6	1	14%
Australian College of Theology	18	3	14%
Long Service Leave Board	6	1	14%
Viability & Structures Steering Group	6	1	14%
Australian Hymn Book Company	2	0	0%
Defence Force Board (elected members)	7	0	0%
Diocesan Financial Advisory Task Force (DFATF)	7	0	0%
Audit Committee	6	0	0%

In Summary - of the total 27 General Synod bodies reported:

- 3 have 50% or more women members
- 8 have between 30-49%
- 12 have between 10-30%
- 4 have no women members. (Note: Three women participate as observers in DFATF meetings.

IMPLEMENTATION OF SUBSTANTIVE RESOLUTIONS OF THE SIXTEENTH SESSION OF GENERAL SYNOD 2014

Introduction

This report provides a list of the substantive resolutions of the Sixteenth Session of the General Synod and action taken to implement them. Resolutions relating to the administration of that Session of the Synod are excluded.

***** Resolutions marked with an asterisk were directed, either in whole or in part, to the attention of the Dioceses by circular letter dated 28 July 2014.

The resolutions are grouped by subject matter. The groups are arranged in alphabetical order:

- Church Law
- Finance
- Liturgy and Worship
- Mission and Ministry
- Professional Standards
- Public Affairs
- Synod Procedure

Within each group, the resolutions are arranged in the order in which they were passed.

RESOLUTION		ACTION
CHURCH LAW		
30/14	<p>The Province of New South Wales Ordinance</p> <p>Mr Doug Marr moved, Bishop Sarah Macneil seconded,</p> <p>That General Synod:</p> <ol style="list-style-type: none"> notes that the Provincial Synod Constitution Amendment Ordinance 2011 was passed by the NSW Provincial Synod in May 2011; notes that the NSW Anglican Church of Australia Constitution Act 1902 requires changes to the NSW Provincial Constitution to be ratified by, or made in accordance with, a canon of the General Synod; notes that this ordinance has received the assent of most of the dioceses in NSW; notes it is expected that in the near future the ordinance will have received the assent of all dioceses of NSW; asks the Standing Committee of General Synod, once the proposed change has been approved by all dioceses in NSW, to seek approval by General Synod canon by implementing the procedures of a circular canon as provided in section 28A of the Constitution. <p style="text-align: right;">1 July 2014</p>	<p>A Bill for a Canon to Ratify the Amended New South Wales Provincial Synod Constitution was circulated in accordance with the procedures of a circular canon s28A of the Constitution.</p> <p>It did not receive the required number assents.</p> <p>A Bill for a Canon to Ratify the Amended New South Wales Provincial Synod Constitution will be presented to the Seventeenth Session of General Synod.</p>
FINANCE		
60/14	<p>Resourcing the Royal Commission Working Group</p> <p>Mr Garth Blake SC moved, Mr Ken Spackman seconded,</p> <p>That:</p> <ol style="list-style-type: none"> This General Synod welcomes the Interim Report of the Royal Commission into Institutional Responses to Child Sexual Abuse. The General Synod expresses its commitment to continuing the work with the Royal Commission so that child sexual abuse can find no place within Australia society in the Anglican Church of Australia. That the General Synod authorise the General 	<p>A Royal Commission Officer, Ms Anne Baker was appointed on 11 July 2016 on a contract basis. (60/14(2))</p>

RESOLUTION	ACTION
<p>Secretary to employ a Royal Commission Officer to perform the functions set out in the report on page 7-250 in Book 7 of the Synod papers, in consultation with the Metropolitans, on a contract basis for a total remuneration package of up to \$120,000 per annum, and that the expenditure so incurred be recouped from the Statutory Fund by an additional assessment over and above 3.5% cap resolved by the Standing Committee in November 2013 (SC2013/2/40).</p> <p>3 That the General Synod authorise the Royal Commission Working Group, in consultation with the Metropolitans, to incur costs in relation to the hearing by the Royal Commission into Institutional Responses to Child Sexual Abuse as the Working Group deems appropriate up to a limit of \$300,000 to be paid from the Reserve Fund.</p> <p style="text-align: right;">3 July 2014</p>	<p>Payments from the Reserve Fund for legal expenses incurred in representation at Royal Commission Public Hearings did not exceed \$20,000. (60/14(3))</p>
LITURGY AND WORSHIP	
<p>32/14 Liturgical Resources</p> <p>The Very Rev'd Chris Chataway moved, The Rev'd Dr Elizabeth Smith seconded,</p> <p>That this Synod welcomes the resources produced by the Liturgy Commission in 2010–2013, and commends them to the Anglican Church of Australia for use and response:</p> <ul style="list-style-type: none"> • Environment liturgical resources • Liturgical resources for the prevention of violence against women • Seasonal liturgical resources • Resources for anniversaries and commemorations • Supplementary resources for Baptism • Occasional services and prayers. <p style="text-align: right;">1 July 2014</p>	<p>Resources produced by the Liturgy Commission are available on the Liturgy Commission page of the General Synod website at anglican.org.au/liturgy-commission</p>

RESOLUTION		ACTION
33/14	<p>Liturgical Matters</p> <p>The Rev'd Dane Courtney moved, The Rev'd Canon Dr Colleen O'Reilly seconded,</p> <p>That General Synod affirms the role of the Liturgy Commission in providing resources and advice on liturgical matters for the Anglican Church of Australia through the House of Bishops and the Standing Committee of General Synod.</p> <p style="text-align: right;">1 July 2014</p>	<p>Resources produced by the Liturgy Commission are available on the Liturgy Commission page of the General Synod website at anglican.org.au/liturgy-commission.</p>
43/14	<p>Future Liturgical Resources</p> <p>Bishop Garry Weatherill moved, The Rev'd Dr Elizabeth Smith seconded,</p> <p>That General Synod recognises that the liturgical and missional context of the ACA has changed significantly in the 18 years since the adoption of APBA as "liturgical resources" and requests the Liturgy Commission to explore what kinds of liturgical resources may be needed, and in what forms they might be provided, to serve the ACA in the future, and to report back to the next session of General Synod.</p> <p style="text-align: right;">2 July 2014</p>	<p>Report is provided in the report of the Liturgy Commission to the Seventeenth Session of General Synod in Book 4.</p>
67/14	<p>Resources for Hearing Confessions</p> <p>Bishop Paul White moved, Bishop Barbara Darling seconded,</p> <p>That the General Synod requests the National Bishops' Meeting to provide suitable resources for use by those hearing confessions which address the issues surrounding penitence, contrition and amendment of life in the light of contemporary expectations concerning transparency and disclosure.</p> <p style="text-align: right;">4 July 2014</p>	<p>Issues relating to confessions, including amendments to the Canon Concerning Confessions 1989 were discussed at the National Bishops' Meetings in 2015, 2016 and 2017.</p>

RESOLUTION	ACTION
MISSION AND MINISTRY	
<p>21/14</p> <p>A Co-ordinated approach to the further education of Indigenous Clergy</p> <p>Archdeacon Brian Kirk moved, Ms Rose Elu seconded,</p> <p>That General Synod encourages Anglican theological educators to consult the theological working party of NATSIAC to improve education of Indigenous clergy.</p> <p style="text-align: right;">30 June 2014</p>	<p>Referred to the Principals of Anglican theological colleges in Australia and New Zealand by circular letter dated 17 July 2014</p>
<p>24/14</p> <p>*</p> <p>Ministry to the Defence Force</p> <p>Mr Allan Sauer moved, Mr Allan Gallimore seconded,</p> <p>That the General Synod welcomes the Report of the Defence Force Board.</p> <p>Further, Synod:</p> <ol style="list-style-type: none"> 1 Notes the retirement of the Right Reverend Len Eacott, AM, the Fifth Bishop to the Defence Force, expressing deep appreciation for his untiring and committed leadership during his episcopate; 2 Congratulates the Right Reverend Ian Lambert on his appointment and Installation as the Sixth Bishop to the Defence Force, assuring him of our prayers and encouragement as he continues this ministry; 3 Congratulates the Bishop to the Defence Force, the Principal Chaplains, and Chaplain the Rev'd Tim Booker CSM. for their work in implementing the Faith under Fire Course - Investigating Faith in a Modern Defence Force for use throughout the Australian Defence Force; 4 Affirms again the gospel and pastoral ministry of the Anglican Church to members of the Australian Defence Force, especially through its military chaplains; 5 Recognising the extraordinary situations in which the ADF chaplains exercise their ministries affirms our support for them, assures them of our prayers, and ask parishes and ministry units to remember them on "Defence Sunday". <p style="text-align: right;">30 June 2014</p>	<p>Referred to dioceses by circular letter dated 28 July 2014</p>

RESOLUTION		ACTION
<p>25/14</p> <p>*</p>	<p>Defence Force Chaplaincy</p> <p>Mr Alan Gallimore moved, Mr Allan Sauer seconded,</p> <p>That this General Synod welcomes the Report of the Defence Force Board.</p> <p>Further, that General Synod:</p> <ol style="list-style-type: none"> 1. Affirms the ministry of Anglican Chaplains, both full-time and part-time, to members of the Australian Defence Force; 2. Notes that, for some years, dioceses have been encouraged to hold "Defence Sunday" on the Sunday prior to Remembrance Day (11 November) with the special intention of offering prayers and support to the Defence community, including Defence Chaplains; 3. Notes that the Australian Lectionary includes three days as special days of prayer as agreed by General Synod (2001), namely: 4th November (when Australian Anglicans and Roman Catholics are asked to pray for each other), the second Sunday in July (Sea Sunday) and the last Sunday in August (prayer for refugees); 4. Determines that the Sunday prior to Remembrance Day (11 November) be designated "Defence Sunday" and requests the Liturgy Commission to add this to the special days of prayer in the Australian Lectionary; 5. Notes that the Defence Anglicans web site includes information about Defence Sunday and special prayers that people are invited to use (www.defenceanglicans.org.au/defence-sunday-2); 6. Encourages parishes to invite a Defence Chaplain to visit them on Defence Sunday in order to hear about ministry within the Defence Force, both at home and abroad. <p style="text-align: right;">30 June 2014</p>	<p>A recommendation that the designation of the <i>second</i> Sunday in November as "Defence Sunday" is included in the report of the Liturgy Commission to Seventeenth Session of General Synod provided in Book 4. (25/14(4))</p>

RESOLUTION		ACTION
27/14	<p><i>Christ Died for Our Sins: Essays on the Atonement</i></p> <p>Ms Caitlin Hurley moved, The Rev'd Dr Peter Bolt seconded,</p> <p>General Synod notes the circulation to its members of the General Synod Doctrine Commission's book <i>Christ died for our sins: essays on the atonement</i>, and commends the further study of this important book of essays.</p> <p style="text-align: right;">30 June 2014</p>	<p>Notice of availability of the book <i>Christ Died for Our Sins: Essays on the Atonement</i> from the General Synod Office was sent to members of the General Synod in April 2014.</p>
28/14 *	<p>Diocesan policies for Aboriginal and Torres Strait Islander Ministry</p> <p>Archdeacon Brian Kirk moved, Ms Rose Elu seconded,</p> <p>That General Synod encourages all dioceses, where no policy for Aboriginal or Torres Strait Islander ministry exists, to formulate such a policy in consultation with Aboriginal or Torres Strait Islander Anglicans in the diocese and with NATSIAC, which</p> <ul style="list-style-type: none"> a) includes consideration, where appropriate, of Aboriginal or Torres Strait Islander membership of committees and governing bodies; b) includes consideration of developing ordained and licensed lay ministry; and c) ensures that Aboriginal and Torres Strait Islander Anglicans are recognised as members of the Church rather than clients or the objects of mission. <p style="text-align: right;">30 June 2014</p>	<p>Referred to dioceses by circular letter dated 28 July 2014</p>

RESOLUTION	ACTION
<p>37/14</p>	<p>Task Force on Mission</p> <p>Bishop Trevor Edwards moved, Mrs Sue Williams seconded,</p> <p>That this General Synod,</p> <ul style="list-style-type: none"> a) directs the Standing Committee of General Synod to reappoint the Task Force on Mission to continue its work as a catalyst for missional culture change in this Church; b) recommends, specifically, that this Task Force be asked to pursue the following objectives: <ul style="list-style-type: none"> i) continue to provide oversight to advance the training of ordained and lay pioneers, especially through ongoing training with mission shaped church and other such training programmes; ii) explore more effective means for promoting the development of fresh expressions of church and culturally relevant Anglican Church planting; iii) consider matters relating to innovation and the extension of parish ministry and mission, while continuing to monitor and evaluate the effectiveness of the Connect2Church initiative in helping Anglican congregations to be more welcoming and invitational in outlook; iv) develop communication strategies and share resources to foster mutual learning between dioceses in order to enhance the health and growth of churches; and v) create and foster a mutually supportive network of practitioners. <p style="text-align: right;">1 July 2014</p>
	<p>The Task Force on Mission was reappointed for a term of six months in March 2014.</p> <p>In May 2016, Standing Committee resolved to amalgamate the Taskforce on Mission and the Ministry Commission. The report of the Ministry Commission to the Seventeenth Session of General Synod is provided in Book 4.</p> <p>A Bill for the Strategic Issues, Commissions, Task Forces and Networks Amendment Canon to change the name of the <i>Ministry Commission to the Mission and Ministry Commission</i> will be presented to the Seventeenth Session of the General Synod.</p>


RESOLUTION		ACTION
42/14 *	<p>Hospitality</p> <p>Bishop Peter Stuart moved, Archdeacon Arthur Copeman seconded,</p> <p>That this General Synod reaffirms its encouragement to every diocese to encourage parishes, schools and agencies to reaffirm their commitment to welcoming and including people in the life of the Church by investigating factors which may prevent people from participating fully, especially people with lived experience of disability, and initiating improvements which enhance accessibility and participation.</p> <p style="text-align: right;">2 July 2014</p>	Referred to dioceses by circular letter dated 28 July 2014.
52/14 *	<p>Encouraging Church Unity</p> <p>Acting Justice Peter Young moved, The Rev'd Canon Dr Colleen O'Reilly seconded,</p> <p>This General Synod endorses the following Statement and commends it to dioceses inviting each diocese to commit itself to fulfil to the best of its ability the expectations described in paragraphs 4, 5 and 6 following. The General Synod further acknowledges the importance of the serious internal issues raised in the National Church Unity Task Force Supplementary Report and requests to the Standing Committee the continuation of work of this Task Force in a reconstituted form, to report to the next General Synod.</p> <p>FOUNDATIONS</p> <ol style="list-style-type: none"> 1. The Anglican Church of Australia is a fellowship within the One Holy Catholic and Apostolic Church in which each member diocese recognises loyalty to Christ and in particular, a common faith and order, a shared inheritance in worship, life and mission and a readiness to live in an interdependent life. 2. The members of this Church are incorporated into the one body of Christ and are called by Christ to pursue all things that make for peace and unity. 3. This Church is constituted by the consent of its members and ratified by the Acts of Parliament of the several states and territories of Australia as the Anglican Church of Australia Act 1961 or 1962. 	Referred to dioceses by circular letter dated 28 July 2014.

RESOLUTION	ACTION
	<p>EXPECTATIONS</p> <ol style="list-style-type: none"> 4. The dioceses of this church look to each other to spend time with openness and patience to listen pray and study together in order to discern the will of God for this Church and its people as we seek to be led by the Holy Spirit into all truth and to proclaim the Gospel afresh in each generation. 5. Each diocese expects that all dioceses will support each other and co-operate in a process of discernment and seeking direction for the spread of the Gospel throughout Australia and beyond. 6. The dioceses expect each other to act with diligence care and caution in respect of any action which may provoke controversy, which by its intensity, substance or extent could threaten the unity of this Church. <p style="text-align: right;">2 July 2014</p>
<p>63/14</p> <p>*</p>	<p>Respectful Dialogue for Repair, Healing and Wisdom</p> <p>The Very Rev'd Dr Peter Catt moved, Bishop Stephen Pickard seconded,</p> <p>That this Synod</p> <ol style="list-style-type: none"> 1. Notes that: <ol style="list-style-type: none"> a) Members of this church want the church to be involved in the shaping of public and church policy in diverse areas, some of which are very complex and controversial. The Public Affairs Commission has contributed to some, such as those in a special issue of St Mark's Review '<i>Seeking Christian responses to 'wicked' problems</i>', eg sustainable growth, and population and environment. b) There are many other complex issues that can be difficult to discuss in meaningful ways, eg the future of marriage, the structure of family life, euthanasia, stem cell research, asylum seekers and refugees and how to respond to climate change. c) Members of this church in good faith hold a diversity of opinions as to how such complex issues are to be assessed and responded to.
	<p>Referred to dioceses by circular letter dated 28 July 2014</p>



RESOLUTION	ACTION
<p>2. Recognises that :</p> <ul style="list-style-type: none"> a) the church needs to undertake a journey of repair and healing in which the fundamental connectivity between God, the world and all living things is emphasised more. b) the church needs to set an example in its life and action that can assist repair of our institutional, social, economic, political, personal and spiritual life. c) the church needs to seek for a greater wisdom which is to be found at the crossroads of life. As the church seeks this wisdom it will soften our contests as we undertake respectful dialogue on important, difficult and urgent matters. <p>3. Notes that:</p> <p>The Social Responsibilities Committee in Brisbane has been sponsoring a process to provide a safe entry point for church members from across the Diocese of Brisbane to commence or continue their process of learning and listening on complex issues by exploring techniques for dialogue. Such approaches reflect the spirit of 'Indaba' adopted at the Lambeth Conference in 2008.</p> <p>4. Calls on Dioceses to be active in exploring how dialogue techniques might be used to deepen our Church's capacity for respectful dialogue and provide us with more means for acting wisely and faithfully on complex issues.</p> <p style="text-align: right;">3 July 2014</p>	
<p>65/14</p> <p>*</p> <p>Report of Viability and Structures Task Force</p> <p>Bishop Andrew Curnow AM moved, Archdeacon Richard Condie seconded,</p> <p>That Synod:</p> <ul style="list-style-type: none"> 1. Welcomes the Report of the Viability and Structures Task Force. 2. Resolves to: <ul style="list-style-type: none"> a) Refer the Report to the dioceses for their consideration and response to the Standing Committee of General Synod by 31 October 2014, b) Commend the Diocesan Financial Advisory Group (DFAG) for their work on the financial 	<p>Referred to dioceses by circular letter on 28 July 2014.</p> <p>The Viability and Structures Steering Group was established in November 2014 to progress the recommendations of the Taskforce.</p> <p>The report of the Viability and Structures Task</p>

RESOLUTION		ACTION
	<p>well-being of dioceses and request all dioceses to co-operate with DFAG as they continue with that task,</p> <p>c) Request the Provincial bodies within the Anglican Church of Australia to each institute an urgent review of the number and boundaries of dioceses in their respective Province including consideration of boundaries across current provincial borders, using as a guide the viability criteria outlined in this Report,</p> <p>d) Request the Australian Bishops' Meeting to develop a protocol for the training of new bishops in the Anglican Church of Australia,</p> <p>e) Refers the Report to the Fresh Expressions Australia Task Force, Anglicare Australia, the Anglican School's Network and other organisations within the Church with a request that they report to the Standing Committee of General Synod and to the Dioceses as to how they can best assist in responding to the issues raised,</p> <p>f) Requests the Ministry Commission of General Synod to examine the issues from the Report related to the provision and training for ordained ministry, and the various current models of non-stipendiary ministry in the Anglican Church of Australia and the development of appropriate standards of selection, training and professional development, and to report to the Standing Committee of General Synod and to the Dioceses.</p> <p>g) Requests the Fresh Expressions Australia Task Force to consider the questions of diocesan vitality and viability together.</p> <p>3. Requests the Standing Committee of General Synod to:</p> <p>a) Establish a Steering Group of seven persons:</p> <ul style="list-style-type: none"> • to plan and coordinate the dissemination of the Report and the responses of the dioceses • to develop and implement strategies to address the issues raised in the report. <p>b) Establish DFAG as a Task Force of General Synod under the Strategic Issues,</p>	<p>Force to the Seventeenth Session of General Synod is provided in Part B of Book 2 – Standing Committee Report.</p>

RESOLUTION	ACTION
<p>Commissions, Task Forces and Networks Canon 1998 and establish its Terms of Reference.</p> <p>c) Establish, through the Australian Registrar's Network, a programme of ongoing training for Registrars and senior diocesan administration staff.</p> <p>d) Seek agreement from the dioceses on a comprehensive and holistic way in which General Synod can address the needs of Dioceses seeking help with financial difficulties, risk management, governance concerns professional standards and operational viability.</p> <p>4. Receives the report from the Diocesan Financial Advisory Group (DFAG).</p> <p>5. Refers the matters raised therein for further consideration by the Standing Committee.</p> <p>6. Synod reaffirms its confidence in the future of the Anglican Church of Australia (Synod resolution 12-01) and calls upon all Diocesan Synods to examine the Matthew 28 text containing the Great Commission, and encourages all Anglican ministries to make disciples of Christ, from peoples of all nations, baptizing them, and teaching them from the Bible to observe all the words of Christ; and consider what cultural and ministry emphasis changes need to occur, within every Diocese, in order to increase each Diocese' effectiveness in raising up disciple-making disciples of Christ.</p> <p>7. With respect to the strategies referred to in paragraph 3(a), the following matters be referred to the Standing Committee for consideration and for report to each diocese as soon as possible:</p> <p>a) legislation or other actions which the Standing Committee recommends to implement the strategies developed by the Steering Group;</p> <p>b) the convening of a special general synod as soon as practicable for the sole purpose of considering such strategies and any necessary legislation;</p> <p>c) whether the special general synod should involve small groups discussions prior to any legislation or other actions being debated in the special general synod; and</p> <p>d) ways to minimize the cost the special general synod.</p> <p style="text-align: right;">3 July 2014</p>	

RESOLUTION		ACTION
66/14	<p>Conversation on Marriage</p> <p>The Rev'd Dr Andrew McGowan moved, Bishop Garry Weatherill seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1. acknowledges the conversation continuing in this Church about the celebration of marriage with respect to eligibility of persons who have not been baptised to be married in Anglican churches, and 2. requests the Liturgy and Doctrine Commissions to consider ways in which they may inform and support that conversation after this Session, such as: <ul style="list-style-type: none"> • the possibility of a joint meeting focusing on this topic in the next two years; • preparation and publication of a volume of essays; • holding one or more workshops or consultations enabling communication and conversation on key issues of sacramental theology, liturgical practice, and related missiological and pastoral considerations. <p style="text-align: right;">3 July 2014</p>	<p>Referred to the Doctrine Commission and the Liturgy Commission by letter on 7 August 2014.</p> <p>The report of the Doctrine Commission and Liturgy Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>
PROFESSIONAL STANDARDS		
22/14 	<p>The Charter for the Safety of People within the Churches of the Anglican Communion</p> <p>Mr Garth Blake SC moved. Ms Dianne Shay seconded,</p> <p>The General Synod adopts the Charter for the Safety of People within the Churches of the Anglican Communion.</p> <p style="text-align: right;">30 June 2014</p>	<p>Referred to dioceses by circular letter dated 28 July 2014.</p>

RESOLUTION		ACTION
23/14	<p>Child Protection Measures</p> <p>Ms Audrey Mills moved, Mrs Dianne Shay seconded,</p> <p>The General Synod:</p> <p>a) commends the National Council of Churches in Australia for organising the <i>Safe as Churches? 2011</i> and the <i>Safe as Churches? 2013</i> conferences on sexual misconduct and abuse in the Australian churches, and supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities and requests the General Secretary to convey this resolution to the National Council of Churches in Australia;</p> <p>b) recommends that the Commonwealth Government promote a national system that provides for:</p> <p>i) the mandatory reporting of child abuse by persons including ministers of religion to the police and the government child protection authorities;</p> <p>ii) the screening of all persons seeking to work with children in a paid or voluntary capacity;</p> <p>iii) the mutual recognition of clearances for persons to work with children in all States and Territories; and</p> <p>requests that the General Secretary conveys this resolution to the Prime Minister, the Premier or Chief Minister of each State and Territory and the Royal Commission into Institutional Responses to Child Sexual Abuse.</p> <p style="text-align: right;">30 June 2014</p>	<p>This issue was drawn to the attention of government representatives and the CEO, Royal Commission by letter dated 4 August 2014. (Resolution 23/14 (b)(iii)).</p>

RESOLUTION		ACTION
37A/14 	<p>Launch of <i>Faithfulness in Service</i> DVD</p> <p>The Primate spoke of the importance of this resource as a significant intervention in our Aboriginal and Torres Strait Islander communities and officially launched <i>Faithfulness in Service</i> – a DVD resource for clergy and church workers.</p> <p>Ms Rose Elu prayed in her language for the protection of children in all our communities.</p> <p>Mr Garth Blake SC moved, Mrs Dianne Shay, seconded,</p> <p>The General Synod commends the use of <i>Faithfulness in Service</i> - a DVD resource for clergy and church workers in all Australian dioceses.</p> <p>Carried by acclamation.</p> <p style="text-align: right;">1 July 2014</p>	<p>The DVD resource <i>Faithfulness in Service</i> was distributed to Bishops and Directors Professional Standards and published on the General Synod website in November 2015 at anglican.org.au/pr evention</p>
39/14 	<p>Professional Standards Audit</p> <p>Mr Garth Blake SC moved, Bishop Geoff Smith seconded,</p> <p>That the General Synod:</p> <ul style="list-style-type: none"> a) noting the recommendation of the Professional Standards Commission in its Report to the General Synod that each diocese conduct a regular audit of the implementation of its professional standards and safe ministry policies and procedures; b) noting the resolution of the National Bishops' Meeting held from 30 March to 3 April 2014 to support the participation of their dioceses in a professional standards audit process that aims at continuing quality improvement; c) recommends that each diocese implements a professional standards audit process that contains the following elements: <ul style="list-style-type: none"> i) the Bishop informs the General Secretary that he or she requests an audit of the diocese's professional standards performance against its own policies and procedures which provides recommendations for continuing quality improvement of its practices, policies and procedures noting any recommendations from 	<p>Referred to dioceses by circular letter dated 28 July 2014 — (Resolution 39/14(a))</p> <p>A Bill for the Safe Ministry to Children Canon 2017 that includes an audit obligation requirement will be presented to the Seventeenth Session of General Synod.</p>

RESOLUTION		ACTION
	<p>the General Synod or the Standing Committee;</p> <ul style="list-style-type: none"> ii) the General Secretary liaises with the Bishop and the diocese engages an auditor and makes the necessary arrangements for the audit; iii) the auditor visits the diocese and conducts the audit in conjunction with diocesan staff and officers; iv) at the conclusion of the audit, the auditor prepares a full report for the Bishop and Diocesan Council which may include recommendations for further action; v) at the invitation of the diocese the auditor may assist with implementing any recommendations and review progress; vi) the Bishop will send a copy of the report and any diocesan response to the General Secretary within four months of the completion of the report. <p style="text-align: right;">1 July 2014</p>	
41/14	<p>Safe Ministry Policies and Practices</p> <p>Ms Dianne Shay moved, Ms Audrey Mills seconded,</p> <p>The General Synod:</p> <ul style="list-style-type: none"> a) receives the report of the Professional Standards Commission; and b) requests the Professional Standards Commission <ul style="list-style-type: none"> i) to prepare a report identifying barriers to change in the areas of safe ministry and professional standards in the Church and strategies to address them; and ii) to consult with the Primate with regard to preparing pastoral guidelines for Private Confessions with special reference to Child Sexual Abuse; and iii) to report to the 17th General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures. <p style="text-align: right;">2 July 2014</p>	<p>The report of the Professional Standards Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
<p>45/14</p> <p>*</p>	<p><i>Being Together</i></p> <p>Mrs Dianne Shay moved, Mr Garth Blake SC seconded,</p> <p>The General Synod:</p> <ul style="list-style-type: none"> a) adopts <i>Being Together</i> as the statement of expectations regarding the behaviour of members of Church communities; b) authorises the revision of <i>Being Together</i> by the Standing Committee subject to any proposed revision being circulated to dioceses for comment before being made; c) directs the Standing Committee to table any revision of <i>Being Together</i> at the following session of the General Synod; and <p>recommends that each diocese adopt <i>Being Together</i> as the statement of expectations regarding the behaviour of members of Church communities in the diocese.</p> <p style="text-align: right;">2 July 2014</p>	<p>Referred to dioceses by circular letter dated 28 July 2014.</p>
<p>46/14</p>	<p><i>Faithfulness in Service</i></p> <p>Mr Garth Blake SC moved, Archbishop Glenn Davies seconded,</p> <p>That the General Synod:</p> <ul style="list-style-type: none"> a) notes that the Standing Committee has been authorised by resolution 33/04 to make revisions to <i>Faithfulness in Service</i>; b) notes the retabling of <i>Faithfulness in Service</i> as adopted by the General Synod in 2004; c) notes the tabling of the revisions of Faithfulness in Service made by the Standing Committee since General synod adopted Faithfulness in Service in 2004; d) notes the tabling of the current version of Faithfulness in Service incorporating all revisions made by the Standing Committee since 2004; and e) directs the Standing Committee to table any further revisions at the following session of the General Synod. <p style="text-align: right;">2 July 2014</p>	<p>The current version of <i>Faithfulness in Service</i>, is available on the Professional Standards Commission page of the General Synod website at anglican.org.au/professional-standards-commission.</p>

RESOLUTION		ACTION
<p>47/14</p> <p>*</p>	<p>Model Episcopal Standards Ordinance</p> <p>Archbishop Philip Freier moved, Archbishop Glenn Davies seconded,</p> <p>That this Synod</p> <p>a) commends for enactment by every diocese the proposed Model Episcopal standards Ordinance attached to the Supplementary Report of the Standing Committee concerning a Model Episcopal Standards Ordinance;</p> <p>b) requests that where a diocesan synod enacts or proposes to enact an Ordinance which departs in any matter of substance from the Model Ordinance, the Standing Committee be notified of the proposal or enactment; and</p> <p>c) requests the Standing Committee to appoint a group to review such notifications, to discuss, where appropriate, the proposal or enactment and, where appropriate, to make recommendations for amendment of the Model Ordinance.</p> <p style="text-align: right;">2 July 2014</p>	<p>In November 2014, the Standing Committee commended the Model Episcopal Standards Ordinance for adoption by dioceses.</p> <p>In the period from November 2014 to February 2017, 8 dioceses had adopted the Model Episcopal Standards Ordinance or a variation thereof.</p> <p>The Episcopal Standards Task Force established on 10-11 February 2017. A bill for the Episcopal Standards (Child Protection) Canon will be presented at the Seventeenth Session of General Synod.</p>

RESOLUTION		ACTION
48/14	<p>Offences Canon 1962</p> <p>The Hon. David Bleby QC moved, Mr Michael Shand QC seconded,</p> <p>That the Church Law Commission be asked to review the provisions of the Offences Canon 1962 and to report to the next session of the General Synod with respect to any proposed amendments.</p> <p style="text-align: right;">2 July 2014</p>	<p>The report of the Church Law Commission to the Seventeenth Session of General Synod is provided in Book 4.</p> <p>A Bill for the Offences Amendment Canon 2017 will be presented to the Seventeenth Session of General Synod.</p>
49/14	<p>Section 56(6) of the Constitution</p> <p>The Hon. David Bleby QC moved, Mr Michael Shand QC seconded,</p> <p>That the Church Law Commission be asked to prepare legislation for consideration at the next session of the General Synod for the removal of the Aboriginal and Torres Strait Islander Bishops from the operation of section 56 (6) of the Constitution.</p> <p style="text-align: right;">2 July 2014</p>	<p>The report of the Church Law Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>
50/14	<p>Episcopal Standards Canon 2007</p> <p>The Hon. David Bleby QC moved, Mr Michael Shand QC seconded,</p> <p>That the Standing Committee be requested to promote legislation for consideration at the next session of the General Synod –</p> <ul style="list-style-type: none"> a) to repeal the <i>Episcopal Standards Canon 2007</i>; and b) to enact an Episcopal Standards Canon in the form of the Model Episcopal Standards Ordinance, with appropriate modifications, applicable to a Bishop assistant to the Primate in his or her capacity as such. <p style="text-align: right;">2 July 2014</p>	<p>This resolution has been superseded by the recommendations of the Episcopal Standards Task Force established by Standing Committee in February 2017.</p>

RESOLUTION		ACTION
51/14	<p>Register of Persons willing and able to be appointed to Professional Standards Roles</p> <p>The Hon. David Bleby QC moved, Mr Michael Shand QC seconded,</p> <p>That the Standing Committee be requested and authorised to prepare and maintain a register of persons who are willing and able to be appointed to the following diocesan positions:</p> <ul style="list-style-type: none"> a) Director of Episcopal Standards b) Member of an Episcopal Standards Committee c) Member of an Episcopal Standards Board d) Member of an Episcopal Standards Review Board e) Director of Professional Standards f) Member of a Professional Standards Committee g) Member of a Professional Standards Board h) Member of a Professional Standards Review Board <p style="text-align: right;">2 July 2014</p>	<p>This resolution has been superseded by the recommendations of the Episcopal Standards Task Force established by Standing Committee in February 2017.</p>
PUBLIC AFFAIRS		
38/14	<p>Human Rights</p> <p>Bishop Robert Forsyth moved, Dr Karin Sowada seconded,</p> <p>That the General Synod:</p> <ul style="list-style-type: none"> i) affirms the importance of freedom of religion and its manifestation in the related freedoms of speech, association and conscience for a healthy and mature society; and ii) declaring its opinion that such freedoms are at risk of being undermined in Australian society due to a focus on other, sometimes competing, rights, calls on the Federal, State and Territory governments to take steps to ensure that the freedoms of religion, speech, association and conscience are protected, strengthened and promoted; and iii) calls on the Federal Government to continue its advocacy of such freedoms internationally through diplomatic channels and other appropriate 	<p>This issue has been progressed by the Public Affairs Commission.</p> <p>The report of the Public Affairs Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
	<p>instruments of global engagement; and</p> <p>iv) respectfully request the Primate to convey the above terms of this resolution to the Prime Minister, the Premiers of the States, the Chief Ministers of the Territories and their respective Attorneys General.</p> <p>1 July 2014</p>	
<p>54/14</p> <p>*</p>	<p>Constitutional Recognition of Aboriginal and Torres Strait Islander Peoples</p> <p>Dr Carolyn Tan moved, The Rev'd Peter Sandeman seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1. welcomes the commitment by the Commonwealth Government to promote the constitutional recognition of Aboriginal and Torres Strait Islander Peoples and to seek a multi-party approach to such constitutional reform; 2. supports the principles of reforming the Australian Constitution to recognise Aboriginal and Torres Strait Islander Peoples and to remove provisions allowing governments to discriminate adversely against people on the grounds of race; 3. commends the dioceses and church organisations who have produced information and study guides, such as those found at http://www.perth.anglican.org/visible-and-valued and http://anglican_churchesq.org.au (at Social Responsibilities Committee page); and 4. encourages all Anglicans to study and engage with the issues concerning constitutional recognition. <p>2 July 2014</p>	<p>This issue has been progressed by the Public Affairs Commission with NATSIAC.</p> <p>The report of the Public Affairs Commission and NATSIAC to the Seventeenth Session of General Synod is provided in Book 4.</p>
<p>55/14</p> <p>*</p>	<p>Responses to Refugees and Asylum Seekers</p> <p>The Very Rev'd Dr Peter Catt moved, Bishop Philip Huggins seconded,</p> <p>That, acknowledging the Federal Government's constitutional authority to administer orderly immigration policy; recognising the moral complexities of the task; remembering the daily difficulties endured by defence force personnel; and accepting that 'people trafficking' is an insidious social evil:</p>	<p>This issue has been progressed by the Refugee and Migrant Working Group and was drawn to the attention of government representatives by letter dated 28 July 2014.</p>

RESOLUTION	ACTION
<ol style="list-style-type: none"> 1. this Synod nonetheless affirms the basic human right to seek asylum as expressed in the UN Convention, and affirms Australia's past positive record of providing refuge and asylum; 2. urged by the compassion of God, the Synod therefore respectfully calls upon the Federal Government to honour Australia's international obligations, and urges Government and Opposition to reconsider and revise some aspects of their current policy, including; <ul style="list-style-type: none"> • arbitrary treatment of people under the Migration Act (1958) depending on their mode of arrival, not upon their status as asylum seekers; • emotive use of the term 'illegal' to describe asylum seekers whose refugee status has yet to be determined; • continuing recourse to off-shore detention facilities; • continuing instances of immigration detention of women and children; • continuing instances of periods of detention greater than three months, which put detainees at clear risk of serious mental illness; • imbalance of fiscal priorities toward border patrol and detention services, and away from diplomacy, regional capacity building and international refugee foreign aid; • arbitrary and retrospective discrimination against family stream applicants who have received permanent visa, passed the relevant tests and paid the relevant fees, but who were maritime arrivals; • the suppression of information about maritime operations involving refugees; • the secrecy surrounding the operation of offshore detention centres; • risk of alienation, and barriers to integration, from lack of access to government services under limited visa conditions; and • the rapidly changing policy environment that often leaves asylum seekers and their advocates uncertain of how to proceed; 3. the Synod urges Government and Opposition to work with regional neighbours and the UNHCR to develop a compassionate and workable regional response to refugees and asylum seekers, also to enable quicker processing and acceptance of greater numbers of 	<p>The report of the Refugee and Migrant Working Group to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
	<p>refugees located in UN refugee camps close to the countries of origin they have left and to develop immigration policies that are more just and compassionate, so that they can be remembered with pride by future generations of Australians, while appropriately protecting the current generation of Australians;</p> <p>4. the Synod also recognizes with gratitude the work of Anglican auspiced refugee agencies; existing refugee ministries of local churches; it encourages more local churches to engage in loving refugees with practical care and sharing Christ's love, and commends study resources and work of the Australian Churches Refugee Taskforce (ACRT - www.australianchurchesrefugeetaskforce.com.au);</p> <p>5. requests the Primate to advise the Prime Minister, Minister of Immigration and Border Protection, and the Leader of the Opposition of the contents of the motion.</p> <p style="text-align: right;">2 July 2014</p>	
<p>56/14</p> <p>*</p>	<p>International Development to Reduce Poverty</p> <p>Bishop Chris Jones moved, Bishop Peter Stuart seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1. gives thanks for the progress of the international community towards reaching the Millennium Development Goals that end in 2015; 2. supports a continuing global commitment to ending extreme poverty through the establishment of a new global development framework under the auspices of the United Nations; 3. encourages Dioceses and individual Anglicans to be generous in their support of international programs to reduce poverty; 4. calls upon the Australian Government over the next five years to realize a 0.7% commitment of Australia's GDP to international development that reduces poverty; and 5. calls upon the Australia Government to ensure that significant foreign aid is directed to poverty alleviation. <p style="text-align: right;">2 July 2014</p>	<p>This issue was drawn to the attention of government representatives by letter dated 28 July 2014.</p>

RESOLUTION		ACTION
59/14	<p>Leadership at G20</p> <p>Bishop Stephen Pickard moved, Bishop Peter Stuart seconded,</p> <p>That this Synod encourages the Government of Australia to lead the G20 to:</p> <ol style="list-style-type: none"> 1. recognise major changes that face humankind in the 21st century, notably: <ul style="list-style-type: none"> - movement of people from rural to urban environments, many in severe poverty - decreasing food security as global population increases further - climate change, further stressing food production, rendering low-lying land unliveable, and increasing health risks from heat and expanding disease ranges - increases in people seeking asylum because of wars which may appear to be about racial, religious or political competition, but are very likely to be based on competition for food, water and other basic necessities of life; and 2. respond to those who suffer because of these global forces, in all nations but especially those in the poorest two-thirds of the world, through <ul style="list-style-type: none"> - aid programs of wide and generous scope - sharing responsibility to offer refuge to those who suffer from homelessness due to climate change or persecution because of competition for food, water and other basic necessities. <p style="text-align: right;">3 July 2014</p>	<p>This issue was drawn to the attention of government representatives by letter dated 28 July 2014.</p>

RESOLUTION		ACTION
<p>61/14</p> <p>*</p>	<p>Response to Climate Change</p> <p>Dr Beth Heyde moved, The Rev'd Peter Sandeman seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1. notes statements in the fifth assessment report of the Intergovernmental Panel on Climate Change (IPCC) that <i>'Warming of the climate system is unequivocal', 'Human influence on the climate system is clear', 'Limiting climate change will require substantial and sustained reductions of greenhouse gas emissions', 'Impacts from recent climate-related extremes reveal significant vulnerability and exposure of some ecosystems and many human systems', 'A large fraction of both terrestrial and freshwater species faces increased extinction risk', 'Climate-related hazards exacerbate other stressors, often with negative outcomes for livelihoods, especially for people living in poverty', and 'Climate-change impacts are projected to slow down economic growth, make poverty reduction more difficult, further erode food security, and prolong existing and create new poverty traps'</i>; 2. acknowledges with deep regret that it is future generations and other forms of life who will bear the real cost of our heavy dependence on carbon-based energy, if we lack the will to limit climate change; 3. calls on individual Anglicans and our Dioceses, as a theological and moral imperative, to review their commitment to protecting the Earth and be prepared to make significant changes in the ways we live and spend; 4. requests each Diocese to review the criteria for its investments, to give high priority to ecological sustainability and in particular explore removal of fossil fuel industries from Diocesan investment portfolios; 5. expresses grave concern to the Government that <ul style="list-style-type: none"> - a national target of 5% reduction in greenhouse gas emissions (from the 2000 level) by 2020 is well short of the response needed to the data presented in the IPCC report - serious doubt is being expressed by experts about the effectiveness of the policy settings proposed to meet even this low target - a market mechanism such as an emissions trading 	<p>This issue has been progressed by the Public Affairs Commission.</p> <p>The report of the Public Affairs Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
	<p>scheme is not part of its strategy to address climate change.</p> <p>6. urges the Government to do much more to decrease Australia's heavy fossil fuel dependence and encourage more intentional and extensive investment in renewable energy, and to support international efforts to reduce greenhouse gas emissions.</p> <p style="text-align: right;">2 July 2014</p>	
62/14	<p>Care for the Environment</p> <p>Bishop Tom Wilmot moved, Dr Beth Heyde seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> expresses its strong support for the Principles of Ecologically Sustainable Development which are recognized in the Federal Environment Protection and Biodiversity Conservation Act, viz; <ul style="list-style-type: none"> ecologically sustainable use conservation of biodiversity the precautionary principle intergenerational equity urges the Government to respect these principles when weighing up competing claims between short term benefits to business and/or the human community and the wellbeing of future human generations and the long term health and sustainability of the more-than-human world; respects, and expects the Government to respect and act upon, relevant independent evidence-based scientific advice as a core basis for making decisions that involve complex trade-offs between present benefits and the justice owed to future generations; expresses grave concern about potential or actual impacts of developments such as coal seam gas extraction, agricultural run-off and dredging on the Great Barrier Reef, and weakening of protection of forests in national parks or reserves in several States; understands that human beings are not to exploit the creation without care for others, but to care for the creation – our world – as God cares for all. <p style="text-align: right;">3 July 2014</p>	<p>This issue was drawn to the attention of government representatives by letter dated 28 July 2017.</p> <p>The report of the Public Affairs Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
64/14	<p>Gambling</p> <p>The Rev'd Canon Sandy Grant moved, The Rev'd Shane Rogerson seconded,</p> <p>This Synod notes the Federal Parliament's inactivity in terms of responding effectively to the Productivity Commission's recommendations in its 2010 report into gambling. Synod grieves for the hundreds of thousands of Australians damaged by pervasive problem gambling throughout our community.</p> <p>Therefore Synod again urges Federal, State and Territory parliaments to enact effective measures – as recommended by experts independent of the gambling industry – to reduce the impact and incidence of problem gambling, especially via poker machines, but also in the rapidly growing area of online gambling.</p> <p>In addition, Synod calls on all levels of government to take long-term steps to reduce their reliance on revenue raised by taxation on gambling.</p> <p>Synod also refers the issue of gambling and associated problems to the Public Affairs Commission for its careful consideration and requests a report in response by the next General Synod.</p> <p style="text-align: right;">3 July 2014</p>	<p>This issue has been progressed by the Public Affairs Commission.</p> <p>The report of the Public Affairs Commission to the Seventeenth Session of General Synod is provided in Book 4.</p>

RESOLUTION		ACTION
SYNOD PROCEDURE		
Future Synods		
44/14	<p>General Synod Discussion Groups Follow-up</p> <p>The Rev'd Nigel Fortescue moved, Ms Sue West seconded,</p> <p>This General Synod, recognising the value of the group discussions at this session and the importance of ongoing discussions between its members on matters affecting the Anglican Church of Australia and on matters affecting spiritual, moral and social welfare, requests the General Secretary to put in place arrangements to enable members of the General Synod to exchange their views freely with one another on such matters before, during and after sessions of the General Synod.</p> <p style="text-align: right;">2 July 2014</p>	<p>The GS17 Program provides for Small Groups Discussion in combination with the Bible Study Program.</p> <p>The GS17 Program also provides for conference sessions which facilitate engagement on issues outside the confines of Standing Orders.</p>
57/14	<p>Cross-referencing between Motions and Papers</p> <p>The Rev'd Dr Ric Barrett-Lennard moved, Mr Hamish Milne seconded,</p> <p>That the Standing Committee of General Synod be requested to find a way to ensure that:</p> <ol style="list-style-type: none"> at future General Synods each motion that includes a direct or indirect reference to a report, canon or bill or other written document printed within the Books and papers distributed to members prior to the meeting of the General Synod, includes at the end of the descriptor of the motion, the relevant referencing to such report, canon, or other written document; and The form to give notice of motions be amended so as to include a request that the mover provide such a referencing relevant to the motion. <p style="text-align: right;">3 July 2014</p>	<p>The notice of motions form to be used at GS17 has been revised in accordance with this resolution</p>

RESOLUTION		ACTION
68/14	<p>Small Groups Discussion Programme</p> <p>The Rev'd Dr Michael Stead moved, Archbishop Philip Freier seconded,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1 Expresses its appreciation to the General Synod Design Group and to all who have facilitated the Small Groups Discussions at this synod, especially noting the contributions of Ms Marilyn Redlich and Mr Garth Blake SC. 2 Encourages the Standing Committee to give consideration to the inclusion of similar discussion groups in future synods. 3 Asks the Standing Committee to have a report prepared which summarises the recommendations from small groups, to give consideration to these recommendations, and to circulate the report to the Dioceses. 	<p>Small Group Discussion Individual Group Summaries were published on the General Synod website following the Sixteenth Session of General Synod. (68/14(3))</p>

SUMMARY OF BUSINESS OF THE STANDING COMMITTEE FROM NOVEMBER 2014 TO MAY 2017

INTRODUCTION

This section provides an overview of the business conducted by the Standing Committee since the Sixteenth Session of the General Synod. It does not purport to be exhaustive. Summaries of decisions made at meetings of the Standing Committee since November 2014 may be found on the General Synod website.

STRATEGIC ISSUES

Viability and Structures

The Viability and Structures Task Force completed its work with the tabling of the Task Force's final report at the Sixteenth Session of General Synod. The Standing Committee established the Viability and Structure Steering Group to progress the recommendations of the Task Force.

The Standing Committee appointed the members of the Viability and Structures Steering Group (VSSG) and reformed the Diocesan Financial Advisory Group into a Task Force of General Synod. (DFATF).

The Standing Committee received and noted the responses of dioceses and General Synod bodies to the report of the Viability and Structures Task Force.

The Standing Committee has provided guidance to the VSSG in the process of engagement with dioceses and the development of recommendations included in the group's report to the this session of the General Synod. (Book 2).

Arising from the work of the VSSG, the Standing Committee considered a proposal to amend the Missionary Dioceses Canon 1977 with the objective of facilitating its application in circumstances where a diocese is in financial difficulty. A bill for the Missionary Dioceses (Amendment) Canon 2017 will be presented to the Seventeenth Session of General Synod.

GOVERNANCE

Sessions of the General Synod

The Standing Committee reviewed the operations of the Sixteenth Session of General Synod and confirming arrangements for the Seventeenth Session of General Synod.

It monitored the implementation of resolutions and legislation passed at the Sixteenth Session through reporting of the Commissions and other General Synod bodies.

Policy

The Standing Committee reviewed and amended the Standing Committee Executive Committee Terms of Reference in regard to membership and financial responsibilities.

During the period the Standing Committee established or amended the following policies:

- Financial Management Policy - amended in regard to financial delegations and the allocation of additional delegations in regard to approval of international travel.
- Domestic Travel Policy – amended in regard to process and daily expenditure rates
- International Travel Policy – established to address process for General Synod officers and volunteers travelling overseas on General Synod business.
- Copyright licence – established to protect / acknowledge the publication of materials over which General Synod (Anglican Church of Australia Trust Corporation) has copyright.
- General Synod Funds Investment Policy – established on the recommendation of the Standing Committee Investment Committee

These policies will be published on the General Synod Business Portal (accessible through the General Synod website) when it becomes operational before the end of 2017.

Reporting

The Standing Committee received and noted annual and other reports required under the provisions of the *Financial Protection Canon 1995* and the *Strategic Issues, Commissions, Task Forces and Networks Canon 1998*.

General Synod Office

The Standing Committee received and noted reports on the operation of the General Synod Office from the General Secretary.

ANGLICAN COMMUNION

The Standing Committee received reports from delegates attending the following meetings of the Anglican Communion.

Anglican Consultative Council – Zambia April 2016

Archbishop Philip Freier, Bishop Sarah Macneil, Archdeacon Arthur Copeman, Mr Garth Blake SC

Primate's Meeting - Canterbury, January 2016

Archbishop Philip Freier, Primate

Provincial Secretaries Conference – Dublin, August 2015

Ms Anne Hywood, General Secretary

DOCTRINE

The Standing Committee referred the following issues to the Doctrine Commission. and received reports:

- Conversation on Marriage – marriage of unbaptized persons
- The Anglican-Oriental Agreed Statement on Christology 2014
- The International Commission for Anglican–Orthodox Theological Dialogue's Agreed Statement in the Image and Likeness of God: A Hope-Filled Anthropology.
- Issues relating to the Amendment of the Canon Concerning Confessions
- Elements of the Eucharist
- Blessing of the civil union or marriage of same-sex people
- Deposition from Holy Orders

The outcomes of issues considered by the Commission are provided in the report of the Doctrine Commission (Book 4).

PUBLIC AFFAIRS

The Standing Committee referred the following issues to the Public Affairs Commission (PAC) and received reports. Matters relating to Aboriginal peoples and Torres Strait Islander were also referred to NATSIAC, which worked in consultation with the PAC.

- Human rights - Religious freedom
- Constitutional Recognition of Aboriginal people and Torres Strait Islanders –Constitution of the Commonwealth of Australia

- Constitutional Recognition of Aboriginal people and Torres Strait Islanders – Constitution of the Anglican Church of Australia

The outcomes of issues considered by the Commission are provided in the report of the Public Affairs Commission and NATSIAC (Book 4).

MISSION AND MINISTRY

The Standing Committee acted upon the recommendations of the Task Force for Mission (Fresh Expressions) and amalgamated the Task Force with the Ministry Commission in May 2015. A Bill incorporating the change of the name of the Ministry Commission to the Mission and Ministry Commission (Book 1 - Bill 13) will be presented at the Seventeenth Session of General Synod.

The reconstituted Commission has members from each of the previous bodies. The Right Reverend Dr Stephen Pickard was appointed as Chair.

The Standing Committee through its Executive provided access to funds to support participation in the Pioneer Ministry Consultations conducted by the Ministry Commission in April 2016 and June 2017.

Ministry development issues brought to the attention of the Standing Committee are addressed in the report of the Ministry Commission (Book 4).

CHURCH LAW

Assent to the Adoption of Canons

The Standing Committee received regular reports on diocesan action in regard to canons passed at the fifteenth and sixteenth Sessions of General Synod. (page 2-068)

Bill for a Canon (s28A of the Constitution)

At the sixteenth Session of General Synod a constitutional amendment was passed providing for the creation of a canon, through a bill circulated to each diocesan synod for assent, pursuant to S28A of the constitution. Three quarters of all dioceses, including all metropolitans, are required to assent to the bill for it to become a canon.

The Standing Committee applied the provision of s28A on two occasions.

1. Bill 01-2015. A bill for a Canon to ratify the amended *New South Wales Provincial Synod Constitution* – September 2015. The necessary assents have not yet been obtained and a bill for a Canon to Ratify the Amended New South Wales Provincial Synod Constitution will be presented at this session of Synod. (Book 1 – Bill 08)

2. Bill 02-2015. A bill for a Canon to amend the Long Service Leave Canon 2010 – August 2015. It was determined that the necessary assent would not be obtained through this process and a bill for the Long Service Leave (Revision of Entitlement) Canon will be presented at this session of Synod. (Book 1 – Bill 06)

Legislation program for the Seventeenth Session of General Synod

The Standing Committee has endorsed a legislative program of bills for Canons and Bills for Rules, prepared by the Church Law Commission, for presentation to this session of Synod (Book1 and Book 5).

LITURGY

The Standing Committee referred the following issues to the Liturgy Commission and received reports.

- The future of printed liturgical resources including a new prayer book,
- The future nature and provision of liturgical resources.

The Standing Committee engaged with the advice provided by the Liturgy Commission in May 2016 and asked Broughton Publishing for a report on implications of the Liturgy Commission's recommendations on Broughton's financial operations and viability. In November 2016, Standing Committee received advice from the Broughton Publishing advising that some recommendations had a detrimental impact. These issues are addressed in the report of the Liturgy Commission and Broughton Publishing. (Book 4).

The Standing Committee asked the Liturgy Commission to coordinate the worship program at the Seventeenth Session of General Synod.

The Standing Committee, through its Executive Committee, made funds available to subsidize the attendance of members of the Liturgy Commission at the International Anglican Liturgical Consultation (IALC) in Montreal in 2015 and Belgium in 2017.

WOMEN'S MINISTRY

The Standing Committee endorsed the nomination of the following persons to join the Anglican delegation at the United Nations Commission on the Status of Women.

- 2015 – The Rev'd Gillian Moses (Brisbane)
- 2016 – Ms Alison Preston (Melbourne)
- 2017 – Ms Lesley Lewis (Wangaratta).

Reports including the communiqué from these events were distributed to dioceses for review and action as required.

The Standing Committee undertook a review of representation of women on General Synod and Diocesan Bodies and resolved to report on General Synod bodies to this session of General Synod. This report is provided at page 2-007 of this book. (Book 2)

PROFESSIONAL STANDARDS

Policies and Guidelines

The Standing Committee received and endorsed a number of protocols and guidelines presented by the Professional Standards Commission and arranged for these to be circulated to dioceses and General Synod bodies as a resource. All policies and guidelines are published on the diocesan website at <https://www.anglican.org.au/professional-standards-commission>

- Guidelines – Reporting historical child sexual abuse to the Police
 - Endorsed November 2014 (SC2014/3/29)
- Resource - Faithfulness in Service DVD Discussion Guide
 - Endorsed November 2015 (SC2015/2/18)
- Statement of Principles for the sharing of information between Directors of Professional Standards
 - Endorsed May 2016 (SC2016/1/32)
- Code of Conduct - Faithfulness in Service – Amendments
 - Endorsed May 2016 (SC2016/1/33)
 - Endorsed November 2016 (SC2016/2/29)
- Statement of Principles for the use of names of persons who perpetrated, or failed to take action in relation to child sexual abuse
 - Endorsed November 2016 (SC2016/2/27)
- Protocol for determining the responsibility of dioceses for disciplining church workers for misconduct
 - Endorsed November 2016 (SC2016/2/34)

National Register

The Standing Committee approved and received the annual audits of the operation of the National Register and authorised expenditure on software and security enhancements. A full report is provided at page 2-053 of this book.

Standing Committee has authority to amend the protocols attached to the National Register Canon and develop policies and procedures in regard to its own responsibilities under the protocols.

Standing Committee has actioned the following:

- National Register Protocol – Access to and Disclosure of Information
 - Amended November 2014 (SC2014/3/27)
 - Amended November 2016 (SC2016/2/30) and (SC2016/2/35)
Amendments to any National Register Protocol must be tabled at the next session of General Synod. The amended protocol is published at page 2-056 of this book.
- Policy – Accessing the National Register for the Election or Appointment of persons by the Standing Committee and the Primate (SC2016/1/34)

Seal of the Confessional

Standing Committee appointed a Confessions Working Group in November 2014 to provide advice on issues relating to the Seal of the Confessional and developments to amend the Canon Concerning Confession 1989.

The working group, the House of Bishops and the Doctrine Commission have all contributed to the development of a bill to amend the Canon Concerning Confessions 1989, to be presented at this session of General Synod

Appeal of Keith Francis Slater to the Appellate Tribunal

The Standing Committee monitored the administration of the Appellate Tribunal in regard to the appeal by Keith Slater against the findings against him of the Professional Standards Board in the Diocese of Grafton.

The determination of the Appellate Tribunal can be found on the General Synod website at <https://www.anglican.org.au/tribunals-appellate-tribunal-227>

The implications of the findings of the report contributed to the review of episcopal standards processes in early 2017.

ROYAL COMMISSION INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE — ISSUES ARISING

Since the Sixteenth Session of General Synod issues arising from the Royal Commission have had a high priority in the Standing Committee agenda.

The Standing Committee established a Royal Commission Working Group (RCWG) in 2014. The RCWG has had delegated authority to engage with the Royal Commission and prepare submissions on behalf of the Anglican Church of

Australia, following consultation with dioceses. The full report on the activities of the Royal Commission Working Group is provided in Book 4.

In response to recommendations by the RCWG the Standing Committee passed a number of resolutions which have guided the Anglican Church of Australia's response to the recommendations and findings of the Royal Commission.

Redress

In November 2015, in response to recommendations of the RCWG, the Standing Committee encouraged further exploration and consultation in regard to the establishment of an independent, incorporated entity to manage redress services on behalf of the dioceses and Anglican entities that choose to use its services.

In November 2016, following the announcement of the establishment of the Commonwealth Redress Scheme, the Standing Committee endorsed the Primate's welcome of the Commonwealth Redress Scheme and committed to working constructively with governments in delivering redress to survivors of abuse.

The Standing Committee in November 2016 and February 2017 authorised expenditure on legal expenses associated with the development of a framework for a national Anglican redress scheme with capacity to engage in the Commonwealth Redress Scheme if required.

National Approach to Child Protection

Standing Committee has endorsed a suite of legislation to implement a process of national standards and guidelines in regard to child protection in the areas of screening, training, audit and the adoption of a consistent code of conduct.

Standing Committee also endorsed the review of episcopal standards to provide nationally consistent outcomes in regard to child protection.

Standing Committee endorsed a number of bills to be considered at the Seventeenth Session of General Synod. (Book 5)

EPISCOPAL STANDARDS

In November 2014, Standing Committee commended a model Episcopal Standards Ordinance and Protocol for adoption by dioceses. The intention was that this would replace the operation of the Episcopal Standards Canon 2007, which would eventually be repealed, providing dioceses with authority and management of episcopal standards processes within their own jurisdiction.

Standing Committee received reports on the adoption of the new model. In late 2016 it was reported that there was a diversity of episcopal standards processes in place across the 23 dioceses.

In February 2017, Standing Committee “*endorsed the principle of a national episcopal standards process in the Anglican Church of Australia for receiving and investigating complaints against a diocesan bishop and any person who has served as a diocesan bishop, relating to defined misconduct, during their term of office as diocesan bishop.*”

Standing Committee appointed an Episcopal Standards Task Force to design a process to bring it into effect. This has resulted in the Standing Committee’s endorsement of a bill for an Episcopal Standards (Child Protection) Canon 2017 to be presented to this session of General Synod (Book 5).

GENERAL SYNOD BODIES

National Home Mission Fund (NHMF)

In response to a recommendation by the NHMF’s Chair and Committee, the Standing Committee dissolved the Committee and transferred all responsibility for the management of the fund and disbursement of grants to the Standing Committee Executive Committee in November 2015.

The National Home Mission Fund has disbursed the following grants to dioceses:

Table 1 Disbursement of grants to dioceses

	2014	2015	2016	Comment
Income	\$95,000	\$86,300	\$75,700	Donations received
Grants	\$100,000	\$74,000	\$81,600	4 Grants in 2016 – Riverina / Willochra / NW Australia / NT

Long Service Leave Fund

The Standing Committee confirmed the annual rates for the Notional Stipend, Sabbatical Allowance and participant contribution rate. In May 2015 it endorsed the recommendations of the Board in relation to amendments to entitlements.

In accordance with its authority under s9(4) of the Long Service Leave Canon 2010 Standing Committee disallowed a regulation made the Long Service Leave relating to a new category of participating member in the fund.

Broughton Publishing

The Standing Committee encouraged a review of the operations of Broughton Publishing and in May 2015 appointed new members of the Broughton Publishing Committee. Bishop Ross Nicholson was appointed Chair.

NATSIAC (National Aboriginal and Torres Strait Islander Advisory Council)

Standing Committee has received reports from NATSIAC and supported its position on the following issues:

- Forced Closure of Communities in West Australia
- Closing the Gap Report 2015
- Motions for presentation to the Seventeenth Session of General Synod.

Standing Committee encouraged each diocese to fill any current vacancies in the membership of NATSIAC and has endorsed a bill to increase the representation from the Diocese of Brisbane.

ECUMENICAL AND INTERFAITH

The Standing Committee appoints persons to represent the Anglican Church of Australia at ecumenical forums and events.

Christian Conference of Asia – Jakarta 2015

The Most Rev'd Dr Jeff Driver (Episcopal delegate)

Ms Christie Capper (Lay delegate)

Council of the Church of East Asia – Manilla 2015

The Most Rev'd Dr Philip Freier (Episcopal delegate)

The Ven Keith Joseph (Clergy delegate)

Ms Katherine Gibson (Lay delegate)

Mr Bruce Chapman (Youth delegate)

The Standing Committee engages with the international ecumenical activities through the Anglican Communion.

International Commission for Anglican-Orthodox Theological Dialogue

The Standing Committee received a report from The Most Rev'd Roger Herft, AM Co-Chair of the Dialogue, on its meeting in Buffalo New York in September 2015.

IARCCUM – International Anglican-Roman Catholic Commission for Unity and Mission

The Standing Committee received a report from The Rt Rev'd John Parkes on the meeting of IARCCUM in Rome in October 2016.

Anglican Lutheran International Coordinating Committee

The Standing Committee noted the appointment of The Rt Rev'd Dr Tim Harris as Co-Chair of this Committee.

NCCA – National Council of Churches

The Standing Committee confirmed the following appointments to NCCA bodies under its revised constitution which came into effect in July 2016.

NCCA LTD

- The Primate as Member Nominee
- Ms Anne Hywood nominated for election as a Director

National Council of Churches in Australia Assembly

- The Most Rev'd Dr Phillip Aspinall
- Ms Alison Preston

National Council Churches in Australia — Commissions and other bodies

The following were nominated for appointment on 15 May 2016:

Faith and Unity Commission

- The Rt Rev'd Doug Stevens
- The Rev'd Jane Lee Barker
- The Rev'd Dr Cathy Thomson (resigned)

Social Justice Network

- The Very Rev'd Dr Peter Catt

Safe Church Network

- Mr Garth Blake SC

Eco-Mission Project

- Ms Claire Duffy

Act for Peace

- Ms Alison Preston
- The Rt Rev'd Cameron Venables (not appointed)

National Council of Churches in Australia Forum 2016 Delegates

- The Rt Rev'd Philip Huggins
- The Rt Rev'd Doug Stevens
- The Rev'd Jane Lee Barker
- Ms Rose Elu
- Ms Anne Hywood

The Standing Committee noted the election of the Rt Rev'd Philip Huggins as President of the National Council of Churches in July 2015.

FINANCE

The Standing Committee and its Executive monitored and approved financial reports and budgets based on the forecasts approved at the Sixteenth Session of General Synod.

The Standing Committee Financial Report is provided in detail in Book 3.

GENERAL SYNOD OFFICE**Staff Members**

General Secretary	Ms Anne Hywood
Finance and Operations Manager	Mrs Marianne Yacoel
Assistant to the General Secretary	Ms Dianne Ellis
Long Service Leave Manager	Ms Shirall Mayers
Administrative Assistant	Mrs Minna Magoulas
Accountants	Mr Aaron Imperial
	Mrs Renee Tudehope (part time)
National Register Officer	Mr Sidney Pelcz (part time)
Royal Commission Officer	Ms Anne Baker
	(part time contract to December 2017)
Communications Project Leader	Ms Marita Winters
	(part time contract Feb 2016 – May 2017)

Mr Michael Nicholls resigned from the position of Business Manager in November 2016.

Ms Mary Phipps-Ellis resigned from the position of Executive Assistant to the General Secretary in May 2017.

Office Location

The General Synod Office relocated to Suite 4, Level 5 189 Kent Street Sydney in August 2014, following the expiry of its lease at 51 Druitt Street, Sydney. The current lease is for a five year period to expire in 2019.

TRUST CORPORATION OF THE ANGLICAN CHURCH OF AUSTRALIA

The Anglican Church of Australia Trust Corporation is a body corporate which acts as trustee of Church trust property. Its members are known as the Corporate Trustees.

The Trust Corporation is the entity which enters into formal legal arrangements on behalf of the General Synod. Such arrangements include the lease of premises for the General Synod Office and other commercial contracts.

This report has been prepared pursuant to section 21 of the Trust Corporation Canon 2010.

The current corporate trustees are:

- Mr Michael Blaxland
- The Hon Robert Fordham AM
- The Rt Rev'd Robert Forsyth
- Mr Douglas Marr
- Dr Karin Sowada

The Trust Corporation has entered and executed the following agreements:

- Commercial Lease Agreement with AIHL Properties Australia for the General Synod office at 189 Kent Street, Sydney
- Commercial Agreement with Telstra Corporation for the extension of Business Services
- Equipment Lease with Bank of Queensland for IT equipment

APPELLATE TRIBUNAL

The Appellate Tribunal determines appeals from the Special Tribunal, a provincial tribunal or a diocesan tribunal in accordance with the Appellate Tribunal Canon 1981.

The Appellate Tribunal currently comprises the following members:

- The Hon Keith Mason AC QC (President)
- The Most Rev'd Dr Phillip Aspinall, Archbishop of Brisbane
- The Rt Rev'd John Parkes AM, Bishop of Wangaratta
- The Rt Rev'd Garry Weatherill, Bishop of Ballarat
- The Hon Justice Richard Refshauge
- Ms Gillian Davidson
- The Hon Justice Clyde Croft

The General Secretary is the Registrar of the Appellate Tribunal.

There has been one change to membership in the category of members nominated by the House of Laity since the Sixteenth Session of the General Synod:

Vacancy created by:

- the resignation of The Most Rev'd Roger Herft AM, Archbishop of Perth

Elected on 17 October 2016 to fill vacancy:

- The Rt Rev'd Garry Weatherill, Bishop of Ballarat, pursuant to section 3 (3) of the Appellate Tribunal Canon 1981.

Mr Keith Mason and Justice Richard Refshauge retire as members at the commencement of this session of General Synod having reached the retirement age specified in the Constitution.

There has been one determination of the Appellate Tribunal since the Sixteenth Session of the General Synod:

- Appeal of Keith Francis Slater.

The determination of this appeal is available on the General Synod website <https://www.anglican.org.au/tribunals-appellate-tribunal-227>.

SPECIAL TRIBUNAL

The Special Tribunal determines charges promoted against diocesan bishops in accordance with the Special Tribunal Canon 2007.

The panel for the Special Tribunal currently comprises:

Presidential Members

- Justice Debra Mullins (Senior President)
- Mr Michael Shand QC (President)

Bishops

- The Most Rev'd Dr Glenn Davies
- The Rt Rev'd Dr Richard Condie
- The Rt Rev'd Kay Goldsworthy AO

Priests of at least 7 years' standing

- The Ven John Davis
- The Rev'd Canon Dr Colleen O'Reilly
- The Rev'd Andrew Sempell

There have been three changes in membership in the category of Bishop since the Sixteenth Session of the General Synod:

Vacancies created by:

- the election of The Most Rev'd Dr Philip Freier as Primate in July 2014;
- the retirement of The Rt Rev'd John Harrower OAM as a diocesan Bishop in September 2015;
- the retirement of The Most Rev'd Dr Jeffrey Driver as a diocesan bishop in August 2016.

Elected on 6 December 2016 to fill vacancies:

- The Most Rev'd Dr Glenn Davies
- The Rt Rev'd Dr Richard Condie
- The Rt Rev'd Kay Goldsworthy AO

There has been no matter considered by the Special Tribunal since the Sixteenth Session of the General Synod.

NATIONAL REGISTER

The National Professional Standards Register (the National Register) is a register of abuse incidents in accordance with the National Register Canon 2007 and is applied to screen ministry appointments.

This report has been prepared pursuant to section 17 of the National Register Canon 2007 which provides:

The Standing Committee shall prepare a report on the operation of this Canon for each ordinary session of the General Synod which shall include:

- a) any protocol under this Canon which the Standing Committee has approved or revised, and*
- b) any other decision under this Canon which the Standing Committee has made,*

since the last ordinary session of the General Synod.

OPERATIONAL REPORT FOR 2016

National Register Statistical Information as at 31 December 2016

Number of Persons on the National Register

304 persons are listed on the National Register (281 in 2015).

The increase of 23 persons from 2015 arose from 28 new persons added onto the Register and 5 events removed (3 due to the person's death).

Number of Incidents on the National Register

390 incidents had been entered (367 in 2015).

The increase of 23 incidents from 2015 arose from 29 new incidents added onto the Register and 6 incidents removed (5 due to the person's death, 1 complaint exhausted).

Number of Requests for Information

Requests for information can only be submitted by authorised persons. Authorised persons are defined in section 11 of the Canon:

Access to and disclosure of Information in the National Register shall, subject to sections 12 and 13, be limited to the following authorised persons:

- (a) a diocesan bishop or delegate;*
- (b) the Bishop to the Defence Force or delegate;*
- (c) a Director of Professional Standards;*
- (d) the General Secretary;*
- (e) any person within the General Synod Office whose duties include assisting the General Secretary in maintaining the National Register; and*
- (f) such other persons as may be determined by the Standing Committee by a two-thirds majority;*

who agree to abide by the protocols under this Canon approved by the General Synod, or the Standing Committee by a two-thirds majority.

5,327 information requests were processed in 2016 (5,153 requests in 2015 - an increase of 173).

Number of Requests for Information made where Information on the National Register Matched a Request

During 2016, there were matches for 29 requests for information (15 matches in 2015).

Of the 29 matches, 13 matches were requests for information received by the General Synod Office comprising of 5 requests for own information by individuals, 1 for an appointment and 7 primarily for data confirmation of known persons. The remaining 16 matches were requests for information initiated by the Dioceses.

Number of Requests for Own Information/Access Received from Persons in Respect of Whom Information Exists on the National Register

During 2016, the General Synod Office received 5 requests for own information or for information on who has had access to that same information (7 requests in 2015).

Number of Requests for Amendments to Own Information

There were no requests received for amendment during 2016 as was the case in 2015.

Frequency of Use by Individual Dioceses

The National Register Officer provides the General Secretary with statistical reports on access to the National Register by authorised users, recording both the number of searches undertaken and the management of new and existing records.

As some Directors of Professional Standards have responsibilities for more than one diocese it is difficult to provide an accurate breakdown by diocese but the following information gives an indication of some provincial collaborative groupings:

Frequency of use by authorised users

Diocese/Province	Records Management (New and Amendments)		Requests for Information *	
	2016	2015	2016	2015
Sydney	9	74	562	692
Western Australia	3	28	170	170
Queensland and Northern Territory	15	58	2,640	2,578
Victoria (ex Gippsland)	118	259	546	622
Gippsland	4	0	0	0
Tasmania	0	17	550	524
Newcastle & Grafton	0	44	326	99
Armidale, Riverina, Canberra & Goulburn, Defence Forces	6	16	116	126
South Australia	13	0	384	254
Bathurst	0	0	2	0
General Secretary/NRO	-	-	31	88
Total	168	496	5,327	5,153

* Figures include all authorised users within the diocese/province.

AMENDMENT TO NATIONAL REGISTER PROTOCOLS

The Standing Committee by a two-thirds majority may revise any protocol or make any additional protocol under the *National Register Canon 2007* where it is necessary or convenient to carry out or give effect to the Canon (section 16).

The Standing Committee has approved two amendments to National Register Protocol for Access to and Disclosure of Information in the National Register since the Sixteenth session of General Synod.

Amendment Approved - November 2016 (SC2016/2/35)

In 2016 Standing Committee considered the screening requirements of persons appointed to General Synod bodies.

The effect of the amendment of section 20A of the Protocol is to require the General Secretary to access the National Register to disclose any information recorded in the Register in regard to persons to be appointed to all Reference Commissions established under the *Strategic Issues, Commissions, Task Forces & Networks Canon 1998*.

Prior to the amendment only persons to be appointed to the Professional Standards Commission were required to be screened against the National Register.

Amendment Approved - May 2017 (SC2017/02/47)

At its meeting in February 2017, Standing Committee endorsed amendments to Rule III – Rules for the Conduct of Elections Ordered for presentation to Seventeenth Session of General Synod - which require the screening of persons nominated for election to Standing Committee. A Bill for a Rule to amend the relevant sections of Rule III will be considered at this session of General Synod.

It was noted that the amendment to Rule III would not address the screening of persons appointed to the following ex-officio positions on Standing Committee:

- Clerical Secretary
- Lay Secretary
- Chair of Committees.

The effect of the amendment of sections 20 of the Protocol is to require the General Secretary to access the National Register to disclose any information recorded in the Register in regard to persons to be nominated for election to ex-officio positions on Standing Committee.

**PROTOCOL FOR ACCESS TO AND DISCLOSURE OF
INFORMATION IN THE NATIONAL REGISTER**

Part 1 General***Title***

1. The Protocol may be cited as the “Protocol for access to and disclosure of Information in the National Register 2007”.

Part 2 Access by authorised persons***Acknowledgment and agreement of authorised persons***

2. The General Secretary must not allow an authorised person other than himself or herself to have any access to Information in the National Register unless he or she has received a signed document in the form of the acknowledgement and agreement at the end of this Schedule from the authorised person. The General Secretary must sign this form of acknowledgement and agreement before undertaking any responsibility under this Canon. The acknowledgment and agreement will remain in force unless withdrawn or the signatory ceases to be an authorised person.

Register of authorised persons

3. The General Secretary must maintain a register of the name, contact details, and the period of access to the National Register, of each authorised person.

Record of reason for access

4. Each time an authorised person has access to Information in the National Register relating to a member of the clergy or lay person (other than the General Secretary, or any person within the General Synod Office whose duties include assisting the General Secretary in maintaining the National Register), he or she must declare to the General Secretary the reason for the access, and the Church authority to which the Information will be disclosed.

Log of access by authorised persons

5. The General Secretary must maintain a log of each access recording the name of the authorised person and the member of the clergy or lay person, the details on the declaration relating to the access, and the date of access.

Access by and disclosure to third parties under compulsion of law

6. Subject to this Protocol, an authorised person may only give access to, and disclose, Information in the National Register relating to a member of the clergy or lay person to a person if compelled by law to do so.

Non- disclosure of information where there is a police request

- 6A¹ An authorised person who has access to Information in the National Register in respect of which there is a notation of a police request must not disclose the existence or substance of the Information to the person to whom the Information relates.

Part 3 Access and disclosure by a Diocesan Representative***Ordination, the issue of a licence or appointment to a position within the diocese***

7. Where a Church authority proposes to ordain, or issue a licence to, or to appoint to a position within the diocese, a member of the clergy or lay person, the Diocesan Representative, where required to by the procedures of the Church authority, is authorised to have access to any Information in the National Register relating to the member of the clergy or lay person and disclose whether there is any such, and if so what, Information to the Church authority.

Application for ordination, the issue of a licence or appointment to a position within the diocese

8. Where a member of the clergy or lay person applies for ordination, or the issue of a licence, or appointment to a position within the diocese, the Diocesan Representative, where required to by the procedures of the Church authority, is authorised to have access to any Information in the National Register relating to the member of the clergy or lay person and disclose whether there is any such, and if so what, Information to the Church authority.

Invitation to apply for ordination, the issue of a licence or appointment to a position within the diocese

9. Where a Church authority invites a member of the clergy or lay person to apply for ordination, or the issue of a licence, or appointment to a position within the diocese, and the member of the clergy or lay person expresses interest in making an application, the Diocesan Representative, where required to by the procedures of the Church authority, is authorised to have access to any Information in the National Register relating to the member of the clergy or lay person and disclose whether there is any such, and if so what, Information to the Church authority.

Part 4 Access and disclosure by the Defence Force Representative

10. The Defence Force Representative, where required to by the Primate or the Bishop to the Defence Force, is authorised to have access to and disclose any Information in the National Register relating to a member of the clergy or lay person in the same circumstances as a Diocesan Representative.

¹ Inserted by the Sixteenth Session of General Synod 1 July 2014

Part 5 Access and disclosure by a Director of Professional Standards***Abuse and allegations of abuse***

11. Where a Director of Professional Standards receives information relating to sexual misconduct or child abuse or alleged sexual misconduct or child abuse by a member of the clergy or a lay person, he or she is authorised to have access to any Information in the National Register relating to the member of the clergy or lay person. The Director of Professional Standards is authorised to disclose whether there is any such, and if so what, Information to an Investigator, Determiner or other applicable Church authority.

Appointment of persons to professional standards roles

12. Where a Church authority proposes to appoint a member of the clergy or lay person to or in a professional standards role, and the member of the clergy or lay person has expressed interest in accepting the appointment, the Director of Professional Standards, where required by the relevant procedures for the appointment of persons to professional standards roles, is authorised to have access to any Information in the National Register relating to the member of the clergy or lay person. The Director of Professional Standards is authorised to disclose whether there is any such, and if so what, Information to the person expressing interest in the appointment, and the Church authority.

Election of bishop

- 13² Where a member of the clergy accepts nomination, or expresses interest in accepting nomination, for appointment as a bishop, or has been so nominated and consents to a search of the National Register for Information relating to the nominee, the Director of Professional Standards, where required to by the procedures of the diocese for the election of a bishop, is authorised to have access to any Information in the National Register relating to the member of the clergy. The Director of Professional Standards is authorised to disclose whether there is any such, and if so what, Information to each member of the clergy accepting nomination or expressing interest in accepting nomination, and the Church authority or nomination committee.

Election of persons by a Church authority

14. Where a Church authority holds an election for which members of the clergy or lay persons are candidates, the Director of Professional Standards, where required to by the procedures of the diocese for the conduct of elections, is authorised to have access to any Information in the National Register relating to the candidates. The Director of Professional Standards is authorised to disclose whether there is any such, and if so what, Information to the candidates, and the Church authority.

Consecration of bishop

15. Where a person in priest's orders is to be consecrated bishop:
 - (a) the Director of Professional Standards of the diocese for or in respect of which the consecration is to take place; or

² Amended by Standing Committee, April 2010 (SC2010/1/54)

- (b) the Director of Episcopal Standards in any other case; is authorised to have access to any Information in the National Register relating to the person. The Director of Professional Standards is authorised to disclose whether there is any such, and if so what, Information to the person to be consecrated and the Metropolitan, Primate or other bishop as the case requires.

Disclosure to third parties where there is consent

- 16. A Director of Professional Standards is authorised to have access to any Information in the National Register relating to a member of the clergy or lay person and disclose in writing whether there is any such, and if so what, Information to a third party, where he or she has received the consent in writing of the member of the clergy or lay person. The Director of Professional Standards must take reasonable steps to check the postal or electronic address of the third party before sending a letter containing the disclosure to the third party at that address.

Disclosure to third parties where necessary to protect persons from the risk of abuse

- 17. A Director of Professional Standards is authorised to have access to any Information in the National Register relating to a member of the clergy or lay person and disclose that Information to a third party, where he or she reasonably believes that disclosure is necessary to protect the third party or any other person from the risk of abuse by the member of the clergy or lay person.

Part 6 Access and disclosure by the General Secretary

Election of the Primate

- 18. When an election is held for the Primate, each of the General Secretary and the Director of Episcopal Standards, where required to by the Primate Canon 1985, is authorised to have access to any Information in the National Register relating to the candidates and disclose whether there is any such, and if so what, Information to the candidates, and the Board of Electors.

Election and appointment of persons by the General Synod

- 19. Where the General Synod holds an election for which members of the clergy or lay persons are candidates, or proposes to appoint a member of the clergy or lay person to a position and the member of the clergy or lay person expresses interest in the appointment, the General Secretary, where required to by the procedures of the General Synod for the conduct of elections and making appointments, is authorised to have access to any Information in the National Register relating to the candidates or the member of the clergy or lay person and disclose whether there is any such, and if so what, Information to the candidates or persons expressing interest in the appointment, and the General Synod.

Election, appointment and nomination of persons by the Standing Committee³

20⁴ Where the Standing Committee holds an election for which members of the clergy or lay persons are candidates, or proposes to appoint or nominate a member of the clergy or lay person to a position or for election by the General Synod under rule 7(c)(1) and (2) of the Standing Orders and the member of the clergy or lay person expresses interest in the appointment or nomination, the General Secretary, where required to by the procedures of the Standing Committee for the conduct of elections and making appointments, is authorised to have access to any Information in the National Register relating to the candidates or the member of the clergy or lay person and disclose whether there is any such, and if so what, Information to the candidates or persons expressing interest in the appointment, and the Standing Committee.

Advice by the Standing Committee to the Primate regarding the appointment of members of a Reference Commission

20A⁵ Where the Primate seeks the advice of the Standing Committee regarding the appointment of a member of a Reference Commission under s 14 of the Strategic Issues, Commissions, Task Forces and Networks Canon 1998, and a person expresses interest in the appointment, the General Secretary, where required to by the procedures of the Standing Committee for giving advice regarding such an appointment, is authorised to have access to any Information in the National Register relating to the person and disclose whether there is any such, and if so what, Information to the person, and the Standing Committee.

Preparation of material for and submissions to the Royal Commission into Institutional Responses to Child Sexual Abuse⁶

20B⁷ The General Secretary is authorised to have access to Information relating to child abuse and to disclose it in de-identified form to the Royal Commission Working Group and to any lawyer or other person retained on behalf of the General Synod for any purpose in connection with providing advice to the Primate, Dioceses and Anglican organisations with the preparation of material for and submissions to the Royal Commission into Institutional Responses to Child Sexual Abuse.

Information for a Determiner

20C⁸ Where a request is received from or on behalf of a Determiner as to whether there is any Information in the National Register relating to a member of the clergy or lay person, the General Secretary is authorised to have access to the National Register and disclose whether there is any such, and if so what, Information therein to the Determiner.

³ Amended by Standing Committee May 2017 (SC2017/02/47)

⁴ Amended by Standing Committee May 2017 (SC2017/02/47)

⁵ Inserted by Standing Committee, October 2009 (SC2009/3/036).

Amended by Standing Committee, November 2016 (SC2016/2/35).

⁶ Inserted by Standing Committee, November 2016 (SC2016/2/30).

⁷ Inserted by Standing Committee, April 2013 (SC2013/1/22).

⁸ Inserted by Standing Committee, November 2016 (SC2016/2/30).

Certificate as to Information in the National Register

21. The General Secretary will provide to a member of the clergy or lay person, at his or her request, a certificate stating whether there is any, and if so what, Information in the National Register relating to the member of the clergy or lay person.

Part 6A Access and Disclosure by the Primate***Appointment of the General Secretary***

- 21A⁹ Where the Standing Committee proposes to appoint the General Secretary (whether in a permanent or acting capacity), and a person expresses interest in the appointment, the Primate, where required to by the procedures of the Standing Committee for making such an appointment, is authorised to have access to any Information in the National Register relating to the person and disclose whether there is any such, and if so what, Information to the person, and the Standing Committee.

Part 7 Access by staff of the General Synod Office

- 22¹⁰ Any person within the General Synod Office whose duties include assisting the General Secretary in maintaining the National Register is authorised to have access to any Information in the National Register for the purposes of:
- (a) providing assistance to another authorised person and carrying out any maintenance or enhancement of the National Register; and
 - (b) disclosing to a person duly authorised by the Bishop of a diocese to conduct an audit or other formal review of compliance by personnel of that diocese with duties under the National Register Canon 2007 and the protocols made thereunder subject to the person so authorised signing a confidentiality agreement in a form approved by the General Secretary.

⁹ Inserted by Standing Committee, October 2009 (SC2009/3/036).

¹⁰ Section 22 revised by Standing Committee, November 2014 (SC2014/3/27).

Acknowledgment and agreement

I (insert name), the (insert position and diocese if applicable) acknowledge that I have read the protocols approved under the National Register Canon 2007:

- (a) Protocol for provision of Information for inclusion in the National Register 2007;
- (b) Protocol for access to and disclosure of Information in the National Register 2007;
- (c) Protocol to ascertain the details of any Information and access to that Information in the National Register 2007;
- (d) Protocol for amendment of Information in the National Register 2007.

I agree to abide by these protocols, and not to disclose my password to any other person.

(Date)

(Signature).

FINANCIAL PROTECTION CANON 1995

This report has been prepared pursuant to section 3(6) of the Financial Protection Canon 1995 which provides:

The Standing Committee will, in its Report to each session of General Synod, include a list of the organisations which have been required to submit a report under this section and include such comments or report as the Standing Committee considers appropriate.

List of organisations required to submit periodic reports under this Canon:

Anglican Board of Mission – Australia
Anglican Church of Australia Trust Corporation
Australian College of Theology
Broughton Publishing Pty Limited
Defence Force Board
Long Service Leave Fund
National Aboriginal and Torres Strait Islander Anglican Council
National Home Mission Fund

Since the last session of Synod all required reports have been received in accordance with the requirements established by the Standing Committee.

GENERAL SYNOD LEGISLATION

INTRODUCTION

This report provides information concerning the lists of bills and canons which the President shall lay upon the table at this session of the General Synod pursuant to SO 7(d):

- (1) *A list of special bills which he has declared to be canons under Sec. 28(3)(iii) of the Constitution since the last session of Synod and the dates on which they respectively came into force.*
- (2) *A list of special bills which have not been assented to by every diocesan synod together with the reports and recommendations received from such synods.*
- (2A) *A list of bills which have come into force under Section 28A of the Constitution since the last Session of Synod.*
- (3) *A list of canons which he has declared to be in force following upon a reference of any question to the Appellate Tribunal under Sec. 29 of the Constitution and the dates on which they respectively came into force.*
- (4) *A list of canons in respect of which the Appellate Tribunal has found inconsistency or breach of Sec. 28(1) after reference thereto under Sec. 29 of the Constitution together with the relevant reports of the Appellate Tribunal thereon.*
- (5) *A list of canons duly passed by Synod together with the date appointed by him upon which the said canons came into force under Sec. 30 of the Constitution.*
- (6) *Notifications and advices from dioceses under Sec. 30(c) of the Constitution.*

The report also includes comprehensive lists of bills and canons altering the Constitution which have not come into effect and responses of dioceses to each canon passed at the Fifteenth and Sixteenth Sessions of the General Synod.

1. **SPECIAL BILLS WHICH THE PRESIDENT HAS DECLARED TO BE CANONS UNDER SEC. 28(3)(iii) OF THE CONSTITUTION SINCE THE LAST SESSION OF SYNOD AND THE DATES ON WHICH THEY RESPECTIVELY CAME INTO FORCE**

There is no bill in this category.

2. **SPECIAL BILLS WHICH HAVE NOT BEEN ASSENTED TO BY EVERY DIOCESAN SYNOD TOGETHER WITH THE REPORTS AND RECOMMENDATIONS RECEIVED FROM SUCH SYNODS**

There is no bill in this category.

3. **BILLS WHICH HAVE COME INTO FORCE UNDER SECTION 28A OF THE CONSTITUTION SINCE THE LAST SESSION OF SYNOD**

There is no bill in this category.

4. **CANONS WHICH THE PRESIDENT HAS DECLARED TO BE IN FORCE FOLLOWING UPON A REFERENCE OF ANY QUESTION TO THE APPELLATE TRIBUNAL UNDER SEC. 29 OF THE CONSTITUTION AND THE DATES ON WHICH THEY RESPECTIVELY CAME INTO FORCE**

There is no canon which falls into this category and there is no pending reference to the Appellate Tribunal under section 29 of the Constitution.

5. **CANONS IN RESPECT OF WHICH THE APPELLATE TRIBUNAL HAS FOUND INCONSISTENCY OR BREACH OF SEC. 28(1) AFTER REFERENCE THERETO UNDER SEC. 29 OF THE CONSTITUTION TOGETHER WITH THE RELEVANT REPORTS OF THE APPELLATE TRIBUNAL THEREON**

There is no canon in this category and there is no pending reference to the Appellate Tribunal under section 29 of the Constitution.

6. **CANONS DULY PASSED BY SYNOD TOGETHER WITH THE DATE APPOINTED BY THE PRESIDENT UPON WHICH THE SAID CANONS CAME INTO FORCE UNDER SEC. 30 OF THE CONSTITUTION**

Canon Number	Title	Effective Date
No 01, 2014	National Aboriginal and Torres Strait Islander Anglican Council Canon 2014	1 January 2015
No 02, 2014	A Canon to amend the Financial Protection Canon 1995	4 July 2014

No 03, 2014	A Canon to amend the Special Tribunal Canon 2007	30 June 2014
No 08, 2014	A Canon to amend S52 of the Special Tribunal 2007	4 July 2014
No 09, 2014	A Canon to amend the National Register Canon 2007	1 July 2014
No 10, 2014	A Canon to amend the Primate Canon 1985	1 July 2014

7. NOTIFICATIONS AND ADVICES FROM DIOCESES UNDER SEC. 30(C) OF THE CONSTITUTION

No notification or advices have been received since the Sixteenth Session of the General Synod.

8. BILLS AND CANONS ALTERING THE CONSTITUTION WHICH HAVE NOT COME INTO EFFECT

The following Bills and Canons to alter the Constitution were passed at sessions of the General Synod up to and including the Sixteenth Session and have not come into effect:

- A Bill to alter the Constitution of the Anglican Church of Australia with respect to the Ordination of Women (Bill 1, 1981)
- A Bill to alter the Constitution of the Anglican Church of Australia with respect to the Mode of Appointment of the Appellate Tribunal (Bill 2, 1981)
- Constitution Alteration Canon 1987
Constitution Alteration Bill 1987 (Bill 1, 1987)
- Constitution Alteration (Title of the Primate) Canon 1989
Constitution Alteration (Title of the Primate) Bill 1989 (Bill 3, 1989)
- Constitution Amendment (Section 51) Canon 1992
- Constitution Amendment (Relations with other Churches) Canon 2004
- Constitution Alteration (Chapter IX) Canon 2004
- Constitution Amendment (Diocesan Council) Canon 2007
- Constitution Alteration (Chapter IX) Canon Amendment Canon 2007

- Constitution Amendment (Section 10) Canon 2007
- Constitution Amendment (Section 54A) Canon 2007
- Constitution Amendment (Suspension of Bishops) Canon 2007
- Constitution Amendment (Provinces and Dioceses) Canon 2007
- Constitution Amendment (Diocesan Council) Repeal Canon 2010
- Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010
- Constitution Amendment (Section 30) Canon 2010
- Constitution Amendment (Sentences Of Tribunals) Canon 2010
- Constitutional Amendment (Membership of the Diocesan Tribunal) Canon 2014
- Constitutional Amendment (Membership of the Provincial Tribunal) Canon 2014

9. ALTERATIONS TO THE CONSTITUTION WHICH CAME INTO EFFECT IN THE PERIOD SINCE THE SIXTEENTH SESSION OF THE GENERAL SYNOD

- Constitution Amendment (Chapter V) Canon 2010 – 1 July 2014
- Constitution Amendment (Diocesan Council) Canon 2010 - 1 March 2016

10. RESPONSES OF DIOCESES TO EACH CANON PASSED AT THE FIFTEENTH AND SIXTEENTH SESSIONS OF THE GENERAL SYNOD

See the following tables for each relevant session recording:

- Canons requiring assent or adoption to have effect in a diocese
- Canons altering the Constitution.

ANGLICAN CHURCH OF AUSTRALIA - CANONS AND BILLS 2010

CANONS / BILLS TO BE ADOPTED BY ORDINANCE OF DIOCESAN SYNODS	
	Canon 7
	Long Service Leave Canon 2010
ADELAIDE	Assented
ARMIDALE	Assented
BALLARAT	Assented
BATHURST	Assented
BENDIGO	Assented
BRISBANE	Assented
BUNBURY	Assented
CANBERRA & GOULBURN	Assented
GIPPSLAND	Assented
GRAFTON	Assented
MELBOURNE	Assented
NEWCASTLE	Assented
NORTH QUEENSLAND	Assented
NORTH WEST AUSTRALIA	Assented
NORTHERN TERRITORY	Assented
PERTH	Assented
RIVERINA	Assented
ROCKHAMPTON	Assented
SYDNEY	Assented
TASMANIA	Assented
THE MURRAY	Assented
WANGARATTA	Assented
WILLOCHRA	Assented

CONSTITUTIONAL ALTERATIONS TO BE ASSENTED TO BY ORDINANCE OF DIOCESAN SYNODS						
	Canon 1	Canon 2	Canon 3	Canon 8	Canon 9	Canon 12
	Constitution Amendment (Diocesan Council) Canon 2010	Constitution Amendment (Diocesan Council) Repeal Canon 2010	Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010	Constitution Amendment (Section 30) Canon 2010	Constitution Amendment (Sentences of Tribunals) Canon 2010	Constitution Amendment (Chapter V) Canon 2010
ADELAIDE	Assented	Assented	Assented	Assented	Assented	Assented
ARMIDALE	Assented	Assented	Assented	Assented	Assented	Assented
BALLARAT	Assented		Assented	Assented	Assented	Assented
BATHURST	Assented	Assented	Assented	Assented	Assented	Assented
BENDIGO	Assented	Assented	Assented	Assented	Assented	Assented
BRISBANE	Assented	Assented	Assented	Assented	Assented	Assented
BUNBURY	Assented	Assented	Assented	Assented	Assented	Assented
CANBERRA & GOULBURN	Assented	Assented	Assented	Assented	Assented	Assented
GIPPSLAND	Assented		Assented	Assented	Assented	Assented
GRAFTON	Assented	Assented	Assented	Assented	Assented	Assented
MELBOURNE	Assented		Assented	Assented	Assented	Assented
NEWCASTLE	Assented	Assented	Assented	Assented	Assented	Assented
NORTH QUEENSLAND	Assented	Assented	Assented	Assented	Assented	Assented
NORTH WEST AUSTRALIA	Assented	Assented	Assented	Non-Assented	Assented	Assented
NORTHERN TERRITORY	Assented	Assented	Assented	Assented	Assented	Assented
PERTH	Assented	Assented	Assented	Assented	Assented	Assented
RIVERINA	Assented	Assented	Assented	Assented	Assented	Assented
ROCKHAMPTON	Assented	Assented	Assented	Assented	Assented	Assented
SYDNEY	Assented					Assented
TASMANIA	Assented	Assented	Assented	Assented	Assented	Assented
THE MURRAY						
WANGARATTA	Assented		Assented	Assented	Assented	Non-Assented
WILLOCHRA	Assented	Assented	Assented	Assented	Assented	Assented

ANGLICAN CHURCH OF AUSTRALIA - CANONS AND BILLS 2014

CANONS / BILLS TO BE ADOPTED BY ORDINANCE OF DIOCESAN SYNODS

	Canon 6 Use of Church Names Canon 1989 Amendment Canon 2014	Canon 7 Holy Orders, Relinquishment and Deposition Canon 2004 Amendment Canon 2014	Canon 11 Canon concerning confessions 1989 (Amendment) Canon 2014
ADELAIDE		Adopted	Adopted
ARMIDALE		Adopted	
BALLARAT		Adopted	
BATHURST			
BENDIGO		Adopted	
BRISBANE		Adopted	
BUNBURY		Adopted	
CANBERRA & GOULBURN		Adopted	Adopted
GIPPSLAND		Adopted	
GRAFTON		Adopted	
MELBOURNE			
NEWCASTLE			
NORTH QUEENSLAND			
NORTH WEST AUSTRALIA		Adopted	Adopted
NORTHERN TERRITORY		Adopted	Adopted
PERTH		Adopted	
RIVERINA	Adopted	Adopted	
ROCKHAMPTON		Adopted	Adopted
SYDNEY	Adopted	Non-Adopted	Non-Adopted
TASMANIA		Adopted	
THE MURRAY		Adopted	
WANGARATTA			
WILLOCHRA		Adopted	Adopted

CONSTITUTIONAL ALTERATIONS TO BE ASSENTED TO BY ORDINANCE OF DIOCESAN SYNODS

	Canon 4	Canon 5
	Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014	Constitution Amendment (Membership of the Provincial Tribunal) Canon 2014
ADELAIDE	Assented	Assented
ARMIDALE	Assented	Assented
BALLARAT	Assented	Assented
BATHURST		
BENDIGO	Assented	Assented
BRISBANE	Assented	Assented
BUNBURY	Assented	Assented
CANBERRA & GOULBURN	Assented	Assented
GIPPSLAND	Assented	Assented
GRAFTON	Assented	Assented
MELBOURNE		
NEWCASTLE		
NORTH QUEENSLAND		
NORTH WEST AUSTRALIA	Assented	Assented
NORTHERN TERRITORY	Assented	Assented
PERTH	Assented	Assented
RIVERINA	Assented	Assented
ROCKHAMPTON	Assented	Assented
SYDNEY	Assented	Assented
TASMANIA	Assented	Assented
THE MURRAY		
WANGARATTA		
WILLOCHRA	Assented	Assented

ANGLICAN CHURCH OF AUSTRALIA - CANONS AND BILLS 2015 — s28A

CANONS / BILLS TO BE ADOPTED BY ORDINANCE OF DIOCESAN SYNODS

	S28(a) 1 Bill for a Canon to ratify the Amended New South Wales Provincial Synod Constitution	S28(a) 2 Bill for a Canon to amend the Long Service Leave Canon 2010
ADELAIDE		
ARMIDALE	Assented	Assented
BALLARAT		Assented
BATHURST	Assented	Assented
BENDIGO	Assented	Assented
BRISBANE	Assented	Assented
BUNBURY	Assented	Assented
CANBERRA & GOULBURN	Assented	
GIPPSLAND		
GRAFTON	Assented	Assented
MELBOURNE	Assented	
NEWCASTLE		
NORTH QUEENSLAND		
NORTH WEST AUSTRALIA	Assented	Assented
NORTHERN TERRITORY		
PERTH	Assented	
RIVERINA	Assented	
ROCKHAMPTON	Assented	Assented
SYDNEY	Assented	Assented
TASMANIA	Assented	Assented
THE MURRAY	Assented	Assented
WANGARATTA		
WILLOCHRA	Assented	Assented

11. EXCLUSIONS OF CANONS UNDER SECTION 30(d) OF THE CONSTITUTION

Section 30(d) of the Constitution empowers a diocese to exclude a canon it has previously adopted.

The following exclusions have been notified.

11.1 Episcopal Standards Canon 2007 – Canon No. 14 2007

The following dioceses have excluded the Episcopal Standards Canon 2007:

Perth	9 October 2011
Bendigo	29 May 2015
Canberra	11 September 2016 (advised by email)

11.2 Form of Declaration and Assent Canon 1973 – Canon No. 7 1973

The Diocese of Sydney excluded by ordinance this canon on 11 October 2011.

11.3 Holy Orders, Relinquishment and Deposition Canon 2004

The Synod of the Diocese of Sydney excluded by ordinance this canon on 18 October 2011.

11.4 Solemnization of Matrimony Canon – Canon No. 3 1981

The following dioceses have excluded this canon:

Sydney	18 October 2011
North West Australia	5 October 2014

12. EXCLUSION OF EPISCOPAL STANDARDS COMMISSION'S POWER TO BRING A CHARGE AGAINST A BISHOP (SECTION 43(2) OF THE SPECIAL TRIBUNAL CANON 2007)

Section 43(2) of the Special Tribunal Canon 2007 empowers a diocese to exclude the power of the Episcopal Standards Commission (ESC) to bring a charge against its Bishop.

The following dioceses have excluded the ESC power to bring a charge against the Bishop:

Sydney	October 2009
Wangaratta	3 June 2011
Perth	11 October 2011
Bendigo	29 May 2015

CHANGES IN THE EPISCOPATE SINCE THE SIXTEENTH GENERAL SYNOD

APPOINTMENTS

- The Reverend Jeremy James was consecrated on 6 August 2014 to serve as Assistant Bishop in the Diocese of Perth.
- The Reverend Robert Gillion was consecrated and installed as Bishop of The Riverina on 15 August 2014.
- The Reverend David Robinson was consecrated and installed as Bishop of Rockhampton on 2 September 2014.
- The Reverend Dr Gregory Anderson was consecrated and installed as Bishop of The Northern Territory on 29 November 2014.
- The Reverend Peter Lin was consecrated on 30 May 2015 in St Andrew's Cathedral to serve as an Assistant Bishop in the Diocese of Sydney with responsibility for the Georges River Region.
- The Right Reverend Genieve Blackwell was appointed as Assistant Bishop in the Diocese of Melbourne commencing 1 June 2015 and was commissioned in St Paul's Cathedral on Friday 19 June 2015.
- The Venerable Dr Matthew Brain was consecrated in St Saviour's Cathedral on Saturday 13 June 2015 to serve as Assistant Bishop in the Diocese of Canberra and Goulburn.
- The Reverend Canon Katherine Wilmot was consecrated in St George's Cathedral on Thursday 6 August 2015, to serve as an Assistant Bishop in the Diocese of Perth.
- The Reverend Christopher McLeod was consecrated on 11 April 2015 in St Peter's Cathedral to serve as an Assistant Bishop in the Diocese of Adelaide and as the Aboriginal Bishop for the Province of South Australia. On the recommendation of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), Bishop Christopher McLeod was appointed by the Primate to the General Synod House of Bishops and is entitled to be known as the National Aboriginal Bishop.
- The Right Reverend Kay Goldsworthy was installed as Bishop of Gippsland at St Paul's Cathedral Sale on 21 March 2015.

- The Reverend Dr Michael Stead was consecrated in St Andrew's Cathedral Sydney on 5 December 2015 to serve as Bishop of South Sydney.
- The Venerable Richard Condie was consecrated and installed as Bishop of Tasmania on 9 March 2016.
- The Venerable Bradly Billings was consecrated and commissioned as Assistant Bishop, Melbourne on 30 April 2016.
- The Reverend Paul Barker was consecrated and commissioned as Assistant Bishop, Melbourne on 12 November 2016.
- The Right Reverend Geoffrey Smith, Assistant Bishop in the Diocese of Brisbane, was installed as Archbishop of Adelaide on 28 April 2017.
- The Reverend Jeremy Greaves was consecrated in February 2016 as Assistant Bishop in Brisbane.

RETIREMENTS

- The Right Reverend Andrew Curnow AM announced his retirement from the office of Bishop of Bendigo, effective 30 November 2017.
- The Right Reverend Alison Taylor announced her retirement from the office of Assistant Bishop in the Diocese of Brisbane, effective 31 December 2017.
- The Most Reverend Jeffrey Driver retired as Archbishop of Adelaide on 19 August 2016.
- The Right Reverend Robert Forsyth retired as Assistant Bishop in the Diocese of Sydney (South Sydney) on 31 December 2015.
- The Right Reverend John Harrower retired as Bishop of Tasmania on 12 September 2015.
- The Most Reverend Roger Herft AM retired as Archbishop of Perth on 7 July 2017.
- The Right Reverend Paul White retired as Assistant Bishop in the Diocese of Melbourne on 7 July 2017.
- The Right Reverend Tom Wilmot retired as Assistant Bishop in the Diocese of Perth on 16 February 2016.

RESIGNATIONS

- The Right Reverend Gregory Thompson resigned from the office of Bishop of Newcastle on 31 May 2017.

DEATHS

- The Right Reverend Ken Short AO, former Assistant Bishop in the Diocese of Sydney (Wollongong), died on 19 October 2014.
- The Right Reverend Stanley Goldsworthy SSC, former Bishop of Bunbury, died on 16 November 2014.
- The Right Reverend Barbara Brinsley Darling, former Assistant Bishop in the Diocese of Melbourne died on 15 February 2015 just before her official retirement date of 31 March 2015.
- The Right Reverend Barry Hunter died in Tamworth on 28 July 2015. He was Bishop of Riverina from 1971 – 1992.
- The Right Reverend Hurtle John Lewis died on 22 December 2015. He was Bishop of North Queensland from 1971 – 1996.
- The Right Reverend John Robert Reid died on 2 January 2016. He was Assistant Bishop in the Diocese of Sydney (South Sydney) from 1972 – 1993.
- The Right Reverend Saibo Mabo died on 12 May 2017. He was Assistant Bishop in the Diocese of North Queensland and National Torres Strait Islander Bishop from 2002 to 2015.
- The Right Reverend Robert Leopold Butters died on 4 July 2017. He was formerly an Assistant Bishop in the Diocese of Melbourne.

PART B

REPORT OF THE VIABILITY AND STRUCTURES STEERING GROUP

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VIABILITY AND STRUCTURES STEERING GROUP

REPORT TO GENERAL SYNOD 2017

1. EXECUTIVE SUMMARY

This report summarises the work done and recommendations being made by the Viability and Structures Steering Group ('VSSG'). The VSSG was formed subsequent to the previous Session of the General Synod, in response to the 2014 Report of the Viability and Structures Taskforce which was at that time resoundingly endorsed. The primary focus of the VSSG over the past 3 years has been the consideration of potential strategies to address the issues raised in the 2014 Report.

The 2014 Report opened with the introductory statement that "*The Anglican Church of Australia is at a crossroads. For over thirty years it has been slowly declining and the time has come for a revolution if it is to be a strong and sustainable Church for the future*". If anything, over the past 3 years the environment has got tougher for a range of reasons, including perceptions of Church intolerance/arrogance, and specifically The Royal Commission into Institutional Responses to Child Sexual Abuse.

Nevertheless, the VSSG is confident that positive steps can be taken to better position the Church. Having said that, and having canvassed many opinions from across all Dioceses and spent time in various meetings and workshops, we do not believe a 'revolution' is in fact a genuine option for the time being.

One of the key activities of the VSSG was to prepare for and run a facilitated workshop of Bishops in March 2016, which had broadly encouraging outcomes. The key widely-agreed sentiments included recognition of the need to:

- build and nurture the leaders of our Church of the future;
- better share and collaborate, with a focus on freeing up resources to conduct and support mission activities;
- consider different models for mission and how Dioceses might evolve; and
- introduce better processes to enable continual constructive consideration of change with a sense of urgency.

It was also clear, however, that significant barriers to achieving real transformative change continue to prevail. These centre on ongoing mistrust amongst Dioceses and fundamental differences in ecclesiology/theology.

This has not prevented some good progress being made over the past 3 years, consistent with the original recommendations of the 2014 Report. Most of this progress has been achieved within Dioceses, but in some instances through Province-wide initiatives.

It remains a fact though, that a number of our smaller Dioceses are fragile and/or are now staring at being non-viable, through being financially stretched and lacking other required

resources. And in addition to being exposed to these risks, the Church in our larger Dioceses is continuing to shrink and become more marginalised.

While much of the VSSG's initial efforts were centred on the aspirational aim of making some transformative recommendations that every Diocese would support and pursue collaboratively – for example, with constitutional change – any such transformative ambitions will need to be longer term. Instead, the VSSG focused on some realistic strategic recommendations for the short-to-medium term, and with minimal funding could only take them so far.

The five key recommendations are:

1. **Develop and support leadership**- to help ensure we develop the visionary church leaders required by the future, Bishops (and, ideally, next generation Bishops) should be intentionally equipped and enabled through the establishment of a holistic continuing leadership development program.
2. **Inter-diocesan and provincial cooperation** - to improve the quality and consistency of knowledge and best practices across the Church, the apparatus should be established to facilitate collaboration, including the sharing and communication of ideas, resources and information.
3. **Missional effectiveness** - to enhance the missional effectiveness of the Church, each Diocese is requested to develop a Mission Action Plan, including timelines and resource requirements for implementation, and report back to the Standing Committee.
4. **Enabling change** - because it is essential that necessary future change is constructively considered on a timely basis, the Bishops are asked to implement a process, to be endorsed at the first national Bishops' meeting following General Synod, through which, on a regular basis, they would collectively assess any need for significant change and seek to agree how to effect the necessary change.
5. **Resources and Budget** - to help ensure the implementation of the recommendations above, the Standing Committee should seek, receive, review and approve sensible resource and funding applications for each of these recommendations.

The above recommendations have been proposed as national Church solutions. We recognise that some of the recommendations could be initiated in the first instance at a provincial level; and that while not optimal, regional progress would at least be progress (which may also lead in due course to national progress). Either way, until there is genuine appetite and enthusiasm for change, and adequate funding and suitable resources dedicated to the change, any change will be limited. While we should not lose sight that some progress has been achieved in the last three years and should be celebrated, there remains a serious need for serious change through bold leadership.

Hence, we believe the Standing Committee and the House of Bishops should review and facilitate the progress of implementation of these recommendations and present proposals, with actionable plans, to a meeting of Standing Committee in 2018.

2. INTRODUCTION

Background

At the Sixteenth Session of General Synod in 2014, the Synod - in a mood that was optimistic and hopeful of change - overwhelmingly adopted the Report of the Viability and Structures Taskforce into the Anglican Church of Australia and adopted the following resolution (No 65:14):

That Synod:

1. *Welcomes the Report of the Viability and Structures Task Force.*
2. *Resolves to:*
 - a) *refer the Report to the Dioceses for their consideration and response to the Standing Committee of General Synod by 31 October 2014;*
 - b) *commend the Diocesan Financial Advisory Group (DFAG) for their work on the financial well-being of Dioceses and request all Dioceses to co-operate with DFAG as they continue with that task;*
 - c) *request the Provincial bodies within the Anglican Church of Australia to each institute an urgent review of the number and boundaries of Dioceses in their respective Province including consideration of boundaries across current provincial borders, using as a guide the viability criteria outlined in this Report;*
 - d) *request the Australian Bishops' Meeting to develop a protocol for the training of new Bishops in the Anglican Church of Australia;*
 - e) *refers the Report to the Fresh Expressions Australia Task Force, Anglicare Australia, the Anglican School's Network and other organisations within the Church with a request that they report to the Standing Committee of General Synod and to the Dioceses as to how they can best assist in responding to the issues raised;*
 - f) *requests the Ministry Commission of General Synod to examine the issues from the Report related to the provision and training for ordained ministry, and the various current models of non-stipendiary ministry in the Anglican Church of Australia and the development of appropriate standards of selection, training and professional development, and to report to the Standing Committee of General Synod and to the Dioceses; and*
 - g) *requests the Fresh Expressions Australia Task Force to consider the questions of Diocesan vitality and viability together.*
3. *Requests the Standing Committee of General Synod to:*
 - a) *establish a Steering Group of seven persons:*
 - *to plan and coordinate the dissemination of the Report and the responses of the Dioceses*
 - *to develop and implement strategies to address the issues raised in the Report;*
 - b) *establish DFAG as a Task Force of General Synod under the Strategic Issues, Commissions, Task Forces and Networks Canon 1998 and establish its Terms of Reference;*
 - c) *establish, through the Australian Registrar's Network, a programme of ongoing training for Registrars and senior Diocesan administration staff; and*

- d) *seek agreement from the Dioceses on a comprehensive and holistic way in which General Synod can address the needs of Dioceses seeking help with financial difficulties, risk management, governance concerns professional standards and operational viability.*
4. *Receives the report from the DFAG.*
5. *Refers the matters raised therein for further consideration by the Standing Committee.*
6. *Synod reaffirms its confidence in the future of the Anglican Church of Australia (Synod resolution 12-01) and calls upon all Diocesan Synods to examine the Matthew 28 text containing the Great Commission, and encourages all Anglican ministries to make disciples of Christ, from peoples of all nations, baptizing them, and teaching them from the Bible to observe all the words of Christ; and consider what cultural and ministry emphasis changes need to occur, within every Diocese, in order to increase each Diocese' effectiveness in raising up disciple-making disciples of Christ.*
7. *With respect to the strategies referred to in paragraph 3(a), the following matters be referred to the Standing Committee for consideration and for report to each Diocese as soon as possible:*
 - a) *legislation or other actions which the Standing Committee recommends to implement the strategies developed by the Steering Group;*
 - b) *the convening of a special General Synod as soon as practicable for the sole purpose of considering such strategies and any necessary legislation;*
 - c) *whether the special General Synod should involve small groups discussions prior to any legislation or other actions being debated in the special General Synod; and*
 - d) *ways to minimize the cost the special General Synod.*

The recommendations clearly set down the Synod's expectations in relation to the future direction of the implementation of the Report. So what has happened since 2014?

Response to the General Synod Resolution

In relation to section 2 of the Resolution, the General Synod Office:

- referred the Report to the Dioceses for their consideration and response. This is dealt with later in this report;
- communicated to DFAG the General Synod's commendation of its work;
- requested Dioceses and Provinces to institute an urgent review of the number of boundaries of Dioceses in their respective Province. The Steering Group are not aware of any action taken by any Diocese or province in relation to this recommendation. Indeed VSSG found that many of the metropolitan Dioceses were either resistant to looking at boundaries or ignored this recommendation. On the other hand, many country Dioceses reported a willingness to look at boundaries;
- requested the Australian Bishop's Meeting to develop a protocol for the training of new Bishops. A training programme has been implemented, but not expressed in a protocol as the Bishop's protocols are currently under review;
- the Report was referred to the Anglican entities as listed;
- the Report was referred to the Ministry Commission to examine the issues of the provision of training for the ordained ministry and the various current models of non-

stipendiary ministry in our Church and the development of appropriate standards of selection, training and professional development; and

- the Ministry Commission also had responsibility for considering the matters referred to the Fresh Expression's Task Force following the amalgamation of the two entities in May 2015.

In relation to the other sections of the Resolution:

- DFAG was reconstituted by Standing Committee as a Task Force and is now known as the Diocesan Financial Advisory Task Force (DFATF);
- the matter of training for Diocesan Registrars and senior Diocesan administration staff was referred to the Australian Diocesan Registrar's Network. It is understood that the Network at its annual conference has explored a number of options for leadership training, including discussions with the Australian Institute of Company Directors (AICD) to develop a purpose designed course, not only for diocesan employees, but members of diocesan councils. The course has been trialled in the Diocese of Adelaide.
- section 3 (d) of the resolution was progressed by the Standing Committee through consultation with dioceses on the proposed creation and appointment of a Finance and Risk Officer, a recommendation of the Diocesan Financial Advisory Task Force (DFATF). A report on funding options and the outcome of consultation with dioceses was provided to the Standing Committee in May 2015. In response, the Standing Committee resolved not to support the establishment of the Finance and Risk Officer position on the basis that "no funding for the role has been identified and stakeholder support for the establishment of the role is limited." (SC2015/1/7); and
- section 7 of the resolution was referred to the Steering Group and due to cost, the convening of a special General Synod was not pursued.

VSSG membership

Members of the Steering Group Standing Committee of General Synod had the responsibility to establish the VSSG to progress engagement with the issues and recommendations contained in the Report. After some debate as to how it would be constituted it was resolved to appoint seven members:

- three members appointed by Standing Committee:
 - The Right Rev'd Andrew Curnow, Bishop of Bendigo, Convenor
 - Mr Michael Codling, Chair of the DFATF
 - Anne Hywood, General Secretary Added to the Group by Standing Committee in May 2015 at the Convenor's request.

- and one representative from each Province as identified by the metropolitan of that Province, who were:

Queensland	The Right Rev'd David Robinson	Bishop of Rockhampton
New South Wales	The Rev'd Nigel Fortescue	Mission Area Leader Camden Campbelltown, Sydney
Victoria	Mr Ken Spackman	General Manager, Diocese of Melbourne
South Australia	The Right Rev'd John Stead	Bishop of Willochra
Western Australia	The Right Rev'd Allan Ewing He was replaced in 2016 by Mr Brian Dixon	Bishop of Bunbury Executive Officer and Diocesan Secretary, Diocese of Perth

3. THE WORK OF THE STEERING GROUP

Meetings of the VSSG

The VSSG met as a group or by teleconference on eleven occasions between 2015 and 2017:

- 8 July 2015
- 16 September 2015
- 11 November 2015
- 3 December 2015
- 20 January 2016
- 25 February 2016
- 4 May 2016
- 16 September 2016
- 19 October 2016
- 9 February 2017
- 15 June 2017

The VSSG also reported to each meeting of the General Synod Standing Committee.

The activities of the VSSG were broadly consistent with the charge it was given under Section 3(a) of Resolution 65:14, that is:

- to plan and coordinate the dissemination of the Report and the responses of the Dioceses; and
- to develop and implement strategies to address the issues raised in the Report.

Responses of the Dioceses

The VSSG reviewed all submissions received from Dioceses and agencies in response to the Report.

Eleven of the 23 Dioceses provided a submission:

- Adelaide
- Armidale
- Ballarat
- Bendigo
- Brisbane
- Bunbury
- Gippsland
- Newcastle
- North Queensland
- Perth
- Sydney.

An additional ten Anglican entities were invited to make a submission. One submission was received from Bush Church Aid.

From the material received, the VSSG built up a valuable amount of information and insight into the current shape of the Anglican Church of Australia. A summary of the responses received can be found in **Appendix 1**. The good news is that a good number of the Dioceses did respond.

By far the most substantive response was undertaken by the Diocese of Bunbury which used the 12 Criteria for Viability to undertake an in-depth review of the Diocese. A substantive response was also prepared by the Diocese of Ballarat which used a day of Synod to workshop the Report. Responses from other Dioceses varied from a one page letter to a number of pages outlining what Diocese were doing or intending to do.

There was some criticism of the original Report from a number of Dioceses, including that the Report did not begin with the Biblical injunction to conversion or mission and spent far too much time on economic and social analysis or statistics. One Diocese went as far as saying the Report did not apply to them, because as far as the Bishop could see “they were doing the Lord’s work!”

Some Dioceses responded simply saying that they would be part of a Provincial response, albeit no Provincial responses came to the VSSG.

There was in some responses a tone of denial about some findings in the Report such as:

- *Much of the Report does not apply to us!*
- *The Report is more applicable to small country Dioceses*
- *The statistics are incomplete*
- *We don’t see the point of distributing the Report to Synod*
- *We are committed to evangelism not viability*
- *We do not agree with many of the recommendations*
- *The Anglican Church in Australia is deeply divided and the Report does not help to deal with those issues.*

Nevertheless, on the whole the responding Dioceses shared the following common strategic issues:

- Ongoing viability in the medium-to-long term
- Need to make structural changes to survive
- Resourcing of mission impacted by resourcing of administration
- Access to appropriately trained clergy
- Proliferation of ministry centres in depopulating areas.

Based on its review of the recommendations in the 2014 Report and the Dioceses' responses, the focus of the VSSG was initially structured into four main streams:

- Leadership development
- Operational models that support mission
- Governance, finance and risk
- Organisational structure.

To tackle these areas, it became clear – including through the various Provinces represented on the Working Group and engagements with other networks - that there was need for more consultation with the Dioceses and Bishops.

Developing and implementing strategies

Two major initiatives were undertaken:

(i) The VSSG members participated in a planning and design workshop conducted on a pro-bono basis by PwC.

The objective of the workshop was to identify approaches to consulting with Bishops and representatives of Diocesan governing bodies and Anglican agencies, with a view to then developing strategies to address the known issues.

The outcome of the workshop was the identification of four possible ways of structuring the consultation:

1. *The Anglican Church: our unified purpose.*
Consultation focussed on the aspirational aim of finding a unified mission across the national Church.
2. *The Anglican Church: stronger together.*
Consultation focussed on sharing and identifying areas for potential alignment that can be strengthened across the 23 Dioceses, without assuming a goal of “unification”.
3. *Sustainable change for the Anglican Church.*
Consultation focussed on defining what sustainability means in the context of the Anglican Church – e.g. financial, organisational, reputational sustainability, etc.
4. *Expansion of the Gospel witness for Australians.*

Consultation to explore what would be required to develop “vital Christian communities”.

It was further determined that ideally, the consultation would take place in a national forum of those mentioned above (ie, Bishops, Diocesan representatives, Anglican agencies) but also lay leaders and other key stakeholders. It was also recognised that, as a precursor to organising such a forum, it would be wise to first engage with the Bishops to ensure they were supportive and motivated to promote the forum, and to agree the preferred structure of the consultation.

Hence the VSSG arranged to facilitate a one-day preliminary workshop at the national Bishops’ meeting in March 2016.

(ii) *Facilitation of the workshop at the National Bishops’ Meeting in 2016*

Ms Lynette Glendinning of Tempo Consulting was engaged to facilitate the Bishop’s workshop. A copy of the outcome from that workshop can be found at **Appendix 2**.

In planning the workshop, she chose to send out a questionnaire to the Bishops in preparation and also spoke to each metropolitan Bishop one-to-one before the gathering at Clare. A summary of this can be found in **Appendix 3**.

Suggestions

Lynette Glendinning’s report to the VSSG contained the following conclusions from the Bishops:

(i) Keep a clear focus

Resources must be freed up and duplication avoided, to support better mission and the vitality of the Church.

(ii) Maintain a sense of urgency for change

Issues must be explored and conversations continue about constructive change and should include Diocesan boundaries.

(iii) Establish a national clearing house capacity to share and communicate

Nurture collegiality, share information and good practices, and find out what is happening in other networks, schools, Anglicare, and other Church agencies. Sharing the experience of being Church is essential.

(iv) Develop frameworks and models for the Diocese of the future

What is absolutely necessary for a Diocese to operate? What are models of episcopal leadership? Incorporate the work of DFATF more effectively.

(v) Share policies, resources and guidelines

Equip Bishops to lead change and encourage Church planting.

(vi) Develop senior leaders for the Church of the future

Develop criteria for enabling leaders of the future.

Observations

Lynette also made the following observations arising from the consultation which she believes reflect the collective mind of the Bishops:

- The Bishops desire the opportunity to more overtly address the most significant constraint to further collaboration on issues of viability and structure. That constraint is the fundamental difference in approach to Church order (ecclesiology) and to scripture (theology). An open conversation that addresses the divide between the 'evangelical' wing and the contemporary 'catholic' wing within the national Church is now regarded as critical, since the Bishops have historically dealt with conflict by proxy.
- It is acknowledged that there are entrenched stereotypes and much mistrust. For the Australian episcopate to move from interaction marked by antagonism and tension, to collaboration within diversity, requires a respectful conversation.
- The conversation to build relationships and reduce mistrust amongst the Bishops needs to be conducted within a safe structure, with all participants demonstrating a deep willingness to listen to and learn from one another and to negotiate and compromise.
- The conversation needs to both acknowledge difference and affirm common ground. It was suggested that the conversation may need theological input and may need to be facilitated and refereed.
- A focal point for the conversation could be the way Anglicans in Australia present themselves to the Australian community through Sunday worship. This discussion would explore developing a shared appreciation of what levels of commonality are requisite and what diversity is realistic.
- Other suggestions for the conversation included: Missio Dei, understanding each other's approach to Scripture, mission, atonement, ecclesiology, as well as points on a continuum from holding to traditions to adapting to the contemporary.

4. A REFLECTION ON CONVERSATIONS AND RESPONSES BY BISHOP ANDREW CURNOW

For over ten years now I have been confronting the Anglican Church of Australia about its future and endeavouring to encourage our Church to respond to the context in which it now finds itself.

In 2006, in the General Synod resource book: *Building the Mission-Shaped Church in Australia*, I wrote:

"There is a struggle for Australia's soul. We are no longer the Christian nation we once thought we were. In response the Anglican Church has been floundering around, not knowing what shape to take in a secular environment. We don't want to surrender our beliefs or compromise our worship, but we want to be relevant to our society. This dilemma calls for serious reflections and intelligent strategy.

For the Anglican Church of Australia, the clock is ticking about our future. The time for dramatic action has arrived." (pvi)

In 2009 in a book, *Facing the Future, Bishops Imagine a Different Church*, I wrote:

“The task ahead for our Church to reconnect with those who say they are Anglican, and to evangelise large numbers of our population who profess little or no faith, is enormous. To ignore this challenge is to stick our head in the sand!” (pv)

In the same book I also quoted a Roman Catholic priest, Daniel O’Leary, who reflected that when the Church is in decline there is a tendency for it to become more rigid, less willing to change and engage, and for a “batten down the hatches’ approach to emerge. In decline, organisations characteristically draw in on themselves and much of their functioning becomes consumed with self preservation.

“The first casualties of organisational fear are imagination and courage. Insecurity, understandable enough these days, leads to uniforms, rigid rites and rubrics. But one thing is sure: The Holy Spirit will not be controlled.” (pvi)

In 2014, in the Report of the Viability and Structure Task Force to the sixteenth General Synod, I wrote:

The Anglican Church of Australia is at a crossroad. For over 30 years it has been slowly declining and the time has come for a revolution if it is to be a strong and sustainable Church for the future. As we approach the middle of the second decade of the 21st century, there are 23 Dioceses in the Church and of that number, nearly all are experiencing significant challenges about their future. It may not be economic or resource issues, but it may be rapid urban growth and the inability of the parish system to keep pace.” (p8-005)

Some critics will say the Church is too preoccupied with these issues, we must be faithful and get on and do the best job we can! Others go into a deep course of denial. Others act unilaterally and independently and this is encouraged by the independent nature of our Dioceses. But in the end all this effort is unsustainable unless as a Church we work together in the Body of Christ as one.

In seeking to discern a way forward I have been helped by the writings of three commentators. The issues we face are not entirely unique to Australia, although the context is, with the vast geography of our land and 90% of the population hugging the space within 150km of the coast. This is not reflected in the geography of our Dioceses, most of which were established over 100 years ago or much longer.

Two of the commentators originate in the Church of England and one is from the Uniting Church in Australia. I believe their material can act as a lens through which we can begin to discern more clearly the changes we need to make as we seek - as sisters and brothers in Christ - a way forward for our Church:

1. **Missiologist Bob Jackson** in his latest book, *What Makes the Church Grow?* (Church House Publishing 2015) addresses the future of Anglican Dioceses:

"The absolute core Church activity is to worship God. But mission or evangelism leading to the growth of the Church is not a second order optional extra for enthusiasts. If we are overwhelmed by the love of God for the world then we overflow with the love of God to the world. That is why David Bosch said that it is not the Church of God that has a mission to the world but the God of mission who has a Church in the world. God's mission of saving love to the whole of creation is at the heart of his being and agenda. It flows out of him both to and through the Church. The Church is not the only route by which God's missional grace flows into the world, but he has chosen and appointed the Church for this purpose. A Diocese is not a financial or employment vehicle, it is a mission agency serving the extension of God's kingdom.

The primary task of Diocesan leaders is not to manage decline, employ the clergy, preserve an institution or fight internal ecclesiastical battles but to lead the mission of the Church out into God's world. It is the very DNA of the Bride of Christ to pour out the love Christ pours into her over the world Christ poured out his blood to save...

Speaking at General Synod in 2013 in connection with the founding of an evangelism task group to re-evangelise England, the Archbishop of York said, 'compared with evangelism, everything else is like rearranging furniture when the house is on fire. Tragically, too often that is what we are doing. Reorganising the structures, arguing over words and phrases, while the people of England are left floundering amid meaninglessness, anxiety and despair.' (p224-225)

In the Anglican Church of Australia can we identify with any of his comments? With the individualism that is characteristic of Australian Dioceses and the defensiveness that is encouraged by our Constitution, can we as a Church address the challenges that face us? Are we rearranging the furniture when the house is on fire? Or more to the point, when the house next door is on fire can we do anything about it? This is at least better than just rearranging the furniture! Individually, Dioceses will proclaim they are a Church at mission, but how do we as a Church nationally empower and encourage each other?

2. **Dr Philip Hughes** (for the past 30 years Director of the Christian Research Association), in an article in the September 2016 edition of *The Melbourne Anglican* (TMA), gives some insights into what he thinks is happening to Christianity and the place of the Churches in Australia.

The Church he believes, is facing another crisis of confidence today, under assault, as it is on several fronts, including internally.

"Confidence in the Churches has dropped significantly as a result of the sexual abuse scandals. A great external enemy of the Churches has also been the rise

of individualism, selfishness and greed that have been so effectively promoted by the corporate world, particularly through advertising, and also in the recent corporate and banking scandals.”

He also believes the Church’s perceived narrowness and lack of tolerance for diversity undermined its moral authority, something which has been further exacerbated by the Church’s lack of leadership on other moral issues of the day such as the sustainability of the environment.

He also adds that this is an age where many people describe themselves as spiritual, but not religious,

“which at its heart is the sense that your spirituality is an individual thing which is owned by the individual. The individual becomes the reference point for its content, nature and resourcing, rather than being a communal thing which is actually owned and governed by the institution.”

On a positive note he states that:

“Those Churches that best meet their members’ needs and interests and provide a place of community and belonging, tend to be the most vibrant.”

On this basis he believes the Church will consist of either mega Churches or boutique Churches.

“There are increasing numbers attending the big mega Churches. At the moment, of all non-Catholics who attend a Church in Melbourne, 20% attend 2% of the Churches. The other trend is towards boutique Churches which cater for particular ethnicities, interests, or forms of music and worship.”

Dr Hughes comments raise many issues about how the Church sees itself in contemporary Australia. Is it to be the upholder of truth, a moral bastion in a sea of modernity and indulgence? Or is the Church to be a bridge between the increasingly diverse elements of Australian society? The role of the Church is not to be about drawing boundaries, but to reach out and engage our society. His research has recently been supported by the release of *Faith and Belief in Australia* by McCrindle Research.

3. **English theologian Sam Wells** (Vicar of St. Martin-in-the-Fields) also has some insights into what is happening to contemporary Anglicanism in Western society. In an article written for the February (2016) meeting of the Church of England General Synod, and in response to an initiative of the Archbishops of Canterbury and York’s Renewal and Reform Programme, he comments:

“Where are we Going?”**The Church’s aspirations can be broadly grouped under four headings:**

1. **New creation** (2 Cor 5:17). *Being ‘in Christ’ is like a new creation – an experience of resurrection brought about by the Holy Spirit. The Church longs for all to know this inner and outer transformation.*
2. **Body of Christ** (1 Cor 12:27). *Thriving communities of humility and hope that worship, serve, bear one another’s burdens, and grow, witnessing to what the Spirit can do.*
3. **Salt and light** (Mt 5: 13-16). *The service and witness of Christians in every neighbourhood and every walk of life, seeking to be a reconciling presence and a blessing to friend and stranger.*
4. **Herald of the kingdom** (Mk 1: 14-15). *In all of the above to anticipate God’s coming reign, model just relationships, and collaborate with everyone who seeks a world of peace and flourishing.*

What’s Preventing Us Getting There?

This area is without question a matter of perception and debate. We may identify three kinds of challenges: external pressures, public-facing failures, and internal obstacles.

- i. **External pressures.** *Despite the more plural culture, the rise of minority faith traditions, the increase in leisure and lifestyle alternatives, and elements of vocal humanist/scientific hostility, there’s little inherently unpropitious for the Church in its ministry and mission in this century. There are only, as ever, sin, ignorance, and the mysteries of God’s providence.*
- ii. **Public-facing failures.** *When people reject Christianity, it is perhaps less through arriving at a philosophical conviction of the implausibility of its truth-claims, than through direct experience of its influence as a curse, rather than as a blessing. Among Church attitudes and behaviours that simply need to change, include:*
 - a. *Significant, if not pervasive, profound failures in conduct. The failures, mostly, though not entirely, in previous generations, in regard to safeguarding children and vulnerable adults, have done incalculable harm to individuals and to the Church’s reputation that will take a long time, a humble heart, and active steps to recover. But they are only the contemporary manifestation of a historic temptation to use power for pernicious purposes and a constant inclination to uphold the powerful rather than heed the powerless.*
 - b. *A perceived misidentification of key issues, such that the Church has given reason to be seen as judgemental and arrogant, particularly by a younger generation for whom a live-and-let-live tolerance, particularly in regard to sexual expression, has become a basic tenet of citizenship. So many people give up on the Church (although not always on God) because it seems so narrow-minded in relation to pressing issues in their own lives, or the lives of those close to them.*

- c. *Exclusionary attitudes that have malformed ministry and mission, in relation to class, race, and gender, and rejected those who were in many cases willing or eager to be drawn into the company – for example immigrants from the Caribbean in the fifties and sixties.*

iii. Internal obstacles. *These are of four kinds, related to one another, but not identical:*

- a. *Historic commitments and practices. Every organisation, particularly those that are venerable, spends time, energy and resources on unsustainable patterns of activity or buildings that no longer suit their purpose. Addressing this isn't easy, because each building or practice has advocates that are invested in its retention or see its demise as a symbol of a deeper loss.*
- b. *Procedural blocks. The Church is seldom nimble: the legal and cultural constraints and the institutional inertias that impede necessary change are extensive.*
- c. *Capacity building. There is an urgent need to envision, develop and implement strategies for a more hopeful future. In some places the institutional will is not there; in other places the leadership capacity is not there.*
- d. *Lack of consensus. The challenge of leadership in the Church of England is that almost every key concept – salvation, Church, faith, and mission – is disputed, and almost every notion of purpose – conversion, worship, holiness, prophecy, prayer, eternal life – is subject to multiple interpretations. This is true of many organisations and institutions; but it is particularly so of the Church, and, given the cosmic context and eternal horizon of the Church's activities, those diverging interpretations are always liable to appear as fundamental, even irreconcilable, differences.*

The factors above are among those that have led to symptoms of decline. In addition, those attending worship are fewer in number and older; disproportionate numbers of clergy are due to retire over the next ten years; while fewer parishes are able to sustain the cost of training, paying, and ensuring healthy retirement provision for their clergy."

All three commentators identify aspects of the Church that are common to our experience in the Anglican Church of Australia, such as:

- mission is not dichotomous with worship or being faithful, but the role of a Diocese is primarily to be an agency for mission. How best do we do that in our context given that we are 23 independent Dioceses?
- are we simply rearranging the furniture while "the house is on fire"?
- the impact of the outcome of The Royal Commission into Institutional Responses to Child Sexual Abuse has deeply impacted the Churches of this land with a resulting loss of confidence in the Church both inside and outside. In the media the Church's credibility is in tatters!
- creating a strong sense of community and belonging makes for vibrant Churches
- the Church must be a bridge across the diverse elements of Australian society
- in what ways do we as Dioceses fulfil our calling to be: The New Creation, The Body of Christ, Salt and Light, and Being a Herald of the Kingdom.

Getting in the way of our fulfilling this call are:

External pressures: The secularity of Australian society, the Churches' declining influence in public life, the cost of compliance.

Public-facing failures: Our inability in the past to be safe places for children and vulnerable adults. The perception by many in our society that the Church is judgemental and arrogant and totally out of touch even to the point of being discriminatory.

Internal obstacles: practices and patterns of operating that are unsustainable. For example, our inability to have common practices and policies across our Church that relate to professional standards for deacons, priests and Bishops.

A lack of consensus: about who we are as a national Church, the divisiveness of our constitution, the narrowness of so much Diocesanism. Almost everything we attempt to do is disputed due to the long running political divisions that continue to operate in our Church overtly and covertly.

Since writing the Report that went to General Synod in 2014 there have been numerous conversations, emails and meetings that members of the VSSG have attended where views about the Report and its implications have varied enormously.

They have varied from some saying the Report will have no impact to others calling for much more radical ways of shaping the Anglican Church of Australia. It is the view of the VSSG that that there has been little substantive change since the Report to General Synod in 2014 and that there are Dioceses still at risk and there is still resistance to a collaborative approach. Here are some comments collected over the past three years:

- *The role of personality in leadership is a vital ingredient shaping the ways our Church works.*
- *The ACA is a fragile organisation, a collection of islands that struggle to find a common identity and mission.*
- *There is no appetite for constitutional change as Sydney will never agree to it. We need constitutional change, but at present it is seen as unattainable.*
- *Because of our constitutional structures, where each Diocese is an island, it is very hard to build a culture of co-operation and mutual inter-dependence.*
- *The Royal Commission into Institutional Responses to Child Sexual Abuse is having a huge emotional and psychological impact on the Church and this is in turn affecting significantly our capacity to deal with many of the issues raised in the Report.*
- *The Royal Commission is also undermining trust of the Church's leadership both inside and outside the Church. When the final report of the Commission comes out we could have a major credibility crisis.*
- *The appetite to do anything seems to be at the Provincial level and Western Australia appears to have achieved a lot in that respect.*
- *The metropolitan Dioceses seem to have a view the Report is really about rural Dioceses and do not see that much of it applies to their existence.*
- *All Dioceses have the same issues, demands and challenges, just at different levels.*
- *The recommendation in the resolution calling for an urgent review of the number and boundaries of Dioceses seems to have fallen on deaf ears. It is either all too hard or Dioceses do not want to deal with reality.*

- *The Report is far too biased based on figures. Small Dioceses can be vital and viable and be effective agents of mission. This may be true, but it can also be a denial of the reality they are facing.*
- *The senior Bishops seem to be stuck about the way forward: they feel vulnerable, don't have the universal support of their Synods and struggle to articulate a vision for a national Church.*
- *Diocesans are all over the place! Assistant Bishops are the powerhouse of our Church. They do not feel constrained and don't have the burden; they can see a way forward.*
- *The Bishops can see the future, but they are stuck as to how we work nationally or even provincially. The metropolitans need to be more risk-takers and permission-givers when it comes to mission and not stand in the way of change.*
- *There is a growing sense amongst many laity that much of the leadership is too detached from the coalface and are working on models of the Church and its survival which won't be sustainable.*
- *There is deep division in our Church theologically that is expressed in many ways. Some of our Church believes that the only way forward is to be a rigorous biblically based Church and if that means standing over and against our current culture, so be it. Others feel the role of the Church is to be faithful and offer praise and glory to God particularly through its worship and faithfulness; it doesn't matter if the Church is in decline, we must remain faithful. Another expression is that the Church must engage our contemporary society and be a Church at mission and relevant to the society we live in. So, how do we get these diverse expressions of Church to work together?*
- *There is no consensus to address structure or the boundaries of Dioceses. Most small rural Dioceses have large geographic areas and fear the demise of the rural and remote Church if amalgamated into larger Dioceses. Metropolitan Dioceses see no point in reviewing their size and are resistant to boundary negotiation.*
- *A number of Dioceses share a common set of issues:*
 - *Ongoing viability in the medium-to-long term*
 - *A need to make structural changes to survive*
 - *Resourcing of mission impacted by the resourcing of administration*
 - *Access to appropriately trained clergy*
 - *Proliferation of ministry centres in depopulating areas.*

If these comments are indicative of where we are and the feelings and attitudes across the national Church the future does not look promising. It will come down to the survival of the fittest and that raises significant questions about how as a Church we model the gospel values of mutual responsibility and interdependence.

So what can we do?

Rector of St. Martin-in-the Fields, Canon Sam Wells, suggests there are three things that we need to address: (i) what is good, and needs keeping and fostering (Assets); (ii) what is no longer helpful (Change); (iii) and what we currently don't have, or have regard for, but need (Gifts).

(i) *Build on assets.*

The assets of the Church include, but are not limited to:

- *Tradition: A continuity of the threefold ministry*
- *Mission: A parish system that largely covers the nation*
- *Leaders: Clergy and laypeople*
- *Education: Theological education, Church schools, university colleges.*
- *Followers: Dedicated and faithful people across the communities of this land*
- *Forum: An ability to draw together diverse opinion, practise and faith.*

We should be proud and protective of our assets. But we should also be asking ourselves whether we are making the most of these assets? How do we foster them and best utilise them?

A key response, I believe – and consistent with views that emerged at the Bishops' workshop – is that we need to establish processes to help us better share our assets amongst ourselves.

(ii) *Recognise where we need to change:*

While our Church is currently denying much of the challenges it is facing and generally has an attitude that we are still doing quite well, there is a prevailing whiff of decline in both rural and urban areas. While being more obvious in many rural areas due primarily to population decline, the larger urban Dioceses are becoming overwhelmed by the rapid growth of population, as evidenced by the recent release of the 2016 Census figures.

I have been a Bishop for 23 years and over that time the biggest single challenge we have faced has been changing attitudes in many areas of our Church life.

This was very clearly exemplified earlier this year in Case Study 52 of the Royal Commission into Institutional Responses to Child Sexual Abuse – Anglican Authorities in Australia. The Case Study revealed a Church that, due to its constitutional and ecclesiological culture, seems incapable of changing its structures in relation to professional standards. The General Secretary of our Church, Anne Hywood, told the Royal Commission:

“During this public hearing there will be much discussion about the structure of the complex institution that is the Anglican Church of Australia, and how its federal structure creates barriers to a nationally consistent approach by the 23 Dioceses and its many schools and agencies. Our actions in responding to child abuse cannot be limited by our structures, our culture or our differences. We recognise the imperative for a nationally consistent approach to child protection and a structure to deliver the best possible response to those who have been harmed in our care.”

We are good at analysing why we haven't acted appropriately, but the big question is will we change and why is it that we cannot change?

Yes, we are deeply divided theologically; yes, we are 23 independent Dioceses; yes, General Synod is a paper tiger; but most of all we lack trust and a common missional goal to make Christ known!

An outcome of this situation is that as a Church we are becoming more and more marginalised and our voice is less and less heard.

A paper prepared by Anglicare Australia in January this year highlighted some major trends in Australian society:

1. Australia and the world is undergoing significant shifts in the way we organise – families, communities, and economies. How do we ensure that vulnerable communities are not left behind?
2. There is a negative narrative being presented around why people access the social security system and conditionality for access is being increased.
3. Transformational change is occurring across the Australian community sector and there is a move towards contestability and marketisation.
4. There is a reduction in the trust of Not-For-Profits, and Not-For-Profits are being expected to be more accountable.
5. The Australian Not-For-Profit sector is at the end of a period of income and asset growth while at the same time experiencing growth in the workforce.

Research identified in the Anglicare paper also suggests that:

- insular organisations that are bound to traditional operating models, who are not connected to the external operating environment, or who are unable to collaborate in real and meaningful ways, will not survive this transition
- there are a number of protective factors that can enable organisations to survive and thrive in an uncertain environment, including: a clear and shared vision and purpose; decision making processes that are responsive and functional; and the ability to translate vision to the work of the organisation
- there is a need for courageous and non-hierarchical leadership to support the organisations as they navigate a pathway through uncertain times
- people are the key to success.

Some may argue that this is secular management jargon, but I believe they are a helpful way of encouraging us as a Church to step aside from a lot of our inherited culture that inhibits trust, goodwill and mission. If the 23 Dioceses in Australia just resist change and stick to operating the way we always have, what is the future of our Church?

(iii) Realise and release gifts:

God gives the Church everything it needs, and if the Church experiences its existence as scarcity, that's largely because it has neglected the gifts God has given it.

A primary example is the opportunity to better realise the gifts within our Church leadership, both clergy and laity. In this regard, leadership includes:

- agreeing, communicating and implementing strategy (Acts 15.9)
- establishing, embodying and commending culture (Mark 10.43)
- ensuring and practising scrutiny and accountability (Acts 5.3).

This can involve addressing, altering and making amends for areas where the Church has not been so much out of touch or irrelevant, but an obstacle to the Kingdom. What is it about the way we are as an Anglican Church of Australia that impedes our mission and responsibility for the Gospel?

We should be ensuring the structure, procedures and decision-making processes of the Church are nimble and flexible. The institutional Church is too much like Goliath, weighed down by the size of its armour. We need to become as skilled and adaptable like David. Jesus is the Son of David not the son of Goliath. Are we the Anglican Church of Australia able to be nimble and responsive to the dynamics of our society and culture? Or are we constitutionally encumbered and singing a variety of songs with little meaning or sense? Celebrating our unity in diversity may have once been a strength, but has it become a vulnerability?

We also need to equip those in positions of local, national and regional leadership with the skills and capacities to build on the Church's assets and release its capabilities. The Church discovered unexpected power at Pentecost and we need to have the same expectation today.

By way of example the Church of England has established a programme: ***Talent Management for Future Leaders and Leadership Development for Bishops and Deans: A New Approach.***

Initial reaction to the programme was negative. As the Church Times on 7 October 2016 reported:

"Critics of the programme objected to its language and how it spoke of 'talent management, alumni networks and senior leadership development.' Others accused it of lacking any theological depth and instead being an uncritical swallowing of secular management jargon."

A budget for the programme of GBP2.4M was allocated for the period 2014-2017 and now some 119 leaders have participated in the training. The Bishop of Truro (now bishop of Lambeth), The Rt Rev'd Tim Thornton, told the Church Times:

"The Bishop's training has been given a ringing endorsement. I think it's absolutely first class. Some of the best training I have ever been on, agreed the Bishop of Europe, Dr Robert Innes."

The Church of England has taken a very deliberative and intentional step to train its key leaders. What are we doing in the Anglican Church of Australia?

A common observation, with which I agree, is that our Church needs to focus on vitality as well as viability. Hence it is essential that our Dioceses are very intentional about mission. Much good work is being done, but we also need to ask ourselves if more can be done, and is there a better way?

I hope and pray that as we - the Anglican Church of Australia, from congregations, parishes and Dioceses to General Synod – respond to these things that Canon Wells suggests are necessary to address, we do so in a strong and united way.

5. RECOMMENDATIONS

While the VSSG set out to make some transformational recommendations consistent with the original 2014 Report, any such ambitions (for reasons explained earlier) will need to be longer-term. The following five key strategic recommendations are made for the short-to-medium term.

1. Develop and support leadership, both ordained and lay

Leadership is the most critical and key determinant for the future. It is equally so for our laity and clergy.

Many Dioceses run ‘bits and pieces’ of leadership development programmes and various agencies and Anglican entities also run programmes that assist in leadership development, but overall there is very little intentional leadership development of people to serve in the Church. In many instances we are very dependent upon lay leadership that has received its leadership training and development in secular fields.

With respect to the clergy it is often assumed that leadership development is part of theological and ministerial training, and many ordinands also call on leadership skills developed in careers prior to ordination. However, leadership in the Church requires a very particular set of skills and abilities and this is the responsibility of Dioceses to see that they are addressed.

As noted in *The Gift of Leadership according to the Scriptures*, Steven Croft, Canterbury Press 2016:

“That leadership is demanding and difficult, is one of the key insights of the Christian tradition. Much contemporary literature begins from the opposite position: leadership is basically very simple and straightforward, as long as you buy a particular book, enrol on a particular course or follow a certain set of disciples. Some teaching on leadership relies on distilling everything down to a few simple lessons which, if mastered will result in instant success.

But the reality is not like this. The world is a demanding and complex place. We are imperfect people ourselves and we work with imperfect people all the time. Events keep happening. Resources are scarce. The trajectory of leadership is seldom smooth or simple.”

The Church therefore has a huge responsibility to equip, mentor and develop its leaders to lead the Church of today and tomorrow.

Some clergy turn to independent providers such as the Arrow Leadership Programme to develop their leadership, or other organisations offering programmes in strategic leadership development. Some Dioceses incorporate leadership development into post-ordination training programmes and other Dioceses seek to address leadership development through clergy conferences and retreats. Overall it is hard to find any Diocese providing a comprehensive and in-depth leadership development programme.

When it comes to Bishops, a start has been made on a Training Programme for new Bishops in Australia, but it is in its infancy and a small offering. Additionally some Bishops go to Bishop’s Leadership programmes in the Church of England or the Episcopal Church in the USA.

In the view of Glendinning (p3):

“Nurturing the calibre of priesthood and episcopacy through support networks, and whole of life development is a critical future area for the whole Church. However, collaboration on such issues is more likely to occur where there are shared theological or ecclesiological frames of reference, where there are emergent local needs and there are real opportunities to use the para Church agencies in each Diocese, to work more efficiently and effectively to release resources for mission.”

A strength identified by the Church of England programme for leaders is that it brought Bishops from a wide diversity of backgrounds together who for the first time in their ministry had an opportunity to reflect on their ministry and its particular pressures. Perhaps more importantly many Bishops reported it has brought them closer together and created a wonderful spirit de corps!

Another key aspect of the Church of England’s programme is that the training must be from external providers, not theological colleges, or Church related experts! This interestingly has proven to be a unifying force in the training delivered.

It is also worth repeating some of the contribution of the Diocesan Financial Advisory Group (DFAG), the precursor to DFATF, in the 2014 Report:

“Some of the DFAG concerns had related to governance and business acumen, financial and risk management, and Diocesan involvement in non-core activities such as schools and aged care facilities.

We note that some training initiatives are already being introduced, such as the training offered to newly ordained Bishops and Bishops new to Australia at the Australian Annual Bishops' Meeting. Of course, it needs to be recognised that the Church 'leadership' is not just about Bishops, and involves clergy, staff and laity chosen and elected to positions of authority and/or decision-making throughout the Church.

It also needs to be recognised that training can take extended periods of time to bear its fruit and, more importantly, that training by itself can only ever be a small part of the solution. Most businesses with mature people development programmes apply the recognised '70:20:10' philosophy. That is, their high-performing leadership is developed through:

- 70% informal, on-the-job, experience and coaching*
- 20% formal mentoring and support*
- 10% training and reading.*

Given the Church's unique variety of leadership requirements, and the current critical lack of some of these, DFAG believe the Church would significantly benefit from a holistic and well designed leadership development program. The program would presumably recognise those aspects where the Church leadership is currently highly proficient – such as their '70% on-the-job experience' in leading worship, preaching the gospel, caring for people, etc -- versus those where development might be useful – such as building a shared vision, business acumen, etc.

In relation to the need to improve business acumen and financial competence across Church leadership, we believe there is much merit in Archbishops and Bishops having a personal financial advisor. Such a role could be informal or formal in nature, and would be akin to the honorary Chancellor role in relation to the legal affairs of the Diocese. The benefits would be: in the short-term, support and guidance on complex and challenging finance/business issues and decisions; and in the medium to longer-term, the transfer of skills and experience (ie, the 70%) from the advisor to the Bishop and potentially his teams.

We also strongly recommend the General Synod employ a Finance and Risk Officer, in a senior but part-time role, reporting to the General Secretary and ultimately to the Primate and Standing Committee. This person would, amongst other things, be available to support/advise/coach any Bishop (or his senior executives) on key finance or risk matters, and hence form part of the '70% on-the-job coaching'.

As well as helping individual Dioceses deal with key finance and risk matters, we would expect the Finance and Risk Officer to regularly monitor/benchmark the financial health of Dioceses and related entities, oversight the development of Diocesan risk management plans, and provide support to the development of the Church's long-term strategy.

While a 'financial chancellor' would provide impartial and personal advice to the Bishop, we would expect the Finance and Risk Officer to be available to provide expert assistance to the whole Diocese as well as providing guidance to the Primate/Standing Committee."

We repeat our opening statement that the key determinant (critical success factor) for the future of the Church is our leadership. If we are going to have the quality and consistency of leadership that we desire in ten years time and beyond – not only capable of dealing with today's challenges but those to come, for example through political and social developments, ongoing technological advancements, demographic/geographic shifts and workforce changes – then we need to start now in developing and nurturing those leadership skills.

Training and education courses will not be sufficient; a holistic program is required which also intentionally incorporates leadership development through on-the-job experience and through coaching.

Ultimately, the leadership skills need to be ingrained across Bishops, clergy, staff and laity. However, for the short-to-medium term we recommend the focus should be on developing the next generation of Bishops of the future.

Recommendation 1: To help ensure we develop the visionary church leaders required by the future, Bishops (and, ideally, next generation Bishops) should be intentionally equipped and enabled through the establishment of a holistic continuing leadership development program.

2. Inter-Diocesan and Provincial collaboration

The greatest opportunity to free up resources to then focus on mission, is through removing duplicated operations and making other operations more efficient. The most obvious way to achieve this is through better collaboration amongst Dioceses and Provinces, including the sharing of (and removing of duplicate) activities and the sharing of best practices, ideas and information.

Refer to **Appendix 4** for a case study: **Viability and Provincial Co-operation**: A Discussion Paper for the Province of Queensland, written by Bishop David Robinson from Rockhampton.

Bishop David's paper doesn't hold back in highlighting the challenges and the opportunities for the Province of Queensland, but it is a paper that all Provinces can learn from.

"A point to consider is the nature of Diocesan independence. This independence is both a great strength and our biggest weakness. A strength, because independence allows for a rich diversity of theological opinion and liturgical expression; a weakness when we allow insecurity to drive wedges between Dioceses that limit the ability to cooperate on issues that could be best dealt with on either a national or provincial level.

I am sure we all know of smaller Dioceses feeling threatened by their larger metropolitan neighbours and of metropolitan Dioceses who only want to help, being snubbed by their smaller neighbours. The issues are complex and have long histories, but the time is rapidly approaching when we will need to address the limits of Diocesan independence.”

The good news is that there are already examples of Provincial cooperation, but it is slow going and often only comes about when there are no other alternatives. If Provincial cooperation is to strengthen, metropolitan Dioceses need to realise it cannot all be centred in their Dioceses, but the cooperation needs to be shared around and decentralised.

Provincial collaboration is in many instances aspirational, but there are already well established models as exemplified in the table on Page 4 of the Glendinning report.

Perhaps the best examples of cooperation come from the welfare area: Anglicare Australia has been at the forefront of representing Anglicans in a range of welfare and social justice matters and has released some landmark reports. At the Provincial level there is significant Provincial cooperation: in Victoria, Western Australia, and South Australia, Anglicare operates on a state-wide basis across a range of Dioceses. Under the umbrella of Anglicare Australia, Anglican agencies across Australia are at the forefront of children and family welfare, aged care and a host of other programmes to make this a fairer and more equitable country.

Similarly in a number of Provinces professional standards operates on a Provincial set of arrangements, which is the case in Western Australia, South Australia and Queensland. In Victoria a Provincial approach to professional standards is being evolved. There are other areas for this type of cooperation across Provinces and between Dioceses with the establishment of an independent professional standards company, Kooyoora Ltd, but more needs to happen. The Anglican National Insurance Program (ANIP) is another example of where Dioceses can work together.

However, there is evidence of a pattern of behaviour amongst Australian Dioceses where much time is spent paralleling each other across the range of their activities. People holding parallel positions in different Dioceses may learn from each other, and the National Registrar's Conference shows what can happen when there are common minds and a will to work together.

The Long Service Leave Fund that works for all 23 Dioceses is a very good example of what can be done as a national Church. If it can be done for long service leave, what other areas might be addressed?

As Anglicans we need to acknowledge that there are things we should be proud of that work well in our name and we need to build on that.

It would be ideal, we believe, if new collaboration and sharing initiatives were implemented on a national basis. However, while not as optimal, we would also encourage Provincial and inter-Diocese developments.

Recommendation 2: To improve the quality and consistency of knowledge and best practices across the Church, the apparatus should be established to facilitate collaboration, including the sharing and communication of ideas, resources and information.

3. Missional effectiveness

The great missiologist, David Bosch, in his seminal work, **Transforming Mission – Paradigm Shifts in the Theology of Mission** (Orbis Books 1991), wrote:

“Since God is a missionary God, God’s people are a missionary people. One can no longer talk about Church and mission, one can only talk about the mission of the Church.” (p10)

Similarly, English writer and Church leader Canon Robert Warren reflects:

“It is the Church which is the primary agent of mission. All too often this is overlooked. The Church exists not simply as somewhere to which to take a person seeking after faith, but as the supreme means by which God has established that the Gospel should be demonstrated in human life and human community. That community is described in Scripture as nothing less than the Body of Christ. This means that how the Church conducts itself is foundational to the work of proclaiming the Good News of Christ.” (Being Human, Being Church, Spirituality and Mission in the Local Church, Anglican Diocese of Bendigo Books, p14)

Over the past ten years there has been in the Anglican Church of Australia a renewed focus on the mission of the Church and various Dioceses have been proactive in many ways to encourage a wide range of initiatives, for example, under Fresh Expressions, Back to Church Sunday, Emerging Church, and Mission Shaped Church.

This renewed emphasis has also lead to some debate about what is mission. There have been arguments that mission is not just about growing the Church, but about vitality and the health of the Church.

Canon Robert Warren has argued that the marks of an emerging missionary Church are that it:

- travels **light and flexible** – slim infrastructure, goal and purpose driven
- has **collaborative leadership**
- **equips people for life** – an emphasis on growing into a life that is Godly
- has a **whole life** orientation, concerned with the personal, social and societal
- encourages a **variety of ways** of being Church
- involves **community** – the quality of relationships is crucial
- **addresses the future** – the past is not ignored, but the future is the focus.

This implies that mission is about growing people as well as growing Churches. It is about the health and wellbeing of Churches and people. The Archbishop of Canterbury, Justin Welby says:

“Growth is as fundamental as worship to the health of every tradition of the Church.”
(Church Times, 3 July 2015, p21).

Numerical growth has to be seen within the wider understanding of growth in the Christian life, but numerical Church growth is good and is deeply desired by God. The Church is called to be faithful, but also to be fruitful!

The Anglican Church of Australia is in decline. There are some congregations that are growing, but the trend across the Dioceses is downwards and we must deal with reality of this situation. In many rural areas this is hard to address given the decline of population and the inevitable tyranny of distance that has plagued rural Churches since white settlement. In our large urban conglomerations, growth has outstripped the capacity of Dioceses to keep pace with it.

Mission Action Plans (MAP) have proven to be a very successful missional initiative in turning Churches and Dioceses around.

“The accumulation of evidence strongly suggests that MAP is associated with improving numerical growth trends. Adopting MAP is no magic bullet and there may well be disappointments, but persuading Churches into intentional planning for mission and growth does seem to pay off. MAP is a genuine lever for change and growth and there is more potential to be unlocked.” (Bob Jackson, *What Makes Churches Grow*, CHP 2015, p84)

For our Dioceses to be intentional about mission, each Diocese should develop a Mission Action Plan guided by the following principles:

- it should call for a shift in culture - not a narrow centrally driven strategy.
- it looks beyond and outside Church structures to the whole people of God at work in communities and wider society – not to fixing the institutional Church.
- it seeks to affirm and enable complementary roles and vocations of clergy and of lay people, grounded in a common call to ministry.
- it proposes steps to nourish, illuminate and connect what is working already in and through frontline parishes, not to institute a top-down solution.
- it aims to see confident involvement and engagement of leadership at all levels of our Church.

Mission involves evangelism, discipleship, contextualisation, and facing the realities we find ourselves in. It may not always mean numerical growth, but it will always involve strengthening the Body of Christ to be vital and living.

Recommendation 3: To enhance the missional effectiveness of the Church, each Diocese is requested to develop a Mission Action Plan, including timelines and resource requirements for implementation, and report back to the Standing Committee.

4. Enabling change

It is often said that the only constant in our world is change, and that a failure to change and adapt leads inevitably to extinction. It is also widely acknowledged that the pace of change today has never been greater, and is only increasing.

For Anglicans, there are clearly many aspects of our faith and Church that we must hold fast to and not change. But while keeping our eyes fixed on Jesus, we can still adapt appropriately to changing context that we find ourselves in. This has been proven over the past two thousand years as the Church has changed and evolved with the times.

If the Anglican Church in Australia does not continue to adapt, it will continue to become less and less relevant. And while the Church is unlikely to ever be considered agile, given the current pace of changing conditions it ought to be set up to address any need for significant change, and certainly not to prohibit it.

Elsewhere, across most of the Anglican Communion, the Church at a national level sets the policy and statutes for the operation of a Diocese and a great deal of the life of the Church through General Synod. For example, General Synod in the Church of England meets twice a year and governs the Church at a national level. This means that what General Synod decides in regard to theology and practice in that Church is binding on all Dioceses in the Church of England.

This is not the case in Australia where General Synod meets only every three years and much of the policy determined at General Synod is then sent to each Diocese to decide whether it will introduce or even pass the legislation at the local Diocesan level. We will experience this form of governance at this General Synod.

Both the observations of Glendinning and the evidence tabled by the Royal Commission into Institutional Responses to Child Sexual Abuse highlight the barriers we face as a Church to change:

1. The ecclesiastical culture
2. The fundamental differences in approach to Church order, scripture and theology
3. The divide between evangelicals and contemporary catholicism
4. The entrenched stereotypes and mistrust
5. Antagonism and tension as features of the national Church
6. The inability to discuss constructive constitutional change
7. The deep-seatedness of Diocesanism
8. Division rather than diversity
9. The enormous imbalance in resources and wealth between Dioceses
10. Disagreement on whether we want to be a national Church.

Glendinning's report reflects that the leadership of our Church, as represented by the Bishops, is stuck fast on a range of issues over which the Bishops are deeply divided; and if as a Church we are to reclaim a voice in Australian society and win Australia for Christ, we must resolve many of the matters over which we are divided. This does not mean we arrive at a point of watertight sameness, but it does mean we try to find ways by which we can accommodate a diversity of opinion, based on a common calling to ministry and mission.

Our present dilemma means that our Church struggles with change and the place of Christ and culture. There is a theological divide in our Church and it does impinge on our mission, our teaching, our governing and guiding. We worship a Trinitarian God and have done so for over two thousand years and through all the history of Christianity it has been a struggle of the Church making God known in each society and generation.

A frank and wide ranging discussion by our Bishops must begin. Trust must be built, change must be implemented.

Recommendation 4: Because it is essential that necessary future change is constructively considered on a timely basis, the Bishops are asked to implement a process – to be endorsed at the first national Bishops' meeting following General Synod – through which, on a regular basis, they would collectively assess any need for significant change and seek to agree how to effect the necessary change.

5. Resources and Budget

The Church has a poor track record of agility and change management, particularly at a national level, for the reasons noted above. If there is no enthusiasm for change or goodwill across Church leaders, it will simply not happen (again). Likewise, change simply cannot occur unless adequate suitable resources and funding are allocated to the tasks.

Recommendation 5: To help ensure the implementation of the recommendations above, the Standing Committee should seek, receive, review and approve sensible resource and funding applications for each of these recommendations.

6. POSTSCRIPT

Since drafting this Report for General Synod there has been an opportunity for the Steering Group to briefly consider some preliminary feedback in relation to the Recommendations. In particular there were suggestions that some more specific and granular recommendations would have been valued. At the last meeting of the Steering Group a range of very specific recommendations were considered. It was decided that they would not form a part of the Recommendations above because limited time was devoted to this exercise and little validation was undertaken. Nevertheless, the Steering Group thought it was important for General Synod members to know the specific recommendations that were discussed. They are listed below and indicate some hard questions that need to be addressed. The following contain both challenges and opportunities that, if addressed, will progress the mission of our Church:

1. That a rural institute of ministry be established
2. That the Diocese of the Northern Territory be transferred to the SA Province
3. That the Province of NSW urgently address the number of Dioceses in that Province that are not viable.
4. That the Dioceses of Brisbane, Sydney and Melbourne give greater episcopal autonomy to their regions similar to the English Diocesan regions.
5. That a Working Group be established to draft a new Australian Church constitution

Some might describe them as radical and some will see them as unattainable but they are indicative of the kind of changes that our Church needs to undertake. Many comments have been made to Working Group members over the past three years which implies that there are a large number of members of our Church who know and anticipate that these sorts of changes are required. But who will take the initiative? Who will bite the bullet? Bishops find it difficult to come to the point where they see that their role is to wind up a Diocese. The structure and Constitution of our Church makes change complex and difficult and the confederated nature of our Church makes it a challenge to come to a common mind.

However, if the Church is to more fully engage the Australian community and to more effectively make Christ known across the length and breadth of this land, change must come!

“Let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith” Heb. 12:1-2

Bishop Andrew W. Curnow AM on behalf of the VSSG - July 2017

APPENDIX 1 - RESPONSES TO REPORT OF VIABILITY & STRUCTURES TASK FORCE					
ORGANISATION	REQUEST SENT	INTERIM RESPONSE		FINAL RESPONSE	
		DATE	COMMENT	DATE	COMMENT
DIOCESES					
Adelaide	31 July 2014			31 Oct 2014	Presented to GSSC May 2015
Armidale	31 July 2014	4 Sept 2014	Proposes provincial response or joint response from the provincial bishops.	21 July 2015	Presented to GSSC November 2015
Ballarat	31 July 2014			02 Sept 2015	Presented to GSSC November 2015
Bathurst	31 July 2014	4 Sept 2014	Proposes provincial response or joint response from the provincial bishops.		
Bendigo	31 July 2014			14 Oct 2014	Presented to GSSC November 2014
Brisbane	31 July 2014			6 Nov 2014	Presented to GSSC November 2014
Bunbury	31 July 2014			5 May 2015	Presented to GSSC May 2015
Canberra & Goulburn	31 July 2014			4 June 2015	Update on progress from Registrar
Gippsland	31 July 2014			28 Oct 2014	Presented to GSSC November 2014
Grafton		4 Sept 2014	Bishop in Council has appointed a Working Group. Anticipate response early 2016.	30 Jul 2015	

APPENDIX 1 - RESPONSES TO REPORT OF VIABILITY & STRUCTURES TASK FORCE					
ORGANISATION	REQUEST SENT	INTERIM RESPONSE		FINAL RESPONSE	
		DATE	COMMENT	DATE	COMMENT
Melbourne	31 July 2014				
Newcastle	31 July 2014			30 Oct 2014	Presented to GSSC November 2014
North Queensland	31 July 2014	4 Sept 2014	Diocesan Council are starting work on the report and will continue at their October meeting. They will have a report by 31 October 2014.	October 2014	Presented to GSSC May 2015
North West Australia	31 July 2014				
Northern Territory	31 July 2014				
Perth	31 July 2014			12 Oct 2015	Presented to GSSC November 2015
Riverina	31 July 2014				
Rockhampton	31 July 2014	3 June 2015	Email advice – in progress		
Sydney	31 July 2014	4 Sept 2014	Will raise the issues in the report at their October Synod, considering response to General Synod Standing Committee in the first half of 2015.	21 April 2015	Presented to GSSC May 2015
		21 Oct 2014	Resolution of Synod of the Diocese of		

APPENDIX 1 - RESPONSES TO REPORT OF VIABILITY & STRUCTURES TASK FORCE					
ORGANISATION	REQUEST SENT	INTERIM RESPONSE		FINAL RESPONSE	
		DATE	COMMENT	DATE	COMMENT
			Synod .(presented to GSSC Nov 14)		
Tasmania	31 July 2014				
The Murray	31 July 2014				
Wangaratta	31 July 2014	3 June 2015	Email advice – in progress.		
Willochra	31 July 2014				

APPENDIX 1 - RESPONSES TO REPORT OF VIABILITY & STRUCTURES TASK FORCE					
ORGANISATION	REQUEST SENT	INTERIM RESPONSE		FINAL RESPONSE	
		DATE	COMMENT	DATE	COMMENT
ORGANISATIONS					
ABM - Australia Limited	31 July 2014	8 Oct 2014	Will devote time to looking at aspects of the report during their dedicated Board/staff day in early December 2014.		
Anglican Schools Australia	31 July 2014	20 Aug 2014	Management Committee meets 9 November and will give response after that		
Anglicare Australia*	31 July 2014			17 Oct 2014	Ask that they are kept abreast of the work of the task force
Bush Church Aid Society	31 July 2014	6 Aug 2014	Will endeavor to reply by 31 October 2014	30 Oct 2014	Presented to GSSC November 2014
Church Missionary Society	31 July 2014				
Ministry Commission*	31 July 2014	24 Aug 2014 20 Oct 2014	Will endeavor to reply by 31 October 2014. Will meet in November and will write regarding their deliberations.		
National Home Mission Fund	31 July 2014	5 Aug 2014			
NATSIAC	31 July 2014				
Registrars' Network*	31 July 2014	1 Sept 2014	Will not be able to respond by 30		

APPENDIX 1 - RESPONSES TO REPORT OF VIABILITY & STRUCTURES TASK FORCE					
ORGANISATION	REQUEST SENT	INTERIM RESPONSE		FINAL RESPONSE	
		DATE	COMMENT	DATE	COMMENT
			October 2014. Will be discussed at the National Registrars' Conference 17-20 November 2014.		
Task Force on Mission*	31 July 2014				

*Resolution GS 65/14 specifically sought a response from this organisation.

**APPENDIX 2 – REPORT TO ANGLICAN BISHOPS CONFERENCE
2016**

Anglican Bishops Conference 2016
REPORT FOR VSSG ON SESSION 1 -
OUR SHARED FUTURE:
CONSIDERATIONS OF VIABILITY AND
STRUCTURE

MARCH 2016

Background

The Viability and Structures Steering Group of General Synod convened the first session of the 2016 National Bishop's Conference in the Clare Valley to ascertain the extent of a shared commitment to working more effectively together. A necessary precursor to progressing the work of the VSSG is a clear signal from the Bishops that they have a shared commitment to and will lead collaborations for the Church of the future.

VSSG commissioned Lynette Glendinning of Tempo Strategies (Canberra-Goulburn Diocese) to design and facilitate the session, which was conducted from 9.30am-2.45pm in workshop style. Over forty Bishops participated in small groups and plenary conversations. This report outlines the outcomes of the discussion and broad agreements.

Preparatory survey

Prior to the workshop, a short survey was distributed to all Australian bishops and 21 responses were received. The synthesis of the results is at Appendix 1.

SESSION 1: HOW DO WE COLLABORATE IN ORDER TO TAKE THE GOSPEL FORWARD?

Introduction

The Primate opened the Conference, reminding the bishops of the need to keep the needs of the gospel for Australians, as the primary driver of change in the church and to maintain a tone of respectful sharing. Bishop Andrew Curnow, Chair of VSSG, introduced the workshop, outlining the work of VSSG thus far, noting that the issue of viability and structures is much wider than redefining diocesan boundaries, and the imperative to lead change for the Church of the future.

What issues or areas commend themselves to increased collaboration?

The first table and plenary conversation explored potential areas for increased collaboration, and the following were identified:

Shared administrative infrastructure

There is a strong sense that more could be done to foster inter-Diocesan collaboration on administrative infrastructure. Suggestions range from sharing best practice in compliance or safe Ministry to better using technology including video conferencing and shared back office systems.

Such collaboration can readily occur within Provinces but need not be limited to the provincial level. Dioceses with similar demographics, shared geographic borders or existing relationships may form collaborations outside Provinces.

Shared stories and information regarding new ways of working

Many bishops would appreciate strengthened communication within the Anglican Church of Australia so that examples, stories, initiatives and lessons learned regarding mission, ministry and governance are available more widely. Such sharing could include knowledge of Dioceses' use of guest speakers and external consultancies, and requires a clearing house function to be established.

Strengthen relationships based on external imperatives

Such collaboration however is largely occurring because there are existing constructive and trusting relationships. While all bishops acknowledge that collaboration is the way forward, many regard it as needing to be driven by external imperatives. Collaboration in itself is not the objective; the real need is to release resources for mission and ministry.

Nurturing the calibre of priesthood and episcopacy through support networks, and whole of life development is a critical future area for the whole church. However, collaboration on such issues is more likely to occur where there are shared theological or ecclesiological frames of reference, where there are emergent local needs and there are real opportunities to use the para church agencies in each Diocese, to work more efficiently and effectively to release resources for mission.

How can we better deal with differences in order to collaborate for mission?**The need for an Episcopal Conversation about collaborating despite difference**

Given the issues identified above, the Bishops requested the opportunity to more overtly address the most significant constraint to further collaboration on issues of viability and structure. That constraint is the fundamental difference in approach to church order (ecclesiology) and to Scripture (theology). An open conversation that addresses the divide between the 'evangelical' wing and the 'contemporary catholic' wing within the national church is now regarded critical, since the Bishops have historically dealt with conflict by proxy (that is by arguing positions on specific issues).

It was acknowledged that there are entrenched stereotypes and much mistrust. For the Australian episcopate to move from interaction marked by antagonism and tension, to collaboration within diversity, requires a deep respectful conversation.

The bishops feel that there is an improved tone to their shared conversation and they have more recent experience of collaboration within diversity, such as the Living Stones initiative and the Protocol on Women's Leadership. It was noted that while the Protocol on Women's Leadership prevented schism at the time, it was developed without the input of female bishops and the view was put that it will need to be revisited.

The nature of the Episcopal Conversation required for progress

The conversation to build relationship and reduce mistrust amongst the bishops needs to be conducted within a safe structure, with all participants demonstrating a deep willingness to listen to and learn from one another and to negotiate and compromise. The conversation needs to both acknowledge difference and affirm common ground. It was suggested that the conversation may need theological input and may need to be facilitated or refereed. This

conversation needs to align with other conversations in order for the church to move forward relationally.

It was suggested by some that a focal point to the conversation could be the way Anglicans present themselves to Australians through Sunday worship. This discussion would explore developing a shared appreciation of what levels of commonality are requisite and what diversity is realistic. Others suggestions for the focus of this conversation were named as: *Missio Dei*, understanding each other's approach to Scripture, mission, atonement, ecclesiology as well as points on continua such as emphases on God as manifest vs God as mystery, holding to traditions vs. adapting to the contemporary.

INTER-DIOCESAN COLLABORATION WITHIN PROVINCES

The Bishops convened in Provincial Groupings to discuss what current collaboration was underway and what areas of potential collaboration they identify. There was a widely held view that this overview is most helpful and could be progressively updated and communicated via a 'clearinghouse function' as identified in Session 1.

PROVINCE	FOCUS OF COLLABORATION (<i>Potential</i> = collaboration in future)	
TASMANIA	<ul style="list-style-type: none"> • Potential partnerships, administration • Tasmania's Child protection protocols could assist other Dioceses 	
VICTORIA	<ul style="list-style-type: none"> • Professional Standards • Common Anglicare across the Province • College of Bishops is collaborative • Provincial Legal Committee 	Potential <ul style="list-style-type: none"> • Amalgamation under consideration • Drought pairing • Provincial Synod
SOUTH AUSTRALIA	<ul style="list-style-type: none"> • Theological education • Professional Standards • Anglicare • Administration and resources 	Potential <ul style="list-style-type: none"> • Aboriginal Ministry • Clergy performance and training conference • Diocesan Council
WESTERN AUSTRALIA	<ul style="list-style-type: none"> • Recognition of differences and collegiality • Provincial Council • Professional Standards 	Potential <ul style="list-style-type: none"> • Anglicare MOU • Co-celebration and preaching • Collegiality and peer mentoring amongst Assistant Bishops
QLD	<ul style="list-style-type: none"> • Professional Standards • WHS Manuals • Payroll / Marketing • Regular interaction – bishops teleconferences 	Potential: <ul style="list-style-type: none"> • Financial management, insurance - NDIS, Child Protection • Reconciliation Action Plan • Schools • Anglicare amalgamation • Equipping ordained and lay leadership
NSW	<ul style="list-style-type: none"> • Neighbouring Dioceses already share • Good conversations PSU • Sharing legal information • Mission and Ministry Task Force • Shared services – schools, Anglicare, media, WHS • Better communications – avoid duplication 	

MOVING THE AGENDA FORWARD - suggestions for VSSG**Keep a clear focus**

- The focus of VSSG considerations needs to be how best to free resources to support Mission by avoiding unnecessary duplication and sharing good practice and learning.
- Bishops want to maintain a positive focus on vitality, beyond financial viability.

Maintain a sense of urgency for change

- Keep raising the issues, including exploring Diocesan boundaries.
- Resource and sustain Mission models.
- Assist in developing the process in which a conversation amongst bishops and other leaders can constructively consider change.

Establish a national clearing house capacity to share and communicate

- Communicate and share information stories and practices.
- Nurture collegial conversations e.g. use of video conferencing.
- Create a capacity for bishops to report back on local and organic initiatives and relationships, such as a clearing house to share information. We need a national capacity to tell our shared stories.
- Write to Provincials and Registrars to collect observations of what is happening with Anglicare, Schools and other church agencies.

Develop frameworks and models for the Diocese of the future

- Determine what is requisite for a Diocese- explore the nature and models of a Diocese including the nature and role of a Bishop, models of Episcopal oversight.
- Develop pathways for the future, including the work of DFAG.
- Ministry appraisal and peer review.

Share policies, resources and guidelines

- Develop a process/ methodology to assist Bishops to lead change with Case Studies. Queensland has a Case Study on Provincial co-operation that may be useful.
- Church planting - guidelines on how to have the conversation in the Diocese.

Develop senior leaders for the Church of the future

- Develop criteria and a shared approach for leaders of the future (bishops, clergy, lay leaders).
- Consider a Ministry Commission whose brief is the nurturing of the future leaders.

APPENDIX 3 – REPORT TO ANGLICAN BISHOPS CONFERENCE 2016

Anglican Bishops Conference

OUR SHARED FUTURE

Responses to preparatory questions in descending order of commonality

Adelaide - March 2016

QUESTION 1: PRINCIPLES AND VALUES IN CONSIDERING THE FUTURE?

Gospel Values	<ul style="list-style-type: none"> • Faith in Christ and faithfulness – grow the gospel / wide presence • Renewed commitment to evangelism: joy in growing disciples • Communicate the gospel to contemporary Australia – adapt or die • Imperative for unity: visible disunity greatest inhibitor of mission • Christ-centred grace and respect • Forsake Christendom thinking
Anglican Values	<ul style="list-style-type: none"> • Scripture, tradition, reason: the Creeds and 3 fold ministry • Collegiality based on faithfulness to the Gospel and Anglican values • Advocacy for biblical views • Voluntary basis of communion requires persuasion, consensus and relationship • Flexibility in institutional approach but recognisably Anglican • Unity within diversity – structure fit for purpose • Diocese the core unit – unity not essential
Community Values	<ul style="list-style-type: none"> • Mutual trust and openness • Stay at the table – engage with difficult issues • Shared goals and collaboration • Mutual respect for local difference rather than uniformity • Take a holistic rather than partisan view • Don't be precious about historic normative practice
Personal Values	<ul style="list-style-type: none"> • Humility • Grace • Move beyond defensiveness and denial • Listen to others, be tolerant and patient

QUESTION 2: WHAT MUST BE DIFFERENT FOR THE CHURCH OF THE FUTURE?

Renew:	<ul style="list-style-type: none"> - Vision, commitment and capability for Mission - Survival depends on transformation of Missional approach - Strengthen evangelism and growth; address ageing demography - Engage with society
---------------	---

- Nurture fresh expressions; vitality rather than viability the focus
- Less focus on property, more on prayerful action and justice

Align:

- Forms and structures for contemporary reality informed by gospel / theological values
- More relational – more flexible to mobilise people for Mission
- More agile governance
- Adapt to local context and multiculturalism; recognise variability in viability and vitality
- Diocesan preoccupations now a barrier to mission
- 23 Dioceses is unsustainable

**Let go /
wake up:**

- Let go of being a powerful organisation; less anxiety about being at the margins; cast aside stereotypes and historical baggage
- Stark realities will drive change
- Stop pretending the current state is OK; beyond denial
- Shift from inward to outward focus

Share more:

- Resources for ministry
- Theological training for change
- regain community confidence/ become a 'sign of unity'/ public advocacy/
- Protect the vulnerable; safe ministry
- Partnerships with church agencies
- Renew Provinces for cooperation and shared resources
- Better manage ideological conflict

**Build future
leadership**

- Select high calibre candidates who are better able to adapt the Gospel to contemporary reality
-

QUESTION 3: WHAT COULD BE IMPROVED WITH COLLECTIVE FOCUS?

- Shared approaches/protocols regarding professional standards and safe ministry practices to enable ministry interoperability
- Shared approaches to theological education (recognising theological differences) and clergy development, including shared pools of younger ordinands, develop critical mass and a more deliberate approach to attracting candidates who can lead change.
- Administrative infrastructure – reduce overheads, share policies and transactional costs of issues such as compliance, insurance, risk, consultative services, deposit funds, shared administrative practices
- Church renewal, church planting, fresh expressions, mission initiatives
- Focus on Provincial rather than on National effort.
 - intra- Provincial collaboration to enable more constructive and less patronising city-rural collaboration
 - inter- Provincial collaborations where geographies and local populations are shared across Diocesan boundaries
- Forge shared approaches across the Australian church to how we engage with society, as this requires stronger national public identity and capacity. This includes how we as the leaders of the Church enter or shape the public discourse, including how we deal with the media and how we lobby
- Work together to nurture Anglican values, best practice ministry and liturgy.

QUESTION 4: GIVEN THE CHALLENGES, HOW CAN THE CHURCH EQUIP YOU FOR LEADERSHIP?

- Induction to episcopacy and ongoing in service (appoint a Bishop with portfolio for the ongoing nurture and development of the episcopate)
- Mentoring and collegial support; support from my Metropolitan Diocese. I look to my Diocese or outside the Anglican Church for leadership development.
- Foster and monitor spiritual, mental and physical well-being and vision and hope for the future. Help me stay close to God.
- Equip me for change management and conflict resolution within a theological framework.
- I would value further development in evangelism and church growth for a changing demographic and multicultural context. We need skills and capacity to facilitate challenging conversations to help our people face the future.
- Strengthening our collective mind; to stand together to defend core values and affirm those who are trying new things.' *We should be barracking for each other*'
- Exposure to good practice in peer organisations
- How to develop performance appraisal protocols
- Emphasise theology rather than leadership.

QUESTION 5: OTHER COMMENT

- While there is much that could be done collectively, it is hard to imagine a shared future without unity
- Develop a more respectful approach across theological divides to build trust; how can we engender trust?
- It is easy to become jaded – where is encouragement to be found to journey together?
- Our biggest challenge is to secure ordained leadership of sufficient calibre to face the future effectively
- Ecumenism is important.

APPENDIX 4 – DISCUSSION PAPER PROVINCE OF QUEENSLAND

Viability and Provincial Cooperation

A Discussion Paper for the Province of Queensland

Introduction

What if the decline we observe in the Church is simply ‘*an inevitable consequence of social and cultural change?*’¹¹ What if no amount of tinkering with leadership models, worship styles, educational efforts and community building will change the situation?

I begin with these words because I am convinced that, for too long, the Church has been asking questions about how to do things better, rather than how to do things differently.

In a world of digital media, sound bites, rapid change and social disruption how are we to advance the mission of Church? More importantly how can we, on the inside, begin to envision a Church for the future when we are locked into our own particular tradition and bias?

David Bosch has written:

*“Mission is not a fringe activity of a strongly established Church, a pious cause that may be attended to when the home fires are burning brightly. Since God is a Missionary God, God’s people are a missionary people...One can no longer talk about Church and mission, one can only talk about the mission of the Church”*¹²

This mission, interpreted as it is in different ways across the 23 Dioceses of the Anglican Church of Australia, is fundamental to the question of viability. How can we free up the resources we need to think and pray about the future of our Church, to ask difficult questions, and to carry forward the mission to which we are called?

In order to further this conversation there are some important issues that we must address.

¹¹ MacLaren D. *Mission Implausible: Restoring Credibility to the Church*, Paternoster, 2004, p.7

¹² Bosch D, *Transforming Mission*, , Orbis Books, New York, 1991, p.10

First, can we make a distinction between those aspects of Diocesan life that could be termed administration and common to all, and those that fall into the broader theological categories of ecclesiology, mission and ministry?

The ability to carry out the mission and ministry of the Church is impacted by the quality of administrative services and the costs associated with maintaining 23 separate administration offices and their associated staff.

Considerable work has been carried out on the idea of shared services. For example, meetings between members of the Diocesan Financial Advisory Task Force ('DFATF') and Diocesan representatives in 2013 identified a number of significant advantages to be gained from the development of a shared services model for Diocesan administration. Some of these advantages are:

- Access to consistent, reliable specialists and skills
- The ability to access and leverage best practice
- Procurement leverage
- Improved efficiency and cost reduction over time.

Many areas of administration are common to all 23 Dioceses, such as payroll, procurement services, fleet management, insurance, to name just a few. It is in these common areas that there is much to be gained through some kind of cooperative effort at either a national or provincial level.

A second point to consider is the nature of Diocesan independence. This independence is both a great strength and our biggest weakness. A strength, because independence allows for a rich diversity of theological opinion and liturgical expression; a weakness when we allow insecurity to drive wedges between Dioceses that limit our ability to cooperate on issues that could be best dealt with on either a national or provincial level.

I am sure we all know of smaller Dioceses feeling threatened by their larger metropolitan neighbours and of metropolitan Dioceses, who want only to help, being snubbed by their smaller neighbours. The issues are complex and have long histories but the time is rapidly approaching when we will need to address the limits of Diocesan independence.

Past proposals that have offered an opt-in approach to a shared services model have effectively avoided the conversation about independence. Yet, a conversation that seeks to identify and clarify the extent of independence and interdependence would be useful in setting parameters for moving forward. It would seem imperative, that while acknowledging and respecting difference, we find creative ways to think and work cooperatively on matters of administration.

What is being suggested here is not a sharing of mission and ministry, beyond that which individual Dioceses might agree upon. Nor is it some kind of theological universalism, rather it is the development of a cooperative model for administration that identifies and enables the sharing of tasks which are common to all.

Given the apparent lack of energy for any national approach to shared services, provincial cooperation is a vital part of freeing up resources for mission, for the sharing of ideas and to encourage each other as we seek proclaim the good news of Jesus Christ.

Viability Criteria

The Viability and Structures Task Force Report to General Synod 2014 noted ten viability criteria. They are:

- Capacity for Mission
- Demographic factors
- Geography
- Diocesan Resources
- Distribution, Number and Age of Clergy
- Governance
- Leadership
- Goals and Strategy of a Diocese
- Capacity to resolve persistent problems
- New Models of Being Church.

One of the significant factors in viability is the ability of a Diocese to respond to each of these criteria. Twenty three Dioceses each with their own Diocesan office and staff, employed to manage similar administrative and financial obligations, creates a burden that drains resources - financial and human - and has a considerable impact on the ability of the Dioceses to resource mission. I believe that a majority of the viability criteria listed above could be improved with a provincial or national Shared Services Centre. A model for the development of Shared Services has been investigated and is strongly supported by the members of DFATF and has the ability to provide significant cost savings through the sharing of back office services and provide access to levels of expertise and specialist knowledge that are not always available in regional Dioceses.

The Viability and Structures Task Group recorded a number of suggestions. Those relating to the Province of Queensland are:

- The Province of Queensland, without the Northern Territory, to review the current Diocesan structures and boundaries to make for at least three long term sustainable Dioceses in Queensland.
- At present the capital cities and coastal areas are strong and wealthy, while the bush is not. Should not each Diocese have a slice of the city/coast and a slice of the inland? Should we go rather for the Province as the Diocesan unit with a bishop in each town over 30,000?
- In the long run there will be only two alternatives:
 - Merge country Dioceses.
 - Allow financial resourcing of country Dioceses to remain separate from major metropolitan ones – that is to leave them as independent Dioceses.

- Look at ways by which Dioceses can focus on sharing more with each other eg. Diocesan offices, infrastructure, expertise and finance, professional standards, training and information. Consider relationships which would cross current geographical boundaries.

This remainder of this paper will focus on the question of shared services. However, there could be significant merit in an examination of the other options being proposed.

The Diocese of Rockhampton

The Diocese of Rockhampton is typical of many smaller Dioceses. While not in immediate danger with regards to viability, it faces a number of challenges in the medium-to-long term. In this section I offer an overview of what I consider to be our biggest challenges with regards to viability in the medium-to-long term.

Rockhampton Diocese covers 800,000 square kilometres from the coast to the Northern Territory border. There are currently 20 parishes, 3 of which rely on BCA funding for their clergy. We have 8 clergy in full time parish ministry and 5 in part time positions. The other parishes are vacant and unlikely to be filled. Our Diocesan office has a volunteer registrar, a part time business manager, part time Bishop's PA, part time admin assistant and a fulltime accountant (roughly 3 FTE). Financially the Diocese is sound, but this position could change rapidly with a prolonged downturn in the stock market, or claims for historical sexual abuse. We have many buildings in remote areas that are a liability rather than an asset.

Mission has not been one of the strongpoints of the Diocese and Church attendance per capita is around 1/5th of the nationally expected average as shown in the Viabilities and Structures Task Force report to General Synod (p29)¹³.

While we cannot change our geography or the demographics of the Dioceses, every other item on the list of viability criteria can be addressed given enough time and resources.

The key challenges for the Diocese are:

Compliance. The ever increasing burden of compliance with Professional Standards/Safe Ministry documentation, workplace health and safety regulations, financial regulations and HR management require that more time and money is spent on administration rather than mission and ministry.

Financial. In order to provide sufficient office staff to meet all the demands placed on the Diocesan administration, budgets would have to carry a substantial deficit which reduces the funds available for mission and ministry and further threatens viability. The cost of compliance takes valuable resources away from mission. Mission is essential if we are to remain viable.

¹³ This result is calculated on the figures held by the Diocese but not reported to the task force.

Clergy. Attracting people to Central Queensland is not easy. The Diocese needs to begin training local people for the task of mission and ministry but has few resources with which to carry out this training.

Expertise. We are very fortunate to have some highly gifted people on our Diocesan team, but there are gaps in our knowledge particularly in the areas of workplace health and safety, risk management and corporate governance.

Provincial Cooperation

The next 10-15 years will see the Anglican Church of Australia look markedly different in its governance structure. Some Dioceses will have merged; whether that will be a merger of several smaller Dioceses into a single unit or their being subsumed into a larger metropolitan Diocese remains to be seen.

The challenge this raises is how do we go about this process proactively? Do we wait for events to overtake us and adjust to whatever outcome occurs or do we seek to develop a model that protects the identity of an individual Diocese while working together for the good of the whole Church?

A number of Provinces are already working on models of cooperation but experience suggests that they will have to overcome a fair degree of inertia if they are to make the kind of changes necessary to establish a Provincial Shared Services structure that works for the benefit of all.

Shared Services

DFATF in consultation with the Registrars' Network, has made some progress with developing a model for Shared Service Centres. They state that such a model has been in use since the 1980's for many Australian businesses.

At the 2016 Bishops Conference the Bishops were asked, in their Provincial groups, to identify where they are already collaborating and where there was potential for further collaboration in the future.

PROVINCE	FOCUS OF COLLABORATION (<i>Potential</i> = collaboration in future)	
TASMANIA	<ul style="list-style-type: none"> Potential partnerships, administration Tasmania's Child protection protocols could assist other Dioceses 	
VICTORIA	<ul style="list-style-type: none"> Professional Standards Common Anglicare across the Province College of Bishops is collaborative Provincial Legal Committee 	Potential <ul style="list-style-type: none"> Amalgamation under consideration Drought pairing Provincial Synod
SOUTH AUSTRALIA	<ul style="list-style-type: none"> Theological education Professional Standards Anglicare Administration and resources 	Potential <ul style="list-style-type: none"> Aboriginal Ministry Clergy performance and training conference Diocesan Council
WESTERN AUSTRALIA	<ul style="list-style-type: none"> Recognition of differences and collegiality Provincial Council Professional Standards 	Potential <ul style="list-style-type: none"> Anglicare MOU Co-celebration and preaching Collegiality and peer mentoring amongst Assistant Bishops
QLD	<ul style="list-style-type: none"> Professional Standards WHS Manuals Payroll / Marketing Regular interaction – bishops teleconferences 	Potential: <ul style="list-style-type: none"> Financial management, insurance - NDIS, Child Protection Reconciliation Action Plan Schools Anglicare amalgamation Equipping ordained and lay leadership
NSW	<ul style="list-style-type: none"> Neighbouring Dioceses already share Good conversations PSU Sharing legal information Mission and Ministry Task Force Shared services – schools, Anglicare, media, WHS Better communications – avoid duplication 	

There are a number of other areas that could be added to this list:

- A centralised switchboard system
- Financial and property advice/expertise sharing
- Accounts payable/receivable
- Financial reporting
- Payroll
- Professional Standards
- Safe Ministry Training
- WHS expertise/phone centre
- Online Parish Returns
- ACNS reporting
- HR management
- Workers compensation
- Web and IT management
- Document management systems
- Fleet management
- Archive services
- Clergy Training – conferences and retreats
- Publications – Diocesan newspapers

Preliminary discussions in Queensland have revealed that, in some areas (e.g. payroll and accounting), significant changes would need to be made to maintain financial independence. A centralised payroll system would have to allow for different employers, and for the recording of income and expenses under each Diocese. I am sure these issues are not insurmountable, but has the time come to explore the idea of provincial appointment of clergy with a single payroll and HR department?

Much more needs to be done. Conversations need to be held that canvas all the options, research will be need to be conducted to discover which services can be shared easily and which will need legislative change and significant restructuring.

DFATF recommended the creation of an independent shared services identity that Dioceses and other agencies could choose to buy in to. This idea is not without merit, and is being put forward as an option for a National Redress Scheme. However, there remains significant reluctance to create national entities. At a Provincial level the creation of a separate shared services body could generate additional financial costs. Dioceses would need to be convinced that there are clear and measurable benefits before agreeing to the creation of another entity.

One further point to consider is, where should the shared functions be centralised? Centralisation could mean the loss of employment in regions where unemployment is already high. However, as DFATF recommended, a more dispersed model could be developed that allows expertise in the regional Diocese to be utilised more efficiently.

Learning from others

The Dioceses of Adelaide, Brisbane and Canberra-Goulburn have developed a 'Shared Services' arrangement with Anglicare.

The Dioceses of Canberra-Goulburn, Riverina and Bathurst have had in place a Tri-Diocesan Covenant which provides one example of inter provincial cooperation. The three Dioceses have a commitment to work together on Professional Standards and Safe Churches, Vocational Discernment, Mission, Anglicare and Regional and Remote ministry.

The Dioceses in the Provinces of Victoria and South Australia already share services and more work is being done to develop cooperative models.

A Way Ahead

Possibly the greatest challenge in moving towards a shared services model will be overcoming inertia, the desire to keep things just as they are. In the larger Dioceses there is little urgency to address many of these issues – indeed, if the Viability and Structures report is anything to go by, they have enough issues of their own to worry about. Add to this the reluctance of some metropolitan Dioceses to take the lead because they don't want to be accused of taking over and the attitude of some smaller Dioceses to see offers of help as somehow challenging their independence, we can see there is much work to do. For change to occur Dioceses who suspect their viability might be threatened will have to drive this process. While this may be seen as an impost on an already full calendar, to do nothing is to allow others to decide the future.

We will also need to overcome and allay the fears of Diocesan leadership that they will lose power and/or control. As DFATF has pointed out, when Australian corporate businesses introduced shared services, one of their imperatives was that executives retained control over, and accountability for, the services which were outsourced. This can be achieved through agreements between the parties concerned and appropriate governance over the shared service activities.

In the Province of Queensland, at this time, there is a willingness to work together to implement a shared services model. In order to move this process forward there are a number of steps that need to be taken.

First, we will need a conversation about independence. There are ecclesiological and theological differences that need to be respected and in that sense there is a need to protect the diversity and the independence of each Diocese. There must also be, at the same time, a recognition of our interdependence and a desire to work together wherever we can. It may well be that Provincial legislation will be needed to mark out the extent of administrative sharing while maintaining theological and ecclesiological independence.

Second, the key personnel from the Dioceses of Rockhampton and Brisbane have already met to explore areas of cooperation. The provincial Bishops have had a number of conversations on this topic and in 2017 a meeting of key personnel from each of the Dioceses that make up the Province will be held to explore more fully how this venture may be progressed. The initial meeting in 2016 helped in the creation of relationships and allowed for the exploration of areas of potential collaboration. A good outcome from the 2017 meeting would be the formation of a small task force representing the Dioceses of the Province to explore the challenges and the potential of shared services and to map out a process for implementation.

Third, as a Province we already share a Professional Standards Office. One challenge that has become evident is the difficulty that arises when each Diocese has its own legislation. While each Diocese does seek to follow Brisbane's lead there is an inevitable lag between new legislation being approved by the Brisbane Synod and its subsequent approval by the Synods of the other Diocese. Some form of Provincial Professional Standards legislation may be the answer to this difficulty.

Change is inevitable. We can either 'go with the flow' and accept what happens or we can seek to be proactive about the challenges that face the Anglican Church of Australia. We need to ask each other not only how can we do this better, but how can we do this differently? Such a conversation should not be a casting aside of the past or our tradition, nor should it require us to give up strongly held theological convictions, it does ask us to put aside our insecurities and to enter into conversation confident not in what we can do, but in what God can do in and through us.

David Robinson
Dec 2016

PART C

MEMBERS OF THE GENERAL SYNOD SEVENTEENTH SESSION – SEPTEMBER 2017

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The Rt Rev'd Dr Timothy Harris

The Rev'd Paul Hunt

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House of Clergy

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Mr Ron Perry PSM

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Mrs Sally Macarthur Clyde

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 The Rev'd Simon Roberts
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 The Rev'd Dr Mark Thompson
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House of Laity

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Ms Aimee Harris

PART D

GENERAL SYNOD PROGRAM APPROVED BY STANDING COMMITTEE

PROGRAM
SEVENTEENTH SESSION OF THE GENERAL SYNOD 2017
NOVOTEL TWIN WATERS RESORT, MAROOCHYDORE

Time	Sunday 3 September 2017	Monday 4 September 2017	Tuesday 5 September 2017
6:30 AM		Breakfast - Nouveau Restaurant - from 6.30am	Breakfast - Nouveau Restaurant - from 6.30am
7:00 AM		Holy Communion 7.00am - 7.45am Mudjimba 3	Holy Communion 7.00am - 7.45am Mudjimba 3
7:30 AM		Registration 7.00-8.30am Mudjimba 1	
8:00 AM			
8:30 AM		Morning Prayer - Wandiny Room 8.30am - 9.00am	Morning Prayer and Bible Study - Wandiny Room 8.30am - 9.30am
9:00 AM			
9:30 AM		Opening Business Session including President's Address 9.00am - 10.30am	
10:00 AM		Morning Tea - Wandiny Room Terrace 10.30am - 11.00am	Business Session Wandiny Room 9.30am - 10.30am
10:30 AM			Morning Tea - Wandiny Room Terrace 10.30am - 11.00am
11:00 AM		Business Session Wandiny Room 11.00am - 12.30pm	Business Session Wandiny Room 11.00am - 12.30pm
11:30 AM			
12:00 PM		Lunch - Wandiny Room Terrace 12.30pm - 1.30pm	Lunch - Wandiny Room Terrace 12.30pm - 2.00pm
12:30 PM			
1:00 PM		Conference Session Wandiny Room 1.30pm - 3.00pm	Conference Session Wandiny Room 2.00pm - 3.00pm
1:30 PM	ARRIVALS	Afternoon Tea - Wandiny Room Terrace 3.00pm - 3.30pm	Afternoon Tea - Wandiny Room Terrace 3.00pm - 3.30pm
2:00 PM	Coach transfers to Resort from Brisbane Airport	Business Session Wandiny Room 3.30pm - 5.00pm	Business Session Wandiny Room 3.30pm - 5.30pm
2:30 PM		Evening Prayer - Wandiny Room 5.00pm - 5.30pm	Evening Prayer - Wandiny Room 5.30pm - 6.00pm
3:00 PM		Break	
3:30 PM		Dinner Nouveau Restaurant 6.00pm - 7.30pm	
4:00 PM	Coach transfers to Resort from Sunshine Coast Airport	Business Session Wandiny Room 7.30pm - 9.00pm	
4:30 PM	Hotel express check-in available from 2.00pm		
5:00 PM			
5:30 PM			
6:00 PM			
6:30 PM			
7:00 PM			
7:30 PM			
8:00 PM			
8:30 PM			
9:00 PM			

Wednesday 6 September 2017	Thursday 7 September 2017	Friday 8 September 2017	Time
Breakfast - Nouveau Restaurant - from 6.30am	Breakfast - Nouveau Restaurant - from 6.30am	Breakfast - Nouveau Restaurant - from 6.30am	6.30 AM
Holy Communion 7.00am - 7.45am Mudjimba 3	Holy Communion 7.00am - 7.45am Mudjimba 3	Holy Communion 7.00am - 7.45am Mudjimba 3	7.00 AM
			7.30 AM
			8.00 AM
Morning Prayer and Bible Study - Wandiny Room 8.30am - 9.30am	Morning Prayer and Bible Study - Wandiny Room 8.30am - 9.30am	Morning Prayer and Bible Study - Wandiny Room 8.30am - 9.30am	8.30 AM
			9.00 AM
Business Session Wandiny Room 9.30am - 10.30am	Business Session Wandiny Room 9.30am - 10.30am	Business Session Wandiny Room 9.30am - 10.30am	9.30 AM
			10.00 AM
Morning Tea - Wandiny Room Terrace 10.30am - 11.00am	Morning Tea - Wandiny Room Terrace 10.30am - 11.00am	Morning Tea - Wandiny Room Terrace 10.30am - 11.00am	10.30 AM
			11.00 AM
Business Session Wandiny Room 11.00am - 12.30pm	Business Session Wandiny Room 11.00am - 12.30pm	Business Session Wandiny Room 11.00am - 12.30pm	11.30 AM
			12.00 PM
		Close of the 17th Session of General Synod	12.30 PM
			1.00 PM
			1.30 PM
			2.00 PM
			2.30 PM
			3.00 PM
			3.30 PM
			4.00 PM
		DEPARTURES	4.30 PM
		Coach transfers from Resort to Brisbane Airport departing from 1.00pm	5.00 PM
			5.30 PM
		Coach transfers from Resort to Sunshine Coast Airport departing from 2.30pm	6.00 PM
			6.30 PM
			7.00 PM
			7.30 PM
			8.00 PM
			8.30 PM
			9.00 PM
General Synod Elections Voting will take place in voting room (Mudjimba 1) between 10.30am and 6.00pm Wednesday 6 September 2017			
Lunch - Wandiny Room Terrace 12.30pm - 2.00pm	Lunch - Wandiny Room Terrace 12.30pm - 2.00pm		
Conference Session Wandiny Room 2.00pm - 3.00pm	Business Session Wandiny Room 2.00pm - 3.30pm		
Afternoon Tea - Wandiny Room Terrace 3.00pm - 3.30pm	Afternoon Tea - Wandiny Room Terrace 3.30pm - 4.00pm		
Business Session Wandiny Room 3.30pm - 5.00pm	Business Session Wandiny Room 4.00pm - 5.30pm		
Evening Prayer - Wandiny Room 5.00pm - 5.30pm	Evening Prayer - Wandiny Room 5.30pm - 6.00pm		
Break			
Dinner Nouveau Restaurant 6.00pm - 7.30pm	Pre dinner Sponsored Event - 6.00 - 7.00pm Wandiny Room Terrace		
	Standing Committee Meeting 6.30pm - 7.15pm Mudjimba 3		
Business Session Wandiny Room 7.30pm - 9.00pm	Dinner Nouveau Restaurant from 7.00pm		
Resort facilities open until late	Resort facilities open until late		